

# **Chiastic Structures in Hebrews: A Study of Form and Function in Biblical Discourse**

by  
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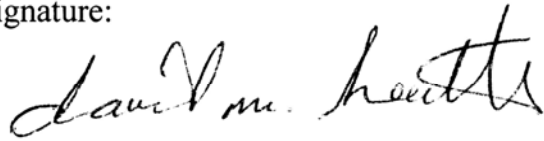
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**DECLARATION**

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature:

A handwritten signature in black ink, appearing to read "David M. Heath". The signature is written in a cursive style with a large, stylized initial 'D'.

Date: September 27, 2010

**ABSTRACT**

The compositional strategy, structure, and peak of the book Hebrews are heavily debated. Most scholars analyze Hebrews from only a Western linear approach. Other scholars like Vanhoye, Neeley, G.H. Guthrie, and Gelardini have suggested a chiasmic perspective. Despite the insights gained from a chiasmic approach, the linguistic analyses of Neeley and G.H. Guthrie posit linguistic peaks that appear incompatible with the chiasmic peak of Vanhoye, Neeley, and Gelardini. Neeley, G.H. Guthrie, and Westfall claim to apply linguistic principles to the text, but with quite different conclusions.

This study focuses on the form and function of the literary units and the relationship of these units to the overall book-level structure. Initial considerations include defining the individual literary units and determining the significance of lexical and syntactical recurrences within the pericopes. Such recurrences are important features for determining textual boundaries, transitions, and compositional patterns. Subsequently, this study evaluates literary units in relation to each other in light of book-level correspondences (syntactical and semantic) as a means of positing an overall structure and compositional strategy for the book of Hebrews. Unlike the linear study of Westfall, the relationships of non-sequential literary units are considered as well as sequential units (i.e., *both* linear and concentric patterns).

In addition to the analysis of the form and function of chiasmic and parallel literary units, this study also considers the rhetorical function and significance of the central placement of OT quotations within those structures. Although the OT quotations often occur in the center of the chiasmic structures, imperatival (imperatives,

prohibitive subjunctives, and hortatory subjunctives) do not generally occur in the chiasmic centers, but in the outer components of the chiasmic structures. Such a perspective is helpful for understanding where the author is placing emphasis as well as for clarifying the relationship between the epideictic (doctrinal) and deliberative (hortatory) sections. Contrary to G.H. Guthrie's and Westfall's emphases on the deliberative sections, this study contends that Hebrews contains a coherent concentric pattern (involving a central thematic peak, dual hortatory climaxes, and dual apexes) as part of an overall compositional strategy. This is not to suggest that the epideictic sections are more important than the explicit exhortations found in the deliberative sections, but that the hortatory essence of Hebrews is rooted in both the theological truth of Jesus' role as the great high priest and the function of his everlasting sacrifice in the heavenly tabernacle. The author weaved these texttypes together to deliver an even more powerful call to faithfulness.

This study also challenges Nauck's assertion that Heb 4:14–10:31 is one integral section. One of the key elements of this challenge is the unique interpretation of Heb 5:1-10 as foreshadowing the topic found in Hebrews 7. Understanding the foreshadowing essence of Heb 5:1-10 opens the means of interpreting Heb 4:14-16 and 10:19-22 as hortatory bookends to the central theological sections of Hebrews as opposed to designating Nauck's lexical parallels as an *inclusio*.

## OPSOMMING

Daar word hewig gedebatteer oor die komposisionele strategie, struktuur en piek van die Hebreër-boek. Die meeste geleerdes analiseer Hebreërs slegs vanuit 'n Westerse liniêre benadering. Ander geleerdes soos Vanhoye, Neeley, G.H. Guthrie en Gelardini het 'n chiasiese perspektief voorgestel. Ten spyte van die insigte wat 'n chiasiese benadering opgelewer het, poneer die linguistiese analises van Neeley en G.H. Guthrie linguistiese pieke wat onversoenbaar met die chiasiese piek van Vanhoye, Neeley and Gelardini lyk. Neeley, G.H. Guthrie en Westfall maak daarop aanspraak dat hulle linguistiese beginsels op die teks toepas, maar met uiteenlopende gevolgtrekkings.

Hierdie studie fokus op die vorm en funksie van die literêre eenhede in die Hebreër-boek en die verhouding van hierdie eenhede tot die oorkoepelende boek-vlak struktuur. Aanvanklike oorwegings sluit die omskrywing van die individuele literêre eenhede en die bepaling van die belang van leksikale en sintaktiese herhalings binne die perikope in. Sulke herhalings is van groot belang om die tekstuele grense, oorgange en komposisionele patrone te bepaal. Daarna word die literêre eenhede in verhouding tot mekaar in die lig van boek-vlak (sintaktiese en semantiese) ooreenkomste gëevalueer in 'n poging om 'n oorkoepelende struktuur en komposisionele strategie vir die Hebreërs-boek te poneer. Anders as die liniêre studie van Westfall word die verhoudings tussen nie-opeenvolgende sowel as opeenvolgende eenhede in ag geneem (d.w.s. beide liniêre en konsentriese patrone).

Benewens die vorm en funksie van chiasiese en parallele literêre eenhede word die retoriese funksie en belang van die sentrale stelling van OT aanhalings binne hierdie

strukture ook in oënskou geneem. Hoewel die OT aanhalings dikwels in die kern van die chiastiese strukture voorkom, word bevelsvorme (imperatiewe, verbodsubjuntiewe en aansporende subjunktiewe) nie normaalweg in die chiastiese kern aangetref nie, maar in die buitenste komponente van 'n chiastiese struktuur. Hierdie insig help ons verstaan waar die skrywer die nadruk plaas en bied ook klarigheid oor die verhouding tussen die epideiktiese (leerstellige) en deliberatiewe (aansporende) gedeeltes. In teenstelling met G.H. Guthrie en Westfall se nadruk op die deliberatiewe gedeeltes word in hierdie studie aangevoer dat Hebreërs 'n koherente konsentriese patroon (met 'n sentrale tematiese piek, tweevoudige aansporende klimakse en tweevoudige kruine) bevat as deel van 'n oorkoepelende komposisionele strategie. Dit beteken nie dat die epideiktiese gedeeltes belangriker is as die eksplisiete aansporings in die deliberatiewe gedeeltes nie, maar wel dat die aansporende essensie van Hebreërs gewortel is in sowel die teologiese waarheid van Jesus se rol as groot hoëpriester asook in die funksie van sy ewigdurende offerande in die hemelse tabernakel. Die skrywer het die onderskeie tekstipes verweef om 'n nog sterker oproep tot getrouheid te maak.

Hierdie studie betwis ook Nauck se bewering dat Heb 4:14–10:31 een integrale gedeelte vorm. Een van die sleutelemente van die kritiek is die unieke interpretasie dat Heb 5:1-10 die tema wat in Hebreërs 7 voorkom, voorafskadu. Insig in die voorafskaduende rol van Heb 5:1-10 bied die geleentheid om Heb 4:14-16 en 10:19-22 as aansporende boekstutte vir die sentrale teologiese gedeeltes van Hebreërs te interpreteer in plaas daarvan om Nauck se leksikale parallele as *inclusio* te beskryf.

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## ABBREVIATIONS

The abbreviations of the SBL Handbook of Style will be used. In addition to these, the following abbreviations will also be used:

+	plus or positive
-	minus or negative
§	section
¶	paragraph
acc.	accusative
adj.	adjective
B.C.E.	Before Common Era
ca.	<i>circa</i> , about approximately
C.E.	Common Era
CEV	Contemporary English Version
cent.	century
cf.	<i>confer</i> , compare
D.O.	direct object
e.g.	<i>exempli gratia</i> "for example"
ESV	English Standard Version
etc.	<i>et cetera</i> , and so forth
gen.	genitive
i.e.	<i>id est</i> "that is," or "that is to say"
LSJ	Liddell and Scott
LXX	Septuagint (the Greek Old Testament)
MS	Macro-structure
MT	Masoretic Text (of the Old Testament)
n	footnote
NASB	New American Standard Bible
NCV	New Century Version
NET	New English Translation
NLT	New Living Translation
NIV	New International Version
non-Q	non-quotation, "not an Old Testament quotation"

n.p.	no page
NRSV	New Revised Standard Version
NS	New Series
NT	New Testament
obj.	object
OT	Old Testament
P <sup>46</sup>	Papyrus 46
PF	perfect
pl.	plural
POC	point of correspondence
PN	pronoun
Pss	Psalms
Q	quotation from the Old Testament
REB	Revised English Bible
REV	Revised English Version
RSV	Revised Standard Version
s.v.	<i>sub verbo</i> , under the word
TEV	Today's English Version
UBS	United Bible Society (Greek text)
v or vv	verse or verses
vs.	versus
x	number of times a form occurs

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## 1. INTRODUCTION

### 1.1 THE PROBLEM

The composition of Hebrews is heavily debated. Over the years, scholars have proposed various outlines and themes for the book of Hebrews in hopes of discerning and representing the compositional patterns and structure of the author. Some scholars like D. Guthrie (1983) have proposed patterns that resemble a composition of Pauline style containing two parts: doctrine and exhortation. Other scholars have produced such a wide variety of textual divisions that G.H. Guthrie (1994:22) felt compelled to illustrate graphically the disparities (see Appendix A). While one might expect a certain amount of disagreement, the reality is that rarely (if ever) have two analyses of the structure of Hebrews ever corresponded to any great degree. This lack of agreement among scholars has led others to ignore the structural issues altogether.

Perhaps the primary unspoken presupposition behind a “structural agnostic” stance on the outline of Hebrews is that the book’s complexity prohibits discernment of an overall, step-by-step development in the author’s argument. (Guthrie 1994:25)

The evasive structure, outline, and argument have been difficult for exegetes to harness, but scholars also struggle to state a theme for the book with confidence (Buck 2002:4). Daniel Buck states his frustrations by saying:

...to wade into the interpretive waters of Hebrews is to be confronted with a seemingly endless array of suggestions about the guiding principles for uncovering the thought of this composition. (2002:6)

In the pursuit of a pattern within the text, scholars from various fields have proposed various explanations for the structure of Hebrews. Some scholars have looked for patterns in terms of theme, genre, and key words. Other scholars have compared Hebrews to patterns found in Greco-Roman rhetorical discourse or other literary writings extant in the first cent. (C.E.). Linguists Neeley (1987), G.H. Guthrie (1994),



and Westfall (2005) have analyzed the text for patterns of conjunctions, verb forms, rhetorical questions, and other discourse features. Despite these efforts and various approaches, Joslin concludes that “there is little consensus regarding the structure of Hebrews” (2007:122).

The biggest reason for these discrepancies in the outlines is the frequent switching of epideictic and deliberative sections (i.e., doctrinal and hortatory sections) within Hebrews. Other complicating issues are the myriad of parallels within the text and various themes that weave in and out of the discourse. While some scholars have given up their attempts to understand the structure and argument of the author, others, like Leon Vaganay (1940) and Albert Vanhoye (1963, 1976, 1989) have moved beyond a Western linear<sup>1</sup> structural model and suggest the presence of concentric patterns (chiastic structures) within the text of Hebrews.

In general, chiastic<sup>2</sup> structures are defined by Brad McCoy (2003:8) as “the use of inverted parallelism of form and/or content which moves toward and away from a strategic central component.” Considering the focus of the text as being in the center of a chiastic structure is in sharp contrast with Western linear structural models that tend to emphasize one of the extremities, either a beginning thesis or an ending conclusion, or both. However, this does not mean that the author of a chiastic structure will not reinforce the focal center at the end of the discourse as well. While

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<sup>1</sup> Linear and concentric patterns should not be viewed as diametrical opposites. In texts with concentric patterns, *both* systems of textual organization may complement and re-enforce each other (Wendland 1985). Acknowledgement of concentric patterns in a given text does not imply the absence of linear qualities in a text.

<sup>2</sup> While there are many possible terms to describe concentric patterns (see Chapter 4), I will be using the terms “chiasmus” and “chiastic structures” since I believe there is a relationship between the phrase level structure and the larger structures. Although a chiasmus is composed of at least four parts, most scholars will still label a structure composed of an odd number of components as “chiastic.” In larger structures with only three components, the term “ring structure” or “ring composition” is applied.

such structuring may appear to be foreign to some cultures, Mary Douglas (2007) and other scholars recognize that concentric patterns may be a reflection of cultural patterns for presenting, processing, and storing information that goes beyond a literary style alone. Although not without controversy, many portions in the Old Testament<sup>3</sup> (henceforth OT) and NT have been shown to reflect concentric arrangement (Wendland 1985, 1988, 2000, 2008; Dorsey 1999; and others). The influence of the OT's patterns upon the text of Hebrews must be considered. (See Chapter 4 for background information on chiasmus and chiastic structures.)

Using a chiastic compositional model, Vaganay and Vanhoye saw the importance of the “strategic central component” in the middle of Hebrews. A crucial issue is whether the chiastic book-level structure of Vaganay and Vanhoye is merely a “ring composition” that is functioning to give the text (non-thematic) cohesion,<sup>4</sup> or whether the author intended the structure to establish some type of peak.<sup>5</sup> If the chiastic structures are shown to be valid, their semantic and/or pragmatic functions in the text still have to be decided.

While Vaganay and Vanhoye initially focused on the book-level structures, over the years, a large number of scholars<sup>6</sup> have illustrated chiastic structures in Hebrews also

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<sup>3</sup> In light of the controversy regarding the source texts for Old Testament citations (Thomas 1965; G. Howard 1968; Steyn 2009), I am using the general term “Old Testament” which would include the LXX instead of using “Hebrew Bible” which might erroneously imply that the source text for the quotations is in the Hebrew language.

<sup>4</sup> That is, establishing cohesion by controlling the order of the constituents but not necessarily highlighting the most important constituents in the text.

<sup>5</sup> Some scholars use “peak” and other related terms without clearly defining them. According to Longacre and Hwang (2008:15), peak is “a great moment of a story marked by unusual SURFACE STRUCTURE features” (emphasis theirs). Please see Sections 3.3 and 7.4 for more discussion on this topic.

<sup>6</sup> Bligh (1966a:1-33), Vanhoye (1976:62, 70, 76, 80, 88, 98, 131, 149, 264), Horning (1978:37-48), Rice (1981:243-246), Neeley (1987:15-16), D.A. Black (1987b), Cosby (1988:62), Ebert (1992), R.E. Davis (1994:151, 173, 186, 200, 204, 246, 258), Ramey (1997:1), and Rhee (1998).

on the paragraph and section levels (henceforth referred to as “macro-structures”).<sup>7</sup> However, only Vanhoye (1977/1989:79), Neeley (1987:61), and R.E. Davis (1994:284) have briefly commented on both chiasmic book-level structures and macro-structures.

To date, no scholar has constructed a chiasmic book-level structure for Hebrews that is based on the possibility of many underlying chiasmic macro-structures. Although the presence of chiasmic macro-structures does not necessarily imply that a chiasmic book-level structure exists (or vice versa), there are some possible implications. First, if there are a significant number of chiasmic structures demonstrated on the lower level, then a chiasmic book-level structure is more *plausible*. Second, if the focal point<sup>8</sup> of each macro-structure is identified, then these focal points might provide structural nodes for clarifying the nature and purpose of a book-level structure. In light of the number of ideas and concepts expressed in a single section of literary discourse, the identification of the focal point may clarify the *most important* lexical and semantic parallels (opposed to an obscure or contrived parallel). In other words, if the central component of each chiasmic macro-structure is compared with the central components of other constituent sections, then it may be easier to posit an overall organization for the entire discourse. Comparing the central focal points of the corresponding constituents may validate or refute claims of a chiasmic book-level structure. In the final analysis, an evaluation of a book-level structure, which is based on the central components of all of its constituent macro-structures, would be more convincing than

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<sup>7</sup> Scholars do not use the term “macro-structure” consistently. Some use macro-structure to refer to the overall discourse (book-level), while others use it to refer to paragraph or section levels (see Section 4.1.2.4 for a discussion of terminology).

<sup>8</sup> One of the functions of a chiasmic macro-structure is to highlight a concept or idea that is in the center of such a macro-structure. The different functions of chiasmic structures will be discussed in Chapter 4.

a book-level structure supported by merely lexical and semantic parallels alone (cf. Heil 2010).

Although there are a growing number of scholars who give credit to the chiasmic insights of Vaganay and Vanhoye (Lane 1991; Ellingworth 1993, and many others), there is still no clear consensus on the structure of Hebrews. Despite the fact that linguists Neeley (1987) and G.H. Guthrie (1994) also suggest a chiasmic book-level structuring, there is no clear relationship between the assumed strategic central component and their proposed linguistic peaks.<sup>9</sup> Why would analysts using a chiasmic compositional model, which focuses on recursion and reiteration, suggest Heb 8 as the peak of Hebrews while linguists using a text-linguistic approach<sup>10</sup> suggest either Heb 6 or Heb 10–13 as the peak point of Hebrews? Are there two different systems of textual organization, or is there a relationship between the central chiasmic component and the peaks proposed by Neeley (1987), G.H. Guthrie (1994), and Westfall (2005)?

However, the problem of discerning the structure of Hebrews is incomplete without some consideration of the quotations from the OT within the structure. For years, biblical scholarship has recognized the dualistic problem of the author's use of the OT and of the problem of the book's structure. David MacLeod (1989:196) stated that the book of Hebrews was arranged around the OT quotations. MacLeod noted that many scholars debated over which quotations were most significant and

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<sup>9</sup> Neeley (1987:41) claims the peak of Hebrews is in Heb 10:19–13:21, but G.H. Guthrie (1994:144) claims the hortatory center is in Heb 6:4-6 (based on his own unique chiasmic structure), and the climax is in Heb 12:18-24 (1994:145-146). I will discuss the problem of the various peaks as proposed by Neeley, G.H. Guthrie, and Westfall in Section 3.3.

<sup>10</sup> The text-linguistic approach typically focuses on the patterns of conjunctions, tense, participant reference and other discourse features.

foundational for understanding the composition of Hebrews. Buck felt that the structure of Hebrews and the OT quotations were related and suggested, “It may be that the OT citations provide the relational links between the uses of the genre” (2002:104). More recently, Gelardini (2005) suggests a possible influence of the liturgical calendar on the composition of Hebrews in view of the similarities between the book of Hebrews and the synagogue homily (see Section 3.1.1). The liturgical calendar may have dictated the specific OT quotations used in the composition of Hebrews. Although the use of the OT in Hebrews is not the major focus of this research, there is a possible relationship between the overall discourse structure and the author’s manifest use of OT quotations that will be considered. The comprehensive problem of the structure of Hebrews is not fully addressed without reference to the problematical use of OT quotations within the structures.

In summary, despite the variety of compositional models applied to the text, the structure of Hebrews is still debated. Because of the lack of consensus concerning the compositional arrangement, there remain uncertainties regarding the theme, peak(s), and the author’s use of OT quotations.

## **1.2 THE PURPOSE**

Against this problem, the purpose of the present study is to contribute to our understanding of the composition and the interpretation of Hebrews, including a number of heretofore unresolved issues.

First, this study will investigate the possibility of multiple chiasmic macro-structures occurring in the book of Hebrews. Chiasmic macro-structures proposed by others as well as any new proposals suggested in this study will be evaluated according to the

criteria established for chiasmic arrangements (as explained in Chapter 4). The evaluation process will also consider whether the manifest discourse features of Hebrews support or conflict with each proposed chiasmic arrangement. Beyond the validation of such arrangements, the possible communicative functions<sup>11</sup> of these arrangements will be analyzed.

Second, if such chiasmic macro-structures are shown to be valid, this study will consider whether they serve to support or contradict the notion of a chiasmic book-level structure for the book of Hebrews. This will be done both by considering lexical and syntactical parallels of the corresponding macro-structures and by identifying the semantic focus of the central components of the macro-structures.

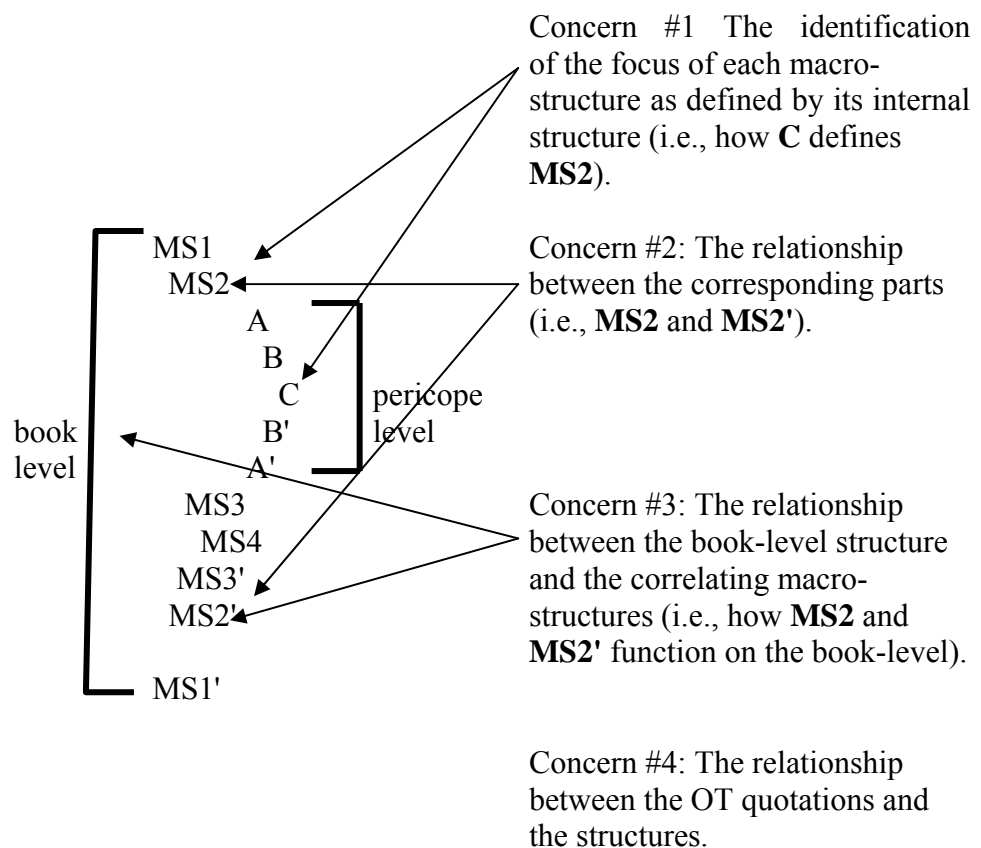
Third, if the proposed chiasmic arrangements are valid, special consideration may be given to the placement of other discourse features within those arrangements. For example, is there a pattern as to where the imperatives fit within the composition? Where do rhetorical questions fit within the structure? Are the OT quotations strategically placed within the composition?

Fourth, once the chiasmic structures have been substantiated, it is the purpose of this study to evaluate comparatively the relationship between the central component of the book-level chiasmic structure that I have identified and the linguistic peaks suggested by Neeley (1987), G.H. Guthrie (1994), and Westfall (2005).

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<sup>11</sup> Structural or pragmatic functions (see Section 4.1.4 for more details).

In summary, I am proposing that a chiasmic approach will be helpful in understanding the structure, flow of argument, and the use of OT quotations in Hebrews. Foundational to this study is the identification and validation of constituent macro-structures and an overarching book-level structure. Of special concern are the inter-relationships between the constituents of each macro-structure (MS), the relationship between the corresponding macro-structures and the book-level structure, and the placement of the OT quotations within these structures.



The first concern is how the individual components of a macro-structure together define the argument and clarify the main point of each macro-structure. The second concern investigates how the constituent parts (macro-structures) relate to each other, for example, how **MS2** (Macro-Structure 2) and **MS2'** (Macro-Structure 2') relate to each other. Following the general hermeneutical principle of “interpreting unclear passages by clear passages,” it is assumed that questions regarding the point or

emphasis of **MS2** may be clarified by the point or emphasis of **MS2'** and vice versa. Third, the relationship of the corresponding macro-chiastic structures to the overall book-level structure is considered (how the parts make up the whole). If Hebrews is composed in a chiastic structure, the overall structure of Hebrews should become clearer as the macro-level structures clarify the book-level structure and the corresponding macro-level structures clarify each other (i.e., **MS1** and **MS1'**, **MS2** and **MS2'**, **MS3** and **MS3'...**), reflecting their *interdependence*. The aim of this dissertation is to demonstrate these various interrelationships and to reveal their hermeneutical relevance to the study of the book of Hebrews.

### **1.3 APPROACH**

The study commences in Chapter 2 with a brief discussion of the relevant topics regarding the author, recipients, date, rhetorical situation and oral-literary situation of the book of Hebrews. The primary focus will be on topics that may affect the structure and style of composition.

Chapter 3 surveys the various historical approaches to the structure of Hebrews. This includes discussions on the parallels and contrasts with Greco-Roman literature. The parallels and contrasts with the sermon and synagogue styles of the first cent. C.E. are also explored. This chapter also investigates the insights from literary approaches (linear and concentric). Next, the linguistic analyses of Neeley (1987), G.H. Guthrie (1994), and Westfall (2005) are evaluated and compared in detail.

Chapter 4 begins with a literary overview of the history, terminology, and nature of chiastic structures in general. Special attention is given to components and



arrangement of chiasmic structures, using examples from both the NT and OT texts. This chapter discusses the forms and the better-known rhetorical functions of chiasmic structures on the micro- and macro-levels. Acknowledging the criticisms wielded against chiasmic structures in general as well as specific criticism regarding dubious chiasmic analyses of the past, this chapter presents a simplified set of criteria for evaluating the credibility of chiasmic structures in the biblical literature. The major features used by scholars in defining textual boundaries and transitions between units will also be discussed, since these features are an important consideration in determining the overall structure and composition of Hebrews.

Chapter 5 presents proposals for the underlying chiasmic macro-structures within Hebrews. Each structure is evaluated for its strengths and weaknesses in light of the criteria for chiasmic structures. Within this discussion, the structures are evaluated in light of the parallels or contrasts with previously mentioned linguistic analyses by Neeley, G.H. Guthrie, Westfall, and others. Significant differences in the proposals for textual boundaries are addressed in this chapter as well. Each macro-structure discussion concludes with a discussion of the possible function(s) of the structure.

Chapter 6 investigates the relationship between the macro-structures in Hebrews. Those who analyze texts from only a linear perspective are primarily interested in the relationship between sequential units of text (how **MS1** relates to **MS2**, how **MS2** relates to **MS3**...); however, in regard to concentric texts, analysts must also consider the relationship of each macro-structure with non-sequential macro-structures (see Section 4.1.3.5). Since many scholars propose a chiasmic book-level structure for the book of Hebrews and identify various non-sequential parallel passages within

Hebrews, this chapter investigates possible semantic and syntactic correspondences that might link one macro-structure conceptually with another macro-structure. This is to determine whether there is any justification for proposing a chiasmic book-level structure. Besides considering the usual semantic and syntactical correspondences that are typically noted *within* chiasmic macro-structures (see Section 4.1.3), there are also a few additional correspondences that may *link* one macro-structure with another macro-structure. These additional links consider and compare:

- The chiasmic center of each macro-structure with a potentially corresponding structure. By comparing the chiasmic centers of the various macro-structures, I hope to either substantiate the correspondences that would link macro-structures together or to refute the correspondences that may be based on obscure or contrived lexical correspondences.
- Discourse correspondences. This would include the relationship between the doctrinal and hortatory sections (noting whether there is simply a restatement, an advancement of the thought, or a logical relationship between the units).

This chapter also presents and compares a chiasmic book-level structure with previous book-level analyses with special attention given to Nauck's parallels (Heb 4:14-16 and Heb 10:19-23).

Chapter 7 concludes the study with a survey of its implications for various disciplines (exegesis and chiasmic studies). Implications of Bliese's (1988b:52-84; 1990:265-321) and Wendland's (1988:1-51; 2004:154, 238) theory of multiple peaks are applied to the problem of peak in the book of Hebrews. In addition to these implications, this chapter summarizes the findings of the dissertation.

## 2. HISTORICAL, RHETORICAL, AND LITERARY SETTING

In addition to the complexities of Hebrews' argument and structure, other issues of the historical, rhetorical, and literary situation add to the difficulties. Most of the background information is based on the limited internal evidence within Hebrews itself, reconstruction of possible situations from biblical texts, opinions of church fathers, as well as educated guesses.

### 2.1 AUTHOR

One of the foundational uncertainties regarding the book of Hebrews is the issue of the authorship. Despite the fact that the style of Hebrews appears drastically different from Paul's (Attridge 1989:1), the second/third cent. papyrus P<sup>46</sup> positions Hebrews after Romans and within the Pauline epistles (Attridge 1989:1; deSilva 2000:23). This positioning of Hebrews within the Pauline writings reflects the ideas of early Eastern church fathers<sup>12</sup> like Clement of Alexandria (ca.150-215) and Origen (ca.185-253). In the West, church fathers did not accept Pauline authorship initially. Tertullian (ca.155-220) suggested Barnabas since he was a Levite from Cyprus (Acts 4:36) (Attridge 1989:3; deSilva 2000:23, 24). Origen, Martin Luther, and many others made suggestions about authorship, but later after more reflection concluded that identification of the author is beyond our grasp (Origen, Eusebius *His eccl* 6.25.14; Martin Luther *LW* 35.395, cited in Hagen 1981:9; McCullough 1980:141).<sup>13</sup>

<sup>12</sup> Unlike early church fathers and many scholars, Rothschild separates authorship from authority (2009:20). She asserts that Hebrews is a pseudepigraphon – a Pauline forgery “to foster perceptions of the author's radical views as ‘Pauline,’ situating the text within the literary framework of Paul's ‘canon’ in order to improve it” (2009:12).

<sup>13</sup> Scholars consider many candidates: 1) Paul the Apostle (Bruce 1964:xxxv-xxxix; Attridge 1989:1-3) a) alone, b) with Luke c) with Clement of Rome; 2) Barnabas (Bruce 1964:xxxvii; Attridge 1989:3; deSilva 2000:24; Johnson 2006:41); 3) Apollos (by Luther, as cited by Hagen 1981:9; Bruce 1964:xxxix; Attridge 1989:4; deSilva 2000:24; Johnson 2006:41; Witherington 2009:209); 4) Priscilla (διηγούμενον – the masculine, singular reference to the author in 11:32 would seem to invalidate this) (Bruce 1964:xl; Attridge 1989:4; deSilva 2000:24) a) alone b) with Aquila; 5) Luke (Allen 1996:1-23; deSilva 2000:24); 6) Silas/Silvanus (Attridge 1989:4; deSilva 2000:24; Johnson 2006:41); 7) Epaphras (Attridge 1989:5; deSilva 2000:24; Johnson 2006:41).

Despite the lack of solid evidence regarding authorship, scholars continue to search for linguistic and rhetorical clues. Witherington asserts that the quality of the Greek in Hebrews suggests that Apollos is the author (2009:209-212). The account of Apollos' speaking eloquence and his use of Scripture in his overall thematic topic "Jesus is the Messiah" (Acts 18:24-28) provides support for this view. On the other hand, Allen strongly asserts that Luke is the author of Hebrews based the "lexical, stylistic, and textlinguistic similarities between Luke-Acts and Hebrews" (1996:1). It may not be insignificant that Hebrews shares a few OT quotations with Luke and Acts (Luke 20:42-43/Ps 110:1; Acts 2:34-35/Ps 110:1; Acts 13:33/Ps 2:7).

There is no intertextual (in NT corpus) or intratextual (within Hebrews) evidence regarding the author's relationship to the recipients that clarifies the identity of the author. Although the closing of the discourse does speak of mutual friends and acquaintances (Timothy and possibly others from Italy), there is no clear personal relationship that is brought out in the text (Heb 13:18-24). However, there may be something implied by "so that I may be restored to you" (Heb 13:19; cf. Phlm 22). Rothschild asserts that Heb 13:20-25 is a forgery using typical word and phrases from the Pauline corpus in order to "imply apostolic authorship" (2006:2; 2009:9-10). Scholars who accept Rothschild's theory would then reject these verses as criteria for identifying the author or recipients. Despite the present inability of scholarship to positively identify the author from internal evidence, it is fairly clear that the author knew about the recipients' situation and their possible temptations and

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There are some other obscure possibilities: Ariston (Attridge 1989:5; deSilva 2000:24), Timothy (Attridge 1989:5), Philip (the deacon) (Attridge 1989:5), Mary, the mother of Jesus (Ford 1975:49-56; Attridge 1989:5).

struggles. However, the extent of the author's *personal* awareness of the recipients' situation is not evident from the text.

Unlike the Apostle Paul, the writer of Hebrews does not try to claim a personal basis for authorial authority. Some may feel that the author is claiming authority like the Greco-Roman rhetoricians by his/her<sup>14</sup> use of rhetorical structures and style (Mack 1990:23, 33, 35). In other words, it was perceived that the intended audience would accept the discourse<sup>15</sup> based on the author's command of the rhetorical devices and the style used in his speech or writing, not on personal claims of authority. However, there may be other evidence of the author's claim to authority. One could point to the relationship of the author with the original recipients (albeit unknown to us). Another possible option is that the author does not want to draw attention to his personal authority, but rather bases the authority of his message on the authority of the OT itself. This option is possible in the light of the understanding that authors and speakers would often use OT quotations and allusions to back their claims (Mack 1990:42). The author assumes that the multitude and length of the OT quotations will be attractive to the recipients and thus will contribute to their acceptance of the overall message of the text. Chapters 5 and 6 will consider if any structural clues exist that would clarify the function of the OT quotations within the composition. The aspect of authorial authority being shifted to the authority of the Scriptures is a possible conclusion in light of the discussion in Section 7.7.

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<sup>14</sup> Although the identity of the author is not clear, henceforth, I will be using the masculine pronouns, not out of bias, but for ease in the discussions.

<sup>15</sup> I am using discourse here as a neutral term that could describe either a letter or a speech.

## 2.2 RECIPIENTS

The recipients' identity is just as questionable and debatable as the issue of authorship. There are many theories regarding the identity of the recipients and where they lived.<sup>16</sup>

While their identity and location cannot be defined with certainty, there has also been a rising debate on whether the recipients were all Jews or all Gentiles (or a mixed community). Historically, it has been assumed that the intended recipients were Jewish Christians. Many scholars started to challenge this in the 19<sup>th</sup> cent. (Morrison 2006:5-11). Initially, the argument suggested that there were some Gentiles among the recipients, but then it grew to the point of proposing "an exclusively Gentile audience" (Morrison 2006:5-11; cf. McCullough 1994:78; Schmithals 1997; Koester 2001:46-48).

However, the argument for Gentile recipients based on an argument of silence (the author's failure to mention Jews or Gentiles) is not nearly as weighty as the argument for Jewish recipients based on the strong focus on the OT and biblical imagery. This is not to say that proselytes would not have had any background or appreciation for the Scriptures (since some of the NT, which is arguably written for Gentile

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<sup>16</sup> Some of the more notable location options suggest that the recipients were living in: 1) Rome (Attridge 1989:10; Lane 1991:lviii); 2) Essene and Qumran communities (Bruce 1964:xxix); 3) Jerusalem/Palestine (Palestine in general, specifically Jerusalem) (Bruce 1964:xxxii, citing Ramsay 1908 and C.H. Turner 1931; Attridge 1989:9); 4) Samaria/Sychar (Bruce 1964:xxxii; Attridge 1989:10, both citing Bowman 1962:13-16); 5) Caesarea (Bruce 1964:xxxii, citing Spicq 1952:1.247); 6) Syrian Antioch (Bruce 1964:xxxii; Attridge 1989:10, both citing Spicq 1952:1.250-252); 7) Corinth (Attridge 1989:10, citing Spicq 1952:1.234, LoBue 1956:52-57, and Montefiore 1964:9); 8) Colossae (Bruce 1964:xxxii; Attridge 1989:10, both citing Manson 1949:1-17); 9) Ephesus (Bruce 1964:xxxii; Attridge 1989:10, both citing W.F. Howard 1951:80-91); 10) Cyprus (Bruce 1964:xxxii; Attridge 1989:10, both citing Snell 1959:19); 11) Alexandria [although this option receives support in the light of situational aspects, the Muratorian Canon makes no mention of the book of Hebrews, thus making this location less likely] (Bruce 1964:xxxiii; Witherington 2009:209).

Christians,<sup>17</sup> contains OT quotations and historical references). However, in addition to the number of OT quotations and the focus on the OT quotations by means of placement within the structures (see Chapter 5), there is also *other evidence* that would tend to point rather strongly to a Jewish target audience rather than a Gentile audience. First, Bruce points out that if the initial audience were Gentile, the author would not have focused so much attention on the old covenant, which would be of little relevance (1964:xxv-xxvi). Second, Ellingworth makes an important observation that some of the OT passages in Hebrews contain references to Gentiles in the original context, with such references not appearing in Hebrews (1993:25). If Gentiles were the target audience of Hebrews, then these references to Gentiles within the quotations would not have been suppressed by the author, but would possibly even be highlighted. Third, from a sociological perspective a Gentile person was more likely to escape persecution by returning to paganism, not Judaism. Morrison (2006), affirming the shame issues suggested by deSilva (2000), points out:

The best way for a Gentile to escape persecution, shame, and social pressure would be to return to paganism — but the author does not address such a possibility. He *assumes* that the readers will retain respect for the Scriptures — but at a time when even some Jews underwent epispasm, this is something that probably could not be safely assumed for Gentile readers. (19)

The details of the overall argument concerning the recipients of Hebrews are more than can be expressed in these few pages. However, in a brief summary, it is easier to postulate that the author composed Hebrews for people with a Jewish background than to assume they were Gentiles. In the light of the idea that the recipients were Jewish, it can be suggested that the original recipients were in locations with

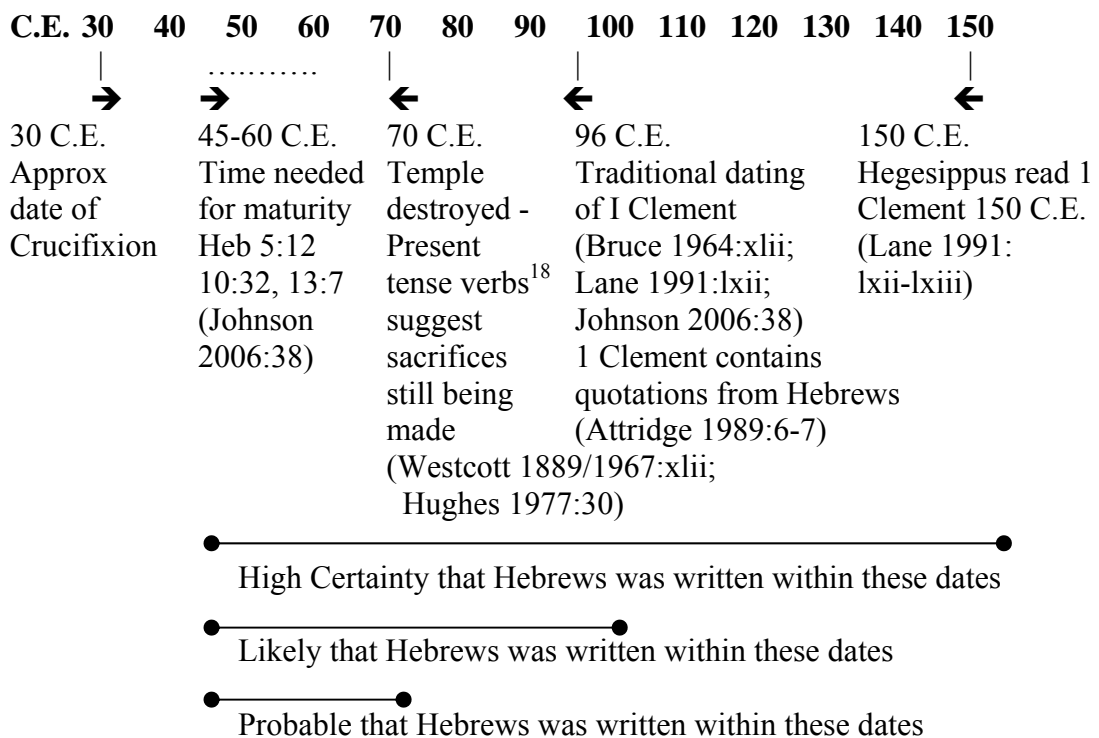
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<sup>17</sup> For instance, Galatians appears to be written to Gentile believers and yet the formatting of the UBS fourth edition indicates ten OT quotations. Ephesians which is considered to be written to Gentiles based on the “you/we” distinction of Eph 2 contains five OT quotations (formatted by the UBS fourth) and more than twelve OT allusions. Some counter examples may include Philippians and II Peter which are believed to be written to Gentiles, yet void of multiple OT quotations (J.D. Douglas 1982, s.v. “II Peter”).

significant Jewish Christian populations and that the recipients already had an understanding of the Christian faith (Heb 5:12; 10:32; 13:7).

### 2.3 DATE

Uncertainty regarding the identity and location of the author and recipients complicates the issue of date. Since the dating of Hebrews does not have any apparent bearing on the structure of Hebrews, a general overview of some of the critical dates will need to suffice.



Considering the different arguments involved in the discussion, it would be safest to assume that the discourse was composed between 45-96 C.E., perhaps leaning towards the possibility of earlier dating between 45-70 C.E. Although there is no clear answer to the question of date, the combination of all the issues below would suggest that the recipients were in the general area of Palestine before the destruction

<sup>18</sup> Porter (1994) has challenged this by claiming that the present tense verbs in the context of sacrifices are uses of the “historical present” tense; however, Wallace points out that Porter is alone in asserting this usage within a non-narrative text (1996:526-532, see 528n40).



of the temple in Jerusalem (around 70 C.E.). These issues are: 1) that the present tense verbs are used in regard to current worship practices, 2) that Hebrews does not contain the topics or ecclesiastical vocabulary that are associated with epistles<sup>19</sup> of a later date (Johnson 2006:39), 3) that it is more likely to posit that the recipients were Jewish, and 4) that the text appears to imply that the recipients were still actively practicing certain Jewish rites and ceremonies. However, there is no substantial proof for a dogmatic conclusion and many scholars assert that a date earlier than 70 C.E. is unsustainable.

#### **2.4 PURPOSE AND *SITZ IM LEBEN*/RHETORICAL SITUATION**

The inability to identify the author, recipients, and date of the composition also makes it difficult to assert the rhetorical situation with great certainty. Although the author appears to understand the specific circumstances of the original recipients, the deviations from the normal Greco-Roman rhetorical patterns “make the situation and the goal of the letter hard to identify” (Thurén 1997:591). In light of the conclusions above based on the Jewish/Gentile debate regarding the recipients, if one accepts the notion of Jewish recipients, then there are at least three possible purposes for Hebrews:

First, the author might have been trying to encourage the Jewish Christians in their faith so they would not backslide into a lifestyle of sin or drift from their initial enthusiasm in following the Christ. This might be considered an exhortation approach. This possible purpose would be supported by those who interpret Heb 6:4-8 as a situation that is beyond reality and highlight the significance of Heb 6:9: “But,

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<sup>19</sup> This is not to imply that Hebrews is a letter (see Section 3.1.1).

beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way” (NASB). This interpretation would view the addressees as being in danger of either falling into a sinful lifestyle or becoming apathetic towards the faith and losing a sense of the importance of Christ’s sacrifice. Such behavior could lead to drifting away from the Christian community or failure to act upon one’s faith by doing good works (Heb 6:9-12).

A second possible purpose of the discourse may have been to encourage the Jewish Christian recipients not to commit apostasy by rejecting Jesus (his sacrificial death) and returning to Judaism. A variety of social and religious factors (developed later in this section) may have contributed to people drifting from the church and towards the Jewish community and synagogue.

A third possible purpose for the composition may have been a combination of the first and second, to encourage the recipients not to grow slack in their faith, but also to warn them of the seriousness of rejecting Christ and committing apostasy.

The first option (focusing on sin and backsliding) does not seem viable alone because it would marginalize the importance of Heb 7–10 within the argument. Secondly, falling into sin does not fit the overall definition of sin within the book of Hebrews (elaborated in the following paragraph). The second option (as primarily addressing apostasy alone) does not account for the many passages that encourage the recipients not to grow apathetic about their faith and lax in their participation in the community of faith.

The third combined purpose addresses both spiritual laxity and the seriousness of apostasy. One of the most substantial arguments against apostasy being merely a return to a sinful lifestyle is the conceptual use of sin within Hebrews. This is most clearly seen in the tie between unbelief (3:12 ἀπιστίας; 3:19 ἀπιστίαν) and rebellion or disobedience (3:16 παρεπύκρναναν; 3:18 ἀπειθήσασιν) in Heb 3–4. In these two chapters (Heb 3–4), the author weaves these two ideas together and alternates between them in the text. In short, Heb 3 presents disobedience not as breaking the law, but rather failure to trust God and to follow where he is leading. Even one of the more emotive sections regarding sin (Heb 12:15-16) gives the warning, “Watch out that no bitter root of *unbelief* rises up among you.... Make sure that no one is immoral or godless like Esau. He traded his birthright... for a single meal” (NLT, emphasis mine). The translators of the NLT interpreted the ῥίζα πικρίας as “unbelief.”<sup>20</sup> Esau’s sin was not immorality of a sexual or greedy nature, but simply, his sin was a rejection of what God had given to him; the meal was secondary, the rejection was primary. Secondly, in the hortatory sections in Heb 6 and 10, there is a stronger connection with rejecting Jesus and the work of the cross than on the issue of a lifestyle of sin (Heb 6:6; 10:29, 39). The author presents the two ways, Zion (the Jesus way) or Sinai (the law way). Thirdly, the OT quotations are primarily *relational* in focus, not ethical; the quotations call people to God and to a right relationship with him, they do not address specific sins.

With the focus on the Scriptures of the OT, the best option for the purpose of Hebrews appears to be that the recipients were considering breaking their ties with

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<sup>20</sup> The NLT translators might have been influenced by Deut 29:18.

other followers of Christ and returning to the Jewish community and worship practices. Drifting away from believers and the Christian community (Heb 2:1; 3:13; 10:24, 25) was not just a movement toward a sinful lifestyle, but was a movement toward rejecting Jesus and his sacrificial death.

There are many analysts who would like to place the main emphasis of Hebrews in Heb 6 or Heb 10, which are the most intensely hortatory passages (Neeley 1987; Lindars 1989:382-406; G.H. Guthrie 1994; Walters 1996:63). However, such an emphasis minimizes the importance of expositional passages that focus on the identity and work of Christ (Heb 7–10:18). The argument of this dissertation, which is based on structure, may provide additional support for a possible rhetorical situation. Many commentators spend a lot of time discussing Heb 10:29 and the three actions<sup>21</sup> of the apostate. However, it is not overly clear (from the book of Hebrews) what *specific* situation would provoke the apostate to do these three actions. Bitzer (1968:4-6), who initiated the concept of rhetorical situation for biblical studies in general, was trying to highlight the “*specific* condition or situation which invites utterance” (Kennedy 1984:34, emphasis mine). Typically, theological discussions focus on *modern day* hypothetical situations in which one may commit apostasy; however, no one has suggested a hypothesis regarding a possible situation of Heb 10:29 for the *original recipients* except for possibly Neva Miller.<sup>22</sup> Although this is a

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<sup>21</sup> 1. “Who has trampled the Son of God under foot,” 2. “who has treated as an unholy thing the blood of the covenant that sanctified him,” and 3. “who has insulted the Spirit of grace.”

<sup>22</sup> Miller’s hypothesis goes as follows: The Jews for the most part were “cured of idolatry” through their Babylonian experiences, but this apostasy “would most likely take the form of a return to their former religion of Judaism” (1988:313). Realizing that many of the Hebrew Christians had been “excommunicated” from Judaism and “banned from the synagogue” for their confession of Jesus as Messiah (1988:313, citing John 9:22 and 12:42), Miller goes on to state her understanding of the re-instatement process into the synagogue:

How could a Christian become a Jew again? It would require a public renunciation of Christianity before the synagogue community. (Note Paul’s testimony regarding this, Acts 26:11.) The apostate from Christianity would need to declare the three things

unique interpretation, her insights into the NT context bring out a possible real life situation that the author may have wanted to address directly (but perhaps not wanting to state it explicitly). Miller's hypothesis answers the question: "What is the situation in which a believer in Jesus during the time of the writing of Hebrews might be tempted to 'trample the Son of God under foot, ...treat ... blood of the covenant as unholy, ...insult the Spirit of grace'?"

But why would a Jewish Christian want to return to Judaism? Beyond some of the basic biblical reasons,<sup>23</sup> deSilva (1995; 2000) points to the aspect of the shame that the believers were experiencing. Removing themselves from their association with believers would help them gain respectability in the eyes of the Jewish community and rid themselves of the shame that is associated with the followers of Christ.

While deSilva makes a good argument for the pressures facing the recipients in a Greco-Roman world (2000:12-16), if one accepts that the recipients were Jewish Christians, then their whole social network, their holidays, social and religious gatherings, and business connections were sent into a state of upheaval when they

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referred to in [Hebrews 10] verse 29: 1) Jesus Christ is not divine, He is not the Son of God. In this way the Son of God would be "trampled under his feet." 2) Jesus rightly deserved to die for His own misdoings. Thus His blood was accounted common or unclean. 3) Jesus' miracle power came from demons. Thus the Spirit of grace was outraged or blasphemed. (1988:313)

Miller states that this "threefold declaration" allowed the apostate to re-enter into good standing with the Jewish religious leaders. It also aligned the apostate to the leaders' charges against the divinity of Jesus in John 19:7: "We have a law, and by that law He ought to die, because He has made himself the Son of God" (RSV). It also placed judgment on Jesus as being "worthy of death" as mentioned in John 5:18 and Mark 3:1-6. In addition, the Gospels make it clear that Jesus' miracles were considered by the religious leaders as being a result of demon power (Mark 3:22). Jesus' severe warning against the unforgivable blasphemy against the Holy Spirit (Mark 3:28-30) was also breached by this possible re-instatement declaration. Miller declares, "Synagogue adherents are to hold to these three things yet today!" (1988:313).

<sup>23</sup> Not counting the cost (Luke 14:28), lost of first love (Rev 2:4), fear of the Jewish leaders (John 9:22), affliction or persecution (Matt 13:21), worry of the world and the deceitfulness of wealth (Matt 13:22).

became followers of Christ. When times of persecution or troubles came (or increased to a higher level), it would be natural for the Jewish Christians to be tempted to return to that which was most familiar to them. This would be especially true if they were stubborn or not fully committed believers (as indicated in Heb 5:11-14), who did not fully understand the distinctive features between Judaism and the Christian faith. Even if they did understand these distinctive features, the crisis they were facing might have blurred or minimized these features.

However, the sociological aspects of community might not fully explain the situation either. The recipients might have been going through religious inner tensions as well. If one considers that the recipients were former practicing Jews, then before coming to Christ they were probably regularly involved in Jewish worship. In Heb 9:13-15 and 10:1-14, the author of Hebrews states that the Jewish sacrifices did not clear the conscience of the worshipper. This might suggest that the recipients were either losing sight of Christ's power to forgive sins or were perhaps longing to replay a comfortable ritualism from their days in Judaism (or perhaps a combination of both). Therefore, in conclusion, there may have been social *and* religious factors that were alluring the recipients to return to Judaism.

The expulsion of Christians from the synagogues and the tensions between the Jewish leaders and the Jewish Christians are well attested in the biblical text and scholarship (Meeks 1985; Wedderburn 2004b:179-185), but Miller's hypothesis regarding re-instatement to the synagogue is unique. There is no extant first cent. C.E. text that would prove or disprove this proposed process of re-instatement into the synagogue. Until such evidence is found to support or reject this possible

rhetorical situation for the book of Hebrews, we are left to struggle with intertextual and intratextual evidence. The position and function of Heb 10:29 within the structure of Hebrews could minimize or highlight the importance of these passages. The significance of these passages within the overall argument has important implications for the understanding of the rhetorical situation by either placing emphasis on the passages concerning apostasy (strengthening Miller's hypothesis) or placing emphasis on a different topic or problem.

## **2.5 ORAL-AURAL AND LITERARY SITUATION**

In recent years, scholars are acknowledging the significance of the research of Milman Parry (1903-1935) and Albert B. Lord into the oral nature of the *Iliad* and the *Odyssey* with respect to the impact of the oral-aural or literary situation on the structure of biblical texts (Ong 1982/2009:6). Historically, scholars have erred in two extremes by either overly minimizing the ability of the early church to read and write or minimizing the oral-aural nature of the NT texts. First, the form criticism of Overbeck and Deissmann underrates the writing ability of those in the first cent. C.E. (Gamble 1995:11-15; for more discussion see Wendland 2008:34) so that the form critics viewed the NT documents as merely originating from oral tradition.<sup>24</sup> The second extreme is that scholars assume that literacy rates, practices, and uses in the first cent. C.E. are comparable to literacy levels and uses in our modern Western societies (Gamble 1995:2).

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<sup>24</sup> This view is criticized in light of intertextual evidence of the number of letters written, received, and lost (Gamble 1995:14-15).

In light of the research of W.V. Harris that asserts that the literacy rate in the Greco-Roman world<sup>25</sup> was probably not over ten percent in the first cent. C.E. (C.W. Davis 1999:23, citing Harris 1989:46), it is safe to say that the Greco-Roman societies were in a gradual transition from oral-based societies to literate societies. Witherington expresses the need to understand this transition:

Yet, however difficult, it is important that we try to understand... [oral culture], since all of the cultures of the Bible were essentially oral cultures, not text-based cultures, and their texts were in fact oral texts.... So far as we can tell, no documents in antiquity were intended for “silent” reading, and only a few were intended for private individuals to read. They were always meant to be read out loud and usually read out loud to a group of people.... [M]ost ancient documents...were composed with aural and oral potential in mind...no spaces...texts were simply surrogates for oral speech. (2009:1-2)

One current analogy might be helpful to grasp the tension between the oral and written word (Harvey 1998:36): Plato felt that writing was an alien technology in the same way that many people felt about computers in the 1980s (Ong 1986:30). Our modern day struggle to adapt to text messaging conventions is rather minute in comparison to a transition from oral to written communication. This adaption to an alien technology of writing was not a quick process, but it involved social changes as well as “changes in thought and expressions introduced by writing” (Ong 1982/2009:115). The transition from oral communication to written texts would *eventually* change what information was communicated and how it was communicated. For example, if the NT writers submitted their manuscripts to modern

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<sup>25</sup> It is possible to argue for a higher rate of literacy among the Jewish population based on the following: 1) The number of synagogues which were considered “houses” of reading and learning (Jerusalem had 480 synagogues in the first cent. C.E.) (Gamble 1995:7). 2) “In theory, every Jewish male was expected to [read the Scriptures].... The Palestinian Talmud reports the rule of Simeon ben Shetach about 100 BC that all children should go to school” (Millard 2000:157). 3) The Qumran scrolls showed that “a sectarian Jewish community...invested heavily in the production and use of literature (Gamble 1995:20). 4) While Jesus often used words of listening with the general audience (“You have heard it was said”), Jesus assumed the religious leaders read the Scriptures (“Have you never read?”) (Millard 2000:158).

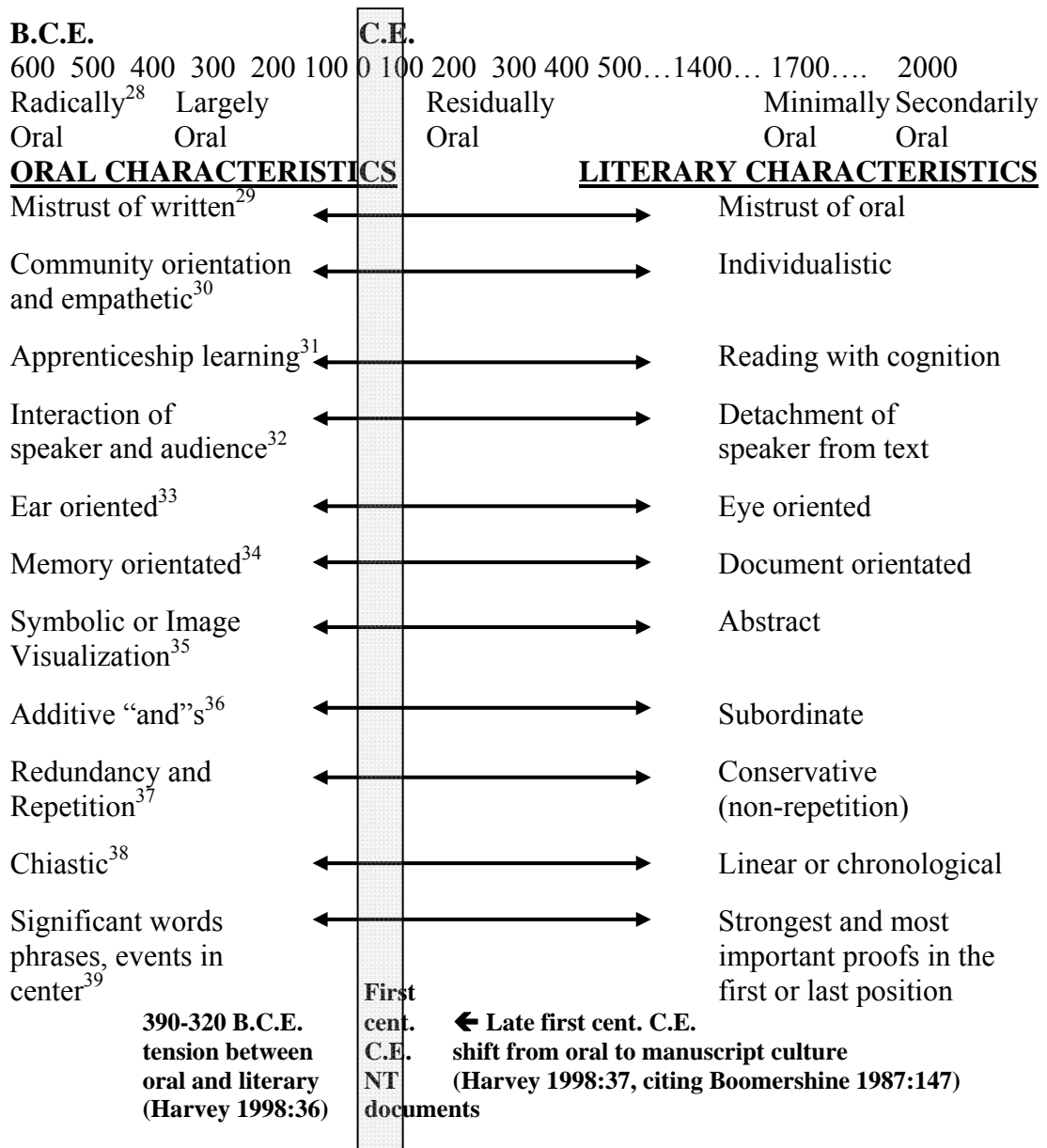


day editors, our present day Scriptures would be shorter than they are now. This “editing” by modern day editors would not be an editing of theological *content*, but a reflection of the change from oral literature that favors *repetition* to printed literature that favors *conciseness* (thus longer oral and shorter written texts). Since many NT texts explicitly state the use of an amanuensis (Rom 16:22; Gal 6:11; 2 Thes 3:17; Phlm 19), many NT texts were originally *oral* discourses that were *aurally* received by the amanuensis before being transformed into written texts.<sup>26</sup> Therefore, one cannot ignore the oral aspects of the composition as it was reduced to writing as well as the aural effect on the original recipients who listened to texts composed in such a manner. The following chart illustrates some of the variety of changes that happened during the transition between the oral and literary eras. The chart presents a continuum from cultural characteristics at the top of the chart towards textual characteristics (vocabulary and structure) at the bottom of the chart. The distinctive features should be interpreted as a general continuum as well, as opposed to a rigid transition where all the features started and stopped at the same time. In other words, the change in some distinctive features might have been staggered or the change in one distinctive feature may have stimulated a change in another distinctive feature.

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<sup>26</sup> The use of an amanuensis does not *necessarily* imply an oral composition. The person dictating a text may be applying different compositional principles for the intended written text, as opposed to applying compositional principles to a text which is intended to be orally performed.

**The Transitional Period from Oral Culture to Literary Culture**<sup>27</sup>



Some aspects of orality “continued as a significant feature of composition and delivery well into the middle ages” (Harvey 1998:44, citing Crosby 1936). Since

<sup>27</sup> Although these generalities accurately describe the transition for many languages, it should be noted that there are many cultures that are still oral cultures.

<sup>28</sup> Ong 1982/2009; Harvey 1998:38.

<sup>29</sup> C.W. Davis 1999:22.

<sup>30</sup> Ong 1982/2009:45, 106; C.W. Davis 1999:21.

<sup>31</sup> Ong 1982/2009:9; C.W. Davis 1999:21.

<sup>32</sup> Ong 1982/2009:77, 143; Harvey 1998:53; Witherington 2009:1.

<sup>33</sup> Harvey 1998:42; Witherington 2009:1-2.

<sup>34</sup> C.W. Davis 1999:99.

<sup>35</sup> Ong 1982/2009:49; C.W. Davis 1999:21, 23; Wendland 2008:27.

<sup>36</sup> Ong 1982/2009:37.

<sup>37</sup> Ong 1982/2009:39, 41.

<sup>38</sup> Ong 1982/2009:39, 144; Harvey 1998:56; C.W. Davis 1999:99; Wendland 2008:27-28.

<sup>39</sup> Harvey 1998:56; C.W. Davis 1999:34; Wendland 2008:11, citing Myres 1930:511-525.

“characteristics of oral articulation and aural apprehension...were built into the biblical documents” (Wendland 2008:28), I will investigate the possible oral characteristics of the book of Hebrews, especially in the areas of repetition, chiasmic structures, and placement of significant words, phrases, and events within the text.

## **2.6 CONCLUSION**

In conclusion, the study of the form and function of Hebrews in all likelihood will not positively identify the author, recipients, or date of composition.

The present study may be more helpful in defining the rhetorical situation. If this study can more clearly define the structure, then there may be more clues to identify the most significant passages. These passages might refine our understanding of the book’s argument and the relationships between the components. By understanding what the author thought was most important for the recipients to know, we might gain insight into the rhetorical situation that prompted the occasion for the composition.

In addition, the present study may help to determine certain aspects of the possible influence of the oral-aural situation on the composition of Hebrews.

### 3. PREVIOUS STRUCTURAL ANALYSES OF HEBREWS

Many scholars attempting to understand the structure and argument of Hebrews have looked for an “interpretive key” to establish a structural proposal (Buck 2002:3). However, the key to understanding the structure may not be in *one* underlying feature. There are in fact varieties of linguistic features and apparently contradictory division markers that make the “identification of a formal or thematic structure” seem impossible (Thurén 1997:590). The lack of easily discerned structural clues caused some scholars to abstain “from remarks on the structure altogether” (G.H. Guthrie 1994:7-8).

The current chapter begins with a brief overview of some of the analyses regarding the structure of Hebrews. The second section of this chapter reviews the structural analyses of Linda Neeley (1987), G.H. Guthrie (1994), and Cynthia Westfall (2005) as well as their perceptions of the linguistic peak of Hebrews.

#### 3.1 BRIEF OVERVIEW OF SCHOLARSHIP ON THE STRUCTURE OF HEBREWS

##### 3.1.1 Genre Issues

In Greco-Roman rhetorical studies, there are three traditional species: deliberative, judicial, and ceremonial (or epideictic) (Mack 1990:28). While some analysts have tried to impose these categories on biblical texts, they have failed to realize that these categories are “heuristic not definitive” (Mack 1990:35), and that these categories and the patterns of these categories “were never understood in antiquity as rigid templates, nor has it been assumed that every rhetorical composition must follow these patterns” (Mack 1990:49). Nor were the orators limited by the overall purpose of a speech since “any one speech may involve deliberative, judicial, and epideictic

elements” (Kennedy 1997b:45). Another problem in assigning a species is “that paraenesis or exhortation could be found in both deliberative and epideictic rhetoric” (Witherington 2009:197). The situation of determining the connection between these categories and a text is further complicated since “rhetors were expected to hide the standard outline when crafting a speech, and to produce a composition that would appear to unfold naturally on a given occasion” (Mack 1990:32; cf. Kennedy 1997a:12).

It is no wonder then that the book of Hebrews is difficult for scholars to classify. There are many scholars that assert that Hebrews is epideictic (Aune 1987; C.C. Black 1988; Attridge 1990:214; Lane 1991:lxix; Kennedy 1997b:47; Witherington 2009:199), while others designate it as deliberative (Lindars 1989:382-406; Johnson 2006:13), and a few propose that Hebrews is forensic [=judicial] rhetoric (von Soden 1905:127-28 and T. Haering 1917-18:153-63, as cited by Lane 1991:lxvii). This discrepancy among scholars led Lane to assert, “Hebrews cannot be forced into the mold of a classical speech.... Rhetorical devices are clearly discernible in Hebrews, but the presence of an identifiable rhetorical structure is less evident” (1991:lxix).

Other scholars have suggested a mixture of epideictic and deliberative species (Thurén 1997:590-591; Koester 2001:82; Johnson 2006:13). Lauri Thurén generalizes the Greco-Roman classifications concerning the NT writings. “In order to be useful,” he suggests that

The former [deliberative] means that the audience is persuaded to make a decision about some action in the future, the latter [epideictic] aims at reinforcing existing values and convictions. (Thurén 1997:588n6)

In his classification of Hebrews, he categorizes the following passages:

epideictic	1:1-14	
deliberative	2:1-4	
epideictic	2:5-18	
deliberative	3:1–4:16	
epideictic	5:1-10	
deliberative	5:11–6:20	
epideictic	6:21–10:18	
deliberative	10:19–12:29	
combines both	13:1-25	
epideictic	– praises the virtues of Christ	
deliberative	– draws conclusions for the addressees’ life.	

(Thurén 1997:590-591)

While the grammatical forms<sup>40</sup> of Hebrews’ imperativals<sup>41</sup> fit within Thurén’s outline for deliberative genres (with the exception of Heb 7:4 – Θεωρεῖτε), there is a need to consider the hortatory nature of a text that goes beyond grammatical form (known as skewing<sup>42</sup>), as well as considering the epideictic materials that are embedded into the deliberative sections. Thurén suggests that these two types of rhetoric are intertwined:

By praising the virtues of Christ and life as Christians, but also with threats, the author attempts to make the addressees respect their status so that they also dare to show it. The final goal is presented in 13:15-16: the

<sup>40</sup> Thurén’s classification is based on grammatical form, but one must consider that there is skewing at times when forms other than the imperatives have imperatival force (such as imperatival participles) or when imperatives (such as the one found in Hebrews 7:4, “consider”) are used more for rhetorical effect than for pragmatic reasons. Nevertheless, in light of the whole argument in Hebrews, there is still a strong pragmatic reason for the author’s use of this particular imperative (“consider”), desiring the recipients to ponder fully and to accept the significance of Christ. This might be the purpose of this cognitive imperative, “consider.” By the term “cognitive imperative,” I mean an imperative that commands a mental process as opposed to a behavioral change. One must consider that an author may be trying to change what people think as well as what they do. In such a case, the form may or may not be explicitly imperative, but may nonetheless have imperatival force.

<sup>41</sup> See Appendix I: Surface Form Imperativals in Hebrews (imperatives, hortatory and prohibitive subjunctives).

<sup>42</sup> Longacre and Hwang define skewing as: “the surface structure [that] may be different from the notional structure; out-of-phase encoding between notional structures and the expected surface structures” (2008:181). For both Longacre and Hwang, recognition of skewing is foundational to their understanding of discourse. They state, “We briefly present here some of the assumptions of the theoretical framework of Holistic Discourse Analysis. We assume that there is a valid distinction between surface structure and notional structure. Common messages in the notional structure may surface differently in the same language as well as in different languages. There may be skewing between surface and notional structures, that is, there is no one-to-one correspondence” (2008:2). “Likewise, there may be skewing [of texttypes too], for example, expository on the surface but hortatory in the notional structure. In hortatory, embedding and skewing of discourse types are means of mitigation” (2008:144-145).

addressees ought to confess God and share the trials of their brethren.... This double goal indicates that the *epideictic* and *deliberative* genres not only alternate in the text, but also interact on the ideological level. (1997:591-592)

Koester recognizes that the classification of Hebrew's species might depend on the situation of the individual recipients:

For listeners who remain committed to God and Christ, Hebrews is epideictic, since it maintains the values they already hold. For those tending to drift away from the faith, Hebrews is deliberative, since it seeks to dissuade them from apostasy and move them toward a clearer faith commitment. (2001:82)

However, some scholars believe that classifying a text as "mixed genre" is inappropriate since they feel that one text should be one species although it may have characteristics of a variety of species. The switching between the two species has led some to conclude that Hebrews is "deliberative rhetoric with epideictic features" (Johnson 2006:13). Conversely, Witherington asserts an epideictic priority in that "it does not work to say that we have both deliberative and epideictic in this discourse," since "we do not have discreet arguments, but rather one long continuous one. There are, for instance, no deliberative digressions in this discourse" (2008:13n36).

In the end, one's conclusion will depend on where one sees the focus of the book, whether in the doctrinal or hortatory sections. Some scholars are moving away from a dogmatic distinction of species, stating that "[c]ategorizing Hebrews as either deliberative or epideictic is finally not helpful" (Koester 2001:182). Instead, scholars are focusing on specific rhetorical forms and text divisions.

However, there is little consensus on the divisions of text of Hebrews using such traditional rhetorical categories as *exordium*, *narratio*, *argumentatio*, *peroratio*, and *postscriptum*. Scholars like von Soden (1905, as cited by Witherington 2009:197),

Übelacker (1989, as cited by Lincoln 2006:17), Koester (2001:84-85), and Witherington (2009:201-207) all propose conflicting arrangements. One possible explanation is that some scholars might have forced a *narratio* or *propositio* into the document, not recognizing that these are not necessary (Witherington 2009:199). Lincoln observes that, generally, each constituent does not neatly fit the assigned divisions, and does not appear to conform to the characteristics of a Greco-Roman discourse (2006:17).

Olbricht concludes that the comparisons of Christ in Hebrews with “respected persons and entities” are similar to the style and form of the ancient funeral oration (1993). The funeral orator made use of amplification (by use of comparisons) and arrangement (e.g., family, birth, occupation, achievements) (1993:378-381). Although *amplificatio* and *comparatio* are classified under *inventio* (Lausberg 1998:viii), there are structural and genre implications. In regards to genre, Aristotle (1.9.40) declared, “Amplification is most suitable for epideictic speakers” (Olbricht 1993:375). While the similarities between the proposed typical funeral discourse and the structure of Hebrews are striking, some of the classifications seem strained. For example, Olbricht suggests that Heb 11 is one of the sections where Jesus is compared “with the great and famous” (1993:378). However, there is no textual evidence to suggest that any one of the heroes of faith in Heb 11 is being *compared* to Jesus, but semantically (and structurally) perhaps there is a greater sense that the saints of Heb 11 are being *contrasted* with the disobedient and unbelieving. In the larger context, the faithful saints are contrasted with the disobedient and unbelieving Israelites in Heb 3 (see Section 6.2.5 for more discussion). In the immediate context, the faithful are being contrasted with those who “shrink back” (Heb 10:39). Second,



Olbricht suggests that the Hebrews discourse on angels is parallel with the practice of connecting the dead with the demi-gods (1993:379). While this idea is a possible explanation of why the author compares Jesus with the angels, it is not necessarily the best explanation (see Attridge 1989:50-53). Third, it seems awkward to suggest that the author of Hebrews would base the structure of the book on a funeral oration template. The text of Hebrews does highlight the death of Jesus and its significance, but does not in any way deny the resurrection and the ongoing activity of Jesus (Heb 1:3; 2:9, 10; 4:14; 7:25; 8:1-2; 9:28; 10:12; 12:2, 24; 13:20-21). Fourth, Olbricht's argument presupposes that the author and the audience were aware of this Greco-Roman funeral form. Olbricht's texts of comparison (Isocrates on Evagoras and Gregory Nazianzus on Basil the Great) were written either hundreds of years before (Isocrates on Evagoras) or hundreds of years after (Gregory Nazianzus) the text of Hebrews and may not be akin geographically. There is also a sociological question of whether a religious and culturally significant event, such as a Jewish funeral, would succumb to external influences from a Greco-Roman funeral oration.<sup>43</sup> Olbricht's argument would be more convincing if he provided parallels with first cent. C.E. examples from Jewish funerals. There is no doubt that amplification is used as a rhetorical device in Hebrews (see Appendix G), but to state that amplification *explains* the structure of Hebrews is yet to be clearly established.

Since Hebrews ends as ancient letters typically end, some have considered epistolary categories. However, to classify any letter according to Greco-Roman categories has met with some challenges, since Demetrius of Phalerum suggested 21 types of letters and Libanius suggested 41 types (Reed 1997:174). Kennedy therefore suggests, "[I]t

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<sup>43</sup> Perhaps, one might suggest that this degree of social influence is plausible for a highly Hellenized setting such as Alexandria.

may be a mistake to try to classify individual epistles within a traditional scheme of classical letter forms” (1984:32). Some scholars question the presence of the closing verses (either Heb 13:1-25 or 13:20-25) in the original discourse, thus challenging any serious classification of an epistolary nature (Bruce 1964:xlvii; Attridge 1989:13; Lincoln 2006:14). Despite the fact that Hebrews has some characteristics of a letter, we conclude with Lane that “Hebrews does not possess the form of an ancient letter” (1991:lxv).

Although some scholars are uncomfortable with connecting Hebrews with the homily or sermon<sup>44</sup> form since they consider “homily” and “sermon” to be “imprecise and vague” genre terms (Lane 1991:lxvii), a growing number of scholars are associating Hebrews with a homily. In his book *New Testament Rhetoric*, Witherington asserts that Hebrews is an “oral document” that was a sermon that “had to be sent to the audience rather than delivered orally to them by the author” (2009:195). Witherington agrees with Harrington’s assessment that Hebrews is “the greatest Christian sermon ever written down” (Harrington 2005:1, as cited by Witherington 2009:195). There are a number of reasons for this association with the homily.

First, the vocabulary of Hebrews (excluding OT quotations) is devoid of reading and writing imagery,<sup>45</sup> but is rich in hearing, listening, and speaking (Lincoln 2006:11). This suggests that Hebrews was written in view of an oral presentation before an

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<sup>44</sup> While generally the terms “sermon” and “homily” are used as interchangeable synonyms (Woolf 1974:548; Witherington 2009:195), some consider a homily as a subtype of sermon (Lischer 1995:257; cf. Siegert 1997:422).

<sup>45</sup> There are OT quotations such as Heb 8:10, 10:7, and 10:16, that contain the imagery of reading and writing. However, the author’s *own words* reflect an oral transmission opposed to a written transmission (Heb 2:1, 3, 5; 5:11; 6:9; 9:5; 11:22; 12:24, 25; 13:6).

audience or congregation. It is also very rich in “us” and “we” language (Long 1997:6, as cited by Witherington 2009:196).

A second possible reason for associating Hebrews with the synagogue homily is the research of Guilding<sup>46</sup> (Bruce 1964:xlvi) and Gelardini (2005), which connects the OT quotations found in Hebrews with the reading in the triennial lectionary.<sup>47</sup> From this perspective, the author of Hebrews composed a homily based on the reading assigned to one particular Sabbath. In a similar fashion, Steyn (2009) argues that the pairing of quotations with a hymnic orientation suggests an intended liturgical setting and use. While the alternating of hymnic and Pentateuch/prophetic quotations may suggest a measure of insight into structure, some of the pairings seem unnatural (i.e., linking Heb 1:13 and 2:6-8) (2009:110). The research of Gelardini and Steyn cannot

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<sup>46</sup> Bruce presents the findings of Professor Aileen Guilding, who connects the early chapters of Hebrews with “the readings for Pentecost in three successive years of the triennial lectionary – Gen. 14:18–15:21 (the Melchizedek story and the covenant with Abram), Ex. 19 (the arrival at Sinai) and Num. 18 (the account of Aaron’s budding rod) —and with Ps. 110, which was reached at Pentecost in the third year of the triennial citing of the Psalter.”

<sup>47</sup> According to Gelardini, this particular Sabbath would have been the second year reading for the month of Av (fifth month) from the Palestinian Triennial Cycle of readings. The texts for this particular Sabbath are thought to be: Exod 34:27 (for the Torah reading = Sidrah) and Jer 31:33-40 (for the Prophets = Haphtarah) (2005:126). Although these readings reflect a later state of textual developments than Hebrews, Gelardini believes that these lists of readings are still relevant and helpful in reconstructing the basis for the OT quotations within the text of Hebrews. The problem of matching the right Sidrah verses with the Palestinian Triennial Cycle’s reading of Jer 31:33-40 is the most challenging obstacle to Gelardini’s assertion. According to the extant Palestinian Triennial Cycle of readings, Jeremiah 31:33-40 would have been paired with “Exodus 34:27(–35?),” which does not fit with the passages in the early portions of Hebrews (2005:126). In response, Gelardini suggests that the Sidrah had shifted over time, and that “Exodus 31:18(–32:35?)” might have been in that place in the readings instead of the extant reference to Exod 34:27 (2006:118). Gelardini’s strongest argument is that the normal pattern for the synagogue homily is: 1) beginning with “quoting similar passages or passages associated with the Sidrah of the day,...especially...passages from the book of Psalms.” Then after some “associative leaps” the speaker would end the introduction “with an explicit quotation from the Sidrah,” and 2) continue into the middle section of the homily, which would “contain an explicit and literal quotation from the Haphtarah” (2005:114). Considering the numerous passages from Psalms at the beginning of Hebrews (possibly associated with the Sidrah) and the large quotation from Jeremiah (possibly the explicit and literal quotation from the Haphtarah) that fits significantly into the middle Hebrews, the relationship between the synagogue homily and the book of Hebrews could be significant.

be seen as conclusive in the argument for a synagogue or liturgical setting, but nonetheless provides some support in light of other evidence.

Third, the style, address, and use of *exempla* create a striking similarity between Hebrews and Jewish-Hellenistic synagogue preaching (Lane 1991:lxix, citing Thyen 1955:7-110). Many scholars (C.C. Black 1988:1; Bailey and Vander Broek 1992:191; Lincoln 2006:11) accept Lawrence Wills' (1984) connection between the τοῦ λόγου τῆς παρακλήσεως “word of exhortation” (Heb 13:22) and the λόγος παρακλήσεως in Acts 13:15 as a clue that Hebrews might conform to synagogue homily and sermon structure.<sup>48</sup> His analysis advocates for a delineation between three components: 1) *exempla* (Scripture quotations, authoritative examples, and reasoned exposition), 2) conclusion (based on the *exempla*, showing its significance), and 3) an exhortation (commonly communicated by imperatives or hortatory subjunctives; Wills 1984:279). Instead of falling neatly into this pattern, Wills states that Hebrews “appears to follow the pattern mentioned... [but repeats it] several times in cyclical fashion” (1984:280). However, there is also another problem in “that the exhortation...refers backward and forward” (1984:281). Wills mentions that this three component cycle fits Heb 1:5–2:18; 3:1–4:16; 8:1–10:25; 10:26–35 (1984:281–283), but he mentions at times in reference to various cycles that “[t]he conclusion and exhortation do not stand out as sharply in this cycle” or there is an *exemplum*, “with a somewhat undefined conclusion...and exhortation” (1984:281, 283). He concludes “[that] the artful composer” of Hebrews “makes use of the word of exhortation form seems clear, although... [the author] has modified it, creating a very complex sermonic text” (1984:283).

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<sup>48</sup> Although many attribute this to Wills, Bruce noted this even before Wills (Bruce 1964:xlvi).

C.C. Black continues with Wills' ideas and views Hebrews from the perspective of classical rhetoric as being epideictic (1988:5). Although he criticizes Wills for not seeing a link between the classic rhetorical structures and the word of exhortation sermon form, he does value Wills' contribution and application of the forms to biblical and non-biblical texts (1988:1, 3). Black challenges Wills' claim that the repetitive cycle of *exempla*/conclusion/exhortation is unique and Wills' assertion that Hebrews does not follow the classic rhetorical model (Wills 1984:298-299). Black states that:

Although any number of examples might be cited in rebuttal of this assessment, one selected at random will suffice: the funeral oration delivered by Pericles...presented by Thucydides (2.34-46), displays at least three different cycles of (what Wills would classify as) *exempla*, conclusion, and exhortation. (1988:14)

In addition to the cycles of Thucydides, Black connects this issue of the hortatory cycles with 1 Clement as well as Hebrews (1988:15). However, most significantly, both Wills and Black refer to the writings of Thucydides and their cyclical patterns (Wills 1984:297-298; C.C. Black 1988:4, 14). Some scholars propose that the writings of Thucydides and other works like those of Herodotus are arranged chiastically<sup>49</sup> (Harvey 1998:61-69; M. Douglas 2007:xii). In addition, Miesner asserts that Acts 13:13-43<sup>50</sup> and other speeches in Acts are chiastically arranged (1974:171-177, Appendices G, H, I, and J).<sup>51</sup> This suggests that organization of the first cent.

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<sup>49</sup> Both Harvey and M. Douglas use "ring structure" to denote a chiastic structure.

<sup>50</sup> Again this assertion is based on the parallel between τοῦ λόγου τῆς παρακλήσεως "word of exhortation" in Heb 13:22 and the λόγος παρακλήσεως in Acts 13:15.

<sup>51</sup> Peter's sermon in Acts 1:16-26 (Miesner 1974:Appendix G taken from the unpublished notes of Kenneth Bailey),  
 Peter's sermon in Acts 2:23-36 (Miesner 1974:Appendix H, citing Zehnle 1971:27-28; Bailey 1972:88-92),  
 Peter's sermon in Acts 4:23-31 (Miesner 1974:Appendix I; Bailey 1972:364-365; Jebb 1980:133-136),  
 Peter's sermon in Acts 5:29-32 (Miesner 1974:Appendix J),  
 Peter's sermon in Acts 10:1-11:18 (Miesner 1974:98-107),

C.E. synagogue homily and sermon may have been largely chiasmic, one of the possible characteristics of oral literature (see Section 2.5).<sup>52</sup>

Below is a chiasmic arrangement of the sermon in Acts 13:13-43 (henceforth, italics will denote synonyms or antonyms and bold typeface will denote lexical roots).

- A Paul and his companions...*went into* the synagogue....  
 "...any word of exhortation for the people, say it." vv13-15)
- B "Men of Israel and you who fear God, *listen*: v16
- C God made our people great during their stay in the land of Egypt  
 ...He led them out from it... 40 years in wilderness vv17-19
- D They asked for a king...Saul, **David**... (quotation) "I have found David...A man after my heart who will do my will." vv20-22
- E From the descendants of this man, according to **promise**, God brought a Savior Jesus vv23-31  
 ...Rulers did not recognize him  
 Ask Pilot to execute him  
 But God raised him from death.
- E' We preach to you ... **promise** made to the fathers... God fulfilled this promise vv32-35 (Series of quotations from Ps 2:7; Isa 55:3; Ps 16:10.)
- D' For **David**, after he had served the purpose of God in his own generation, fell asleep... but he [Jesus] whom God raised did not decay (contrasted with David) vv36-38
- C' And through him [Jesus] everyone who believes is freed from all things, from which you could not be freed through the Law of Moses v39
- B' "Therefore take *heed*...." vv40-41
- A' Paul and Barnabas were *going out* [of the synagogue], the people kept begging that these things might be spoken to them the next Sabbath.... v42<sup>53</sup>

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James' speech in Acts 15:12-19 [In this structure before instructions concerning the content of the letter, an Old Testament quotation is the major part of the speech, G-B' of a A-J, J'-A' structure. Miesner also considers the wider context and the letter to be chiasmically arranged (1974:108-119)] (Miesner 1974:111);

Paul's series of speeches in Acts 28:17-31 [In this series there is not a chiasmic arrangement of the whole, but various uses of chiasmic structures and parallel structures. Most noteworthy is the chiasmic structure for Acts 28:25-29, in which an Old Testament quotation (Isa 6:9-10) is in the middle of the structure (H-N, N'-H') (1974:121)] (Miesner 1974:119-129).

While I would not agree with all the proposed corresponding parts in these analyses, a significant number of the correspondences are rather strong.

<sup>52</sup> One word of caution is in order: most of the extant New Testament sermons are found in Acts. The writer of Luke and Acts is known for chiasmic arrangement of texts and there is no claim of a word for word recording of the sermons of Acts. So although there is a chiasmic arrangement of the sermons in Acts, it does not *necessarily* mean that they were chiasmic in their original form.

<sup>53</sup> This is my own analysis of this passage. Miesner also suggests a chiasmic structure (1972:171-177). Although there are some differences between the two analyses, it is interesting that both of our analyses have the Old Testament quotations of Acts 13:33-35 in the center of the structure.

In summary, there are some possible connections between the text of Hebrews and the homily or sermon form. These connections may suggest why certain OT passages were used in the text of Hebrews and may open the possibility that chiasmic structures feature in the arrangement of Hebrews, as illustrated by the sermons and speeches in Acts.

### 3.1.2 Symmetrical Patterns: Book-level and Macro-structures

In his 1742 book *Gnomon Novi Testamenti*, German scholar John Albert Bengel mentions the presence of chiasmic structures in the book of Hebrews. In his introduction to Hebrews, he states, “The Chiasmus is so common in this epistle, that the observation of this figure alone contributes very much to explanation of the epistle” (1742/1970:2.578). He refers to finding chiasmic structures in all thirteen chapters. However, although Bengel mentions the existence of chiasmic structures in the text itself, he does not clearly define the structures.

Bengel’s observations seemed to go unheeded until a series of French scholars addressed the symmetrical patterns in Hebrews. Although Bengel and the French scholars both referred to symmetrical and chiasmic patterns in Hebrews, they were generally relating to two different levels. Bengel recognized micro-structures and macro-structures<sup>54</sup> while the French scholars were largely addressing a chiasmic book-level structure. Later scholars continue to acknowledge their observations on the book-level structure of Hebrews.

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<sup>54</sup> See Chapter 4 for a discussion on terms and constructions.

These French scholars have been referred to as the “Literary Analysis” or the “Vaganay-Vanhoye” school. According to John Bligh (1964:171), Vaganay and Vanhoye were influenced by F. Thien’s 1902 article in the *Revue biblique*.<sup>55</sup> Thien believed the author of Hebrews developed units then discussed them “in reverse order” (G.H. Guthrie 1994:11).

In 1940, Leon Vaganay identified in Hebrews *mot-crochets* (“hook words”) that served to bring cohesion to the text and aided in the transition to a new topic (1940:269). By identifying these sections, “Vaganay provides a thematically symmetrical outline of Hebrews” (R.E. Davis 1994:64).

Albert Vanhoye published his book *La structure littéraire de l’Épître aux Hébreux* in 1963. In this book, Vanhoye built on the discoveries and insights of Vaganay, making only minor adjustments to Vaganay’s outline. Vanhoye established his view that the entire book of Hebrews was in chiasmic structure (1977/1989:40a-b). One of the strengths of Vanhoye’s work is that he interacted with the discoveries of others (like Vaganay’s “hook words”), and he identified uses of *inclusio* (see Chapter 4 for more discussion) in the book of Hebrews (Vanhoye 1977/1989:20-22; R.E. Davis 1994:69). With only slight modifications from Vaganay’s outline, Vanhoye also delineates the parallel exhortations before (Heb 5:11–6:20) and after (Heb 10:19-39) that encapsulate his section III (7:1–10:18).

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<sup>55</sup> Vaganay doesn't mention Thien’s work, nor does Vanhoye’s *Structure and Message of the Epistle of Hebrews* (1977/1989).



While Vanhoye's structure resembles Vaganay's 1-2-3-2-1 structure,<sup>56</sup> Vanhoye also took into consideration the number of verses in the various sections for the sake of balance. However, Vanhoye also delineated the relationship between the sections, namely, explaining the relationship between II and IV (see n56). More specifically, he asserts that II.A is related to IV.A (faith) and that II.B is related to IV.B (Jesus' compassion of II.B should lead to our endurance of IV.B; Vanhoye 1977/1989:35). By doing so, Vanhoye limited the symmetrical pattern to his larger sections.<sup>57</sup> In short, Vanhoye's structure was only three units deep with limited chiasmic parallels.

Besides Vaganay's and Vanhoye's contributions to the structural issues of Hebrews from a chiasmic book-level perspective, they also highlighted literary features that helped define the boundaries of the textual units (Vanhoye 1977/1989:18-32). However, while they looked at the "big picture" of the book, they did not base their structures exclusively on features on the lower levels of the paragraph and section. As a result, they presented an oversimplified outline that did not bring to the surface smaller parallels in the structure, such as how Heb 1 and Heb 12-13 relate to each other (see Chapter 6).

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<sup>56</sup> <u>Vaganay</u>	<u>Vanhoye</u>
Introduction 1:1-4	a 1:1-4 Exordium
I. 1:5-2:18	I. 1:5-2:18
II 3:1-5:10	II.
A. 3:1-4:16	A. 3:1-4:14
B. 5:1-10	B. 4:15-5:10
III 5:11-10:39	III. – 5:11-6:20 Preliminary exhortation
A. 7:1-28	A. 7:1-28
B. 8:1-9:28	B. 8:1-9:28
C. 10:1-39	C. 10:1-18
	– 10:19-39 Final exhortation
IV. 11:1-12:13	IV.
A. 11:1-12:2	A. 11:1-40
B. 12:3-13	B. 12:1-13
V. 12:14-13:21	V. 12:14-13:18
Conclusion: 13:22-25	z 13:20-21 Peroration
(Vaganay 1940:270-271)	(Vanhoye 1977/1989:insert)

<sup>57</sup> In a true symmetrical pattern II.A should have been related to IV.B, II.B to IV.A, and III.A to III.C.

In 1964, a year after Vanhoye published his book, John Bligh responded to Vanhoye's book with his article "The Structures of Hebrews." Although at times offering a sharp critique of Vanhoye's work, he added:

After these rather negative criticisms, it must be added that Fr. Vanhoye's analyses often cast precious light on difficult passages. Future editors and translators of the Epistle will neglect his work at their peril. (Bligh 1964:176)

Bligh asserts that Vanhoye's inclusions were chiastic macro-structures (1964:171). Two years later, in 1966, Bligh published his *Chiastic Analysis of the Epistle to the Hebrews*, in which he primarily took the Greek text and arranged it into chiastic macro-structures. This began a dramatic shift from book-level structures to the macro-structures that scholars like Buchanan (1972) would later pursue.

In 1976/1977, Vanhoye revised his 1964 book. In his revised and augmented edition, he included the smaller parallel and chiastic macro-structures in Hebrews, as opposed to focusing primarily on book-level structures. Throughout the 1980s and 1990s, other scholars identified many individual chiastic macro-structures in the book of Hebrews, but few commented about how the correlating parts of these structures related to each other or to the whole (Horning 1978; Lane 1991; Rice 1981:243-246; Neeley 1987:15-16; D.A. Black 1987b:543-51; Cosby 1988:62; Ebert 1992; R.E. Davis 1994:151, 173, 186, 200, 204, 246, 258; Ramey 1997:1; Rhee 1998). Chapters 4, 5, 6 and Appendix C illustrate some of the more significant structures of these scholars in addition to Vanhoye's (1976).

### 3.1.3 Structure Defined by OT Quotations

Over the years, there has been a growing interest in how the OT quotations in Hebrews relate to the overall compositional arrangement of Hebrews.

Although George Caird does not propose a structure or outline to the book of Hebrews, he starts the modern discussion about the significance of OT quotations within Hebrews. Caird observes:

[The author's] argument falls into four sections, each having as its core an Old Testament passage which declares the ineffectiveness and symbolic or provisional nature of the Old Testament religious institutions. All other scriptural references are ancillary to these four (Pss 8, 95, 110, and Jer 32), which control the drift of the argument. (1959:47)

Caird comes close to stating the significance of the quotations to the structure with his statement, “each having as its core an Old Testament passage.” However, he does not mention chiasmic structures and so does not specify any relationship of “core” to chiasmic structures.

Similarly to Caird, David MacLeod asserts that the OT quotations were the backbone of the structure of the book of Hebrews. He noted that many of the scholars debated on which quotations were most significant and foundational for the structure of Hebrews. Although they disagree on which specific quotations define the structure, they do agree “that major sections of the epistle all have at their core an Old Testament passage that controls the drift of the argument” (1989:196).

Ronald E. Davis is one of the few commentators on the use of OT quotations in the book of Hebrews who also notes chiasmic structures. In his Ph.D. dissertation, he considers the OT quotations as a clue to the structure of the book. In his quest for understanding the use of the OT in Hebrews, Davis also observes that various

passages correspond with other passages in a chiasmic pattern (1994:239, 227, 216).<sup>58</sup> In reference to Heb 3:7-11, Davis states, “The position of the [OT] citation in the middle of the rhetorical unit is unique and suggests a more important role for the [OT] text” (1994:293). In his conclusion, he states that “the author not only utilized text as support for the developing argument but...the argument was structured according [to] the use of key Old Testament citations” (1994:289).

R.E. Davis and others like Buck (2002) acknowledge the significance of the OT quotations in the structure of Hebrews and the presence of chiasmic structures; however, they do not assert a relationship between the two.

### **3.2 DISCOURSE STRUCTURE AND PEAK IN HEBREWS**

The following discussion will focus in detail on three recent works which approach the structural issues of Hebrews from modern discourse perspectives. In addition to their observations on structure, I will discuss their claims regarding discourse peak or climax. Later, in Section 7.4, I will discuss in detail the problem of peak and Wendland’s threefold distinction between peak, climax, and apex.<sup>59</sup> But as a point of departure, it is important to establish that *often* in the 1970s, 1980s and 1990s discourse analysts were looking for a *single* peak in a pericope or discourse (Longacre 1979; 1996). During this period, discourse grammarians used the terms “peak” and “climax” interchangeably. Analysts claimed that the peak or climax of a

<sup>58</sup> Hebrews 2:5-18 corresponding to Heb 12:4-15 (1994:239); Heb 3:1-4:16 corresponding to Heb 11 (1994:239); Heb 6 corresponding to Heb 10 (1994:227), as well as parallels between Heb 8:1-3 and the sections on each side (R.E. Davis 1994:216).

<sup>59</sup> Wendland suggests *climax* as a point of prominence or culmination in relationship to “the central action of a narrative account,” *peak* as a point of prominence or culmination in relationship to “the main theme of an exposition or exhortation,” and *apex* as a point of prominence or culmination in relationship to “the development of the author’s feelings and intensity of emotive expression” (2004:238). “Such distinctions *may* (but not necessarily!) be manifested also *within major units* of a larger text like Hebrews—so that you might have ‘book level’ as well as ‘macrostructural’ instances of them” (2010:n.p.).

text was marked by unusual surface structure. The indicators of the peak or climax included unusual forms or changes in tense, mood, tempo, conjunctions, participant reference, and other discourse features (Dooley and Levinsohn 2001:99, 105, 123; Longacre and Hwang 2008:15, 65). As will be apparent during the discussion of Westfall (2005) in Section 3.2.3, linguists were beginning to claim *multiple* peaks and to delineate *different types* of peaks, although not always defining their terms nor applying the terms consistently.

The discourse analyses of Neeley (1987) and G.H. Guthrie (1994) are of special interest since they delineate a chiastic peak as well as a discourse peak (see Sections 3.2.1 and 3.2.2) for the book of Hebrews. I will mention their observations while considering the overall composition of Hebrews. In Chapter 4, I will discuss the functions of chiastic structures, as a foundation for the observations and proposals that I will make in Chapters 5, 6, and 7.

It appears that Wolfgang Nauck (1960) influenced all three of the following discourse analyses. Nauck broke away from creating divisions in the text based on genre. Instead, he was looking for other features that would aid in the establishment of sections. Nauck believed that the structure of Hebrews was defined by three major sections: Heb 1:1–4:13 (based on the opening and closing hymns of 1:2b-3 and 4:12-13), Heb 4:14–10:31 (based on parallel passages), and Heb 10:32–13:17 (based on parallel exhortations on both ends) (Nauck 1960:201-203). Nauck and those who

accepted Nauck's claims interpreted these parallel passages as delimiting Hebrews into three distinct units.<sup>60</sup>

### 3.2.1 Neeley's "A Discourse Analysis of Hebrews"

Linda Lloyd Neeley's work is one of the first attempts<sup>61</sup> to apply the modern linguistic discourse principles of Robert Longacre to Hebrews (1987:1). She proposes these divisions:

Thematic Introduction	1:1-4
Point 1	1:1-4:13
Point 2	4:14-10:18
Peak	10:19-13:21
Introduction	10:19-39
Point 1	11:1-40
Point 2	12:1-29
Point 3	13:1-21
Conclusion	13:20-21
Finis	13:22-25

Along with her discourse analysis, Neeley identifies two chiasmic macro-structures in Heb 5:1-10 and 13:1-19 (1987:15-16). She also proposes a book-level chiasmic structure on the basis of "lexico-semantic unity" (see Section 4.1.6.1), which is superimposed on the overall structure.

A special feature of the lexico-semantic unity of Hebrews is a chiasmic ordering of major semantic divisions in the discourse as a whole. These divisions, not corresponding exactly with the organization of Hebrews into embedded discourses on different levels of embedding, are part of *another* system of organization (semantic) which is *superimposed* on the constituent structure and is also distinct from the backbone of the book. (Neeley 1987:61-62, emphases mine)

There are a few assumptions that have skewed the results and conclusions regarding structure and the notion of peak. Most noticeably, her discourse peak (Heb 10:19–

<sup>60</sup> In the following chapters, I will argue that, as impressive as these parallels are, there are other equally impressive parallels (see Appendix F). One of the foundational questions to be considered is the discourse, thematic, or rhetorical function of these and other parallel passages.

<sup>61</sup> G.H. Guthrie also relied on the work of Longacre, see Section 3.2.2.

13:21)<sup>62</sup> and chiastic center (Heb 8) do not fall in the same place (1987:22, 62). There are many reasons for this discrepancy. One reason is that she believes that these are parts of *two distinct systems* as her quotation above asserts (1987:62). In addition, she claims that “often expository or hortatory discourses have no real peak (climax) but simply go from point to point until the conclusion is reached” (1987:4).

Another major reason for the discrepancy between her chiastic center and her discourse peak is due to the verb ranking system she employs (1987:62, 41, 28). The verb ranking system assumes that imperatives are most prominent and that less prominent verbs can be overlooked as a way to discover the “backbone” of a hortatory text (1987:28). However, a crucial question is: What is the key system of text organization for this text? If Hebrews possesses a chiastic structuring, then what does the chiastic structuring of the text indicate as most prominent? Although Neeley’s mentor Robert Longacre acknowledges chiastic structures in passages in Genesis, even Longacre did not address the discrepancy between the linguistic peak and the chiastic center (Longacre 1979).

While attempting to establish the thematic backbone of the book of Hebrews, Neeley admits that she often excludes OT quotations on the assumption that they are “supportive.” However, at times, she realizes that they “occasionally serve to develop the argument...and because of this form part of the backbone” (1987:25-28).

In addition, Neeley relies on Longacre, who makes the debatable assumption that “on a scale of vividness...narrative is more vivid and interesting than either expository or

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<sup>62</sup> Neeley also proposes some peaks within this large division: Heb 10:26-31; 11:32-38; 12:7-11; 12:18-27 (1987:41, 114).

hortatory writing” (Neeley 1987:56; cf. Longacre 1977). Neeley concludes that “as a quasi-narrative, Heb 11 is very appropriate for the peak of Hebrews” (1987:56). However, from my perspective, each texttype within a larger discourse cannot be judged on the properties of that texttype in isolation; instead each texttype must be evaluated on the basis of its *function* in the larger context.

### 3.2.2 G.H. Guthrie’s *The Structure of Hebrews: A Text-Linguistic Analysis*

G.H. Guthrie has also made a great contribution to the study of Hebrews through his “Text-linguistic analysis.” By his own admission, text linguistics is “sometimes referred to as discourse analysis,” but also includes elements of rhetorical criticism, literary analysis, as well as being attentive to the “literary and oratorical conventions of the first century” (1994:45). One of his key contributions is in the area of transitions from one section to another, where he visually illustrates the cohesive and transitional devices of the author (1994:101-110). His analysis of “overlapping constituents”<sup>63</sup> is helpful for explaining the dual roles of some of the transitions in Hebrews in which some verses function as a part of two distinct sequential units (1994:102). Westfall (2005) utilized G.H. Guthrie’s concept of mutually shared boundaries (overlapping constituents), citing the transitions in Heb 4:14-16 and 10:19-25 (see Section 3.2.3).

G.H. Guthrie acknowledges many correspondences throughout Hebrews, but one he mentions is unique and often ignored. He recognizes that Heb 12:3-17 “returns to the topic of the hearers’ sonship for the first time since 2:10-18” (1994:132). This correspondence is significant in light of the other correspondences in Hebrews. When

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<sup>63</sup> “[Overlapping constituents] refers to a passage used simultaneously as the conclusion of one block of material and the introduction to the next” (G.H. Guthrie 1994:102).



combined with the highly defined correspondences asserted by scholars in Heb 3–11, the correspondence between Heb 2:10-18 and 12:3-17 increases the outer perimeters of *specific* thematic pairing of passages beyond Vanhoye’s (Section 3.1.2) general book-level chiasmic structure (see Section 6.2.6).

However, there are several problems with G.H. Guthrie’s analysis. First, Guthrie succumbs to labeling lexical parallels as *inclusios* all too quickly. For example, he interprets Nauck’s (1960) parallel of Heb 4:14-16 and 10:19-31 as an *inclusio* and then cites eleven<sup>64</sup> *inclusios* within this *inclusio* (1994:79-87). He also admits that this structure “has up to four levels of embedding” (1994:88). Appendix E of this study contains a catalogue of many of the *inclusios* found by G.H. Guthrie and others. One of the problems which will be addressed in Section 4.2.2 is that the term *inclusio* can refer either to the boundaries of *a unit* or a number of *units*. *Inclusios* may at times be confused with other rhetorical devices such as *anaphora*, *epiphora*, or less commonly *exclusio* (Wendland 2009:330).<sup>65</sup> It seems more appropriate to label *inclusios* as either a “unit *inclusio*” (single unit) or a “topic *inclusio*” (multiple units) (Beekman, Callow, and Kopesec 1981:120). Not explicitly acknowledging this distinction caused G.H. Guthrie and others to establish units by an *inclusio* without explicitly distinguishing the issue of the integrity of the unit or units themselves. Although one should not define units without considering markers of boundaries,

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<sup>64</sup> Hebrews 5:1-5 and 7:27-28; 5:1 and 5:10; 5:11 and 6:12; 7:1 and 7:10; 7:11 and 7:28; 8:3 and 10:18; 8:8-12 and 10:15-17; 8:7 and 8:13; 9:1 and 9:10; 9:11-12 and 9:28; as well as 10:1 and 10:14.

<sup>65</sup> According to Wendland, “[S]uch ‘separated’ parallel passages may manifest an *inclusio* (bounding the same segment), OR *anaphora* (indicating parallel adjacent or separate segment beginnings) OR *epiphora* (parallel segment endings), OR less commonly, *exclusio* (bounding a discrete internal segment). Other discourse analysis criteria must be used to differentiate one structure from another within the text at large” (2010:n.p.).

neither should one define units without considering the integrity of each textual unit and other delineating devices.

Second, G.H. Guthrie places too much emphasis on hortatory units, the five symmetrical warning passages, and their relationship to his overlapping transitions (Heb 4:14-16 and Heb 10:19-25) (1994:135-136). Oddly enough, like Neeley, he acknowledges a book-level chiastic structure for Hebrews, but it appears that the warning passages influenced his chiastic structure to support the importance of warning passages of the book (Guthrie 1994:136, 144). In doing so, his analysis conflicts with other known and established parallels in Hebrews. Guthrie's chiastic outline shows Heb 6:4-8 as being the chiastic center of the book (1994:136, 144). In line with this kind of thinking, G.H. Guthrie analyzes the hortatory and expositional passages as belonging to different sections. This kind of approach also does not give room for skewing or overlapping between the genres (e.g., doctrinal passages are often asking the recipients to change what they think or to reinforce previously held beliefs, as opposed to providing facts with no relevance). Therefore, although he gives credence to a book-level chiastic structure, the five symmetrical warning passages was enough evidence for G.H. Guthrie to place a hortatory section into the center of Hebrews' book-level chiastic framework (1994:35-136, 144).<sup>66</sup>

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<sup>66</sup> Before such an assumption, one should consider where hortatory features fit into Old Testament chiastic structures. While David Dorsey places the Sinai treaty of Exod 19:2–Num 10:10 in the center of one of his larger structures (1999:101), the ten commandments and the repetition of most of them are in the outer portions of the chiastic structure (81). Although there are commands and calls to repentance in the center of some of Dorsey's proposed structures (1999:87, 218, 238), there are other places where imperatives and calls to repentance are at the extremes of the structures (1999:234, 281). Section 5.1.17.1 illustrates how imperatives can fit into a chiastic framework.

In summary, G.H. Guthrie does not deal sufficiently with the relationship between the hortatory peak and the expository peak. He asserts a hortatory “chiastic” peak in Heb 6:4-8 while stating that Heb 8:1-2 “could be considered the center point for the great central exposition on the high priestly ministry of Christ” (1994:144, 146). In his final pages, he seems to be expressing doubts about his conclusion regarding the relationship between the two genres:

It may be suggested that the concept of the two genres moving in concert, but not exactly correspondence, makes sense. They move along different lines but hasten toward the same goal... Each in its own way builds toward the goal of challenging the hearers to endure. The expository material builds toward the goal by focusing on the appointed high priest as a superior basis for endurance. The hortatory passages move toward the goal by reiteration of warnings, promises, and examples used to challenge the hearers to endure. (1994:146)

G.H. Guthrie acknowledges that the author should be “allowed his own conventions” and realizes that “the distant parallelism between hortatory units in Hebrews may also provide insight into the structure” (1994:147). Chapters 6 and 7 will address the parallel hortatory units that might also account for the relationship between the hortatory and doctrinal passages in Hebrews.

### 3.2.3 Westfall’s *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*

Cynthia Long Westfall (2005) presents her own discourse analysis using a systemic functional linguistics model that “is based on the work of M.A.K. Halliday and R. Hasan” (2005:26). Unlike Neeley and G.H. Guthrie, she does not propose a chiastic approach to the book of Hebrews. Her three section division of Hebrews (1:1–4:16; 4:11–10:25; 10:19–13:25) is a hybrid of Nauck’s (1960) three division proposal (1:1–4:13; 4:14–10:31; and 10:32–13:17) and Guthrie’s understanding of overlapping transitions (G.H. Guthrie 1994:18; Westfall 2005:12-14, 297-303). The analyses of Westfall and Nauck are similar, especially when one considers that Westfall’s

analysis does not strictly divide the text, but has overlapping components (4:11-16 are shared by the first and second units, and 10:19-25 are shared by the second and third units).

Westfall's analysis is also very similar to Neeley's three division proposal (1:1–4:13; 4:14–10:18; 10:19–13:21), not only by divisions, but also in that both Neeley and Westfall put their structural peak in the third section (Neeley 1987:41; Westfall 2005:242-296).

While Westfall's study exhibits good scholarship and use of sources, the discourse approach that she employs is linear and focuses on the *pragmatics* of language (function and use) rather than structure (Gelardini 2007:4). Most of the discussions are linearly focused (previous context or following context), while parallels apart from Nauck's parallels of Heb 4:13-14 and 10:23-24 are rare (Westfall 2005:137, 237, 278). The high percentage of second person plurals found after Heb 10:19 was such a significant asymmetrical feature that Westfall could not entertain "suggestions of a chiasmic structure" (2005:3). Despite her frequent references to Lane (1991), Dussaut (1981), and Vanhoye (1976), chiasmus and symmetries are rarely mentioned. This might be due in part to Westfall's mentor Stanley Porter (Westfall 2005:viii), who appears to discount chiasmic structures in the biblical literature altogether (Porter and Reed 1998). Westfall does not acknowledge that symmetries would be helpful to her analysis, despite the fact that she occasionally observes that a section looks forward and backward (2005:299). Westfall's habit of ignoring such structures led Gelardini to say:

From a pragmatic point of view, Westfall's critique of Vanhoye's symmetric proposal as incorrect or "ahistorical" is astonishing and not

necessary, simply because pragmatic approaches have a different focus of interest than structuralistic ones. That symmetries are not of interest to Westfall is somewhat comprehensible, yet to make them disappear behind “repetition” shows a lack of differentiation. Symmetries have not only been recognized in Hebrews (on the macro as well as on the micro level), but its use seems omnipresent and has been observed extensively in ancient biblical and nonbiblical texts. In symmetric terms, then, the sister paragraph of Heb 10:19-23 is not 4:11-16 but 6:13-20; these reveal not only semantic overlappings —of which “veil” is the most prominent — but, contextually speaking, 6:13-20 is preceded by two themes that immediately follow 10:19-23 in inverse order: 6:9-12 as well as 10:24-25 contain the “works of love,” and 6:4-8 as well as 10:26-31 contain the stern message that for those once enlightened and sinning again neither repentance nor sacrifice is left. (2007:4)

It is ironic that Westfall does not generally acknowledge chiasmic structures, while at the same time she mentions the three parallel hortatory subjunctives of Heb 4:11-16 and 10:19-25 in multiple places (2005:137, 300). If one structures the content of her text, a chiasmic pattern is evident:

A Let’s make every effort to enter	(4:11-16)
B Let’s hold on to the confession	
C Let’s draw near to the throne	
C' Let’s draw near	(10:19-25)
B' Let’s hold on to the confession	
A' Let’s consider how to stimulate <sup>67</sup>	

While Westfall’s attempt to find more than one marker of prominence before proposing a peak is commendable, there appears to be a rigid “cookbook” approach to prominence (2005:55-76). Westfall’s problem of prominence is intensified by her indifference to other structural considerations beyond Nauck’s parallels. Westfall bases most of her views of prominence on the findings of Porter (1992) and Porter and O’Donnell (1999). The underlying premise of Westfall’s analysis and the ranking of prominence is that a rare form will have greater prominence than “default” forms. However, such a view is problematical. One example is sufficient: in the spectrum of

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<sup>67</sup> Although **A** and **A'** parallels are not strong, the parallels of **B**, **C**, **C'**, and **B'** are very noteworthy. However, as Gelardini mentions, the parallels of these two passages, as impressive as they are, do not compare with the centripetal pressure formed by other parallels throughout the book (as illustrated in Chapter 6 of this study) (2007:4). A year later, Westfall acknowledged the chiasmic shape of these sections (2006:10).

unmarked to marked, pluperfect is more prominent than perfect because pluperfect<sup>68</sup> is less frequently used (2005:57). However, from a semantic and relevance perspective, a perfect should be more prominent than a pluperfect because the results are more relevant and ongoing in effect. Again, Westfall does not see this ranking as the only factor (2005:56), but nonetheless her criteria for establishing prominence is affected by such a framework.

Since Westfall ignores most structural clues and patterns, one might agree with Gelardini's statement, "Westfall's all-too-hasty and text-inherent interpretation of significant lexemes will leave readers uneasy at times" (2007:4). While the attraction for linguists to associate imperatives and hortatory subjunctives with peak is understandable, this oversimplifies the notion of peak, overlooks the skewing of grammatical expressions, and undermines possible semantic and lexical parallels within a discourse.

Westfall's ideas are in line with current linguistic thought (Porter 1992; Porter and O'Donnell 1999), but I believe this present study may challenge some of these previously held conclusions. For example, Westfall states, "The following unit in 1:5-14 is marked as support material by the  $\gamma\acute{\alpha}\rho$  'for' and contains supportive quotations, and it has correspondingly lower prominence than the surrounding context" (2005:97). Such statements will be evaluated in light of structural issues in Chapter 5.

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<sup>68</sup> While there are no occurrences of the pluperfect tense in the book of Hebrews, the premise that rare forms are more prominent could, in fact, be misleading. Westfall depends heavily on the perfect tense as a marker of prominence, regardless of structural factors.

In conclusion, the factors above contribute to the overall confusion over Westfall's peaks of Hebrews. Many readers will find it hard to discern clearly where Westfall believes the peak or climax of the discourse is located or how she uses her terms for peak (2005:262, 274, 278, 282, 289, 300, 301). In the next section (Section 3.3), I will graphically illustrate Westfall's peaks and climaxes in relationship with the assertions of Neeley (1987) and G.H. Guthrie (1994).

### 3.3 SUMMARY

There is no clear consensus on the genre of Hebrews. There is, however, a growing number of scholars asserting a connection between the text of Hebrews and the sermon or synagogue homily. In addition, there appears to be significant evidence to suggest a chiasmic arrangement of the sermon or synagogue homilies in Acts. This chiasmic arrangement could perhaps be *additional* evidence of the oral nature of the book of Hebrews<sup>69</sup> (see Section 2.5). Since many scholars propose either a book-level chiasmic arrangement for Hebrews and/or chiasmic macro-structures, it appears to confirm the need to analyze Hebrews more closely from a chiasmic perspective. In the process of clarifying the units and their relationship with each other, there is also a need to consider the role and placement of the OT quotations within the units and the book as a whole.

When Westfall asserts, "The outline of the discourse has certain limitations because the discourse is not compartmentalized, the mainline material tends to come at the end of the units, and the hortatory subjunctives are pivotal in nature," she

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<sup>69</sup> Concentric patterning is only one *possible characteristic* of oral literature. "In fact, some might argue that the chiasmic organization of these speeches is evidence that they have been edited and perhaps reorganized (including summarization) from a literary perspective" (Wendland 2010:n.p.).

acknowledges the difficulties of outlining a text like Hebrews and confesses her own bias of where mainline materials will be placed (2006:15). Neeley (1987), G.H. Guthrie (1994), and Westfall (2005, 2006) accept the significance of the parallel passages of Heb 4:13-14 and 10:23-24 as established by Nauck (1960). Their outlines and textual divisions reflect these parallels as their guide to the structural problem of Hebrews.

Despite the general consensus between Neeley, G.H. Guthrie, and Westfall on the overall structure and major textual divisions of Hebrews, there is a lack of agreement regarding the peak of Hebrews.

Hebrews	Chapter	1	2	3	4	5	6	7	8	9	10	11	12	13	.	
<b>Neeley (1987)</b>																
Chiastic center “lexio-semantic unity” (46)																
Peak of discourse (41)																
Peak 10:26-31 (114)																
Peak 11:32-38 (114)																
Peak 12:7-11 (114)																
Peak 12:18-27 (114)																
<b>G.H. Guthrie (1994)</b>																
Hortatory center Heb 6:4-8 (144)																
Center point of exposition 8:1-2 (146)																
Climax 12:18-24 (146)																
<b>Westfall (2005)</b>																
“Unambiguous...discourse peak” Heb 12:1-12 (262)																
“Fitting climax” 12:15-29 (278, 282, 301)																
“Peak” 12:1-2 (262)																
“Climax” 12:28 (289)																
“Thematic peak” 4:11-16 (300)																
“Thematic peak” 10:19-25 (300)																

The conclusions are as varied as the terminology (peak vs. climax). In addition, the overriding obstacle appears to be the inner tension between the doctrinal and hortatory aspects of the book. Walters voices it this way:



A nagging problem remains. The various analyses of the arrangement of Hebrews leave 10:19-13:25 disconnected from what precedes. Even Caird, Bruce and Lohse do not show precisely how the paranesis fits into the structure and argument of the letter. The tendency of scholars in approaching Hebrews has been to emphasize theology at the expense of exhortation in the epistle. (1996:63)

Walters (1996:63) follows the conclusion of Barnabas Lindars (1989:382-406), who “alone has correctly placed the climax of the epistle in the paraenesis of the closing chapters.” Walters also went so far as claiming that, “the paranesis [holds] the various sections of the discourse together” (R.E. Davis 1994:48, citing Walters 1989:13). In the light of the tensions between the doctrinal and hortatory portions of the text and the discrepancies between the various linguistic peaks, it is the goal of this study to investigate the structure of the book of Hebrews from a chiasmic perspective to see if there is any rational explanation for these problems. In the coming chapters, I will investigate whether the threefold distinction of peak proposed by Wendland (2004:238; cf. n59 above) is helpful in explaining the discrepancies in the peaks of Neeley, G.H. Guthrie, and Westfall.

#### 4. CHIASMUS AND OTHER STRUCTURING DEVICES

This chapter aims to introduce the general nature of chiasmus and chiasmic structures.

The topics covered by this chapter will address the historical background of chiasmus, the terminology, the various components used in the composition of chiasmic structures, the function of chiasmic structures, and the criteria used to evaluate such structures.

Since there are other literary devices used in Hebrews to delineate sections and textual boundaries, the closing portion of this chapter will briefly discuss these important structures. Although scholars claim numerous structure defining elements for the book of Hebrews (MacLeod 1989), I will focus on a few of the major devices such as *mot-crochet*, *inclusio*, parallel passages, as well as parallelism.

#### 4.1 CHIASMUS

##### 4.1.1 Historical Introduction

Properly understood, linguistics is the *description* of language, not a *prescription* of language. As Kennedy (1984:10) asserts, the classical rhetorical handbooks were meant to *describe* the “universal facet of human communication,” so description naturally follows the speech act. Unfortunately, in this case, the description of chiasmus followed centuries (and perhaps millenniums) after its initial use.

Our English spelling of “chiasmus” is derived from the Latin form of the Greek word *χιασμός* (Bullinger 1898/1968:374). The “chi” comes from *chi*, the letter “X” in the Greek alphabet, while the Greek word *χιασμός* itself means, “placing crosswise” (LSJ, s.v. “χιασμός”). *Χιασμός*, in turn, is derived from the Greek word

χιάζω/χιάζειν, meaning “to make a mark like the Greek [letter] χ” (Bailey and Vander Broek 1992:49; Breck 1994:18).

Even though the term χιασμός (chiasmus) was not used until the postclassical period, we do find references to some of the features of chiasmus in the earlier rhetorical handbooks. For example, the fourth book of *Rhetorical ad Herennium* uses the Latin term *commutatio* to classify the Latin expression, *edere oportet ut vivas, non vivere ut edas* (“You must eat to live, not live to eat”) as early as the first cent. B.C.E. (4.28.39; Aune 2003, s.v. “Chiasmus”). Quintilian (ca. 35-ca. 99 C.E.) used the Greek term ἀντιμεταβολή meaning “transposition” to denote a chiastic arrangement (Quintilian 9.3.85; Lausberg 1998: § 801; Aune 2003, s.v. “Chiasmus”).

The term χιασμός was first used explicitly around the second-third cent. C.E. by Ps.-Hermogenes in connection with Περὶ περιόδου who uses it to describe “the crosswise interchange of the clauses in a four-clause sentence” (Hermogenes, *De inventione* 4.3.2 (pp. 176-183 Rabe); Thomson 1995:14; Aune 2003, s.v. “Chiasmus”). Despite the late development of the terminology, chiastic structures were “not uncommon in classical Greek literature and very common in Latin” (Kennedy 1984:28).<sup>70</sup>

Within biblical studies, Johann Albrecht Bengel used a term that was later translated as “chiasmus” to refer to inverted parallelism in his 1742 book *Gnomon Novi Testamenti* (McCoy 2003:18). However, others attribute the discovery of the literary

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<sup>70</sup> Although some scholars appear to be justifying chiastic structures in the New Testament by creating a chiastic lineage from Greco-Roman literary devices to New Testament writers (Welch 1981b:14; Stock 1984:24), the assumption of this study is that there is no need to establish such influence from Greco-Roman sources. More obviously, there is sufficient influence from the OT literature (Kennedy 1984:28), and less obviously, the current assertions of scholars suggest that chiastic structures are a prominent characteristic of oral societies (see Section 2.5 for more discussion).

structure of chiasmus to the foundational work of Bishop Robert Lowth. In 1753, Lowth, in his book *De Sacra Poesi Hebraeorum (Lectures on the Sacred Poetry of the Hebrews)*, coined the term “parallelism” for two lines that carried similar meaning. He observed three variations: Synonymous, Antithetic, and Synthetic (1753/1829:157-166; Dorsey 1999:18). John Jebb, one of Lowth’s best known students, advanced the study in 1820 by discovering the fourth variation which he labeled “inverted parallelism” (Jebb 1820:53-65).<sup>71</sup> In 1824, Thomas Boys carried the concept of chiasmus from the stanza and paragraph level to the book-level. Boys (1824) illustrated this with 1 and 2 Thessalonians, Philemon, and 2 Peter, in addition to some of the Psalms.

E.W. Bullinger, well known for his book *Figures of Speech Used in the Bible*, devotes almost twenty pages to variations of what he called, “Introverted Correspondence” and “Complex Correspondence” (1898/1968:374-393). In 1908, he expanded this initial work and published *The Companion Bible*, which combined the text of the King James Version with his notes on the chiastic structure of every book, chapter and verse (Bullinger 1914/1990). Nils W. Lund’s *Chiasmus in the New Testament: A Study in Formgeschichte* (1942) analyzes sections in the OT, the Epistles of Paul, the Gospels, and the book of Revelation. Not only did Lund start defining some of the criteria for establishing chiastic structures, but he also “almost single-handedly drew attention to chiasmus and to its importance for interpretation” (Scholer and Snodgrass 1992:xiv).

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<sup>71</sup> While some of Lowth’s examples are chiastic (Prov 28:11 and I Sam 2:7), he does not mention the construction explicitly (1753/1829:161-162). Jebb, introducing his chapter on inverted parallelism, refers to “...certain varieties in the poetical parallelism, unnoticed as such by Bishop Lowth, or by subsequent writers on the subject”(Jebb 1820:53).

In recent years, a number of scholars made significant observations and contributions to the study of chiasmus and similar devices<sup>72</sup> in biblical texts. John W. Welch has been significant in: 1) tracing the historical uses of chiasmus in his book *Chiasmus in Antiquity* (1981), 2) re-defining the criteria for identifying and evaluating chiastic structures (1999:157-174), and 3) creating an extensive catalogue of chiastic structures found in the Scriptures in *Chiasmus Bibliography* (Welch and McKinlay 1999). In 1999, David A. Dorsey published *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi*. Dorsey combined the recent scholarship of linguistic analyses with previous discoveries of parallel and chiastic structures found in the OT. Many other scholars have contributed to the growing knowledge about chiastic structures. John Breck (1987; 1994; 2001) and Victor Wilson (1997), for example, have expanded the general knowledge base in the spirit of Nils Lund.

There has also been more cross-fertilization between exegetical analysis and the discourse analysis of biblical texts. Robert Longacre combined linguistic principles with chiastic awareness in his structural analyses of the Genesis' flood account and the Joseph story (1979, 1985, 1989). A growing number of linguists and biblical scholars such as Ernst Wendland (1985, 1988, 1999, 2007, 2009) are active in

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<sup>72</sup> Chiasmus, chiastic structures, and similar devices have several labels: Concentric parallelism (Breck 2001:92), Inverted Parallelism (for phrase level) (Bailey 1976:49), Inversion (for larger than phrase level) (Bailey 1976:49), Introverted Parallelism (McCoy 2003:18), Symmetrical Exhibition (Bullinger 1914/1990:x), Symmetrical Alignment (McCoy 2003:18), Correspondence (Bullinger 1914/1990:x), Antithesis (Grothe [2004]:n.p.), Antithetical Parallelism (Grothe [2004]:n.p.), *Antimetabole* (Grothe [2004]:n.p.), *Antistrophe* (Grothe [2004]:n.p.), *Epanodos* (Welch 1981b:10), Extended Introversion (Welch 1981b:10), Concentrism (Welch 1981b:10), The *chi*-form (Welch 1981b:10), *Palinstraphe* (Welch 1981b:10), Envelope Construction (Welch 1981b:10), The *Delta*-form (Welch 1981b:10), Recursion (Welch 1981b:10), Ring Structure (McCoy 2003:18), Simple Chiasmus (McCoy 2003:18), Compound Chiasmus (McCoy 2003:18), Complex Chiasmus (McCoy 2003:18), Inclusion/inclusio (Dorsey 1999:19, citing Müller 1896), Pedimental Writing (M. Douglas 2007:xiii), and Ring Composition (M. Douglas 2007:xiii).

combining the principles of linguistic discourse analysis and sensitivity to concentric structures in the biblical texts.

#### 4.1.2 Chiasmus on Different Levels

Although chiasmus is often thought of as a construction occurring on a phrase level, scholars identify chiastic structures in more extensive sections of texts, as will be shown below.

##### 4.1.2.1 Simple chiasmus: lexical roots

In its simplest and most popular form, chiasmus is “a repetition of the *same words*...or just a reversed parallel between two corresponding pairs of ideas” (Baldick 2004:34, emphasis mine). In its most recognizable form, chiasmus reverses the order of the elements in the parallel expressions using the same words or roots, as illustrated by Amy Carmichael’s words:

You can **give** without **loving**,

but you cannot **love** without **giving**. (Grothe [2004]:n.p.)

Chiasmus is a literary style that is observed in the biblical texts as well as in texts of other languages:

          A  B  
The **Sabbath** was made for **man**,

          B'  A'  
not **man** for the **Sabbath**. Mark 2:27 (Bailey 1976:49)

In the example above, the line between the two “A’s” and the line between the two “B’s” hypothetically form the letter “X” ( $\chi$  in Greek).

In referring to the parts of a chiasmus (and later, chiastic structures), there are some conventional labels for the various components. In the example of Mark 2:27 above, there are two parallel items. The first one in the order of the text is referred to as “**A**,” the second as “**B**.” When the concept of **B** is repeated, it is written as “**B'**” and orally referred to as “**B prime**.” At the close of the structure, the word or concept that is similar to “**A**” is repeated, and is referred to as “**A'**” (“**A prime**”).

#### 4.1.2.2 Chiasmus: beyond lexical roots

Chiasmus can also be based on forms of parallelism other than just the repetition of roots. When scholars use the term “parallelism” in describing chiasmus, they are simply observing that a chiasmus can make use of the different types of parallelisms that are so prevalent in Hebrew poetry. In order to understand chiastic structures fully, it is crucial to understand parallelism and its various forms and types (Breck 1994:21-37). On the sentence level, parallelism is often created through the use of synonyms, antonyms, word pairs, syntactical, phonological, and morphological variations. I will illustrate these variations in diverse components and constructions using examples (see Sections 4.1.3 and 4.1.4).

#### 4.1.2.3 Chiasmus: beyond the phrase level to chiastic structures

As the size of a structure increases, the number of internal components normally increases beyond the **ABB'A'** structure.<sup>73</sup> If a structure has four corresponding or

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<sup>73</sup> Realizing that terminology can create artificial categories, it is important to recognize that conceptually a “ring structure” or “ring composition” in an **ABA** composition and a “chiastic structure” in an **ABBA** composition are from the same family of literary structures. As mentioned in Chapter 1, I am using “chiasmus” and “chiastic structures” to lexically acknowledge the relationship between the two. Unfortunately, by doing so, I also alienate an **ABA** structure from being labeled a chiasmus based on the definition of chiasmus although I believe the two are conceptually related (see Section 4.1.2.4).

parallel pairs, then the structure may be represented as **ABCDD'C'B'A'**.<sup>74</sup> The key aspect of a chiasmus is that the corresponding components (each letter and its prime) are parallel ideas, which encompass a central theme. Historically, the general assumption is that “[t]his central element [in this case **D** and **D'**] is the *focus of meaning* about which the other parallel lines are constructed” (Breck 2001:96, emphasis his). More recently, Wendland proposes that in some cases **A'** may be the focus of meaning alone or perhaps **A'** along with the central components (in this case **D** and **D'**) (Wendland 2004:133n143). When an analysis correctly recognizes the connection between rhetorical form and content in context, the meaning of the text emerges from the literary structure (Breck 1987:71). I will discuss the topic of prominence in the structure in detail in Section 4.1.4.8.

#### 4.1.2.4 Micro-, macro-, and book-level chiasmic structures

Mitchell Dahood is one of the first to draw a distinction between the different spans of chiasmic structures. According to his distinction, “micro-chiasm” was used for simple structures with four members (**ABB'A'**), while “macro-chiasm” was used to refer to larger structures (1976:45). However, scholars are often inconsistent in the use of the terms (McCoy 2003:19; Aune 2003, s.v. “Chiasmus”; Gelardini 2007:4).

In this study, I will use the term “micro-structure” for a phrase or sentence level chiasmic structure which would generally be **ABB'A'** or **ACB'A'**. Such structures tend to be short, often with only one word or phrase in each corresponding level. I will refer to a chiasmus that spans a larger chunk of discourse as a “macro-structure.”

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<sup>74</sup> In some analyses, an author might use **X** (or **X** and **X'**) to refer to the “central hinge” of a chiasmic structure instead of the next consecutive letter, so what may be a **ABCDD'C'B'A'** structure, might be also noted as **ABCXX'C'B'A'** (cf. Wilson 1997:50). However, in the present study, the **ABCDD'C'B'A'** format is used, except when I make a general comment about the central elements (see Section 6.2.1).



These macro-structures emulate the same characteristics of the phrase or sentence level chiasmus, but they are an expansion of the literary device over the paragraph, section, and pericope levels.

Frequently, rhetorical scholars will label a chiastic structure as a “ring composition” or “inclusio” (Aune 2003, s.v. “Ring Composition”). However, strictly speaking, the term *inclusio* is used to refer to a framing device that encloses larger (paragraph, section, or pericope) textual boundaries. The parallel words or phrases of an *inclusio* are found only in the extremities of a text, not throughout (see Section 4.2.2 for a detailed discussion of the term *inclusio* and its use in Hebrews). Among most scholars, the term “chiasmus” is used almost exclusively for smaller phrase or sentence level constructions, whereas the term “chiastic structure” is used for paragraph level constructions or larger. Many scholars consider macro-chiastic structures and ring compositions as synonymous (Aune 2003, s.v. “Ring Composition;” M. Douglas 2007:6). For example, Mary Douglas explains her ring structure:

Sections of the composition are ordered in parallel stanzas, laid out in a single sequence until at a well-marked midpoint the sequence stops, turns around, and reversing the order of the stanzas returns the way it came, making an inverted parallel with the first sequence. So the simple chiastic pattern sustained through the centuries is AB C BA. (2007:6)

With this assumption, supported by her examples, Douglas is asserting that ring composition is basically a chiastic structure.

However, I would like to highlight that “one pericope” might contain more than one chiastic structure (in which case micro-structures and/or macro-structures are embedded within a larger macro-structure). Just as it is possible in literature to have a

parallel structure inside a parallel structure, it is also possible to have a chiasmus within a chiasmus. In some analyses of biblical material, macro-structures may be combined to form a book-level structure.<sup>75</sup> For example, Bertram (1965) as well as Luter and Rigsby (1996) propose chiastic structuring for the whole book of Ruth.

Three NT books for which a book-level chiastic structure is commonly proposed are the book of James (Bullinger 1914/1990:1847; Welch 1981c:212; Wendland 2007), the book of Philippians (Luter and Lee 1995; C.W. Davis 1999; Heil 2010) and the book of Philemon (Welch 1981c:225; Heil 2001; Wendland 2008:232; Wilt and Wendland 2008:351).

#### 4.1.3 Components and Arrangements: OT and NT Examples

I will now consider various examples of chiasmus to make the following two points: First, this section illustrates *various components* used in composition of chiastic structures on both the micro- and macro-levels. This serves as a backdrop for the present study as scholars illustrate the various components used in their chiastic arrangements of the biblical text. This section explores semantic, syntactical, morphological, and discourse level correspondences, thereby demonstrating variations and expansions beyond the simple chiasmus.

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<sup>75</sup> Bullinger (1914/1990) analyzes the following books as having chiastic book-level structures: Joshua, Ruth, Ezra, Job, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Daniel, Matthew, Mark, Luke, John, Romans, Ephesians, Philippians, Colossians, 1 and 2 Timothy, Titus, Philemon, James, 1 and 2 Peter, 2 and 3 John, Jude. Most of these have smaller chiastic structures inside. I have only listed those that have more than an **ABB'A'** structure, since most books would have an introduction and ending that could constitute the outer **A** and **A'**. Despite the impressive and comprehensive nature of Bullinger's work, most scholars would be skeptical that all of these books possess a chiastic book-level structure.

Second, this section and the following sections illustrate that chiastic arrangements are quite common in the biblical literature, as has already been asserted by many scholars (Lund 1942/1992; Breck 1987; 1994; 2001; Wilson 1997; Dorsey 1999; McCoy 2003; M. Douglas 2007).

When one understands the nature of the components of chiastic structures within the biblical texts and appreciates their commonplaceness within OT and NT literature, the claims in the following chapters will be more plausible.

Throughout the remainder of this dissertation (unless noted otherwise), bold typeface will represent lexical roots and italic will represent synonyms, antonyms, and other commonalities. Although the OT examples are in English, I have attempted to maintain the order of the Hebrew text.

#### 4.1.3.1 Semantic correspondences

##### 4.1.3.1.1 Proper names and divine names

Although chiastic structures composed of similar roots may appear to be obvious, it is important to establish that names of cities, people, and divine beings can also delineate a chiastic structure. Zechariah 9:5 illustrates a chiastic arrangement of city names.

A **Ashkelon** will see it and fear;  
 B **Gaza** also and be very sorrowful;  
 C And **Ekron**:  
 C' For **her** (i.e., Ekron's) expectation will be ashamed,  
 B' And the king will perish from **Gaza**;  
 A' And **Ashkelon** will not be inhabited.  
 (Lund 1942/1992:41)

This appears to be a common device, as also found in: Amos 5:4-6 (Lund 1942/1992:42; Wendland 1988:n.p.), Mal 1:2-5 (Jacob - Esau - Edom - Esau - Jacob) (Wendland 1985:115), and Jer 49:1-6 (see Section 4.1.3.1.7 Rhetorical questions). In Gen 4:1-2, the structure illustrates both parallel (**A** birth and name, **A'** birth and name, **B** occupation, **B'** occupation) and chiastic (**A** Cain, **B** Abel, **B'** Abel, **A'** Cain) characteristics simultaneously (Walsh 2001:161). The same chiastic pattern (**A** Cain, **B** Abel, **B'** Abel, **A'** Cain) is repeated in Gen 4:3-5, which appears to highlight the contrast between Cain and Abel (Waltke 1986:368).

The names Moses and Elijah are chiastically arranged in Mark 9:2-9.

- A Up the mountain v2a
  - B The vision: Jesus is transfigured vv2b-3
  - C **Elijah** v4
  - D **and Moses**<sup>76</sup> appear v4
  - E God's voice speaks from the cloud v7
  - D' **Moses** v8
  - C' **and Elijah** disappear v8
  - B' Jesus: "Tell no one" of the vision v9
  - A' Down the mountain v9
- (Breck 1994: 95 asserts an **ABCB'A'** structure; Wilson 1997:20 asserts an **ABCDC'B'A'** structure.)

Wendland asserts a pattern of God - YHWH - YHWH - YHWH - YHWH - God in a chiastic arrangement of Mal 2:10-16 (1985:117).

Gelardini observes that the references to Jesus and Moses correspond in Heb 3:1-6.

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<sup>76</sup> Breck notes both parallels as "Elijah and Moses" and Wilson notes both parallels as "Moses and Elijah." Neither Wilson nor Breck mentions that the names are chiastically arranged in the Greek text: Elijah – Moses – Moses – Elijah. The chiastic arrangement of these names strengthens the overall arrangement. Without this additional support, the construction could be interpreted as the result of the logic of the narrative (cf. **A** The man enters the room. **B** He sits down. **C** He eats bread. **B'** He gets up. **A'** He leaves the room.).

- A Ἰησοῦν v1  
 B πιστόν...Μωϋσῆς...τῷ οἴκῳ<sup>77</sup> v2  
 C ὁ κατασκευάσας v3  
 C' κατασκευάζεται v4  
 B' Μωϋσῆς...πιστός... ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ v5  
 A' Χριστός v6  
 (2009:65)

#### 4.1.3.1.2 Synonyms

Psalm 33:1 illustrates the use of synonyms in a chiasmic arrangement by the use of “righteous” and “upright”:

- A Shout joyfully  
 B O *righteous* [people]  
 C to Yahweh  
 B' for the *upright* [people]  
 A' fitting [is] praise

Synonymous relations can be expressed by descriptive phrases as well. Jeremiah 17:13 illustrates correspondence by descriptive phrases in both A, C, C', A'.

- A *Hope of Israel* **YHWH**  
 B [those who] **forsake** you  
 C They will be *ashamed*  
 D [those] departing from me  
 C' They will be *written in the dirt*  
 B' they have **forsaken**  
 A' *Spring of Living Water* **YHWH**

Lane provides an example of dual synonyms in Heb 12:6.

- |                              |  |
|------------------------------|--|
| A ὃν γὰρ ἀγαπᾷ               | the one <i>whom</i> he <i>loves</i> v6             |
| B κύριος παιδεύει            | the Lord <i>disciplines</i>                        |
| B' μαστιγοῖ δὲ               | and <i>scourges</i>                                |
| A' πάντα υἱὸν ὃν παραδέχεται | every son <i>whom</i> he <i>receives favorably</i> |
- (1991:421)

<sup>77</sup> Technically, οἴκῳ should not be included since οἴκου and οἶκος also are in verse 3-4 as well, but if Gelardini's “house” is changed to ἐν [ὄλῳ] τῷ οἴκῳ αὐτοῦ then the correspondence is strengthened by the prepositions and the use of the dative case in each component.

## 4.1.3.1.3 Antonyms/antithetical

One example of the use of antithetical items is the literal syntactical arrangement of Prov 15:9 from the Hebrew text, in which the antonyms of wicked and righteous help form a chiasmic structure:<sup>78</sup>

*Abomination* Yahweh – the way of the *wicked*

and the one who pursues *righteousness* – he *loves*.

A NT example which contains a syntactical arrangement of antonyms is found in 2 Cor 8:9:

<sup>9</sup> γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς	
A ἐπτώχευσεν	(verb - became poor)
B πλούσιος ὢν,	(adjective - rich)
B' ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ	(noun - poverty)
A' πλουτήσητε.	(verb - become rich) <sup>79</sup>

Hebrews 10:9 illustrates another example of an antonym relationship in **A** and **A'**.

A ...ἀναιρεῖ	<i>suppress/abolish</i>
B τὸ πρῶτον ἵνα	the first in order that
B' τὸ δεύτερον	the second
A' στήση	<i>establish/confirm</i> as valid

(Lane 1991:265)

## 4.1.3.1.4 Word pairs and doublets

In Gen 2:4, there is a chiasmic arrangement of the word pair heaven and earth. There is also a synonym relationship between “created” and “made” as well.

These are the accounts  
**A** of the **heavens**  
**B** of the **earth**  
**C** when they were *created*  
**C'** on the day *made* YHWH God  
**B'** **earth**  
**A'** and **heaven** (Breck 1994:40)

<sup>78</sup> In the chiasmic structure of Ps 110, the external parallels (**A** and **A'**) are strengthened by the “antonymous ‘feet’ of v 1, and ‘head’ of v 7” (Alden 1978:204).

<sup>79</sup> The initial idea of the chiasmic structure of this verse is based on Wilson (1997:3), from Fred Craddock’s “Preaching as Storytelling” tape. However, Wilson’s structure is faulty since it is not based on the word order of the Greek text; he wrote: **A** [Jesus] was rich **B** yet for your sake he became poor **B'** so that by his poverty **A'** you might become rich.

The word pair day and night is chiasmatically arranged with parallel prepositional phrases in Ps 78:14 (following the order of the Hebrew text).

He guided them  
 A **with** a cloud  
 B by *day*  
 B' and all *night*  
 A' **with** the light of fire

Vanhoye and others suggest a structure that is partially based on the word pair death and life (**B, B'**) in Heb 2:15.

A	καὶ ἀπαλλάξῃ τούτους,	and that he might liberate those
B	ὅσοι φόβῳ θανάτου	who from fear of <i>death</i>
B'	διὰ παντὸς τοῦ ζῆν	through all their <i>lives</i>
A'	ἐνοχοὶ ἦσαν δουλείας	were held in a state of bondage

(Vanhoye 1976:80; Lane 1991:53-54; R.E. Davis 1994:173)

Gelardini asserts a chiasmatic arrangement of Heb 5:11–6:12, partially on the basis of a word pair: τῆς ἀρχῆς “beginning” (5:12) and τέλους “end” (6:11) (2009:69-70).

#### 4.1.3.1.5 Semantic grouping

Genesis 12:16 has an interesting pattern of animals surrounding the human servants of Abraham based on semantic grouping.

A	And he had sheep and oxen	(animal)
B	And <i>he asses</i>	(animal - Masculine)
C	And <i>men servants</i>	(human - Masculine)
C'	And <i>female servants</i>	(human - Feminine)
B'	And <i>she asses</i>	(animal - Feminine)
A'	And camels	(animal)

(Lund 1942/1992:43)

#### 4.1.3.1.6 Logical relationships

Zogbo and Wendland (2000) illustrate numerous examples of logical relationships in the parallelism of Hebrew poetry. One example is the generic–specific relationship between “Your *country* lies desolate, your *cities* are burned with fire (Isa 1.7)” (2000: § 3.2.1.3.7). One chiasmatic example from Lev 24:17-21 will have to suffice to illustrate

how the logical relationship of generic–specific (**D** and **D'**) can be used in a chiasmic construction.

- A If man **strikes** person **humankind** surely dying **he will be put to death**  
 B [who] **strikes animal** will **restore** it, life for life  
 C man [who] **gives blemish to** fellow citizen  
 D just as he did, thus it will be done (generic)  
 D' fracture for fracture; eye for eye; tooth for tooth (specific)  
 C' **blemish to** humankind it will be **given** to him  
 B' [who] **strikes animal** will **restore** it  
 A' [who] **strikes humankind** [he dies] **he will be put to death**  
 (Wenham 1979:n.p., however Wenham combines **CDD'C'** into **C** and **C'**)

#### 4.1.3.1.7 Rhetorical questions

The example below from Jer 49:1-6 illustrates rhetorical questions as corresponding parts in a chiasmic arrangement (**B** and **B'**). This example also illustrates the parallel use of names (Malcam or Milcom, the name of the Ammonite god in **C** and **C'**; Rabbah, the capital city of Ammonites in **D** and **D'**; a reference to towns being destroyed in **E** and the specific towns of Heshbon and Ai, which are believed to be towns of Moab,<sup>80</sup> in **E'**). Component **C** also contains a rhetorical question, which may indicate that **B** and **C** should be combined as well as **C'** and **B'**.

<sup>80</sup> While the significance is not totally clear, it could be suggested that Heshbon in Moab is mourning for towns of Ammon because of their common relative in Lot and Lot's daughters. The exact identity and location of the Ai mentioned in Jer 49:3 is unknown (Millard (1982) assumes that this Ai is located in Moab), but the context appears to suggest it might be a town in Ammon instead.



- A **Sons of Ammon** says **YHWH** v1  
 B “Does Israel have no sons? Or has he no heirs? (rhetorical question)  
 C Why then has **Malcam** taken possession of Gad and his people settled in its cities? (rhetorical question)  
 D “...against **Rabbah** of the sons of Ammon... v2  
 E And it will become a desolate heap, And her *towns* will be set on fire.  
 F Then Israel will take possession of his possessors,”  
 Says **YHWH**.  
 E' “Wail, O *Heshbon*, for *Ai* has been destroyed! v3  
 D' Cry out, O daughters of **Rabbah**...  
 C' For **Malcam** will go into exile  
 B' Who trusts in her treasures, saying, ‘Who will come against me?’...  
 v4 (rhetorical question)  
 A' **Sons of Ammon** the *utterance* of **YHWH** v6<sup>81</sup>

Mark 12:35-37 shows parallel rhetorical questions encapsulating an OT quotation.

Also note the parallel imperfects of saying (ἔλεγεν) and listening (ἤκουεν) in **A** and **A'**, which also serve as a word pair.

- A <sup>35</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ,  
 B Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυὶδ ἐστίν;  
 (rhetorical question)  
 C <sup>36</sup> αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, Εἶπεν κύριος τῷ κυρίῳ  
 μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω  
 τῶν ποδῶν σου. (the messianic quotation)  
 B' <sup>37</sup> αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός;  
 (rhetorical question)  
 A' καὶ [ὁ] πολλὸς ὄχλος ἤκουεν αὐτοῦ ἠδέως.  
 (Breck 1994:158, converted into the Greek text)

#### 4.1.3.1.8 Collocation

A chiasmus may be identified or formed on the basis of collocation. James Kugel suggests a chiasmus formed by the type of animals and their habitats in Gen 1:20:

- |                            |   |
|----------------------------|---|
| A Water                    | (habitat of <b>B</b> is in the water)           |
| B Swarming large creatures | (sea creatures)                                 |
| B' Birds                   | (flying creatures)                              |
| A' Above the earth         | (habitat of <b>B'</b> is in the sky) (2004:44). |

Paul appears to group things chiasmically based on collocation of ethnicity as well in Col 3:11.

<sup>81</sup> Note: YHWH is at the beginning, midpoint, and end of this structure.

A Ἕλληνα	(Greek)
B καὶ Ἰουδαῖος	(Jew)
B' περιτομή	(circumcision)
A' καὶ ἀκροβυστία	(uncircumcision)
(Lund 1942/1992:210)	

In Philemon verse 5, a chiasmic view clarifies the relationship between the components in a semantic collocation.

A ἡ ἀκούω σου τὴν ἀγάπην	(accusative object)
B καὶ τὴν πίστιν	(accusative object)
B' ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν	(prepositional object)
A' καὶ εἰς πάντας τοὺς ἁγίους,	(prepositional object)
(Breck 1994:30; Wilt and Wendland 2008:347)	

While it is quite natural to have love for both Jesus and the saints, from a biblical standpoint, it would be unique to suggest a *faith towards the saints* (thus, a chiasmic perspective solves this exegetical problem).

Another classic example is Matt 7:6, where dogs and swine are mentioned, but their customary actions are in reverse order.

A Ἔμὴ δώτε τὸ ἅγιον τοῖς κυσίν,	(dogs)
B μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων,	(swine)
B' μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν	(trample under feet)
A' καὶ στραφέντες ῥήξουσιν ὑμᾶς.	(tear to pieces)
(Breck 1994:29, converted to the Greek text)	

A similar type of ordering occurs in Rom 10:9-10 (see Section 4.1.3.2.2 below), but the collocational relationship in Rom 10:9-10 is more easily seen than in the Philemon 5 example (above). In the arrangement in Rom 10:9-10, “mouth” and “confess” are associated in **A** and **A'**; and “believe” and “heart” are associated in **B** and **B'**.

## 4.1.3.2 Syntactical correspondences

Although syntactical and morphological similarities do not necessarily harmonize in every instance, often they both occur at the same time.<sup>82</sup>

## 4.1.3.2.1 Case and Subject-Verb-Object patterns

Below are some examples of chiasmic patterns involving relationships based on case and order of constituents. Psalm 19:2<sup>83</sup> has an SVO and OVS pattern.

A	The heavens	(subject)
B	[are] declaring	(verb)
C	the glory of God	(object)
C'	and the work of his hands	(object)
B'	[is] telling	(verb)
A'	the firmament	(subject)

(Wendland 1998a: § 3.3.1)

John 13:31 illustrates verb and subject alternation.

	Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς,	
A	Nῦν <b>ἐδοξάσθη</b>	(verb)
B	ὁ υἱὸς τοῦ ἀνθρώπου,	(subject)
B'	καὶ ὁ θεὸς	(subject)
A'	<b>ἐδοξάσθη</b> ἐν αὐτῷ·	(verb)

Hebrews 4:16 illustrates verb and object alternation.

A	ἵνα λάβωμεν	in order that we might receive	(verb)
B	ἔλεος	mercy	(object)
B'	καὶ χάριν	and grace	(object)
A'	εὑρώμεν	we might find	(verb)

(Buchanan 1972:XXVII; Lightfoot 1976:47; Attridge 1989:21; Ebert 1992:165; Ellingworth 1993:270; D.A. Black 1994:50; Lincoln 2006:20)

Hebrews 7:3

A	μήτε ἀρχὴν	beginning	(accusative case)
B	ἡμερῶν	days	(genitive case)
B'	μήτε ζωῆς	life	(genitive case)
A'	τέλος ἔχων,	ending	(accusative case)

(Attridge 1989:21; D.A. Black 1994:50)

<sup>82</sup> Parunak divides the similarities into five categories: phonological, morphological (grammatical inflection), lexical, syntactical (case structure – surface and deep), and logical or rhetorical (1983:528).

<sup>83</sup> This is Ps 19:2 in the Hebrew text, Ps 19:1 in the English translations.

Hebrews 12:19

A	σάλπιγγος	trumpet	(source - genitive)
B	ἤχῳ	noise	(product - dative)
B'	καὶ φωνῇ	and sound	(product - dative)
A'	ῥημάτων	words	(source - genitive)

(Attridge 1989:21; D.A. Black 1994:50)

#### 4.1.3.2.2 Prepositions

In Section 4.1.3.1.4, the OT example of Ps 78:14 shows an example where parallel prepositions are in a chiastic arrangement. Another example found below in Section 4.1.3.2.5 shows the parallel use of a preposition in Isa 43:2 “through the waters” and “through the rivers.”

John 14:1 illustrates a NT chiastic arrangement of verbs and prepositions.

	Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά·
A	<b>πιστεύετε</b> (verb)
B	<b>εἰς</b> τὸν θεόν, (prepositional phrase)
B'	καὶ <b>εἰς</b> ἐμὲ (prepositional phrase)
A'	<b>πιστεύετε</b> . (verb)

Sometimes prepositional phrases might be paired up in complementing parallels that are established elsewhere in the structure. Romans 10:9-10<sup>84</sup> shows a possible balancing of prepositional phrases. I have noted these by underlining.

A	<sup>9</sup> ὅτι ἐὰν <u>ὁμολογήσης ἐν τῷ στόματι</u> σου κύριον Ἰησοῦν,
B	καὶ <u>πιστεύσης ἐν τῇ καρδίᾳ</u> σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,
C	σωθήσῃ·
B'	<sup>10</sup> <u>καρδίᾳ</u> γὰρ <u>πιστεύεται εἰς δικαιοσύνην</u> ,
A'	<u>στόματι</u> δὲ <u>ὁμολογεῖται εἰς σωτηρίαν</u> .

(Breck 1994:254)

A modified version of Gelardini (2009:65) illustrates how the prepositional phrases in Heb 3:1-6 can strengthen existing correspondences.

<sup>84</sup> This construction could be easily expanded on a lexical level to: **A** confess, **B** mouth, **C** believe, **D** heart, **E** that God raised him from the death, you shall be saved, **D'** heart, **C'** believe, **B'** mouth, and **A'** confess.

- A Ἰησοῦν v1  
 B πιστόν...Μωϋσῆς... ἐν [ῥῶ] τῷ οἴκῳ αὐτοῦ v2  
 C ὁ κατασκευάσας v3  
 C' κατασκευάζεται v4  
 B' Μωϋσῆς...πιστός... ἐν ῥῶ τῷ οἴκῳ αὐτοῦ v5  
 A' Χριστός v6

Gelardini suggests a chiasmic arrangement of Heb 4:1-11 (2009:67). Although she mentions the correspondence of εἰσελθεῖν εἰς τὴν κατάπαυσιν (A) and εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν (A'), this is not as convincing without also noting the corresponding hortatory subjunctives and conjunctions (Φοβηθῶμεν οὖν and σπουδάσωμεν οὖν) since there are other forms of κατάπαυσ- within the section.

- A Φοβηθῶμεν οὖν...εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ enter his rest v1  
 B rest, rested vv2-4  
 C day v4  
 D enter v5  
 D' enter v6  
 C' day v7  
 B' rested, rest vv8-10  
 A' σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν enter this rest v11

#### 4.1.3.2.3 Singular - plural

The example below from Ps 135:15-18 has plural and singular items arranged in a chiasmic order. There is a similar but more elaborate structure found in Ps 115:4-8.

- A The idols v15a  
 B their fabrication v15b  
 C mouth without speech v16a (singular)  
 D eyes without sight v16b (plural)  
 D' ears without hearing v17a (plural)  
 C' mouth without breath v17b (singular)  
 B' their fabricators v18a  
 A' the idolaters v18b  
 (Jebb 1820:57; Lund 1942/1992:37; Alden 1978:208)

#### 4.1.3.2.4 Number of components

In the following example from Matt 6:19b, there is a chiasmic arrangement based on the number of subjects and verbs. The same pattern repeats in the following verse as

well (Matt 6:20). Despite the obvious form of this construction, the function of this arrangement is unclear.

<sup>19</sup> Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς,	
A ὅπου σῆς καὶ βρωσῖς	(two subjects)
B ἀφανίζει,	(one verb)
B' καὶ ὅπου κλέπται	(one subject)
A' διορύσσουσιν καὶ κλέπτουσιν·	(two verbs)

#### 4.1.3.2.5 Verb mood

In the following example from Isa 43:1-7, not only are there parallel lexical expressions, but **B** and **B'** also contain Qal imperfects functioning as jussives.

A	And therefore thus says Yahweh [who] <b>created</b> you O Jacob and [who] <b>formed</b> you O Israel.
B	<b>Do not be afraid</b> , I have redeemed you, I have called by your name, mine [are] you.
I a	You will pass
b	through the waters.
c	<b>I [will be] with you</b>
b'	through the rivers
a'	they will not overflow you,
II a	you will walk in fire
b	you will not be burned
a'	and flame
b'	not it will burn [in] you.
C	I [am] Yahweh your God, the holy [one] of Israel, your savior I have <b>given</b> your ransom Egypt Cush and Seba <b>in place of you</b> .
C'	Since you are precious in my eyes, you are honored and I love you, and I will <b>give</b> humankind in <b>place of you</b> , and peoples in <b>place of</b> your life.
B'	<b>Do not be afraid, with you I [am]</b> ....
A'	Everyone [who] is called by my name and [whom] for my glory I <b>created</b> him and <b>formed</b> him also I made him.

The example from Mark 13:33-37 (Section 4.1.3.3.2 below) also gives evidence of imperatives used within corresponding structures (**A** and **A'**).

The example in 4.1.3.2.2 of Heb 4:1-11 also illustrates corresponding hortatory subjunctives in the composition of the structure. A case might be made for Heb 12:1-

13, if one allows for skewing of grammatical forms. The hortatory subjunctive of Heb 12:1 (τρέχωμεν) and the imperatives of Heb 12:12-13 (ἀνορθώσατε, ὀρθὰς ποιεῖτε) share the semantic running theme for this unit.

#### 4.1.3.3 Morphological correspondences

##### 4.1.3.3.1 Gender

Grammatical items in a chiasmic formulation can also establish structure. Bliese (1988b: § Joel 3:9-10 ¶1) illustrates this in Joel 3:10:

A	plows	(masculine)
B	swords	(feminine)
B'	knives	(feminine)
A'	spears	(masculine)

##### 4.1.3.3.2 Phonological

Although McCreech (1991:31-148) asserts many phonologically driven chiasmic structures in Proverbs 10–29, generally, scholars do not tend to *establish* chiasmic structures based on phonological correspondences alone since they often perceive lexical or syntactical links as being stronger. However, scholars recognize that phonological correspondences *strengthen* other correspondences within an existing parallel or chiasmic arrangement (Wendland 2009:86, also see Watson 1981:136).

In the following example from Mark 13:33-37, there is a very strong lexical parallel phrase in **B** and **B'**. Breck points out that there might be a phonological play with the words ὁ καιρός and ὁ κύριος in this parallel as well. One might also suggest that there is not only a semantic and syntactical parallel in the imperative use of ἀγρυπνέω (v33) and γρηγορέω (v37), but also a phonological play -γρ---εῖτε.

- A <sup>33</sup> βλέπετε ἀγρυπνεῖτε (imperative, imperative)  
 B οὐκ οἶδατε γὰρ πότε ὁ καιρός ἐστίν.  
 (lexical, mood, conjunction, phonological)  
 C <sup>34</sup> ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δοῦς τοῖς  
 δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ  
 θυρωρῷ ἐνετείλατο ἵνα γρηγορή. (lexical)  
 C' <sup>35</sup> γρηγορεῖτε οὖν, (lexical)  
 B' οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὄψῃ ἢ  
 μεσονύκτιον ἢ ἄλεκτοροφωνίας ἢ πρωί, <sup>36</sup> μὴ ἐλθῶν ἐξαίφνης εὗρη  
 ὑμᾶς καθεύδοντας. (lexical, mood, conjunction, phonological)  
 A' <sup>37</sup> ὁ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε. (imperative)  
 (Breck 1994:159, converted to the Greek text)

In Heb 2:6b-8a, the correspondences in **A**, **B**, **B'**, and **A'** are strengthened by the similar sounding endings.

- A Τί ἐστίν ἄνθρωπος ὅτι μιμνήσκη **αὐτοῦ**,  
 B ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη **αὐτόν**;  
 C <sup>7</sup> ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους,  
 B' δόξῃ καὶ τιμῇ ἐστεφάνωσας **αὐτόν**,  
 A' <sup>8</sup> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν **αὐτοῦ**.

#### 4.1.3.4 Hybrid correspondences

In the following examples, I will illustrate some hybrid correspondences that feature a combination of corresponding components. It is possible to have a number of different variations on the composition of chiasmic structures in the NT as illustrated by Bailey's analysis of Luke 4:14-20. Word pairs are found in **II B/ II B'** (Stood up/ sat down) and **II D/ II D'** (open/ closed).

- <sup>13</sup> Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. <sup>14</sup> Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος  
 I A εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν (preposition and general)  
 B καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. <sup>15</sup> καὶ αὐτὸς ἐδίδασκεν  
 C ἐν ταῖς συναγωγαῖς αὐτῶν,  
 B' δοξαζόμενος ὑπὸ πάντων.  
 A' <sup>16</sup> Καὶ ἦλθεν εἰς Ναζαρά, (preposition and specific)



Π οὐ ἦν τεθραμμένος, καὶ εἰσηλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων

A εἰς τὴν συναγωγὴν, (lexical and preposition)

B καὶ ἀνέστη ἀναγνῶναι. (word pair: stood up)

C <sup>17</sup> καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου, (lexical: root root)

D καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον, (word pair: opened and lexical)

E <sup>18</sup> Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με

F εὐαγγελίσασθαι πτωχοῖς, (synonym/ syntactical)

G ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφροισιν

H καὶ τυφλοῖς ἀνάβλεψιν, (lexical and case)

G' ἀποστεῖλαι τεθραυσμένους ἐν ἀφροίσει,

F' <sup>19</sup> κηρύξαι ἐνιαυτὸν (synonym/ syntactical)

E' κυρίου δεκτόν. (lexical and case)

D' <sup>20</sup> καὶ πτύξας τὸ βιβλίον (word pair: closed and lexical)

C' ἀποδοὺς [τὸ βιβλίον] τῷ ὑπηρέτῃ (lexical)

B' ἐκάθισεν· (word pair: sat down)

A' καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. (lexical and preposition)

(ordering of the Greek text based on Bailey 1976:68)

This structure is not without a few problems,<sup>85</sup> but the parallels are quite impressive.

The following example of John 17:1-5 combines many different features involving lexical similarities, the vocative case, mood and conjunctions. Besides the syntactical and lexical correspondences, there is also a noteworthy switch in Jesus referring to himself as “the son” or by third person singular reference in **A-E'**, but by first singular pronominal reference in **D'-B'**.

<sup>85</sup> Later in this chapter, I will discuss the criteria for chiasmic structures. According to the criteria, the parallel found in **II F** and **II F'** should not be considered since κηρύξαι is also in **II G**. One might also find the breaking of the natural pattern of the infinitive-dative unconvincing.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν,

- A **Πάτερ,** (vocative)  
 B ἐλήλυθεν ἡ ὥρα· (time and imperative)  
 a **δόξασόν** σου  
 b τὸν υἱόν,  
 C b' ἵνα ὁ υἱὸς (purpose)  
 a' δοξάσῃ σέ,  
 D <sup>2</sup> καθὼς **ἔδωκας** αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν **ᾧ**  
**δέδωκας** αὐτῷ δόση αὐτοῖς ζωῆν αἰώνιον. (perfect tense and lexical)  
 E <sup>3</sup> αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, (statement)  
 E' ἵνα γινώσκωσιν σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας  
 Ἰησοῦν Χριστόν. (clarification)  
 D' <sup>4</sup> ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας **ᾧ δέδωκάς μοι**  
 (perfect tense and lexical)  
 C' ἵνα ποιήσω· (purpose)  
 B' <sup>5</sup> καὶ νῦν **δόξασόν** με σύ, (time and imperative)  
 A' **πάτερ,** (vocative)

παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

Another hybrid example is found in Ian Thomson's chiasmic analysis of Eph 1:3-14. His structure is established by grammatical clues with evidence from verb forms (tense, aspect, and mood), parallel κατά phrases, and relative clauses introduced by ἣς (1995:52-55).<sup>86</sup>

#### 4.1.3.5 Discourse level correspondences

Some scholars recognize correspondences on higher levels. Although the terminology is not clearly established for this level of correspondence, one might also suggest "literary or rhetorical correspondences." Amos 5 illustrates a chiasmic arrangement of laments, appeals, accusations, and affirmations.

<sup>86</sup> There is possible evidence for this in Hebrews as well (see Section 5.1.17.1).

- A Lament—part 1: occasion = Israel’s *falling* vv1-3
- B Appeal to repentance: ‘seek Yahweh ... and live’ vv4-6
- C Accusation: against those who pervert ‘justice’ and ‘righteousness’  
v7
  - D Affirmation: doxology lauding Yahweh’s power to create v8a-d
  - E Core: ‘Yahweh is his name’! v8e
  - D’ Affirmation: doxology (cont.) lauding Yahweh’s power to destroy  
v9
- C’ Accusation: against those who oppose ‘truth’—a specification of the  
general indictment found in segment c vv10-13
- B’ Appeal to repentance: ‘seek good ... and live’ vv14-15
- A’ Lament—part 2. consequence = ‘wailing’ ... vv16-17  
(Wendland 1988:n.p.)

Scholars recognize chiasmic patterning of syntactical and logical similarities. Below is just a small sampling of the many possible structures:

- Quote - Speech margin - Speech margin - Quote in Mal 1:2 (Wendland 1985:109)
- Parallel relative clauses in Mal 3:1 (Wendland 1985:109).
- Parallel result clauses Mal 1:6-11 (Wendland 1985:116)
- Parallel reason clauses Zeph 3:14-17 (Wendland and Clark 2003:n.p.)

Wendland illustrates by his analysis of Jude that compositional arrangements may be seen on a book-level as well.

- A Letter *Opening* and *Benediction* vv1-2
- B *Exhortation* – Purpose of epistle (contend for the faith) v3
- C *Motivation* – Threefold accusation concerning “intruders” v4
- D *Reminder* – Warning via 3 analogies from OT Scriptures vv5-7
- E *Application* – Accusation renewed, in triple form v8
- F *Example* – Historical contrast to intruders (Michael) v9
- G *Description* – Accusation renewed, in triple form v10
- H *Warning* – “woe” oracle + 3 examples v11
- G’ *Description* – Metaphoric accusation, 2 x 3 vv12-13
- F’ *Example* – Historical prophesy of intruders (Enoch) vv14-15
- E’ *Application* – Accusation renewed, in triple form v16
- D’ *Reminder* – Warning via predictions from apostles vv17-18
- C’ *Motivation* – Threefold accusation concerning the intruders v19
- B’ *Exhortation* – Purpose of epistle (build yourselves up in/on the faith)  
vv20-23
- A’ Letter *Closing* and *Doxology* vv24-25  
(2004:122, for more details see Wendland 1994)

The book of James is also in a similar arrangement (Wendland 2007). Wendland observes other patterns as well: Parallel hymns in Amos 1:1–5:3 and 5:4-15 (1988:n.p.), Warning - Means - Results - Warning (1985:117), and Punishment - Indictment - Indictment - Punishment (1996b:27).

In the book of Hebrews, Lane suggests a ring composition of **ABA'** in Heb 12.

- A Exhortation vv1-3
- B Exposition vv4-11
- A' Exhortation to renewed commitment to complete the race vv12-13  
(Lane 1991:405, 446)

#### 4.1.4 Functions of Chiastic Structures

Although the functions of simple chiasmus and smaller chiastic structures do not completely overlap with the functions of larger structures, the functions are comparable enough to discuss them together. In Aune's section on chiasmus, he states:

One of the central assumptions of most chiastic analyses is the discovery of the focal text around which the author has arranged paired statements in concentric symmetry.... The recognition of the presence of chiastic structure in texts enables the interpreter to appreciate comparisons and contrasts, to apprehend the emphasis of the textual unit defined by the chiasmus, to understand the point being made, and to determine the point or purpose of a composition. (2003, s.v. "Chiasmus")

Aune's first observation is in line with Brad McCoy's definition of a chiasmus as "the use of inverted parallelism of form and/or content which moves toward and away from a strategic central component" (McCoy 2003:18). Aune's second observation brings out the aspects of function that aid in comparing, contrasting, emphasizing, clarifying the point, establishing the main point, or establishing the purpose of the literary composition.

Since it is difficult to assert what a biblical author might have been thinking, it is often challenging to assign one sole function to a proposed chiasmic structure, especially when two functions might seem to be related from our perspective (e.g., “mnemonic” and “framing device” might be considered as one function of creating a “memorable structure”). The discussion below highlights the more obvious and possible functions of chiasmic structures.

#### 4.1.4.1 Attention-getting device/*Verfremdung*

The basic chiasmus is used primarily as an “attention-getting” device. In a function called alienation (also known as *Verfremdung*), an author replaces ordinary speech with a foreign sounding speech. The purpose of this device is to make the expression sound more literary, by means of estrangement. By doing so, an author can capture the attention of an audience by using constructions that contrast with the way people normally speak. This syntactic rhetorical device along with other rhetorical devices frees us from the boredom of technical and mundane speech. Sometimes combined with other devices, chiasmus adds richness and beauty to turn ordinary statements into poetry and dull speeches into oratorical masterpieces. John F. Kennedy’s father admonished him with the words (now turned cliché), “When the going gets tough, the tough get going” (Grothe 1999:9). Mardy Grothe recognized the impact of such phrases when he wrote that people consciously use

...chiasmus to craft a line that [is] rhythmic, evocative, and memorable. But... chiasmus must be regarded as more than just a figure of speech or rhetorical device. Sometimes, it may be seen as a method for communicating great truths, and doing so in very few words. (Grothe [2004]:n.p.)

#### 4.1.4.2 Memory aid

Closely related to the attention-getting device, chiasmic structures serve as an aid to the memory. Because these structures catch people’s attention by way of deviation

from the normal sequencing of terms, they become more memorable. The Kennedy quote above (4.1.4.1) illustrates this. At times, it may be difficult to distinguish an attention-getting function and a memory aid function, since they often work together.

While it is fairly easy to recognize the functional mnemonic value of smaller chiastic structures, many scholars are acknowledging this pragmatic function in larger structures, even to the point of suggesting that “its original purpose seems to have been mnemonic”<sup>87</sup> (Breck 1987:73). Robert F. Smith affirms this assertion in his evaluation of chiasm in Sumero-Akkadian literature when he went so far as to say that chiasmus is the “strongest mnemonic device available” (1981:22). David Scholer and Klyne Snodgrass wrote in their preface to the 1992 edition of Lund’s *Chiasmus in the New Testament*: “In all probability chiasmus was used for mnemonic purposes to assist in the dissemination of material in an oral culture” (1992:xviii). In his article “Memory Technology and the Composition of Mark,” Whitney Shiner posits that the function of aiding memory “is why we find so many chiastic structures in the New Testament writings” (2006:164). In conclusion, scholars assert that chiastic patterns serve to aid the memory of *both* the presenter (Shiner 2006:164) and his audience(s) (C.W. Davis 1999:19-21).

#### 4.1.4.3 Highlight a contrast or comparison

Another function of chiastic structures is to highlight a contrast or comparison. Some of the Proverbs have an **ABB'A'** shape where the last half of the structure is in an antithetical relationship with the first half. In such a structure, more attention is drawn to the contrast. In Section 4.1.3.1.3, Prov 15:9 illustrated a contrast.

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<sup>87</sup> Another device, which may have a similar mnemonic function, is the acrostic structure of Hebrew poetry (cf. Ps 119).

Matthew 6:19 and 20 are parallel structures contrasting treasures on earth and treasure in heaven, each having an internal chiastic pattern (see Section 4.1.3.2.4 above).

Matthew 6:24 presents a chiastic arrangement of the contrasting results of divided loyalties.

A	<sup>24</sup> Οὐδείς δύναται	δυσὶ κυρίοις δουλεύειν·	(dative plural)
B	ἢ γὰρ τὸν ἓνα μισήσει		(negative - hate, acc. object)
C	καὶ τὸν ἕτερον ἀγαπήσει,		(positive - love, acc. object)
C'	ἢ ἐνὸς ἀνθέξεται		(positive - hold on to, gen. object)
B'	καὶ τοῦ ἑτέρου καταφρονήσει·		(negative - despise, gen. object)
A'	οὐ δύνασθε θεῶ δουλεύειν	καὶ μαμωνᾶ.	(two dative singular nouns)

In the previous example, the contrast was made by one component surrounding the other (**B** and **B'** contrast with **C** and **C'**), but in the example of 1 John 3:6 below, the non-prime represents the person who remains in Christ in contrast with the prime components that do not remain in Christ (**A** and **B** contrast with **B'** and **A'**).

A	<sup>6</sup> πᾶς ὁ ἐν αὐτῷ μένων	Everyone who in him remains
B	οὐχ ἁμαρτάνει·	he does not sin;
B'	πᾶς ὁ ἁμαρτάνων	everyone who continues to sin
A'	οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.	he has not seen him and he has not known him.
		(Wendland 1998b:n.p.)

In Matt 6:22, there is a comparison between a lamp and the human eye.

A	<sup>22</sup> Ὁ λύχνος	(object)
B	τοῦ σώματός ἐστιν	(body)
C	ὁ ὀφθαλμός.	(eye)
C'	ἐὰν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς,	(eye)
B'	ὅλον τὸ σῶμά σου	(body)
A'	φωτεινὸν ἔσται·	(function)

Just as micro-structures can highlight a contrast, so also, macro-chiastic structures can highlight a contrast or comparison (Aune 2003, s.v. “Chiasmus”). In the NT, Jas

3:13-18 shows a contrast between wisdom from above (**A** and **A'**) and wisdom that is not from above (**B** and **B'**).

- A<sup>13</sup> Τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.  
 B<sup>14</sup> εἰ δὲ ζήλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.<sup>15</sup> οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης·  
 B'<sup>16</sup> ὅπου γὰρ ζήλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φᾶλλον πρᾶγμα.  
 A'<sup>17</sup> ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηλική, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος·<sup>18</sup> καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπεύρεται τοῖς ποιούσιν εἰρήνην. (Wendland 2007:20)

Ephesians 2:11-22 illustrates the beauty and complexity of contrastive chiasmic arrangement where the outer components **A-F** and **F'-A'** are separated contrasts and **G-J** and **J'-G'** are mixed<sup>88</sup> contrasts. There is a lexical clue of *νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ* to signal the transitional point in the comparison.

Before Christ

A/B	<i>ἐν σαρκί</i>	in flesh
C	<i>χωρὶς Χριστοῦ</i>	without Christ
D	<i>ἀπηλλοτριωμένοι τῆς πολιτείας</i>	excluded citizens
E	<i>ξένοι</i>	foreigners
F	<i>ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι</i>	without hope and godless

*νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ*

GH	<i>ὄντες μακρὰν ἐγενήθητε ἐγγύς</i>	far now near
IJ	<i>ἡ εἰρήνη... τὰ ἀμφότερα... τὴν ἔχθραν,</i>	peace... enemy
KK'	<i>εἰς ἓνα καινὸν ἄνθρωπον</i>	one new man
I'J'	<i>εἰρήνην... τοὺς ἀμφοτέρους... τὴν ἔχθραν</i>	peace... enemy
G' H'	<i>τοῖς μακρὰν... τοῖς ἐγγύς</i>	to those far...near

*ἄρα οὖν οὐκέτι*

F'	<i>τὴν προσαγωγὴν... πρὸς τὸν πατέρα</i>	access to the father
E'	<i>οὐκέτι ἐστὲ ξένοι καὶ πάροικοι</i>	no longer foreigners...
D'	<i>ἐστὲ συμπολίται... καὶ οἰκεῖοι τοῦ θεοῦ</i>	fellow citizens
C'	<i>ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ</i>	Christ the cornerstone
A'/B'	<i>ἐν ᾧ... ἐν πνεύματι.</i>	in him, in [the] spirit

(The above is a restructuring of Thomson 1995:90-91, who is relying heavily on Kirby 1968:156-157 and Bailey 1976:63.)

<sup>88</sup> **G** through **G'** are mixed contrasts in the sense that both components are included in both prime and non-prime sided of the contrast. If the contrasts were not mixed one would expect: **GH** "far," **IJ** "enemies," **J'I'** "peace," and **G'H'** "near."



A number of scholars suggest a chiasmic structuring of Heb 5:1-10 that highlights a contrast between the high priest (vv1-4) and Jesus (vv5-10) (Lightfoot 1976:47; Neeley 1987:15).

- A The function of a high priest is to offer sacrifices for sin v1
  - B The qualifications of a high priest are to be:
    - B-1 Gentle and understanding with people vv2-3
    - B-2 Appointed by God not by himself v4
    - C Jesus has these qualifications
    - B-2' He was appointed by God vv5-6
    - B-1' He shared human sufferings vv7-8
  - A' So Jesus can perform the functions of a high priest vv9-10
- (Ellingworth and Nida 1983:93, principle mentioned in Lightfoot 1976:47)

The author of Hebrews appears to use this function often (see Sections 5.1.6.1, 5.1.10.1, and 5.1.13.1). As I will contend in Section 6.2.5, the unfaithfulness of Israelites in the desert (Heb 3–4) is contrasted on a discourse level with Israel's faithful saints (Heb 11).

#### 4.1.4.4 Establish or draw attention to a new textual boundary

A fourth function of chiasmic structures is to draw attention to a new topic, or to delineate a new textual boundary. In the Psalms and prophetic books, scholars recognize that a micro-structure might begin a new strophe (see Ps 33:1 in Section 4.1.3.1.2, Gen 2:4 in 4.1.3.1.4, Gen 4:1-5 in 4.1.3.1.1 above).

Our modern conventions for “paragraphing techniques” include “indentation and spaces between paragraph units,” but the use of chiasmic structures is one of the ancient techniques for delineating such units (Sangrey 2009:n.p.). In this sense, many scholars consider such an arrangement as “oral typesetting” (Parunak 1981; Wilson 1997:36-37). Just as inclusios (Section 4.2.2) can help establish textual boundaries, so also can chiasmic structures. This can be done in two possible ways. First, the outer

extremities of the chiasmic structure can delineate the external boundaries. In this respect, a chiasmic structure functions much like an inclusio. Second, in the case of larger chiasmic structures, the internal boundaries can establish the midpoint of the overall unit, thereby dividing it into two halves.

John 9 (Section 4.1.4.6 below) also illustrates how a chiasmic structure can establish the textual boundaries.

Hebrews 9:2 begins a new section with a small chiasmic structure.

A	<sup>2</sup> σκηνή γὰρ κατεσκευάσθη ἡ πρώτη ἐν ἧ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων,	(contents)
B	ἣτις λέγεται Ἴγρια·	(name)
C	<sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνή	(curtain)
B'	ἡ λεγομένη Ἴγρια Ἁγίων,	(name)
A'	<sup>4</sup> χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἧ στάμνος χρυσεῖ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,	(contents)
(Ellingworth and Nida 1983:178)		

One might object to the arrangement above because of the strong parallelism of **A** and **C** (πρώτη/δεύτερον, parallel σκηνή, and δέ), however, this structure is strongly supported by the correspondence between the contents of the rooms and the names. In addition, the two ordinal adjectives are not *both* grammatically related to σκηνή, but δεύτερον is grammatically related to καταπέτασμα “curtain,” which is very significant within the immediate context (preventing the people’s access to God) and co-text (contrasting with “boldly approaching the throne of grace” in Heb 4:16).

The macro-structure in Heb 3:2-6 (Section 4.1.3.1.1) also appears to begin a new section, although it could be argued that the chiasmic structure aids in the transition to a new topic.

#### 4.1.4.5 Establishing topic

The function of establishing the topic of a section or pericope is closely related to the function of establishing a new textual boundary. This topic establishing function is not located in the central section of the chiasmic structure, but in the corresponding extremities of the structure. Beekman, Callow, and Kopesec note that the outer corresponding components of the structure can help establish the topic for the pericope.

A	Outer part -- establishment of the topic
B	
C	Center of structure (inner part)
C'	Center of structure (inner part)
B'	
A'	Outer part -- establishment of the topic (Beekman, Callow, and Kopesec 1981:120)

In the illustration above, the outer extremities are establishing the topic, but there may be situations in which the whole macro-structure may pragmatically function to introduce a new topic. As mentioned in Section 4.1.4.4, Heb 3:2-6 may be functioning to assert a new topic as well as a textual boundary. Not only is Moses introduced in Heb 3:2-6, but also the topic of faithfulness.

In Heb 1–2, Vanhoye asserts a thematic inclusio in Heb 1:5 and 2:17 (Vanhoye 1977/1989:23). However, as I observe in Chapter 5, macro-structures in Heb 1:5-6, 1:7-14, and 2:5-16 each begin and end with reference to the topic of angels throughout the author’s commentary on the theme: “Jesus is greater than the angels.” In these chiasmic structures, the outer extremities of the chiasmic macro-structures affirm the general topic.

## 4.1.4.6 Drawing attention to the center of a larger structure

A sixth function of chiasmic structures is to draw attention to the center of a larger macro-structure. An example of this is found in Jer 10:11 in which heaven - earth - earth - heaven form an **ABB'A'** construction in the middle of an **ABA'** ring structure (Jer 10:1-16).

In John 9, there is a chiasmic structure formed by the participants involved in conversations. (In Section 4.1.6.3, I will address the problem of summary statements.) Embedded near the middle of the larger structure is a fascinating smaller chiasmic structure (vv21-23). The compactness and strength of lexical roots of the smaller structure draws attention to the center of this pericope.

- A Jesus questioned by his disciples: “Who sinned...?” and reply vv1-5
- B Jesus’ dialogue with the blind man vv6-7
- C Neighbors’ and Pharisees’ dialogue with blind man vv8-17
- D Pharisees’ dialogue with blind man’s parents vv18-23
  - <sup>21</sup> πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν
  - a αὐτὸν ἐρωτήσατε, “ask him”
  - b ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.<sup>22</sup> ταῦτα  
“he’s of age”
  - c εἶπαν “they said”
  - d οἱ γονεῖς αὐτοῦ “his parents”
  - e ὅτι “because”
  - f ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.
  - e’ <sup>23</sup> διὰ τοῦτο “because of this”
  - d’ οἱ γονεῖς αὐτοῦ “his parents”
  - c’ εἶπαν ὅτι “they said”
  - b’ Ἡλικίαν ἔχει, “he’s of age”
  - a’ αὐτὸν ἐπερωτήσατε. “ask him”
- C’ Pharisees’ dialogue with blind man vv24-34
- B’ Jesus’ dialogue with the blind man vv35-39
- A’ Jesus questioned by Pharisees: “Are we blind?” and reply vv40-41

## 4.1.4.7 Cohesion, structure, ordering of ideas

By virtue of the characteristic repetition of words, phrases, and grammatical structures, chiasmic structures can bring cohesion to a pericope and serve as mental pegs for tying a text together.

One function of macro-structures is to establish a structure or framework for the composition. Chiasmic patterns function in defining structures within poems and other literary works. In this usage, we are not thinking primarily of prominence but structure in the sense of bringing order or logical progressions to a string of ideas. In Eccl 3, Zogbo and Wendland observe how a chiasmic framework gives substance to the so-called “Time Poem,” noting how the chiasmic pattern of positives (+) and negatives (–) mark the structure of this poem:

Simple parallelism:

a time to weep, (–)	and a time to laugh; (+)
a time to mourn, (–)	and a time to dance. (+)

Grouped:

v1	Internal chiasmic structure	a
v2	2 pairs of positive–negative	b
vv3-4	4 pairs of negative–positive	c
vv5-6	4 pairs of positive–negative	c'
v7	2 pairs of negative–positive	b'
v8	Internal chiasmic structure	a'

(Zogbo and Wendland 2000: § 3.2.2 ¶8)

Although the chiasmic pattern primarily gives an overall structure to this text, it may also suggest (cf. Eccl 3:11, 14) that God has a balanced plan for each individual, a well ordered and balanced life according to his creative purpose. In addition to a structural function, Welch suggests that a chiasmic arrangement also guides by “ordering the flow of thoughts throughout a pericope” (1981b:11).

One possible NT example is the love poem of 1 Cor 13, in which verses 8-13 could be understood in an **ABCDD'C'B'A'** arrangement (Wendland 2004:130-134).

#### 4.1.4.8 Denoting prominence

At times, it may be impossible to separate a structural function from that of a pragmatic function of prominence since these two functions are usually combined and reinforce one another. The major difference is whether the author is trying to focus and highlight the central component or not. So if the primary function of a chiasmic arrangement is structural, then the center would not be considered prominent (in which case it would not be classified under this category). But in a structure in which the function is to denote prominence (through the placement of a prominent or focal item in the central component), then the center would be the most prominent component of the structure. By the use of a chiasmus, the author can highlight the main point and show emphasis. In Ps 51:5, the author is highlighting his own sinfulness:

A I  
 B was brought forth  
 C in iniquity  
 C' in sin  
 B' did my mother conceive  
 A' me.  
 (Zogbo and Wendland 2000: Glossary, s.v. "Chiastic structures")

Zogbo and Wendland point out that chiasmic structures are not as frequent as simple parallel lines, and they often stand out in the text (2000: § 3.2.2, s.v. "Chiastic structures"). In such a case, the chiasmus may signal the climax of a poem or some other important point (Bliese 1988a:208-215). In other words, parallelism is the default in Hebrew poetry, but inverted parallelism (chiasmus) adds greater prominence.

John Welch describes this type of prominence as drawing attention to a “central concept.” In situations where a structure has a large number of components, the center of the chiasmic structure, according to Welch, can be a tool of the “composer to elevate the importance of a central concept or to dramatize a radical shift of events at the turning-point” (1981b,c:10, 110). Yehuda T. Radday goes so far as to say that the chiasmic structures in the OT were “a key to meaning” by virtue of the central component (1981:51).

As illustrated above in John 9 (Section 4.1.4.6), larger outer sections (formed by conversations with various groups) may encapsulate a smaller chiasmic structure with a key statement inside. If one considers the overall purpose of the Gospel of John that the audience might believe in Jesus (John 1:7, 12; 20:31), then the pointed message in this pericope is that the fear of being kicked out of the synagogue could be a major hindrance to people coming into a saving knowledge of Christ (John 9:22).

Although the center of a macro-structure may have a key focal theme, idea, or concept, this key point may also be manifested or reiterated at the end of the structure as well. One possible example of this is Wendland’s analysis of Luke 15 in which the centers of each pericope focus on “fellowship” and “joy” and are surrounded by “lost” and “found” (1996a:28-33). These key ideas are reiterated at the end by, “But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found” (Luke 15:32 NASB).

In the discussion on topic (Section 4.1.4.5), Beekman, Callow, and Kopesec (1981:120) assert that the outer corresponding parts of a structure can help establish

the topic for the pericope. At this point in the discussion, I will introduce some observations on how the number of components in the center affects the placement of prominence within the structure.

According to Beekman, Callow and Kopesec (1981:120) when the number of parts is even (**ABCC'B'A'**), the outer parts are prominent (**A, A'**), while if the number of parts is odd (**ABCDC'B'A'**), the inner part is prominent (**D**). Proposing a slight variation, Wendland suggests that when the number of parts is even (**ABCC'B'A'**), **A'** is prominent (end stress) and may serve to reinforce **A** (2004:133n143).<sup>89</sup> However, this view is not widely supported by other scholars. Many scholars invariably place the structural and/or thematic prominence on the central components regardless of number (Breck 1987, 1994, 2001; Wilson 1997; Dorsey 1999). In light of this difference of opinion, I will assess whether the data in Hebrews provides supportive or contradictory evidence regarding the assertion of Beekman, Callow, Kopesec and Wendland (see Section 7.5.2.4).

#### 4.1.4.9 Summary of function

Any chiastic structure might manifest one or more of the above functions. One might posit from an orality perspective that a memory aid function may be underlying all other functions. Beyond a possible foundational memory aid function, there is no exclusive function for these structures on either the micro- or macro-levels, although biblical scholars tend to see some type of prominence as the primary function. Therefore, there may be a combination of functions in a given text; however, each individual text must be analyzed on its own to evaluate if one function may be more

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<sup>89</sup> This observation *may* be true in smaller chiastic structures, but would seem unrealistic in larger structures where the reader or listener would likely miss whether there were one or two components in the center.



in focus than another function. It is also possible that there are other functions for chiasmic structures in addition to those listed here. Furthermore, one would not want to divorce function from the contextual clues regarding the flow of the author's argument, since one would expect to find an interdependent relationship between a proposed function of a chiasmic structure and the flow of the overall discourse.

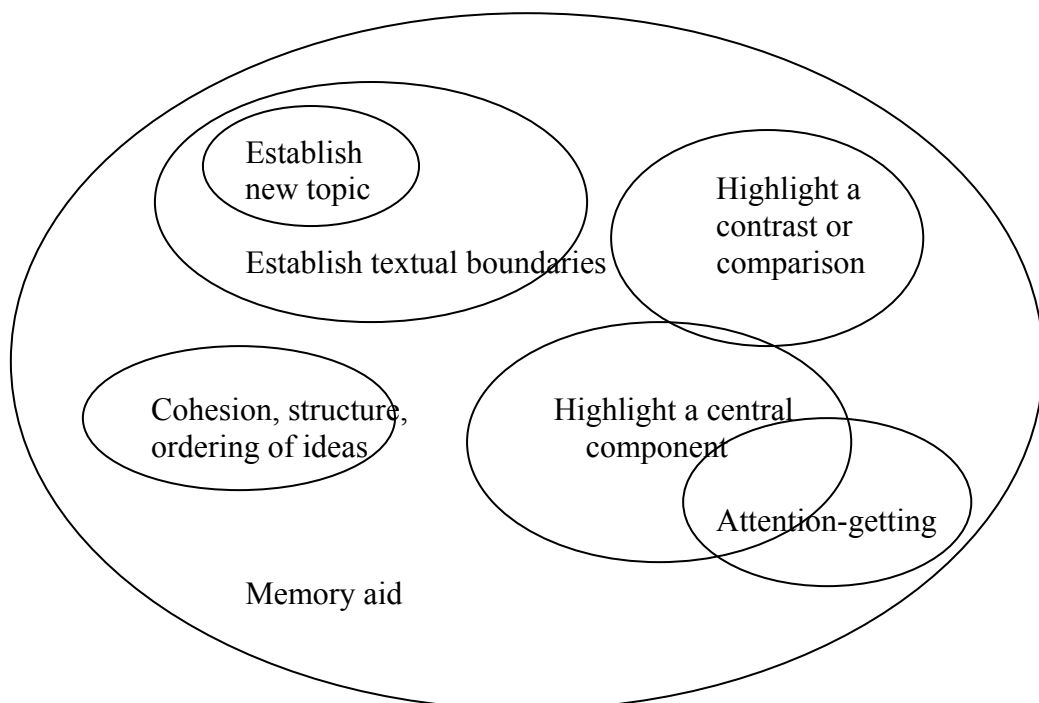
### List of Micro- and Macro-structure Functions

Structural:

1. Cohesion, establishing structure, and ordering of ideas
2. Establish textual boundaries
  - a. At the beginning or end of a larger structure
  - b. The structure itself delineates both beginning and end (macro only)

Pragmatic:

3. Memory aid
4. Establish new topic
5. Highlight a contrast or comparison
6. Prominence
  - a. Attention-getting device
    - 1) alone
    - 2) in the center of a larger chiasmic structure
  - b. Highlight a central component



#### 4.1.5 Criticism of Proposed Chiastic Structures

Criticism of proposed chiastic structures falls under two categories. The first one addresses the pragmatic ability of the author and the recipients to create and decipher chiastic structures. The second category addresses the criticism against dubious chiastic analyses.

##### 4.1.5.1 Author and recipient focused criticism

The following questions arise concerning the ability of the author and the recipients to create and decipher chiastic structures: Did the biblical writers consciously write chiastic structures? Did the writers have the ability to create such intricate structures? Would the recipients have the ability to discern the structure? Aune suggests this concern explicitly:

When chiastic arrangements are exceedingly complex...it seems difficult to suppose that such intricate macro-chiastic patterns could easily be picked up by ancient readers, even though chiasm is a surface structure. (2003, s.v. "Chiasmus")

These are legitimate questions which require legitimate answers. I believe answering these questions will add to the overall understanding of chiastic structures.

In summary, these concerns focus on intentionality and ability (of writers to create such structures and of recipients to discern them). Since many of these criticisms focus on cognitive processes, they are in some sense beyond the scope of this research. However, if all of the factors below are considered, macro-structures and book-level chiastic structures can be demonstrated as being a plausible rhetorical device.

#### 1. Concentric patterns

The initial question concerning chiastic structures concerns the fundamental notion of intentionality. The assumption of this criticism is that if the author did not intend the

structure, then the analyst manufactured the structure and the structure is therefore invalid. However, there is a growing understanding that oral cultures make use of concentric patterns as well as linear patterns (see Section 2.5). In such cases, some cultures may produce literature that contains chiasmic structures, not as an intentional rhetorical device, but as a reflection of oral communication patterns. Scholars recognize that research should focus on the features of the written text (what we have); however, there are a growing number of scholars who propose that patterns in the written text reflect oral discourse patterns. Although the following discussion focuses on concentric thought processes (which cannot be objectively evaluated), what the following scholars *attribute* to “thought processes” should be more accurately delineated as “oral discourse patterns” (which have been documented and analyzed).

Ralf Norrman asserts that the written works of certain authors are not only decorated in a style of chiasmus, “but so are their thoughts and even their perception” (1986:3). Norrman continues by stating that “chiasmus determines what they see, what they think, what they write, and finally, of course, how they write” (1986:3). This is a powerful statement, because it moves the classification of chiasmic structures beyond an aesthetic device to a deeper reflection of the writer’s thought processes and arrangement of those thoughts. The title and jacket cover of the book *Thinking in Circles*, by anthropologist Mary Douglas, suggests that the chiasmic “ring form” may “derive from the way the brain works” (2007:n.p.). Others assert that concentric parallelism is a reflection of “deep structure” imprinted on the human mind (Breck 2001:103). Bailey and Vander Broek conclude that chiasmic structures may reflect the thought patterns of the biblical writers:

It is important to note that chiasms help the exegete delineate units of thought.... Chiasms offer us a glimpse into the patterns of thought of ancients. Relatively unconcerned about a linear and logical flow of ideas, biblical communities relished sayings and stories that were memorable, and thus appreciated repetition that we might consider redundant. (1992:51, 182)

Although the study of concentric patterns may be in its infancy, Mary Douglas illustrates in many of her writings widespread evidence of concentric patterns from art and literature. In her recent book, she writes, “Ring composition is found all over the world, not just in a few places stemming from the Middle East, so it is a worldwide method of writing” (2007:x). Previously, scholars assumed that such structures were Semitic in nature (N. Turner 1963:345), but now scholars are recognizing that not all cultures organize their discourses linearly.

Symmetry is one way people try to organize, categorize, and make sense of their worlds. We see symmetry in our human bodies, animals, plants, and most manufactured goods. There are also many examples of symmetry in films (re-occurring themes, quotations, events), novels, and books (Breck 2001:94), as illustrated in my chiasmic analysis of Dr. Seuss’ *Green Eggs and Ham* (see Appendix B).

One of the strongest arguments for chiasmic structures in the biblical text is a growing awareness of non-linear patterns in texts. Many scholars allude to a subconscious tendency to create symmetries in the text. Lund wrote:

I have reached the conclusion that much of these symmetries was altogether subconscious, and that it was felt rather than seen. This is merely another way of saying that the writers had learned their forms so thoroughly that they had forgotten them as forms. For the more extensive symmetries, however, I must postulate some degree of conscious effort on the part of the writer. (1942:ix; 1942/1992:xxv; also see Breck 1994:342)

Thomas Payne (2006:n.p.), in a lecture on conceptual categories of grammar, mentioned that useful patterns in languages sometimes get used so frequently that they become “grammaticalized” and sometimes truncated.

## 2. Mental capability

Another aspect that is gaining more and more attention is the aspect of the mental capability of ancient peoples and of present day “pre-literate” peoples. While most Westerners have become dependent on paper (and now computers and other electronic devices) to help them remember important ideas and information, many pre-literate people can hear a story and almost perfectly retell it word for word. Since people can mentally memorize the texts, then it would not be too much to assume that they would have the ability to discern structures in a text they have memorized. As mentioned above, the chiasmic structures may not have been an obstacle for the recipients to overcome mentally, but the structures might have actually helped as a memory aid (Smith 1981:22). These chiasmic patterns would have given the original recipients clues so that they would know which section came next; the chiasmic patterns would provide “mental pegs” so that they would not omit a section.

Probably the most neglected aspect of the acceptability of book-level chiasmic structures is the mental preparation of the original audience. Within the OT, chiasmic structures were commonplace on all levels (micro and macro, as illustrated by the examples). The original audience was mentally prepared to tune into the clues and process those clues. Most people acknowledge that our minds only use a fraction of our brain’s capabilities.

#### 4.1.5.2 Analysis focused criticism

Another type of criticism focuses on the analyses that use a chiasmic literary model. Sometimes, those offering this type of criticism are quick to label an analysis as “contrived,” without considering a pattern of composition that might be different from their own, as M. Douglas notes:

Though they [=chiasmic structures] look very contrived...James Kugel is right to regard these forms as quite common. So far from being a local Semitic style, parallelism also governs the form of millennia-old Chinese poetry and is found in oral literature throughout the world. (1999:48)

One obvious problem is the subjective nature of the “discovered” chiasmic structures. When one scholar declares that a chiasmic proposal is contrived, there are at least two possibilities. One possibility is that the proposed chiasmic analysis does not produce clear evidence to convince the scholarly community either by a) lack of clarity in the presentation of the structure, b) faulty argumentation, or c) skewing of data and/or omission of non-supportive data. Another possibility is that *the critic may not understand the nature and composition of chiasmic structures*. It may be that the critic is right (thus the need to apply appropriate criteria for identifying chiasmic structures), or it may be that he/she is ignorant of the nature of chiasmic structures (thus the need to educate the critic). Mary Douglas also notes that

Ring composition.... sounds simple, but, paradoxically, ring composition is extremely difficult for Westerners to recognize. To me this is mysterious. Apparently, when Western scholars perceive the texts to be muddled and class the authors as simpletons, it is because they do not recognize the unfamiliar method of construction. (2007:x)

A similar criticism is that two analyses of the same text might produce two different structures (Porter and Reed 1998:223). However, this is not a situation unique to chiasmic studies. Such an observation could be said about any field of research. It is easier to improve and refine an analysis than to start from scratch. The idea that two separate analysts sense that some structure is present should be a clue that more work

needs to be done. “As iron sharpens iron” (Prov 27:17), text analysts need to learn and grow from what others have discovered. Furthermore, a text may exhibit *both* concentric and linear patterns which may in fact coincide and reinforce one another (Wendland 1985).

The degree of subjectivity is often not a problem when analysts build the chiasmic structure from identical forms of lexical items or their roots. Subjectivity does become an issue, however, when the basis for the structure moves from similar roots to synonyms and beyond.

#### 4.1.6 Proposing and Evaluating Chiasmic Structures: Steps and Criteria

While there are a number of books that suggest “how to” identify chiasmic structures (Breck 1994:355-357; Wilson 1997:305-309; Welch 1999:157-174), the purpose of this section is to lay a foundation for the remainder of this study and refine the steps and criteria used to evaluate chiasmic structures. There is some degree of overlap between understanding the nature of chiasmus (4.1.2 and 4.1.3) and the criteria used to evaluate chiasmic structures (this section). In essence, understanding what constitutes a chiasmus is helpful for identifying patterns in the text (semantic, syntactical, and discourse correspondences). In a similar way, understanding the common errors of chiasmic proposals can be helpful during the process of identifying and confirming a chiasmic structure as well as when further studying the proposal. Just as discourse analysis has top-down and bottom-up aspects, the establishing of chiasmic structures needs to be done in the light of the essence of chiasmic structures and with the awareness of the criteria governing such structures.

Instead of making a long list of criteria, it is more advantageous to break the topic into four levels: 1) Initial considerations; 2) basic steps in analyzing a text for possible chiasmic arrangement; 3) critical criteria for establishing chiasmic structures; and 4) features that strengthen the positing of a chiasmic structure.

#### 4.1.6.1 Initial considerations

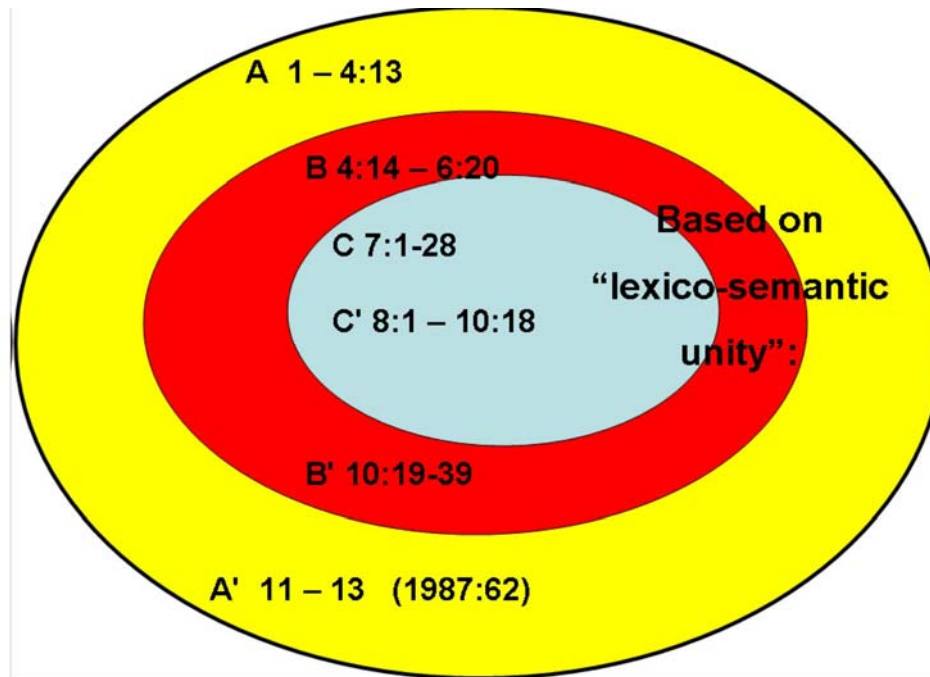
Before attempting to evaluate a text for chiasmic structures, the following questions can serve as a starting point:

1. Are there clear examples of parallelism between the two halves (Blomberg 1989:5-6)?
2. Does the initial thought of a chiasmic structure fall inside or outside of natural breaks in the text (Blomberg 1989:7; Welch 1999:162-163; Wright 2004:150)? In his own procedure for identifying chiasmic structures, Wilson makes identifying the units as one of the first steps (1997:306-308). Wilt and Wendland's "Ten steps of a literary-oriented exegesis" places the step "Note all 'break points' in the text" *before* the step of identifying "lexical and conceptual reiteration" (2008:277-288). Without a doubt, one would not want to violate *clearly established textual boundaries*; but on the other hand, identification of a chiasmic structure may be helpful in clarifying a *problem boundary*.

Considering these two points specifically for the book-level arrangement of Hebrews, there are many disagreements concerning the most basic outlines of the book of Hebrews (as mentioned in Chapters 1 and 3). Previously proposed outlines do not do justice to the structure and flow of the argument in the book of Hebrews.



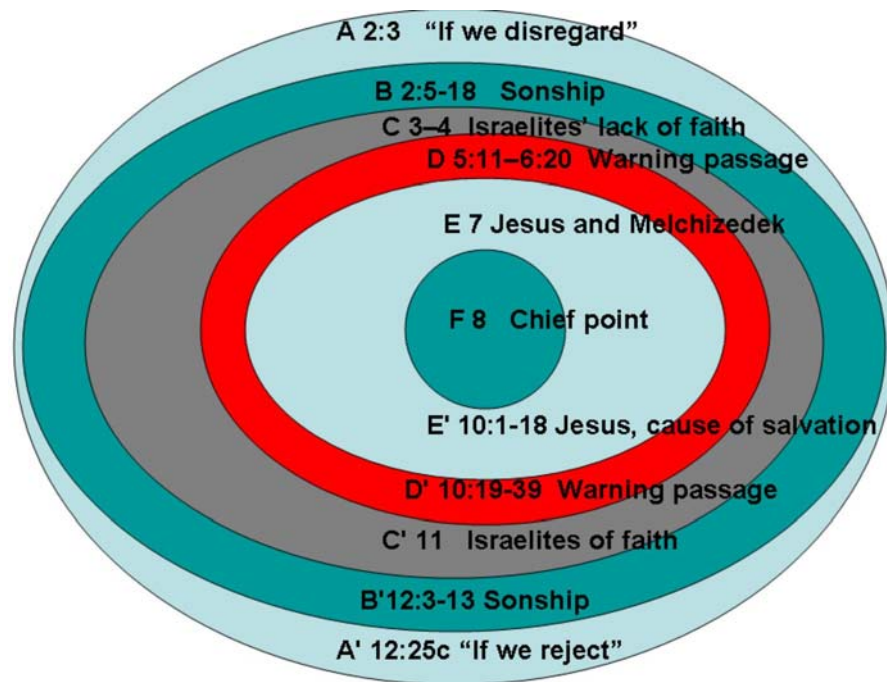
Second, there are examples of corresponding sections between the two halves of the book of Hebrews (see Section 4.2.3 and Appendix F). Neeley, influenced by Vanhoye (1963; 1976), suggests a general structure based on lexico-semantic unity.



Indeed, many scholars suggest other parallel passages within the book of Hebrews.

- A 2:3 “If we disregard” (Lane 1991:478; Gelardini 2009:62)
- B 2:5-18 Sonship (R.E. Davis 1994:252-253; G.H. Guthrie 1994:132)
- C 3-4 Israelites’ lack of faith (R.E. Davis 1994:239, 246, 270, 273)
- D 5:11-6:20 Warning passage (Rice 1981:245; Neeley 1987:54; Lane 1991:296-297; Ellingworth 1993:515; R.E. Davis 1994:227)
- E 7 Jesus and Melchizedek (Ellingworth and Nida 1983:342)
- F 8:1-9:28 Chief point: Jesus attained fulfillment (Ellingworth and Nida 1983:342)
- E' 10:1-18 Jesus, cause of salvation (Ellingworth and Nida 1983:342)
- D' 10:19-39 Warning passage (Rice 1981:245; Neeley 1987:54; Lane 1991:296-297; Ellingworth 1993:515; R.E. Davis 1994:227)
- C' 11 Israelites of faith (R.E. Davis 1994:239, 246, 270, 273)
- B' 12:3-13 Sonship (R.E. Davis 1994:252; G.H. Guthrie 1994:132)
- A' 12:25c “If we reject” (Lane 1991:478; Gelardini 2009:62)

These correspondences visually portrayed create the following concentric pattern:



Third, *most* of the chiasmic structures proposed in Chapter 5 fall inside the natural textual boundaries established by scholars. Since there is disagreement among scholars on the demarcation of many of the textual boundaries (see Section 4.2.6), there is no absolute way to assess or determine this factor, but the proposals in Chapter 5 rarely conflict with established natural textual boundaries.

In addition to these two initial considerations and responses above, a few other factors strengthen the initial positing of a chiasmic book-level structure for Hebrews. One of the strongest arguments for the presence of a chiasmic structuring is the many clear examples of chiasmic structures on both the micro- and macro-levels of discourse in Hebrews (see Appendix C). This shows that the author was aware of such structures consciously or, at the very least, subconsciously.

These initial considerations are applicable to the chiasmic macro-structures as well. Each constituent structure must be assessed in regards to conventional outlines, parallelism between the halves, and natural textual boundaries.

#### 4.1.6.2 Basic steps in analyzing a text for possible chiasmic arrangement

The most basic step of establishing chiasmic structures is simply: “Record all instances of lexical or conceptual reiteration in the text and note any patterns that are formed thereby” (Wilt and Wendland 2008:288). By reiteration, Wilt and Wendland combine both the *repetition* of exact forms and *recursion* of partial forms (similar roots), synonymous forms or concepts, or contrastive forms or concepts (2008:288). This does not mean that every reiteration is helpful to the process. Often key words are repeated in a text to give the text cohesion; these might need to be noted as being used for this purpose since they may obscure other patterns in the text. Caution needs to be taken at this point, so that *all reiteration* is considered, not just reiteration that supports one’s preconceived notions (see criteria for more discussion on this area).

If a text is chiasmic in structure, then the reiteration should have a pattern that moves from the extremities toward the center or from the center toward the extremities. Breck suggests analyzing from the extremities toward the center (1994:355), while Wilson, after identifying the textual boundaries, suggests looking for the center and working outward (1997:305-307).

After the initial hypothesis, a chiasmic structural proposal should be evaluated using the criteria.

#### 4.1.6.3 Critical criteria for establishing chiastic structures

Numerous scholars propose various sets of criteria for evaluating chiastic structures (Clark 1975; Blomberg 1989; Thomson 1995:22-32; Boda 1996; Welch 1999:157-174; Wright 2004:166-167; deSilva 2008). One of the inherent problems is trying to determine objective criteria for compositional patterns as well as abstract concepts. It is not surprising that the criteria of various scholars have fallen under criticism for being too overlapping (Porter and Reed 1998:220-221). Blomberg's nine criteria are probably the most helpful overall. However, Porter, Reed and deSilva have been able to streamline the key issues raised by Thomson (1995) and have attempted to establish more objective criteria than the previous studies. By 2008, deSilva narrowed the focus down to three key issues which should be avoided in an analysis: 1) summary statements; 2) selective reading of key terms; and 3) manipulation of formal markers (2008:343).

For the purposes of this study, I will use the following criteria:

1. Correspondence should be based on the actual vocabulary and syntax of the text, not on summary statements or headings<sup>90</sup> (Thomson 1995:33; deSilva 2008:347).
2. Correspondence should be based on vocabulary or key words that are limited to that correspondence, not words that are commonly used throughout the whole section (Thomson 1995:30-31; deSilva 2008:347-348). Words used in the structure should not be selectively noted in some places and disregarded in other places. In conjunction with this idea, other correspondences in the

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<sup>90</sup> This may be difficult at times when the lexical and syntactical links are weak but the semantic or conceptual links are clear. Often book-level structures do not comply with this criteria since individuals tend to summarize and topicalize larger sections of text in order to process the text as a whole. If the book-level structure is built upon underlying chiastic macro-structures, then a more objective solution would be to consider the relationship between the centers of the underlying chiastic macro-structures instead of attempting to formulate subjective sectional summaries.

text should not be suppressed because they do not support the analyst's construction (Thomson 1995:31; deSilva 2008:348).

#### 4.1.6.4 Features that strengthen the positing of a chiasmic structure

Below are some features that strengthen the positing of a chiasmic structure.

1. The central component has significance for the structure as a whole (Welch 1999:166). Although Porter and Reed believe this could be a circular argument (1998:220), it is a major consideration in the justification of a structure (Blomberg 1989:7);
2. Correspondences include syntactical as well as lexical and semantic recursion (Blomberg 1989:6);
3. Correspondences include figurative language and imagery (Blomberg 1989:6);
4. Structures with multiple correspondences are stronger than structures with only one or two correspondences (i.e., an **ABCDC'B'A'** structure is stronger than a simple **ABA'** or an **ABB'A'** structure) (Blomberg 1989:6);
5. Corresponding components are similar in length – balance (Welch 1999:165-166; Wright 2004:144-145; deSilva 2008:357n21);
6. The components are close together – density (Welch 1999:163-164);
7. The purpose for which an author would want to use the structure is identifiable: drawing attention to a main point of a passage, contrast, aid in memory, etc. (Welch 1999:162);
8. The discussion includes recognition of other non-chiasmic structuring (including parallelism) in addition to the chiasmic structures (deSilva 2008:367n37);

9. The discussion includes recognition of the weaknesses of a structure as well as its strengths. This would include not suppressing the complexities of the text (deSilva 2008:369).

#### 4.1.7 Rebuttal of Critics of Chiasmus in Biblical Literature

It should be acknowledged that even if an analyst followed the above guidelines and criteria, some scholars like Porter and Reed would reject the proposed chiastic structure, since they reject chiastic structures in general. Even in light of Thomson's criteria, they state:

Thomson's [criteria] fail any test of usability, since there are no firm standards by which the various criteria may be invoked or adjudicated.... To date a convincing set of criteria for how to identify chiasm has not been developed.... Many of the criteria posited are difficult to quantify. (Porter and Reed 1998:220-221)

However, in literary studies, one cannot judge verbal art merely by measures of quantity. Art by nature tends to be evaluated subjectively and cannot be qualitatively judged by objective quantities. Aspects of skewing and alternate forms in language create an environment where quantities and statistics need to be viewed with caution with respect to what one is attempting to demonstrate or prove with them. In Chapter 3, I review Westfall's quantitative approach to verbal aspect as part of the discussion on her analysis of Hebrews (Porter 1989:83-97; Westfall 2005:57-58). Despite the criticism and skepticism expressed by Porter and Reed in their desire for quantifiable criteria, it is more realistic to suggest that the quantity of correspondence (conforming to the criteria) and the consistency in patterns should move the critic "beyond a reasonable doubt," but always with respect to the analysis of specific texts.

As M. Douglas suggests, concentric literary structures may be the result of concentric (non-linear) oral discourse patterns (1999:48; 2007:x). While it is true that the text is

more important than the pattern (deSilva 2008:369), not considering a pattern because it does not match our own compositional models may rob us of a critical window into the meaning of a text.

While Porter, Reed, and deSilva are critical of summary statements, it is important to state that there is an important function of summaries in the collection and processing of oral and written information and texts. The problem that Porter, Reed, and deSilva are highlighting is the problem of *selective* summary statements, where items that support a specific analysis are included and items that contradict a specific analysis are omitted. The fundamental skills of grouping items for the processes of comparing and contrasting are helpful in exegesis as well as in asserting chiasmic structures. Alden demonstrates the helpfulness of summary statements in Ps 146. This text contrasts the futility of trusting in men with the wisdom of placing one's hope in God.

A Praise the LORD v1  
 B I will praise the LORD as long as I live v2  
 C Human help is vain vv3-4  
 C' God's help is sure vv5-9  
 B' The LORD will reign forever v10a  
 A' Praise the LORD v10b (Alden 1978:209)

#### 4.1.8 Conclusion on Chiasmus and Chiasmic Structures

There are three main reasons why a chiasmic perspective in discourse analysis can be helpful. First, there is a need to understand the flow of the argument within the biblical texts. Many places in the NT leave English speakers questioning the logic and sometimes even the literary competence of the original writers. Since the 1940s, many books and articles have been written dealing with the topic of chiasmic structures. These works show that the biblical writers were writing in a way that was very common for the people at that time.

Secondly, analyzing the structure of a text with openness to possible literary devices can help one to determine the key point of the text and the author's supporting arguments.

Thirdly, chiasmic structures, when concretely demonstrated to be present in a text, will help affirm the intended points of emphasis within that text and may clarify passages that were previously considered "unclear."

When a person analyzes a text, he/she is not analyzing the text for the text's sake alone, but in a sense is attempting to understand the author's compositional strategy and the flow of the argument. The criteria established by scholars above are a tool for evaluating the viability of a proposed literary structure. In this dissertation, I will demonstrate this (and related analytical proposals) with reference to the book of Hebrews.

#### **4.2 OTHER LITERARY AND DELINEATING DEVICES**

D.A. Black examines thoroughly the literary devices and demonstrates the literary nature of the book of Hebrews (1994). Despite his awareness of the variety of devices used by the author, he admits the complexity of these devices.

Literary structures, to use a scientific analogy, are like those mysterious species of fish which live on the ocean floor. As soon as they are brought to the surface to be examined, the change in pressure is too great for them, and they explode, leaving their investigators in a state of frustration and bewilderment. (D.A. Black 1986:163)

Although this study focuses primarily on the chiasmic structures in Hebrews, it is important to acknowledge other literary or rhetorical features. The purpose of this



section is to note some of the more prominent literary devices in Hebrews. The primary focus will be on devices that demarcate the text or transition between sections. Other more general rhetorical devices asserted by other scholars are listed in Appendix G.

Besides the general problems of genre (see Section 3.1.1), there are specific problems that have created confusion about the natural divisions of the text and how the parts caused by the divisions relate with each other. Many of these problems arise out of considering competing rhetorical devices that use lexical and semantic parallels. One of these rhetorical devices uses lexical pairs to establish the extreme boundaries of a textual unit (*inclusio*), while yet another uses lexical pairs to establish a transition between two units (*mot-crochets*). So, two extremely different conclusions can be reached by considering the use of lexical pairs. In the following description, \_\_\_\_\_ is equal to a unit boundary:

Inclusio

First element of a lexical pair

Second element of a lexical pair

**Purpose:** define or enclose a unit

Mot-crochets

First element of a lexical pair

Second element of a lexical pair

**Purpose:** transition between units

Generally, the component parts of a lexical pair will be closer to each other in *mot-crochets* or “hook words” and further apart in *inclusio* constructions. Since these are relative terms to describe relative situations, there is room for confusion in some cases.

#### 4.2.1 Mot-crochets (“Hook words”)

Vaganay was one of the first to recognize *mot-crochets* in Hebrews (1940:269). This device serves to aid in the transition from one section to another and helps provide

textual cohesion. The author of Hebrews appears to use “hook words” to transition from one structure to the next. A hook word is a word that occurs two times, once near the end of a paragraph or literary unit and again near the beginning of the next paragraph or literary unit. The repeated word acts as a link or hook to bring “the two units together in a smooth transition” (MacLeod 1989:188). This device is a discourse level extension of the tail/head construction that connects sentences together in some languages (Longacre and Hwang 2008:14). Two examples cited by Vaganay (1940:271-272) are the use of τῶν ἀγγέλων “the angels” (at the end of Heb 1:4 and the beginning of a new section at Heb 1:5) and ἀρχιερέως “high priest” (Heb 2:17 and 3:1). A list of hook words in Hebrews is in Appendix D.

D.A. Black also suggests that the writer used similar sounding words in Hebrews for a similar purpose (1994:44-46). It could be that the author may have been using not only lexical pairs, but also similar sounding words to transition between sections. One such example may be the use of ὑποστολῆς “shrinking back” in Heb 10:39 and ὑπόστασις “assurance” in Heb 11:1.

#### 4.2.2 Inclusio (“sandwich structures”)

An inclusio (from Latin) is also known in some linguistic circles as a “sandwich structure.” This structure occurs “when the beginning and end of a unit share enough information and/or surface structure form to make it very probable that such a structure is more than a coincidence” (Beekman, Callow, and Kopesec 1981:120). This device is also referred to as “inclusion”; however, the term inclusio will be used for the remainder of this study (except when used in a direct quotation from a source) so that it will not be confused with the terminology used in textual criticism.

The correct interpretation of hook words and also inclusio is critical since both share a common lexical base which could result in competing or contradictory structures. Besides being competing lexical devices, there is a bigger challenge in that an inclusio can be established by only two elements, and often, in a discourse, words may be repeated throughout. The result is that sometimes a falsely designated inclusio will overlap unit boundaries instead of defining natural boundaries. R.E. Davis admits this problem specifically for his boundary of Heb 4:14–7:28, stating that: “The use of multiple inclusions provides some confusion with regard to the determination of the boundaries of the unit” (1994:192). Besides making a unit *longer* than it actually is, (as illustrated with Davis’ Heb 4:14–7:28 example), sometimes a claimed inclusio may define a text boundary *short* of the natural break. This could possibly be the case for Heb 7:11 (τελείωσις) and 7:19 (ἔτελείωσεν) in which scholars assert textual boundaries on the basis of various forms of the word “perfect” (Bligh 1966a:14, as does also Buchanan 1972:126; Ellingworth 1993:369-370; R.E. Davis 1994:203). In Chapter 5, I will explore whether there is other evidence that would support a larger text unit, from Heb 7:11 (τελείωσις) to Heb 7:28 (τετελειωμένον). In summary, an erroneous assertion of the presence of an inclusio could potentially demarcate a text’s boundaries as being a larger or smaller unit than was intended by the author (cf. n65).

Another potential problem is that scholars have at times interpreted parallel passages as an inclusio. The assertion of G.H. Guthrie and Westfall<sup>91</sup> that Nauck’s parallel of Heb 4:14-16 and 10:19-31 forms an inclusio is a possible example. Because of

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<sup>91</sup> Although Westfall does not explicitly label Heb 4:11-16 and 10:19-25 as an inclusio, she implies that these parallel passages form an inclusio with multiple references to “two triads of hortatory subjunctives in 4:11-16 and 10:19-25” that mark the central section of Hebrews (2005:188, 140, 297).

Nauck's parallel, Westfall believes that these chapters are one unit (Westfall 2005:12-14, 188).

Yet another problem is that some inclusios may mark not a single unit but a "larger combination of units" (Beekman, Callow, and Kopesec 1981:120). Inclusios comprised of more than one literary unit might need to be considered as a larger section composed of smaller literary units expounding a common theme. For example, in Hebrews, I contend in Chapter 5 that Heb 1:5 and 2:16 form an inclusio which encapsulates a number of units. More generally, this could be diagrammed as:

Inclusio A	Beginning of theme
	Beginning of literary structure #1
	....
	End of literary structure #1
	Beginning of literary structure #2
	....
	End of literary structure #2...(#3...#4...)
Inclusio A'	End of theme

At times, analysts confuse the extremities of a chiasmus with a simple inclusio (Bligh 1964:171), as illustrated below.

A	or Inclusio A
B	
C	
D	
C'	
B'	
A'	or Inclusio A'

Appendix E contains a catalogue of some of the inclusios noted by scholars. As will be apparent, a great deal of confusion is generated by the above problems. Some analysts seem to be contradicting themselves by having multiple inclusios that begin in the same verse, but end in different places. For example, R.E. Davis denotes two inclusios starting at Heb 2:5, but one ends in verse 8 and the other in verse 16 (1994:142, 166-167, 174). As evident from the multiple overlapping inclusios noted

in Appendix E, repetition and inclusio are often confused. In other cases, there is confusion over an inclusio that marks a single literary unit and one that combines multiple literary units denoting a section of the overall composition. As I have argued in Section 3.2, some scholars have hastily labeled Heb 4:14-16 and 10:19-22 as an inclusio without adequately addressing the literary units enclosed by these similar passages. While the overall function of an inclusio is the same for the single and multiple units, it is important *not to assume* that there is only one literary unit within the inclusio.

#### 4.2.3 Parallel Passages

Hebrews also has a myriad of parallel passages that need to be analyzed. Sometimes one might find it difficult to differentiate a set of parallel passages from an inclusio (see Section 4.2.2). Similar to the list of inclusios (Appendix E), the list in Appendix F contains what certain analysts themselves call “parallel passages”; however, some of these sets of parallel passages might be better re-interpreted as inclusios (involving single or multiple units) or as components of a chiasmic structure. A set of parallel passages may be simply repetition with no structure defining significance.

As noted in Appendix F, many scholars assert parallel passages throughout the book of Hebrews. However, it is unlikely that the author intended every parallel to function as a cognitive signpost to delineate structure. When one considers the myriad of lexical repetitions and semantic parallels, it is apparent that they do not all have structural significance. A question remains: How does one determine what parallels are structurally significant, which ones may be used for another function, and which ones may be a natural characteristic of an oral document or one that was designed to be read aloud (Wendland 2004:5)? The linguistic answer to this question is that the

quality and quantity of textual boundary markers increases the certainty of a textual boundary (Wendland 2004:127). This study will consider previously denoted parallels and suggest other parallels that may have been overlooked in previous studies.

#### 4.2.4 Parallelism

Binary parallelism (i.e., **aba'b'**) and more complex forms of parallelism are found within the macro-structures of the book of Hebrews (Section 5.1.1). The presence of parallel micro-structures helps to delineate smaller units of a text as well as providing additional rhetorical effects to the textual landscape of Hebrews.

Rarely, the author uses parallelism on the macro-structure level (e.g., **ABCD A'B'C'D'** cf. Section 5.1.13.1). This type of parallelism is used to delineate a large portion of text, as it occasionally does in the OT. It should not be surprising that there is evidence that the author of Hebrews used parallel structures<sup>92</sup> similar to those used in the OT. Although the author of Hebrews uses parallelism, these parallel structures do not provide a concrete guide to the overall structure of the book of Hebrews, they do illustrate that the author was selective in the ordering of words and phrases and that the author was familiar with the parallelism used in the OT texts.

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<sup>92</sup> A few examples: Heb 1:1-2 (Ellingworth and Nida 1983:4); 2:14a (Vanhoye 1976:80; similar structure found in Lane 1991:53); 3:3 (Vanhoye 1976:88); 7:15-19 (Vanhoye 1976:132); 9:13-14 (Vanhoye 1976:149); 9:25-26 (Vanhoye 1976:155); 9:27-28 (Vanhoye 1976:155). In the examples below, the parallel structures are non-sequential to each other, having a gap of some verses before the parallelism is continued: Heb 1:1-4 and 1:5-13 (Lane 1991:22); 4:6 and 4:9-11 (Vanhoye 1976:99); 10:1 and 10:11 (Lane 1991:266); 13:7 and 13:9 (Lane 1991:531).

#### 4.2.5 Other Devices as a Guide to Structure

Various exegetes have explored the use of rhetorical argumentation as a possible window into the structure of Hebrews. These alternatives using the *topos* of comparison are not considered structures themselves, but have been considered helpful in understanding the argument with perhaps some implications for understanding the structure.

P.E. Hughes (1977) proposes the “Greater than...” mode of argument, which is one of the more popular rhetorical forms of argumentation, to delineate the structure of Hebrews (MacLeod 1989:193). It is apparent that the author made extensive use of such comparatives as μείζ-, κρείττ-, κρείσσ- and others.

P.E. Hughes laid out his linear outline using the “greater than” motif as:

I.	Christ Superior to the Prophets	1:1-3
II.	Christ Superior to the Angels	1:4-2:18
III.	Christ Superior to Moses	3:1-4:13
IV.	Christ Superior to Aaron	4:14-10:18
V.	Christ Superior as a New and Living Way	10:19-12:29
VI.	Concluding Exhortations, Requests, and Greetings	13:1-25

(G.H. Guthrie 1994:27)

Thematic inclusios and hook-words support many of these boundaries, but the number of comparatives makes it unlikely that they *alone* are the key to understanding the structure of the text.

Some scholars assert that use of *a fortiori* arguments helps in establishing the structure of Hebrews. This form of argumentation is based on the *topos* of comparison, more specifically, of degree. By the use of premises which the recipients would have previously embraced, the author can present an argument in a more convincing way. MacLeod states it this way:

Building on the accepted assumptions of his readers (i.e., on the authority of the Law, the efficacy of the Old Testament sacrifices, and reverence for one's father) the author used a series of *a fortiori* arguments to demonstrate the supremacy of the new revelation in Christ: 2:1-3; 9:13-14; 10:28-29; 12:9, 25. The more serious perils and more effective promises of the new revelation were presented *a fortiori* with the clear implication that the new revelation is better. (1989:194)

MacLeod (1989:186, 194) classifies this use of *a fortiori* as a "literary pattern." However, it is actually a mode of argumentation, not a literary form, and MacLeod does not show how this feature is marked in the text, nor is it clear how these *a fortiori* arguments contribute to our understanding of the structure of Hebrews.

Another approach tries to establish structure based on topic sentences. According to MacLeod, Donald Stine proposed three sections (1:1–7:28; 8:1–10:18; 10:19–13:25) based on three topic sentences (1:1-4; 8:1-2; 10:19-25) (MacLeod 1989:195, citing Stine 1964:106). However, if one understands "topic sentence" as introducing a new topic, there is a general problem of differentiating levels of structural organization within a larger discourse, (i.e., one should not assume each topic is equal in importance or value in relation to the other topics). A specific problem in the book of Hebrews is that the section boundary established by the topic sentence in Heb 8:1-2 does not adequately delineate the boundary, since Heb 8:1-2 points backwards to the discussion about the high priest (Heb 5:1-10 and 7:1-28) and forward in terms of sacrifice and place of sacrifice (Heb 8–10). Unfortunately, these topic breaks fail to establish the overall structure and flow of the argument.

#### 4.2.6 Comparison of Textual Boundaries

One of the important steps of analysis (linguistic or literary) is to establish textual boundaries (Wilt and Wendland 2008:277). Unfortunately, there is little agreement concerning the textual boundaries in the book of Hebrews. The following chart shows



the demarcation of the textual boundaries established by scholars who recognized the devices discussed in this section (4.2). For the sake of comparison, I include the ancient Greek system of textual division (“*Kephalaia*”) with this chart. The textual divisions presented here are not an exact representation, since there are multiple levels of embedding in a text. For example, the chart denotes Neeley’s third level of divisions, but in some cases, she divides some of these sections down further. However, the main point is that there is considerable discrepancy as to the exact boundaries of the text. Some of the textual boundary discrepancies are due to the author’s use of “overlapping constituents” as illustrated by G.H. Guthrie (1994:102-104) and practiced by Westfall (2005). However, just as G.H. Guthrie’s chart (see Appendix A) illustrates the discrepancies among leading theologians, the chart below should suffice to show the discrepancies among scholars focusing on linguistic features.

<b>Bligh</b>	<b>Vanhoey</b>	<b>Neeley</b>	<b>Guthrie</b>	<b>Westfall</b>	<b><i>Kephalaia</i></b>	
1:1- 2:3	A 1:1-4	1:1-4	1:1-4	1:1-4	1:1	
	B 1:5–2:18	1:1-14	β 1:5-14	1:5-14	1:5	
		2:1-18	γ 2:1-4	2:1-4		
2:3-10			2:5-9	2:5-9		
2:10-18			δ 2:10-18	2:10-13 2:14-18		2:9
2:16–3:14	C 3:1–4:14	3:1-6	ε 3:1-6	3:1-6	3:1	
3:15–4:7		3:1-18	ζ 3:7-19	3:7-19		
4:1-11		4:1-13	4:1-2 η 4:3-11	4:1-10		4:1
4:12-13		4:11-13	θ 4:12-13	<b>4:11-16</b>		4:11
4:12–5:14		4:14–5:10	ι 4:14-16			
	D 4:15–5:10		5:1-10	5:1-10		
5:11–6:1a	E 5:11–6:20	5:11–6:20	κ 5:11–6:3	5:11-14 6:1-3	5:11	
6:1-6			λ 6:4-8	6:4-8		
6:7-15		6:11-20	κ' 6:9-12	6:9-12		
6:13-20		6:20	6:13-20	6:13-7:3		6:13

7:1-10	F 7:1-28	7:1-3	7:1-10		7:1
		7:4-10		7:4-10	
7:11-22		7:11-19	7:11-28	7:11-19	7:11
7:23-28		7:20-24		7:20-25	
		7:25-28		7:26-28	
7:28-8:13	G' 8:1-9:28	8:1-6	8:1-2	8:1-6	
			8:3-6		
		8:7-13	8:7-13	8:7-13	8:7
8:13-9:10		9:1-14	9:1-10:18	9:1-10	
9:9-14				9:11-14	9:11
9:11-26		9:15-28	9:15-18		
			9:19-22		
			9:23-28		
9:26b-10:18 Q	F' 10:1-18	10:1-18		10:1-4	
				10:5-10	10:5
				10:11-14	
				10:15-18	
10:19-39 Q	E' 10:19-39	10:19-25	τ' 10:19-25	<b>10:19-25</b>	
		10:26-31	θ' 10:26-31	10:26-31	10:24
		10:33-34	η' 10:32-39	10:32-39	
		10:35-39			
11:1-27	D' 11	11:1-2	ζ' 11	11:1-2	11:1
		11:1-16		11:3-31	
11:28-31		11:17-40			
		11:32-38		11:32-38	
11:32-40		11:39-40		11:39-40	
12:1-2	C' 12:1-13	12:1-3	ε' 12:1-2	12:1-2	12:1
12:3-13		12:1-13	δ' 12:3-17	12:3-11	
12:11-17	B' 12:14- 13:19	12:14-29		12:12-17	12:12
12:18-21			12:18-24	12:18-24	12:18
12:21-23					
12:24-25			γ' 12:25-29	12:25	
12:25-29				12:26-27	
12:29-13:6				12:28-29	
			13:1-6	β' 13:1-19	13:1-9a
13:7-9		13:7			
		13:8-14			
13:10-14		13:15-16		13:9b-12	13:9
				13:13-16	
13:15-25		13:17		13:17-25	
		13:18-19			

	A' 13:20-21	13:20-21	13:20-21		
		13:22-25	α'13:22-25		

(Bligh 1966a; Vanhoye 1977/1989: insert; Neeley 1987:66, 86, 114: Level 3 Constituent structure, G.H. Guthrie 1994:144; Westfall 2005; *Kephalaia* from Nestle-Aland 1985:35, 69, 563-587). The bold references in Westfall's divisions (2005) are divisions that overlap in her three major divisions (1:1–4:16; 4:11–10:25; 10:19–13:25).

When these analyses are all considered, the following boundaries appear to be the most certain on the basis of majority convergence:

Heb 1:1-4  
 Heb 3:1 beginning point only  
 Heb 4:1 beginning point only  
 Heb 5:11 beginning point only  
 Heb 7:1 beginning point only  
 Heb 7:11 beginning point only  
 Heb 10:19 beginning point only  
 Heb 11:1-40  
 Heb 13:1 beginning point only

### 4.3 OTHER POETIC DEVICES AND RHETORICAL TECHNIQUES

#### 4.3.1 Rhetorical Features

Scholars consider the author of Hebrews to be one of the more educated of the NT writers. The extensive use of poetic devices and rhetorical techniques supports this perspective. Some of the more noteworthy structural devices (some having poetic value as well) have been documented above, but there are also significant smaller and less frequently used devices. While each rhetorical device may not be overly significant alone, it may be more significant when accompanied by linguistic markers of peak. The convergence of linguistic and literary features in the text by means of the “quality and quantity” of devices can also help to support or affirm boundaries or prominence suggested by more structurally significant devices (Wendland 2004:127). Some smaller devices are scattered throughout the book as dashes of salt and pepper, but some devices of rhetorical proof (like the uses of πίστις) and the rhetorical use of polyptoton (like the uses of ἐμαρτυρήθησαν and μαρτύρων) come in heavy doses in

Heb 11 and the early part of Heb 12 (Mack 1990:73). Some conceptual metaphors are not consistent in mode (boating: “drifting”, running...), but are consistent in domain (movement). This would apply, for example, to the metaphor of “Life as a journey,” with many examples of the concepts of drifting, falling, led away, abandon, weighted, weary, rest, paths, moving forward, draw near, come to Mount Zion, Jesus going before them, pioneer, go to him, seeking a city... (Johnson 2006:9). Although scholars have not suggested an overall structure of Hebrews based on these metaphors alone, it is important to recognize and to catalogue some of the more outstanding rhetorical features of the text. At the very least, they provide cohesion for the book as a whole. Appendix G contains a detailed list of rhetorical features.

#### 4.3.2 Images, Metaphors, and Comparisons

The writer of Hebrews not only communicates using various rhetorical devices that were pleasant to the ears, but the writer also creates vivid pictures to stimulate the recipients’ mental eyes. Some of these images permeate large portions of Hebrews. As mentioned above, the image of “Life as a journey” using metaphoric language of movement weaves through most of the text. The imagery of “perfection/maturity,” appearing in Heb 2:10; 5:9, 14; 6:1; 7:19, 28; 8:5; 9:6, 9, 11; 10:1, 14; 11:40; 12:2, 23, is consistent throughout the text (Johnson 2006:17). The author of Hebrews not only uses metaphors, but he urges the recipients to look beyond the earthly images to spiritual realities of the “good” (10:1), “real” (4:11; 9:23), “genuine” (8:2), and to those things that are “not man-made” (9:24) (Johnson 2006:20). Appendix H lists some of the commonly acknowledged images.

Most of the images are limited and isolated in their usage to one or two sequential units. However, other images tie into the big picture, creating a thread that runs

throughout Hebrews. Although possibly related to the “Life as a journey” concept, one could argue for a common thematic thread weaving through references to house (Heb 3:2), rest (4:1), and city (11:10), with the realization that for the time being we may need to go “outside the gate of the city” (13:13).

Some of the images have an emotive quality. The author apparently hoped that these emotive words would strengthen the argument to stay focused on Jesus and help the recipients not glamorize a return to the “law way” of living. No place else does the emotive imagery seem as compacted as it is in Heb 12:18-21: flaming fire, darkness, gloom, whirlwind... trumpet blasts... loud terrible voice... begging... stoned to death... frightened... terrified and trembling. In other places the author sprinkles it in smaller doses, although rarely with only one component: drifting (2:1), punished (2:2), can we escape? (2:3), bodies fell (3:17), wilderness (3:17), thistles, thorns, condemn, burn (6:8), terrible expectation, God’s judgment, raging fire (10:27), terrible thing to fall into the hands of the living God (10:31), seal their fate (10:39), poison (12:15), wept bitter tears (12:17), and not escape (12:25).

Some images appear to help with the demarcation of topic or textual boundaries. Although the following is not a claim that Heb 2:1 to Heb 6:19 is a unit, the image of “drifting away” (2:1) and a “trustworthy anchor for our souls” (6:19) does function to bring cohesion to the text by the seafaring terminology. The imagery of a race in Heb 12:1-13 seems to aid in the identification of the unit boundary by the running imagery of verses 1-2 and the similar imagery of “strengthen your tired arms and legs... make a straight path for your feet” in Heb 12:12-13.

#### 4.4 CONCLUSION

In this chapter on literary, structural, and rhetorical devices, various linguistic and rhetorical features were explored that might have an effect on or relate in some way to the structure of Hebrews. With the overwhelming number of lexically driven devices (chiastic structures, mot-crochets, inclusios, parallel passages, and parallelisms), it is clear that lines of text demarcation need to be made carefully, and in careful consideration of the quality and quantity of linguistic features. The number of parallel passages is impressive, but at the same time overwhelming. The question is: What might be the best way to proceed in order to sift through the sea of semantic and syntactical parallels?

D.A. Black in his article on the literary structure of Hebrews expresses his frustrations with the proposed linear arrangements of scholars and his initial joys over the insights of Vanhoye's chiastic analysis. In seeing the beauty of the introduction (Heb 1:1-4), which shows heavy signs of parallelism, he writes:

Perhaps the opening words are not an exposition but an invitation, not the apex of the composition but the narthex of a great cathedral, whose grandeur and symmetry become apparent only to those of us who will enter and attentively linger within. Not in the forcing of structures to the surface, but in the submersion of ourselves, is there hope for the future of investigation in this fascinating area. (Black 1994:177)

Black's point is that we do not want to force "our structure" on the book, not because it has no structure, but because Hebrews' structure is outside of our normal Western style of argument formulation. Black translated the feelings of C. Spicq, who held a similar opinion:

One's first contact with the Epistle to the Hebrews is forbidding. In fact, in all the collection of the New Testament writings, this letter is, with the Apocalypse, the most distant from the literary point of view of our western and modern mentality. (Black 1986:163, translating Spicq 1950:1.1)

In the quest for understanding the structure of the text, we have tried to look at the diverse assortment of communicative clues in the text to gain insight into the structure provided by the author. Many scholars have mentioned the presence of chiastic structures in Hebrews. The next chapter will explore the possibility of other structures.

## 5. CHIASTIC MACRO-STRUCTURES IN HEBREWS

In the previous chapters, I contend that there is sufficient evidence to warrant a re-appraisal of the structure of Hebrews from a concentric perspective. In summary, this re-appraisal is based on the current insights from orality studies in general (Section 2.5), the association of Hebrews with the synagogue homily in which chiasmic patterns are asserted (Chapter 3), and the on-going identification of chiasmic structures in Hebrews on the micro-, macro-, and book-levels by various scholars (Chapters 3 and 4, also see Appendix C). While scholars tend to focus on either micro- and macro-level structures *or* book-level structures, it is important to realize that the structures on all levels are in a dynamic, interdependent relationship. In other words, the meaning of the component parts illuminates the meaning of whole and the meaning of whole illuminates the meaning of the parts. In this chapter (Chapter 5), I am going to concentrate on identifying the structure and focus of the macro-structures using the UBS fourth edition as the base text. Later, in Chapter 6, I investigate the relationship between the macro-structures in view of a chiasmic book-level proposal. However, this artificial separation of levels (for pragmatic reasons) does not imply that the analysis was conducted in two separate steps, but rather during the process of analysis, I often alternated between macro-structure and book-structure levels in order to accommodate the interdependence between these two levels.

In order to make it easier to compare the book-level structure (as discussed in Chapter 6) with the underlying macro-structures (in this current chapter), I label the macro-structures and section headings according to the overall book-level proposal. I also abbreviate the labels during the discussions. For example, I abbreviate Macro-Structure 4 as **MS4** and Macro-Structure 4 prime as **MS4'**.



Many of the corresponding components of each macro-structure will be fairly evident, while others might be less intuitive. Some of the individual correspondences within the macro-structures may not be strong in themselves, but the “pressure of symmetry” strengthens weaker components by the force of stronger components within each structure. Some structures with weaker correspondence might be considered as evidence of unintentional concentric oral patterning, as opposed to structures with stronger correspondence, which might suggest an intentional literary construction. Obviously, stronger correspondences suggest a higher degree of literary impact and certainty, but even weaker correspondences may prove helpful in understanding the flow of the argument.

The linguistic analyses of Neeley (1987) and Westfall (2005) are astute in their observations regarding markers of prominence arising from a discourse grammar perspective. Although such features were considered during the analysis, I will not comment on such features within this current chapter, but will address the relationship between the chiasmic structures and these features in my conclusion in Section 7.4.2.

In addition, there are numerous rhetorical features in the book of Hebrews (see Appendix G), which will be mentioned only when a specific occurrence is pertinent to the discussion. For example, hyperbaton occurs so frequently that its use appears to be more stylistic rather than a marker of prominence. However, occasionally hyperbaton occurs in a significant position within a structure, in which case I note its significance in regard to structure.

## 5.1 MACRO-STRUCTURES

### 5.1.1 Macro-structure 1 (1:1-4)

The first four verses of Hebrews function as the introduction to Hebrews. The first two verses form one of the most well constructed periods in the NT. The grandeur of this opening is due to the  $\pi$  alliteration of the first verse (Attridge 1989:37) and striking contrastive parallelism between the first two verses (Ellingworth and Nida 1983:4; R.E. Davis 1994:148). Below is a chiasmic arrangement of these verses integrating the findings of a number of scholars (Ebert 1992:167; Ellingworth 1993:4; Ramey 1997:1).

A	<sup>1</sup> Πολυμερῶς καὶ πολυτρόπως	
a	πάλαι	(time)
b	ὁ θεὸς	(agent)
c	λαλήσας	(action: speak)
d	τοῖς πατράσιν	(recipients)
e	ἐν τοῖς προφήταις	(instrument)
a'	<sup>2</sup> ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων	(time)
b'	[God]	(agent - implied)
c'	ἐλάλησεν	(action: speak)
d'	ἡμῖν	(recipients)
e'	ἐν υἱῷ,	(instrument)
B	ὃν ἔθηκεν κληρονόμον πάντων,	
C	δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας	
D	<sup>3</sup> ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ,	
D'	φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ	
C'	καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος	
B'	ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς	
A'	<sup>4</sup> τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων	
	ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα (Note parallel in B)	

The various forms of ποιέω (ἐποίησεν and ποιησάμενος in C and C') provide the only substantial lexical correspondence. The center components (D and D') correspond syntactically by the parallel participles (ὢν and φέρων). The identical

ending of αὐτοῦ in **D** and **D'** strengthen the correspondence as well (see **MS5<sup>a</sup>** for a similar structure). A topical summary highlights the correspondences:

- A The Son contrasted with prophets vv1-2a
  - B The Son as messianic heir v2b
  - C The Son's creative work v2c
  - D The Son's divine nature v3a-b
  - D' The Son's divine administration v3c
  - C' The Son's redemptive work v3d
  - B' The Son as messianic king v3e
  - A' The Son contrasted with angels v4
- (Modified from Ebert 1992:168 and Ramey 1997:1)

These introductory verses are fascinating on a number of levels. First, as Ebert asserts, the prophet (**A, A'**) and king (**B, B'**) surround the creative (**C**) and redemptive (**C'**) work (1992:177-179). “The creation/redemption motif is found frequently in the OT” (1992:171; cf. Ps 95:1-7; Gen 14:19-20; Isa 45:17-25; Ps 135; Ps 136). Second, the center (**D**) of this chiasmic structure is believed to contain a hymnic fragment in which two hapax legomena are present (ἀπαύγασμα and χαρακτήρ) as well as other features (Ebert 1992:175). Third, the center (v3) focuses on the essence of the Son in relationship to God the Father (**D**), which the author of Hebrews elaborates in the following section (**MS2**), and the Son's role of sustaining all things (**D'**), which the author elaborates in the subsequent section (**MS3**).

One might question why **C'** (“The Son's redemptive work v3d”) is not expanded in Heb 1 as well. It could be that, in some sense, the author is using this phrase at the onset of his homily as a foreshadowing of what will be expanded in detail in Heb 5–10.

The chiasmic structure above is not strong from a lexical standpoint and less convincing than the subsequent structures because the chiasmic structure is dependent

on the use of summary statements. However, if one accepts the proposed arrangement, then the structure suggests the prominence of the central components, which are elaborated in **MS2** and **MS3**.

#### 5.1.2 Macro-structure 2 (1:5-6)

The second macro-structure of Hebrews begins the first major topic, which contrasts the role and function of the Son and the angels. The structure focuses on the relationship between the Son and the Father. The hook words τῶν ἀγγέλων (Heb 1:4, 5) link this structure (**MS2**) with the previous structure (**MS1**) (G.H. Guthrie 1994:102). G.H. Guthrie asserts that Heb 1:5-14 (or Heb 1:5–2:18) are one unit on the basis of the *inclusio* and the *haraz* (1994:77). Scholars are divided as to whether the discourse unit ends at Heb 1:14 or Heb 2:18 (Greenlee 1998:9). However, literary discourse structure is more accurately viewed as a *hierarchy* of larger and smaller units. Koester asserts the integrity of Heb 1:5-6 as a smaller unit (2001:199-202). The distinct chiastic structuring of Heb 1:5-6 (**MS2**) and 1:7-14 (**MS3**) would support the contention that these are separate discourse units within a larger discourse unit. In a similar way, **MS5** is a separate unit from **MS2** and **MS3**, albeit all under the same thematic unit: Jesus is greater than the angels.

**MS2**

A	<sup>5</sup> Τίτι γὰρ εἶπέν ποτε τῶν ἀγγέλων,	
B	Υἱός <sup>93</sup>	Son Q <sup>94</sup>
C	μου	my
D	εἶ	are
E	σύ,	you
F	ἐγὼ σήμερον γεγέννηκά σε;	I today have <i>begotten</i> you
F'	καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,	I shall be to him a <i>father</i>
E'	καὶ αὐτός (referring to the “you” of E)	he
D'	ἔσται	shall be
C'	μοι	to me
B'	εἰς υἱόν;	a son
A'	<sup>6</sup> ὅταν δὲ πάλιν εἰσαγάγη τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. Q (Ebert suggests a similar structure for <b>B-B'</b> , 1992:166)	

Psalm 2:7b forms the **B-F** components of this construction and 1 Chr 17:13 and 2 Sam 7:14b (identical passages) form components **F'-B'**. In other words, a *single* OT passage does not form the larger chiasmus but a *combination* of the two quotations. This use of the OT quotations within this chiastic structure is the first of many such uses in the book of Hebrews. It seems as if the author uses the chiastic structure to highlight the OT quotation.<sup>95</sup>

The key idea in the middle of the structure contains God’s public declaration of his Father-Son relationship with Jesus. God, the Father, identifies with Jesus in a special relationship of unity. The significance within the larger argument will be seen in **MS2'** (Section 6.2.10). The outer components (**A** and **A'**) of this macro-structure help

<sup>93</sup> While verse 5 can be recognized as being chiastic on a number of levels (by participant reference or pronoun forms), the most obvious way is by means of the main words: Son and Father along with their pronominal references.

A Υἱός....  
B ἐγὼ... γεγέννηκά σε; (parented you)  
B' πατέρα,  
A' ...υἱόν;

<sup>94</sup> Q will be used to designate an OT quotation.

<sup>95</sup> This is not to suggest that *all* OT quotations in Hebrews are placed in the center of chiastic structures. For example, verse 6 contains an OT quotation from Deut 32:43 (LXX only).

establish the topic of Jesus being greater than the angels. This agrees with Beekman, Callow, and Kopesec's observation that the outer components of a chiastic structure help establish the topic (1981:120).

This macro-structure also illustrates how the feature of enallage may support chiastic structuring. Components **B-F** speak directly to the Son using the second person singular pronouns and inflections, while the components **F'-B'** speak about the Son in the third person singular.

Dual quotations in the middle of a macro-structure will emerge from time to time. In the preceding structure, it is not very apparent that this is the case because the quotations make up most of the structure, but in later constructions dual or multiple quotations in the center of the structure will be especially noteworthy.

The function of this chiastic structure is to highlight the semantic prominence of the Father-Son relationship of God and Jesus Christ, which is communicated through the OT quotations.

## 5.1.3 Macro-structure 3 (1:7-14)

- A <sup>7</sup> καὶ πρὸς μὲν **τοὺς ἀγγέλους** λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ  
**πνεύματα**, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·
- B <sup>8</sup> **πρὸς δὲ τὸν υἱόν**, Q  
 a Ὁ θρόνος σου (metonymy, second pronoun)  
 b εἰς τὸν αἰῶνα τοῦ αἰῶνος  
 a' ἡ **ράβδος τῆς βασιλείας σου** (metonymy, second pronoun)  
 ἔχρισέν σε ὁ θεός  
 a ἠγάπησας  
 b δικαιοσύνην  
 a' καὶ ἐμίσησας  
 b' ἀνομίαν·  
 διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ  
 τοὺς μετόχους σου·
- C <sup>10</sup> καί, Σὺ κατ' ἀρχάς, κύριε, Q  
 a τὴν γῆν  
 b ἐθεμελίωσας,  
 b' καὶ ἔργα τῶν χειρῶν σου εἰσιν  
 a' οἱ οὐρανοί·
- C' a <sup>11</sup> αὐτοὶ ἀπολοῦνται, Q  
 b **σὺ** δὲ διαμένεις,  
 c καὶ πάντες **ὡς ἰμάτιον παλαιωθήσονται**,  
 d <sup>12</sup> καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,  
 c' **ὡς ἰμάτιον καὶ ἀλλαγῆσονται**,  
 b' **σὺ** δὲ ὁ αὐτὸς εἶ  
 a' καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.
- B' <sup>13</sup> **πρὸς τίνα δὲ τῶν ἀγγέλων**, Q  
 Κάθου ἐκ δεξιῶν μου  
 ἕως ἄν<sup>96</sup> (time reference)  
 θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου
- A' <sup>14</sup> οὐχὶ πάντες εἰσὶν λειτουργικὰ **πνεύματα** εἰς διακονίαν  
 ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

Many of the chiasmic correspondences above are based on synonyms and similar semantic domains rather than lexical roots. In this structure, it is easiest to see the chiasmic structure by summing up the semantic meanings of the verses.

<sup>96</sup> In addition, the ἕως ἄν does not have an explicit eternal reference, but such may be implied from the correspondence with **B** in verse 8 as well as the phrase καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν found in **C'a'** (v12).

- A **Angels** are **servants** of God; **wind/spirits** v7  
 B Jesus is the eternal ruler vv8-9 Q  
 C Jesus is the agent of creation v10 Q  
 C' Jesus is the agent of the removal of creation –  
     creation will perish but he will remain vv11-12 Q  
 B' Jesus is the eternal ruler v13 Q  
 A' Are not all (**Angels**) **spiritual servants** sent out to minister to those  
     who are about to inherit salvation? v14

If this chiasmic structure is valid, then the author arranged these various quotations chiasmatically.

A (1:7)	Non-quotation and Ps 104:4	said about angels
B (1:8-9)	Ps 45:6-7	said to the son
C (1:10)	Ps 102:25	said to the son
C' (1:11-12)	Ps 102:26-27	said to the son
B' (1:13)	Ps 110:1	said to the son (not said to angels)
A' (1:14)	Non-quotation	about angels

The series of quotations in verses 7 through 13 have been labeled as a *haraz* (“string of pearls”), as perhaps a series of Scriptural support for verses 5-6 (R.E. Davis 1994:290-294). Similarly, Westfall asserts that the γάρ in verse 5 applies to Heb 1:5-14 and reduces the role of those verses to supportive material (2005:94). However, when seen through the chiasmic structures (Heb 1:5-6 being a distinct unit from Heb 1:7-14), these quotations are not just a supportive string, but are part of the author’s overall mainline structure.

The outer components (A, A') of MS3 are strong in regard to lexical roots and are strengthened by the reference to angels (implicit in v14). The word πνεύματα is often translated “winds” in verse 7 and “spirits” in verse 14. It is the same lexical word and shares the same form (gender and number) in both verses. One could argue that there is a play on words, or that in the Greek (and the Hebrew, אַנְיָוּ) a reader or listener thinks of them being similar.



The word λειτουργούς (“servants” noun, accusative) in verse 7 and the word λειτουργικά (“ministering” adjective, nominative) in verse 14 are similar roots, but not with the same function. As with πνεύματα, one might suggest a play on words or that in the Greek (and the Hebrew, תָּרַשׁ) a reader or listener thinks of them being similar.

**B** and **B'** have very little lexical strength (only in πρὸς... δέ). One might object to this correspondence because the μὲν...δέ construction would join verses 7 and 8, not verses 8 and 13. The key aspect is that both verses 8-9 and verse 13 are addressing the Son (although in v13 it is by a semantic negation, the speech being directed to the Son). The semantic correspondences of the “royal throne room” imagery are very strong by the use of throne, scepter, your kingdom, anointed, oil (vv 8-9) and sit at my right hand, footstool (v13). It could be there is another contrast besides that of head and feet<sup>97</sup> in the use of τοὺς μετόχους σου, “your companions” (v9), and τοὺς ἐχθρούς σου, “your enemies” (v13).<sup>98</sup> The internal structures of both **B** and **B'** are very similar, with temporal designations (εἰς τὸν αἰῶνα τοῦ αἰῶνος, ἕως ἄν) surrounded by clauses ending with σου.

One might also consider a dual purpose for verse 12c (καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν, “and your years will never come to an end”), in that it could be related to both **C'** and **B'**. Although it is unclear, if verse 12c has a dual purpose, then it has a parallel in εἰς τὸν αἰῶνα τοῦ αἰῶνος, “forever and ever” (v8). Although these phrases

<sup>97</sup> It is also significant that in the Hebrew text of Ps 110, verse one ends with “feet” and the end of verse seven is “head,” which is the opposite of sections **B** (referring to head imagery in vv8-9, “anoint” and “oil,” which is applied to the head) and **B'** (feet imagery in v13, with “footstool” and “feet”).

<sup>98</sup> At times it is difficult to judge how far to take the correspondence. One could understand “throne” (v8) and “sit” (v13) as correlating elements and “scepter” (v8) and “right (hand side)” (v13) as possible corresponding parts; however, the later would seem unlikely because the reference is to “side” rather than to an explicit reference to “hand.”

do not qualify as lexical parallels, it is clear that semantically they point to the *eternal* rule of the Messiah.

The inner components of **C** and **C'** contain one continuous quotation from Ps 102:25-27. There are no clear lexical roots that link these two components together. However, there are some key semantic correspondences through word pairs in these verses. Verse 10 makes an explicit reference to τὴν γῆν...οἱ οὐρανοί, “the earth...the heavens,” which are antecedents of the αὐτοί of verse 11.<sup>99</sup> There is also an antonymic relationship between κατ’ ἀρχάς, “in the beginning” (v10), and οὐκ ἐκλείψουσιν, “will not come to an end” (v12). Semantically, verse 10 points to creation of heaven and earth and verses 11 and 12 to the end of creation or “uncreation.” The fronting of σὺ from its normal position in the LXX could be drawing attention to these verses (Greenlee 1998:34). While the whole topic of Jesus’ role in creation is weighty for the overall argument, God calling the Son κύριε, “O Lord,” “conveys the highest sense of all.... [it is] the highest of all divine names” (Bruce 1964:23). There is also a correspondence between the centers of **C** and **C'**. The phrase καὶ ἔργα τῶν χειρῶν σου εἰσιν, “and they are the work of your hands” (**Cb'**), is an example of the genitive of agency (Miller 1988:23) while ἐλίξεις αὐτούς, “you will roll them,” clarifies that Jesus is agent of the discarding of heaven and earth (**C'd**).

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<sup>99</sup> One might object to earth being included with heavens as the antecedent since αὐτοί could technically be limited to refer only to οἱ οὐρανοί. However, this limitation does not appear to suit the context of these verses (Greenlee 1998:35).

The verses of **C'** can also be placed in contrastive parallel constructions:

- a They will perish
- b but you remain
- a' All as a garment will grow old
  - as a coat you will roll them up
  - as a garment they will be changed
- b' but you are the same, and your years will never end

While the parallel construction above does provide extra support for the idea that verse 12c (**b'** above) is part of **C'** as opposed to fulfilling a dual purpose (**B'** and **C'**), it does not adequately address the pressure of symmetry from the correspondences in **b**, **c**, **c'**, and **b'** (below). The correspondence between **c** and **c'** may be strengthened by the reduplication of ὡς ἱμάτιον in verse 12 since this phrase is not reduplicated in either the MT or LXX texts. However, the reduplication of ὡς ἱμάτιον in **c** and **c'** should not be overemphasized in light of the textual problems of this phrase within the book of Hebrews as well.<sup>100</sup>

- |    |  |                                      |
|----|--|--------------------------------------|
| a  | αὐτοὶ ἀπολοῦνται,                                  | they shall perish                    |
| b  | σὺ δὲ διαμένεις,                                   | you remain                           |
| c  | καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,              | all as a garment will grow old       |
| d  | <sup>12</sup> καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, | as a coat you will roll them up      |
| c' | ὡς ἱμάτιον καὶ ἀλλαγῆσονται,                       | as a garment they will be<br>changed |
| b' | σὺ δὲ ὁ αὐτὸς εἶ                                   | you are the same                     |
| a' | καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.                    | and your years, they will not end    |

The elements **a** and **a'** contrast the years of the Messiah that will not come to an end (**a'**) with the prediction of the heavens and earth perishing (**a**). The parallel expressions of garment and the parallel verb tense endings add to the symmetry, which places “you will roll them” in a very strategic place within the structure. The **d** is very significant in that the Son will be the agent of rolling up of the heavens and

<sup>100</sup> The words ὡς ἱμάτιον in verse 12 are only reduplicated in P<sup>46</sup> & A B D 1739 (it<sup>d</sup>) vg<sup>mss</sup> (syr<sup>palms</sup>) cop<sup>fay</sup> arm.

earth (cf. Rev 6:12-14), thus clarifying how “they will perish” (a). Thus C' emphasizes the temporary nature of the created things (heaven and earth) and the eternal Son, who is the agent of rolling and discarding of creation.

This role of the Son rolling up creation complements the previous chiastic micro-structure of verse 10 (C), in which the subject is the Son as Creator. This notion is supported by the phrases “laying the foundations” and “works of your hands,” which occur in the center of C. In Chapter 6, the relationship between MS3 and MS3' will be discussed. In comparing these two macro-structures, I examine whether the notion of creation (C) or the notion of the Son's eternal nature as contrasted with the temporary nature of heaven and earth (C') is more prominent.

Although this structure possesses some aspects of contrast (the eternal ruler vs. creation, which will perish), it is not the major focus of the entire structure (as is the case in Heb 5:1-10). This contrast is limited to verses 11 and 12. The overall thematic purpose of the macro-structure is to provide evidence that Jesus is greater than the angels by nature of his eternal rule, his participation in creation, and his eternal essence that surpasses the created things. The chiastic structuring of MS3 suggests the prominence of C and C'. Thus, Jesus is greater than the angels (A, A') in light of his role in creation (C) and his eternal nature as opposed to the created heavens and earth (C').

Many scholars do not assert the prominence of one verse over another in this section (Bruce 1964; Koester 2001), but one notable exception is Neeley, who suggests that Heb 1:13-14 is the conclusion for this section (1987:66). The reason that many

scholars do not state which part is prominent may be due in part to their assumption that OT quotations found in the NT are merely supportive in nature, as illustrated by the “string of pearls” perspective on these quotations (G.H. Guthrie 1994:61; Westfall 2005:94).

#### 5.1.4 Macro-structure 4 (2:1-4)

In **MS4**, the warning or exhortation in verse 1 is followed by the support or rationale in verses 2-4. Verses 2-4 are another example of a well-constructed period. The first half (v2) of this binary constructed period anticipates the resolution of the second half (vv3-4). The first half contains the protasis of this conditional contrast (v2) and the second half functions as the apodosis (vv3-4). Although the chiasmic proposal below provides an excellent skeletal structure for this period, it is important to note that there are other correspondences that go beyond the chiasmic structuring. The occurrence of βέβαιος in **F** and ἐβεβαίωθη in **A'** does not negate the chiasmic structuring, but perhaps even strengthens the overall structure by *modus per incrementa*, “law of augmenting parts” (Lausberg 1998: § 451) or “end stress,” which is realized in the semantic intensification, the genitive absolute, and lengthy phrase at the end of the structure (**A'**). This long phrase at the end (v4) is a deliberate distortion of the mirror image of the structure and thus gives the overall structure more weight.

- <sup>1</sup> Διὰ τοῦτο  
 A δεῖ περισσοτέρως προσέχειν  
 B ἡμᾶς  
 C τοῖς ἀκουσθεῖσιν, μήποτε παραρῶμεν  
 D <sup>2</sup> εἰ γὰρ ὁ δι' ἀγγέλων  
 E λαληθεῖς  
 F λόγος ἐγένετο βέβαιος, (hyperbaton, noun-verb-adj)  
 G καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἕνδικον  
 μισθαποδοσίαν, (alliteration)  
 G' <sup>3</sup> πῶς ἡμεῖς ἐκφευξόμεθα [punishment]  
 F' τηλικαύτης ἀμελήσαντες σωτηρίας (hyperbaton, adj-verb-noun)  
 E' ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι  
 D διὰ τοῦ κυρίου  
 C' ὑπὸ τῶν ἀκουσάντων  
 B' εἰς ἡμᾶς  
 A' ἐβεβαιώθη <sup>4</sup> συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν  
 καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν  
 αὐτοῦ θέλησιν;  
 (Buchanan 1975:314 and Vanhoye 1976:76 have similar structures.)

In addition to the switching from the protasis to the apodosis at the midpoint of the structure, **D** through **G** refer to the Israelites who received the law via the angels, and **G'** through **A'** refer to those who have received the Gospel. The author of Hebrews also arranges the contrastive materials within a chiasmic structure similar to this arrangement in Hebrews 5:1-10 (**MS9<sup>a</sup>**) and more elaborately in Heb 7:11-28 (**MS9<sup>c</sup>**). In these contrastive constructions, one individual or group is used for the non-prime components and another individual or group is used for the prime components. The element of the warning is right in the center (**G**, **G'**), namely, that we also will not escape punishment if we neglect the salvation of Jesus.

In the outer components of this structure, the correspondence between **A** and **A'** is lexically weak. Semantically, what “is necessary” and what “is confirmed” refers to what has been heard, namely the message of salvation from the Lord, which is then substantiated in verse 4, through God’s testimony of signs and wonders.

The correspondence between **B-E** and **E'-B'** is evident through the use of lexical roots with the additional contrast between angels (**D**) and the Lord (**D'**). Although the correspondence between **F** and **F'** lacks in lexical strength, there is a noteworthy syntactical construction of adjective – verb – noun (**F**) which is reversed to noun – verb – adjective (**F'**), highlighted by hyperbaton. One might even suggest that the sense of λόγος is repeated in **F'** by ellipsis, thus [λόγος] σωτηρίας, “message of salvation.”<sup>101</sup> The inner correspondence emerges through the concept of punishment, which is explicit in verse 2 and implied in verse 3 (Ellingworth 1993:138-141).

In addition to weakness of the correspondence between **A** and **A'** and the non-symmetrical occurrences of βέβαιος (v2) and ἐβεβαιώθη (v3), the recursion of ἔλαβεν (v2) and λαβοῦσα (v3) does not fall within the chiasmic structuring. This structure also underrates the significance of verse 4, which is a continuation of the rhetorical question, and the genitive absolute beginning with συνεπιμαρτυροῦντος which is emphatic by its “position, rarity, complexity, and length” (Ellingworth 1993:141). In other words, one might expect such a significant word to fill the most prominent place in the structure, instead of being at the end of the structure. In this case, the ‘law of augmenting parts,’ with the ‘weight’ at the end, works against a centripetal structure. However, since βέβαιος (**F**) is *close* to center of the chiasmic structure, this might be another illustration of the central idea being reiterated at the end of the structure as well (Wendland 1996a:28-33; 2009:366).

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<sup>101</sup> Ellingworth (1993:139) states: “In the present verse, σωτηρία is more specific than the corresponding λόγος in v.2, yet the rest of the sentence suggests that σωτηρία, like λόγος, is something ‘spoken.’”

The function of this structure is to highlight a contrast based on similarity. The non-prime components are focusing on OT characters and the prime components are focusing on NT believers within an *a fortiori* argument (MacLeod 1989:194).

**Heb 2:1-2**

D through the angels  
 F word [=law]  
 G transgression and disobedience  
 G received a just penalty

**Heb 2:3-4**

D' through the Lord  
 F' salvation  
 F' ignore  
 G' how escape  
 [much greater punishment]

This structure serves to emphasize the central components, placing prominence on the concept of judgment with reference to those who neglect the salvation of the Lord. This is the first warning passage within the book of Hebrews.

5.1.5 Macro-structure 5 (2:5-18)

Most scholars acknowledge the initial boundary of this section in verse 5. Macro-structure **5** continues the larger, linear discourse unit which continues the exposition that the Son is greater than the angels. This thematic link is strengthened by the recursion of τὴν μέλλουσαν (Heb 2:5) in **MS5** and τοὺς μέλλοντας (Heb 1:14) in **MS3**, in addition to the lexical correspondence of ἀγγέλοις.<sup>102</sup>

It is not immediately clear whether this macro-structure culminates at the end of verse 8, 9, or 18. Koester asserts that Heb 2:5-9 functions as the proposition and Heb 2:10-18 as the argument (2001:223-235). Some scholars posit a minor textual boundary between verses 9 and 10 (Bruce 1990:77; Lane 1991:41-50), which may be due in part to the presence of γάρ, which can start a new macro-structure (Heb 1:5; 2:5, 5:1; 6:13; 7:1; 8:7; 10:1). Lane also acknowledges a problem with the boundary between Heb 2:5-9 and 2:10-18 in light of the transitional nature of verses 5-9

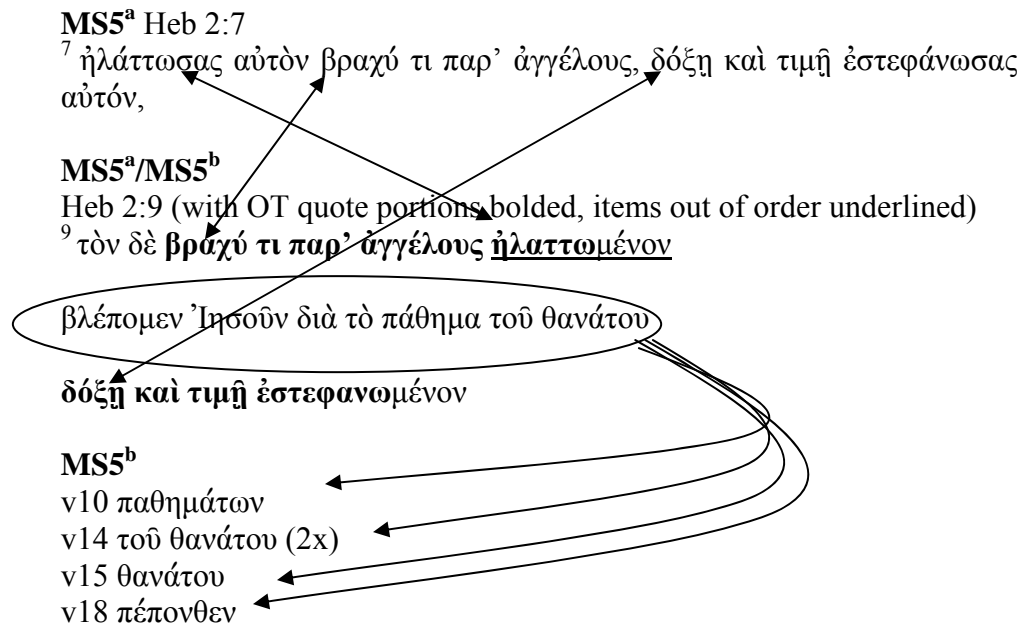
<sup>102</sup> The relationship between **MS2**, **MS3**, **MS4**, **MS5<sup>a</sup>** and **MS5<sup>b</sup>** is discussed at the end of **MS5<sup>b</sup>**.



(1991:xcv). Miller asserts a discourse boundary between verses 8 and 9 on the basis of δέ (v9) and the break in the argument (1988:46).

One complicating issue is the transitional essence of verse 9, which repeats parts of the OT quotation (βραχύ τι παρ' ἀγγέλους ἠλαττωμένον and δόξη καὶ τιμῆ ἐστεφανωμένον) while yet progressing to the new concepts of death and suffering that will be developed in Heb 2:10-18.

In this analysis of textual boundaries, I contend that Heb 2:5-18 is unit comprised of two overlapping units: **MS5<sup>a</sup>** (Heb 2:5-9) and **MS5<sup>b</sup>** (Heb 2:9-18). Verse 9 serves as an overlapping transition between the two units, which G.H. Guthrie asserts as a possibility for other transitions in Hebrews (1994:102-104; cf. Hwang 1989:475). While this whole macro-structure has difficult syntactic constructions consisting of infinitive complements separated from their main verbs (vv10, 11, 18) and hyperbatons, there is a noteworthy construction in verse 9, which accentuates the transition. In this transitional verse (v9), a portion of the previous OT quotation in **MS5<sup>a</sup>** (vv6b-8a) is repeated but interrupted by key expressions leading into the following macro-structure (**MS5<sup>b</sup>**).



The Heb 2:7 quotation remains the same in Heb 2:9 except that the indicatives are reduced to participles and the ἡλάττωσας is shifted back after ἀγγέλους. This shift draws attention to the changed quotation as a form of alienation, in which the expression is changed to draw attention to it. In addition to the alienation, the non-quotation (βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου) interrupts the OT quotation and serves to highlight both the quotation and the non-quotation. This rhetorical device appears to highlight: 1) the βραχύ, “short time,” that Jesus was made lower, 2) the δόξῃ καὶ τιμῇ ἐστεφανωμένον that Jesus is now crowned with glory and honor, 3) Ἰησοῦν, the first mention of the name of Jesus (previously, the Son), and 4) διὰ τὸ πάθημα τοῦ θανάτου that will be developed in **MS5<sup>b</sup>** (Heb 2:9-18) in detail. It is also worth mentioning that βλέπομεν is not only significant to the text in light of its interruption of the quotation, but also by its relationship to the ὁρῶμεν of verse 8, and the correspondence between **MS5** and **MS5'** on the basis of the domain of sight (see Section 6.2.6).

In addition to the OT quotation linking verse 9 with previous verses, and the concepts of suffering and death linking verse 9 with the following verses, the participles ἠλαττωμένον and ἐστεφανωμένον aid in the transition from the indicative verbs of Heb 2:7, whose subject is God, to the following verses 11-18, whose subject is Jesus. Macro-structures **5<sup>a</sup>** and **5<sup>b</sup>** could theoretically be divided into *distinct* macro-structures (thus **MS5** and **MS6**), but in light of the lexical unity between Heb 2:5-18 (**MS5**) and 12:1-24 (**MS5'**), **MS5<sup>a</sup>** and **MS5<sup>b</sup>** are considered as one part of the same book-level structure.

#### 5.1.5.1 Macro-structure 5<sup>a</sup> (2:5-9)

The following macro-structure is simply a ring structure **ABA'** with the OT quotations in the middle.

- A <sup>5</sup> Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν. <sup>6</sup> διεμαρτύρατο δὲ πού τις λέγων,  
 B           a Τί ἐστὶν ἄνθρωπος ὅτι μιμηθήσκη αὐτοῦ,   Q  
               b ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;  
               c <sup>7</sup> ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους,  
               b' δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,  
               a' <sup>8</sup> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.  
 A' ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα<sup>103</sup>.  
<sup>9</sup> τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

The external ring (**A**, **A'**) is established on the roots of ὑποτάσσω and ἄγγελος, the time references (τὴν μέλλουσαν and νῦν δὲ οὐπω), and the syntactical framing of the first plural verb inflections.

<sup>103</sup> Component **A'** might be considered chiasmatic as well:

a ἐν τῷ γὰρ ὑποτάξαι	for in subjecting
b [αὐτῷ] τὰ πάντα	to him all things
c οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον.	nothing left unsubjected [spiritual reality]
c' νῦν δὲ οὐπω ὁρῶμεν	but now we do not see [our perception of reality]
b' αὐτῷ τὰ πάντα	to him all things
a' ὑποτεταγμένα	subjected

The inner portion (**abcb'a'**) is an OT quotation. The correspondences between **ab** and **b'a'** are not lexically or semantically impressive, but **abb'a'** illustrate a noteworthy use of homoeoteleuton (Rowe 1997:137) by the pattern ...αὐτοῦ...αὐτόν **X** ...αὐτόν...αὐτοῦ. However, if the alternate reading of  $\aleph$  A C D\* P  $\Psi$ <sup>104</sup> (and many other manuscripts) is accepted then this pattern would be interrupted. This structure follows the linear progression of Christ's incarnation (**c**), exaltation (**b'**), and final triumph (**a'**). The chiasmic structuring does not place emphasis on final triumph as one might normally expect (Lane 1991:44), but it reflects the point that the author wants to emphasize and develop in **MS5<sup>b</sup>**.

Although this proposed structure is supported by some lexical, phonological, and syntactical correspondences, it is rather weak in reference to the repetition of the key term of ὑποτάσσω in **Ba'** as well as in **A** and **A'**. However, this structure (**MS5<sup>a</sup>**) has additional support created by the repetition of the center portions of **Bc** and **A'c'** in the transitional verse 9.

The function of this macro-structure is to highlight the OT quotation in the center. Although the chiasmic center of the OT quotation (**Bc**) highlights the “lowering” of Jesus, the overall point of the macro-structure is to highlight the last line of the quotation (**Ba'**), which establishes that “God put all things under his feet,” not under the angels' feet (v5). The immediate context of **A'** in **MS5<sup>a</sup>** and the following macro-structure (**MS5<sup>b</sup>**) support the focus on Jesus' superiority on the basis of his glory and honor that followed his lowering. Thematically, Jesus is greater than the angels

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<sup>104</sup> The alternate reading reflects the full reading of Ps 8:5-7 in the LXX.

because of his present glory and honor (**Bb'** and **Ba'** in **MS5<sup>a</sup>**), but he is also greater because of his identification with us in his lowering. This identification with us is developed in **MS5<sup>b</sup>**.

#### 5.1.5.2 Macro-structure 5<sup>b</sup> (2:9-18)

From Heb 2:9 through the end of the book, the ratio of OT quotations per verse decreases from previous sections (**MS2**, **MS3**, **MS5<sup>a</sup>**). Similar to the use of καὶ πάλιν in **MS2** (Heb 1:5-6), καὶ πάλιν in **MS5<sup>b</sup>** connects OT quotations that convey a corresponding meaning. The difference between **MS2** and **MS5<sup>b</sup>** is that **MS5<sup>b</sup>** contains three OT quotations and two occurrences of καὶ πάλιν (Heb 2:13) instead of two OT quotations and one occurrence of καὶ πάλιν (Heb 1:5). In the quotations of this macro-structure (**MS5<sup>b</sup>**), the relationship of the followers of Christ is defined by comparison with the Godhead: they are brothers with Jesus (Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου) and children of God (Ἴδου ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός). This is a further development in the argument since only the relationship between Jesus (the Son) and God was established in Heb 1:5-6. This macro-structure is one of the more difficult passages in which to see the concentric structure because so much is established through the use of synonyms (not lexical root repetition), along with syntactical and conceptual correspondences. The syntactic complexities of these verses through hyperbaton and parallelism add to the difficulty of defining the larger structure.

Macro-structure 5<sup>b</sup> is similar to **MS2**, **MS3**, and **MS5<sup>a</sup>** by featuring the chiasmic structuring around the OT quotations. The structure might be summarized as:

- A For we see Jesus made lower than the **angels** and crowned with glory and honor v9a  
 B *in order that he might taste death*... priestly focus vv9b-11a  
 C He is not ashamed to call them *brothers* v11b  
 D Three OT quotations vv12-13 Q  
 C' The *children* have shared blood and flesh and he shared the same things.. v14a  
 B' *in order that through death he might destroy and free*... redemption focus vv14b-15  
 A' For he does not help the **angels**, but the seed of Abraham v16  
 Conclusion vv17-18

Components **A** and **A'** correspond in the light of the various forms of ἄγγελος (present in each component).

A<sup>9</sup> τὸν δὲ βραχύ τι παρ' ἄγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξει καὶ τιμῇ ἐστεφανωμένον,

A'<sup>16</sup> οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

οἱ  
 A'<sup>16</sup> a οὐ γὰρ δήπου ἀγγέλων  
 b ἐπιλαμβάνεται,  
 a' ἀλλὰ σπέρματος Ἀβραὰμ  
 b' ἐπιλαμβάνεται.

The corresponding purpose clauses form the parallel between components **B** and **B'** (below). Louw and Nida associate these two coordinating conjunctions (ὅπως, ἵνα) in the same semantic domain (1988: § 89.59). Both corresponding components have the additional lexical support of θανάτου.

B<sup>9b</sup> ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσεται **θανάτου**.<sup>10</sup> Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.<sup>11</sup> ὅτε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες·

B'<sup>14b</sup> ἵνα διὰ τοῦ **θανάτου** καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ **θανάτου**, τοῦτ' ἔστιν τὸν *διάβολον*,<sup>15</sup> καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ **θανάτου** διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

In addition to these purpose clauses, there is a shift of focus in each corresponding component. Component **B** appears to foreshadow the priestly<sup>105</sup> topic of Jesus and component **B'** appears to bring out the topic of redemption by ἀπαλλάξει and δουλείας. There is also a correspondence creating a contrast between τὸν ἀρχηγόν, “the founder (of salvation)” (v10), and τὸν διάβολον, “the devil” (v14). The weakness of component **B** is the syntactical relationship of verses 10 and 11a to the purpose clause (ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου) as opposed to βλέπομεν Ἰησοῦν of component **A**. If it were not for the presence of τὸν ἀρχηγόν (v10) in contrast to τὸν διάβολον in **B'**, verses 10 and 11a might be shifted to component **C**.

Components **C** and **C'** correspond by the reason clauses and the lexical synonyms of ἀδελφούς, “brothers,” and τὰ παιδιά, “children.”

C<sup>11b</sup> δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφὸς αὐτοῦ καλεῖν,

C'<sup>14</sup> ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν,<sup>106</sup>

The center of **MS5<sup>b</sup>** in **D** contains three OT quotations, separated from each other by two occurrences of καὶ πάλιν.

<sup>105</sup> Lane suggests that the τὸν ἀρχηγόν (v10) might be connected to the idea of the high priest (1991:54), and the τελειῶσαι (v10) might be associated with the consecration of priests in Lev 21:10 (1991:57). In addition, the οἱ ἀγιαζόμενοι (v11) has priestly associations.

<sup>106</sup> There is a strong parallel structure in **C'** formed by the subject and synonymous verbs:

a	τὰ παιδιά	[subject]
b	κεκοινώνηκεν αἵματος καὶ σαρκός,	[shared]
a'	καὶ αὐτὸς παραπλησίως	[subject]
b'	μετέσχευ τῶν αὐτῶν,	[shared]

D	<sup>12</sup> λέγων,	
	a Ἀπαγγελῶ τὸ ὄνομά σου (verb of speech + D.O.)	Q
	b τοῖς ἀδελφοῖς μου, (adjunct in dative)	
	b' ἐν μέσῳ ἐκκλησίας (adjunct in dative)	
	a' ὑμνήσω σε, (verb of speech + D.O.)	
	<sup>13</sup> καὶ πάλιν,	
	Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, <sup>107</sup>	Q
	καὶ πάλιν,	
	Ἴδού ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.	Q

Verses 17 and 18 function as the conclusion of Heb 2:9-18. In one sense, these verses conclude the thematic section “Jesus is greater than the angels” (Heb 1:5–2:18). But lexically, the content reflects the author’s point of **MS5<sup>b</sup>** only. Thus Jesus is greater than the angels on the basis of his ability to relate to believers on account of his suffering (πέπονθεν of v18 related to πάθημα v9 and διὰ παθημάτων v10), his brother-brother relationship to believers, and his priestly function (ἀρχιερεὺς and ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ v17, with a connection with priestly allusions by τὸν ἀρχηγόν v10, τελειῶσαι v10, and οἱ ἁγιαζόμενοι v11).

<sup>17</sup> ὅθεν ὄφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. <sup>18</sup> ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένῳ βοηθῆσαι.<sup>108</sup>

The overall lexical support for **MS5<sup>b</sup>** is rather unconvincing. If the support of this structure were more substantial, then one might posit that the overall function of **MS5<sup>b</sup>** through the centrally placed OT quotations is to emphasize the prominence of

<sup>107</sup> One could posit that the second quotation (v13a) should be in the middle as **E**, placing a focus on Jesus putting his confidence in God (with the implication that the recipients should also). If one posited an **E**, the focus would be foreshadowing of the importance of faith (developed in Heb 3). However, in light of the overall structure (see Section 6.2.6), the three quotations in **D** and **D'** are more suitable for the center of **MS5<sup>b</sup>** than a posited **E** (alone).

<sup>108</sup> a πέπονθεν αὐτὸς  
 b πειρασθεῖς,  
 c δύναται  
 b' τοῖς πειραζομένοις  
 a' βοηθῆσαι.

However, the polyptoton (πέπονθεν, πειρασθεῖς, πειραζομένοις) is perhaps more easily discerned than this chiasmic arrangement. There is also another possible correspondence between the ἐπιλαμβάνεται, “take interest” (v16), and the βοηθῆσαι (v18), since ἐπιλαμβάνομαι often carries the sense of “help” as well (Louw and Nida 1988: § 35.1).



Jesus' relationship with his people and that his people are God's children. Jesus' relationship to humankind was realized in his identification with man through his suffering (**A** and conclusion) and death (**B** and **B'**). Jesus did this in light of his priestly role (**B** and conclusion) and his role as redeemer (**B'**).

Hebrews 2:17–3:1 has a number of correspondences with Heb 4:17-18. I address these parallel passages in Section 5.1.7.

**Theme of Heb 1:5–2:16 in Light of MS2, MS3, MS4, MS5<sup>a</sup>, and MS5<sup>b</sup>**

As a larger unit, Hebrews 1–2 presents Jesus as being greater than the angels. The outer components of **MS2**, **MS3**, and **MS5** have “angel(s)” as topic level inclusios. The chiasmic structures then focus on four main reasons why Jesus is greater than the angels, while a possible fifth reason (number 3 below) is implied in the hortatory portion in the center (Heb 2:1-4):

1. Jesus and God are in a Father-Son relationship of divine unity (which no angel can claim) Heb 1:5-6.
2. Jesus is the divine agent of creation and uncreation (which no angel can claim) Heb 1:7-14.
3. Jesus offers salvation (angels offered the law) Heb 2:1-4.
4. Jesus was crowned with glory and honor (which no angel can claim) Heb 2:5-9.
5. Jesus calls us his brothers and God's children and identifies with his people in suffering and death, functioning as their priest and redeemer (which no angel can claim) Heb 2:9-16.

Macro-structures **MS2**, **MS3**, and **MS5<sup>b</sup>** feature direct speech between God the Father and Jesus the Son in the OT quotations using the second person singular pronoun. If one wants to consider the hortatory appeal of Heb 2:1-4 along with these verses, another structure emerges to support the unity of this entire section:

- A Jesus and God in a Father-Son relationship Heb 1:5-6 **MS2**
- B Jesus as agent of creation and removal of creation as eternal ruler Heb1:7-14 **MS3**
- C Διὰ τοῦτο... conclusion: Pay attention, the disobedient Israelites were punished, we will not escape punishment either. Heb 2:1-4 **MS4**
- B' Jesus crowned and given glory and honor. Heb 2:5-9 **MS5<sup>a</sup>**
- A' Believers are in a brother-brother relationship with Jesus and in a parent-child relationship with God the Father. Heb 2:9-16 **MS5<sup>b</sup>**

The **A (MS2)** and **A' (MS5<sup>b</sup>)** focus on the *relationships*: the Father-Son relationship of Jesus with God the Father (**MS2**) and the believers' relationship with Jesus and God the Father (**MS5<sup>b</sup>**). The correspondence between **B** and **B'** is not as clear as **A** and **A'** since the topic of Jesus as ruler is not in the center of **B** but in the correspondences surrounding the center of **MS3**.

#### 5.1.6 Macro-structure 6 (3:1 – 4:16)

There is a consensus among scholars (with the exception of Blich 1966a:4) in positing a new textual boundary at Heb 3:1. Beyond the lexical and syntactical evidences of the textual boundaries of Heb 3:1–4:16, the following hook words occurring in Heb 2:17 and 3:1 provide additional support for this boundary: ἀρχιερέως/ἀρχιερέα, “high priest” (Lightfoot 1976:49), ὅθεν/ὅθεν, and ἀδελφοῖς/ἀδελφοί. Additional strength for this correspondence is realized in the similar beginnings of ὁμο- in ὁμοιωθῆναι, “become like,” and ὁμολογίας, “confession,” of Heb 2:17 and 3:1 respectively.

Despite the scholarly consensus regarding the textual boundary, the nature of the boundary and the relationship between the pericopes surrounding it is complex. One complicating factor is the synonymous phrases in Heb 3:1 and 12:2. These synonymous phrases suggest a book-level correspondence (see Section 6.2.7).

Another complicating factor is the number of striking parallels between Heb 2:17–3:1 and 4:14-16.

Hebrews 2:17–3:1

ὅθεν (v17)

ὁμοιωθῆναι (v17)

ἵνα ἐλεήμων γένηται (v17)

ἀρχιερέα (v17)

τὰς ἀμαρτίας τοῦ λαοῦ (v17)

πειρασθεῖς, τοῖς πειραζομένοις (v18)

δύναται (v18)

βοηθῆσαι (v18)

ὅθεν, with imperative (v1)

ἐπουρανίου (v1)

τῆς ὁμολογίας (v1)

Ἰησοῦν (v1)

Hebrews 4:14-16

οὖν, with hortatory subjunctive  
(v14)

ὁμοιότητα (v15)

ἵνα λάβωμεν ἕλεος (v16)

ἀρχιερέα (v14)

χωρὶς ἀμαρτίας (v15)

πεπειρασμένον (v15)

οὐ...μὴ δυνάμενον (v15)

βοήθειαν (v16)

οὖν, with hortatory subjunctive  
(v16)

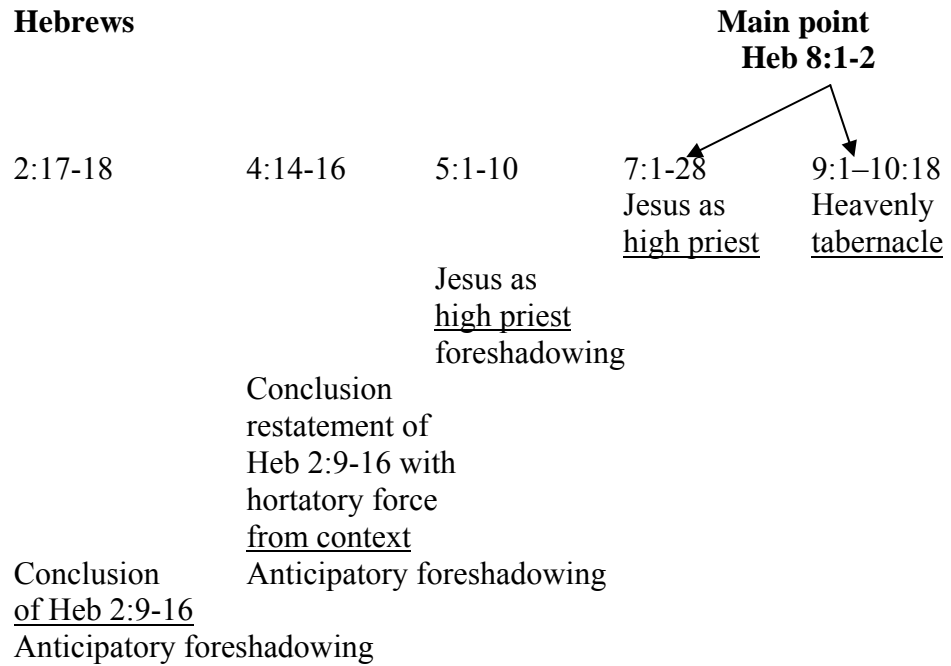
τοὺς οὐρανοὺς (v14)

τῆς ὁμολογίας (v14)

Ἰησοῦν (v14)<sup>109</sup>

Although the correspondences might suggest a thematic inclusio that binds **MS6<sup>a</sup>** and **MS6<sup>b</sup>** together, it seems best to interpret Heb 2:17-18 and 4:15-16 as parallel conclusions (epiphora). Both these conclusions anticipate the foreshadowing in Heb 5:1-10 (see Section 5.1.7) of the high priestly role of Jesus as the main topic of Heb 7–10:18. Although not without controversy, I interpret Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, “The main point of what we are saying,” as the statement of the main point of the entire discourse. This phrase summarizes the discussion of Heb 7 regarding Jesus as high priest, but also points forward to the discussion about the heavenly tabernacle and issues of sacrifice (see introduction to Chapter 6 for more details).

<sup>109</sup> While Nauck’s (1960:200-203) parallel between Heb 4:14-16 and 10:19-23 is strong, with eight lexical roots, four of which are exact parallels (same form: gender, number, and case), the number of correspondences between Heb 2:17–3:1 and 4:14-16 is just as strong, with three of the elements being of the same gender, number, and case, along with multiple similarities in roots.



While Heb 2:17-18 presents a logical conclusion to its own preceding context (Heb 2:9-16), Heb 4:14-16 *does not* present a logical conclusion to its own preceding context, but it rather conflates the conclusion of Heb 2:17-18 with the hortatory force of  $\sigma\pi\omicron\upsilon\delta\acute{\alpha}\sigma\omega\mu\epsilon\nu$  (Heb 4:11). This might be summarized as:

Conclusion of **MS5<sup>b</sup>**(2:17-18)  
 Sectional Inclusio: heavenly, high priest, confession (3:1)  
**MS6<sup>a</sup>** (3:2-19)  
**MS6<sup>b</sup>** (4:1-13)  
 Sectional Inclusio: heavens, high priest, confession (4:14)  
 Conclusion of **MS5<sup>b</sup>** (content) and **MS6<sup>b</sup>** (hortatory force) (4:15-16)

Macro-structure **6** (**MS6<sup>a</sup>** and **MS6<sup>b</sup>**) contains the thematic unit “Jesus is greater than Moses” (from the overall theme of “Jesus is greater than...”) (Hughes 1977:50), although the entire structure (percentagewise) says more about the unbelief and disobedience of the Israelites (thus a link with Heb 2:1-4) than about Moses. In the chiasmic structure, there is evidence of structure layering. This combining of structures (**MS6<sup>a</sup>** and **MS6<sup>b</sup>**) is supported by a topic inclusio (or epiphora) involving the outer parts of the main structure which also form the general topic with exhortations to “consider Jesus carefully” (Heb 3:1) and to “hold firm our

confession” (Heb 4:14). Although there are multiple chiasmic structures within this larger structure (Heb 3:1–4:14), many analysts have labeled these passages (Heb 3:1; 4:14) as an *inclusio*, without recognizing the multiple internal chiasmic structures involved (see Appendix C). This thematic *inclusio* (or perhaps, *epiphora*) is established by the words “heaven,” “high priest,” “confession,” and “Jesus” in Heb 3:1 and 4:14 (Ellingworth 1993:55; R.E. Davis 1994:177; G.H. Guthrie 1994:78) and functions to tie **MS6<sup>a</sup>** and **MS6<sup>b</sup>** together.

In the first major section (**MS6<sup>a</sup>**), the author compares the Israelites’ hardness of heart to the hardness that the recipients of Hebrews could potentially fall into – thus giving a warning. In the structurally prominent sections (**MS6<sup>a</sup> C** and **C'**), there is warning (vv7-11) with an antidote (encourage one another) along with the call to a daily examination and faith-renewal (vv12-13). Significantly, a call to constant confession and a reminder of Jesus’ ability to relate and help us are found in the surrounding conclusions (Heb 2:17-18 and 4:15-16) that encapsulate **MS6<sup>a</sup>** and **MS6<sup>b</sup>**.

5.1.6.1 Macro-structure 6<sup>a</sup> (3:2-19)

Inclusio for Heb 3:1–4:16:

<sup>3:1</sup> Ὁθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,

A <sup>2</sup> πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ **Μωϋσῆς** ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ. <sup>3</sup> πλείονος γὰρ οὗτος δόξης παρὰ **Μωϋσῆν** ἠξίωται καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. <sup>4</sup> πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, ὁ δὲ πάντα κατασκευάσας θεός. <sup>5</sup> καὶ **Μωϋσῆς** μὲν πιστὸς ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων, <sup>6</sup> Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ·

B οὗ οἴκος ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος **κατάσχωμεν**.

C <sup>7</sup> Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, **Σήμερον** ἐὰν τῆς φωνῆς Q αὐτοῦ ἀκούσητε, <sup>8</sup> μὴ **σκληρύνετε** τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, <sup>9</sup> οὐκ ἐπίειραν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου <sup>10</sup> τεσσαράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον, Ἄει πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου· <sup>11</sup> ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

C' <sup>12</sup> **Βλέπετε**, ἀδελφοί, μήποτε ἔσται ἕν τινι **ὑμῶν καρδία** πονηρὰ ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος, <sup>13</sup> ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ **Σήμερον** καλεῖται, ἵνα μὴ **σκληρυνθῇ** τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας·

B' <sup>14</sup> μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, **ἐάνπερ** τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν **κατάσχωμεν**,

A <sup>15</sup> ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, Μὴ Q σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ. <sup>16</sup> τίνες γὰρ ἀκούσαντες *παρεπίκραναν*; ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ **Μωϋσέως**; <sup>17</sup> τίσιν δὲ *προσώχθισεν* τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; <sup>18</sup> τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς *ἀπειθήσασιν*; <sup>19</sup> καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' **ἀπιστίαν**.

The strongest support for this chiasmic arrangement emerges from the concentric pressure that is provided by the strong lexical and syntactical correspondences between **B/B'** and **C/C'**.

**A** and **A'** correspond with references to Moses in both components. However, the correspondence between **A** and **A'** is largely contrastive. This is most evident by component **A** starting with πιστόν, “faithful,” and component **A'** ending with ἀπιστίαν, “unbelief,” which are lexical antonyms. However this correspondence

might be called into question because of an occurrence of ἀπιστίας in Heb 3:12 (and as such would invite the critique of “key words repeated throughout,” see Section 4.1.6). In response, there are other lexical contrasts to be considered that would strengthen the correspondence between **A** and **A'**:

<b>A</b>	<b>A'</b>	
<u>3:2-6a</u>	<u>3:15-19</u>	<u>Contrasts:</u>
ἐν ὄλῳ τῷ οἴκῳ (vv2, 5)	ἐν τῇ ἐρήμῳ (v17)	house vs. desert
κατασκευάζεται (v4)	ἔπεσεν (v17)	built vs. fell
πιστόν, πιστός (vv2, 5)	παρεπίκραναν (v16)	faithful vs. rebelled
δόξης... ἠξίωται... τιμὴν(v3)	προσώχθισεν (v17)	results:
		honor vs. anger
πιστὸς...θεράπων	ἀπειθήσασι	faithful servant vs. disobeyed

The corresponding components **B** and **B'** are linked by the same lexical item and form (κατάσχωμεν, vv6, 14), synonyms (τὴν παρρησίαν and τὸ καύχημα v6; τῆς ὑποστάσεως, v14), and syntactical features (ἐάν[περ], v6; ἐάνπερ, v14; the semantic mode of “encouragement” as well as (οἰκός) ἐσμεν ἡμεῖς, v6; and (μέτοχοι...) γεγόναμεν, v14).

The center of **MS6<sup>a</sup>** (**C**) starts with a quotation (vv7-11) that contains a prohibitive subjunctive verb functioning as an imperative: “Do not harden your heart.” After the quotation, component **C'** adds more detailed imperatives to the prohibitive subjunctive of the quotation. In **C'**, the recipients are commanded not to allow anyone to withdraw from the living God (negative command) but rather to encourage one another (positive command).

Gelardini asserts a chiasmic pattern in **C**:

a τὰς καρδίας v8	“hearts”
b τοῦ πειρασμοῦ v8	“testing”
b ἐπέειραν v9	“tested”
a' τῇ καρδίᾳ v10	“heart” (2009:66)

The placement and repetition of τοῦ πειρασμοῦ and ἐπέειραν is very significant in light of the πειρασθεῖς and τοῖς πειραζομένοις in the preceding context (Heb 2:18) and πεπειρασμένον in the conclusion (Heb 4:15). Although there may be a difference in meaning, this form of word play would be memorable to the listeners. The surrounding context proclaims that Jesus was tempted and is able to help those who are tempted (Heb 2:18; 4:15), in contrast with the Israelites in the desert who tested God (Heb 3:8) and suffered the consequences of provoking him (Heb 3:17).

In addition to the lexical and grammatical correspondences between C and C', the morphological nature of this structure supports a chiasmic structuring through verbal inflection:

- A Third person singular, referring to Jesus and Moses
- B First plural – we are... if we hold on
- C Second plural – Do not harden your hearts<sup>110</sup>
- C' Second plural – Watch out!... Encourage yourselves
- B' First plural – we have become... if we hold on
- A' Third person plural, referring to the Israelites

While there are some exceptions to this generalization, the exceptions (below) tend to be embedded and do not negate the general tendency of the preceding pattern of verbal inflection:

<sup>110</sup> However, the quotation within the quotation switches to first singular: “I was angry...I said...I swore.” This switch in person and number along with the Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου of Heb 3:11b being used in similar phrases in the extremes of the next structure (Heb 4:1, 11) (see beginning of Section 5.1.6.2. for more discussion) may suggest higher prominence for verses 9-11, than for verses 7-13 (as the C and C' of MS6<sup>a</sup> suggests). Despite this evidence for positing more prominence to Heb 3:11b, the center of the following structure (MS6<sup>b</sup>) is stressing the aspect of “today” and the warning not to harden one’s heart, not the aspect of rest.



v7a	Third Singular	– speech margin
v9a,b	Third Plural	– relative clauses
v10b,c	Third Plural	– object of verb of saying
v11	Third Plural	– object of verb of swearing
v12	Third Singular	– subordinate clause “someone of you (pl)”
v13	Third Singular	– subordinate clause “if there be one of you (pl)”
v15	Second Plural	– quotation repeated

**MS6<sup>a</sup>** contains a smaller chiasmic structure at the beginning in constituent **A** (vv2-6a).

The use of small chiasmic structures at the beginning of larger structures appears to be a favorite technique of the author (see **MS7**, **MS9<sup>a</sup>**, **MS9<sup>b</sup>**, and **MS5<sup>a</sup>**). While this smaller chiasmic structure manifests concentric patterning in the arrangement of the argument, it shows linear qualities as well by the adjective πιστόν (v2a) and πιστός (v5) being elided (implied) within their respective following phrases (vv2b and 6). Also, the μέν (v5) and δέ (v6) relationship creates a linear movement of the text (as opposed to corresponding in a chiasmic structure).

Micro-structure in **A**:

a <sup>2</sup>	πιστόν ὄντα τῷ ποιήσαντι αὐτόν	(Jesus)
b	ὡς καὶ Μωϋσῆς ἐν [ὄλω] τῷ οἴκῳ αὐτοῦ.	(Moses)
c <sup>3</sup>	πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξίωται,	(Jesus) <sup>111</sup>
	καθ’ ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·	
c' <sup>4</sup>	πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος,	(Jesus)
	ὁ δὲ πάντα κατασκευάσας θεός.	
b' <sup>5</sup>	καὶ Μωϋσῆς μὲν πιστός ἐν ὄλω τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων,	(Moses)
a' <sup>6</sup>	Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ·	

(Christ = Jesus)

(Gelardini 2009:65 has a similar construction; Lane 1991:77 asserts an **abb'a'** structure.)<sup>112</sup>

<sup>111</sup> The switch in person (**b** Moses; **c** Jesus) is accentuated by the hyperbaton at the beginning of verse 3.

<sup>112</sup> Gelardini (2009:66) suggests a chiasmic structure for Heb 3:12-19:

- a Heb 3:12 unbelieving
- b Heb 3:13 sin
- c Heb 3:14-15 listen, rebellion
- c' Heb 3:16 listened, rebelled
- b' Heb 3:17-18 sinned
- a' Heb 3:19 unbelief

Unfortunately, her analysis has a number of problems: First, it undermines the strong lexical and syntactical correspondence between Heb 3:6b and 3:14. Second, the author weaves the common words unbelief and disobedience within the arguments of **MS6<sup>a</sup>** and **MS6<sup>b</sup>** so that the correspondences in **a**, **b**, **b'**, and **a'** are not as solid as Gelardini's structure suggests. Third, this

Ellingworth also noticed the chiasmic shape of verse 2 in relationship to verses 5-6 (1993:200). Although he is not explicit about the chiasmic arrangement, he does point out the exegetical problem of αὐτοῦ in verse 2. He correctly deduces that the αὐτοῦ refers to God and not Moses or Jesus, therefore referring to God's house, not Moses' own house. This exegetical solution is also supported by the proposed structure for these verses in that the statement of verse 2 ἐν [ὅλῳ] τῷ οἴκῳ αὐτοῦ and the correspondence in verse 5 are clarified by the context of verse 4, which implies that God built the house. Verse 5 also has a strong parallel in the re-ordered quotation of Numbers 12:7: οὐχ οὕτως ὁ θεράπων μου Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστιν. In addition to the pronoun change (from μου of Numbers 12:7 to Μωϋσῆς) and a few other changes, there is a significant change in the shifting of θεράπων from near the beginning of the sentence (LXX) to the end in the Heb 3:5 version (Μωϋσῆς μὲν πιστός ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων). This shifting of constituents results in a parallel (not chiasmic) construction of Heb 3:5-6:

<sup>5</sup> Μωϋσῆς μὲν... ὡς θεράπων  
<sup>6</sup> Χριστὸς δὲ ὡς υἱός

Within the minor structure (**c**, **c'**), the emphasis and key point are revealed. Jesus is greater than Moses because a house-builder is greater than the house that has been built. Element **c'** serves as the *gnome/sententia* "maxim" to validate the claim of **c** (Lausberg 1998:391-392, § 879). The argument that Jesus is the Son of God (uniting the ideas of **c** and **c'**) reinforces the idea of Jesus being involved in creation as established in Heb 1:7-14 as well as in other Scripture passages. Thus the logic is: Jesus is associated with the divine builder, as opposed to Moses, who is part of the

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arrangement breaks the contrasts that are evident between **A** and **A'**. Fourth, the center of Gelardini's structure does not appear to have the significance one would expect. R.E. Davis proposes an **A**, **B**, **C**, **B'**, **A'** arrangement of these verses, with verse 15 (containing the OT quotation) in the center (1994:186). However, Davis' outer correspondences are weak lexically and are based on summary statements.

house. The following line that God built everything supports this. Note in the section **a-a'** how the comparison fits into a chiasmic pattern:

- a Designator: Jesus
- b Compared: Moses
- c Conclusion or attribute: Glory, worthy, “because,” Honor
- c' Grounds
- b' Compared: servant of the house (Moses)
- a' Designator: The Son of the house (Jesus)

While the author boldly proclaims that Jesus is more worthy of glory and honor than Moses is, the author is careful not to malign Moses' character in view of the primary audience. The argument is based on affirming a higher level of *function and role* for Jesus, yet acknowledging Moses' faithfulness.

The smaller chiasmic structure in **MS6<sup>a</sup> A** appears to have the function of establishing a new topic, transitioning from the thematic “Jesus is greater than the angels” (**MS2**, **MS3**, **MS4**, **MS5<sup>a</sup>**, and **MS5<sup>b</sup>**) to “Jesus is greater than Moses” (Hughes 1977:50).

Semantically, in the outer components (**A**, **A'**) there is an element of contrast between Moses' faithfulness and the Israelites unbelief.<sup>113</sup> However, the most likely function of the overall structure (**MS6<sup>a</sup>**) is to highlight the prominence of the imperatival<sup>114</sup> verbs (Heb 3:7, 8, 12 and 13) and OT quotation in component **C**. While it may be hard to determine whether **C** or **C'** is more prominent within the structure, it might be safe to say that the author intended all four imperatival verbs to be relevant to the

<sup>113</sup> Although Ellingworth (1993:236) and G.H. Guthrie (1994:78) suggests that verses 12-19 are a unit on the basis of the inclusio (ἀπιστίας, δι' ἀπιστίαν), the presence of these words does not enforce the overall contrast between **A** and **A'**.

<sup>114</sup> Although the subjunctive in verse 7 is conditional in light of the context (ἐάν) and many translations are true to the form (NASB, NIV, CEV, TEV, ESV, REV), in all likelihood this verse might be mitigated in form. Koester asserts that “The MT begins with *'im*, which, probably indicates a wish: ‘If only!’ The LXX uses a conditional ‘if’ (*ean*) to create an appeal” (2001:254). The NCV translates Σήμεραν ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε as an imperative (mitigated function) carrying the same force as the prohibitive subjunctive in verse 8, and imperatives in verses 12 and 13.

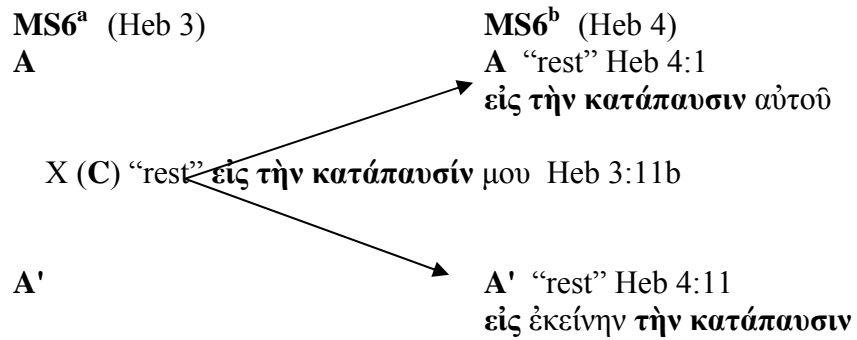
audience. However, there might be an added punch to **C'** in that: 1) it begins with asyndeton, 2) it contains a vocative as well, and 3) in later chapters of Hebrews, the notion of responsibility for community will be reiterated (Heb 10:24-25).

In **MS6<sup>a</sup>**, there is a very significant change in the way the center of the chiasmic structure is being used in comparison to earlier structures. Previously, the center of the larger chiasmic structures (thus excluding Heb 2:1-4) has been used for key points about the Son and God (theology) (Heb 1:5; 1:10-11; 2:6-8; 2:12-13), but here in Heb 3, the center is used to highlight the hortatory portions of the text (by the prohibitive subjunctive and imperatives). Verses 12 and 13 explicitly address the issue of community. The author will expand upon this key issue of community later in Heb 5, 6, and 10 in regards to apostasy. Within the larger book structure, **MS6<sup>a</sup>** gives a historical account of Moses' faithfulness and Israel's unfaithfulness. This will be related to the faithful in Israel's history in Heb 11 (**MS6'**).

#### 5.1.6.2 Macro-structure 6<sup>b</sup> (4:1-16)

According to Attridge, "this whole midrash on Ps 95 does not progress in a simple linear fashion, but circularly..." (1989:124). In addition to concentric patterning, there is a relationship between the center of the first structure of **MS6** (**MS6<sup>a</sup>**) "rest" and the second structure (**MS6<sup>b</sup>**). The word τὴν κατάπαυσιν from the center of the first structure (**MS6<sup>a</sup>**) is repeated in the outer components of the second structure (**MS6<sup>b</sup>**), thereby establishing the topic.<sup>115</sup>

<sup>115</sup> Despite this observation in the establishment of topic, it should be noted that forms of κατάπαυσις "rest" also occur in Heb 4:3 (once as text, once as OT quotation), 4:5 (as OT quotation), 4:6 (represented by αὐτήν as text), 4:8 (by a shared root of κατέπαυσεν), and 4:10 (as text) as well as Heb 4:1 and 11.



The structuring above is not typical of the chiasmic structures encountered in Hebrews. However, Bailey cites a similar structure in Luke 4:14-20, which he calls “a poem with two stanzas in which the second stanza begins with the theme appearing at the center of the first stanza” (1976:68). Notice above how the “enter rest” of **C** in **MS6<sup>a</sup>** is repeated in **A** and **A'** (**MS6<sup>b</sup>**). This is very similar to Bailey’s structure:<sup>116</sup>

- I   A He returned to Galilee  
       B the whole neighborhood  
       C *in their synagogues*  
       B' praised by all  
       A' he came to Nazareth
- II  A *into the synagogue*  
       B he stood up  
       C was given the book  
       D opening the book  
       E the Lord  
       F to preach  
       G he has sent me to proclaim to the prisoners freedom  
       H and to the blind recovery of sight  
       G' to send forth the oppressed ones in freedom  
       F' to proclaim  
       E' the Lord  
       D' closed the book  
       C' giving it back  
       B' he sat down  
       A' the eyes of all *in the synagogue* were on him.

(Bailey 1976:68, italics his)

**Note:** **I C** (center of **I**) and **II A** and **A'** (outer of **II**) share *in the synagogue*.

<sup>116</sup> By mentioning this parallel with Luke, I am not suggesting that Luke authored Hebrews. This example in Luke merely shows that this structure in Hebrews is not a unique feature of Hebrews. More research may show that such a structure is more common than previously known. If more research is done on the chiasmic structures of Luke (as in Bailey 1980), then it could strengthen Allen’s (1996) assertion that Luke authored Hebrews.

The exposition in **MS6<sup>b</sup>** addresses a possible objection: How is the idea of entering a resting place relevant now for the descendants of Israel (the initial recipients of Hebrews)? “We as a nation have entered into the promised land!” they might say. In response to this possible objection, the author is stressing the urgency of “Today!,” while at the same time helping them realize that this is not referring to *a place of rest*, but rather *the state of rest* or *process of rest*, “although this process will certainly have an eschatological consummation” (Attridge 1989:126, 131; cf. Koester 2001:268-269). This is clarified by understanding the *historical context of the quotation itself*, not the historical event. Through quoting the words of *the Psalmist* who was *already in the Holy Land*, the author is trying to help the recipients of Hebrews understand that a physical presence in the Holy Land is not the evidence of true rest. There are other quotations used in this context, but they fit into the supporting evidence of the main argument.

MS6<sup>b</sup>

- A <sup>1</sup> Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας **εἰσελθεῖν εἰς τὴν κατάπαυσιν** αὐτοῦ δοκῆ **τις** ἐξ ὑμῶν *ὑστερηκέναι*
- B <sup>2</sup> καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ κάκεῖνοι, ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκριασμένους τῇ πίστει τοῖς ἀκούσασιν. <sup>3</sup> εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, <sup>117</sup>
- a καθὼς εἶρηκεν,  
 Ὡς ὄμοσα ἐν τῇ ὀργῇ μου, Q  
**Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,**
- b καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.
- c <sup>4</sup> εἶρηκεν γὰρ που περὶ τῆς **ἐβδόμης** οὕτως,
- d Καὶ **κατέπαυσεν ὁ θεὸς** Q
- c' ἐν τῇ ἡμέρᾳ τῇ **ἐβδόμῃ** Q
- b' ἀπὸ πάντων τῶν ἔργων αὐτοῦ, Q
- a' <sup>5</sup> καὶ ἐν τούτῳ πάλιν [εἶρηκεν] **Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.**
- C <sup>6</sup> ἐπεὶ οὖν **ἀπολείπεται** τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσηλθον δι' ἀπειθειαν,
- D <sup>7</sup> πάλιν τινὰ ὀρίζει **ἡμέραν**, Σήμερον, ἐν Δαυὶδ λέγων **μετὰ τοσοῦτον χρόνον**, (hyperbaton: τινὰ ὀρίζει ἡμέραν)
- E <sup>7b</sup> καθὼς προεῖρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν Q
- D' <sup>8</sup> εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ *ἄλλης ἐλάλει* **μετὰ ταῦτα ἡμέρας** (hyperbaton: ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας)
- C' <sup>9</sup> ἄρα **ἀπολείπεται** σαββατισμὸς τῷ λαῷ τοῦ θεοῦ
- B' <sup>10</sup> ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς **κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ** ὡσπερ ἀπὸ τῶν ἰδίων **ὁ θεός**,
- A' <sup>11</sup> σπουδάσωμεν οὖν **εἰσελθεῖν εἰς** ἐκείνην **τὴν κατάπαυσιν**, ἵνα μὴ ἐν τῷ αὐτῷ **τις** ὑποδείγματι *πέση* τῆς ἀπειθείας

<sup>117</sup> There might be enough evidence to suggest a ring structure of Heb 4:2-3a.

a <sup>2</sup> καὶ γὰρ ἔσμεν εὐηγγελισμένοι [first plural - recipients]

b καθάπερ κάκεῖνοι, ἀλλ' οὐκ ὠφέλησεν ὁ λόγος [comparison]

τῆς ἀκοῆς

ἐκείνους, μὴ συγκεκριασμένους τῇ πίστει

τοῖς ἀκούσασιν.

a' <sup>3</sup> εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, [first plural - recipients]

Although not without problems, the encasement of ἐκείνους, μὴ συγκεκριασμένους τῇ πίστει “those did not combine it with faith” by τῆς ἀκοῆς...τοῖς ἀκούσασιν (similar roots) finds additional support by the οἱ πιστεύσαντες in a' accentuating the need to combine faith with ὁ λόγος “the word.”

(Commentary: Word of God cuts to the heart)

<sup>12</sup> Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· <sup>13</sup> καὶ οὐκ ἔστιν κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.<sup>118</sup>

Conclusion: (Repetition of content of the earlier conclusion Heb 2:17-18 with hortatory aspects.)

<sup>14</sup> Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας· <sup>15</sup> οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας. <sup>16</sup> προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.

The corresponding components (**D** and **D'**) encapsulate the OT quotation and draw attention to the time factor in the author's argumentation by "David saying after so much time" (v7a) and "then he would not have spoken of another day" (v8). Macro-structure **6<sup>b</sup>** highlights this time factor that might be missed if the text is interpreted in a strictly linear fashion. The use of the hyperbaton (separating ἄλλης and ἡμέρας) in the phrase *περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας* (v8) would emphasize both "another day" and the inserted text (*ἐλάλει μετὰ ταῦτα*). This draws attention to the encasement of the OT quotation and the time factor, which is at the core of the argument. The events of the exodus occurred about 400 years before David, and David was *already* in the promised *land* when his words were recorded. So the author is saying, "Don't think you are in God's rest because you are living in the promised

<sup>118</sup> Although the following structure is weak, the concentric patterning of the text is noteworthy:

a <sup>12</sup> Ζῶν γὰρ ὁ λόγος  
 b *τοῦ θεοῦ* [God]  
 c καὶ ἐνεργῆς καὶ **τομώτερος** ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ **διϊκνούμενος** ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ **κριτικὸς** ἐνθυμήσεων καὶ ἐννοιῶν καρδίας:  
 [Nominative Adjectives, Participle, noted by bold type]  
 d <sup>13</sup> καὶ οὐκ ἔστιν κτίσις ἀφανῆς ἐνώπιον αὐτοῦ,  
 c' πάντα δὲ **γυμνὰ** καὶ **τετραηλισμένα** τοῖς ὀφθαλμοῖς αὐτοῦ,  
 [Nominative Adjective, Participle, noted by bold type]  
 b' *πρὸς ὃν ἡμῖν* [to whom = God] (Attridge 1989:136)  
 a' ὁ λόγος.

Gelardini asserts an **abb'a'** structure on the basis of: **a** the word (v12) **b** soul and spirit (v12) **b'** desires and thoughts (v12) **a'** the word (v13) (2009:68).



land (or because the Israelites eventually entered Canaan), because David wrote these words to people who were already there.” It would be easy to interpret this rest as a reference to heaven. However, contextually, this is not the author’s point. This point does *not* argue against a literal physical heaven; rather, the author points to a *qualitative* rest, not a *locative* rest on this earth. This also fits in with the message of **MS6**’s corresponding part in Heb 11 (**MS6**’) where this earth is not in focus (see Section 6.2.5). One might also go so far as to suggest that the “rest” that God experienced after his work (v4) is what God’s people should experience, since the work of redemption is “already done” through Christ. The author wants the recipients to live the life of faith and enter the rest trusting that God has already done the work.<sup>119</sup> Within the larger context, rejecting Christ’s saving sacrifice is similar to the Israelites’ rejecting to follow God in obedience into the promised land. The work is already finished, but we must combine it with faith (v2) and thus enter into the rest of God’s finished work (v10).

This structure has a very strong set of outer components (**A** and **A**’) which are established by numerous correspondences: hortatory subjunctives (Nauck 1960:202; Neeley 1987:72; Lane 1991:95; R.E. Davis 1994:186), οὐν, εἰσελθεῖν εἰς τὴν κατάπαυσιν, third singular subjunctives, use of τις, and the conceptual synonyms<sup>120</sup> of “failed to reach” and “fall into disobedience.”

<sup>119</sup> This would be interpreting “and he rested from the works of him” (v10) as referring to the idea that we no longer have to work for our salvation, because Jesus has already done the work, instead of it meaning each person needs to finish his own work. There does not appear to be enough evidence to decide conclusively. However, the immediate context and the larger context of Hebrews would tend to favor the first, that Jesus has finished his saving work, so we just need to unite it with faith. Another possibility based on the corresponding part in verse 2 is to suggest that our work is to combine the Gospel preaching (εὐηγγελισμένοι) with faith, something that the Israelites in the desert did not do.

<sup>120</sup> Despite that there is no similar root between ὑστερέω and πίπτω and that Louw and Nida (1988) do not suggest they are from the same semantic domain, there is a correspondence in the figurative use of these words, although not as strong as the NIV’s “fallen short” might imply.

The correspondence between components **B** and **B'** is evident by the references to God resting from his work. Component **B** contains one strong chiastic micro-structure (4:3b-5, see above) and one less substantial chiastic structure (Heb 4:2-3a).<sup>121</sup> The center of the strongest structure places **Bd** and **B'** in correspondence.

**Bd**    Καὶ κατέπαυσεν ὁ θεός... **b'** ἀπὸ πάντων τῶν ἔργων αὐτοῦ

**B'**    καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὡσπερ ἀπὸ τῶν ἰδίων ὁ θεός

The correspondence is strengthened by the recursion of κατέπαυσεν with God as the subject. (The recursion is in an altered form of the OT quotation; this alteration is technically known as alienation or *Verfremdung*). In addition to this recursion, **B'** presents the application of the theology of **B** that is evident by ὁ θεός being replaced as the subject of κατέπαυσεν by αὐτός.

The correspondence between **C** and **C'** is established by the repeated form of ἀπολείπεται and might be considered strengthened by the conjunctions οὖν (v6) and ἄρα (v9). Surrounding the center (**D** and **D'**), there are a number of lexical pairs: ἡμέραν (v7)/ἡμέρας (v8), corresponding use of μετά plus accusative with the sense of “after” followed by a time designation, and the synonymous words of saying λέγων (v7)/ἐλάλει (v8) with an explicit reference to David being the speaker in verse 7 and implied in verse 8.

<sup>121</sup> a<sup>2</sup> καὶ γὰρ ἔσμεν εὐηγγελισμένοι  
 b καθάπερ κάκεινοι, ἀλλ' οὐκ ὠφέλησεν ὁ λόγος  
 τῆς ἀκοῆς  
 ἐκείνους, μὴ συγκεκρασμένους τῇ πίστει  
 τοῖς ἀκούσασιν.

a'<sup>3</sup> εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες,  
 In these verses, there is a chiastic pattern established by way of the inflections (“we” vs. “they”), by word group for ἀκοῆς and ἀκούσασιν, and by the placement of γὰρ.

The biggest weakness of the proposed structure is due to the multiple references to “rest” (as a noun and as a verb) in the outer sections (**A** and **A'**) with repetitions in numerous places in-between (vv3a, 3b, 4, 5, 8, 10a, 10b). Lane (1991:95-96) and other scholars (see Appendix E) suggest two paragraphs (vv1-5; vv6-11) within this macro-structure because of inclusio.<sup>122</sup>

The pragmatic function of prominence appears to be the strongest function of **MS6<sup>b</sup>** structure, giving prominence to the OT quotation in the center. The immediately surrounding correspondence clarifies that the quotation is from David, and therefore the recipients cannot associate “rest” with the physical promised land, since David was living in the promised land at the time when he spoke the words of the quotation. The result is that rest remains (**C** and **C'**), and that rest follows work (**B** and **B'**). The implication of **B** and **B'** is that Jesus did the work already and that the recipients must now unite Jesus’ work (or the preaching of the Gospel: εὐηγγελισμένοι) with their personal faith, in contrast with the Israelites who did not combine the message with faith (v2).

The internal unity of Heb 4:12-13 is based on the inclusio formed by ὁ λόγος, although there may be other factors (see n119 above). Within the argument, these verses are very significant for three reasons:

First, in the organization of the argument the author has placed OT quotations (LXX) in the center of the structure, giving special honor and weight to the OT Scriptures.

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<sup>122</sup> 4:1; 4:5 “rest” (Vanhoye 1977/1989:96); 4:6; 4:11 “rest,” and “disobedience” (Vanhoye 1976:78; Ellingworth 1993:250).

Second, although the connection between the Scriptures and the sword is undeniable, there might be a more subtle message in the text. Historically, the Israelites were afraid of losing their lives and family members by the sword (Num 14:3). This was one of the factors leading to the disobedience of the Israelites and their refusal to enter into the promised land. So despite any fear of persecution that the recipients might be facing (physical or social), they should view the persecution with the knowledge that God knows their hearts and thoughts. It is also noteworthy that the context of Num 14:3 also includes important vocabulary of Hebrews: ἀρχηγός (referring to Jesus in Heb 2:10 and 12:2) and ἀποστρέφω (referring to apostasy in Heb 12:25).

Third, in light of the multiple references to “heart” within **MS6<sup>a</sup>** and **MS6<sup>b</sup>**, it is a reminder that God knows what the recipients are thinking and that they cannot pretend that they can hide their thoughts from God. This also is parallel to the desert experience of the Israelites, as they were grumbling against God to Moses, as if God could not hear their grumbling himself. Despite the vivid and sobering thought that God knows our most inward thoughts, often the following context in Heb 4:14-16 is overlooked. The affirming verses of Heb 4:14-16 (discussed at the beginning of **MS6**) state that Jesus is our high priest and is able to sympathize with our weaknesses in times of trial and testing so that we can approach the throne of grace with boldness, praying for strength to resist or withstand.

5.1.7 Macro-structure 9<sup>a</sup> (5:1-10)

It is not uncommon for a chiasmic structure to deviate<sup>123</sup> from perfect symmetry. In reference to Hebrew poetry, Watson asserts, “Recognition of deviations from established patterns may also lead to a better understanding of the purpose and functions of the patterns” (2005:201). Wendland suggests that a “slightly ‘imperfect’ discourse may just as well have been deliberate and intended to accomplish specific rhetorical objectives within the text” (2009:195n173).

In a *perfectly symmetrical arrangement*, the order of the book-level constituents of Hebrews might be realized as:


**Macro-structures**

1 2 3 4 5<sup>a</sup> 5<sup>b</sup> 6<sup>a</sup> 6<sup>b</sup> 7 8<sup>a</sup> 8<sup>b</sup> 9<sup>a</sup> 9<sup>b</sup> 9<sup>c</sup> 10 10' 9<sup>a</sup> 9<sup>b</sup> 9<sup>c</sup> 8<sup>a</sup> 8<sup>b</sup> 7' 6' 5<sup>a</sup> 5<sup>b</sup> 5<sup>c</sup> 4' 3<sup>a</sup> 3<sup>b</sup> 2' 1'

Macro-structures 9<sup>a</sup> (Heb 5:1-10), 9<sup>b</sup> (Heb 7:1-10), and 9<sup>c</sup> (Heb 7:11-28) are semantically similar by virtue of the topic of Jesus being a priest in the order of Melchizedek (Heb 5:6, 10; 6:20; 7:1, 11, 15, 17). However, *the actual pattern* in Hebrews is:

**Macro-structures**

1 2 3 4 5<sup>a</sup> 5<sup>b</sup> 6<sup>a</sup> 6<sup>b</sup> 9<sup>a</sup> 7 8<sup>a</sup> 8<sup>b</sup> 9<sup>b</sup> 9<sup>c</sup> 10 10' 9<sup>a</sup> 9<sup>b</sup> 9<sup>c</sup> 8<sup>a</sup> 8<sup>b</sup> 7' 6' 5<sup>a</sup> 5<sup>b</sup> 5<sup>c</sup> 4' 3<sup>a</sup> 3<sup>b</sup> 2' 1'



The present study interprets Heb 5:1-10 as a *foreshadowing* of the first segment of the “chief point” of Hebrews (“Now the main point in what has been said is this: *we have such a high priest,*” Heb 8:1a (in **MS10**), emphasis mine; see Section 5.1.6 for the initial discussion on the relationship between these macro-structures). The connection between **MS9<sup>a</sup>**, **MS9<sup>b</sup>**, and **MS9<sup>c</sup>** is not only supported by the topic and

<sup>123</sup> In reference to chiasmic structures in Hebrew poetry, Watson asserts, “There are cases where a poet has applied chiasmus loosely, or where variants of a standard form are used. (Deviation is often the mark of a good poet)” (1981:137). In *Chiasmus in Antiquity*, Welch and his contributors assert many chiasmic structures with deviations (1981a:46, 53, 54, 56-57, 58, 60, 62-63, 64, 66-67, 72, 75-76, 81, 86, 87, 89, 93, 94, 99, 100, 102, 104, 105, 124-126, 132 “skewed chiasmus”, 142, 212).

multiple references to Melchizedek, but it is also strengthened by the same OT quotation (Ps 110:4) placed in the center of both **MS9<sup>a</sup>** (Heb 5:6) and **MS9<sup>c</sup>** (Heb 7:21). In addition to other parallels, the chiasmically arranged ἵνα προσφέρῃ δῶρά τε καὶ θυσίας... περὶ τοῦ λαοῦ οὕτως καὶ περὶ αὐτοῦ προσφέρειν (Heb 5:1-3) and ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ (Heb 7:27) provides cohesion between Heb 5:1-4 and 7:26-28 (the beginning and end of **MS9**). Designating Heb 5:1-10 as a foreshadowing or anticipation is a better option than Koester's designation of Heb 5:11–6:20 as a “digression” (2001:335; cf. Lane 1991:133), since there are strong corresponding constituents between Heb 5:11–6:12 and 10:22-39 (**MS7** and **MS7'**) and between Heb 6:13-20 and 10:15-21 (**MS8** and **MS8'**). While it is beyond the scope of the present study to posit whether this foreshadowing was intentional or not, the author appears to have anticipated the focus of **MS9<sup>a</sup>**, **MS9<sup>b</sup>**, and **MS9<sup>c</sup>** as early as Heb 2:17–3:1.

Designating Heb 5:1-10 as a foreshadowing also provides an alternative explanation to the parallels Nauck (1960) recognized between Heb 4:11-16 (**MS6<sup>b</sup>**) and 10:19-25 (**MS8<sup>b</sup>** and **MS7'**). Nauck interpreted these strong parallel passages as evidence that these verses were the beginning and end of *one section*. However, designating Heb 5:1-10 as a foreshadowing of **MS9<sup>b</sup>** and **MS9<sup>c</sup>** allows Nauck's parallels to be re-interpreted as hortatory parallels that enclose the main expository points of the book of Hebrews. This can be done without forcing Heb 5:11–6:20 into one section encompassing Heb 4:14–10:31 (for more discussion on Nauck's parallels in relation to the macro-structures see Section 6.6.1).

One can only speculate whether the author intended Heb 5:1-10 to be a deliberate foreshadowing, or whether he broke the chiastic pattern when he realized that he still had more to teach about faithfulness having initially developed his key concept of the perfect, all-sufficient high priesthood of Christ. The author's comment in Heb 5:11 ("Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing" NASB) would tend to favor the second option.

In Heb 5:1, the author appears to be responding to a possible objection that might have emerged from the statements in Heb 4:14-16: "Who said that Jesus was a high priest?" By use of the chiastic structure, the author not only gives his reasons, but poetically compares and contrasts Jesus and the Aaronic high priests (observe how each letter corresponds with its counterpart). The chief point of the OT quotation in the middle (C') is, "Jesus is the high priest because God said He was!" In previous dual quotation centers, καὶ πάλιν, "and again," was used to separate the two (or three) quotations, but here the quotations are separated by καθὼς καὶ ἐν ἑτέρῳ λέγει, "just as also it says in another place."

This is one of the easiest chiastic macro-structures in Hebrews to recognize and defend. Both Neeley and R.E. Davis propose structures very similar to the following proposal (Quanbeck 1971:905; Neeley 1987:15; Lane 1991:111; R.E. Davis 1994:198; Gelardini 2009:68). Although Ellingworth acknowledges the chiastic structure, he warns that it "cannot be pressed in detail" (1993:271).

**MS9<sup>a</sup>** (MS9 will continue at Heb 7:1)

- A <sup>1</sup> Πᾶς γὰρ **ἀρχιερεὺς** ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,
- B <sup>2</sup> *μετριοπαθεῖν* **δυνάμενος** τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς *περίκειται ἀσθένειαν* <sup>3</sup> καὶ δι' αὐτὴν ὀφείλει καθὼς *περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν.*
- C <sup>4</sup> καὶ **οὐχ ἑαυτῷ** τις λαμβάνει τὴν τιμὴν **ἀλλὰ** καλούμενος ὑπὸ τοῦ θεοῦ καθὼς περ καὶ Ἀαρών.
- C' <sup>5</sup> Οὕτως καὶ ὁ Χριστὸς **οὐχ ἑαυτὸν** ἐδόξασεν γεννηθῆναι ἀρχιερέα **ἀλλ'** ὁ λαλήσας πρὸς αὐτόν,  
 Υἱός μου εἶ σύ, Q  
 ἐγὼ σήμερον γεγέννηκά σε·
- <sup>6</sup> καθὼς καὶ ἐν ἑτέρῳ λέγει,  
 Σὺ ἱερεὺς εἰς τὸν αἰῶνα Q  
 κατὰ τὴν τάξιν Μελχισέδεκ,
- B' <sup>7</sup> ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ *δεήσεις τε καὶ ἰκετηρίας* πρὸς τὸν **δυνάμενον** *σώζειν* αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων *προσενέγκας* καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, <sup>8</sup> καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, <sup>9</sup> καὶ *τελειωθεὶς* ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,
- A' <sup>10</sup> *προσαγορευθεὶς* ὑπὸ τοῦ θεοῦ **ἀρχιερεὺς** κατὰ τὴν τάξιν Μελχισέδεκ.

In the structure above, components **A-C** focus on the high priest from Aaron's line, while components **C'-A'** focus on Jesus. There are more antonyms and fewer lexical root correspondences in this structure, partly due to the nature of contrast between the high priest and Jesus. For example, the high priests are subject to weakness (v2), but Jesus was made perfect (v8). However, the text may be suggesting a correspondence between the priests' weaknesses and Jesus' suffering as well. Some of the other synonyms used (instead of roots) might be for stylistic changes, as one would expect in poetic parallelism. For example, the outer portions (**A** and **A'**) both contain the explicit ἀρχιερεὺς, but the human high priest is λαμβανόμενος, "chosen," and καθίσταται, "appointed," (v1) while Jesus is προσαγορευθεὶς, "called" (v10). However, this correspondence is weakened by the occurrence of a synonym καλούμενος, "called," in verse 4.



Within components **B** and **B'**, a comparison is made between the human high priest being μετριοπαθεῖν δυνάμενος, “able to deal gently” (v2), and Jesus’ ability to relate to humanity in light of his own suffering (v8). Not only does Jesus pray to τὸν δυνάμενον σώζειν, “the one able to save,”<sup>124</sup> but he also is the source of σωτηρίας αἰωνίου, “eternal salvation” (v9).

There is also a subtle contrast involving Jesus having εὐλαβείας, “piety,” and being τελειωθείς, “perfected.” In regard to εὐλάβεια, Louw and Nida assert that the “implication of such reverent fear or awe is, of course, obedience, and some scholars prefer to interpret these terms in Hebrews 11:7 and Hebrews 5:7 as meaning ‘to obey’ (see § 36.13) or ‘obedience’ ” (1988: § 53.7). This is in contrast to the high priest, who is περίκειται ἀσθένειαν, “surrounded by weakness,” and has a need to offer sacrifices for his own sins in addition to the sacrifices made on behalf of the people. Although conceptually difficult, ἔμαθεν...τὴν ὑπακοήν, “he learned...obedience,” can be seen as a contrast with the need of the priests to make sacrifices for themselves.

As the discussion about the human high priest comes to an end in **C**, the elements of correspondence between **C** and **C'** are closer together and more clearly seen.

<u>v4</u>	<u>v5</u>
<b>οὐχ ἑαυτῷ</b>	<b>οὐχ ἑαυτὸν</b>
λαμβάνει τὴν τιμὴν	ἐδόξασεν
<b>ἀλλὰ</b>	<b>ἀλλ’</b>
καλούμενος ὑπὸ τοῦ θεοῦ	ὁ λαλήσας

Again, OT quotations fill the center of the structure (**C'**), but this time with more introduction from the author than in previous structures. One might question the

<sup>124</sup> This is referring to God, not Jesus.

relevancy of the first quotation to the argument at hand since the first quotation focuses on Jesus' sonship, not his priestly role. However, the first OT quotation (Heb 5:5) suggests that *only* God's son is able to serve as a perfect high priest before God. Verse 8 reinforces the idea of sonship by *καίπερ ὄν υἱός*, "although being a son," as supporting evidence that it is more beneficial to have the Son of God plead for you than to have a high priest offer sacrifices for you. The second quotation from Ps 110:4 affirms God's declaration of Jesus' priesthood and is re-asserted in **MS9<sup>c</sup>**.

In criticism of the proposed structure, the lexical correspondences are weaker than other macro-structures. This is due in part to the contrastive nature of the topic. The author's use of synonyms (like *καθίσταται* v1, *προσαγορευθείς* v10) and antonyms (*ἀσθένειαν* v2, *τελειωθείς* v9) make it more difficult to recognize the suggested structure. Another criticism of this structure is the use of doublets that fall outside of the chiasmic structure. The author of Hebrews is fond of using doublets and many of these support a chiasmic interpretation. However, the doublet *δῶρά τε καὶ θυσίας*, "both gifts and sacrifices," (v1) in **A** appears to correspond with Jesus' offering of *δεήσεις τε καὶ ἰκετηρίας*, "both prayers and pleadings" in **B'**, which is outside the proposed chiasmic structure.

This structure functions pragmatically to contrast the human high priest (**A-C**) with the Christ (**C'-A'**) and give prominence to the Scripture's declaration concerning the eternal priesthood of Christ (**C'**).

## 5.1.8 Macro-structure 7 (5:11 – 6:12)

Again, it is hard to ascertain if the author *intentionally* foreshadowed the topic of Jesus as high priest in Heb 5:1-10 (**MS9<sup>a</sup>**; see Section 5.1.7) or whether the author apparently felt the need to backtrack (**MS7**). In any case, the transitional expression  $\text{περὶ οὗ πολλὸς ἡμῶν ὁ λόγος}$  (v11) clearly indicates that the author has it in mind to revisit this topic.

Concerning the verses in **MS7**, Lane comments that there is “no general agreement concerning its character or logical scheme” (1991:133). In the following structure, the lexical chiasmic clues are among the weakest in the entire book. Many analysts have noted the inclusio of  $\text{νωθοροί}$  in Heb 5:11 and 6:12 (Buchanan 1972:114; Neeley 1987:91; Lane 1991:134; Ellingworth 1993:301; G.H. Guthrie 1994:83; R.E. Davis 1994:199; Gelardini 2009:69-70), but the corresponding use of  $\text{τελείων}$  (5:14) and  $\text{τέλους}$  (6:11) is overlooked. One possible reason for this is that other languages use different words (not sharing the same root as the Greek does) for each usage (“mature” and “end” respectively) and the forms not only differ in gender and number, but also the first is an adjective and the second a noun. Another reason to discard this correspondence is the additional occurrences of the roots  $\text{τελειότητα}$  in Heb 6:1 (**C**) and  $\text{τέλος}$  Heb 6:3 (**D'**). However, the parallel of  $\text{νωθοροί}$  is strengthened not only by the use of the same gender, number and case, but also by both instances being followed by forms of  $\text{γίνομαι}$ . This is the third chiasmic macro-structure in Hebrews that does not have an explicit OT quotation in the center (cf. **MS1** and **MS4**). Despite the absence of an explicit OT quotation, Mathewson makes a strong case for the continued influence of the Kadesh-barnea events (**MS6<sup>a</sup>**) and the

numerous OT references<sup>125</sup> to those events (1999:212-225) which are in the center of the proposed chiasmic structure.

- A <sup>11</sup> Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμῆνευτος λέγειν, ἐπεὶ **νωθροὶ γεγόνατε** ταῖς ἀκοαῖς
- B <sup>12</sup> καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, [καὶ] οὐ στερεᾶς τροφῆς.  
<sup>13</sup> πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γὰρ ἔστιν· <sup>14</sup> **τελείων** δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.
- C <sup>6:1</sup> Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι *μετανοίας* ἀπὸ νεκρῶν **ἔργων**, καὶ πίστεως ἐπὶ θεόν, <sup>2</sup> βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. <sup>3</sup> καὶ τοῦτο ποιήσομεν ἄντερ ἐπιτρέπη ὁ θεός.
- D <sup>4</sup> Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας πνεύματος ἁγίου <sup>5</sup> καὶ καλὸν γευσαμένους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, <sup>6</sup> καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς *μετάνοιαν*, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.
- D' <sup>7</sup> γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετόν, καὶ τίκτουσα βοτάνην εὖθετον ἐκείνοις δι' οὗς καὶ γεωργεῖται, μεταλαμβάνει *εὐλογίας* ἀπὸ τοῦ θεοῦ· <sup>8</sup> ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς *καῶσιν*.
- C' <sup>9</sup> Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα *σωτηρίας*, εἰ καὶ οὕτως λαλοῦμεν· <sup>10</sup> οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ **ἔργου** ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.
- B' <sup>11</sup> ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι **τέλους**,
- A' <sup>12</sup> ἵνα μὴ **νωθροὶ γένησθε**, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.<sup>126</sup>

Although the lexical correspondence between C and C' is weak, component C is focusing on the doctrine and *dead* works while component C' is focusing on the

<sup>125</sup> Matthewson notes: φωτισθέντας (Exod 13:21; Ps 105(104):39; Neh 9:12, 19); γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου (Exod 16:4, 15; Ps 78 (77):24; 105 (104):40; Neh 9:15, 20); μετόχους γεννηθέντας πνεύματος ἁγίου (Neh 9:20; Isa 63:11); καλὸν γευσαμένους θεοῦ ῥῆμα (Josh 21:43 LXX; Josh 23:14; Neh 9:13); δυνάμεις τε μέλλοντος αἰῶνος (Exod 7:3; Num 14:11, 22; Ps 66(65):3; 77(76):15; 78(77):4, 26, 43; 106(105):8); γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετόν (Deut 11:11) (1999:215-222).

<sup>126</sup> Gelardini asserts a similar structure except that her B and B' are based on ἀρχῆς (Heb 5:12) and τέλος (Heb 6:11) (2009:69-70). One problem with this correspondence is the occurrence of ἀρχῆς in Heb 6:1 as well, in addition to the multiple roots of τέλος in this macro-structure.

practice and *active* works. The context of components **B** and **B'** also strengthens this association. Component **B** in Heb 5:13 and 14 contains helpful information that might clarify the relationship between **C** and **C'**. In verse 13, the author uses ἄπειρος, for which Louw and Nida state the meaning:

...pertaining to the lack of knowledge or capacity to do something - 'inexperienced in, unacquainted with.' ἄπειρος λόγου δικαιοσύνης 'without any experience in the matter of what is right.' (1988: § 28.15)

In Heb 5:14, the author uses ἔξι. Louw and Nida describe this word as:

...a repeated activity – 'practice, doing again and again, doing repeatedly.' τῶν διὰ τὴν ἔξι τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ 'who through practice have their faculties trained to distinguish between good and evil' Hebrews 5:14. In a number of languages, however, it may be necessary to restructure this second part of Hebrews 5:14 and translate as follows: 'since they have often judged between good and evil, their abilities to do so are well-trained' or '... they are well qualified to do so' or '... they can easily and correctly do so.' (1988: § 42.10)

So the author, even in component **B**, brings out not only the need of being taught "the fundamentals of the oracles of God" (5:12) and the "word of righteousness" (5:13), but also the need to put God's Word into practice.

Component **B** (vv12-14) could itself be viewed as a small chiasmic unit showing contrast between doctrine and practice:

**B**  
 a <sup>12</sup> ...πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα  
 b καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος [καὶ] οὐ **στερεᾶς τροφῆς**.  
 c <sup>13</sup> πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, *νήπιος*  
     γάρ ἐστιν.  
 c' <sup>14</sup> *τελείων* δέ  
 b' ἐστιν **ἡ στερεὰ τροφή**  
 a' τῶν διὰ τὴν ἔξι τὰ αἰσθητήρια *γεγυμνασμένα* ἔχόντων πρὸς διάκρισιν  
     καλοῦ τε καὶ κακοῦ.

Besides the contrast of elements **a-c** referring to the audience (by use of second plural pronouns) as an "infant" and elements **c'-a'** referring to the "mature" (third person),

there may be two other key thoughts that support the proposed structure. First, the author might be attempting to associate Jesus as high priest and sacrifice with the “word of righteousness,” although the meaning of this phrase is highly debated (Attridge 1989:160; Ellingworth 1993:306). The author highlights the “word of righteousness” by placing it in the middle of the chiastic structure. Second, the author by this structure shows that true maturity is not just what one knows, but putting one’s knowledge into practice. This can be illustrated in the structure as:

Heb 5:11–6:12

A You **are slow** to learn (5:11)

B Solid food for **mature** (5:12-14)

a (a-c relate to C – lack of knowledge)

b

c

c' (c'- a' relate to C'– lack of practice)

b'

a'

C Elementary doctrines: (6:1-3)

D Impossible to restore (6:4-6)

D' Illustration (6:7-8)

C' Your **work** (6:10)

B' Show diligence to the **end** (6:11)

A' Don't **be lazy** (6:12)

Besides these supporting observations, there are a few additional structural correspondences between **D** and **D'**. In the teaching (**D**) and supporting illustration (**D'**) components, there are a number of participles (non-participles are marked below). One might suggest other parallels between these two components, although some of them might be considered weak lexical parallels (tasted/drank and tasted God’s Word/receive a blessing from God). Primarily, the parallels are found in the statement–illustration relationship between the two corresponding components.

Heb 6:4-6: Statement**Impossible...**

	<u>Positive</u>	
Enlightened	➤	Drunk Rain
Tasted heavenly gift	➤	Bring forth plants
Become partners	➤	Cultivated (indicative)
Tasted God's Word	➤	Receives a blessing from God
	<u>Negative</u>	
Fallen away	➤	Producing thorns and thistles
<b>...to restore to repentance</b> (complementary infinitive)		
Crucifying Son	➤	Worthless (adjective)
Holding (Son) to contempt	➤	Curse (noun) – end for burning

Heb 6:7-8: Illustration6:4-6 D**Ἀδύνατον γὰρ...**

	<u>Positive</u>	
φωτισθέντας	➤	γῆ γὰρ ἢ πιούσα... ὑετόν
γευμαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου	➤	καὶ τίκτουσα βοτάνην...
καὶ μετόχους γενηθέντας πνεύματος ἁγίου	➤	καὶ γεωργεῖται (indicative)
καὶ καλὸν γευμαμένους θεοῦ ῥῆμα	➤	μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ
	<u>Negative</u>	
καὶ παραπεσόντας	➤	ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους
<b>...ἀνακαινίζειν</b> (complementary infinitive)		
ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ	➤	ἀδόκιμος (adjective)
καὶ παραδειγματίζοντας	➤	καὶ κατάρας (noun) ἐγγύς, ἡῆς τὸ τέλος εἰς καῦσιν

6:7-8 D'

Both **D** and **D'** have four positive descriptors and then the result is stated. The quantity of modifiers for verses 7-8 is more difficult to ascertain in that ἀδόκιμος καὶ κατάρας ἐγγύς might be a doublet or considered a different concept. Regardless, of the exact nature of the items, verses 7-8 clearly form an agricultural illustration of the previous verses (vv4-6).

The lack of strong syntactical correspondence in addition to the weak lexical correspondence weakens the notion of an intentional chiasmic structuring. However, the emotive elements along with substantial OT allusions in the center may suggest concentric patterning, which is common in oral texts and which has already been

demonstrated to be a crucial compositional device in the discourse arrangement of the author of Hebrews. When evaluated in isolation, the argument for the chiasmic structuring of **MS7** is unconvincing. The evaluation of **MS7** cannot be finalized until the relationship and structure of **MS7** and **MS7'** are compared.

Assuming the proposed structure is accepted as valid despite its observed weaknesses, then the pragmatic function of prominence highlights the seriousness of apostasy (Heb 6:4-8). The smaller structure in **B** (Heb 5:12-14) serves to highlight the contrast between infant and mature believers.

#### 5.1.9 Macro-structure 8 (6:13-20)

Macro-structure **8** is composed of two parts. The first part (**MS8<sup>a</sup>**) is Heb 6:13-17, which has a chiasmic structure. The second part (**MS8<sup>b</sup>**), Heb 6:18-20, is a non-chiasmic structure, although it might contain a chiasmic micro-structure.

##### 5.1.9.1 Macro-structure 8<sup>a</sup> (6:13-17)

Macro-structure **8<sup>a</sup>** is linked to the previous macro-structure (**MS7**) by the hook words τὰς ἐπαγγελίας (v12) and ἐπαγγειλάμενος (v13) (Lightfoot 1976:49).



- A <sup>13</sup> Τῷ γὰρ Ἀβραὰμ ἐπαγγελιάμενος ὁ θεός  
 B ἐπεὶ a κατ' οὐδενός  
     b εἶχεν μείζονος ὁμόσαι,  
     b' ὄμοσεν  
     a καθ' ἑαυτοῦ  
 C <sup>14</sup> λέγων, Εἰ μὴν Q  
     a εὐλογῶν  
     b εὐλογήσω  
     c σε  
     a' καὶ πληθύνων  
     b' πληθυνῶ  
     c' σε·  
 C' <sup>15</sup> καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.  
 B' <sup>16</sup> ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς  
 ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος·  
 A' <sup>17</sup> ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδειξαι τοῖς κληρονόμοις  
 τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν  
 ὄρκῳ,<sup>127</sup>

Verse 18 of the following section (**MS8<sup>b</sup>**) states, “in order that by these two things.” It is difficult to determine what “two things” the author is referring to in verses 13 through 17. Attridge asserts that these “two things are *no doubt* God’s word and the oath that confirms it” (1989:181, emphasis mine). Lane, Koester, and most commentators interpret the two things as God’s promise and oath (Lane 1991:152; Greenlee 1998:219; Koester 2001:328). In these verses (vv13-17), there are three root words used:

- Promise ἐπαγγέλλομαι (verb: v13) ἐπαγγέλλμα, τος (noun: vv15, 17)  
 Oath ὁμνύω (verb: v13; 2x, v16)  
 Oath ὄρκος, ου (noun: v16)

Louw and Nida list the last two (which are translated “oath”) under the same entry although one is a verb form and the other is a noun form (1988: § 33.463), and though they do not have identical roots or phonological justification for being the

<sup>127</sup> There is a possible chiasmic micro-structure in verse 17 as well:

- a <sup>17</sup> ἐν ᾧ [ὁ ὄρκος]  
 b περισσότερον βουλόμενος ὁ θεός [with adjective/adverb]  
 c ἐπιδειξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας  
 b' τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ [with adjective]  
 a' ἐμεσίτευσεν ὄρκῳ,

In this structure, the possible function is to highlight that God’s promises were intended to be for the descendents of Abraham as well.

same word. With this in mind, forms of “promise” are found in components **A**, **C'**, **A'** and forms of “oath” are all in **B** and **B'** with the exception of “oath” at the end of verse 17. In conclusion, a chiastic perspective supports Lane’s and Koester’s assertion that the two things that show God is not lying are: 1) God’s promise and 2) God’s oath. These two things give us confidence regarding who Jesus is, namely, that Jesus is a high priest in the order of Melchizedek.

In **A** and **A'**, the words of promise present solid evidence at least for an inclusio. The corresponding use of the dative indicating the recipient of the promise provides additional support: **A** specifying Abraham and **A'** specifying the heirs of the promise (children of Abraham). One criticism of this correspondence is the occurrence of promise in **C'**.

**B** and **B'** share corresponding κατά phrases, words of making an oath, and the exact form of μείζωνος.

The middle of the structure (**C** and **C'**) contains the characteristic OT quotation, presenting the promise in **C**, while **C'** establishes that the promise was fulfilled after Abraham waited patiently. The phrase καὶ οὕτως between **C** and **C'** would tend to strengthen the importance of the middle section within the pericope.

While the structure has good support lexically and syntactically, the conjunctions do not correspond with each other within the structure. This is evidenced by the use of γάρ in **A** and **B'**. One might also fault the nominal use of oath, ὁ ὄρκος in **B'** and ὄρκῳ in **C'**, since it is one of the key words for establishing the correspondence

between **B** and **B'**. However, the addition of ὄρκῳ (**C'**) at the end should not cause too much criticism because it is anticipating the significance of both the promise and the oath in the next section (**MS8<sup>b</sup>**).

The pragmatic function of this structure is to highlight the prominence of OT quotations in the center and hence to emphasize the universal promise of blessing that is reinforced with God's oath.

#### 5.1.9.2 Macro-structure 8<sup>b</sup> (6:18-20)

Verses 18 through 20 serve to aid in the transition from the topic of God's promise and oath back to the topic of Jesus as a high priest in the order of Melchizedek. The words ἵνα διὰ δύο πραγμάτων ἀμεταθέτων (v18) form a conceptual set of hook words which relate to the promise and oath of verse 17 (continuing the syntax). In verse 20, the words Μελχισέδεκ ἀρχιερεύς are hook words with Μελχισέδεκ...ἱερεύς in Heb 7:1. Although there are some suggestive correspondences<sup>128</sup> within these verses, the weaknesses of the correspondences forbid a confident claim regarding the chiasmic arrangement of verses 18-20.

The verses in **MS8<sup>b</sup>** share some similarities with the verses in Heb 2:17-18 and 4:14-16. In addition to the transitional essence of these verses, which either build up to

<sup>128</sup> Although it could be argued that Heb 6:18-19 are chiasmic on the basis of syntactical and lexical (ἔχομεν and ἔχομεν) correspondences, the elements do not strictly correspond (subjunctive in v18 and indicative in v19). In addition, the arrangement below obscures the syntactical flow of the relative pronoun ἣν, since it is hope that is the anchor.

<sup>18</sup> ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν,

A ἰσχυρὰν [Adjective]

B παράκλησιν ἔχομεν [Object Verb]

C οἱ καταφυγόντες κρατήσαι τῆς προκειμένης ἐλπίδος·

B' <sup>19</sup> ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς [Object Verb]

A ἀσφαλῆ τε καὶ βεβαίαν [Adjectives]

C' καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος

(Heb 2:17-18) , introduce (Heb 4:14-16) or re-introduce the topic of Jesus as high priest (Heb 6:18-20), there are some lexical parallels:

**Heb 6:18-20**

ἀδύνατον ψεύσασθαι v18  
“impossible to lie”

...ἀρχιερεὺς γενόμενος v20  
“having become a high priest”

ἔχομεν...ἔχομεν vv18, 19  
“we might have encouragement  
...we have an anchor (= Jesus)”

κρατῆσαι τῆς...ἐλπίδος v18  
“holding on...the hope”

εἰσερχομένην v19  
εἰσήλθεν Ἰησοῦς v20  
“he/Jesus entered”

**Heb 2 and 4**

δύναται...βοηθῆσαι Heb 2:18  
“able to help”

δυνάμενον συμπαθῆσαι Heb 4:15  
“able to sympathize” (by negation)

...ἐλεήμων γένηται καὶ πιστὸς  
ἀρχιερεὺς Heb 2:17 “might become a  
merciful and faithful high priest”

ἔχοντες... ἀρχιερέα Heb 4:14

ἔχοντες... ἀρχιερέα Heb 4:14  
“having a high priest”

κρατῶμεν τῆς ὁμολογίας Heb 4:14  
“Let hold on to the confession”

προσερχόμεθα 4:16  
“Let us enter”

Some of the apparent lexical parallels between these sections (Heb 2:17-18; 4:14-16; 6:18-20) are not synonymous in meaning, but represent a semantic shift from the hortatory mode. For example, there is a shift from “let us enter” (Heb 4:16) to an exposition on Jesus entering (Heb 6:19-20). In a linear progression, a grounds-conclusion would be more natural, but the pattern here (conclusion-grounds, Heb 4:14-16 being the conclusion and Heb 6:18-20 introducing the grounds) will become more viable as the book-level structure is discussed in Chapter 6.

There are a number of other alternative parallels as well (εὔκαιρον, “timely,” Heb 4:16 and εἰς τὸν αἰῶνα, “forever,” Heb 6:20). In addition, the author’s love of doublets is evident in these similar sections: ἐλεήμων...καὶ πιστός, “merciful...and

faithful” (Heb 2:17), ἔλεος καὶ χάριν, “mercy and grace” (Heb 4:16), and ἀσφαλὴ τε καὶ βεβαίαν, “secure and reliable” (Heb 6:19).

#### 5.1.10 Macro-structure 9 (resumed) (7:1-28)

##### 5.1.10.1 Macro-structure 9<sup>b</sup> (7:1-10)

Having introduced the topic of Jesus as high priest in Heb 5:1-10 (**MS9<sup>a</sup>**), the author returns to the topic of Jesus’ high priestly office. The author seems to be anticipating possible objections from the original recipients (see **MS9<sup>a</sup>**). In this resumption of **MS9** here in Heb 7 (**MS9<sup>b</sup>**), the author seems to answer the objection, “How can Jesus be a priest if he is not from the tribe of Levi?” People who understood the strict requirements for the priesthood established in Pentateuch would naturally raise such an objection. The main point in the center of the structure (**F'**) states that Melchizedek is not from the line of Levi, implying that Jesus does not need to come from the line of Levi either, in that he is a priest in the order of Melchizedek (Heb 5:6; 6:20). The author also seems to supplement that conclusion in verse 10, arguing that since the priestly order of Melchizedek (and Jesus) pre-dates the Levites, Jesus does not have to be of the line of Levi to justify his priesthood. Without a chiasmic view of these verses, this passage appears to be unorganized and lacking a coherent structure.

- A <sup>1</sup> Οὗτος γὰρ ὁ **Μελχισέδεκ** βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,
- B ὁ **συναντήσας** Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,
- C <sup>2</sup> ᾧ καὶ **δεκάτην** ἀπὸ πάντων ἐμέρισεν Ἀβραάμ,
- D πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὅς ἐστιν βασιλεὺς εἰρήνης, <sup>3</sup> ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε **ζωῆς** τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.
- E <sup>4</sup> Θεωρεῖτε δὲ **πηλίκος** οὗτος, ᾧ [καὶ] δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.
- F <sup>5</sup> καὶ οἱ **μὲν**
- a ἐκ τῶν υἱῶν *Λευὶ*
- b τὴν ἱερατεῖαν λαμβάνοντες ἐντολὴν **ἔχουσιν** ἀποδεκατοῦν
- c τὸν λαὸν
- d κατὰ τὸν νόμον,
- c' τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν,
- b' καίπερ *ἐξεληλυθότας*
- a' ἐκ τῆς ὀσφύος Ἀβραάμ
- F' a <sup>6</sup> ὁ **δὲ** μὴ *γενεαλογούμενος* ἐξ αὐτῶν *δεδεκάτωκεν*
- b Ἀβραάμ
- b' καὶ τὸν **ἔχοντα** τὰς ἐπαγγελίας
- a' εὐλόγηκεν.
- (Unexpressed conclusion: Jesus does not have to be from Levi either)
- E' <sup>7</sup> χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ *κρείττονος* εὐλογεῖται.
- D' <sup>8</sup> καὶ ὧδε μὲν δεκάτας *ἀποθνήσκοντες* ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι **ζῆ**.
- C' καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραάμ καὶ Λευὶ ὁ **δεκάτας** λαμβάνων **δεδεκάτωται**. <sup>10</sup> ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν vv9-10a
- B' ὅτε **συνήνητησεν** αὐτῷ (Abraham) v10b
- A' **Μελχισέδεκ** v10b
- (Lane (1991:160) asserts an **ABCC'B'A'** structure in these verses on the basis of meeting (v1a), blessing (v1b), tithe (v2), tithe (v4), blessing (v6), meeting (v10).)

The textual boundaries of this section are clearly established by the inclusio of verses 1 and 10: “Melchizedek met Abraham/him” (Ellingworth 1993:355; R.E. Davis 1994:203). The name Melchizedek is explicit in **A** and **A'** only, while he is implied elsewhere in the structure by verb inflections, pronouns or descriptive phrases (vv2-3, 6). The verb **συναντάω**, “meet,” only occurs in **B** and **B'**.

This structure has strong lexical support. Although a large percentage of this structure is a re-telling of an OT historical event, it does not contain an OT quotation per se. However, the author pulls freely from the OT's historical record. The author might also be elaborating on the quotation from Heb 5:1-10 ("You are a priest forever, according to the order of Melchizedek"), which will be repeated again in Heb 7:17 and partly in 7:21, and which was referred to already in Heb 6:20. Although not explicitly stated, this quotation from Ps 110:4 is the foundation for the argument in these verses (vv1-10).

The center of this structure is verses 5-6, which contain two perfect indicative verb expressions: δεδεκάτωκεν, "he has received the tithes," and εὐλόγηκεν, "he has blessed." Although use of the perfect tense *alone* does not guarantee prominence for verses 5-6 within the text (verse 9 contains a perfect indicative as well), it does reinforce other features that highlight these verses as the core of the current text. For example, the two middle portions of the text are also set apart from one another by the μέν (v5) and δέ (v6) construction. Up to verse 5, the text focuses on Melchizedek and his interaction with Abraham. In verse 5, the contrast between Melchizedek and the sons of Levi begins. The above contrast, signaled by conjunctions, brings out the difference between the Levites and Melchizedek by descriptive phrases: "sons of Levi...the people...their brothers...out of the loins of Abraham" vs. "without tracing genealogy" (v3). The chiasmic structure reveals the person or group in focus at each stage along the argument's progression:

- A Melchizedek
- B Melchizedek met Abraham and blessed him
- C Abraham divided a tithe [to Melchizedek]
- D Melchizedek (without time reference, lives)
- E How great Melchizedek, Abraham gave
- F Sons of Levi
- F' Melchizedek
- E' Lesser [=Abraham] blessed by greater [=Melchizedek]
- D' Sons of Levi die, Melchizedek lives
- C' Even Levi through Abraham paid tithes [to Melchizedek]
- B' [Melchizedek] met him [Abraham]
- A' Melchizedek

In a sense, the structure of **MS9<sup>a</sup>** (Heb 5:1-10) is repeated, but instead of components **A-F** focusing on the priests and components **F'-A'** focusing on Jesus, **A-E** focus on Melchizedek and **D'-C'** on the sons of Levi. However, the middle two components are reversed (**F** referring to Levi and **F'** referring to Melchizedek).

The chiasmic center presents the key point that Melchizedek is not from the line of Levi. The logical conclusion implied in the text is that, therefore, Jesus does not need to be from the tribe of Levi either. The surrounding points support this conclusion:

- ◆ Melchizedek is greater on the basis of the tithe – **C** and **C'**
- ◆ Melchizedek is greater on the basis of continuing life – **D** and **D'**
- ◆ The idea of “greater” is explicitly stated in **E** and **E'**
- ◆ Melchizedek is greater based on who received the tithe in **F'** and who gave the blessing in **B**, **F'**, and **E'**.

The tithe is referred to in many places in the text (vv2, 4, 5, 6, 8, 9), being introduced in **C** and culminating in **C'** with the perfect verb. Macro-structure **9<sup>b</sup>** contains three perfect indicative verbs (δεδεκάτωκεν, v6; εὐλόγηκεν, v6; δεδεκάτωται, v9), two of which address the tithe and the other the blessing. While the perfect tense does not always denote prominence in Hebrews, in **MS9<sup>b</sup>** its place in **F'** is significant. The occurrence of the perfect in **C'** re-enforces the implied message of **F'** by the logical deduction that, in a sense, the Levites have paid a tithe to Melchizedek when their ancestor Abraham paid tithes to Melchizedek. In conjunction with the section on



tithes in **C**, the author elaborates on the identity of Melchizedek as the king of righteousness and also the king of peace, but there is no mention in **C'** of this nature in regard to the sons of Levi where it would naturally be expected. However, the author previously addressed the notion of the sins and weaknesses of the Levites in **MS9<sup>a</sup>** and will do so again in **MS9<sup>c</sup>**.

In **D** and **D'**, the key notion is the on-going nature of Melchizedek's life in contrast to men who are "dying." The long and extensive descriptive phrases in **D** (v3) highlight Melchizedek's implied eternal-like nature. In addition, the author supports the contrast by reiterating that Melchizedek ζῆι "lives" in **D'** (v8) (Koester 2001:345). However, **D** and **D'** correspond positively on the indicative verbs regarding the on-going life of the Melchizedek (μένει ἱερεὺς εἰς τὸ διηνεκές v3; ζῆι v8). This idea of the Levites dying, in contrast to an enduring priesthood, will be brought out again in the next section (**MS9<sup>c</sup>**).

Verse 4 contains the only imperatival verb in the section. In **E**, the recipients are commanded to "consider" how great (πηλίκος) Melchizedek is since he received the free-will tithe from Abraham. The same idea is repeated in **E'** when the superior (κρείττονος) nature of Melchizedek is established on the basis of the one who does the blessing.

Outside of the previously mentioned correspondences of the middle of this structure (**F** and **F'**), several micro-chiastic structures might also bring additional prominence to the center. In **F**, there are syntactically parallel prepositional phrases with ἐκ (**a** and **a'**), and a reference parallel of τὸν λαόν and τοὺς ἀδελφούς (**c** and **c'**) surrounding

κατὰ τὸν νόμον. Although the connection between **b** and **b'** is not very convincing, such a feature might have been intended to highlight κατὰ τὸν νόμον, which would contrast with Abraham being described as the one having τὰς ἐπαγγελίας, “the promises,” in **F'**. That is, the author is contrasting κατὰ τὸν νόμον (**Fd**)/ἐντολὴν ἔχουσιν (**Fb**), “according to the law”/“having the commandment,” with τὰς ἐπαγγελίας, “the promises,” of **F'b'**. This contrast is significant in that the promise was a key concept in the previous pericope (Heb 6:13-19).

F καὶ οἱ μὲν  
 a ἐκ τῶν υἰῶν Λευὶ  
 b τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν  
 c τὸν λαὸν  
 d κατὰ τὸν νόμον,  
 c' τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν,  
 b' καίπερ ἐξεληλυθότας  
 a' ἐκ τῆς ὀσφύος Ἀβραάμ (7:5)  
 F' a ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν  
 b Ἀβραάμ  
 b' καὶ τὸν ἔχοντα τὰς ἐπαγγελίας  
 a' εὐλόγηκεν.  
 (Chiasmus by referent: Melchizedek - Abraham

~~Abraham - Melchizedek~~  
 (Ellingworth 1993:365)

Although it is not foundational for the argument, the author does appear to be contrasting the promise with either the law (on basis of structure) or the commandment (because of the corresponding uses of ἔχω), or both conjoined as one concept.

Despite the lexical and conceptual strengths of the correspondences within **MS9<sup>b</sup>**, the presence of the recursion of lexical items that fall outside of the chiastic structure should be noted. First, as mentioned above, various noun and verb forms for tithe (δέκατος and δεκατόω) exist throughout the text. This would fall under the criticism of selectively using key words that are used outside of the normal corresponding

patterns within a given text. Second, the significant word εὐλογέω, “bless,” appears in **B**, **F'**, and **E'**; one would think that this word should fall somewhere within the overall chiasmic framework. However, the strength of the correspondences within the structure are stronger than the objections mentioned above, although these objections perhaps suggest that the chiasmic shape is reflecting residual concentric oral patterning as opposed to an intentional literary device.

This structure has a pragmatic function of highlighting the contrast between Melchizedek and the Levitical priests and of placing prominence on the central idea that Melchizedek was not from the tribe of Levi. The unspoken conclusion is that Jesus does not have to be from the tribe of Levi (according to the law) either in order to be a priest (Lane 1991:162). The chiasmic structuring suggests that Melchizedek’s priesthood is superior to the priesthood established by the law on the basis that the Levites supported Melchizedek’s priesthood through the tithe of Abraham their ancestor (possibly implying a pre-dating argument) and the priesthood of Melchizedek is on-going.

#### 5.1.10.2 Macro-structure 9<sup>c</sup> (7:11-28)

Determining the textual boundaries for Heb 7:11-28 has been problematical in light of the various claims of boundaries established by inclusios. Bligh understood the inclusio to start in Heb 7:11 with τελείωσις and end in Heb 7:19 with ἐτελείωσεν (Bligh 1966a:14; cf. Buchanan 1972:126; Ellingworth 1993:307; R.E. Davis 1994:203). In this analysis, the inclusio does not end with verse 19, but with τετελειωμένον in verse 28 (Lane 1991:177-178; G.H. Guthrie 1994:84; Koester

2001:358).<sup>129</sup> This is one of the more difficult sections to establish<sup>130</sup> because of the myriad of lexical and syntactical recursions, in addition to the author's use of smaller parallel and chiasmic structures within the argument.

Despite the complexities of Heb 7:11-28, there are a number of reasons why the text should encompass verses 11-28 instead of just verses 11-19. First, the entire structure contains micro-chiasmic structures and parallel structures that must be considered within the larger structure (as other analyses fail to do). Second, since there are numerous lexical recursions, there must be some consideration of conceptual patterns and the flow of the argument. Third, the OT quotation in verse 21 is in the center and is solidly supported by strong correspondences.<sup>131</sup> In addition, the final verse re-emphasizes the center and the OT quotation by “the word of the oath [appoints] the Son forever.”<sup>132</sup> This correspondence is strengthened through the use of “law” (vv11 and 28, although “law” is also mentioned in vv12, 16, 19) (G.H. Guthrie 1994:84).

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<sup>129</sup> Although Koester asserts the importance of this inclusio as delineating “a larger argument,” he also asserts that Heb 7:11-19 is a section with two parts: Heb 7:11-14 and 7:15-19 (2001:358). Attridge asserts that Heb 7:20-28 is a unit on the basis of an inclusio of ὁρκωμοσίας (vv20, 28) (1989:206).

<sup>130</sup> Although Lane agrees with Vanhoye's division of Heb 7:1-10 and 7:11-28, he also suggests the importance of Cockerill's observations when he says, “Cockerill has demonstrated that 7:4-25 is a well balanced structural unit based on 7:1-3, in which vv20-25 balance with vv4-10” (Lane 1991:178, citing Cockerill 1979).

<sup>131</sup> The symmetrical pressure formed by the concept of oath (vv20, 21a, 22a), the “better hope” (v19b)/“better covenant” (v22b), and the διὰ τὸ (αὐτῆς ἀσθενὲς καὶ ἀνωφελές) “because of (it was weak and useless)” (v18)/διὰ τὸ (θανάτῳ κωλύεσθαι παραμένειν) “because of (death [the priests] are hindered to continue)” (v23).

<sup>132</sup> Wendland suggests that the central point of a chiasmic structure is sometimes supported or reiterated at the end of the structure as well (1996a:28-33; 2009:366).

- A <sup>11</sup> Εἰ μὲν οὖν **τελείωσις**
- B διὰ τῆς Λευιτικῆς **ιερωσύνης** ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς **νενομοθέτηται**,
- C CA τίς ἔτι *χρεία*
- a **κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον** (κατὰ)
- b **ἀνίστασθαι ἱερέα** (infinitive)
- a' καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν (κατὰ)
- b' λέγεσθαι; (infinitive)
- a <sup>12</sup> μετατιθεμένης γὰρ (“change”)
- b τῆς ἱερωσύνης (genitive)
- b' ἐξ **ἀνάγκης** καὶ νόμου (genitive)
- a' μετάθεσις γίνεται. (“change”)
- CB a <sup>13</sup> ἐφ' ὃν γὰρ λέγεται ταῦτα, (ἐπί)
- b **φυλῆς ἑτέρας** μετέσχηκεν (PF tense),
- a ἀφ' ἧς οὐδεὶς (ἀπο)
- b' προσέσχηκεν (PF tense) τῷ θυσιαστηρίῳ
- CB'. <sup>14</sup> a πρόδηλον γὰρ (-δηλόν)
- b ὅτι ἐξ Ἰούδα (ἐκ / εἰς)
- c ἀνατέταλκεν (PF tense) ὁ κύριος ἡμῶν,
- b' **εἰς ἣν φυλὴν** περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.  
(ἐκ/εἰς)
- a' <sup>15</sup> καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, (-δηλόν)
- CA' εἰ **κατὰ τὴν ὁμοίότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος**,
- D <sup>16</sup> ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ **δύναμιν ζωῆς** ἀκαταλύτου.
- E <sup>17</sup> μαρτυρεῖται γὰρ ὅτι
- Σὺ ἱερεὺς εἰς τὸν αἰῶνα**  
κατὰ τὴν τάξιν Μελχισέδεκ. Q
- F <sup>18</sup> ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς **διὰ τὸ** αὐτῆς ἀσθενὲς καὶ ἀνωφελές
- G <sup>19</sup> οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος ἐπεισαγωγή δὲ **κρείττονος ἐλπίδος** δι' ἧς ἐγγίζομεν τῷ θεῷ.
- H <sup>20</sup> Καὶ **καθ'** ...
- a Καὶ **καθ'** ὅσον οὐ *χωρὶς ὀρκωμοσίας*·
- b οἱ μὲν γὰρ *χωρὶς ὀρκωμοσίας* εἰσὶν ἱερεῖς γεγονότες,  
(connotation – it was inferior)
- a' <sup>21</sup> ὁ δὲ **μετὰ ὀρκωμοσίας** διὰ τοῦ λέγοντος πρὸς αὐτόν
- I Ὦμοσεν κύριος,  
καὶ οὐ μεταμεληθήσεται·  
Σὺ ἱερεὺς εἰς τὸν αἰῶνα. Q
- H' <sup>22</sup> **κατὰ τοσοῦτο** [oath]
- G' [καὶ] **κρείττονος διαθήκης** γέγονεν ἕγγυος Ἰησοῦς.
- F' <sup>23</sup> καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς **διὰ τὸ** θανάτῳ καλύεσθαι παραμένειν
- E' <sup>24</sup> ὁ δὲ διὰ τὸ μένειν αὐτὸν **εἰς τὸν αἰῶνα** ἀπαράβατον ἔχει τὴν **ιερωσύνην**·

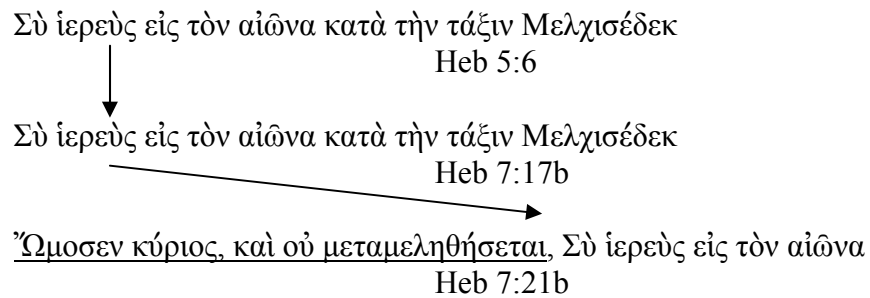
- D' <sup>25</sup> ὅθεν καὶ σώζειν εἰς τὸ παντελὲς **δύναται** τοὺς προσερχομένους  
 δι' αὐτοῦ τῷ θεῷ, **πάντοτε ζῶν** εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
- C' C'A <sup>26</sup> **Τοιοῦτος γὰρ** ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος  
 ἄκακος ἀμίαντος,  
 a κεχωρισμένος (participle)  
 b ἀπὸ τῶν ἀμαρτωλῶν (genitive)  
 c καὶ ὑψηλότερος (play on words? “offer up”)  
 b' τῶν οὐρανῶν (genitive)  
 a' γενόμενος, (participle)
- C'B <sup>27</sup> ὃς οὐκ ἔχει καθ' ἡμέραν **ἀνάγκην**,  
 C'B' ὥσπερ οἱ ἀρχιερεῖς [ἔχει καθ' ἡμέραν ἀνάγκην,],  
 a πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν (genitive)  
 b θυσίας ἀναφέρειν  
 a' ἔπειτα τῶν τοῦ λαοῦ (genitive)
- C'A' **τοῦτο γὰρ** ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.  
 B' a <sup>28</sup> **ὁ νόμος γὰρ**  
 b ἀνθρώπους (accusative)  
 c καθίστησιν  
 d **ἀρχιερεῖς** (accusative)  
 e ἔχοντας ἀσθένειαν, (participle)
- A' a' ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον  
 b' υἱὸν (accusative)  
 c' [implied: καθίστησιν] εἰς τὸν αἰῶνα  
 d' [implied: ἀρχιερέα]  
 e' **τετελειωμένον**. (participle)

The structure above stated by way of key words and concepts:

- A If perfection
- B Priesthood based on the Law
- C He has belonged/ has officiated at the altar
- D Not according to law or flesh, but according to indestructible life
- E You are a priest forever
- F Because it's weak and useless
- G Better hope
- H By oath
- I Quotation – You are a priest
- H' By oath
- G' Better covenant
- F' Because of death hindered to continue
- E' He continues forever an unchangeable priesthood
- D' He is able to save completely, always living, pleading for them
- C' He was suitable / having been separated from sinners
- B' Law appoints men / Oath appoints the Son
- A' Made perfect

Within **MS9<sup>c</sup>**, the author presents his case for why it was necessary for another more perfect priesthood to arise. The specific quotation in the center is not unique because

the quotation has been given before in Heb 5:6 and 7:17 (and indirectly in Heb 6:20), but what is unique here is the quotation's speech margin and introduction. The part "The Lord vowed and will not change his mind" is also part of the OT quotation (Ps 110:4), but it was not stated in the previous citations in Hebrews (Heb 5:6 and 7:17). The additional phrase in Heb 7:21 (underlined) in comparison to the other citations of Ps 110:4 can be illustrated as:



The function of the Ps 110:4 quotation in **MS9<sup>a</sup>** (Heb 5:1-10) and the underlying function in **MS9<sup>b</sup>** (Heb 7:1-10) is to highlight that Jesus' priesthood was in the order of Melchizedek. However, the focus of **MS9<sup>c</sup>** is to highlight that Jesus' priesthood was established on the basis of God's oath. The author highlights this in Heb 7:21 by including the initial phrase of the Ps 110:4 quotation (Ὁμοσεν κύριος, καὶ οὐ μεταμεληθήσεται), omitting the final phrase of the quotation (κατὰ τὴν τάξιν Μελχισέδεκ), and discussing the topic of oath explicitly before the quotation.

This is a key element of the author's argument. The emphasis on the oath is connected with Heb 6:13-20, which focuses on the promise and the oath/vow as a "secure anchor for the soul" (6:19). The author might also be forming a contrast with God's vow (same Greek root) in Heb 3:11, where he vows that the Israelites will never enter his rest (Morrison 2007:n.p.).

Both components **C** and **C'** are long structures in which the author repeats information that is common knowledge to the recipients, but nonetheless crucial to his argument (Morrison 2007:n.p.). The notion of a contrast between the old priests (whose priesthood was based on lineage) and the new priest (whose priesthood is based on moral cleanliness) is not clear until **C'**. Both **C** and **C'** are made up of smaller parallel and chiasmic structures in which the parallelism is sometimes based on syntactical or lexical arrangement. The use of κύριος in the center of one of these small chiasmic structures (v14, also in the center quotation v21) is noteworthy and suggests a conceptual play on words of upward motion, referring to Jesus: ἀνατέταλκεν, “he has ascended,” (v14) and ὑψηλότερος, “higher,” (v26). Another play on words exists with “need,” χρεία (v11)/ἀνάγκης (v12), in **C** and ἀνάγκην (v27) in **C'**. The lexical items and references to sacrifices and offerings strengthen the correspondence between **C** and **C'** since no other portions of **MS9<sup>c</sup>** focus on the act of sacrificing. These lexical items and references would include:

προσέσχηκεν τῷ θυσιαστηρίῳ “officiated at the altar” (v13)  
and  
καθ’ ἡμέραν ἀνάγκην...ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν  
ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας  
“daily need...on behalf of his own sins to offer sacrifices then for the sins  
of the people; for he did this by offering himself once for all” (v27).

The parallels of δύναμις/ζωή (v16) and δύναμαι/ζάω (v25) form the basis for **D** and **D'**. The adjective ἀκαταλύτου, “indestructible,” (v16) and the phrase σώζειν εἰς τὸ παντελές, “to save completely,” (v25) accentuate the correspondence. The correlating components **E** and **E'** find their support in the phrase εἰς τὸν αἰῶνα. The only other time this phrase is used in this section is in the center quotation and in the restatement at the end of the section. While **E** contains part of the OT quotation that will be given



more fully in verse 21, **E'**<sup>133</sup> emphasizes the concept of “forever” with the phrases διὰ τὸ μένειν αὐτόν, “because he continues,” and ἀπαράβατον ἔχει τὴν ἱερωσύνην, “he has an unchangeable priesthood.”

In addition to the lexical correspondence in the phrases κρείττονος ἐλπίδος, “better hope,” (v19b) in **G** and κρείττονος διαθήκης, “better covenant” (v22b) in **G'**, the author might have created a play on words (similar sounding beginnings) with ἐγγίζομεν, “we come near,” (v19b) and ἔγγυος, “guarantee” (v22b).

The corresponding phrases of κατὰ, one with an explicit reference to oath (vv20-21a) and one with an implicit reference to oath (v22a), form the corresponding components of **H** and **H'** that encapsulate the OT quotation in verse 21b.

Outside of the points established by the chiasmic structure, this section also contains vocabulary which the author will arrange chiasmically in the coming chapters (daily offerings of priest/once for all offering of Jesus in v27 and the topic of the law being annulled in v18). The concepts of Jesus being holy and eternal in his priesthood will continue in later chapters as well, so one might conclude that the primary purpose of this pericope is to emphasize that Jesus is a high priest based on God’s word stating it by an oath. By doing so, the author supports the connection between Jesus and the promise and oath given to Abraham (Heb 6:13-20).

<sup>133</sup> Attridge asserts a chiasmic arrangement of vv23-24:

a εἰσιν γεγονότες ἱερεῖς  
 b διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·  
 b' <sup>24</sup> ...διὰ τὸ μένειν...  
 a' ἀπαράβατον ἔχει τὴν ἱερωσύνην· (1989:209)

The objection that the author wants to address in **MS9<sup>c</sup>** is stated explicitly in the text itself by the rhetorical question of verse 11: “What is the need of having another priest who is not of the line of Aaron?” Following the flow of the structure, the argument is:

- The Levitical priesthood was not perfect, but the Son is made perfect (in **A**, **B** v11a and **B'**, **A'** v28).
- There is a need for a holy priest who does not have to sacrifice for himself (in **C'** vv26-27), and a priesthood that is not based on human ancestry (in **C** vv11b-15).
- Jesus has the power of indestructible life (in **D** v16), and he is able to save completely since he is always living (in **D'** v25).
- Jesus is a priest forever (in **E** v17), and he embodies a priesthood that continues forever (in **E'** v24).
- The commandment (establishing the priesthood) is annulled because it is weak and useless and it perfected nothing (in **F** vv18-19a). The preceding command is weak because there is a need for many priests since death hinders them from continuing their service (in **F'** v23).
- Jesus gives us better hope (in **G** v19b), and he is a better guarantee of the covenant (in **G'** v22b).
- The priesthood of Jesus is based on an oath; the priests (established by the law) were not appointed because of an oath (in **H** v21a and **H'** v22a).
- The Lord has vowed, and will not change his mind, that Jesus is a priest forever (in **I** v21b).

In the structure in Heb 5:1-10 (**MS9<sup>a</sup>**), the author used a fairly rigid comparison: **A-D** referring to the priests and **D'-A'** referring to Jesus. The general structure of Heb 7:11-28 contrasts the Levitical priesthood and Jesus, but the contrast is not delineated by a rigid distinction of referents in non-prime and prime components.

- A Perfection not in priesthood v11a
- B Priesthood established by law v11b
- C Priesthood by tribal affiliation vv11c-15
- D Jesus' priesthood not by command, but the power of indestructible life v16
- E Jesus priesthood is forever v17
- F Priesthood is based on a weak and useless command v18
- G Jesus brings better hope v19
- H Jesus is a priest by oath / Priesthood not based on oath vv20-21a
- I Jesus is a priest forever by God's unchangeable oath v21b
- H' [Jesus is a priest] by oath v22a
- G' Jesus becomes a guarantee of a better covenant v22b
- F' Priesthood has many priests because they are hindered by death v23
- E' Jesus continues to have a permanent, unchangeable priesthood v24
- D' Jesus priesthood is able to save completely, always living to intercede v25
- C' Jesus' priesthood by holiness / Priests have to sacrifice for own sin vv26-27
- B' Priesthood appointed by law v28a
- A' Jesus perfected v28b

According to **MS9<sup>c</sup>**, **A-C**, **C'-A'**, **H** and **H'** show a contrast between the corresponding components, but **D-G** and **G'-D'** repeat the information without such a contrast.

<u>Contrast</u>	<u>Repeat only</u>	<u>Contrast and repeat</u>
A/A'	D/D'	B/B'
	E/E'	C/C'
	F/F'	H/[H']
	G/G'	

However, if the contents of **D-F** and **F'-D'** are all considered (and not just the corresponding component), then a contrast between Jesus (who is alive and a priest forever) and the priests (who die) becomes evident. This style of contrast is very similar to the contrast exhibited in Eph 2:11-22 (see Section 4.1.4.3).

Despite the semantic and conceptual correspondences in the proposed **MS9<sup>c</sup>**, there are a few problems with this structure. First, some of the key words (for example,

“law” and “perfect”) are repeated a number of times within the section. These repetitions led Morrison to suggest separate chiasmic structures Heb 7:11-19<sup>134</sup> and 7:20-28.<sup>135</sup>

There are some elements to Morrison’s proposal of Heb 7:11-19 that are less problematical than **MS9<sup>c</sup>**. For example, Morrison’s “the change of law” (v12) and “the annulment of the command” (v18) seem to go together better than “a priesthood on which the law was based” (v11) and “the law appoints men who are weak...” (v28). This might suggest that there are mutually reinforcing structures present in the text. However, there are some problems with Morrison’s proposal as well. For instance, the center of Morrison’s structure for Heb 7:11-19 highlights an element of the objection (Jesus being from the tribe Judah is the problem); it is not the solution or a reply. Second, dividing **MS9<sup>c</sup>** into two parts obscures the strong correspondences in **MS9<sup>c</sup>** (**D-G** and **G'-D'**) and provides no real purpose to the obvious repetitions.

<sup>134</sup> A 7:11 Εἰ μὲν οὖν **τελείωσις** διὰ τῆς Λευιτικῆς  
 B 7:11b **ιερωσύνης** ἦν, ὁ λαὸς γὰρ ἐπ’ αὐτῆς **νενομοθέτηται**  
 C 7:11c **κατὰ τὴν τάξιν Μελχισέδεκ** ἕτερον ἀνίστασθαι ἱερέα  
 D 7:12 μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ **νόμου μετὰθεσις γίνεται**.  
 E 7:13 ἐφ’ ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ’ ἧς οὐδεὶς προσέσχηκεν  
 τῷ θυσιαστηρίῳ  
 F 7:14 πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν  
 E' 7:15 καὶ περισσώτερον ἔτι καταδελόν ἐστιν, εἰ κατὰ τὴν ὁμοίότητα Μελχισέδεκ  
 ἀνίσταται ἱερεὺς ἕτερος  
 D' 7:16 ὃς οὐ **κατὰ νόμον ἐντολῆς** σαρκίνης γέγονεν **ἀλλὰ** κατὰ δύναμιν ζωῆς ἀκαταλύτου  
 C' 7:17 Σὺ ἱερεὺς εἰς τὸν αἰῶνα, **κατὰ τὴν τάξιν Μελχισέδεκ**.  
 B' 7:18 **ἀθέτησις** μὲν γὰρ γίνεται προαγούσης **ἐντολῆς** διὰ τὸ αὐτῆς  
 ἀσθενὲς καὶ ἀνωφελές  
 A' 7:19 **οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος** ἐπεισαγωγή δὲ κρείττονος ἐλπίδος δι’ ἧς ἐγγίζομεν τῷ  
 θεῷ. (Morrison 2004b:n.p.)

<sup>135</sup> A 7:20-21 oath...forever  
 B 7:22 guarantee of better covenant  
 C 7:23 many priests...death  
 D 7:24 Jesus has permanent priesthood  
 E 7:25 He is able to save completely, forever  
 D' 7:26 his priesthood described: holy, etc.  
 C' 7:27 only one sacrifice, one death  
 B' 7:27c he offered himself (thereby securing covenant)  
 A' 7:28 oath...forever (Morrison 2004b:n.p.).

Third (and least significant) is that the OT quotation does not fall into the center of the structure, as the typical pattern suggests.

In regards to the problem of the incompatibility of verses 11 and 28, if one considers the message of verses 18 and 23 together with verses 11-12 and 28, then the contrast may be clearer: The law was changed (v12) and annulled because it was weak and useless (v18). Since the priests died and could not continue (v23), there was a need for the law (which appoints men as high priests) to be annulled. However, the oath appoints the Son who was made perfect (v28).

A second criticism of **MS9<sup>c</sup>** could be made in light of the linear nature of the conjunctions. Although a straightforward linear approach to this text is not helpful in accounting for all the complexities of the text, the conjunctions support a linear arrangement more than a concentric arrangement. For example, the *μὲν...δέ* constructions in verses 18-19 and also verses 23-24 appear to link **F** together with **G** and also **F'** together with **E'** (not **F** together with **G** and **G'** together with **F'**, as one might expect).

A third possible criticism could be made concerning components **C** and **C'**, which are complex and longer than the other components of the text. One could suggest that this area is too complicated for easy discernment. However, if the characteristics of oral societies (e.g., greater capacity for the memory and recall) are considered within the historical context of the book of Hebrews, then longer components with a concentric patterning might not have been too complex for the original audience (see Section 2.5).

Despite the problems mentioned above, there is enough symmetrical pressure from lexical and syntactical correspondences within the proposed structure to suggest that the author was organizing the discourse chiastically concerning the importance of God's oath in establishing Jesus' priesthood.

If the proposed structure is considered valid, then it appears that the pragmatic function of this chiastic structure is to highlight the OT quotation and its unique perspective of the use of an oath in establishing the priesthood of Christ. Another pragmatic function might be to organize this complex passage in a way that would be easier to remember (or perhaps memorize), even to facilitate its articulation from a hard-to-read scroll.

#### 5.1.11 Macro-structure 10 (8:1-6)

The division of **MS10** and **MS10'** into verses 1-6 and verses 7-13 is in line with the current understanding of the *textual divisions* (Attridge 1989:216-229; Koester 2001:374-393). However, the ending point of the *discourse unit* is heavily debated (Greenlee 1998:274-275).<sup>136</sup>

In **MS10**, the first two verses begin the central portion of the book. There are two key ideas to these verses (for a discussion on these verses being the center of the chiastic book-level structure see Chapter 6).

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<sup>136</sup> Morris (1981) asserts Heb 10:39 as the ending of this discourse unit; Lenski (1966), Kistemaker (1984), and Bruce (1990) assert Heb 10:18; Ellingworth (1993) asserts 9:28; D. Guthrie (1983), Miller (1988), and Lane (1991) posit Heb 8:13.

8:1-2:

- 1) We do have a high priest who is at the right hand of God
- 2) who serves in the true sanctuary made by God.

Referring to:

Heb 5:1-10 and 7:1-28  
Heb 9:1-10:18

Although the relationship of Heb 8:1-2 to the surrounding chapters is evident, the relationship of Heb 8 (as a whole) to Heb 9 is not as clear. Throughout Heb 8-9, the various topics of covenant, tabernacle, sacrifice, and ministry are interwoven into contrasts between Jesus and the Levitical system. The conflicting analyses of Vanhoye and Gourgues suffice as evidence (Lane 1991:203; cf. Vanhoye 1976:139-161; Gourgues 1977:31-32).

Vanhoye

- 8:1-2 Introduction
- A Earthly sanctuary and ministry vv3-6
- B First Covenant vv7-13
- C Worship under the old arrangement 9:1-10
- C' Worship under the new arrangement vv11-14
- B' New Covenant vv15-23
- A' The heavenly sanctuary and ministry vv24-28

Gourgues

- Christ as minister/priest
  1. A new ministry vv1-2
  2. In opposition to the old vv3-5
- Christ as mediator of New Covenant
  1. A new ministry connected to a better covenant v6
  2. In opposition to the old vv7-13

Vanhoye's analysis is appealing in regards to the center being in Heb 9:11, since Heb 9:11 is very similar to Heb 8:1-2. However, Vanhoye's arrangement does not account properly for the contrasts between Heb 9:1-10 and 9:11-14 (**MS9<sup>a</sup>**), Heb 9:15-23a, and 9:23b-28 (**MS9<sup>b</sup>**), as well as Heb 10:1-4 and 10:10-18 (**MS9<sup>c</sup>**).

In regards to Heb 8, although Heb 8:1-2 could possibly be viewed as a chiasmic construction on the basis of syntactical features and referents,<sup>137</sup> there is not enough evidence to support such a construction. It seems advisable to interpret verse 1 as pointing back to Heb 5:1-10 (**MS9<sup>a</sup>**) and 7:1-28 (**MS9<sup>b</sup>** and **MS9<sup>c</sup>**)<sup>138</sup> and verse 2 as pointing forward to the coming discussion about *where* Jesus ministers (**MS9'**). Although the macro-structures in **MS9'** do not emphasize the *location* in the same manner that the macro-structures in **MS9** emphasize the priesthood of Jesus, *the location and the sacrifice* are primary to the discussion (Heb 9:11, 23-25; 10:1, 12). The assertion of Heb 8:1-2 is restated in Heb 9:11 **MS9<sup>a</sup>** in **A'**.

The second assertion regarding the heavenly location (v2) is expanded in verses 3-6. The author highlights the argument that the earthly tabernacle was just a copy of the heavenly realm. The author will expand this topic in Heb 9–10:18, but in the meantime communicates this assertion by a small chiasmic macro-structure:

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<sup>137</sup> <sup>1</sup> Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον  
 A ἔχομεν ἀρχιερέα,  
 B ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης  
 C ἐν τοῖς οὐρανοῖς,  
 D <sup>2</sup> τῶν ἁγίων λειτουργὸς  
 C' καὶ τῆς σκηνῆς τῆς ἀληθινῆς,  
 B' ἦν ἔπηξεν ὁ κύριος,  
 A' οὐκ ἄνθρωπος.

Although there are symmetrical features in relative clauses in **B** and **B'** and in the locative nature of **C** and by the objective genitive in **C'** by “showing the locations of His ministry,” the construction is highly questionable because the λειτουργὸς of **D** is in apposition to ἀρχιερέα in **A** (Miller 1988:221). In addition, some may consider **A'** as problematical since οὐκ ἄνθρωπος is syntactically related to ὁ κύριος not ἀρχιερέα. However, if one accepts the assertion of Brown and Samuel that often κύριος = YHWH and ὁ κύριος = Jesus, then the subjects of **B** and **B'** refer to Jesus and a contrast between our high priest and a human high priest can be recognized (2004:n.p.).

<sup>138</sup> While the topic of high priest is addressed in Heb 5:1-10 and 7:1-28, the aspect “right hand of the Majesty” in Heb 1:3 is repeated in whole or part in Heb 2:13; 10:12; and 12:2.



Gnomic Truth

<sup>3</sup> πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται·

A ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. <sup>4</sup> εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, (Jesus)

B ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα <sup>5</sup> οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, (priests)

B' καθὼς κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν, Ὅρα γὰρ φησὶν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει· (Q - instructions)

A' <sup>6</sup> νυν[ί] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. (Jesus)

The structure above is not strong and should not be pressed. However, there are some significant features of this tentative proposal. First, Jesus is in focus in the extremes (A and A') while the priests and the warning to Moses are in the central components (B and B'). Another link between A and A' is the μέν... δέ construction of verses 4 and 6 (Greenlee 1998:286). There is also a semantic correspondence in B and B' by the use of ὑποδείγματι καὶ σκιᾷ, “copy and shadow,” and τύπον, “pattern.” This correspondence is strengthened by syntactical correspondence of the κατά clauses: κατὰ νόμον, “according to the law,” and κατὰ τὸν τύπον, “according to the pattern.” Despite the overall weakness of these correspondences, the chiasmic structure appears to follow the common pattern for OT quotations within Hebrews, namely, that the quotation is in the middle of the structure.

The occurrence of the root νόμον in B (v5) and νενομοθέτηται in A' (v6) outside of the chiasmic proposal suggests a weakness of this arrangement. However, the author may perhaps be making a pointed play on words between νενομοθέτηται (the final word of this section) and κατὰ νόμον. Although these words are from the same root, the context suggests the “enacting” of the covenant is more in mind than the enacting of the law. Moreover, although both the first and second covenants were based on

promises (Koester 2001:379), the author of Hebrews contrasts the work of the priest with the work of Christ using a law – promise distinction (**MS9<sup>b</sup>**). The distinction is evident in the contrast between the people who established the law through the priesthood (7:11) and the better covenant which established the law through better promises (8:6). In each case, the pattern ἐπὶ...νενομοθέτηται (exactly the same form) is used.

Exegetically, biblical scholars do not normally make a distinction between Scripture and direct quotations from God himself. However, the author of Hebrews here and in many other places uses OT quotations that are direct speech from God in the first person<sup>139</sup> (Heb 1:5-6, 13; 3:9-11; 4:3; 5:5-6; 6:14; 7:17; 8:8-12; 10:16-17, 30, 37-38; 12:20, 26; 13:5). In addition to the fact that this quotation from Exod 25:40 also contains the words *of God himself* in direct speech, the OT quotation is placed in the center of the chiasmic structure (v5b). The center point of the structure (vv4-5) will be expanded in Heb 9.

Assuming the preceding analysis is seen as valid, then the primary pragmatic function is to establish the prominence of the OT quotation. This section also prepares the recipients for an expansion of the idea of a *better covenant* in the next section, which was introduced in Heb 7:22 and re-introduced here in Heb 8:6.

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<sup>139</sup> Often in the book of Hebrews, the speech switches between the second person and the third person with the reference being to the same individual or group (enallage).

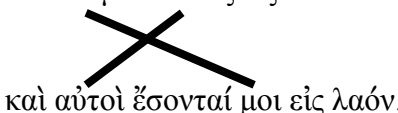
## 5.1.12 Macro-structure 10' (8:7-13)

The transition between **MS10** and **MS10'** is made by use of the “hook word” διαθήκη. Although διαθήκη does not explicitly occur in verse 7, it is strongly implied (“for if the first (διαθήκη)....”) and occurs explicitly at the end of verse 8 (διαθήκην).

The focus of these verses is on the topic of covenant, namely that God not only proclaimed in Scripture that Jesus would be a high priest (**MS10**), but God also spoke of a coming new covenant with his people in the Hebrew Scriptures (**MS10'**). In terms of the argument within Hebrews, this section serves to follow through with the ideas expressed in Heb 7:11-28 that the Law was not able to make anything perfect and it is nullified. The replacement is the new covenant expressed in this quotation.

- A If nothing was wrong with the **first** [covenant] then no place would have been sought for another v7
- B Fault was found with the old covenant vv8-9 Q
- B' New covenant vv10-12 Q
- A' By calling this covenant “new,” he made the **first** one obsolete...obsolete...will soon disappear v13

The above structure is simply introduction – body – conclusion with the body divided into two parts: the first one focusing on the old covenant and the second on the new covenant. This structure can be expanded to communicate the smaller structures within. There are a few chiasmic and parallel expressions to add to the repeated occurrences of “says the Lord.” The focal point of this section would seem to be Heb 8:10b, after the third occurrence of “says the Lord.” The whole structure is further strengthened by the double ὅτι clauses on both sides of the center of the structure.

- A<sup>7</sup> a Εἰ γὰρ ἡ **πρώτη** ἐκείνη ἦν ἄμεμπτος,  
b οὐκ ἂν *δευτέρας* ἐζητεῖτο τόπος. (See A')
- B<sup>8</sup> μεμφομένοις γὰρ αὐτοῦς λέγει,  
Ἴδού ἡμέραι ἔρχονται, λέγει κύριος, Q  
a καὶ συντελέσω (verb/(inflected) subject)  
b ἐπὶ τὸν οἶκον Ἰσραὴλ (ἐπί...)  
b' καὶ ἐπὶ τὸν οἶκον Ἰούδα (ἐπί...)  
a' διαθήκην καινὴν (object and adjective)  
9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ  
ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοῦς ἐκ γῆς  
Αἰγύπτου,  
ὅτι  
a αὐτοὶ (third person)  
b οὐκ ἐνέμειναν (verb)  
c ἐν τῇ διαθήκῃ μου, (first person)  
c κἀγὼ (first person)  
b ἠμέλησα (verb)  
a αὐτῶν,<sup>140</sup> (third person)  
λέγει κύριος.
- B'<sup>10</sup> **ὅτι** αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ Q  
μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος,  
a  
aa διδοῦς νόμους μου (participle and object)  
ab εἰς τὴν διάνοιαν αὐτῶν (εἰς... αὐτῶν)  
ab' καὶ ἐπὶ καρδίας αὐτῶν (ἐπί... αὐτῶν)  
aa' ἐπιγράψω αὐτούς (laws) (verb and object: PN)  
b (Parallel lines, but chiasmic by pronoun reference)  
καὶ ἔσομαι αὐτοῖς εἰς θεὸν  
  
καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.  
a'  
a'a<sup>11</sup> καὶ οὐ μὴ διδάξωσιν (verb: cognition)  
a'b ἕκαστος τὸν πολίτην αὐτοῦ (subject and obj)  
a'b' καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, (subject and obj)  
a'a' λέγων, Γνωθὶ τὸν κύριον, (verb: cognition)
- ὅτι** πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.  
<sup>12</sup> **ὅτι**  
a ἵλεως ἔσομαι (subject/verb)  
b ταῖς ἀδικίαις αὐτῶν, (unjust deeds)  
b' καὶ τῶν ἁμαρτιῶν αὐτῶν (sins)  
a' οὐ μὴ μνησθῶ ἔτι (subject/verb)<sup>141</sup>

<sup>140</sup> Verse 9b can also be analyzed as being a parallel structure.

<sup>141</sup> Verses 11 and 12 could also be combined into a chiasmic structure with the outer components being formed by the subjunctives and “by no means” (οὐ μὴ). Such a structure would place emphasis on the ὅτι clause ὅτι πάντες εἰδήσουσίν με, which would not be unreasonable in light of the context.

A' <sup>13</sup> ἐν τῷ λέγειν  
 b' *Καινὴν*  
 a' πεπαλαίωκεν **τὴν πρώτην**· τὸ δὲ παλαιούμενον καὶ γηράσκον  
 ἐγγὺς ἀφανισμοῦ. (reverse order of **A**)

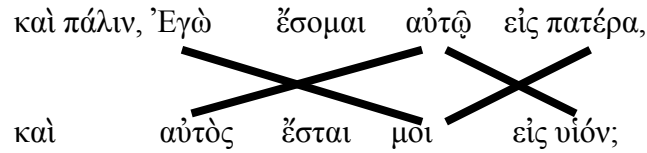
Components **A** and **A'** are established by the inclusio of ἡ πρώτη (v8)/τὴν πρώτην (v13) (R.E. Davis 1994:216; G.H. Guthrie 1994:84) and further strengthened by δευτέρας (v7) and καινήν (v13) referring to the covenant inaugurated by Jesus.

Within **B** and **B'**, the only lexical correspondence is the kinship uses of τοῖς πατράσιν αὐτῶν “with their fathers” (v9) and τὸν ἀδελφὸν αὐτοῦ, “his brother” (v11). Components **B** and **B'** are composed of the OT quotation from Jer 31(38). The distinction between **B** and **B'** should not be pressed in detail since it is not based on vocabulary, but merely on the semantic summary of the inferiority of the first covenant (**B**) and the nature of the new (**B'**).

The quotation in Heb 8:8b-12 from Jer 31 “is generally in conformity with the text of the LXX in codex Alexandrinus,” so to attribute the internal arrangement of the quotation to the author of Hebrews would not be productive (Attridge 1989:225). However, there are a number of unique constructions. First, in the very center of this structure (micro-structure **B'b**) there is a strong parallelism evident in the text. One might argue against the proposed chiasmic link of pronominal reference since the “I” of the first line is not established by a personal pronoun, but merely by verbal inflection. However, there are two strong chiasmic patterns here in this verse:

καὶ	ἔσομαι	αὐτοῖς	εἰς θεόν,
	↘	↗	
καὶ	αὐτοὶ	ἔσονταί	μοι
	↗	↘	
		εἰς λαόν·	

In addition, there is another important parallel between this structure and the structure in Heb 1:5b ([Nominative: pronoun]<sup>142</sup> future of εἰμί, pronoun in the dative, εἰς + accusative):



In Heb 1:5, the relationship between God and Jesus was defined, now in Heb 8, we have the relationship between God and his people defined. The parallel between these two passages is remarkable – parallel καὶ line beginnings, parallel εἰς phrases, the pronouns and the future form of εἰμί match exactly except for the change in number (singular or plural). Even with the omission of the nominal pronoun (Ἐγὼ) in the Heb 8:10 structure, the author still creates a symmetrical structure either by focusing on the pronominal reference or on the general reference level.

The micro-structure **B'a'** could be considered to be the inverse (by contrast) of micro-structure **B'a**, thus structure **B'b** is surrounded by **B'a** (= what God does) and **B'a'** (= what man does not have to do). The structure of micro-structure **B'a'** strengthened since the οὐ μή, “by no means,” is negating both the main verb in **B'a'a** and the participle in **B'a'a'** on the semantic level.

It could be that the first and last elements of the inner structure (**B'a**, **B'a'**) serves to define the new covenant, namely, the covenant is designed to deal with man’s sinfulness (v12), while the peak (**B'b**) shows that the emphasis is on a restored relationship. This is in contrast with the point of structure **B**, that God was not concerned with them (which is marked by the middle “says the Lord” statement.)

<sup>142</sup> The [ ] denotes optional.

What God will do – Make a new covenant (v8b)  
 What God will do – write on the hearts and minds (v10a)  
 Relationship between God and his people (v10b)  
 No need for a hierarchy of teachers or instructors (v11)  
 What God will do – forgive their sins (specifics of covenant) (v12)

Or

Covenant is promised – the old one had a problem because of the  
     Israelites' sin  
 God will instill cognitive and mental process  
     Focus on relationship between God and his people  
 No need for a hierarchy of teachers or instructors (Miller 1988:234)  
 Covenant objectives spelled out – removal of sin

While Dorsey in his analysis of Jeremiah does not give any detailed chiasmic structure for these verses, he does place Jer 30:1–33:26 as the chiasmic center of the whole book, with the caption of “message of future hope” (1999:244). This fits with the author’s common (although not exclusive) pattern of selecting verses from the center of a chiasmic OT text and placing those verses in the center of a chiasmic structure within Hebrews (see Chapter 6).

While the outer corresponding components are supported by the lexical recursion of ἡ πρώτη and τὴν πρώτην, the rest of the structure does not have strong lexical support; rather, the structure is based on similarities between smaller syntactical micro-structures. One might also fault the proposed structure because of the use of summary statements.

Despite the lexical weakness of this structure, the syntactical, semantic, and parallel ὅτι clauses would suggest a pragmatic prominence function. This would indicate the prominence in the central expressions “I will be their God, and they will be my people.” By the use of familiar OT “covenantal correlates,” the author is employing

crucial and well-known covenantal terminology to argue his case for the supremacy of Christ.

### 5.1.13 Macro-structure 9' (9:1 – 10:14)

In **MS9'**, there is a return to the concept of Jesus being the supreme high priest, but greater emphases are placed on the sacrifice itself and the place of that sacrifice (thus Heb 5–7, Jesus is the better priest; Heb 9–10, Jesus is the better sacrifice in the heavenly tabernacle). The author presents three chiasmic structures, each with its own emphasis (**MS9'<sup>a</sup>**, **MS9'<sup>b</sup>**, **MS9'<sup>c</sup>**). The author appears to be fielding possible objections to the claim that Jesus is “the sacrifice.” Of these three structures, the second (**MS9'<sup>b</sup>**) and third (**MS9'<sup>b</sup>**) have OT quotations in the center.

**MS9'<sup>a</sup>** Why is Jesus better than the temple sacrifices?

Answer: Temple sacrifices could not clear man’s conscience. Non-Q

**MS9'<sup>b</sup>** Why did Jesus have to die?

Answer: Death is necessary for a new covenant and without shedding of blood there is no forgiveness – Q

**MS9'<sup>c</sup>** Why cannot we just continue with sacrifices?

Answer: Ultimately, God wanted Jesus, not sacrifices and burnt offerings (contextually, sacrifices were a shadow, not the reality)– Q

#### 5.1.13.1 Macro-structure 9<sup>a</sup> (9:1-14)

As stated above, the emphasis of Heb 9:1-14 is on Christ’s sacrifice that can cleanse the conscience. This is something that the OT system could not accomplish. The author constructs the argument in Hebrews according his normal pattern for contrasts with **A-D** (non-prime) focusing on the OT practice and **A'-D'** focusing on Christ. This contrast is apparent not only through lexical pairs, but also through the conjunction μέν at the beginning of the structure and Χριστὸς δέ at the beginning of the turning point in the contrast. While there are numerous occurrences of δέ, there is no other likely counterpart to μέν, outside of the Χριστὸς δέ in verse 11. There is one





Heb 9:1-10

- A Regulations for worship v1a
- B Earthly sanctuary v1b
- B' Description of earthly sanctuary vv2-5
- A' Description of regulations in worship vv6-10  
(Attridge 1989:231; Koester 2001:401)

Heb 9:11-12

- A But Christ, having arrived as high priest of the good things that have occurred, v11
- B through (διά) the greater and more perfect tent
- C not (οὐ) fabricated by hands – that is, not of this creation –
- C' not (οὐδέ) through (διά) the blood of goats and calves, v12
- B' but through (διά) his own blood,
- D<sup>144</sup> he entered once for all into the sanctuary and secured an eternal redemption. v12 (Koester 2001:407; Lane 1991:237 suggests an **ABB'A'** structure for vv11-12)

There are some other constituents within Heb 9:1-14 which seem to be chiastically arranged:

- A ...λατρείας... v1
- B ...εἰσίσιασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες, v6
- C<sup>7</sup> εἰς δὲ τὴν δευτέραν v7
- D ἅπαξ τοῦ ἑνιαυτοῦ μόνος ὁ ἀρχιερεύς, v7
- E οὐ χωρὶς αἵματος... v7
- E' ...διὰ δὲ τοῦ ἰδίου αἵματος, v12
- D' εἰσῆλθεν ἐφάπαξ v12
- C' εἰς τὰ ἅγια, v12
- B' αἰωνίαν λύτρωσιν εὐράμενος... v12
- A' ...λατρεύειν... v14

However, despite the compactness of C-E and E'-C', a chiastic arrangement of Heb 9:1-14 is not as strong as the parallelism in these verses.

<sup>144</sup> Koester designates this as **D**, not **A'** (2001:407).

MS9<sup>a</sup>

- A Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιώματα λατρείας τό τε ἅγιον κοσμικόν.  
 a <sup>2</sup> σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ἧ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται Ἅγια  
 b <sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων, <sup>4</sup> χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἧ στάμνος χρυσεὴ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης, <sup>5</sup> ὑπεράνω δὲ αὐτῆς Χερουβείν δόξης κατασκιάζοντα τὸ ἰλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.
- B <sup>6</sup> Τούτων δὲ οὕτως κατεσκευασμένων,  
 a εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαισι οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,  
 b <sup>7</sup> εἰς δὲ τὴν δευτέραν ὑπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,
- C <sup>8</sup> τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, <sup>9</sup> ἣτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,
- D <sup>10</sup> μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.
- A <sup>11</sup> Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,  
 B <sup>12</sup> οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος.  
 C <sup>13</sup> εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, <sup>14</sup> πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρῶς τὴν συνείδησιν ἡμῶν  
 D ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

In this parallel structure, **A** and **A'** focus on the earthly and heavenly tents themselves in contrast to **B** and **B'**, which describe what is done within the tents. Component **A** contrasts the “earthly” tent (v1) with the greater and more perfect tent which is not made by hands nor of this creation (v11) in component **A'**.

In **B** and **B'**, the focus shifts from the tents to cultic practices within the tents. In the parallel structure above, **A** and **B** are also divided into **a** (Holy Place) and **b** (Holy of

Holies), but in the first two prime sections (**A'** and **B'**) the author does not draw this distinction. This might be for the sake of brevity (as perhaps implied in v5b) or perhaps in light of the belief that the Holy Place represents earth and the Holy of Holies represents heaven (Koester 2001:401). Thus the author is speaking of Holy of Holies in order to focus on heaven and the ministry that Christ does in heaven. Regardless of the reason, the author is trying to highlight the work of Christ in relationship to sin and forgiveness. The corresponding components of **B** and **B'** include a number of lexical roots (οὐ χωρὶς αἵματος/οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος, “blood,” ἅπαξ/ἐφάπαξ, “once”), synonyms (εἰσίσαι/εἰσῆλθεν, “enter”), conceptual synonyms (εἰς δὲ τὴν δευτέραν/εἰς τὰ ἅγια, “into second (tent)”/“Holy of Holies”), and contrasts (τοῦ ἐνιαυτοῦ/αἰωνίαν, “year”/“eternal,” in verse 12). There might be also a play on words with the similar sounding λατρείας (v6), “service,” and λύτρωσιν (v12), “redemption,” as well as an implied contrast between the high priests who have to make sacrifices for themselves and the people (ὕπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων) in contrast with Christ’s sacrifice, which was for the people only.

The strongest indicator of parallelism in this structure (as opposed to a chiasmic arrangement) is the contrast between the inability of gifts and sacrifices to perfect the συνείδησιν, “conscience,” of the worshipper and the sufficiency of the blood of Christ, which is able to purify the συνείδησιν, “conscience.” This contrast occurs at the end of each of the subunits (Heb 9:1-10 and 9:11-14). The “gifts and offerings” in **C** contains the *general* while **C'** contains the *specific* of “goats, bulls, and ashes of the heifer.” The root from προσφέρω also supports the correspondence between these two components. There is another correspondence between τοῦ πνεύματος τοῦ ἁγίου

(v8) and διὰ πνεύματος αἰωνίου, depending on one's interpretation of the latter (Koester 2001:410-411). There are many suggestive contrasts in these two components, but the contrast between time might be the most evident of these: τὸν καιρὸν τὸν ἐνεστηκότα, “the present time” (v9), and αἰωνίου, “eternal” (v14).

It is unclear whether or not **D** and **D'** should be considered a distinct unit in this arrangement, since the author may or may not be trying to link the μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκός in verse 10 with the νεκρῶν ἔργων, “dead works,” of verse 14. If the correspondence between **D** and **D'** is not considered to be substantial, then the occurrences of λατρεύοντα (v9) and λατρεύειν (v14) serve to add strength to the existing correspondences in **C** and **C'**.

The function of this parallel macro-structure highlights the contrast between the work of the priests and the work of Christ as well as the priests' inability and Christ's ability to cleanse the conscience of the worshippers. However, it might be suggested that **A'** concerning “the greater and more perfect tabernacle” is more prominent than **C'**, which communicates the cleaning of the conscience of the worshipper. This conclusion may be arrived at in light of the overall book-level structure (which suggests that **MS9<sup>a</sup>**, **MS9<sup>b</sup>**, and **MS9<sup>c</sup>** are focusing on where Jesus serves as priest) and the multiple descriptive phrases (διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως).

5.1.13.2 Macro-structure 9<sup>b</sup> (9:15-28)

After the author mentions Christ's death in Hebrews 9:12-14, **MS9<sup>b</sup>** (9:15-28) seems to answer a possible question: "Was it really necessary for Jesus to die?" The OT quotation from Jeremiah in Heb 8 initiates the topic of the new covenant, but it does not address *how* the covenant would be established nor *the means* of the forgiveness (Attridge 1989:253). The answer from the center of the structure is (vv20-22): It was indeed necessary. The law demanded blood (= death) for the inauguration of a covenant and for forgiveness to take place. It is unclear whether the clear scriptural quotation from Exod 24:8 is the chief idea or whether the allusion to Lev 17:11 is more important in this structure. Chiastic structures tend to put emphasis on the second component in a dual center more than the first (simply because the second builds upon the first, as in the case of poetic parallelism: "A, and what's more, B"). However, the first quotation is more easily recognized as a quotation.<sup>145</sup> Second, the context (especially vv16-17) tends to place more weight on the issue of death being the only way for a new covenant to be implemented and for the old covenant to be replaced.

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<sup>145</sup> The text of UBS fourth, NLT, NIV, and NCV do not indicate that χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις is a quotation (and rightly so), but the UBS fourth, CEV, NASB, and TEV do footnote the allusion to Lev 17:11, which states the meaning positively τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται, "it is the blood that makes atonement" (Koester 2001:421).

**MS9<sup>b</sup>**

- A <sup>15</sup> Καὶ διὰ τοῦτο διαθήκης *καινῆς* μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ *πρώτῃ* διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς *αἰωνίου κληρονομίας*.
- B <sup>16</sup> ὅπου γὰρ διαθήκη, *θάνατον ἀνάγκη* φέρεσθαι τοῦ διαθεμένου· <sup>17</sup> διαθήκη γὰρ ἐπὶ *νεκροῖς* βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε *ζῆ* ὁ διαθέμενος.
- C <sup>18</sup> ὅθεν οὐδὲ ἡ πρώτη χωρὶς **αἵματος** ἐγκεκαίνισται· <sup>19</sup> λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ **αἶμα** τῶν μόσχων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισεν,<sup>146</sup>
- D <sup>20</sup> λέγων, Τοῦτο  
τὸ αἶμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός· Q  
<sup>21</sup> καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν. <sup>22</sup> καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ  
χωρὶς αἵματεκχυσίας οὐ γίνεται ἄφεςις. (allusion)
- C' <sup>23</sup> Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τοῦτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας. <sup>24</sup> οὐ γὰρ εἰς χειροποίητα εἰσηλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν· <sup>25</sup> οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν **αἵματι** ἀλλοτρίῳ,
- B' <sup>26</sup> ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας *διὰ τῆς θυσίας αὐτοῦ* πεφανέρωται. <sup>27</sup> καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,
- A' <sup>28</sup> οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ *πολλῶν ἀνενεγκεῖν ἁμαρτίας*, ἐκ *δευτέρου* χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς *σωτηρίαν*.

This structure again follows the general structural pattern of contrast in Hebrews, with **B-D** primarily about the OT issues and **C'-A'** focusing on the work of Christ (there are some comparisons including the priests in these verses as well). Christ is implied in the first part of **A** as the mediator (v15, establishing the topic), but the majority of **B-D** concerns the OT rites.

<sup>146</sup> The base text used is the UBS fourth edition which uses ἐράντισεν, but in the case of ἐρράντισεν, the spelling of the Nestle-Aland 27th edition is used.

A simplified topical construction of these verses may be helpful to depict the logical structure.

- A Christ is mediator of the new covenant for redemption of those under the first covenant so they might receive the eternal inheritance v15
- B Death was necessary for a covenant to go into effect vv16-17
- C What Moses did to consecrate the covenant [on earth] vv18-19
- D Quote: “This is the blood of the covenant which God commanded you” vv20-22
- C' What Christ did to purify things in the heavens vv23-25
- B' [Death] sacrifice was necessary for the removal of sin because of the judgment that follows death vv26-27
- A' Christ having been offered up to carry away sins will come a second time for those who eagerly await salvation v28

Macro-structure **9<sup>b</sup>** is a rather difficult structure to perceive since many of the parallels are conceptual or complicated by the author’s use of elision. For example, verses 18-19 (C) describe what Moses did *on earth* during the ceremony consecrating the altar and the people in Exod 24. However, verses 23-25 (B') are very explicit concerning the location *in heaven(s)*, where Christ entered the [Holy of] Holies, which *was not made by hands*. There is also a historical gap in that Moses did not purify *all*<sup>147</sup> the utensils in Exod 24, since *πάντα*, “all” (v21), utensils were not made until the end of Exodus. The utensils were not dedicated until the events of Lev 8:10-11 (although the command to do so is found in Exod 40:9-10 and it was done not with blood but with oil) (Koester 2001:419-420). However, Christ purified *τὰ ἐπουράνια*,<sup>148</sup> “the heavenly things,” with a better sacrifice (v23). Christ was also able to purify all the utensils since the heavenly tabernacle was not dependent on a construction schedule as the earthly tabernacle which Moses built was. This enabled Christ to inaugurate the new covenant (vv23-24) and to enter the [Holy of] Holies

<sup>147</sup> Literally, this is not “all” since the context includes *σχεδόν* “nearly” to accommodate items that were dedicated with water or fire (Koester 2001:420).

<sup>148</sup> Exegetically, *τὰ ἐπουράνια* is very complex (cf. Greenlee 1998:348), but structurally the expression could be clarified by the corresponding elements in verses 18-19.



(v25) in order to perform the duty of the high priest once (ἅπαξ) with eternal significance.

The correspondences between **A** and **A'** are based on the common subject of Christ, the synonyms of αἰωνίου κληρονομίας (v15)/σωτηρίαν (v28), and the elision and progression of the ordinal numbers (“first” v15 and “second” v28). In **A**, there is the διαθήκης καινῆς, “new covenant,” (implied: “second covenant”) to redeem those under τῇ πρώτῃ διαθήκῃ, “first covenant,” (emphatic from the hyperbaton, being placed between τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων). In **A'**, there is an implied “he appeared a *first time*” to carry away sins, whereas the second part states the number explicitly (ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται, “for a second [time] he will appear”). If one allows for an elision of the numbers, the pattern in the numbering would be: Second (lit. new)...first (**A**, v15), first (implied) (**A'**, v28)...second). Two phrases can be considered synonymous: εἰς ἀπολύτρωσιν τῶν..., “for the redemption of those...,” (v15) and εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, “in order to carry away sins of many” (v28). However, between the two components (**A**, **A'**) there is shift of focus from second covenant (v15) to the second coming (v28).<sup>149</sup>

<sup>149</sup> There is also the possibility of a micro-structure in **A'** as well.

- a <sup>28</sup> οὕτως καὶ ὁ Χριστός, ἅπαξ
- b προσενεχθεὶς [participle]
- c εἰς τὸ πολλῶν ἀνενεγκεῖν **ἁμαρτίας**,
- d ἐκ δευτέρου
- c' χωρὶς **ἁμαρτίας** ὀφθήσεται τοῖς αὐτὸν
- b' ἀπεκδεχομένοις [participle]
- a' εἰς σωτηρίαν.

Although there are the lexical parallels of sin and syntactical parallel of the participles, the participles do not share the same subject (the first one referring to what Christ does, and the second to the people). The placement of the main verb in this structure would appear to question the validity of this proposal.

<b>First</b> covenant	<b>[Second]</b> (New) covenant “Redemption of transgressions” v15
	<b>[First]</b> coming to “Carry away sins” v28
	<b>Second</b> coming “ones waiting for salvation”

Words denoting death and sacrifice are the primary markers of the correspondences between **B** and **B'**. In **B**, θάνατον, νεκροῖς, and the antonym ζῆ support the correspondences of **B'**: διὰ τῆς θυσίας (implies death) and ἀποθανεῖν. The stating of the “necessary” (ἀνάγκη, v16 and ἐπεὶ ἔδει, v26) strengthens this correspondence, although this correspondence is weakened by the occurrence of ἀνάγκη in verse 23 (**C'**) as well.<sup>150</sup>

In addition to the correspondences between **C** and **C'** mentioned above, there is a relationship between the ἐρράντισεν, “sprinkled,” (the act, v19) and καθαρίζεσθαι, “to purify” (the function, v23). In light of the elision in this macro-structure and the relationship between the indicative verb and the infinitive verb, the structuring suggests an implied ἐρράντισεν καθαρίζεσθαι, “sprinkled to purify,” in both **C** and **C'**. These two components also contain many references to blood in the macro-structure (**C** χωρὶς αἵματος...τὸ αἷμα vv18-19 and **C'** ἐν αἵματι ἀλλοτριῶ v25), although the center of the structure **D** contains four references to blood (τὸ αἷμα...τῷ αἵματι...ἐν αἵματι...χωρὶς αἵματεκχυσίας..., vv20-22).

Verses 18 through 25 (**C**, **D**, and **C'**) focus on the idea of sprinkling for purification. The **C** and **C'** of this structure (**MS9'**<sup>b</sup>) is very similar to the **D** and **D'** of **MS9'**<sup>a</sup> (the

<sup>150</sup> There is a possible micro-structure in **B** which emphasizes the need for a covenant to be ratified and validated:

- a τοῦ διαθεμένου· “one having made [a] covenant”
- b <sup>17</sup> διαθήκη γὰρ ἐπὶ νεκροῖς
- c βεβαία,
- c' ἐπεὶ μήποτε ἰσχύει
- b' ὅτε ζῆ
- a' ὁ διαθέμενος. “one having made [a] covenant”

previous structure) in reference to the topics of what the priests did with the blood and what Jesus did with the blood, but with the emphasis that the action was not done over and over again (οὐδ' ἵνα πολλάκις). There are some subtle parallels:

v19	v24-25
the blood of bulls and goats	not with the blood of another
and	(Implied: not with the blood of bulls
λαβὼν τὸ αἷμα took blood	goats)
	προσφέρει ἑαυτὸν “offered himself” (v25)

The author may have been making a subtle remark by ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, “to appear before the face of God on our behalf,” (v24) in contrast to the priests, who appear before the ark of the covenant which “*represents* the presence of God.”

In addition to the weakness of lexical roots in the proposed chiasmic structure and the occurrences of ἀνάγκη (vv16, 23) outside the chiasmic structure, the following parallel structure would seem to suggest that verses 25-26 should be in the same component instead of two different components **C'** (vv23-25) and **B'** (vv26-27).

a	<sup>25</sup> οὐδ' ἵνα <b>πολλάκις</b>
b	προσφέρει ἑαυτὸν,
c	ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν (time: yearly)
d	ἐν αἵματι ἀλλοτρίῳ, (not with another's blood)
a'	<sup>26</sup> ἐπεὶ ἔδει αὐτὸν <b>πολλάκις</b>
b'	παθεῖν ἀπὸ καταβολῆς κόσμου·
c'	νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας (time: once)
d'	διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. (sacrifice...himself)

In view of the problem of ἀνάγκη and the parallel structure above, an overall structure of **ABCB'A'** might be more convincing. The lack of strong lexical and syntactic correspondences suggests that concentric patterning was unintentional and perhaps a reflection of weakened concentric oral patterns.

This macro-structure functions to highlight the OT quotations, which emphasize the need for blood (i.e., death and sacrifice) in the establishment of the new covenant. The chiasmic structure also brings out the contrast in the respective acts of purification of the earthly and heavenly things (**C** and **C'**). The outer components (**A** and **A'**) establish the covenant topic of the entire structure, by stating the goal of redemption from transgressions (**A**) and the removal of sins (**A'**), and by designating the desired outcome of receiving an eternal inheritance (**A**) and salvation (**A'**).

#### 5.1.13.3 Macro-structure 9<sup>c</sup> (10:1-18)

The next chiasmic structure of Heb 10:1-18 (**MS9<sup>c</sup>**) contains many of the same components of the author's previous arguments. However, the OT quotation in the middle makes the real issue clear. The historical desire and will of God was Jesus' death and sacrifice.

**MS9<sup>c</sup>**

- A <sup>1</sup>Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων,
- B **κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις** ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. <sup>2</sup> ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας **ἅπαξ κεκαθαρισμένους;** <sup>3</sup> ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν **κατ' ἐνιαυτὸν,** <sup>4</sup> **ἀδύνατον γὰρ** αἷμα ταύρων καὶ τράγων **ἀφαιρεῖν ἁμαρτίας.**
- C <sup>5</sup> Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Q  
**Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας,** σῶμα δὲ κατηρτίσω μοι. <sup>6</sup> **ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.**  
<sup>7</sup> **τότε εἶπον,**  
**Ἴδου ἤκω,** ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, **τοῦ ποιῆσαι,** ὁ θεός, **τὸ θέλημά σου.**
- C' <sup>8</sup> ἀνώτερον λέγων ὅτι  
**Θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας** οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται, <sup>9</sup> **τότε εἶρηκεν,** **Ἴδου ἤκω τοῦ ποιῆσαι τὸ θέλημά σου.**  
a ἀναιρεῖ  
b τὸ πρῶτον  
b' ἵνα τὸ δεύτερον  
a' στήση· (Lane 1991:264)
- B' <sup>10</sup> ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ **ἐφάπαξ.** <sup>11</sup> Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν **καθ' ἡμέραν** λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων **θυσίας,** αἵτινες **οὐδέποτε δύναται περιελεῖν ἁμαρτίας.** <sup>12</sup> οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας **θυσίαν εἰς τὸ διηνεκὲς** ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, <sup>13</sup> τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. <sup>14</sup> **μᾶ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς** τοὺς ἀγιαζομένους.
- A' <sup>15</sup> Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι, <sup>16</sup> Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς, <sup>17</sup> καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι. <sup>18</sup> ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας. (See **MS8<sup>a</sup>** for smaller structures within **A'**.)<sup>151</sup>

Again, this structure follows the familiar pattern of having the non-prime components refer to the system of the old covenant (**A-B**) and the prime components refer to the work of Christ (**B'-A'**), although some components of **B** are repeated in **B'** (see

<sup>151</sup> Lane suggests an **ABB'A'** structure for these verses: **A** vv1-4, **B** vv5-10, **B'** vv11-14, **A'** vv15-18 (1991:258), he also cites the occurrences of *παρρησίαν* (v19 and v35) as an *inclusio* (1991:279; cf. Neeley 1987:118; Ellingworth 1993:516; R.E. Davis 1994:211).

**MS9<sup>b</sup>**, **MS9<sup>c</sup>**, and **MS9<sup>b</sup>** for other examples of mixed contrast in the prime components).<sup>152</sup>

The outer components of this structure (**A** and **A'**) are not as strong as some of the other structures, but there is a correspondence in that the “things to come” (v1) and the “I will make with them” (v16) both share a futuristic aspect. The weak correspondence in **A** and **A'** is compensated for by the strong correspondence in **B** and **B'**, which adds to the concentric pressure of the macro-structure as a whole.

The correspondence in **B** and **B'** is very strong and goes beyond single lexical items by the use of prepositional phrases, series of words,<sup>153</sup> and closing sentences with γάρ. One of the more subtle but powerful correspondences is between κατ' ἐνιαυτόν, “year after year,” (vv1, 3) and καθ' ἡμέραν, “day after day” (v11). This correspondence suggests that the author is making a pointed statement about the *day to day* drudgery of doing these rituals *year after year, day after day*, with no real end in sight nor ongoing effect. The correspondence is also strengthened by the adverbs ἅπαξ (v2) and ἐφάπαξ (v10), (a correspondence that the author also used in **MS9<sup>a</sup>**). The phrase οὐδέποτε δύνανται περιελεῖν ἁμαρτίας of **B'** (v11) is also in **B**, although it is divided as οὐδέποτε δύνανται (v1)...περιελεῖν ἁμαρτίας (v4). Beyond the simple lexical correspondences indicated in the proposed structure above, the relationship between **B** and **B'** is clarified by the contrast between the work of priests that cannot

<sup>152</sup> This structure could possibly be expanded from **ABCC'B'A'** to **ABCDEE'D'C'B'A'**. This expansion recognizes **C** ἅπαξ (v2), **D** κεκαθαρισμένους (v2), **D'** ἡγιασμένοι ἐσμέν (v10), and **C'** ἐφάπαξ (v10). However, such a structure breaks up some natural syntax, disrupts a play on words and syntax (based on switch to the perfect tense: κεκαθαρισμένους in **B**, verse 2 and τετελειώκεν in **B'**, verse 14), as well as disrupting a small macro-structure in **B'**.

<sup>153</sup> Lane affirms a threefold connection between Heb 10:1 (κατ' ἐνιαυτόν...αὐταῖς θυσίαις... οὐδέποτε δύνανται...τελειῶσαι) and 10:11 (καθ' ἡμέραν...αὐτὰς...θυσίας...οὐδέποτε δύνανται περιελεῖν) (1991:266).

take away sin (both **B** and **B'**) and the work of Jesus Christ (**B'**) that sanctifies (vv10, 14) those [sinners] who were previously “approaching” (τοὺς προσερχομένους v1) and “worshipping” (τοὺς λατρεύοντας v2). The author appears to be emphasizing his point by changing the accusative designation from τοὺς προσερχομένους...τοὺς λατρεύοντας (vv1-2) to τοὺς ἁγιαζομένους, “the ones being sanctified” (v14). The contrast between the priests and Jesus Christ is evident in the chiasmic structure within **B'**:

**B'**  
a <sup>10</sup> ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν  
b διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ  
c ἐφάπαξ.  
d <sup>11</sup> Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν (“stand”)  
e καθ’ ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις (time)  
f προσφέρων θυσίας, (“offer...”)  
g αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας. (“sin”)  
g' <sup>12</sup> οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν (“sin”)  
f' προσενέγκας θυσίαν (“offer...”)  
e' εἰς τὸ διηνεκὲς (time)  
d' ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, <sup>13</sup> τὸ λοιπὸν ἐκδεχόμενος (“sit”)  
ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.  
c' <sup>14</sup> μᾶ γὰρ  
b' προσφορᾷ  
a' τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

The contrast between the priests (**d** through **g**) and Jesus Christ (**g'** through **d'**) is reinforced by the μέν (**d**)...δέ (**g'**) construction.

The correspondence between **B** and **B'** is strengthened by the synonyms “cleanse” and make “holy” as well as by the syntactical correspondence between the perfect passive participles κεκαθαρισμένους and ἡγιασμένοι.

The correspondence between **C** and **C'** is based on the relationship between the OT quotations in **C** and the restatement of the quotations in **C'**. This macro-structure (**MS9<sup>c</sup>**) contains the common dual quotations in the center of the structure; however,

it does not contain the common phrase καὶ πάλιν, but rather τότε εἶπον to separate the quotations. There is a possibility that these quotations in **C** and **C'** contain chiasmic macro-structures,<sup>154</sup> but with less certainty than the overall structure.

Macro-structure **9<sup>c</sup>** functions to highlight the OT quotations in the center and their content, namely, that God did not want the burnt offerings, but rather wanted the Son to do his will as the Scriptures had already indicated. The structure also functions to contrast the work of the OT priests with the work of Jesus Christ (**B** and **B'**). However, this contrast should be considered secondary, since this point has already been made by the author in previous sections (**MS9<sup>c</sup>** and **MS9<sup>a</sup>**) and that the point of the quotations is that, ultimately, God did not want the OT sacrifices which were a shadow, but that God wanted the sacrifice of Jesus' body once for all time (v10).

#### 5.1.14 Macro-structure 8' (10:15-21)

Macro-structure **8'** is composed of two structures: **MS8<sup>a</sup>** (Heb 10:15-18) and **MS8<sup>b</sup>** (Heb 10:19-21). Macro-structure **8<sup>a</sup>** may be considered a chiasmic structure and

<sup>154</sup> The evidence is weak to suggest some smaller structures within the quotations and restatement of the quotes.

- C<sup>5</sup> Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,  
 a *Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας,* Q  
 b σῶμα δὲ κατηρτίσω μοι  
 a' <sup>6</sup> *ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.*
- D<sup>7</sup> τότε εἶπον,  
 a Ἴδὸν ἤκω, Q  
 b ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,  
 a' τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.
- C'<sup>8</sup> ἀνώτερον λέγων ὅτι  
 a *Θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας*  
 b *οὐκ ἠθέλησας οὐδὲ εὐδόκησας,*  
 a' *αἵτινες κατὰ νόμον προσφέρονται,*

Structure **C** contains an OT quotation and **C'** contains a restatement of the quotation. The center structure (**D**) would appear to be emphasizing God's desire for obedience (as opposed to sinning and needing to sacrifice) and that the Scriptures have spoken concerning the Christ (**Db**). The very center **D** could be considered just one structure (without the **Da**, **Db**, **Da'**) because the outer parts are formed only by subject or verb and verb compliment, vocative, object. While the statement "in the roll of the book it has been written about me" might not seem worthy of such placement, it does re-emphasize that Jesus' coming was part of God's overall plan as prophesied in the OT.



overlaps with the previous structure (**MS9<sup>c</sup>**) in that both structures make use of verses 15-18. Macro-structure **8<sup>a</sup>** corresponds with **MS8<sup>a</sup>** on the book-level on the basis of promise (see Section 6.2.3). Macro-structure **8<sup>b</sup>** is a non-chiastic structure which matches the semantic meaning of **MS8<sup>b</sup>** (Heb 6:18-20). While it may seem awkward to suggest that Heb 10:15-21 is a unit, since many scholars and translations assert a textual division between Heb 10:18 and 10:19, there is a need to acknowledge the transitional essence of Heb 10:19-21, and as such Heb 10:19-21 could easily belong to either the preceding or the following sections. Westfall asserts that Heb 10:19-25 is an overlapping constituent (2005:12-14, 297-303; cf. G.H. Guthrie 1994:102) which provides a transition between her second (Heb 4:11–10:25) and third (Heb 10:19–13:25) sections.

#### 5.1.14.1 Macro-structure 8<sup>a</sup> (10:15-18)

Macro-structure **8<sup>a</sup>** is composed of an abbreviated repetition of the Jeremiah quotation (Heb 8:8b-12), enclosed by an introduction (**A**) and conclusion (**A'**). It is unclear whether the author intentionally used alienation to draw more attention to the quotation by switching the order of constituents from “mind...heart” (Heb 8:10) to “heart...mind” (Heb 10:16).

The lexical and syntactical correspondences in **MS8<sup>a</sup>** are strengthened by the matching prepositions (ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τὴν διάνοιαν αὐτῶν).<sup>155</sup>

<sup>155</sup> This contrasts with: εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν (Heb 8:10; cf. Jer 38:33, LXX; Jer 31:33, MT). The author also substitutes πρὸς αὐτοῦς (Heb 10:16) for τῷ οἴκῳ Ἰσραήλ (Heb 8:10), but this does not seem to be as significant as the other changes.

- A <sup>15</sup> Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκεῖναι,  
 B <sup>16</sup> Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας  
 ἐκεῖνας, λέγει κύριος,  
 C     a διδοὺς νόμους μου  
        b ἐπὶ καρδίας αὐτῶν,  
        b' καὶ ἐπὶ τὴν διάνοιαν αὐτῶν  
        a' ἐπιγράψω αὐτούς,  
 C' <sup>17</sup> καὶ τῶν ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν  
 B' οὐ μὴ μνησθήσομαι ἔτι.  
 A' <sup>18</sup> ὅπου δὲ ἄφεςις τούτων, οὐκέτι προσφορὰ περὶ ἀμαρτίας.

The OT quotation begins in **B** and continues until the end of **B'**. The correspondences in **B** and **B'** are formed by the future indicatives διαθήσομαι and οὐ μὴ μνησθήσομαι. This correspondence is weak in light of the presence of a future indicative verb that is also in **C** (ἐπιγράψω).

The center of **MS8**<sup>a</sup> emphasizes the difference of the new covenant: the placement of God's laws (*positive*) into the hearts and minds of the new covenant people in **C** and the removal of sin and lawlessness (*negative*) in **C'**. The only lexical correspondence between **C** and **C'** is the occurrence of the lexical root of law (νόμους and ἀνομιῶν). This correspondence is strengthened by the contrasting pronouns: μου and αὐτῶν respectively.

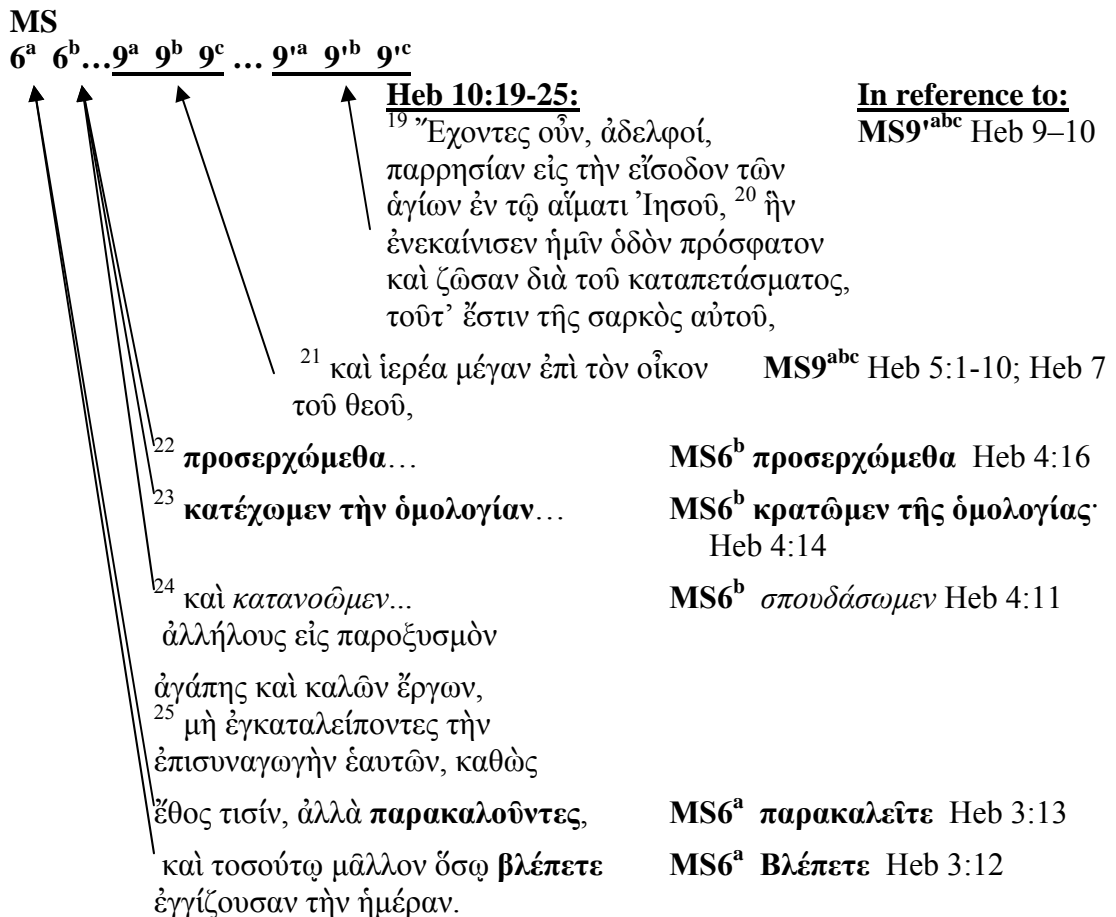
The function of this structure appears to be the highlighting of the OT quotation and its focus on the differences between the new covenant and the old. This structure reaffirms the assertion of Heb 8:8-12 regarding the new covenant's ability to address the sin issue.

#### 5.1.14.2 Macro-structure 8<sup>b</sup> (10:19-21)

Macro-structure **8**<sup>b</sup> is perhaps one of the most complex components of structure of Hebrews in light of the overlapping transitional essence of these verses and the

multiple parallels in previous sections (Heb 4:14-16 and 6:13-20). This transition is not merely a transition from one section to another, but also a transition from exposition to exhortation.

Some scholars consider these verses (vv19-25) to be a periodic sentence (Attridge 1989:20, 283; D.A. Black 1994:48). Another complicating issue is that verses 19-23 form one complete sentence. However, in this analysis, I propose a “fuzzy boundary,” a thematic break between Heb 10:21 and 10:22, in recognition of the skewing between syntactical and thematic units. Although proposing a textual break in the middle of a syntactic unit is problematic for those viewing the text from a later developed logical-analytical perspective, perhaps this perspective should not be rigidly imposed on a text with such manifest oral features as long as Hebrews (perhaps a discourse level use of anacoluthon). A thematic break between verses 21 and 22 is supported by the strength of structural integrity of **MS7'** (Heb 10:22-39, see discussion of **MS7'**), the relationship of **MS8** and **MS8'** (see Section 6.2.3), and the chiasmic arrangement of these verses with respect to the book-level arrangement:



In MS8<sup>b</sup>, there is a suggestive chiasmic structure. However, this individual structure might not be very significant in light of the surrounding macro-structures:

A <sup>19</sup> ἔχοντες οὖν, ἀδελφοί, παρρησίαν  
 B εἰς τὴν εἴσοδον τῶν ἁγίων  
 C ἐν τῷ αἵματι Ἰησοῦ,  
 B' <sup>20</sup> ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ  
 καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,  
 A' [since we **have**] <sup>21</sup> καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,

The lexical correspondences of this structure are weak. The strongest elements are the similar concepts found in **B** (“enter the holies”) and **B'** (“he opened a way through the curtain, that is, his body”). The center would seem to be an appropriate place for a key point following Heb 9–10:18, namely “by his blood” (i.e., “death”). This suggests a function of highlighting Jesus’ death, as the author intends to assert the various implications of these truths in the following hortatory section (Heb 10:22–39). Verses 19–21 create a mirror image (reverse order) of the previous topics.

- A We have a *Great High Priest* (Heb 5:1-10; Heb 7)  
 B Jesus is the *sacrifice* in the heavenly *sanctuary* (Heb 9–10)  
 B' We have confidence to enter [the heavenly] *holy of holies* through  
 the *blood* of Jesus (10:19-20)  
 A' [We have] a *Great High Priest* (Heb 10:21)

### 5.1.15 Macro-structure 7' (10:22-39)

Several implications of the biblical truths found in the previous structures<sup>156</sup> are clearly spelled out in **MS7'**.

- A <sup>22</sup> *προσερχόμεθα* μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ **πίστεως**,  
 ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ  
 λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· <sup>23</sup> **κατέχωμεν** τὴν ὁμολογίαν τῆς  
 ἐλπίδος ἀκλινῆ, **πιστὸς γὰρ ὁ ἐπαγγειλόμενος**·  
 B <sup>24</sup> καὶ  
   a **κατανοῶμεν** ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν  
   ἔργων, (positive)  
   b <sup>25</sup> μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος  
   τισίν, (negative)  
   a' ἀλλὰ παρακαλοῦντες (positive), καὶ τοσοῦτῳ μᾶλλον ὅσῳ  
   βλέπετε ἐγγίζουσιν τὴν **ἡμέραν**.  
 C <sup>26</sup> Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν  
   ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται  
   θυσία, <sup>27</sup> **φοβερὰ** δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος  
   ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.  
 D <sup>28</sup> ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν  
   μάρτυσιν ἀποθνήσκει·  
 E <sup>29</sup> πόσῳ δοκεῖτε χεῖρονος ἀξιωθήσεται τιμωρίας  
   ὁ 1) τὸν υἱὸν τοῦ θεοῦ καταπατήσας,  
   2) καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἠγησάμενος ἐν ᾧ  
   ἠγιάσθη,  
   3) καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;  
 D' <sup>30</sup> οἶδαμεν γὰρ τὸν εἰπόντα,  
   a Ἐμοὶ (dative of possession) Q  
   b ἐκδίκησις, (nominative)  
   c ἐγὼ (subject)  
   d ἀνταποδώσω· (verb) (Note the enallage  
   d' καὶ πάλιν, Κρινεῖ (verb) from first to third person)  
   c' κύριος (subject)  
   b' τὸν λαόν. (object of verb)  
   a' αὐτοῦ. (genitive of possession)  
 C' <sup>31</sup> **φοβερὸν** τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

<sup>156</sup> Since **MS8<sup>b</sup>** refers as far back as **MS6<sup>a</sup>** (Heb 3:12), this could conceivably be all encompassing.

- B' <sup>32</sup> Ἀναμνησθεσθε δὲ τὰς πρότερον **ἡμέρας**, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων,  
 a <sup>33</sup> τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι,  
 b τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες·  
 b' <sup>34</sup> καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε,  
 a' καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, (Lane 1991:299; Ellingworth 1993:548)  
 γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξίν καὶ μένουσαν.  
 A' <sup>35</sup> μὴ ἀποβάλητε οὖν τὴν *παρρησίαν* ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν, <sup>36</sup> ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε **τὴν ἐπαγγελίαν**. <sup>37</sup> ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει·  
 a <sup>38</sup> ὁ δὲ δίκαιός μου ἐκ **πίστεως** ζήσεται,  
 b καὶ ἐὰν *ὑποστείληται*, οὐκ εὐδοκεῖ ἡ *ψυχὴ* μου ἐν αὐτῷ.  
 b' <sup>39</sup> ἡμεῖς δὲ οὐκ ἐσμὲν *ὑποστολῆς* εἰς ἀπόλειαν,  
 a' ἀλλὰ **πίστεως** εἰς περιποίησιν *ψυχῆς*. (Attridge 1989:21; Morrison 2004a:88: **a** faith **b** shrink back **b'** shrink back **a'** faith.)

The above structure is based on the presence of synonymous syntactical constructions and the mitigation of verb forms. Components **A**, **B**, **B'**, and **A'** address the hortatory and imperative elements of this macro-structure.

- Let us approach (hortatory subjunctive) v22 **A**  
 Let us hold firmly (hortatory subjunctive) v23 **A**  
 Let us consider (hortatory subjunctive) v24 **B**  
 Remember (imperative) v32 **B'**  
 Do not throw away your confidence (imperative) v35 **A'**  
 We are not shrinking back = don't shrink back  
 (mitigated imperative) v39 **A'**

The correspondence between **A** and **A'** is strengthened by the similar roots of faith (2x in vv22-23; 2x in vv38-39) and promise (vv23, 36) and the synonyms heart (2x) in verse 22 and soul (2x) in verses 38 and 39. The outer verbal expressions of this macro-structure (v22 and v39) suggests a synonymous deep structure if verse 39 is considered a mitigated form (v22 προσερχώμεθα, “let us approach”; v39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς, “but we are not shrinking back” = “let us not shrink back”). Verses 23 and 35 share synonymous meaning (v23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, “let us hold firmly to the confession of hope without wavering”; μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, “do not throw away your confidence”). Verse

36 expresses this idea in mitigation: ὑπομονῆς γὰρ ἔχετε χρείαν, “you have need of endurance” = let us endure (in faith). Although τῆς ἐλπίδος, “hope,” (v23) and τὴν παρρησίαν, “confidence,” (v35) are not considered synonyms, there is some semantic overlap between the two in their positive view towards the future.

While components **A** and **A'** focus on faith and persevering, **B** and **B'** focus on community. Component **B** expresses the hortatory force of the *present-future* involvement in the community and the need for meeting together and mutual encouragement, while **B'** exhorts the recipients to recall their *past* perseverance and acts of love and compassion for their partners (the chiasmic pattern **abb'a'** in **B'** focuses on recipients identifying with the suffering of others). The strongest lexical correspondences between these components are ἐγγίζουσιν τὴν ἡμέραν, “the day approaching,” (v25) and τὰς πρότερον ἡμέρας, “earlier days” (v32). These phrases support the notion of a present-future and past time distinction. A “generic-specific” relationship between **B** and **B'** could be asserted by the general command to spur on others to ἀγάπης καὶ καλῶν ἔργων, “love and good works,” (v24) and the specific examples of past deeds (v34). Although it is difficult to ascertain intentionality, perhaps the author attempted a play on words with ἀγάπης, “love,” (v24) and τὴν ἀρπαγὴν, “the seizing (of your property with joy),” (v34). Within these components, the author contrasts μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, “not abandoning the gathering together of ourselves,” (v25) and κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες, “having become partners with those being treated that way” (v33). In addition, the author might be contrasting the ἔθος, “(negative) custom,” (v25) and ἀναστρεφομένων, “(positive) conduct,” (v33) as well as παρακαλοῦντες, “encouraging (other Christians),” (v25) opposed to the ὀνειδισμοῖς τε καὶ θλίψεσιν

θεατριζόμενοι, “being made a public spectacle both by insults and persecutions,” by those outside of the faith (v33). It could be that there is a comparison established by the ἔθος as negative behavior by the people supposedly following God (v25) and the ὀνειδισμοῖς τε καὶ θλίψεσιν, “insults and persecutions” by the opponents of the church directed at Christians (v33).

Component **C** begins the rationale for the hortatory commands. Both **C** and **C'** share forms of φοβερός, “fearful/terrible” (vv27, 31). The fronting of these forms of φοβερός draws attention to these words. The correspondence between these two occurrences of φοβερός is considered by Buchanan and Ellingworth to be an inclusio (Buchanan 1972:173; Ellingworth 1993:543).

Unlike many of the previous macro-structures in Hebrews, OT quotations surround the center (v29) of **MS7'** (instead of the common placement of the quotations in the center). In addition to the OT quotations in both components, **D** explicitly mentions Μωϋσέως, while **D'** mentions οἶδαμεν γὰρ τὸν εἰπόντα, “for we know the one who said.” Most scholars assert that τὸν εἰπόντα refers to God (Greenlee 1998:410); however, this does not account for how the author refers to the human element of the divine transmissions.<sup>157</sup> While it is implicitly and explicitly clear that God is the ultimate source of these quotations, it is also significant that the quotations are from the books of Moses. Component **D** introduces a partial quotation from Deut 17:6, which says ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ἀποθανεῖται, “on the testimony of two or three witnesses (a person) dies” (also Deut 19:15). Component **D'** on the

<sup>157</sup> For example, references to David encapsulate the OT quotation in Heb 4:7-8. Although the author of Hebrews ultimately recognizes God as the source of Scripture, there is no hesitancy to mention the human element (Heb 1:1; 4:7; 7:17). The human element is established often by the phrase “law of Moses” (Heb 9:19; 10:28) and other ways of attributing the law to Moses (Heb 7:14; 12:25).



other hand contains two OT quotations separated by καὶ πάλιν (which has typically been used to separate multiple OT quotations). One of the exegetical problems is whether the two or three witnesses should be understood in the literal sense of human witnesses, as in the case of blasphemy or idolatry (Attridge 1989:293-294), or whether the author has an intratextual (i.e., related passages within the same work) figurative reference in mind. Ellingworth presents Michel's (1966) assertion that the three witnesses refer to the threefold activity described in verse 29, thus the Son of God, the blood of the covenant, and the Spirit or spirit of grace (1993:537). However, many other commentators refrain from specifying a relationship between the witnesses and the context, but assert that verse 29 serves to introduce "the argument from the lesser to the greater to show how great the punishment of apostasy will be" (Greenlee 1998:405). Scholars have not suggested a relationship between the quotations found in **D** (v28) and **D'** (v30), but many commentators hold that the quotations given in **D'** (v30) are to emphasize "the certainty that the sinner will be punished by God" (Greenlee 1998:410). These passages are full of exegetical problems: for example, it is unclear what the author had in mind by the phrase νόμον Μωϋσέως (whole law, idolatry, breaking the covenant, rejecting entire law, ceremonial law...?) (Greenlee 1998:405). The chiasmic structure of these verses suggests a variety of exegetical options. First, the two or three witnesses refer to the two OT quotations, namely that the two scriptural quotations will stand as the necessary witnesses against those who commit apostasy. A second option combines the assertion of Michel (Ellingworth 1993:537) and the quotation in verse 30, implying the three witnesses are the Son of God, the Holy Spirit (v29) and God (the Father) (v30). There is a noteworthy use of words in that the word "witnesses" (μάρτυσιν) is from the same root as the word used to describe what the Holy Spirit

does with Scripture (Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον) in Heb 10:15. In doing so, the one who commits apostasy will be judged not by people but by the words of God. Although this is a plausible alternative explanation, this perspective should not be pressed in detail.

The central component (**E**) of this macro-structure presents a threefold description regarding the apostate. The article ὁ applies to all three participles (καταπατήσας... ἡγησάμενος... ἐνυβρίσας) (Ellingworth 1993:539). The emphatic placement of τὸν υἱὸν τοῦ θεοῦ adds prominence by means of the hyperbaton (Ellingworth 1993:540). Perhaps the author intended a play on words by the paronomasia of κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, “considering common what makes one holy” (Spicq 1952:362).

Within the total context of Hebrews, verse 29 is very significant. Rejection of Jesus and his sacrifice is behavior contrary to the author’s assertions regarding Jesus and his role in salvation. The function of the chiasmic structure appears to highlight this central component; however, the full impact of this assertion is not realized until **MS7** and **MS7'** are compared and considered together (Section 6.2.4). This passage also repeats a truth pointed out in Heb 3 (**MS6**) regarding the importance of Christian fellowship and encouragement to combat the possible danger of apostasy. Despite the stern warning of this macro-structure, it is comforting to note that this warning is framed by a call to love (**B, B'**) as well as hope (**A**) and faith (**A, A'**).

## 5.1.16 Macro-structure 6' (11:1-40)

The boundaries of **MS6'** are widely accepted on the basis of the inclusio and hook words (see Appendices D and E). In addition to the established hook words, there is a possibility that ὑποστολῆς, “shrink back,” (Heb 10:39) and ὑπόστασις, “assurance,” (Heb 11:1) are phonological hook words (= paronomasia) by means of the common stem ὑποστ- accompanied by conceptual irony.

This section (**MS6'**) in Hebrews is a well-constructed exemplum (Attridge 1989:305; Lincoln 2006:21). Apart from the introduction (vv1-3), a reflective comment interrupting the catalogue of exemplars (vv13-16), and a conclusion (vv39-40), the details of concentric patterning do not need to be pressed. In most simple terms, the construction of this unit could be stated as:

- A Introduction: the ancients **commended** for their faith vv1-3  
ἐν ταύτῃ γὰρ **ἐμαρτυρήθησαν** οἱ πρεσβύτεροι
- B **Πίστει** (6x)... Exemplars of faith from Abel to **Abraham** vv4-12
- C Κατὰ πίστιν: Reflective summary of faith that sees beyond death  
vv13-16
- B' **Πίστει** (11x)... Exemplars of faith from **Abraham** to Maccabean  
revolt vv17-38
- A' Conclusion: The faithful were **commended** for their faith vv39-40  
Καὶ οὗτοι πάντες **μαρτυρηθέντες** διὰ τῆς πίστεως

Although there is some evidence to suggest that the correspondences are more detailed than the basic outline presented above (see the following discussion), it is important to recognize the rhetorical impact of verses 13-16. The author interrupts the narrative flow and in a sense creates a form of alienation by disrupting the pattern of πίστει usages in the previous verses (vv4-12). The initial κατὰ πίστιν in verse 13 would have drawn attention to this section in addition to the lack of specific examples and general summary statements. The impact of the substitution would have been supported by the return to the previous πίστει pattern (vv17-31).

In addition to change in presentation of faith from the dative (πίσται) to the object of a preposition (κατὰ πίστιν), “this whole pericope (vv13-16) also highlights the paradigmatic and paraenetic function of the whole encomium on faith” (Attridge 1989:329; see also Rhee 1998:331). Rhee suggests the movement from οἱ πρεσβύτεροι (v2) to οὗτοι πάντες (v13) to οὗτοι πάντες (v39) supports the notion that verses 13-16 apply to Heb 11 as whole (1998:331). In other words, this reflective summary of faith *applies to the whole chapter* and not just to the preceding context (vv4-12).

Another perspective that may add additional support to verses 13-16 being the chiasmic center is Wendland’s assertion that formal and/or semantic elements of a chiasmic center may be repeated at the end of the structure (1996a:28-33). Thus the beginning of the chiasmic center in verse 13 (μὴ κομισάμενοι/λαβόντες<sup>158</sup> τὰς ἐπαγγελίας), which is repeated in verse 39 (οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν) provides additional support for the chiasmic arrangement.

The flanking of references to Abraham’s faith on both sides of verses 13-16 suggests the importance of these verses. Beyond the flanking is the issue of volume. In the light of the eight verses (136 words) that expound the faith of Abraham (Heb 11:8-12, 17-19), the father of the faith (Rom 4:11-12), it may be seen that no one dominates the text of the Hall of Faith more than Abraham does (Moses is second

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<sup>158</sup> Attridge asserts that λαβόντες is the original reading, not κομισάμενοι. P<sup>46</sup> K<sup>2</sup> D Ψ and ̄ support the λαβόντες reading (1989:328). Some manuscripts have κομισάμενοι (instead of λαβόντες) in verse 13. If κομισάμενοι is original in verse 13, then the correspondence between verses 13 and 39 would be lexical instead of synonymous.

with six verses, 89 words<sup>159</sup>). The correspondence between Heb 11:8-12 and 11:17-19 is strengthened by references to Isaac, Jacob, and the use of the verb μέλλω.

The importance of verses 13-16 in the overall composition of Hebrews adds weight to the argument for the chiasmic arrangement of Heb 11. For example, the concepts and vocabulary of Heb 11:13-16 are found in other crucial verses which are *centrally located in the macro-structures*<sup>160</sup> of Hebrews:

τὰς ἐπαγγελίας	<b>MS8<sup>a</sup></b> (with similar roots in the extremes and middle) (verb form Heb 6:13; 10:23; 11:11; 12:26)
ὁμολογήσαντες	<b>MS2'</b> (center of structure Heb 13:15) (noun form Heb 3:1; 4:14; 10:23)
ἐπιζητοῦσιν ἐπουρανίου	<b>MS2'</b> (center of structure Heb 13:14) <b>MS5<sup>c</sup></b> Heb 12:22
οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός	<b>MS5<sup>b</sup></b> (just prior to the center quotation Heb 2:11b)
πόλιν	<b>MS5<sup>c</sup></b> Heb 12:22 <b>MS2'</b> (center of structure Heb 13:14)

As the text of Hebrews moves toward its conclusion, it is not insignificant that there are strong lexical ties with **MS5<sup>c</sup>** (which again contrasts the law and Jesus) and **MS2'** (the center of the final appeal for the recipients to identify with Jesus). There is a subtle contrast between οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, “God is not *ashamed* of them,” (Heb 11:16) and the appeal in **MS2'** ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες, “Let us go out to him outside the camp bearing his *reproach*” (Heb 13:13). Another connection between centers of Heb 11 and 13 could be the ἐξελεῖν (Heb 11:8)/ἐξέβησαν (Heb 11:15) and the hortatory ἐξερχώμεθα (Heb 13:13).

<sup>159</sup> If verse 29 concerning Moses is included, then the statistics would be seven verses and 104 words. However, Moses is not the subject of the verb, although the crossing of the Red Sea has been associated with Moses’ act of faith.

<sup>160</sup> There are other important verses in Hebrews that have words found in verses 13-16 (like Heb 2:11 οὐκ ἐπαισχύνεται and 3:1 ἐπουρανίου), but these verses are not in the *center* of their respective macro-structures.

In addition to correspondences within the simple **ABCB'A'** structure above, there are a number of appealing correspondences that create a more elaborate **ABCDEFGHG'F'E'D'C'B'A'** structure in Heb 11. Rhee (1998) asserts a similar macro-structure to that presented below.

A Ἔστιν δὲ πίστις  
 a ἐλπίζομένων (participle)  
 b ὑπόστασις, (noun nominative)  
 b' πραγμάτων ἔλεγχος (noun nominative)  
 a' οὐ βλεπομένων. (participle) (Ellingworth 1993:566)

<sup>2</sup> ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

B <sup>3</sup> Πίστει νοοῦμεν  
 a κατηρτίσθαι (infinitive)  
 b τοὺς αἰῶνας (what is seen)  
 c ῥήματι θεοῦ, (what is not seen)  
 c' εἰς τὸ μὴ ἐκ φαινομένων (what is not seen)  
 b' τὸ βλεπόμενον (what is seen)  
 a' γεγονέναι. (infinitive) (Ellingworth 1993:568)

C <sup>4</sup> Πίστει πλείονα θυσίαν Ἄβελ<sup>161</sup> παρὰ Κάϊν προσήνεγκεν

a τῷ θεῷ,  
 b δι' ἧς  
 c ἐμαρτυρήθη  
 d εἶναι δίκαιος,<sup>162</sup>  
 c' μαρτυροῦντος  
 b' ἐπὶ τοῖς δώροις αὐτοῦ  
 a' τοῦ θεοῦ,

καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ.

D <sup>5</sup> Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ, <sup>6</sup> χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστηῆσαι, πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

<sup>161</sup> Lane asserts a parallel **abcd'a'b'c'd'** structure in Heb 11:4-5 (1991:318).

<sup>162</sup> The author appears to have a pattern of using verbs from the same root or phonetically similar verbs: Hebrews 11:5 **μετετέθη** τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο διότι **μετέθηκεν**; Heb 11:5-6 **εὐαρεστηκέναι** τῷ θεῷ, <sup>6</sup> χωρὶς δὲ πίστεως ἀδύνατον **εὐαρεστηῆσαι**; Heb 11:7 **κατεσκεύασεν** κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς **κατέκρινεν** (κόσμον, καὶ τῆς **κατὰ** πίστιν δικαιοσύνης ἐγένετο κληρονόμος) with possible **κ** alliteration; Heb 11:8 (above); Heb 11:17 (above) **προσηνήνοχεν** Ἀβραάμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ **προσέφερεν**; and Heb 11:35 (above).

E <sup>7</sup> Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

F <sup>8</sup> Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν

a ἐξελθεῖν

b εἰς τόπον

c ὃν ἤμελλεν λαμβάνειν

b' εἰς κληρονομίαν,

a' καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

<sup>9</sup> Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· <sup>10</sup> ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.

G <sup>11</sup> Πίστει – καὶ αὐτὴ Σάρρα στεῖρα – δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον· <sup>12</sup> διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου,

a καθὼς τὰ ἄστρα

b τοῦ οὐρανοῦ

c τῷ πλήθει

a' καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος

b' τῆς θαλάσσης

c' ἡ ἀναρίθμητος.

H <sup>13</sup> Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοὶ εἰσιν ἐπὶ τῆς γῆς· <sup>14</sup> οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν· <sup>15</sup> καὶ εἰ μὲν ἐκείνης μνημονεύουσιν ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· <sup>16</sup> νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανοῦ. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν, ἠτοιμάσεν γὰρ αὐτοῖς πόλιν.

G' <sup>17</sup> Πίστει

a προσενήνοχεν Ἀβραὰμ

b τὸν Ἰσαὰκ

c πειραζόμενος,

b' καὶ τὸν μονογενῆ

a' προσέφερεν ὁ τὰς ἐπαγγελίας

ἀναδεξάμενος,<sup>163</sup> <sup>18</sup> πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, <sup>19</sup> λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἔκομίσατο.F' <sup>20</sup> Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. <sup>21</sup> Πίστει

a Ἰακώβ ἀποθνήσκων

b ἕκαστον τῶν υἱῶν Ἰωσήφ

c εὐλόγησεν,

d καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

a' <sup>22</sup> Πίστει Ἰωσήφ τελευτῶν

b' περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ

c' ἐμνημόνευσεν,

d' καὶ περὶ τῶν ὀστέων αὐτοῦ ἐντείλατο.

E' <sup>23</sup> Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον, καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. <sup>24</sup> Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, <sup>25</sup> μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν, <sup>26</sup> μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὄνειδισμὸν τοῦ Χριστοῦ, ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. <sup>27</sup> Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέρησεν. <sup>28</sup> Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγη αὐτῶν. <sup>29</sup> Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

D' <sup>30</sup> Πίστει τὰ τεῖχη Ἰεριχὼ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. <sup>31</sup> Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

<sup>163</sup> Ellingworth acknowledges an **abb'a'** pattern here (1993:600), but does not recognize the πειραζόμενος as significant. This is due in part to the textual problems associated with the words in the chiastic pattern. The presence of πειραζόμενος is significant as discussed in Chapter 6.



C' <sup>32</sup> Καὶ τί ἔτι λέγω; ἐπιλείπει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, <sup>33</sup> οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, <sup>34</sup> ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.<sup>164 35</sup>

a ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν·

b ἄλλοι δὲ ἐτυπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν,

c ἵνα κρείττονος ἀναστάσεως τύχωσιν·

b' <sup>36</sup> ἔτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν

a' ἔλαβον,

ἔτι δὲ δεσμῶν καὶ φυλακῆς· <sup>37</sup> ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

B' <sup>38</sup> ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὄπαϊς τῆς γῆς.

A' <sup>39</sup> Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, <sup>40</sup> τοῦ θεοῦ περὶ ἡμῶν κρείττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

One of the more noteworthy correspondences in the preceding macrostructure is between **E** and **E'**. Noah is delivered *from water by the ark (E)* and Moses is saved from death by his parents hiding him (implied: *by basket on the water*) (v23) as well as passing through the Red Sea (contrasted with the Egyptians drowning) (v29).

There are a number of correspondences between the component parts of **MS6'**.

**A (v1-2)**

βλεπομένων  
ἐμαρτυρήθησαν  
οἱ πρεσβύτεροι

**B (v3)**

τοὺς αἰῶνας (creation)

**C (v4)**

πλείονα θυσίαν  
δίκαιος  
ἀποθανῶν  
ἔτι λαλεῖ

**A' (vv39-40)**

προβλεψαμένου  
μαρτυρηθέντες  
οὗτοι πάντες

**B' (v38)**

ὁ κόσμος

**C' (vv32-37)**

κρείττονος ἀναστάσεως  
δικαιοσύνην  
τοὺς νεκροὺς and ἀπέθανον  
ἔτι λέγω

<sup>164</sup> Attridge asserts that verses 33-34 are in a symmetrical arrangement of three groups: Military and political acts of faith, three aorist active verbs of deliverance, and a shift to aorist passive verbs describing military valor (1989:348).

<b>D (vv5-6)</b> μὴ ἰδεῖν θάνατον Ἐνώχ μετετέθη	taken up/fell	<b>D' (vv30-31)</b> οὐ συναπόλετο, “did not perish” Ἰεριχὼ ἔπεσαν
<b>E (v7)</b> Νῶε...κατεσκεύασεν κιβωτόν Noah built ark/[Israelites] passed through Red Sea		<b>E' (vv23-29)</b> διέβησαν τὴν Ἐρυθρὰν Θάλασσαν οἱ Αἰγύπτιοι κατεπόθησαν drowned
εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ for the salvation of his house		ἐκρύβη possible play on words: ark/hidden
<b>F (vv8-10)</b> ἤμελλεν Ἰσαὰκ καὶ Ἰακώβ εἰς κληρονομίαν... συγκληρονόμων		<b>F' (vv20-22)</b> μελλόντων Ἰσαὰκ τὸν Ἰακώβ εὐλόγησεν... εὐλόγησεν
<b>G (vv11-12)</b> Σάρρα (mother) στεῖρα.. σπέρματος/[Ἰσαὰκ] δύναμιν καταβολήν ἔλαβεν ἠγήσατο νεκρωμένου τὸν ἐπαγγειλάμενον		<b>G' (vv17-19)</b> Ἄβραάμ (father) σπέρμα/Ἰσαὰκ δυνατός παραβολῇ ἐκομίσασατο λογισάμενος νεκρῶν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος

However, many of the correspondences above are repeated elsewhere in Heb 11. For example:

<b><u>Root</u></b>	<b><u>In and out of structure</u></b>
βλέπω	<b>A and E</b>
προβλέπω	<b>A'</b>
μαρτυρέω	<b>A, A' and C, D</b>
πολύς	<b>C and F</b>
κρείττων	<b>C' and H, A'</b>
δίκαιος	<b>C</b>
δικαιοσύνη	<b>C' and E</b>
ἀποθνήσκω	<b>C, C' and H, F'</b>
λαλέω	<b>C and G'</b>
λέγω	<b>C' and H, E, C'</b>
δύναμις	<b>G and C'</b>
δυνατός	<b>G'</b>
λαμβάνω	<b>G and F, H, E', C'</b>
κομίζω	<b>G' and [H], A'</b>

In light of the above discrepancies, it seems best to assert an **ABCB'A'** structure and not an **ABCDEFGHG'F'E'D'C'B'A'** structure for **MS6'**.

The function of **MS6'** is to highlight the key point found in verses 13-16, which stresses that a true faith sees beyond physical death to a heavenly homeland.

#### 5.1.17 Macro-structure 5' (12:1-24)

The complexities of Heb 12 and the establishment of external and internal unit boundaries continues to be debated (Lane 1991:444-445).

##### 5.1.17.1 Macro-structure 5<sup>a</sup> (12:1-13)

Many scholars assert a chiasmic structure for these verses (Lane 1991:405, 446; R.E. Davis 1994:254; Constable 2006:103). Although the correspondences are not compact or dense, the overall semantic patterning may reflect oral concentric patterns.

**MS5<sup>a</sup>**

A <sup>1</sup> Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς **τρέχωμεν** τὸν προκείμενον ἡμῖν ἀγῶνα,

B <sup>2</sup> ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ **χαρᾶς ὑπέμεινεν** σταυρὸν αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν. <sup>3</sup> ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλύομενοι. <sup>4</sup> Οὕπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, <sup>5</sup> καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν **ὡς υἱοῖς** διαλέγεται,

C **Υἱέ** μου,

Q

a μὴ ὀλιγώρει (imperative)

b **παιδείας κυρίου**, (genitive)

a' μὴδὲ ἐκλύου (imperative)

b' ὑπ' αὐτοῦ ἐλεγχόμενος· (genitive)

C' <sup>6</sup> a ὃν γὰρ ἀγαπᾷ Q (relative clause)

b **κύριος παιδεύει**, (verb)

b' μαστιγοῖ δὲ πάντα **υἱὸν** (verb)

a' ὃν παραδέχεται. (relative clause)

B' <sup>7</sup> εἰς παιδείαν **ὑπομένετε· ὡς υἱοῖς** ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; <sup>8</sup> εἰ δὲ χωρὶς ἔστε παιδείας ἢς μέτοχοι γεγονάσιν πάντες, ἅρα νόθοι καὶ οὐχ υἱοὶ ἔστε. <sup>9</sup> εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτάς καὶ ἐνετρεπόμεθα· οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; <sup>10</sup> οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. <sup>11</sup> πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ **χαρᾶς** εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηλικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

A' <sup>12</sup> Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα **ἀνορθώσατε**, <sup>13</sup> καὶ **τροχιάς** ὀρθὰς **ποιεῖτε** τοῖς ποσίν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπή, ἰαθῇ δὲ μᾶλλον.

The correspondence between **A** and **A'** is largely based upon the running motif and supported by the synonymous syntactical correspondence between the hortatory subjunctive **τρέχωμεν**, “let us run,” (v1) and the imperatives **ἀνορθώσατε**, “restore (weak hands and feeble knees),” (v12) and **(ὀρθὰς) ποιεῖτε**, “make (straight paths for your feet)” (v13). According to Vanhoye, **τρέχωμεν** (v1) and **τροχιάς** (v13) should be considered from the same root or stem (1977/1989:30; Lane 1991:404). Other scholars, who do not necessarily assert a chiasmic structuring, also posit these correspondences as an *inclusio* for **MS5<sup>a</sup>** (Buchanan 1972:210-211). There is

another conceptual correspondence between the imperatival participle phrase (associated with a hortatory subjunctive) ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, “lay aside every weight and sin that easily ensnares,” (v1) and the ὀρθὰς ποιεῖτε, “make straight paths for your feet” (v13), which is associated with ethical behavior (Louw and Nida 1988: § 41.30). The correspondences between the hyperordinating conjunctions of result τοιγαροῦν (v1) and διό (v12) support the more significant correspondences.

The strongest lexical correspondences in **B** and **B'** are: ὑπέμεινεν (v2)/ὑπομένετε (v7) (although this correspondence is weakened by the occurrence of δι' ὑπομονῆς in **A**), χαρᾶς, “joy,” (vv2, 11) (Ellingworth 1993:641, 656), and ὡς υἱοῖς, “as sons,” (vv5, 7) (Lane 1991:422). Two imperatives, ἀναλογίσασθε...τὸν...ὑπομεμενηκότα, “consider the one who endured,” (v3) and ὑπομένετε, “endure,” establish the discourse level example-application correspondence between **B** and **B'**. The stronger correspondences above give additional support to other correspondences:

τελειωτήν “perfecter” v2	ἀγιότητος “holiness” v10
	δικαιοσύνης “righteousness” v11
σταυρὸν αἰσχύνης “cross of shame” v2	λύπης “painful” v11

Both **B** and **B'** have “before and after” correspondences as well.

**B**

- a Because of the joy set before him (positive, before) v2
- b He endured the cross, despised its shame (negative)
- a' He has sat down at the right hand side of the throne of God (positive, after)

This corresponds to the three μέν...δέ constructions in **B'** in a negative-positive pattern.

- a We were respecting our earthly fathers and teachers (negative, before) v9
- b How much more submitting to heavenly father... shall we live (positive, after)
- a For a few days, they were disciplining us (negative, before) v10
- b Benefiting us...in order to share in his holiness (positive, after)
- a For the present, discipline is...painful (negative, before) v11
- b But later... the peaceful fruit of righteousness (positive, after)

C and C' contain an OT quotation from Prov 3:11-12. In addition to the parallel and chiasmic structures mentioned above, there is also a chiasmic arrangement of other key words.

C <sup>5</sup>	a	Υἱέ ...	Q
		b παιδείας	
		c κυρίου...	
C' <sup>6</sup>		c' κύριος	
		b' παιδεύει...	
		a' υἱὸν	

This chiasmic structuring serves to highlight the OT quotations, which affirm the sonship of the recipients and assert that some of their present pain and difficulties should be interpreted as God's discipline.

One problem with the above analysis is the overlapping of **A** and **B** by the following chiasmic structure presented by Horning:

- <sup>1</sup> Therefore we,
  - A having *seated around about* us such a cloud of witnesses,
  - B *setting aside* every weight and every clinging *sin* . . .
  - C with *patient endurance*...
  - D let us run the race that is **set before** us
  - E <sup>2</sup> *keeping our eyes on Jesus the pioneer and perfecter of the faith,*
  - D' who for the joy that was **set before** Him...
  - C' *patiently endured* the cross...
  - B' *despising shame*...
  - A' and *is seated* at the right hand of the throne of God.
- (Horning 1978:41; D.A. Black 1987b:546; R.E. Davis 1994:246; Croy 1998:191; Constable 2006:103-104)

Although the structure above crosses the boundaries of the correspondences between **A** and **B** in my structuring of Heb 12:1-13 (at the beginning of this section **MS5<sup>1a</sup>**), it

does place emphasis on considering Jesus as our example in light of the present problems and brighter future that are expounded in verses 10 and 11. However, the structure proposed by Horning overstates the correspondence between **A** and **A'** by using the word “seated” for περικεείμενον instead of “surrounded” – the more normal gloss. Horning’s correspondence assumes that the recipients would have connected Jesus sitting down with spectators sitting down at an arena.

#### 5.1.17.2 Macro-structure 5<sup>b</sup> (12:14-17)

Macro-structure 5<sup>b</sup> does not appear to have concentric patterning.<sup>165</sup> However, there is cohesion between **MS5<sup>b</sup>** and **MS5<sup>a</sup>**. Macro-structure 5<sup>b</sup> is linked lexically to **MS5<sup>a</sup>** by the similar roots ἀγιότητα (v10)/ἀγιασμόν (v14) and εἰρηλικόν

<sup>165</sup> Although Heb 12:14-17 (5<sup>b</sup>) does not appear to be chiasmically arranged, R.E. Davis asserts that Heb 12:14-29 (**MS5<sup>b</sup>**, **MS4'**, and **MS3'**) are chiasmatic:

- “A Transition and Introduction: Pursue what is necessary to enable one to see the Lord v14
- B Warning: Do not forfeit the grace of God vv15-17
- C You do not approach the covenant established at Mt. Sinai vv18-21
- C' You approach the new covenant celebrated at Mt. Zion vv22-24
- B' Warning: Do not disregard the new covenant vv25-28
- A' Conclusion and Transition: Description of God v29” (1994:258)

Davis’ construction above follows the common patterns observed in Hebrews (imperatives and hortatory subjunctives in the extremes in **A**, **B**, **B'** and **A'**, the parallel sections in **C** and **C'**, with the structure allowing for the OT quotations to fall into the center the structure, vv20b-21). From my book-level proposal in Chapter 6, this structure crosses over into **MS4'** and **MS3'** creating potential complications. (Up to this point, macro-structures have overlapped with adjacent macro-structures, but have not extended beyond the boundaries of an adjacent macro-structure.) The strong book-level correspondence between **MS4** and **MS4'** suggests that the textual boundary of **MS5'** would end before Heb 12:25, although it is hard to ascertain how flexible concentric patterns were expected to be in the first cent. (C.E.). If principle of “fuzzy boundaries” is applied to book-level structuring (allowing for the overlapping of non-adjacent macro-structures), Davis’ structure could be improved by including verse 28 in **A'** in order to link the imperative “pursue peace” (v14) with the subjunctives (v28).

It could be suggested that there is an alternative chiasmatic structure that does not overlap into contiguous macro-structures, creating Heb 12:14-24 (overlapping with **MS4'**, but not **MS3'**):

- A τὸν κύριον v14
- B πρωτοτόκων v16
- C προσεληλύθατε v18
- D OT quotations vv20-21
- C' προσεληλύθατε v22
- B' πρωτοτόκων v23
- A' Ἰησοῦ v24

Although this structure seems strong from the lexical correspondences, the semantic and syntactical correspondences do not support the structure and it is not well balanced (**A-C** has 97 words and **C'-A'** has 41 words).

(v11)/εἰρήνην (v14). Alternatively, this macro-structure (**MS5<sup>b</sup>**) can also be interpreted as part of **A'** of **MS5<sup>a</sup>** since it appears to be a specific command “pursue peace with everyone” following the more general commands of Heb 12:12-13. The concept of sonship continues through πρωτοτόκια, “birthright,” (v16) and θέλων κληρονομήσαι τὴν εὐλογίαν, “wanting to inherit the blessing” (v17). While the sonship of the believers is a widespread biblical motif, **MS5<sup>b</sup>** establishes the seriousness of rejecting the birthright, which could not be re-obtained even by an emotional expression of repentance (v17). As in some of the previous macro-structures (**MS7** and **MS8'**), the community of faith is exhorted to keep each other from “falling from the grace of God” (v15), as explicitly stated by the threefold μή τις, “lest someone,” clauses (vv15-16).

Although this passage has no explicit OT quotation, the biblical reference to Esau is introduced in the middle and elaborated until the end. Esau is significant in the argument: in light of his rejecting his birthright, he becomes a vivid picture of the seriousness of rejecting the benefits of family relationships. Rejecting Jesus is rejecting God’s family.

#### 5.1.17.3 Macro-structure 5<sup>c</sup> (12:18-24)

Lane considers these verses as an “intermediate unit” (1991:445). This macro-structure is a combination of two parallel units that contrast the experience of those who approach the mountain of the law (vv18-21) and those who approach Mount Zion (vv22-24). In addition to the exact duplication of προσεληλύθατε in verses 18 and 22, both **A** and **A'** have a series of datives. Alternatively, one might posit a ring



structure established by **A** and **A'** that emphasizes the OT quotations in the center (vv20b-21).

**MS5<sup>c</sup>**

- A** <sup>18</sup> Οὐ γὰρ **προσεληλύθατε** ψηλαφωμένῳ [**ὄρει**] καὶ  
 κεκαυμένῳ πυρὶ  
 καὶ γνώφῳ  
 καὶ ζόφῳ  
 καὶ θυέλλῃ  
<sup>19</sup> καὶ σάλπιγγος ἤχῳ  
 καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι  
 αὐτοῖς λόγον· <sup>20</sup> οὐκ ἔφερον γὰρ τὸ διαστελλόμενον,  
**B** Κὰν θηρίον θίγη τοῦ ὄρους, λιθοβοληθήσεται· **Q**  
**B'** <sup>21</sup> καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν,  
 Ἔκφοβός εἰμι καὶ ἔντρομος. **Q**
- A'** <sup>22</sup> ἀλλὰ **προσεληλύθατε**  
**a** Σιών **ὄρει** καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ  
 μυριάσιν ἀγγέλων, πανηγύρει  
**b** <sup>23</sup> καὶ ἐκκλησίᾳ πρωτοτόκων **ἀπογεγραμμένων** ἐν οὐρανοῖς,  
**c** καὶ κριτῇ θεῷ πάντων,  
**b'** καὶ πνεύμασι δικαίων **τετελειωμένων**,  
**a'** <sup>24</sup> καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖττον  
 λαλοῦντι παρὰ τὸν Ἄβελ.

There is a significant arrangement of the datives in **A'**. Although the correspondence between **a** and **a'** is not strong, **b** and **b'** refer to believers by means of the synonyms ἐκκλησία πρωτοτόκων, “the church of the firstborn,” and πνεύμασι δικαίων τετελειωμένων, “the spirits of the righteous made perfect.” This is in addition to the peculiar occurrences of corresponding perfect participles (ἀπογεγραμμένων and τετελειωμένων) within an abundance of dative and genitive nouns.

The function of **MS5<sup>c</sup>** is to highlight the contrast between seeking God via the law (Mount Sinai) and seeking God via Jesus (Mount Zion, implying Jesus’ death). If one understands the parallelism of this macro-structure in **A** and **A'** to be most prominent, the focus would fall on the last part **A'a'**, which focuses on Jesus and the blood of his covenant. It is notable that in the series of datives in **A'**, all the phrases start with the dative with the exception of καὶ διαθήκης νέας μεσίτη Ἰησοῦ, in which “mediator”

and “Jesus” are backed to the end of the phrase. This change of word order would affirm the importance of this phrase within the structure. However, the **c** within the **abcb'a'** cannot be dismissed too quickly in light of the overall topic of the fatherhood of God (**MS5'<sup>a</sup>**) and the recursion of *πρωτοτόκων* in verse 23. In view of the structure as a whole, the central element **c**, God as judge, receives the prominence.

Within this macro-structure, the issue of noise suggests a contrast between **A** and **A'** in reference to the chiasmic micro-structures of each.

a	<sup>19</sup> καὶ σάλπιγγος	(genitive)	“and of the trumpet”
b	ἤχῳ	(dative)	“to noise”
b'	καὶ φωνῇ	(dative)	“and the sound”
a'	ῥημάτων	(genitive)	“of word”

...those who heard begged that no word be added.

And

a	<sup>24</sup> καὶ διαθήκης νέας	(genitive)	“and new covenant”
b	μεσίτη Ἰησοῦ,	(dative)	“mediator Jesus”
b'	καὶ αἵματι	(dative)	“and blood”
a'	ῥάντισμοῦ	(genitive)	“of sprinkling”

...better *speaking* than Abel.

In the larger context of Hebrews, God speaks (*ἐλάλησεν*) through the son (Heb 1:2), and now the blood of the son also speaks (*λαλοῦντι*) (v24).

#### 5.1.18 Macro-structure 4' (12:25)

Macro-structure **4'** is connected to **MS5'** by means of the hook words *λαλοῦντι* and *τὸν λαλοῦντα*, which help support the textual boundary between verses 24 and 25. Moffatt (1924) and others suggest that the asyndeton adds to the forcefulness of this verse (Greenlee 1998:558). Although the size of **MS4'** and its syntactical<sup>166</sup> relationship to the following structure (**MS3'**) challenge the notion of verse 25

<sup>166</sup> The relative pronoun in verse 26 suggests that verse 26 is dependent on verse 25; however, a relative pronoun sometimes functions as a personal pronoun. In this case, the relative pronoun functioning as personal pronoun introduces an independent clause instead of a subordinate clause. This is probably the case here; cf. also the way verse 26 is translated in most versions (NASB, NIV, NET, REB, ESV, NRSV, RSV).

standing alone as a distinct structure, **MS4'** is considered a macro-structure because of its role within the book-level structure (see the beginning of this chapter and Section 6.2.8). Although **MS4'** is not chiasmatically arranged like its corresponding book-level structure (**MS4**), the parallelisms within the structure are hard to ignore.

- <sup>25</sup> Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα:  
 A εἰ γὰρ (protasis beginning)  
 B ἐκεῖνοι (nominative)  
 C οὐκ ἐξέφυγον (verb)  
 D ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα,  
 (genitive preposition/ participle/ accusative)  
 A' πολὺ μάλλον (apodosis beginning)  
 B' ἡμεῖς (nominative)  
 C' [escape] (verb - implied/ ἐκφευξόμεθα Heb 2:3)  
 D' οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι  
 (genitive preposition/ participle/ accusative)

This structure might be considered even more elaborate if it were not for the hyperbaton and ellipsis in **D'**.<sup>167</sup> The hyperbaton suggests increased emphasis on all three components of **D'**: ἀπ' οὐρανῶν (placed in the middle), τὸν [λαλοῦντα<sup>168</sup>] (placed in the middle and by ellipsis), and οἱ...ἀποστρεφόμενοι (by the separation of the article from the participle).

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<sup>167</sup> <sup>25</sup> Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα:

- A εἰ γὰρ  
 B ἐκεῖνοι  
 C οὐκ ἐξέφυγον  
 D ἐπὶ γῆς  
 E παραιτησάμενοι  
 F τὸν χρηματίζοντα,  
 A' πολὺ μάλλον  
 B' ἡμεῖς  
 C' [escape]  
 D' οἱ τὸν ἀπ' οὐρανῶν  
 E' ἀποστρεφόμενοι [·]  
 F' [λαλοῦντα or χρηματίζοντα]

<sup>168</sup> The parallelism of this verse may suggest that χρηματίζοντα “the one who warns” is the implied substantive of the article τὸν (Greenlee, 1998:559-560, cites Miller 1988:311; Bruce 1990; Lane 1991; Ellingworth 1993:683); however, λαλοῦντα should be considered as a possible substantive with the article τὸν based on the beginning of this verse, the previous verse (v24), as well as Heb 1:2, and 2:1-4.

## 5.1.19 Macro-structure 3' (12:26-29)

5.1.19.1 Macro-structure 3<sup>1a</sup> (12:26-27)

The following chiastic structure is not as strong as others throughout the book of Hebrews, but it does share some of the common traits with similar smaller structures in the book. For example, the middle of the structure contains an OT quotation (as do 53% of the other chiastic arrangements).

A <sup>26</sup> οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε,  
 B νῦν δὲ ἐπήγγελλται λέγων,  
 C Ἔτι ἅπαξ Q  
 D ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν. Q  
 C' <sup>27</sup> τὸ δέ, Ἔτι ἅπαξ  
 B' δηλοῖ  
 A' [τὴν] τῶν σαλευομένων μετὰθεσιν ὡς πεποιημένων, ἵνα μείνη τὰ μὴ  
 σαλευόμενα.

The words for shake in **A** and **A'** are from the root σαλεύω, but the word for shake in **D** is from the root σείω, which supports the integrity of the structure. Ἔτι ἅπαξ is the strongest correspondence in the structure by lexical and syntactical strength. This particular style of surrounding the quotation is similar to the device used in Heb 4:7-8 with ἡμέρα and σήμερον.<sup>169</sup>

The weakest correspondence in this structure is found in components **B** and **B'**, in which there is no lexical similarity and no syntactical correspondence outside of a third singular verb. There is only a logical relationship in that **B** is introducing the content of **C** and **B'** is introducing the clarification of **A'**. Considering this weakness, it is more advisable to incorporate **B** and **B'** into **A** and **A'**, creating an **ABCB'A'** instead of an **ABCDC'B'A'** structure.

<sup>169</sup> However, there are some differences between the two passages. “Today” was used before the quotation in Heb 4:7 and “once more” was used after the quotation here in Heb 12:26.

There is also a parallel between τὴν γῆν in **A** and πεπονημένων in **A'**, but this correspondence is weakened because of the criterion which rejects words that are repeated in other places of the structure (τὴν γῆν also appears in **D**).

The function of this structure is to place prominence on the OT quotation in the central component and its focus.

#### 5.1.19.2 Macro-structure 3<sup>b</sup> (12:28-29)

The following structure is suggested because of the syntactical and semantic arrangement of its parts. While **MS3** and **MS3<sup>a</sup>** are theological statements, **MS3<sup>b</sup>** is the hortatory conclusion of these truths.

A <sup>28</sup> Διὸ βασιλείαν ἀσάλευτον **παραλαμβάνοντες**  
 B ἔχομεν χάριν, δι' ἧς  
 B' **λατρεύομεν** εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους·  
 A' <sup>29</sup> καὶ γὰρ ὁ θεὸς ἡμῶν πῶρ **καταναλίσκον**.

Components **A** and **A'** are comprised of present, active, nominative participles which both give the basis for the matching hortatory subjunctives of **B** and **B'**. The διὸ of **A** introduces the inference from the preceding structure (**MS3<sup>a</sup>**) and is restated in the positive by the litosis – the earth is going to be destroyed, but the kingdom we are receiving cannot be destroyed. The καὶ γάρ of **A'** presents the negative aspect in that we do not want to do anything that would make us fall under God's wrath and punishment (of which πῶρ often is figuratively used). A restructuring of all the parts suggests that we should hold on to grace (**B**) and worship God (**B'**) because we want a kingdom that will not be destroyed (**A**, positive reason) and we do not want to come under God's wrath (**A'**, negative reason).

**B** and **B'** are semantically related by the  $\delta\iota' \eta\varsigma$ , which indicates that we hold on to grace (i.e., show gratitude) by worshipping God in reverence and fear. In this sense, **B'** more clearly defines the meaning of **B**.

Besides the lack of strong lexical correspondence, one might also question whether these two units were intended to be linked together since the author could have merged the theology of **MS3<sup>a</sup>** with the application of **MS3<sup>b</sup>** into one cohesive chiasmic structure instead of two separate structures. The two units are connected by virtue of a linear understanding of  $\delta\iota\acute{o}$  rather than a chiasmic framework. Koester does not associate **MS3<sup>a</sup>** and **MS3<sup>b</sup>** but joins Heb 12:28-29 with Heb 13 (2001:554). In this case the  $\acute{\alpha}\sigma\acute{\alpha}\lambda\epsilon\upsilon\tau\omicron\nu$  would be considered a mot-crochet creating cohesion in the transition. In addition, the hortatory force of verse 28 could be interpreted as an introduction or foreshadowing of the hortatory center of Heb 13 in verses 13-15. Since there are justifiable reasons to support both perspectives, there is no need to be dogmatic regarding whether Heb 12:28-29 belongs to **MS3'** or **MS2'**. However,  $\delta\iota\acute{o}$  generally makes an inference based on the immediate context, as opposed to  $\omicron\upsilon\breve{\nu}$ , which can either make an inference on the immediate context or a general inference based on the whole preceding context. For this reason, verses 28 and 29 are considered part of **MS3'**.

The function of this structure is to place prominence on the hortatory force of holding on to God's grace by means of worshipping him reverently in light of his eternal kingdom (**A**) and his wrath (**A'**).

## 5.1.20 Macro-structure 2' (13:1-19)

Lane delineates three common objections<sup>170</sup> to including Heb 13 in the original document of Hebrews (1991:495). One of these objections can be resolved by a chiasmic understanding of the structure, while a second objection can be resolved by the discussion regarding the relationship of **MS2** (Heb 1:5-6) and **MS2'** (see Section 6.2.10). Although the chiasmic structuring of **MS2'** is not as compact (corresponding components close together) as previous macro-structures, there are a number of features which would support the following structuring:

- A Ἡ φιλαδελφία μενέτω. <sup>2</sup> τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. <sup>3</sup> μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχομένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. <sup>4</sup> Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός. <sup>5</sup> Ἀφιλάργυρος ὁ τρόπος· ἀρκοῦμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω. <sup>6</sup> ὥστε θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, [καὶ] οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;<sup>171</sup>
- B <sup>7</sup> Μνημονεύετε **τῶν ἡγουμένων ὑμῶν**, οἵτινες ἐλάλησαν ὑμῖν **τὸν λόγον** τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμείσθε τὴν πίστιν. <sup>8</sup> Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
- C <sup>9</sup> διδασκαίς ποικίλαις καὶ ξέναις **μὴ παραφέρεσθε**· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες. <sup>10</sup> ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. <sup>11</sup> ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. <sup>12</sup> διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν.
- D <sup>13</sup> τοίνυν **ἐξερχώμεθα** πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ **φέροντες**· <sup>14</sup> οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.
- D' <sup>15</sup> δι' αὐτοῦ οὖν **ἀναφέρωμεν** θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.
- C' <sup>16</sup> τῆς δὲ **εὐποΐας** καὶ κοινωνίας **μὴ ἐπιλανθάνεσθε**, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

<sup>170</sup> The objections are based on the following considerations: 1) the opening of Heb 13 is abrupt; 2) the form of the chapter does not correspond with earlier chapters; and 3) the content of the chapter makes this section too different in comparison with that of the overall document.

<sup>171</sup> This is one of the few chiasmic macro-structures in Hebrews that contains a quotation within the non-central parts of its structure *without also having a quotation in the center* of the structure.

- B' <sup>17</sup> Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες, ἀλυσιτελεῆς γὰρ ὑμῖν τοῦτο.
- A' <sup>18</sup> Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι. <sup>19</sup> περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.<sup>172</sup>

This macro-structure is similar to **MS6'** (Heb 11) in that the common syntactical pattern is interrupted in the center of the structure. These verses (vv1-19) contain ten explicit imperatives, which are interrupted in the center of the structure by two hortatory subjunctives (see Appendix I).

- |  |                               |
|--|-------------------------------|
| A Imperatives (2 positive; 1 negative, some implied, 1 imperatival participle) |                               |
| B Imperatives (2 positive)   | your leaders and word/account |
| C Imperative (1 negative)  |                               |
| D Hortatory subjunctive  | bearing                       |
| D' Hortatory subjunctive   | bearing/offering              |
| C' Imperatives (2 negative)  |                               |
| B' Imperative (1 positive)   | your leaders and word/account |
| A' Imperative (1 positive)   |                               |

Besides the more obvious correspondences listed above, there are a few more subtle ones. In **A**, the author is addressing issues regarding the recipients' personal holiness (hospitality, sexual purity, and greed), but in **A'**, the command is to pray for the author's purity and conduct. It is significant that there is a command for hospitality at the beginning of **A**, and an expressed need for the recipients to extend hospitality to the author when he is restored at the end of **A'** (thus, the extreme outer elements of this structure).

There are also a few subtle correspondences in the middle of this structure. Besides the obvious parallel uses of φέρω in **D** and **D'**, there is also a likely play on words

<sup>172</sup> Lane does not present the whole section as a chiasmic structure, but he does validate it in a number of ways, stating the parallels of 13:1-9 and 17-19 and the different nature of 13:10-16 as "explanatory paraenesis" or "hortatory exposition" (1991:499, citing McCown). He affirms the inner parts of this structure (1991:503; see macro-structure illustration).



between φέροντες (**D**), “bearing,” the disgrace and ἀναφέρωμεν (**D'**), “offering,” the καρπὸν, “fruit” (**D'**); often φέρω and καρπός collocate with each other. There is perhaps a relationship between “disgrace” and “praise” that is similar to an oxymoron. The recipients are asked to bear his *disgrace* (**D**) and yet they are to offer the θυσίαν αἰνέσεως...ὁμολογούντων, “sacrifice of *praise*...confessing” his name (**D'**). The author links these two opposing ideas (disgrace and praise) by the corresponding participles φέροντες and ὁμολογούντων, respectively.

Although this structure is not lexically strong or compact, the relationship of this structure with its correlating macro-structure (**MS2**) is one of the strongest indicators of its validity (see discussion in Section 6.2.10).

#### 5.1.21 Macro-structure 1' (13:20-25)

The final verses of Hebrews do not appear to be in any chiasmic arrangement. However, this macro-structure begins with Ὁ δὲ θεὸς τῆς εἰρήνης (v20) and ends with ἡ χάρις μετὰ πάντων ὑμῶν (v25), in which the doublet “peace and grace” may form an *inclusio*.

## 5.2 CONCLUSION

Many of the macro-structures in Hebrews are strongly supported by lexical and syntactical correspondences. The common pattern of the central placement of the OT quotations within the macro-structures supports the notion that the OT was important to author and the recipients. This consistent pattern may also strengthen the notion of chiasmic patterning for structures which are not overtly obvious. In the following chapter (Chapter 6), I will contend that the sequence of macro-structures in Hebrews is arranged in a concentric pattern as well.

## **6. RELATIONSHIP OF MACRO-STRUCTURES TO THE BOOK-LEVEL STRUCTURE**

In Section 4.1.6.1, I noted that various scholars posit that parallel passages occur within the book of Hebrews. The presence and position of these parallel passages suggest concentric patterning on the book-level. In Chapter 5, I established that there is significant evidence for positing concentric patterning of many pericopes within Hebrews. The author arranged these constituents (intentionally or unintentionally) in a concentric pattern. One of my major observations regarding the concentric arrangements of these constituents is that OT quotations are often placed in the center of these structures. In Chapter 5, I also proposed that interpreting Heb 5:1-10 as a foreshadowing of one of the major points of Hebrews is a better solution rather than designating Heb 5:11–6:12 as a digression (see Section 5.1.7). Interpreting Heb 5:1-10 as a foreshadowing of the major point elaborated in Heb 7 clarifies the concentric book-level pattern established by corresponding macro-structures (**MS7/7'**: Heb 5:11–6:12/ 10:22-39 and **MS8/8'**: Heb 6:13-20/ 10:15-21).

In light of the salient correlation between some of the macro-structures posited by various scholars (on the basis of theme, characters, syntax and vocabulary), I contend in the current chapter that many of the macro-structures in Hebrews appear in a relationship with other macro-structures in a concentric book-level pattern. Since some correspondences between macro-structures are less obvious than others, each of the tentatively corresponding macro-structures is evaluated for their viability within a proposed book-level arrangement. The strength of the correspondences should reflect the strength (or weakness) of the chiasmic book-level proposal.

The discussion commences with an overview of the significance of Heb 8:1-2 to the overall discourse and the initial discussion of Heb 8 as the middle of the discourse (Section 6.1). Following this discussion, I evaluate the constituent macro-structures of the proposed book-level structure (Section 6.2), starting with **MS10** and **MS10'** (Heb 8:1-13) and moving outward toward the extremities of the discourse **MS1** (Heb 1:1-4) and **MS1'** (Heb 13:20-25). The reason for commencing the *presentation* of this aspect of my analysis in the middle and moving outward is because the macro-structure units in the middle are spatially the closest, and therefore it is easier for one to identify (and acknowledge) proposed correspondences. The further the proposed corresponding units are separated from each other in the text, the harder it is to see how they are related to each other.

After my discussion of the corresponding macro-structures, a book-level proposal is presented (Section 6.3). Finally, the concluding sections of this chapter address issues regarding the relative length and balance of the corresponding macro-structures (Section 6.4), parallels within Hebrews that fall outside of the corresponding macro-structures (Section 6.5), a discussion of Nauck's parallels in relation to the present proposal (Section 6.6.1), a comparison of the present analysis with previous book-level analyses (Section 6.6.2), and a discussion on the dynamics between the linear movement and concentric patterning within Hebrews (Section 6.6.3).

## **6.1 THE SIGNIFICANCE OF HEBREWS 8**

Before beginning a discussion regarding the relationship between constituent macro-structures in Hebrews, it will be helpful to clarify some initial reasons for claiming the importance of Heb 8 to the overall discourse of Hebrews. These reasons serve

merely as a point of departure<sup>173</sup> for the discussion of the overall book-level arrangement, since the correspondences between **MS2-9** and **MS9'-2'** provide the most substantial support for the claim of this section (6.1).

First, the surface structure of Heb 8:1 marks the importance of this chapter with its prominently placed opening words Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, “Now, the head of what we are saying (is this)”. Liddell and Scott offers “head, topic of argument” as one of the possible glosses for κεφάλαιον (LSJ, s.v. A.II.4). Louw and Nida in their Greek-English lexicon state:

**κεφάλαιον, ου** *n*: a brief statement of the main point of a previously given discourse - ‘main point, summary.’ κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις ‘here is a summary of what we are saying’ Hebrews 8:1. (1988: § 33.12)

However, the “chief point,” “head point,” or “main point” is not always the same as a “summary.” Hebrews 8:1 is not a summary of *all* that has been presented *up to this point*, but it does reflect a culmination of the author’s argument that Jesus is the supreme high priest (Heb 5–7; **MS9<sup>abc</sup>**). Welch states it this way:

The use of the word *kephalaion* is particularly significant here. What stronger indication could the author have given that the main point of the letter is to be found *in nuce* – not in the letter’s terse introduction or in its discursive conclusion – but here at its very center. (1981c:220)

Not all scholars would agree with Welch. Buck agrees with Kennedy’s suggestion that Heb 8:1 is “more likely a statement of resumption of the ‘Main point’ of the argument” (Kennedy 1984:24; Buck 2002:182). But this is a confusing partial truth. Hebrews 8:1 does point back to Jesus as the high priest, but the whole sentence (including Heb 8:2) *also points forward* to the section about the sanctuary being in

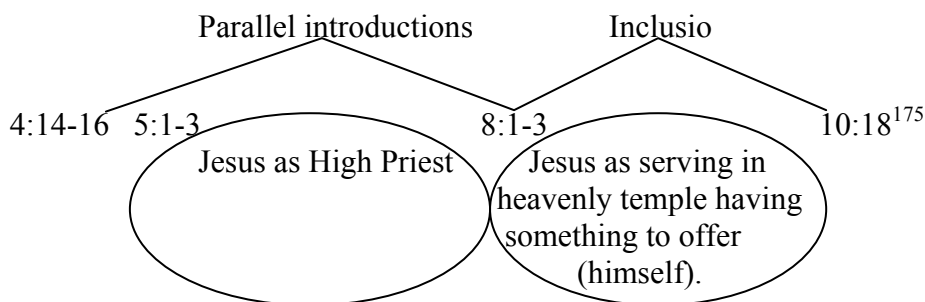
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<sup>173</sup> To avoid a circular argument, one might present the strongest correspondences first; however, since such an order would be hard to follow, a systematic approach was chosen for ease of presentation.

heaven (the focus of Heb 9:1–10:18; **MS9<sup>abc</sup>**). R.E. Davis suggests a double role when he points out that Heb 5:1-3 and 8:3 have “parallel introductions” (Heb 4:14-16 and 8:1-2) (1994:216) and asserts a relationship between Heb 8:3 and 10:18:

The introduction provided in 8:3 is likewise concluded through an inclusion. The inclusion is established by means of a contrast in 10:18. (1994:215-216)

These backward and forward looking perspectives noted by the scholars (above) give support for the pivotal essence of Heb 8:1-3 as closing of the topic of Jesus as the great high priest and the beginning of the discussion of the heavenly tabernacle and sacrifice. The author does not appear to view these entirely as two separate topics.<sup>174</sup> The relationship between Heb 5–7 and 8–10:18 as discussed by R.E. Davis (1994:215-216) may be diagrammed as follows:



The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man. Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. (Heb 8:1-3 NIV)

G.H. Guthrie also makes a case for linking Heb 8:3 and 10:18 by means of a contrasting *inclusio*<sup>176</sup> which is marked by ἀναγκαῖον (Heb 8:3), showing the

<sup>174</sup> The chief point of Jesus being the supreme high priest is established by the use of the main verb (ἔχομεν) and hyperbaton (τοιούτου ἔχομεν ἀρχιερέα). The second focus point concerning the location of his service is established by the use of a relative clause with a lengthy, chiasmic, syntactical pattern (ἐν + Dative - Genitive - Genitive - ἐν + Dative): **a** ἐν δεξιᾷ **b** τοῦ θρόνου **b'** τῆς μεγαλωσύνης **a'** ἐν τοῖς οὐρανοῖς.

<sup>175</sup> There is also a significant relationship between Heb 4:11-16 and 10:15-21, see Section 6.3.1.

<sup>176</sup> Guthrie does not designate which discourse level this *inclusio* is demarcating (see Section 4.2.2).

necessity of a high priest having something to offer, and οὐκέτι, “no longer” (Heb 10:18), showing that it was no longer necessary for a sacrifice (1994:84).

In summary, the phrase Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις provides a strong lexical clue of the main point of the author. This is strengthened by parallels to the preceding argument about Jesus being the supreme high priest and the following argument about Jesus serving in the true tabernacle as the sacrifice that God really intended (See Heb 10:19-21 where this point more explicitly stated).

There is a second reason for asserting the importance of Heb 8 to the overall discourse of Hebrews. Most of the commentators who suggest a chiasmic book-level structure for the book of Hebrews point to Heb 8:1 as being the beginning of the center of the structure (Welch 1981c:220; Ellingworth and Nida 1983:342; Neeley 1987:62; R.E. Davis 1994:214). Two exceptions are G.H. Guthrie (1994:136) and Gourgues (1977:31-32).

Third, the major OT quotation following Heb 8:1 (Heb 8:8b-12<sup>177</sup> in **MS10'**) is the longest in the book (and in the NT). For an author using the OT quotations in the *center* of the argumentation (see Chapter 5 for the position of OT quotations within the macro-structures, and Section 7.7 for a summary), it seems appropriate for one of the *central* macro-structures to have the most significant and longest OT support.

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<sup>177</sup> Hebrews 8:8b-12 supports the concept of Jesus mediating a “new covenant.”

Fourth, the parallels between Heb 3 and 11, Heb 5:11–6:12, and 10:19-39 are well established and documented (see Section 4.1.6.1). If these parallels can be substantiated, then the center would be in Heb 7, 8, or 9.

Fifth, the development of the theme, “Jesus is greater than the angels...Moses... priesthood... sacrifice” (Hughes 1977:50), seems to lose momentum in midstream.<sup>178</sup> Usually a theme would come to some conclusion. The most logical choice is that this thematic development concludes in Heb 10:18 as the topic at the peak of the chiasmic structure is finalized (see discussion in Section 7.4.1). The theme finds its continuity not in a re-statement of the theme itself (“Jesus is greater...”), but by the repetition of the book-level chiasmus’ corresponding components (e.g., corresponding hortatory sections or contrasting sections such as the negative example of unbelief in Heb 3 and the positive examples of faith in Heb 11).

Finally, the major hortatory sections (Heb 4:11-16 and 10:22-24) and many of the imperatives scattered throughout the book of Hebrews (see Appendix I) urge the recipients to consider, hold on to, and identify with Jesus, identified in Heb 8 as their great high priest and sacrifice. The commands, exhortations, and warnings<sup>179</sup> are logical conclusions of the chief point in Heb 8:1, not just their immediate context.

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<sup>178</sup> The word “great” spans the book (μέγας: 4:14; 6:13; 6:16; 8:11; 9:11; 10:21, 35; 11:26; 13:20), but not all instances are in reference to Jesus.

<sup>179</sup> Cf. “Fix your thoughts on Jesus” (3:1) // “Let us fix our eyes on Jesus” (12:1-2); and “for if... how will we escape neglecting so great a salvation?” (2:1-4) // “for if...those ones did not escape on earth having rejected the one warning them turning away” (12:25).

## 6.2 MACRO-STRUCTURES COMPARED TO THE CORRELATING STRUCTURES

In Section 4.1.6.1, parallel passages were discussed. The following list contains all the parallel passages cited by analysts that match my proposed chiastic structure of Hebrews.

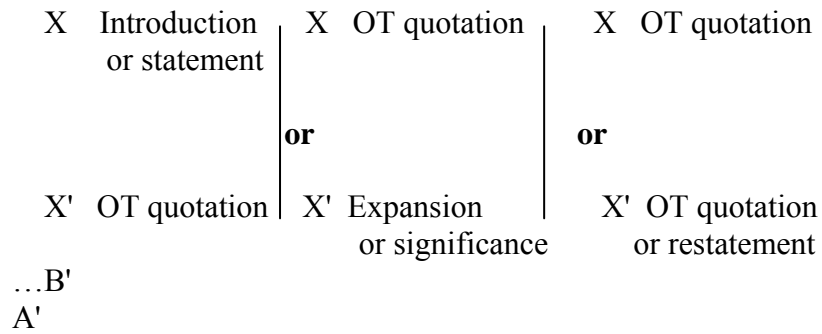
<u>Passages</u>	<u>Analyst(s)</u>	<u>Proposed Macro-Structures</u>
1:1–4:13; 11–13	(Neeley 1987:63)	MS1-6/MS6'-1'
1:10-12; 12:26-27	(Koester 2001:553)	MS3/MS 3'
2:3; 12:25c	(Lane 1991:478; Gelardini 2009:62)	MS4/MS 4'
2:5-18; 12:4-13	(R.E. Davis 1994:252)	Roughly MS5/MS5'
2:10-18; 12:3-17	(G.H. Guthrie 1994:132)	MS5 <sup>b</sup> /MS 5' <sup>a</sup>
3:1-6; 12:1-2	(G.H. Guthrie 1994:136)	(see Section 6.2.6)
3:1-6; 12:1-3	(Gelardini 2009:62)	(see Section 6.2.6)
3:1–4:16; 11	(R.E. Davis 1994:273)	Roughly MS6/MS6'
3:7–4:11; 11	(R.E. Davis 1994:239)	Roughly MS6/MS6'
3:14; 11:1	(R.E. Davis 1994:270)	Roughly MS6/MS6'
4:14-16; 10:10-25	(Neeley 1987:52)	MS6 ending/MS9'-7'
4:14-16; 10:19-23	(Burns 1996:603)	MS6 ending/MS7'
5:11–6:20; 10:19-39	(Ellingworth 1993:515)	MS7/MS7'
6:1-2; 10:35	(R.E. Davis 1994:227)	MS7/MS7'
6:4; 10:32	(Rhee 2000:87)	MS7/MS7'
6:4-8; 10:26-31	(Neeley 1987:54; Lane 1991:296; R.E. Davis 1994:227)	MS7/MS7'
6:4,6; 10:26	(R.E. Davis 1994:227)	MS7/MS7'
6:4-5; 10:26-29	(R.E. Davis 1994:227)	MS7/MS7'
6:6; 10:26,29	(R.E. Davis 1994:227)	MS7/MS7'
6:6,8; 10:27, 29, 31	(R.E. Davis 1994:227)	MS7/MS7'
6:9; 10:32	(R.E. Davis 1994:227)	MS7/MS7'
6:9-10; 10:32-34	(Neeley 1987:54)	MS7/MS7'
6:9-12; 10:32-35	(Lane 1991:296-297)	MS7/MS7'
6:10; 10:32-34	(R.E. Davis 1994:227)	MS7/MS7'
6:11-12; 10:35	(R.E. Davis 1994:227)	MS7/MS7'
6:11-20; 10:35-39	(Neeley 1987:55)	MS7/MS7'

### 6.2.1 MS10 (8:1-6) and MS10' (8:7-13) Compared

The relationship of **MS10** and **MS10'** is unique in comparison to the other macro-structures. In the other macro-structures in Hebrews that contain OT quotations, the observed pattern reveals how the OT quotation fits into the structure. For example:

A  
B...



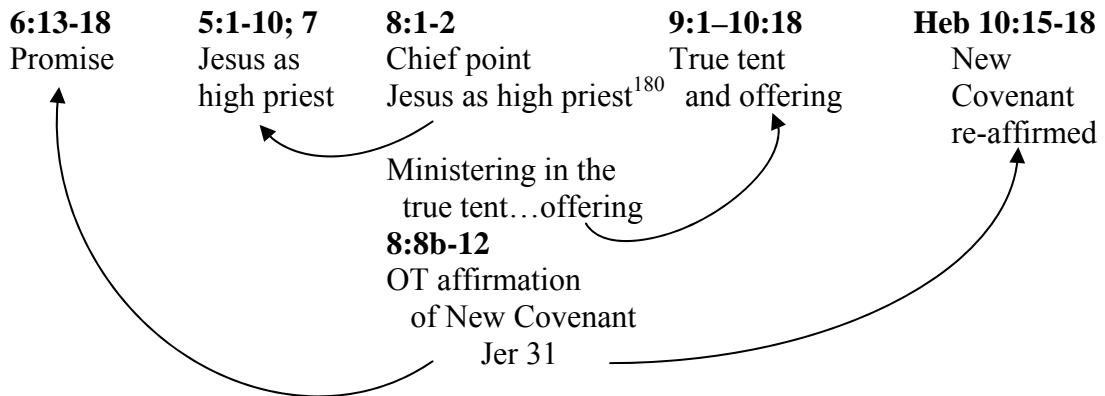


Although both **MS10** and **MS10'** have OT quotations, the relationship between **MS10** and **MS10'** is different in that they appear to function as independent parts within the larger book-level structure. In other words, the major OT quotation (Heb 8:8b-12) is *not* proof for the assertions in Heb 8:1-2. If Heb 8:8b-12 were the OT basis of the claims of Heb 8:1-2, then one might expect the quotation to be enclosed by the vocabulary of Heb 8:1-6, thus giving one structure (**MS10**, not two) with the quotation in the center. However, Heb 8:8b-12 is *not* the basis of the claims of Heb 8:1-2: the claims in verses 1-2 are being addressed by **MS9<sup>a</sup>**, **MS9<sup>b</sup>**, **MS9<sup>c</sup>**, **MS9<sup>a</sup>'**, **MS9<sup>b</sup>'**, and **MS9<sup>c</sup>'**. Rather, the quotation in Hebrews 8:8b-12 addresses the topic of covenant that was introduced in Heb 7:22 and re-asserted in Heb 8:6. The author ties these two macro-structures (**MS10** and **MS10'**) together by the virtual hook words of διαθήκη, “covenant” (Heb 8:6, strongly implied by ἡ πρώτη ἐκείνη in v7, and explicit in v8).

<b>MS1....</b>	<b>MS9<sup>c</sup></b> ... διαθήκη (Heb 7:22, first mention in Hebrews)
	<b>MS10</b> Statement (8:1-6)
	... διαθήκη (v6, second mention)
	<b>MS10'</b> ... διαθήκη (implied v7; explicit v8)
	Quotation (8:7-13)...
... <b>MS1'</b>	

However, this explicit mention of covenant cannot be taken as a new development in the argument. The context connects the κρείττονος...διαθήκης, “better covenant,” with the κρείττοσιν ἐπαγγελίαις, “better promises,” in Heb 8:6. The author prepared

the recipients ahead of time, not only by the κρείττονος διαθήκης, “better covenant” of Heb 7:22, or the κρείττονος ἐλπίδος, “better hope” of Heb 7:19 (both encapsulating the OT quotation), but as early as Heb 6:13 in the discussion of God’s promise to Abraham. In such a manner, the major points of Hebrews are encapsulated by promise (Heb 6:13-18) and covenant (Heb 10:15-18).



The basis of the priesthood (**MS9<sup>a</sup>**, **MS9<sup>b</sup>**, **MS9<sup>c</sup>**) and the heavenly tent and sacrifice (**MS9<sup>a</sup>**, **MS9<sup>b</sup>**, and **MS9<sup>c</sup>**) are bound together with the whole concept of promise and covenant. A change of priesthood and covenant needed to occur simultaneously (Heb 7:12), so “the author is weaving the two concepts together” (Morrison 2007:n.p.). So, although the author’s main point is that Jesus is our high priest (**MS9<sup>a</sup>**, **MS9<sup>b</sup>**, **MS9<sup>c</sup>**) and his sacrifice is in the heavenly tabernacle (**MS9<sup>a</sup>**, **MS9<sup>b</sup>**, and **MS9<sup>c</sup>**), these two aspects pivot on the need for a new covenant.

In summary, the OT quotation of Heb 8:8b-12 is not the *basis* or *proof* for the chief points in Heb 8:1-2, but these quotations serve as the underlying presupposition and they demonstrate the need for a new high priest and a perfect sacrifice. God predicted the necessity of a new covenant that would be interdependent on the new priesthood

<sup>180</sup> The importance of Christ’s covenantal mediator role of “high priest” is introduced already in Heb 2:17 in relation to “Abraham’s descendants” (2:16), followed up in Heb 3:1, 4:14-15, etc. The book’s chiasmic arrangement coincides and overlaps with a linear development of its main themes around which the exhortations are also generated.

and perfect sacrifice. It is also significant that the author focuses on the initial promise made with *Abraham* in Heb 6:13-17, the priestly interaction with *Abraham* in Heb 7:1-10, and then places *Abraham* in a prominent position during the discussion of faith in Heb 11 (Heb 11:8-12, 17-19). By associating Jesus' priesthood with Melchizedek and Abraham and by connecting the covenant with the promises to Abraham,<sup>181</sup> the author establishes the precedence of Jesus' priesthood and the "promise" over the Levitical priesthood and Mosaic covenant established over six centuries later.

The book-level function of **MS10** is to highlight the main thematic points of Hebrews, which are delineated in **MS9** and **MS9'**, and the function of **MS10'** is to highlight the prophesied need of a new covenant (the underlying presupposition which motivates these central points).

#### 6.2.2 MS9 (5:1-11; 7:1-28) and MS9' (9:1 – 10:18) Compared

In terms of volume, macro-structures **MS9** and **MS9'** comprise 27.8 percent of the book of Hebrews (based on word counts, not by the number of verses). Neeley recognizes the "lexico-semantic unity" of Heb 7:1-28 and 8:1–10:18 (1987:62). However, if Heb 5:1-10 is included with Heb 7:1-28 (interpreting **MS9<sup>a</sup>** as a "foreshadowing" of **MS9<sup>b</sup>** and **MS9<sup>c</sup>**), then the lexical unity of these macro-structures is even more evident.

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<sup>181</sup> Note the anticipatory foreshadowing in Heb 2:16.

Word (occurrences in Hebrews)	% in <b>MS9</b>	% in <b>MS9'</b>	Combined ( <b>MS9/MS9'</b> ) % of occurrences in Hebrews
ἐφάπαξ “once for all” (3)	33	67	100
διηλεκτός “for all time” (4)	25	75	100
ἐντολή “command” (4)	75	25	100
ἀνάγκη “need” (4)	50	50	100
ἀθέτησις “annulment” (2)	50	50	100
Ἀαρών “Aaron” (3)	67	33	100
ἀναφέρω “offered up” (4)	50	25	75
τελειόω “perfected” (9)	33	33	67
αἰώνιος “eternal” (6)	17	50	67

If one considers the blending of the concepts of **MS9** and **MS9'** in the transitional macro-structures of **MS10** and **MS10'**, then six other words are found exclusively or prominently in **MS9/MS9'** and **MS10/MS10'**. These macro-structures (**MS9**, **MS9'**, **MS10**, and **MS10'**) comprise 33.4 percent of the book of Hebrews.

	% in <b>MS9</b>	% in <b>MS9'</b>	% in <b>MS10</b>	% in <b>MS10'</b>	Combined % of these <b>MSs</b>
ἱερεὺς “priest” (14)	71 <sup>182</sup>	21	7		100
νόμος “law” (14)	43	37	14		93
διαθήκη “covenant” (17)	6	47	35		88
προσφέρω “offer” (20)	15	50	15		80
δῶρον “gift” (5)	20	20	40		80
θυσία “sacrifice” (15)	13	53	7		73

The concentration of some lexemes increases when Heb 2:17-18, 4:14-16, and 6:19-20 are joined with **MS9**, **MS9'**, **MS10**, and **MS10'**. Hebrews 2:17-18 appears to be serving as an anticipatory foreshadowing of **MS9<sup>a</sup>**, while both Heb 4:14-16 and 6:19-20 serve as introductions to **MS9<sup>a</sup>** and **MS9<sup>b</sup>** respectively. These verses and macro-structures comprise 35.7 percent of the book of Hebrews.

	% in <b>Introductions</b>	% in <b>MS9</b>	% in <b>MS9'</b>	% in <b>MS10</b>	% in <b>MS10'</b>	combined % of Hebrews
Μελχισέδεκ (8) “Melchizedek”	13	87				100
ἀρχιερεὺς (17) “high priest”	24	35	18	12		88
δύναμαι “able” (9)	22	33	33			89
ἁμαρτία “sin” (25)	8	12	48	4		72

<sup>182</sup> Percentages are rounded up and given as whole numbers without decimal points.

Since **MS9** and **MS9'** address different aspects of Jesus' ministry (as high priest in **MS9** and as the offering in the heavenly tabernacle **MS9'**), there is some lexical diversity between these macro-structures as well.

100% in MS9

ἱερωσύνη “priesthood” (3)  
 Λεβὶ “Levi” (2)  
 Λευιτικός “Levitical” (1)  
 ὀρκωμοσία “oath” (4)  
 τελείωσις “perfection” (1)  
 Ἀαρών “Aaron” (3)  
 ἀποδεκατώ “collect tithe” (1)  
 δέκατος “tithe” (4)  
 δεκατόω “pay tithe” (2)  
 σώζω “save” (2)

100% in MS9'

ἄφεσις “forgiveness” (2)  
 προσφορά “offering” (5)  
 ὄλοκαύτωμα “whole burnt offering” (2)  
 καθαρίζω “purified” (4)  
 ταῦρος “bull” (2)  
 μόσχος “young bull” (2)  
 δάμαλις “heifer” (1)  
 ῥαντίζω “sprinkle” (4)  
 καθαρότης “purity” (1)  
 καθαρίζω “purified” (4)  
 τράγος “goat” (4)

The lexical differences between these two sections reflect the nature of their foci. The macro-structures in **MS9** address Jesus' appointment as priest (on the basis of oath and Melchizedek's superior priesthood, tithe, and blessing). The macro-structures in **MS9'** address Jesus as the sacrifice and his place of service. In light of this difference, the lexical load **MS9'** is heavy in terms of sacrificial animals and practices.

The relationship between the individual macro-structures in **MS9** and **MS9'** is *not* clearly chiasmic nor parallel.<sup>183</sup> Although there are some similarities between the individual structures of **MS9** and **MS9'** (i.e., **MS9<sup>a</sup>** and **MS9'<sup>a</sup>** both show contrast in a non-prime: OT system and prime: Jesus), there is *no obvious relationship* between

<sup>183</sup> In light of the book structure one might expect either a chiasmic or parallel relationship between them. For example:

A <b>MS9<sup>a</sup></b>	or	A <b>MS9<sup>a</sup></b>
B <b>MS9<sup>b</sup></b>		B <b>MS9<sup>b</sup></b>
C <b>MS9<sup>c</sup></b>		C <b>MS9<sup>c</sup></b>
A' <b>MS9'<sup>a</sup></b>		C' <b>MS9'<sup>a</sup></b>
B' <b>MS9'<sup>b</sup></b>		B' <b>MS9'<sup>b</sup></b>
C' <b>MS9'<sup>c</sup></b>		A' <b>MS9'<sup>c</sup></b>

the individual structures of **MS9** and **MS9'**. As the chart below illustrates, there is no clear correspondence between macro-structures **9<sup>a</sup>**, **9<sup>b</sup>**, **9<sup>c</sup>**, **9<sup>a'</sup>**, **9<sup>b'</sup>**, and **9<sup>c'</sup>** in compositional arrangement, use of OT quotations, or subject matter that is beyond the overall topics of the supreme high priest (**MS9**) and the true tabernacle and sacrifice (**MS9'**).

**MS9<sup>a</sup>** (Heb 5:1-10)

Chiastic  
 Contrast: non-prime/prime  
 OT: Ps 2:7 and Ps 110:4 center  
*Point:* God declared Christ his son  
 and priest in the order of  
 Melchizedek

**MS9<sup>'a</sup>** (Heb 9:1-14)

Parallel  
 Contrast: non-prime/prime  
 No OT quotation  
*Point:* Christ entered the perfect  
 tabernacle, his own blood is  
 able to cleanse the conscience

**MS9<sup>b</sup>** (Heb 7:1-10)

Chiastic  
 Contrast: mixed  
 OT: Gen 14:18-20 non-center  
*Point:* Melchizedek was not from Levi,  
 Levi supported Melchizedek's  
 priesthood through Abraham

**MS9<sup>'b</sup>** (Heb 9:15-28)

Chiastic  
 Contrast: mixed  
 OT: Exod 24:8 and Lev 17:11  
*Point:* Death/sacrifice needed to  
 inaugurate a covenant, and for  
 forgiveness

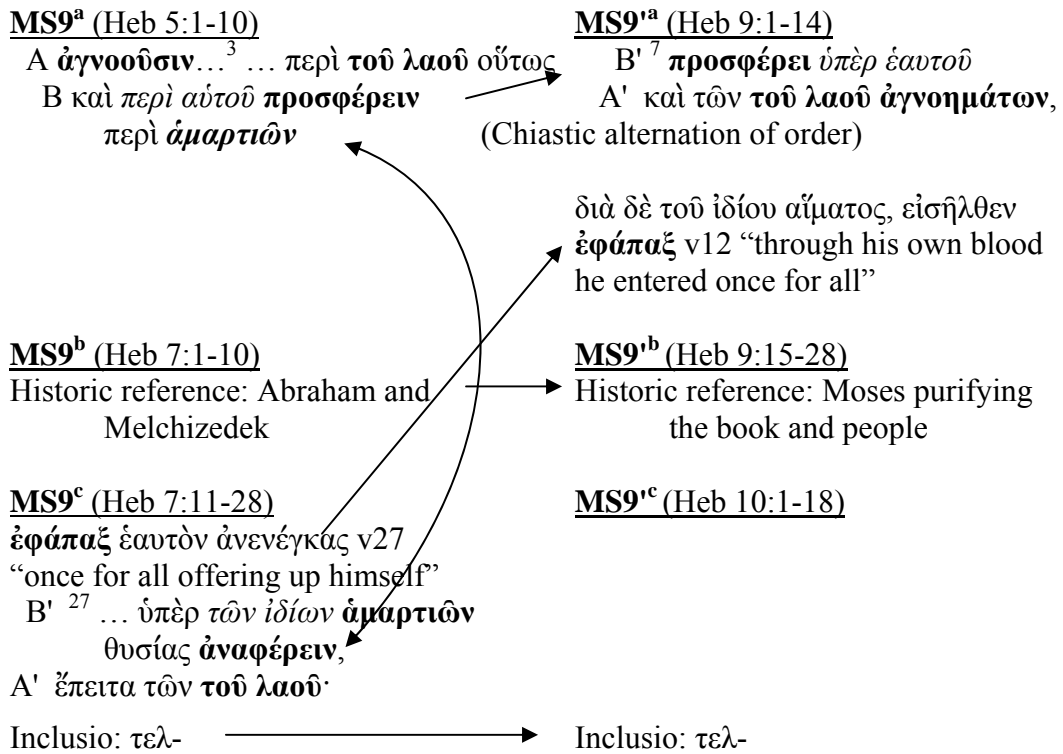
**MS9<sup>c</sup>** (Heb 7:11-28)

Chiastic  
 Contrast: mixed  
 OT: Ps 110:4 center  
*Point:* Christ a priest by oath

**MS9<sup>'c</sup>** (Heb 10:1-18)

Chiastic  
 Contrast: mixed  
 OT: Ps 40:6-8 center  
*Point:* Ultimately, God did not want  
 animal sacrifices, he wanted a  
 body to do his will.

However, there are some noteworthy relationships between the sections:



Although **MS9'** emphasizes the once for all aspect of Jesus' sacrifice in comparison to the sacrifice of the priests (**MS9<sup>a</sup>** and **MS9<sup>c</sup>**), both **MS9** and **MS9'** constantly refer to the ongoing, eternal aspect of Jesus or Melchizedek, in contrast to the priests who die. Although the words “forever,” “eternal,” and related terms are found in both **MS9** and **MS9'**, the tendency of **MS9** is to emphasize the *on-going priesthood* of Christ, while the tendency of **MS9'** is to emphasize the *eternal results*: eternal redemption (Heb 9:12), the eternal inheritance (Heb 9:15), the salvation at the end of time (Heb 9:28), and being sanctified forever (Heb 10:14).

**MS9<sup>a</sup>** (Heb 5:1-10)

- <sup>6</sup> εἰς τὸν αἰῶνα “forever”  
<sup>9</sup> αἴτιος σωτηρίας αἰωνίου  
 “source of eternal salvation”

**MS9<sup>b</sup>** (Heb 7:1-10)

- <sup>3</sup> μήτε ζωῆς τέλος ἔχων,  
 “neither having end of life”  
<sup>3</sup> μένει ἱερεὺς εἰς τὸ διηνεκές “remains  
 a priest forever”  
<sup>8</sup> ἀποθνήσκοντες ἀνθρωποὶ...ζῆ. “men  
 die...he lives”

**MS9<sup>c</sup>** (Heb 7:11-28)

- <sup>16</sup> δύναμιν ζωῆς ἀκατάλυτου, “power of  
 indestructible life”  
<sup>17</sup> ἱερεὺς εἰς τὸ διηνεκές “a priest forever”  
<sup>21</sup> ἱερεὺς εἰς τὸ διηνεκές “a priest forever”  
<sup>23</sup> θανάτῳ κωλύεσθαι “(priests) prevented  
 by death”  
<sup>24</sup> μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον  
 ἔχει τὴν ἱερωσύνην “he remains forever,  
 unchangeable priesthood”  
<sup>25</sup> πάντοτε ζῶν “always living”  
<sup>28</sup> εἰς τὸν αἰῶνα “forever”

**MS9<sup>a</sup>** (Heb 9:1-14)

- <sup>12</sup> αἰωνίαν λύτρωσιν εὐράμενος.  
 “obtained eternal redemption”  
<sup>14</sup> διὰ πνεύματος αἰωνίου  
 ...εἰς τὸ λατρεύειν θεῷ ζῶντι.  
 “through the eternal spirit...to serve a  
 living God”

**MS9<sup>b</sup>** (Heb 9:15-28)

- <sup>15</sup> τῆς αἰωνίου κληρονομίας. “eternal  
 inheritance”  
<sup>26</sup> ἐπὶ συντελείᾳ τῶν αἰώνων “(Jesus  
 appearing) at the end of the ages”  
<sup>27</sup> ἀπόκειται τοῖς ἀνθρώποις ἅπαξ  
 ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,  
 “appointed for men to die...judgment”  
<sup>28</sup> ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις  
 εἰς σωτηρίαν. “(in contrast to men who  
 die) he will appear (a second time) for  
 salvation to those who are eagerly  
 waiting for him.”

**MS9<sup>c</sup>** (Heb 10:1-18)

- <sup>12</sup> εἰς τὸ διηνεκές “forever”  
<sup>14</sup> τετελείωκεν εἰς τὸ διηνεκές τοὺς  
 ἁγιαζομένους. “he perfected forever  
 the ones being sanctified.”

Fifty percent of the occurrences of Χριστός are in **MS9** (1 time) and **MS9'** (5 times).

Two of these six occurrences of Χριστός are in the middle of the macro-structures (Heb 5:5; 9:11), two are at the end of the macro-structures (Heb 9:14; 9:24), and two are soon after the OT quotation (Heb 9:24; 10:10). Hebrews 10:10 contains one of the two occurrences of the combined Ἰησοῦς Χριστός in Hebrews (the other occurrence being in Heb 13:8). In contrast to the repeated use of Χριστός in **MS9'**, the author uses the designation of υἱός more often in **MS9** (4 times: Heb 5:5, 8; 7:3, 28). Macro-structures **9** and **9'** aid in the transition from υἱός to Χριστός in that υἱός is used only



once after **MS9** in reference to Jesus (Heb 10:29), while 66 percent of the uses of Χριστός are in **MS9'** or later (Heb 9:11, 14, 24, 28; 10:10; 11:26; 13:8; 13:21). Hebrews 5:5 starts the transition from Jesus as Son to Jesus as Messiah/Christ. Thematically, this is significant as the author's argument unfolds, namely, rejecting Jesus and his sacrifice is rejecting the Messiah. In light of his priesthood and sacrifice, there is no need to return to temple sacrifices.

In conclusion, **MS9** and **MS9'** are two sides of the same coin, namely, Jesus as priest and Jesus as the sacrifice. Macro-structure **9** emphasizes the eternal priesthood of Jesus and **MS9'** emphasizes the heavenly tabernacle and the once for all sacrifice for the eternal redemption of his people. Although the author does not use OT quotations in the centers of **MS9<sup>b</sup>** and **MS9<sup>a</sup>**, the OT Scriptures are at the heart of the argument and provide the backdrop of the overall argument (especially in **MS9<sup>b</sup>**: Heb 7:1-10).

### 6.2.3 MS8 (6:13-20) and MS8' (10:15-21) Compared

Both **MS8** and **MS8'** are relatively short texts, with two sections in each. The primary semantic correspondence between these two macro-structures is the subject of God's promise (**MS8**) and covenant (**MS8'**) followed by a transitional section. The promise and oath of Heb 6 are designated by the dative to Abraham (v13) and his heirs (v17), while Heb 10 personalizes the reference by using the first person plural: the Holy Spirit bears witness *to us* (v15).

**MS8<sup>a</sup>** (Heb 6:13-17)

God's Promise and Oath  
to Abraham and decedents  
"bless and multiply"  
OT quotation in middle  
Quotation uses parallelism  
MS in chiastic pattern

**MS8<sup>a</sup>** (Heb 10:15-18)

Holy Spirit bears witness to  
the covenant God makes with  
us "write on hearts and minds"  
OT quotation in middle  
Quotation in chiastic pattern  
MS in chiastic pattern

**MS8<sup>b</sup>** (Heb 6:18-20)

Transition to resumption of  
Jesus a high priest in order of  
Melchizedek  
No OT quotation  
Unlikely chiastic pattern

**MS8<sup>b</sup>** (Heb 10:19-21)

Transition to hortatory  
Implications of Jesus as high  
priest and his sacrifice  
No OT quotation  
Weak chiastic pattern

In addition to the semantic correspondences of promise, oath and covenant, there are a number of lexical and syntactical correspondences.

**MS8** (6:13-20)**Lexical****Same root**

καταπετάσματος v19  
Ἰησοῦς v20  
μείζονος v13  
ἀρχιερέως v20

**Synonyms**

τῆς ἐπαγγελίας v15  
ὁ ὄρκος v16

promise, swear/covenant

εἰσερχομένην εἰς τὸ ἐσώτερον  
τοῦ καταπετάσματος v19

entering inside the curtain/entering the (holy) of holies

**Syntactical****Verbal**

Future indicatives v14

**Doublets**

ἀσφαλῆ τε καὶ βεβαίαν v19

secure and reliable/new and living

**MS8'** (10:15-21)

καταπετάσματος v20<sup>184</sup>  
Ἰησοῦ v19<sup>185</sup>  
μέγαν v21  
ἱερέα μέγαν v21

ἡ διαθήκη v16

εἰς τὴν εἴσοδον τῶν ἁγίων v19

Future indicatives v16-17

πρόσφατον καὶ ζῶσαν v20

<sup>184</sup> Two of the three occurrences of καταπέτασμα, the other occurrence is in Heb 9:3.

<sup>185</sup> Normally, a name like Jesus would not be too significant, but the name of Jesus only occurs 13 times in the book of Hebrews and four of 13 occurrences of Jesus in Heb 13 (Note: Heb 4:8 refers to Joshua, not Jesus).

**Other possible correspondences**

ἐμεσίτευσεν ὄρκῳ v17	Μαρτυρεῖ...τὸ πνεῦμα τὸ ἅγιον v15
	guaranteed with oath/Holy Spirit bears witness
ἰσχυρὰν παράκλησιν ἔχομεν v18	Ἔχοντες...παρρησίαν v19
	we might have strong encouragement/having boldness

The lexical correspondences between Heb 6:13-20 and 10:15-21 are comparable with the lexical correspondences between Heb 4:11-16 and 10:15-21 (see Section 6.3.1 for a discussion of Nauck's parallels between Heb 4 and 10).

#### 6.2.4 MS7 (5:11 – 6:12) and MS7' (10:19-39) Compared

Both **MS7** and **MS7'** focus on the topic of apostasy and the importance of the community in keeping the Christian faith alive. The strongest argument supporting a link between these two macro-structures is the similar compositional arrangement and rhetorical function of **MS7** and **MS7'** in the overall discourse, as well as the content of the chiasmic centers of both. Each macro-structure contains strong warnings regarding apostasy in a list style. This link is also supported by the affirmation of past acts of love following the chiasmic centers (**MS7 C'**, **MS7' B'**). The outer rings of both macro-structures contain challenges to faith and perseverance with mitigated commands (**MS7 A'**, **MS7' A, A'**).

**MS7** (Heb 5:11–6:12)A *mitigated*:

Let us learn and understand

B *mitigated*: Let us be mature  
through practice

C Let us leave elementary doctrines

D Impossible to restore apostates who: Turn away from God Nailing the Son of God again... Holding him...to public shame	E How much more severely those who: Trample the Son of God... Treat as an unholy... Insult the Spirit of grace
---	--

D' Illustration

“cursed [by God]...  
...end up being burned”C' We are confident... God will not  
forget your workB' *mitigated*:Show this same diligence to  
the very end to make your hope sure. *mitigated*: EndureA' *mitigated*: Don't be lazy**MS7'** (Heb 10:19-39)A Let us draw near to God with  
faith...

Let us hold firmly...hope

B Let us consider  
how to “spur” each other to  
love and good deeds

C Warning: fear

D Testimony of two or three

D' “The Lord will judge...”

C' Warning: fear

B' Remember your acts of love

A' Don't throw away your  
confidence*mitigated*: Don't shrink back

In addition to the semantic and syntactical similarities, there are several key correspondences between these two macro-structures. Macro-structure **7** ends with a challenge to follow the positive example of those who inherit God's promises through faith (Heb 6:12), while **MS7'** ends with an implied contrastive example: “We are not like those shrinking back towards destruction, but we are like those of faith preserving the soul” (Heb 10:39). Other phrase level correspondences include:

**MS7** (Heb 5:11–6:12)

τὸν υἱὸν τοῦ θεοῦ 6:6

(Note: these are both in the center of the macro-structures)

πίστεως ἐπὶ θεόν 6:1

faith in God/faithful is the one who promises [God]

κρίματος αἰωνίου 6:2

eternal judgment/Lord will judge

βαπτισμῶν διδασχῆς 6:2

teaching about baptism/washing of the body with pure water

**MS7'** (Heb 10:19-39)

τὸν υἱὸν τοῦ θεοῦ v29

πιστὸς γὰρ ὁ ἐπαγγελάμενος v23

Κρινεῖ κύριος v30

λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ v22

εἰς καῦσιν v8	πυρὸς ζήλος v27
burning/fire blazing	
ἵνα...κληρονομοῦντων	ἵνα... κομίσησθε
τὰς ἐπαγγελίας 6:12	τὴν ἐπαγγελίαν v36
in order...inherit the promises/in order...receive the promise	
οὐ γὰρ...ὁ θεὸς ἐπιλαθέσθαι... 6:10	Ἄναμνησκεσθε v32
God will not forget (your works)/remember ... (acts of your love)	

Although the following lexical correspondences are not as convincing as the phrasal correspondences above, they do provide additional support.

<u>MS7 (Heb 5:11–6:12)</u>		<u>MS7' (Heb 10:19-39)</u>
<b>Same root</b>		
ἀγάπης 6:10		ἀγάπης v24
ἀγαπητοί 6:9	love	
ἔργου 6:10	work	ἔργων v24
ἐλπίδος 6:11	hope	ἐλπίδος v23
φωτισθέντας 6:4		φωτισθέντες v32
enlightened (the only two occurrences of φωτίζω in Hebrews)		
ἁγίοις 6:10	saints/sanctified	ἡγιάσθη v29
δικαιοσύνης 5:13		ὁ δὲ δίκαιος v38
ἄδικος 6:10	righteous, unjust/righteous	
χειρῶν v6:2	hands	χεῖρας v31
<b>Synonyms</b>		
ἐπιθυμοῦμεν v11	persevere/endurance	ὑπομονῆς v36

Many scholars claim that there are correspondences between verses of these two macro-structures (Neeley 1987; Lane 1991; Ellingworth 1993; Davis 1994; see Appendix F for detailed references). While there is sufficient evidence to suggest correspondence in the concentric patterning of both **MS7** and **MS7'**, these two macro-structures are remarkably parallel in the linear progression of the argument as well. Lane asserts the following:

	<u>MS7</u>	<u>MS7'</u>
<b>Warning</b>	Heb 6:4-8	Heb 10:26-31
Description of apostate	v6	vv26, 29
Prior experience	vv4-5	vv26, 29
Impossibility of renewal	vv4-6	v26
Expectation	vv6, 8	vv27, 29, 31
<b>Comfort</b>	Heb 6:9-12	Heb 10:32-35
Basis	v9	v32
Past experiences	v10	vv32-34
Present responsibility	vv11-12	vv35-36
Incentive	vv11-12	vv35-36
		(1991:296-297)

### 6.2.5 MS6 (3:1 – 4:16) and MS6' (11:1-40) Compared

The correspondences between these two sections have been noted by many scholars (see Appendix F). The conceptual link between Israel's unbelief with disobedience<sup>186</sup> (Heb 3) and the contrast with Israel's faithful (Heb 11) is supported by the intensity of the lexical word group πιστ-. These two macro-structures (**MS6** and **MS6'**) have 78 percent of the occurrences (32 of 41) of the word group πιστ- (πίστις, πιστός, πιστεύω, ἀπιστία).<sup>187</sup> The conceptual link between the unbelief and disobedience of Heb 3 is in sharp contrast to the faith and faithful of Heb 11. While it is an oversimplification to claim that unbelief is equal to disobedience and faith is equal to obedience,<sup>188</sup> there is nonetheless a connection between faith and obedience, since at least seven of the actions of faith in Heb 11 are acts of obedience to God's instructions.<sup>189</sup> There is an antonymous relationship between the Israelites who

<sup>186</sup> See the discussion in **MS6<sup>a</sup>** regarding the faithfulness of Jesus and Moses (Heb 3:2-6a) in contrast to the unfaithfulness and disobedience of the Israelites (Heb 3:15-19).

<sup>187</sup> ἀπιστία: 3:12, 19; πιστεύω: 4:3, 11:6; πίστις: 4:2; 6:1, 12; 10:22, 38, 39; 11:1, 3, 4, 5, 6, 7 (2x), 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39; 12:2; 13:7; πιστός: 2:17; 3:2, 5; 10:23, 11:11.

<sup>188</sup> For some of those persons listed in Heb 11, there is not an explicit biblical command known to associate their faith with obedience. For example, Enoch's faith is only associated with him pleasing God (v5), which is associated with seeking God and believing in God's existence and his ability to reward (v6). This is in contrast with the Israelites of the desert who often questioned God's character by asserting that God's plan was to kill them in the desert (Num 14:3).

<sup>189</sup> Although this list could possibly be expanded, it is safe to say that Noah (Heb 11:7), Abraham (Heb 11:8, 17), Moses (Heb 11:28), the Israelites (Heb 11:29, 30), and Gideon (Heb 11:32) responded to *explicit* instructions that are found in the biblical text.

disobeyed (ἀπειθέω Heb 3:18; 11:31; ἀπειθεία Heb 4:6, 11) and were rebellious (παραπικρασμός Heb 3:8, 15; παραπικραίνω Heb 3:16) in contrast with those who acted in faith and were obedient. In addition to correspondences with the word group πιστ-, there is also solid correspondence between the word groups associated with testing. All of the forms of πειράζω (five times), πειρασμός (one time), and δοκιμασία (one time) occur in **MS6** and **MS6'** (with the exception of two occurrences in Heb 2:18, which anticipate the three occurrences in Heb 3:8, 9). In keeping with the thematic contrast, only one of the seven occurrences of πειράζω in Hebrews is found in **MS6'** (Heb 11:17). However, this occurrence is immediately after the chiasmic center of Heb 11 and is manifested in a chiasmic micro-structure:

a προσενήνοχεν Ἀβραάμ (offered up, Abraham)  
 b τὸν Ἰσαὰκ (Isaac)  
 c πειραζόμενος, being tested  
 b' καὶ τὸν μονογενῆ (only begotten = Isaac)  
 a' προσέφερον ὁ τὰς ἐπαγγελίας ἀναδεξάμενος  
 (offered up, the one receiving the promise = Abraham) (Heb 11:17)

While the chiasmic centers of **MS6** and **MS6'** do not correspond lexically in detail, there are some conceptual and lexical correspondences that occur in close proximity to the centers:

**MS6<sup>a</sup>** C “Do not harden your hearts as your fathers did when they **tested** me...they will never enter my rest” (Heb 3:7-11)  
 C’ “Be careful that your own hearts are not evil and **unbelieving**... warn each other so that you will not be deceived by sin and hardened against God...if we are faithful to the end...”

**MS6'** H “According to **faith**, all these died without receiving what God had promised, but...God is not ashamed...he has prepared a heavenly city for them.  
 G’ “Abraham offered Isaac being **tested**, his only begotten son he offered...”

This could be summarized as:

**MS6**

Israelites test God...unbelief/disobedience... they die... they do not enter  
God's rest

**MS6'**

God tests (people)...faith/obedience they die... God provides  
heavenly city

Although the text of Heb 3–4 does not explicitly support a conceptual link between the fear of dying and Heb 11's assertion that true faith sees past death (vv13-16), the historical context is quite clear and vivid.<sup>190</sup> The consistent unified voice expressing the fear of death and a desire to return to Egypt is in sharp contrast to the heroes of faith:

*All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. ...if they had been thinking of that country from which they went out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them. (Heb 11:13-16 NASB, emphasis mine)*

Despite the lack of explicit reference to the *fear* of dying within **MS6**, the author stated in the preceding context of **MS6**, “because [they] feared death” (ὄσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας, Heb 2:15).<sup>191</sup> While this fear of death in Heb 2:15 is more general in nature than a specific fear that would keep the recipients from obeying, the *Sitz im Leben* suggests that the recipients had some reasons to fear (see Section 2.4). It is significant that the author contrasts the behavior of the Israelites during this 40 year period as the prime example of disobedience and

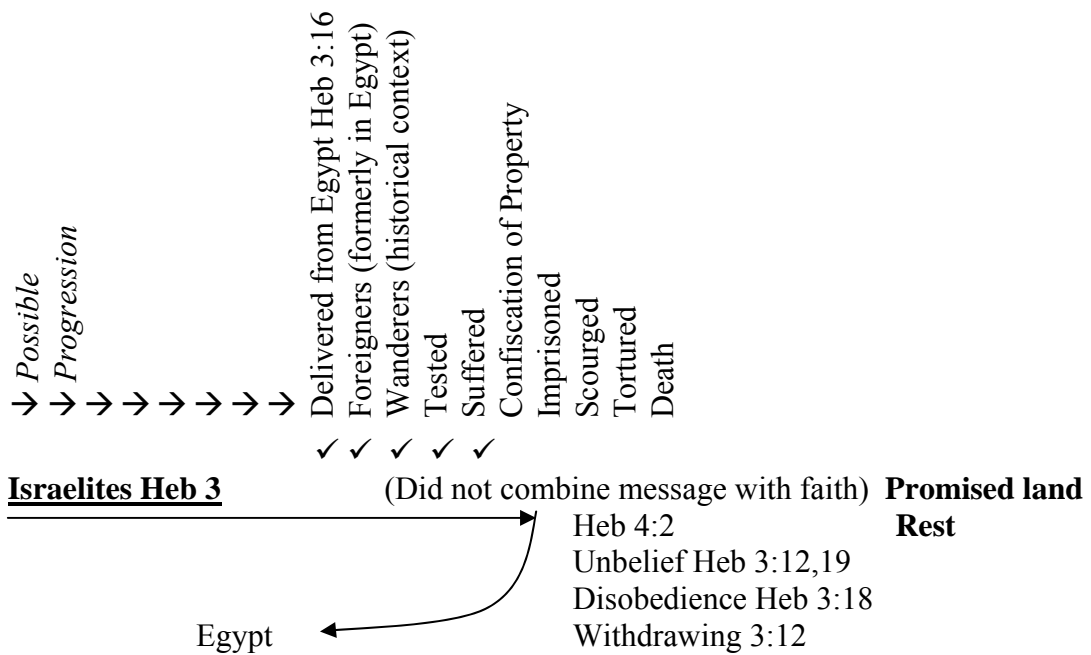
<sup>190</sup> Most of the quotations of the Israelite people (as a unit) in Exodus and Numbers express the fear of death and a desire to return to Egypt: “...you have brought us out into this wilderness to kill this whole assembly with hunger” Exod 16:3; “Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?” Exod 17:3; “Don’t let God speak to us or we will die” Exod 20:19; “We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic...” Num 11:5; “...you have rejected the LORD who is among you and have wept before Him, saying, ‘Why did we ever leave Egypt?’ ” Num 11:20; “Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?” Num 14:3 NASB.

<sup>191</sup> Dative of cause and objective genitive (Miller 1988:59; Greenlee 1998:77).

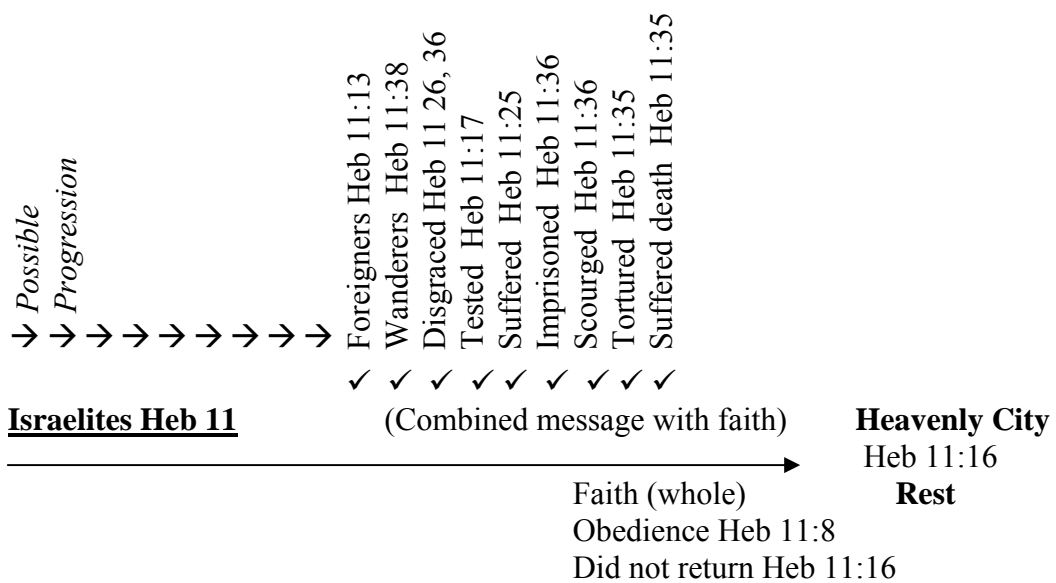


lack of faith (Heb 3) with the lives of the faithful (Heb 11). The author issued a challenge to the recipients in light of this contrast by creating a parallel between the desire to enter the promised land and the heavenly city. The following two graphs illustrate a possible progression of events which contrasts the lives of the Israelites in Heb 3 and with the people of faith in Heb 11.

Experiences of Israelites in the Desert (Heb 3)

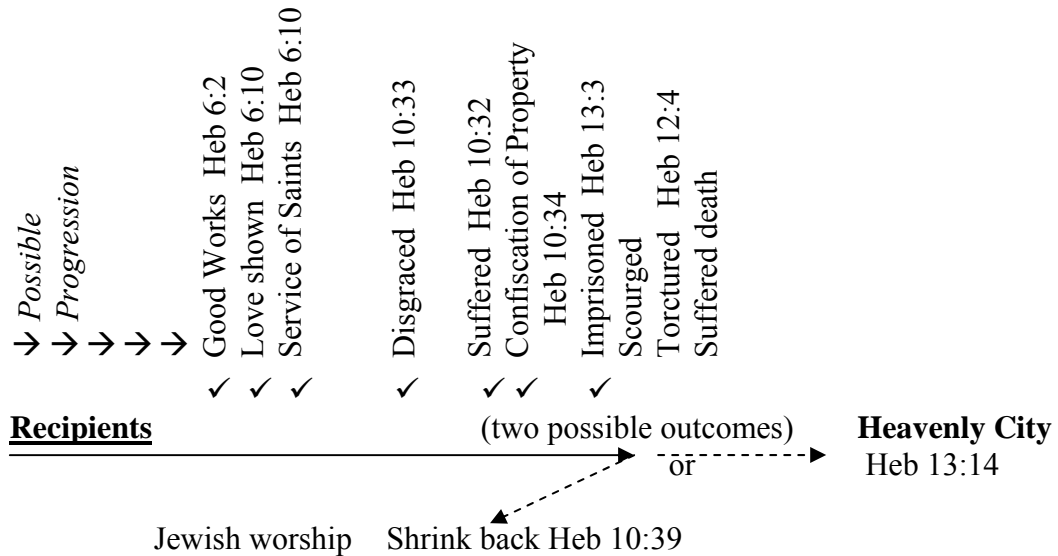


Experiences of Heb 11 People of Faith



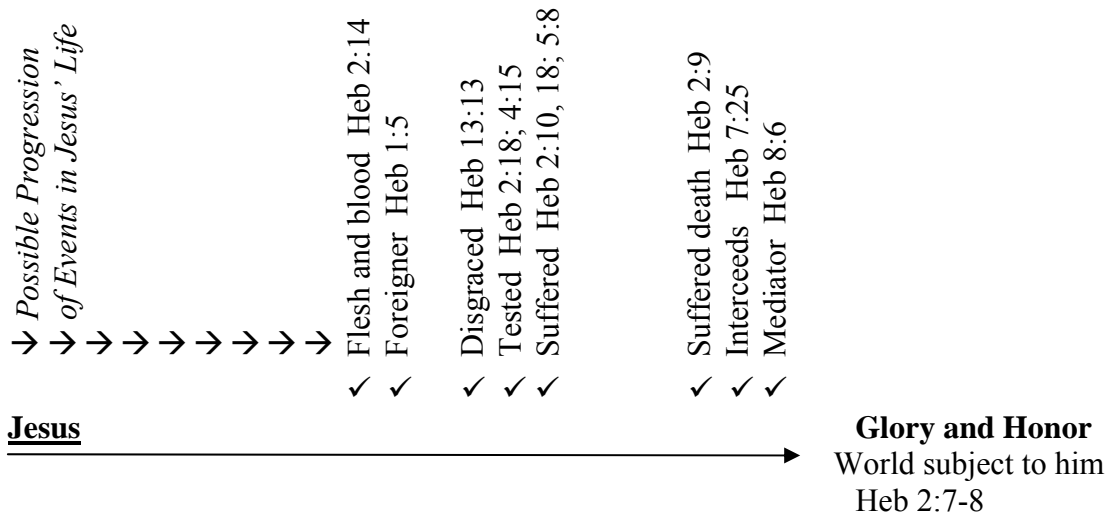
The author is perhaps making an implicit comparison between the Israelites' desire to return to Egypt (Heb 3–4) and the recipients' desire to return to Jewish worship. Within the overall context of Hebrews, the only way to the heavenly city is by faith in Jesus as God's perfect sacrifice.

Experiences of Recipients of Hebrews



The examples of faith are well established in Heb 11, the recipients are also urged to recognize that Jesus can identify with their suffering. The overall context of the book of Hebrews compares the experiences of Jesus with actual or possible experiences on the journey of faith.

Experiences of Jesus in the Book of Hebrews



In addition to the lexical correspondences below, there is a phrase level correspondence τῷ λαῷ τοῦ θεοῦ that is only found in Heb 4:9 and 11:25.

**MS6 (Heb 3–4)**

**Same root**

βλέπετε 3:12

βλέπομεν 3:19

ὁμολογίας 3:1; 4:14

οἶκῳ 3:2, 5

οἴκου 3:3

οἶκος 3:4, 6

οἶκον 3:6

κατασκευάσας 3:3, 4

κατασκευάζεται 3:4

ἐρήμῳ 3:8, 17

**MS6' (Heb 11)**

βλεπομένων v1

βλεπόμενον v3

βλεπομένων v7

ἀπέβλεπεν v26

προβλεψαμένου v40<sup>192</sup>

see

ὁμολογήσαντες v13<sup>193</sup>

confess/confession

οἴκου v7

παρώκησεν v9<sup>194</sup>

house/house, migrated

κατεσκεύασεν v7<sup>195</sup>

build

ἐρημίαις v38

desert

<sup>192</sup> Three of the nine occurrences of the same root are not in MS6 or MS6': Heb 2:9; 10:25; Heb 12:25.

<sup>193</sup> Two of the five occurrences of the same root are not in MS6 or MS6': 10:23; 13:15.

<sup>194</sup> Four of the eleven occurrences of the same root are not in MS6 or MS6': Heb 8:8 (2x), 10; 10:21.

<sup>195</sup> Two of the six occurrences of the same root are not in MS6 or MS6': Heb 9:2, 6.

πλανῶνται 3:10	wander	πλανώμενοι v38 <sup>196</sup>
ὑποστάσεως 3:14	assurance/conviction	ὑπόστασις v1 <sup>197</sup>
αἰγύπτου 3:16	Egypt	αἰγύπτου v26 αἴγυπτον v27 <sup>198</sup>
ἐξελθόντες 3:16	going out	ἐξελθεῖν v8 ἐξῆλθεν v8 <sup>199</sup>
καταβολῆς 4:3	foundation	καταβολήν v11 <sup>200</sup>
μάχαιραν 4:12	sword	μαχαίρης v34 μαχαίρης v37
δίστομον 4:12	edge/mouth	στόμα v33 στόματα v34
φοβηθῶμεν 4:1	fear	ἐφοβήθησαν v27 <sup>201</sup>
<b>Synonyms parallels</b> ἔπεσεν 3:17 <sup>202</sup>	fell/died	ἀποθανόν v4 ἀπέθανον v13, 37 ἀποθνήσκων v21 <sup>203</sup>
προσώχθισα 3:10 ὄργῃ 3:11; 4:3 προσώχθισεν 3:17	anger	θυμόν v27
<b>Antonyms</b> ἀποστήναι 3:12	withdraw/strive	ὀρέγονται v16
ἀποστήναι 3:12	withdraw/persevered	ἐκαρτέρησεν v27

<sup>196</sup> One of the three occurrences of the same root is not in MS6 or MS6': Heb 5:2.

<sup>197</sup> One of the three occurrences of the same root is not in MS6 or MS6': Heb 1:3.

<sup>198</sup> One of the four occurrences of the same root is not in MS6 or MS6': Heb 8:9.

<sup>199</sup> Two of the five occurrences of the same root are not in MS6 or MS6': Heb 7:5; 13:13.

<sup>200</sup> One of the three occurrences of the same root is not in MS6 or MS6': Heb 9:26.

<sup>201</sup> One of the four occurrences of the same root is not in MS6 or MS6': Heb 13:6.

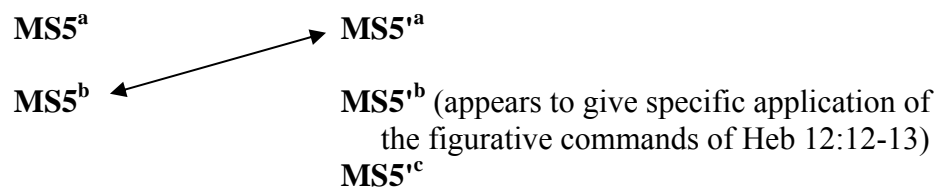
<sup>202</sup> Two uses of πίπτω do not refer to death: Heb 4:11 (into disobedience) Heb 11:30 (Jericho's walls)

<sup>203</sup> Three of the seven occurrences of ἀποθνήσκω are not in MS6 or MS6': Heb 7:8; 9:27; 10:28

The greatest correspondence between **MS6** and **MS6'** is between **MS6<sup>a</sup>** (Heb 3) and **MS6'** (Heb 11), based on the topic and word group of faithful/believing/unbelief/faith ( $\pi\iota\sigma\tau$ -). There is less lexical correspondence between **MS6<sup>b</sup>** (Heb 4) and **MS6'** (Heb 11). However, there is a significant conceptual correspondence between **MS6<sup>b</sup>** and **MS6'** in terms of location. The key point in the center of **MS6<sup>b</sup>** is that God's rest is not to be equated with the promised land (see Section 5.1.6.2). The center of **MS6'** (Heb 11:13-16) develops this idea by stating that the hope of God's faithful is not on earth (v13), rather it is heavenly (v16).

#### 6.2.6 MS5 (2:5-16) and MS5' (12:1-24) Compared

The macro-structures associated with **MS5** (**MS5<sup>a</sup>**, **MS5<sup>b</sup>**) and **MS5'** (**MS5'<sup>a</sup>**, **MS5'<sup>b</sup>**, **MS5'<sup>c</sup>**) have the greatest correspondence in the chiasmic centers of both **MS5<sup>b</sup>** and **MS5'<sup>a</sup>**. Both of these chiasmic centers contain OT quotations about sonship. Macro-structure **5<sup>b</sup>** focuses on Jesus calling the ones he makes holy "brothers" and "God's children" (Heb 2:12-13) using three quotations conjoined by  $\kappa\alpha\iota\ \pi\acute{\alpha}\lambda\iota\nu$ , while **MS5'<sup>a</sup>** asserts that God's discipline is a sign of his love to his children (Heb 12:6-7), quoting Prov 3:11-12. In **MS5**, Jesus "suffers" with and for his "brothers" (Heb 2:10-11, 17-18); In **MS5'**, God "disciplines" his "sons," as distinct from punishing as his own Son (on our behalf, Heb 12:2-4). However, there is not substantial evidence to suggest that **MS5<sup>a</sup>** is related to **MS5'<sup>b</sup>** or **MS5'<sup>c</sup>**.



In addition to the conceptual link between Jesus calling those he sanctifies "brothers" and "God's children" (Heb 2:12-13) and the discipline that God gives to his "sons," there might be a play on words between  $\tau\acute{\alpha}\ \pi\alpha\iota\delta\acute{\iota}\alpha$  "children" (Heb 2:13) and

παιδείας/ παιδεύει, “discipline” (Heb 12:5-6). While Heb 2:5-18 uses both “sons” and “children,” Heb 12:1-13 does not use “children,” but only “sons” (plural in vv5, 7, 8). The micro-structure in the center of **MS5<sup>a</sup>** (**C'b** and **C'b'**, see Section 5.1.17.1) emphasizes the link between παιδεύει and πάντα υἰόν, “every son” (Heb 12:7) and by implication reflects “children.” Although perhaps not exegetically significant, Heb 12 alternates between the noun and verb forms for discipline.

**MS5<sup>b</sup>** (Heb 2:9-18)

παιδία “children” (παιδίων) v13

παιδία “children” (παιδίων) v14

**MS5<sup>a</sup>** (Heb 12:1-13)

παιδείας “discipline” (παιδεία) v5

παιδεύει “he disciplines”

(παιδεύω) v6

παιδείαν “discipline” (παιδεία) v7

παιδεύει “he disciplines”

(παιδεύω) v7

παιδείας “discipline” (παιδεία) v8

ἐπαίδευον “they were

disciplining” (παιδεύω) v10

παιδεία “discipline” (παιδεία) v11

In addition to these correspondences based on a play on words (above), other correspondences link these two macro-structures together.

**MS5<sup>b</sup>** (2:9-18)**Same root**

Ἰησοῦν v9

υἱούς v10

ἀρχηγόν v10

τελειῶσαι v10

ἐπαισχύνεται v11

ὁ...ἀγιάζων...οἱ ἀγιαζόμενοι v11

**MS5<sup>a</sup>** (12:1-13)

Ἰησοῦν v2

Jesus (representing two of 14 occurrences in Hebrews)

υἱοῖς vv5, 7

Υἱέ v5

υἰόν v6

υἱός v7

υἱοί v8

sons

ἀρχηγόν v2

leader (only two occurrences in Hebrews)

τελειωτήν v2

τετελειωμένων v23

to perfect/perfecter, having been made perfect

αἰσχύνης καταφρονήσας v2

not ashamed/despised the shame

ἀγιότητος v10

make holy/holiness

ζῆν v15	ζήσομεν v9 (all their) lives/live
πιστός v17	πίστις v2 faithful/(founder of the) faith (both refer to Jesus)

**Synonyms**

διὰ τὸ πάθημα τοῦ θανάτου v9	ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν v3
διὰ παθημάτων v10	ὑπομένετε v7 through suffering/endure
θανάτου (3x) vv9, 14	αἵματος v4 death/blood [=death]
παιδία vv13-14	υἱός vv5-8 children/son
κεκοινώνηκεν v14 μετέσχεν v14	μεταλαβεῖν v10 share (humanity)/share (his holiness)

**Antonyms**

δόξη καὶ τιμῆ v9	αἰσχύνης v2 glory and honor/shame
------------------	--------------------------------------

**Possible parallels**

βλέπομεν Ἰησοῦν v9	ἀφορῶντες... Ἰησοῦν v2 we see Jesus/keeping gaze on Jesus
βραχύ v9	πρὸς ὀλίγας ἡμέρας v10 little while/few days
πάθημα v9	λύπη v11 suffering/painful
ἀδελφούς/ἀδελφοίς vv11-12	υἱός vv5-8 (Jesus' brothers/God's son)
ἵνα... εἰς v17	πρός... εἰς v10 near purpose-far purpose/near purpose-far purpose (Miller 1988:396)

The rationale for associating **MS5<sup>a</sup>** and **MS5<sup>b</sup>** together as **MS5**, and the rationale for associating **MS5<sup>a</sup>**, **MS5<sup>b</sup>**, and **MS5<sup>c</sup>** together as **MS5'** are found in Sections 5.1.5 and 5.1.17.1-3 respectively. Although the connection between **MS5<sup>b</sup>** and **MS5<sup>a</sup>** is the strongest on the basis of sonship, **MS5<sup>b</sup>** includes the domain of family relations by Esau rejecting his πρωτοτόκια “birthright” (v16) and **MS5<sup>c</sup>** communicates that the church are πρωτοτόκων “the firstborn ones” (v23). There are some additional

correspondences within **MS5** and **MS5'** that strengthen the association on the book-level.

<u><b>MS5<sup>a</sup></b> and <b>MS5<sup>b</sup></b> (2:5-17)</u>	<u><b>MS5'</b> (12:1-24)</u>
<b>Same root</b>	
ὑπέταξεν v5	ὑποταγησόμεθα v9
ὑπέταξας v8	
ὑποτάξαι v8	
ὑποτεταγμένα v8	
	subject/submit
διεμαρτύρατο v6	μαρτύρων v1
	testifies/witnesses
ποδῶν v	ποσίν v13
	feet
χάριτι θεοῦ v9	τῆς χάριτος τοῦ θεοῦ v15
	grace of God
φόβῳ θανάτου v15	φοβερὸν... Ἐκφοβός v15
	fear of death/fear (of death)
ἀγγέλους v9	ἀγγέλων v22
	angels
μέσῳ (μέσος) v12	μεσίτη (μεσίτης) v24
	midst/mediator
<b>Possible parallels</b>	
ἔστεφάνωσας v7, 9	ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ v2
	crowned/ at the right hand of God's throne

#### 6.2.7 Point of Correspondence between Heb 2:17 – 3:1 and 12:1-2

There are a few correspondences that are noteworthy between **MS5/MS6** and **MS5'** in the transition between the macro-structures. The strongest correspondence is between the synonymous κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, “consider Jesus, the Apostle and High Priest of our confession” (Heb 3:1), and ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, “fixing our eyes on Jesus, the author and perfecter of the faith” (Heb 12:2). The imperative κατανοήσατε<sup>204</sup> (Heb 3:1) and the participle ἀφορῶντες<sup>205</sup> (Heb 12:2), which provide

<sup>204</sup> “[T]o give very careful consideration to some matter - ‘to think about very carefully, to consider closely’” (Louw and Nida 1988: § 30.4).



“additional attendant exhortation” with a hortatory tone, both command and encourage a focus on Jesus (Greenlee 1998:506; cf. Ellingworth 1993:640). The doublets τὸν ἀπόστολον καὶ ἀρχιερέα (Heb 3:1) and τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν (Heb 12:2) along with explicit reference to Jesus strengthen the correspondence.

**Heb 2:17–3:1****Same root**

πιστός v17

ἀμαρτίας v17

**Synonyms**

κατανοήσατε v1

πέπονθεν αὐτὸς πειρασθεῖς v18

**Possible parallels**

τὸν ἀπόστολον καὶ ἀρχιερέα v1

τῆς ὁμολογίας v1

**Heb 12:1-2**

τῆς πίστεως v2

ἀμαρτίαν v1

ἀφορῶντες v2

consider closely/fixing your gaze

ὑπέμεινεν v2

suffered being tempted/endured

τὸν...ἀρχηγὸν καὶ τελειωτὴν v2

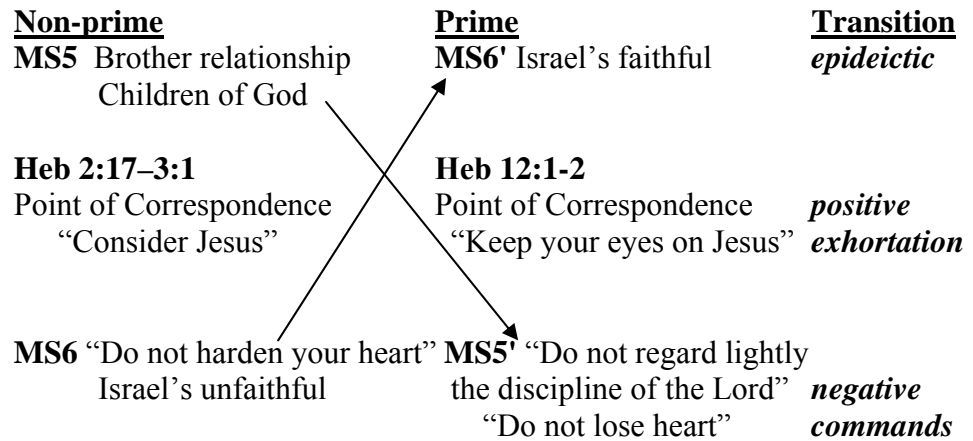
the apostle and high priest/the founder and finisher

τῆς πίστεως v2

confession/faith

The function of this point of correspondence between Heb 2:17–3:1 and 12:1-2 is to aid in the mirror image of the book-level structure. The semantic similarities and correlating hortatory nature aid in the transition between larger macro-structures. While the topics of the surrounding macro-structures support an overall chiasmic patterning, the macro-structures *preceding* the points of correspondence (**MS5** and **MS6'**) are epideictic and the macro-structures *following* the points of correspondence (**MS6** and **MS5'**) contain *negative* commands in the center of the macro-structures.

<sup>205</sup> “[T]o keep thinking about, without having one’s attention distracted - ‘to think about, to fix one’s attention on’ (Louw and Nida 1988: § 30.31).



### 6.2.8 MS4 (2:1-4) and MS4' (12:25) Compared

Lane asserts a correspondence between these two passages (1991:478). In addition to the lexical and syntactic correspondences (below), both these macro-structures are warning passages with well-balanced protases (referring to the Israelites who received the law) and apodoses (referring to the NT believers).

The strongest correspondence between these macro-structures is the use of ἐκφεύγω as the apodosis in Heb 2:3 and as the protasis in Heb 12:25.

#### **MS4 (2:1-4)**

##### **Same root**

εἰ γάρ v2  
λαληθεῖς, λαλεῖσθαι v2, 3  
ἐκφευζόμεθα v3  
ἡμᾶς, ἡμεῖς, ἡμᾶς v1, 3

##### **Synonyms**

δεῖ...προσέχειν..., μήποτε v1  
παραρυῶμεν  
it is necessary to pay attention  
lest we drift away/

ἀμελήσαντες v3

neglect/reject

##### **Antonyms**

ἐβεβαιώθη v3

οἱ ἀποστρεφόμενοι  
confirmed (the message of salvation)/forsaken (belief)

#### **MS4' (12:25)**

εἰ γάρ  
τὸν λαλοῦντα  
ἐξέφυγον  
ἡμεῖς

Βλέπετε μὴ παραιτήσησθε

Be careful that you do not reject

παραιτήσησθε

**Possible correspondences**

δι' ἀγγέλων v2  
διὰ τοῦ κυρίου v3

ἐπὶ γῆς <sup>206</sup>  
ἀπ' οὐρανῶν

These two macro-structures serve the function of minor<sup>207</sup> warnings within the book-level structure.

## 6.2.9 MS3 (1:7-14) and MS3' (12:26-29) Compared

The inner layers of the correspondences (**MS4** through **MS9** and **MS9'** through **MS4'**) within Hebrews have been observed by scholars (see figure in Section 4.1.6.1), but correspondences between Heb 1:7-14 and 12:26–13:25 are rare.<sup>208</sup>

Within these verses are the following correspondences:

**MS3 (1:7-14)****Same root**

πυρός v7

fire

τὴν γῆν...καὶ...οἱ οὐρανοί· v10

earth and heaven(s)

διαμένεις v11

remain

**Synonyms**

τοὺς λειτουργούς v7

serve/worship

λειτουργικὰ v14

ἀπολοῦνται v11

perish/shake

θρόνος... ἡ ῥάβδος... ὑποπόδιον v8, 13 βασιλείαν v28

throne...scepter...footstool/kingdom

κληρονομεῖν v14

inherit/receive

**MS3' (12:26-29)**

πῦρ v29

τὴν γῆν...καὶ τὸν οὐρανόν· v26

μείνη v27

λατρεύωμεν v28

ἐσάλειψεν...σεισω...

σαλευομένων vv26-27

παραλαμβάνοντες v28

<sup>206</sup> Although the chiasmic book-level structure suggests that ἐπὶ γῆς may be associated with angels, the singular τὸν χρηματίζοντα would not seem to support this association, especially since all 13 occurrences of ἄγγελος are plural. The only support for this association is the role of angels in bringing the law (Heb 2:2; based on the LXX of Deut 33:2 (the angels were with God at his right hand) and Ps 68:18 (Greenlee 1998:45), and also “Acts 7:38, 53; Gal 3:19; also in Jewish tradition... also at Qumran” (Ellingworth 1993:137-138).

<sup>207</sup> Although eternal punishment is by no means “minor,” I am using this term to differentiate the length of two distinct sets of warning passages (see Section 7.4.1).

<sup>208</sup> Koester is one of the few scholars who asserts a relationship between Heb 12:26-27 and 1:10-12 (2001:553).

In addition to the lexical correspondences above, other factors strengthen the joining of these two macro-structures. First and most primary is that the centers of both **MS3** and **MS3'** share the elements of heaven(s) and earth being disposed of by means of the Son (Heb 1:8)/ “the one who speaks” (Heb 12:25). While the concept of being discarded is not as explicit in Heb 12 as it is in Heb 1, the link between the διαμένεις (Heb 1:11) and μείνη (Heb 12:27) does strengthen the notion that the shaking contrasts with the permanence of that which “remains” or lasts forever (Heb 1:11). Second, only in these two sections in Hebrews are earth and heaven(s) put together in close proximity. Third, there is a correspondence between those who will inherit salvation (Heb 1:14) and those who receive his kingdom (Heb 12:28). Fourth, both sections refer to the work of creation: ἐθεμελίωσας καὶ ἔργα τῶν χειρῶν σου εἰσιν (Heb 1:10) and πεποτημένων (Heb 12:27). Fifth, there is an implicit correspondence with reference to the eternal nature of the Son. This is explicitly stated in Heb 1:8-12 and implied by the agency of the one who is shaking. Created things will not remain, but by ellipsis the things *not made* will remain (Heb 12:27), thus Jesus remains because he is the creator (Heb 1:10), not the created. Verse 28 supports this correspondence with the idea of [Jesus’] kingdom remaining.

Within the total context of Hebrews, these two macro-structures (**MS3** and **MS3'**) give the eternal perspective of the argument (that Jesus and his kingdom are going to remain into eternity) by highlighting the non-eternal nature of heaven and earth. While the Levitical priesthood is an earthly ministry, Jesus’ heavenly ministry is an eternal one, which will be shared with those who are part of his kingdom.

The implication is that if faith is based on the empirical world, it is captive to the cycle of decay and death, and is therefore doomed to perish. For

faith to endure it must be placed in the Son of God, who endures. (Koester 2001:203)

Jesus and his kingdom are going to last, so the recipients should not reject Jesus as the great high priest nor his sacrifice.

#### 6.2.10 MS2 (1:5-6) and MS2' (13:1-19) Compared

The correspondence between **MS2** and **MS2'** is one of the least obvious and convincing correspondences, but *potentially the most significant*. The correspondences are not just lexical, but also involve conceptual comparisons and contrasts.

##### MS2 (1:5-6)

##### **Same root**

τῶν ἀγγέλων v5

ἄγγελοι v6

angels

εἰσαγάγη v6

εἰς τὴν οἰκουμένην v6

into

##### **Synonyms**

προσκυνησάτωσαν v6

ἀναφέρωμεν θυσίαν αἰνέσεως v15  
worship/offer sacrifice of praise  
imperative/hortatory subjunctive

##### **Antonyms**

εἰσαγάγη v6

εἰς τὴν οἰκουμένην v6

ἔξω τῆς πόλης v12  
ἔξερχώμεθα v13  
ἔξω τῆς παρεμβολῆς v13  
into/out(side)

τὴν οἰκουμένην v6

τῆς πόλης v12  
τῆς παρεμβολῆς v13  
πόλιν v14  
world/gate, camp, city

The corresponding forms of ἄγγελος do not substantiate the link between these two macro-structures (**MS2** and **MS2'**), but nonetheless these forms of ἄγγελος do

provide support for the thematic cohesion between **MS2-5** and **MS 5'** and here again in **MS2'**.<sup>209</sup>

The concept of worship is fairly limited in the book of Hebrews, which helps strengthen the correspondence between the use of προσκυνησάτωσαν<sup>210</sup> in Heb 1:6 and of ἀναφέρωμεν θυσίαν αἰνέσεως in Heb 13:15. In addition to semantic similarities, there is syntactical similarity in the verbal moods realized in the imperative and hortatory subjunctive.

More unique is the contrast between these two macro-structures. Lexically, there is a striking contrast between the use of the prepositions εἰς and ἔξω/ἐκ. However, this contrast between Heb 1 and 13 should not overshadow the possible *comparison* between the going out and enduring shame to identify with Christ and the going out and enduring the shame of being expelled from the synagogue. If God's own Son was taken "outside," then the recipients should be willing to suffer the same disgrace of being taken out of the synagogue (see Section 2.4).

Besides these correspondences between **MS2** and **MS2'**, it is also important to consider the centrifugal<sup>211</sup> pressure from **MS3** and **MS3'** and the other inner correspondences.

<sup>209</sup> Forms of ἄγγελος occur in Heb 1:4, 5, 6, 7, 13; 2:2, 5, 7, 9, 16; 12:22; 13:2.

<sup>210</sup> The only other use of προσκυνέω is found in Heb 11:21. Another word for worship (λατρεύω), which is often associated with "service," is found in Hebrews 8:5; 9:9, 14; 10:2; 12:28; and 13:10.

<sup>211</sup> Chiastic structures are generally thought of in terms of the centripetal movement *toward the center*; however, there is also centrifugal force as a reader or listener passes the center and recognizes the mirror effect of the text. In other words, as the original recipients observed the strong correspondences in reverse order (**MS10'** through **MS3'**), there would be an expectation of on-going correspondences.

If one considers the “fuzzy boundaries” that can occur between macro-structures, there is a noteworthy correspondence between **MS1** and **MS2'** that provides additional support for **MS2** and **MS2'**. The last phrase of **MS1** (Heb 1:4) states *κεκληρονόμηκεν ὄνομα*, “he has inherited a name,” while Heb 13:15 says *ὁμολογούντων τῷ ὀνόματι αὐτοῦ*, “confessing his name.”

If one accepts the association of these two macro-structures (**MS2** and **MS2'**), then there is a shift from the theology of Heb 1:5-6 from the *statements* regarding the Father-Son relationship and the command for the angels to worship the Son to the *application* of Heb 13:1-19 exhorting the recipients to identify with Jesus (i.e., his death) and worship him.

The weakness of associating these two structures (**MS2** and **MS2'**) stems from the lack of strong lexical correspondence of roots and the lack of verbal balance between these two macro-structures. This represents the largest disparity in length between any of the sets of macro-structures. Macro-structure **2'** is more than six and half times larger than **MS2** (277 words, as opposed to 42 words).

Despite the unconvincing lexical correspondences between these macro-structures, the proposed logical relationships and the syntactic correspondences may reduce the strength of Buchanan’s (1975:315) and Wedderburn’s (2004a:390-406) suggestion that Heb 13 is so different from the rest of Hebrews that it should be assigned to a different author addressing a different situation (Lincoln 2006:14).

## 6.2.11 MS1 (1:1-4) and MS1' (13:20-25) Compared

The overall correspondences between **MS1** and **MS1'** are weak (and perhaps coincidental), suggesting a more generic “Introduction and Conclusion” designation of their relationship (Ellingworth and Nida 1983:342). Despite the weakness of the following correspondences, they are worth citing.

**MS1 (1:1-4)****Same root**

ὁ θεός v1  
 τῆς δόξης v3  
 τοὺς αἰῶνας v2  
 ἐποίησεν v2

**Synonyms and Antonyms**

Πολυμερῶς καὶ πολυτρόπως v1  
 τῷ ῥήματι v3  
 τοῖς πατράσιν/ ἡμῖν v1, 2

**Possible parallels**

τοῖς προφήταις v1  
 ἐλάλησεν ἡμῖν v2  
 καθαρισμὸν τῶν ἁμαρτιῶν v3  
 κεκληρονόμηκεν ὄνομα v4

**MS1' (13:20-25)**

ὁ θεός v20  
 ἡ δόξα v21  
 αἰωνίου v20  
 εἰς τοὺς αἰῶνας [τῶν αἰώνων] v21  
 ποιῶν v21

διὰ βραχέων v22  
 τοῦ λόγου v22  
 ἀδελφοί v22

τοῦ λόγου τῆς παρακλήσεως v22  
 καταρτίσαι ὑμᾶς v21  
 ἐν αἵματι διαθήκης v20  
 τὸν κύριον ἡμῶν Ἰησοῦν v20  
 Ἰησοῦ Χριστοῦ v21

While many of the words formed from the same root are easy to discern, there are a few semantic shifts, which highlight logical relationships between the macro-structures. For instance, one could suggest that “he spoke to us through his Son” (Heb 1:2) in order that (*purpose*) “he might equip us to do his will” (Heb 13:21). Another example is “He made purification of sins” (Heb 1:3) “by (*means*) of the blood of the covenant” (Heb 13:20).



### 6.3 PROPOSED BOOK-LEVEL STRUCTURE

In the light of the correspondences established in the section above (6.2), the following structural arrangement summarizes the correspondences between the macro-structures.

**All structures are in a chiastic structures except where noted:** (non-X) = non-chiastic structure.

Q = OT Quotation (center)

**Bold** = same Greek root

NQ = non-Quotation (center)

*Italic* = semantically similar or opposite

i>

1 Opening (1:1-4) (non-X) NQ

2 The Father identifies with the Son; “*Let God’s angels worship Him*” (1:5-6) Q

3 Jesus agent in creation of **earth** and **heaven** – creation will perish; Jesus remains (1:7-14) Q

4 Angels’ message binding – How will we escape neglecting salvation? (2:1-4) NQ

5 Jesus calls us His brothers and God’s children (2:5-17) Q

**Point of Correspondence** *Fix your thoughts* on Jesus the apostle and high priest we confess (3:1) (non-X) NQ (short and intertwined with **MS6**)

6 Israel’s unbelief and disobedience

Don’t harden your hearts (3:1–4:1) Q

Jesus greater than Moses (3:2-6) NQ

Today is the day of rest – still time (4:1-16) Q

(foreshadow) **9<sup>a</sup>** Jesus a better priest (introduction) Jesus after the order of Melchizedek (5:1-10) Q

7 Christians who commit apostasy cannot return to repentance (5:11–6:12) NQ

8 Certainty of God’s promise by his promise and oath (6:13-20) Q

**9<sup>b-c</sup>** Jesus a better priest (resumed from 5:1-10)

A better line of Priesthood –Melchizedek not Levi (7:1-10) NQ

Jesus a priest by better appointment – by oath not by law (7:11-28) Q

10 “The point we are making...”

We have such a high priest in heaven (8:1) and (point **MS9**) NQ

He serves in the true tabernacle made by God himself

(8:2-6)(**MS9'**) Q

10' The underlying presupposition: New covenant prophesied

A Fault was found with the old (8:7) NQ

B OT prophesy regarding the new (8:8-12) Q

A' “New” made the old obsolete (8:13) NQ

**9<sup>a-c</sup>** Jesus a better sacrifice

OT sacrifices could not cleanse conscience (9:1-14) NQ

It was necessary for Jesus to offer a better sacrifice (9:15-28) Q

God ultimately wanted Jesus’ sacrifice – not animal sacrifices (10:1-18) Q

8' Certainty of New Covenant by testimony of the Holy Spirit (10:15-21) Q

7' Warning of apostasy – an antidote: Don’t stop meeting together (10:19-39) NQ

6' Israel’s faithful died persevering in faith (11) NQ

**Point of Correspondence'** Let us *fix our eyes* on Jesus the author and perfecter of our faith (12:1-2) (non-X) NQ (short and intertwined with **MS5'**)

5' God’s discipline is a sign of our sonship (12:1-13) Q

Exposition on holy living (12:14-17) (non-X) NQ

We are coming to Zion – not Sinai (12:18-24) NQ

4' Warning of rejecting the one who is speaking – not escape (12:25) (non-X) NQ

3' “Once more I will shake not only the **earth** but the **heavens**’ ...that is, created things - so that what cannot be shaken (Jesus) will remain” (12:26-27)

Application: Let us hold on to grace and worship in reverence and awe (12:28-29) NQ

2' Let us go outside to Him (identification with Christ); *let us offer a sacrifice of praise* (13:1-19) NQ

1' Closing (13:20-22) (non-X) NQ

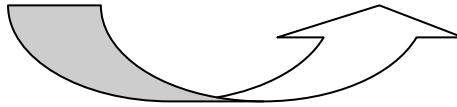
**Greetings** (13:23-24) (non-X) NQ (not related to **MS1** or **MS1'**)

**Benediction** (13:25) (non-X) NQ (not related to **MS1** or **MS1'**)

The following table illustrates the correspondences of the arrangement above in a side-by-side format.

<b>MS1</b> Opening (1:1-4) (non-X) <b>Beginning of book</b>	<b>MS1'</b> Closing (13:20-25) (non-X) <b>End of book</b>
<b>2</b> The Father identifies the Son; “ <i>Let God’s angels worship Him</i> ” (1:5-6) Q	<b>2'</b> We should identify with Christ in his crucifixion; “ <i>Let us go outside to Him</i> ” and “ <i>Let us offer a sacrifice of praise.</i> ” (13:1-19)
<b>3</b> Jesus agent in creation of <b>earth</b> and <b>heaven</b> – creation will perish; Jesus remains (1:7-14) Q	<b>3'</b> “ ‘Once more I will shake not only the <b>earth</b> but the <b>heavens</b> ’ ...that is, created things - so that what cannot be shaken (Jesus) will remain” (12:26-29) Q
<b>4</b> Angels’ message binding/disobedience punished – how can we ignore salvation? (2:1-4)	<b>4'</b> Warning of rejecting the one who is speaking – not escape (12:25) (non-X)
<b>5</b> Jesus calls us His brothers and God’s children (2:5-17) Q	<b>5'</b> God’s discipline is a sign of our sonship (12:1-17) Q
<b>POC</b> <i>Fix your thoughts</i> on Jesus the apostle and high priest we confess (3:1) (non-X) (short and intertwined with <b>MS6</b> )	<b>POC'</b> Let us <i>fix our eyes</i> on Jesus the author and perfecter of our faith (12:1,2) (non-X) (short and intertwined with <b>MS5'</b> )
<b>6</b> Israel’s unbelief and disobedience Don’t harden your hearts (3:1–4:1) Q Jesus greater than Moses (3:2-6) Today is the day of rest – still time (4:1-11) Q	<b>6'</b> Israel’s faithful died persevering in faith (11)
<b>9<sup>a</sup></b> (foreshadow) Jesus after the order of Melchizedek (5:1-10) Q	
<b>7</b> Christians who commit apostasy cannot return to repentance (5:11–6:12)	<b>7'</b> Warning of apostasy – an antidote: Don’t stop meeting together (10:19-39)
	Lexical parallel (10:19-21) part of <b>MS7'</b> : - curtain - great high priest - he opened - entered (different root) - boldness
<b>8</b> Certainty of God’s promise by his promise and oath (6:13-20) Q	<b>8'</b> Certainty of New Covenant by testimony of the Holy Spirit (10:15-18) Q
Lexical parallel (6:18b-20) part of <b>MS8'</b> : - curtain - high priest (great) - forerunner (he opened) - entered (different root) - strong encouragement (boldness)	

<p><b>9<sup>bc</sup></b> Jesus a better priest  A better line of Priesthood –  Melchizedek not Levi (7:1-10)  Jesus a priest by better appointment –  by promise not by law  (7:11-28) Q  Jesus a priest forever after the order  of Melchizedek (7:11-28) Q</p>	<p><b>9<sup>abc</sup></b> Jesus a better sacrifice  OT sacrifices could not cleanse  conscience (9:1-14)  It was necessary for Jesus to offer a  better sacrifice (9:15-28)  God ultimately wanted Jesus’  sacrifice – not animal  sacrifices (10:1-18) Q</p>
<p><b>10</b> “The point we are making...”  We have such a high priest in heaven  (8:1) and (<b>MS9</b>) (possible  X)  He serves in the true tabernacle made  by God himself (8:2-6)  (<b>MS9</b>)</p>	<p><b>10'</b> Underlying presupposition:  A Fault was found with the old  (8:7)  B OT prophesy regarding the new  (8:8-12) Q  A' “New” made the old obsolete  (8:13)</p>



#### 6.4 EVALUATION BASED ON STRUCTURAL BALANCE

Regarding the verbal balance between corresponding parts, Welch (1999:165-166) in general and Vanhoye (1977/1989:34) specifically for the book of Hebrews believe that a quantitative balance between correlating parts is an important factor to be considered. The following chart compares the size of the non-prime macro-structures (left side) with the corresponding prime macro-structures (right side).

MS	Reference	# of words	Total words in MS	% of Hebrews	Difference <sup>212</sup>	% of Hebrews	Total words in MS	# of words	Reference	MS'
1	1:1-4	72	72	1.5%	-0.6%	2.0%	101	101	13:20-25	1'
2	1:5-6	42	42	0.8%	-4.7%	5.6%	277	277	13:1-19	2'
3	1:7-14	142	142	2.9%	1.6%	1.3%	62	23	12:28-29	3' <sup>b</sup>
								39	12:26-27	3' <sup>a</sup>
4	2:1-4	64	64	1.3%	0.8%	0.5%	23	23	12:25	4'
5 <sup>a</sup>	2:5-8	64	249	5.0%	-2.8%	7.9%	390	92	12:18-24	5' <sup>c</sup>
overlaps	2:9	25						69	12:14-17	5' <sup>b</sup>
5 <sup>b</sup>	2:10-18	160						229	12:1-13	5' <sup>a</sup>
6	3:1-4:16	15	576	11.6%	-1.2%	12.8%	633	633	11	6'
6 <sup>a</sup>	3:2-19	270								
6 <sup>b</sup>	4:1-16	291								
7	5:11-6:12	262	262	5.3%	0.1%	5.1%	255	255	10:22-39	7'
8 <sup>a</sup>	6:13-17	64	116	2.3%	0.4%	1.9%	94	36	10:19-21	8' <sup>b</sup>
8 <sup>b</sup>	6:18-20	52						58	10:15-18	8' <sup>a</sup>
9 <sup>a</sup>	5:1-10	155	610	12.3%	-2.0%	14.3%	710	201 <sup>213</sup>	10:1-14	9' <sup>c</sup>
9 <sup>b</sup>	7:1-10	167						243	9:15-28	9' <sup>b</sup>
9 <sup>c</sup>	7:11-28	288						266	9:1-14	9' <sup>a</sup>
10	8:1-6	113	113	2.3%	-1.0%	3.3%	161	161	8:7-13	10'
	Totals	2246	2246	45.4%	-9.3%	54.6%	2706	2706		
					100.0%					

The highest level of deviation is between **MS2** and **MS2'**, in which **MS2'** is roughly six and a half times larger than **MS2** (**MS2**: 42 words; **MS2'** 277 words). The deviation between these two macro-structures is largely due to the condensed theological content of **MS2** (the Father identifying the Son) and the expanded application with implications of **MS2'** (believers should identify with Jesus). In

<sup>212</sup> The formula for calculating the difference is the percentage of the non-prime macro-structure minus the percentage of the prime macro-structure. A negative result indicates that the prime macro-structure is larger than the non-prime macro-structure.

<sup>213</sup> This figure is the word count for Heb 10:1-14 since **MS9<sup>c</sup>** overlaps with **MS8<sup>a</sup>**. When verses 15-18 are added the word count for **MS9<sup>c</sup>** is 259.

addition to the exhortation to identify with Jesus, the recipients were exhorted to a worship that included personal purity (Heb 13:1-6, 18) and respect for church leadership (Heb 13:7, 17). As discussed in Section 5.1.20, the chiasmic structure of **MS2'** suggests that right relationships with others and with church leadership cannot be detached from worship. Commands such as these were not necessary for the angels who are only exhorted to worship the Son (Heb 1:6). The deviation in relative length between **MS2** and **MS2'** could be considered reasonable in light of the author's concluding need to explain the details of true, biblical worship.

Most of the other correlating macro-structures are relatively similar in size. The second largest deviation is between **MS5** and **MS5'**, in which **MS5'** has 141 more words than **MS5**. In terms of the book of Hebrews as a whole the difference is less than three percent (2.8%; 141 words out of 4952 total words). Some deviation between the length of the corresponding macro-structures should be expected since the non-prime macro-structures (**MS1-MS10**) and prime macro-structures (**MS10'-MS1'**) halves of the book of Hebrews are not equal in length (45.4 percent and 54.6 percent, respectively).

If these factors are taken into consideration, then the overall balance of the other corresponding macro-structures appears to support a general notion of balance between the book-level constituents.

## **6.5 WEAKNESSES OF THE PROPOSAL**

In Sections 5.1 and 6.2, I propose a structure of a communication between the author of Hebrews and the original recipients. While I believe that my claims are a defensible explanation of the patterns of the text, there are some problems with the

analysis that should be acknowledged. Some of these problems may not have answers because of the nature of human communication in general and since we have no way of asking the original author what he meant to say or how he said it! For example, some macro-structures were established on the basis of verb mood (**MS2'**), while other macro-structures were established with the understanding that verb moods can be skewed (**MS7'**).<sup>214</sup> I also acknowledge that other more plausible structural solutions might have been overlooked or are forthcoming.

Obviously, the book-level correspondences between macro-structures are not equal in strength. Below is my relative evaluation of the corresponding macro-structures:

<b><u>Macro-Structures</u></b>	<b><u>10 Strong-1 Weak</u></b>	<b><u>Basis</u></b>
<b>1 / 1'</b>	1	Lexically weak
<b>2 / 2'</b>	4.5	Lexically weak, conceptually strong
<b>3 / 3'</b>	3	Lexically and conceptually viable, but brief passages
<b>4 / 4'</b>	6	Strong lexically and syntactically, but brief passages
<b>POC / POC'</b>	8	Strong lexically and conceptually
<b>5 / 5'</b>	2	Lexically viable, but the logical relationship of macro-structures make correspondence harder to discern, not all macro-structures part of correspondence
<b>6 / 6'</b>	5	Lexically and conceptually strong (faith, faithful, believe, obey/disobey)
<b>7 / 7'</b>	8	Lexically viable, syntactically and conceptually strong
<b>8 / 8'</b>	1	Link of promise and covenant is weak
<b>9 / 9'</b>	7	Lexically strong
<b>10 / 10'</b>	2	Lexically weak

<sup>214</sup> Human communication (oral or written) is influenced by feelings and emotions. Grammarians have noticed the subtle differences between phrases ranging from harsh imperatives (“Shut the door”) to mitigated expressions using hortatory forms (“Let’s shut the door when we come in”) to even softer apologetic expressions (“Do you think you can shut the door?”). Some of the variations in communication patterns relieve boredom for the listener or reader or soften commands so as to be less offensive. Human speech is not a science of mathematical exactness, but rather an expression of facts and feelings that are trying to emerge from our innermost being.

The most basic criticism of this book-level proposal might be that certain apparent correspondences between some macro-structures are overlooked in the overall analysis. Perhaps more problematical is the relationship between **MS5** and **MS5'**, in which the clearest correspondence is between **MS5<sup>b</sup>** (Heb 2:9-18) and **MS5'<sup>a</sup>** (Heb 12:1-13) on the topic of sonship. But the relationship between **MS5<sup>a</sup>** (Heb 2:5-9), **MS5'<sup>b</sup>** (Heb 12:14-17), and **MS5'<sup>c</sup>** (Heb 12:18-24) is not clear. In addition, there are instances where the linear progression of the text does not appear to harmonize with the concentric pattern. For example, Heb 10:19-25 (**MS8'<sup>b</sup>** and **MS7'**) further develops the concepts of Heb 9:11–10:18 (**MS9'<sup>b,c</sup>** and **MS8'<sup>a</sup>**) instead of being a mirror reflection of **MS8** and **MS7**. However, if one considers the essence of Heb 10:19-21 (**MS8'<sup>a</sup>**) and the mirror effect on the book-level structure (see Section 5.1.14.2) as the discourse moves back into a hortatory mode, then the concepts of Heb 9:11–10:18 are just one aspect of the mirror imaging of Heb 3:1–10:18.

Time forbids a listing of all the lexical and conceptual repetitions in the book of Hebrews, but there are a few important parallel expressions which fall outside the correspondences of this book-level proposal. First, there is a plea from the author to remain and function within the Christian community in Heb 3:13 (**MS6**) and 10:24-25 (**MS7'**). Since these are very similar concepts, one would expect these verses to be in corresponding macro-structures, but they are not.

Second, there are some key words in many of the macro-structures that create lexical cohesion and help identify units. For example, while the word ἄγγελος, “angel,” is exclusively in **MS1-5**, **M5'**, and **MS2'** (the macro-structures addressing the theme “Jesus is greater than the angels” and two of the prime corresponding macro-

structures), forty-five percent of the occurrences of Μωϋσηϛ, “Moses,” are found *outside MS6 and MS6'* (“Jesus is greater than Moses” and the corresponding macro-structure). The occurrence of Μωϋσηϛ in Heb 12:21 (**MS5'**) is perhaps the most obvious exception, since one would expect a reference to angels<sup>215</sup> instead of a reference to Moses.

Third, this book-level proposal does not agree with the widely accepted delineation of the text as proposed by Nauck (1960). I will address this issue in the following section (6.6.1).

## **6.6 THE RELATIONSHIP BETWEEN THE PRESENT PROPOSAL AND PROPOSALS OF SCHOLARS**

### **6.6.1 Nauck’s Parallels and Macro-structures**

If Vanhoye’s contributions to the understanding of structural issues in the book of Hebrews is mentioned most frequently in the literature, then Nauck’s (1960) parallels between Heb 4:14-16 and 10:19-23 are not too far behind with respect to their impact in the commentaries (Michel 1966; cf. Attridge 1989:14-15; Koester 2001:83) and various discourse analyses (see Section 3.2). Since G.H. Guthrie (1994:79) criticizes Vanhoye for failing to address Nauck’s parallels, I will address these parallels in light of the macro-structures and the book-level proposal of this chapter.

On the positive side, Nauck acknowledges the oratorical skills of the author of Hebrews and realizes the importance of analyzing the structure and development of ideas (1960:201). Nauck also recognizes that the author developed the argument with logic that was not necessarily linear (1960:201-202). In addition, he expands Spicq’s

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<sup>215</sup> There is one reference to angels in the same macro-structure (**MS5<sup>c</sup>**, Heb 12:22).



(1952) list of lexical correspondences between Heb 4:14-16 and 10:19-31 (1960:203).

While the parallels between Heb 4:14-16 and 10:19-23<sup>216</sup>/ 10:19-31<sup>217</sup> are impressive, there are a couple problems with Nauck's analysis. He assumes that these parallel passages delineate *one section*. There is no indication that Nauck considers any other possible alternative for parallel passages (i.e., *anaphora*, *epiphora*, or less commonly *exclusio*, see n65).<sup>218</sup> The key issue is the *function* of these parallels. Guthrie declares that these parallels “represent the most striking use of *inclusio* in the book of Hebrews” (1994:79, italics his; cf. Nauck 1960:200-203). However, designating these parallels as an *inclusio*<sup>219</sup> (thus delineating an integral section), obscures other highly established parallels in the book (**MS7/ MS7'** and **MS8/ MS8'**; see the discussion on these macro-structures above in Sections 6.2.3-4). In other words, there are discourse units within Nauck's second main section (Heb 4:14–10:31) that are more related to other passages outside of this section than inside this section.

<sup>216</sup> “1. ἔχοντες οὖν ἀρχιερέα μέγαν (4:14) — ἔχοντες οὖν... ἱερέα μέγαν (10:19, 21); 2. διεληλυθότα τοὺς οὐρανοὺς (4:14) — εἰς τὴν εἴσοδον... ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος (10:19f); 3. Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ (4:14) — ἐν τῷ αἵματι Ἰησοῦ (10:19); 4. κρατῶμεν τῆς ὁμολογίας (4:14) — κατέχωμεν τὴν ὁμολογίαν (10:23); 5. προσερχόμεθα... μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος (4:16) — προσερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως (10:22; cf. also 10:19)” (Nauck 1960:203-204).

<sup>217</sup> G.H. Guthrie delineates the text of Hebrews in the light of Nauck's parallels of Heb 4:14-16 and 10:19-31, but restricts the reference to Heb 10:19-23 (1994:79-80; cf. Nauck 1960:200-203). Guthrie also asserts additional correspondences between Heb 4:14-16 and 10:19-23 by the use of τοῦ θεοῦ (Heb 4:14 and 10:21) and παρρησίας (Heb 4:16 and 10:19) (1994:80).

<sup>218</sup> Note: There are other strong parallels that Nauck did not appear to consider, for example the parallels between Heb 2:17–3:1 and 4:14-16 (see Section 5.1.6).

<sup>219</sup> Nauck does not use the term “*inclusio*” specifically, but declares that Heb 4:14–10:31 form the second main section on the basis of the lexical correspondences he observes between Heb 4:14-16 and 10:19-31 (1960:203).

Another problem with Nauck's proposal is that he supports his overall tripartite division of Hebrews (Heb 1:1–4:13<sup>220</sup>; 4:14–10:31; 10:32–13:17), with a rather weak linking of Heb 10:32 with Heb 13:17. His assertion is made on the basis of the correspondences between ἀναμνηθήσκεσθε (Heb 10:32) and μνημονεύετε (Heb 13:7). Nauck also justifies his tripartite division by the affiliation of judgment and giving account<sup>221</sup> found at the end of each section (1960:206). But the designation of giving account in Heb 13:17 seems forced since the context is addressing the issue that *the leaders* will need to give an account, not specifically *the recipients*. One might expect that the author would clearly state the need to give an account on the basis of “going out to him” if the author intended this framing of the section. As a result, this third section seems contrived and is less impressive than linking Heb 2:1-4 and 12:25 (see Section 6.2.8) or Heb 3:1 and 12:1-2 (see Section 6.2.7).

Third, Nauck defines the sections of Hebrews with little reference to passages which are not delineating his textual boundaries. For example, Nauck refers to “warning” passages within Hebrews, but he uses imprecise terms to define what a “warning” passage is and where these warnings are found. He implies that there are other warning passages in the book of Hebrews, but he also suggests the “warning character” of his parallels (Heb 4:14-16 and 10:19-31) (1960:200, 204). He appears to accentuate the “warning” essence of Heb 4:14-16 (which in its surface structure is hortatory, not warning) above the more obvious warning essence of Heb 6:6-8. At the same time, Nauck's analysis ignores other significant passages and parallels (i.e.,

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<sup>220</sup> Nauck associates Heb 1:1-4 with Heb 4:12-13 on the basis of God's “speech” and the “word” in addition to the section starting with a Christ-hymn (Heb 1:2b-4) and closing with a Logos-hymn (4:12-13) (1960:205).

<sup>221</sup> Nauck cites Heb “4:12f; 10:30f; 13:17” as the references.

Heb 6:6-8 and 10:22-39) outside of his boundary markers; such passages are significant for delineating the structure and discourse units.

In conclusion, Nauck overemphasizes the parallels between Heb 4:14-16 and 10:19-31 when there are other equally significant parallels (e.g., the parallels between Heb 2:17–3:1 and 4:14-16; see Section 5.1.6). Again, the crucial problem is the *function* of Heb 4:14-16 within the text (and subsequently Heb 10:19-23). I contend that Heb 2:17–3:1 and 4:14-16 serve as “anticipatory foreshadowing” of the topic of **MS9** (“Jesus as high priest”). I also propose that Heb 4:14-16 is not semantically related to the preceding context (it is not a logical conclusion of the *immediate* context, in contrast to Heb 2:17-18, which is a logical conclusion of the immediate context), but functions rather as the introduction to the topic of **MS9<sup>a</sup>** (Heb 5:1-10). With an understanding of Heb 4:11-14 as an introduction or transition to **MS9**, it is easier to see the function of Heb 10:19-23 as a conclusion and transition from **MS9'** to **MS8'** and **MS7'**.

<u>MS5<sup>b</sup> ending</u>	<u>MS6<sup>b</sup> ending</u>	<u>MS9<sup>a</sup>...MS7-9<sup>abc</sup></u>	<u>MS8<sup>b</sup></u>
Conclusion with Anticipatory Foreshadowing Heb 2:17-18 ἀδελφοῖς v17	Restatement of Anticipatory Foreshadowing Heb 4:14-16 Ἔχοντες οὖν v14 παρρησίαν v16 Ἰησοῦν v14 διεληλυθότα v14 “gone through” ἀρχιερέα μέγαν v14 τὸν υἱὸν τοῦ θεοῦ v14 προσερχόμεθα...μετά κρατῶμεν τῆς ὁμολογίας v14	Foreshadowing Heb 5:1-10	Transition Heb 10:19-21(-23) ἀδελφοί v19 Ἔχοντες οὖν v19 παρρησίας v19 Ἰησοῦ v19 ἐνεκαίνισεν v20 “opened” ἱερέα μέγαν v21 τὸν οἶκον τοῦ θεοῦ v21 <b>MS7'</b> προσερχόμεθα μετά v22 κατέχωμεν τὴν ὁμολογίαν v23

Although it is impossible to claim that **MS9<sup>a</sup>** (Heb 5:1-10) was an intentional or unintentional foreshadowing of the topic of Jesus as high priest, one could *propose* that *if MS9<sup>a</sup>* (Heb 5:1-10) *were not foreshadowed*, then Heb 4:14-16 (possibly vv11-16) would have been placed after **MS7** and **MS8** as well.

In summary, I believe it is easier to assert that Heb 5:1-10 is a foreshadowing of the main topic found in **MS9<sup>b</sup>** and **MS9<sup>c</sup>** (see Section 5.1.7) and that Heb 4:14-16 and 10:19-23 serve as hortatory bookends for the topics of **MS9** and **MS9'**. This is in contrast to Nauck's assertion that these passages are delineating one section.

However, there is still one problem with my analysis in relation to Nauck's proposal. Hebrews 10:19 is not the beginning of **MS8'**, but rather **MS8'<sup>b</sup>**. In my book-level proposal, **MS8'<sup>a</sup>** (Heb 10:15-18) overlaps with **MS9<sup>c</sup>** (Heb 10:1-18). This suggests that this boundary is "fuzzy." Despite this problem, classifying **MS9<sup>a</sup>** as a foreshadowing of **MS9<sup>b</sup>** and **MS9<sup>c</sup>** does help explain the many parallels between Heb 4:14-16, 6:18b-20, and 10:19-23, since both Heb 4:14-16 and 6:18b-20 serves as transitions to the topic of **MS9**.

#### 6.6.2 Comparison of the Present Analysis with Other Chiastic Analyses

Although there is significant agreement between the macro-structures proposed in this chapter (Section 6.2.1-11) and the many parallel passages observed by scholars (see beginning of Section 6.2), there is less agreement between the various chiastic analyses of the book of Hebrews and the book-level proposal in this chapter. The chart below compares the macro-structures of this chapter with the analyses of Vanhoye, Neeley, Gelardini, and G.H. Guthrie. The shaded areas represent structures with similar boundaries.

	<b>Heath</b>	<b>Vanhoje</b>		<b>Neeley</b>	<b>Gelardini</b>	<b>G. Guthrie</b>
<b>1</b>	1:1-4 (Introduction)	1:1-4		A 1-4:13	1:1-4	
<b>2</b>	1:5-6	1	1:5-2:18		A 1:1-2:18	
<b>3</b>	1:7-14					
<b>4</b>	2:1-4				a 2:1-4	
<b>5a</b>	2:5-8					
<b>5b</b>	2:10-18					
<b>6</b>	3:1-4:16	2	3:1-4:14		B 3:1-6:20 b 3:1-6	A 3:1-6
<b>6a</b>	3:2-19					B 3:7-19
<b>6b</b>	4:1-16					C 4:3-11
		2.2	4:15-5:10	B 4:14-6:20	c 4:12-13	D 4:12-13 E 4:14-16
<b>9a</b>	5:1-10					
<b>7</b>	5:11-6:12	3.1	5:11-6:20			F 5:11-6:3 G 6:4-8 F' 6:9-12
<b>8a</b>	6:13-17				d 6:16-20	
<b>8b</b>	6:18-20					
<b>9b</b>	7:1-10	3.2	7:1-28	C 7:1-28	C 7:1-10:18	
<b>9c</b>	7:11-28					
<b>10</b>	8:1-6	3.3	8:1-9:28	C' 8:1-10:18	e 8:1-6	
<b>10'</b>	8:7-13					
<b>9a'</b>	9:1-14				f 9:11-14	
<b>9b'</b>	9:15-28				e'	
<b>9c'</b>	10:1-18	3.4	10:1-18			
<b>8a'</b>	10:15-18					
<b>8b'</b>	10:19-21	3.5	10:19-39	B' 10:19-39	B' 10:19-12:3 d' 10:19-23	E' 10:19-25
<b>7'</b>	10:22-39					D' 10:26-31 C' 10:32-39
<b>6'</b>	11	4.1	11	A' 11-13	c 11:1-3	B' 11:1-40
<b>5a'</b>	12:1-13	4.2	12:1-13		b' 12:1-3	A' 12:1-2
<b>5b'</b>	12:14-17				A' 12:4-13:25	
<b>5c'</b>	12:18-24	5	12:14-13:19			
<b>4'</b>	12:25				a' 12:25-29	
<b>3a'</b>	12:26-27					
<b>3b'</b>	12:28-29					
<b>2'</b>	13:1-19					
<b>1'</b>	13:20-25 (Conclusion)		13:20f			
		(Ellingworth and Nida 1983:342)		(1987:62)	(2009:62)	(1994:136)

There a number of reasons for the discrepancies between these chiastic analyses. First, most of these book-level analyses *are not based on a detailed analysis of the smaller discourse units*; in addition, the book-level structures do *not denote the smaller internal* structures. For example, Vanhoye's book-level structure delineates Heb 1:5–2:18 as one unit, but Vanhoye (1976:76) also acknowledges the significant structure in Heb 2:1-4. Both Vanhoye's and Gelardini's first major section reflects the *thematic unit* of Jesus being greater than the angels without demarcating the smaller units within the larger discourse unit. The most controversial boundary is the end boundary for the discourse unit that begins with Heb 10:19. Vanhoye and Neeley simply note the end of the larger unit (v39), while Gelardini and G.H. Guthrie suggest that Heb 10:23 and 10:25 (respectively) end the discourse unit, while my proposal ends the unit at Heb 10:21.

Second, the analyses prior to G.H. Guthrie's analysis did not consider the overlapping textual boundaries or overlapping chiastic units. The number of discrepancies for these "fuzzy boundaries" increased. Some scholars proposed distinctive boundaries while others proposed overlapping boundaries.

G.H. Guthrie's analysis is the most divergent of all the proposals. It should be noted that his chiastic arrangement is not based on a *detailed* research of the *chiastic* patterns of Hebrews. Neither does he provide any detailed explanation or defense of his chiastic structuring. As mentioned in Section 3.2.2, his focus on the symmetrical warning passages influenced his decision to place Heb 6:4-8 as his chiastic peak (1994:135-136, 144-146).

Perhaps, the greatest reason for conflicting analyses is the effect of Heb 5:1-10 on the overall book-level arrangement. If scholars had considered that Heb 5:1-10 (**MS9<sup>a</sup>**) foreshadows the topic of Heb 7 (**MS9<sup>b</sup>** and **MS9<sup>c</sup>**), then they might not have been hindered in associating Heb 5:11–6:12 (**MS7**) with Heb 10:22-39 (**MS7'**).

### 6.6.3 Comparison of the Chiastic, Linear, and Thematic Outlines

In the delineation of the author's progression of linear and concentric patterns, I have found Hughes' (1977:50) thematic "Jesus is greater than" motif the most helpful in delineating a linear logical flow of the book of Hebrews (see Section 4.2.5). Although Hughes' thematic outline has some major flaws, as Attridge and Olbricht observe (Attridge 1989:16-17; Olbricht 1993:376), Hughes' outline is perhaps more helpful than Olbricht realized. For instance, stating that "Jesus is greater than the angels" within a linear progression of the discourse structure is better than suggesting that the author of Hebrews makes the comparison with angels in light of funeral speeches comparing the dead to the demi-gods (Olbricht 1993:379). The linear discourse progression might be characterized as:

If Jesus is greater than the angels who supernaturally mediated the law  
 (cf. Heb 2:2; Deut 33:2; Acts 7:38, 53; Gal 3:19)  
 If Jesus is greater than Moses the human recipient of the law  
 If Jesus is greater than the Levitical priesthood who function under the  
 law  
 If Jesus is greater because his sacrifice in the heavenly tabernacle is  
 greater than the sacrifice made in the earthly tabernacle  
 ...then Jesus is worth holding on to....

In other words, the author did not *directly* address the apparent temptation of the recipients to return to temple worship and sacrifices initially, but rather approached the issue from a hierarchical perspective. Jesus is greater than the angels who brought the law to Moses. Jesus is greater than Moses who received laws governing the priesthood and sacrifices. Jesus is greater than the Levitical priesthood, and the

sacrifices. Therefore, there is no logical reason to return to the temple priests or the practice of sacrifices since Jesus took care of that need through his sacrificial death.

It must be realized that “Jesus is greater than Moses” is an overstatement<sup>222</sup> of the context of Hebrews 3–4. Nevertheless, in general, the thematic outline is helpful in understanding the *linear and logical progression* of the book, while the concentric structure is helpful in understanding the arrangement of the argument on the overall book-level, since the thematic development diminishes in strength after Heb 10:18. The concentric structure of Hebrews also helps in understanding the logical progression used in the individual pericopes, as well as providing an explanation for the repetitions, the alternations in texttypes, and the relationships between the macrostructures. In Chapter 7, I will give some specific examples of the linear progression in text within the concentric patterning (Section 7.3).

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<sup>222</sup> Hebrews 3–4 in reality has little to say concerning Jesus’ superiority over Moses (Heb 3:2-6). The author’s softer approach to Moses can be interpreted as a tactical understatement so as not to antagonize his readers who had a high regard for Moses. However, the text does point out indirectly that Moses was not able to help the Israelites follow God in faith (Heb 3), nor able to lead them into God’s rest (Heb 4).



## 7. CONCLUSION: SIGNIFICANCE OF CHIASTIC STRUCTURES IN HEBREWS

In the introduction to his *Greek Grammar Beyond the Basics*, Daniel Wallace amply states the challenges and limitations of analyzing ancient texts.

In a historical-literary investigation, we are dealing with probability vs. possibility. We are attempting to recover meaning without all the data. This is not a hard science. None of the examples culled from the literature are repeatable in a pristine laboratory. Unlike the hard sciences, a falsifiable hypothesis in the humanities is difficult to demonstrate because of vacillations in the levels of ambiguity in the data examined (in our case, the ambiguities in texts whose authors cannot be consulted)... But in literature and linguistics statistical probabilities are not ultimately to be measured in decimal points, but in patterns and composite pictures. Rather than creating reproducible results in a test tube, our objective is first, to detect any linguistic patterns in the surviving literature.... Conversely, it must be admitted that most heterodox... positions are built upon what is *possible*; but whether they are probable is a different matter. Just because a view is *possible* does not make it likely in a given text. (1996:9-10, emphasis his)

In the preceding pages, I provided various types of evidence that suggest that the chiasmic structures in Hebrews are not only possible, but also plausible. These chiasmic structures serve to delineate the structure of the book as a whole, as well as its major constituents. Many discriminating scholars will find certain of the individual chiasmic structures less than convincing. However, if the consistent patterns of *all* the structures are considered, then the presence of chiasmic structures becomes not only plausible, but also very probable. While it is impossible to ascertain if the author purposely or consciously composed Hebrews chiasmically, it is my opinion that the book contains various degrees of residual concentric oral patterning. The notion of chiasmic structures on both the macro- and book-level is helpful for discerning the logical progression (macro- and book-level) and overall compositional arrangement of the book of Hebrews. A chiasmic perspective is also helpful in understanding the complexities of what some scholars refer to as “genre switching” (involving

epideictic and deliberative rhetoric). The concentric nature of the text also clarifies the role of the OT quotations within the composition.

The following survey of the implications of this study explores the value of understanding the author's use of concentric patterns.

### **7.1 IMPLICATIONS WITH REGARD TO UNDERSTANDING THE STRUCTURE OF HEBREWS**

The demarcation of the various units and their relationship to each other should dispel previous notions that the book of Hebrews is void of any comprehensive structure (G.H. Guthrie 1994:24-26). The current study helps establish an understanding based on both the linear progression and also the concentric movement of the text (see Chapter 6). While it is true that Westerners tend to think linearly (in a non-concentric manner), and thus the proposed structure of Hebrews may not fit their own cultural or logical grid, they should be able to recognize that it is nonetheless a coherent structure. The implication is that, when communicating the structure and message of Hebrews, one should present the interplay between the linear progression and the concentric movement in outlines that both conform to and confirm the overall arrangement of Hebrews. It is necessary to acknowledge also the relationship between non-sequential corresponding macro-structures and not just analyze the conjoining of sequential sections.

While demonstrating the textual integrity of the whole book of Hebrews is beyond the scope of this study, the results would support the contested integrity of Heb 13:1-19 in relationship with the larger body of the text. The findings of this study regarding Heb 1:5-6 and 13:1-19 contradict Buchanan's assertion that Hebrews'

“original document comprised only twelve chapters” (1975:315; also asserted by Wedderburn 2004a:390-406). In addition to the concentric support for the inclusion of Heb 13 within the discourse, strong linear support is patently established by Heb 12:28 (“...let us offer to God acceptable worship...”), the details of which the author then delineates in Heb 13.

The significance of the overall structure of a particular discourse is not an end in itself, but it establishes the basis for the following implications.

## **7.2 IMPLICATION FOR GENRE**

It is impossible to isolate the problem of the structure of Hebrews from the issues of genre. The debate over which genre is preeminent within the book has not only affected the focus of theologians but has influenced linguists as well. The chiasmic framework illustrates how the epideictic (Christ-focused) portions and the deliberative (recipient-focused) portions work together to complement one another within an integrated process of textual communication.

Westfall (2006:2-3) dismisses the notion of a chiasmic arrangement of Hebrews because the final chapters have more second person plural verb forms than the beginning chapters. As illustrated in Chapter 6, sometimes epideictic sections correspond with epideictic sections (e.g., **MS9** and **MS9'**) and deliberative sections correspond with deliberative sections (see Section 6.2.7 on the possible correspondence between Heb 2:17–3:1 and 12:1-2); but occasionally, an epideictic section changes to deliberative in the corresponding macro-structure (e.g., **MS2** and **MS2'**) or an epideictic section (e.g., **MS3**) changes to a combined epideictic and

deliberative section (e.g., **MS3'**). Briefly, one cannot treat a text as a mathematical equation.

Many scholars accept the relationship between epideictic and deliberative when the relationship is sequential, as evident in Ephesians (chapters 1–3 being epideictic and chapters 4–6 being deliberative), but this relationship is harder to discern when the gap between the corresponding sections is substantial. This gap has made it more difficult for linearly thinking scholars to associate Heb 1:5-6 (**MS2**, epideictic: the Father identifying with the Son) with Heb 13:1-19 (**MS2'**, deliberative: the hortatory exhortation to the recipients to identify with the Son (vv11-14) coupled with appropriate behavior and attitudes).

Text analysts also need to remember that skewing can take place between texttypes (Section 3.1.1). Longacre acknowledges that a hortatory text notion may be represented by a narrative surface structure and that a text may be expository in the surface structure but may be hortatory in notional structure (Longacre and Hwang 2008:140, 144-145). In a similar vein, if we consider that the homily is rapidly becoming the scholars' choice for categorizing Hebrews, then scholars need to consider the homiletic factor. In homiletics, students are challenged to consider whether their sermons are trying to reinforce what the congregation *think* and believe or what they *do*. Most of the verb forms that are associated with Hebrews' hortatory portions are more cognitive orientated than action orientated (see Appendix I). In a sense, the author wanted the recipients to *think* seriously about the significance of Jesus Christ. When Hebrews is viewed as a chiasmic book-level structure with possible skewed texttypes, one can see how the two genres are related in different

ways. The relationship between these two texttypes is more clearly seen when the theology or doctrine and its application are placed side by side (see Section 7.3.3).

### **7.3 IMPLICATION FOR EXEGESIS**

#### 7.3.1 Defining Unclear Passages by the Clear Passages

Although the sense of this heading is most often associated with hermeneutics, there is also an exegetical aspect to this when the exegete considers the value of comparing corresponding constituents of a chiastic macro-structure or book-level structure. For instance, exegetes of Luke 23:31 have benefited from observing the parallelism in Ezek 20:45–21:7. Because of these parallel structures, scholars are able to suggest that the “green tree” and “dry tree” of Ezek 20:47 correspond to the “righteous” and the “wicked” of Ezek 21:3. Correlating portions of Ezekiel’s parallel structure clarify the meaning of the “green” and “dry” for the immediate context, with further implications for the exegetical understanding of Jesus’ words as recorded by Luke. Just as a correlating parallel structure (e.g., Ezek 20:45–21:7) can clarify the meaning of a problem intertextual passage (e.g., Luke 23:31), intratextually related corresponding passages (within the same work) can also help refine our understanding of problem passages involving substantiated chiastic structures. Since not *all* the exegetical value of the present study can be expressed in a concluding chapter, it will have to suffice to mention briefly two significant passages.

##### 7.3.1.1 Hebrews 1:7-14 (MS3) and Hebrews 12:26-29 (MS3')

In his article on Heb 1:5-14, J.P. Meier states, “[We] may not always be sure exactly how much of the quotation is being pressed into service for the author’s theological message” (1985:504). D.A. Black asserts the point of Heb 1:9-11 as being the Son who is the “sovereign Lord of all creation” (1987a:180). While the subject of creation is important in the early stages of the author’s argument (a key aspect of establishing

the relationship of the Father and the Son), the strongest commonality between Heb 1:7-14 and 12:26-29 concerns the *temporary* nature of heaven and earth. The passing essence of heaven and earth is in contrast with the *eternal nature* of the Son and his kingdom. By comparing the centers of **MS3** and **MS3'**, the *overall* focus of these macro-structures is clarified. Both macro-structures stress the temporary nature of heaven and earth and the eternal nature of the Son (**MS3 C'**: Heb 1:11-12 and **MS3' D**: Heb 12:25) more than the creative work of the Son (**MS3 C**: Heb 1:10), an idea which is not repeated in **MS3'**.

#### 7.3.1.2 Hebrews 5:11 – 6:12 (MS7) and Hebrews 10:22-39 (MS7')

Scholars have associated these two “warning passages” for many years (Rice 1981:245; Neeley 1987:54; Lane 1991:296-297; Ellingworth 1993:515; R.E. Davis 1994:227); however, most of the association has been based on the common nature of the warnings, not necessarily asserting that these two passages are addressing the same issue. While some exegetes suggest a hypothetical or strawman approach to Heb 6:4-6 as something that could not happen (Wuest 1947, as noted by Bruce 1990:122-123), Heb 10:22-39 does not support this notion of a hypothetical situation. Exegetically, Heb 6:4-5 more clearly defines the characteristic of those who fall away *before apostasy* and Heb 10:22-39 more clearly defines *what they do* when they actually commit apostasy. While the overall ideas are concentric in arrangement, the linear flow of the text is building up to the conclusion in Heb 13:13-15, in which the recipients are explicitly challenged to identify with Jesus. The complete impact of rejecting the Christ is not fully established until after the author spells out the essence of Jesus’ role as high priest and everlasting sacrifice in Heb 7–10:18. Just as the author builds in a progression from the correspondence of Heb 2:3 “escape...*neglecting*” (**MS4**) to Heb 12:25 “*reject...escape*” (**MS4'**), there is further

refinement as the author develops the overall argument. This does not mean that corresponding macro-structures are identical, but instead, the author is joining the ideas and concepts of corresponding macro-structures. As stated before in Chapter 4, the relationship between each corresponding constituent might be on the basis of the logical relationships (reason/result, condition/result, generic/specific, and so forth; see Section 4.1.3.1.6). In Section 7.3.3 below, the thematic-hortatory relationships between the macro-structures are suggested.

### 7.3.2 Establishing the Main Thematic Points of the Author

If Hebrews is considered from a book-level chiasmic perspective, the relationship between corresponding constituents is exegetically significant.

- 1a. Jesus is our great high priest (Heb 8:1 and **MS9**).
- 1b. Jesus serves in the heavenly tabernacle as the universal sacrifice that God intended from the beginning (Heb 8:2 and **MS9'**).
2. We can be certain of Jesus' divine role and importance on the basis of God's oath and promise (**MS8**) and on basis of the Holy Spirit's testimony (**MS8'**).
3. If we reject the sacrifice of Christ – there is a grave result. The best antidote for preventing apostasy is to remain in fellowship with other believers (**MS7** and **MS7'**).
4. We should model our lives after Israel's faithful who continued to believe even when faced with suffering and death (**MS6** and **MS6'**).
5. We should focus our faith on Jesus (**POC**<sup>223</sup> and **POC'**), who can identify with us fully in our suffering and as part of his family (**MS5**). Even the difficulties that we experience are part of our spiritual discipline and as such are proof of our sonship with God (**MS5'**).
6. The saving message concerning Jesus must not be ignored or rejected (**MS4** and **MS4'**), for Jesus will rule eternally and his kingdom will outlast the world (**MS3** and **MS3'**).
7. Since the Father identified with Jesus and angels worshipped him (**MS2**), we should identify with Jesus and worship him (**MS2'**).

Often the significant points within each individual macro-structure can be delineated in a similar way.

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<sup>223</sup> Point of correspondence.

### 7.3.3 Exegetical Relationship of Theology to Application

In the following chart, I have tried to maintain the vocabulary and grammatical forms of the Greek as much as possible so that I do not overstate correspondences or create artificial summary statements.



### Implications of Macro-chiastic Structures

<p><b>MS1</b> Opening (1:1-4)  <b>“God has spoken through his son”</b></p>	<p><b>MS1'</b> Closing (13:20-22) (non-X)  <b>...to equip us to do his will. (Purpose)</b></p>
<p><b>2</b> The Father identifies the Son; “<i>Let God’s angels worship Him.</i>” (1:5-6) Q   <p style="text-align: right;"><b>(Theology)</b></p> </p>	<p><b>2'</b> We should identify with Christ in his crucifixion: “<i>Let us go outside to Him</i>” and “<i>Let us offer a sacrifice of praise.</i>” (13:1-19)  <p style="text-align: right;"><b>(Application: Identification and Worship)</b></p> </p>
<p><b>3</b> Jesus is the agent of the creation of <b>earth</b> and <b>heaven</b> – creation will perish; Jesus <b>remains</b> (1:7-14) Q   <p style="text-align: right;"><b>(Theology)</b></p> </p>	<p><b>3'</b> “ ‘Once more I will shake not only the <b>earth</b> but the <b>heavens</b>’ ...that is, created things – so that what cannot be shaken (Jesus) will <b>remain</b>” (12:26-29) Q  <p style="text-align: right;"><b>(Theology: Only Christ’s Kingdom will remain 12:26-27)</b>  <b>(Application: Let us hold on to grace and Let us worship in reverence and awe 12:28-29)</b></p> </p>
<p><b>4</b> <b>For if...</b> how will we <b>escape neglecting</b> so important a salvation?  <i>Drifting away</i> (2:1-4)   <p style="text-align: right;"><b>(Hortatory – Warning)</b></p> </p>	<p><b>4'</b> <b>For if...</b> those ones did not <b>escape</b> on earth having <i>rejected</i> the one warning them, how much more we...<i>turning away</i> (12:25) (non-X)  <p style="text-align: right;"><b>(Hortatory – Warning about drifting away/turning away)</b></p> </p>
<p><b>5</b> Jesus calls us his brothers and God’s children (2:5-17) Q   <p style="text-align: right;"><b>(Theology: we are God’s children)</b></p> </p>	<p><b>5'</b> God’s discipline is a sign of our sonship... he loves and receives us (12:1-17) Q  <p style="text-align: right;"><b>(Theology: God’s discipline 12:1-13 and Application: Accept God’s discipline as his sons)</b>  <b>(Application: Live holy lives 12:14-24)</b></p> </p>
<p><b>POC</b> <i>Fix your thoughts</i> on Jesus, the apostle and high priest we confess (3:1)   <p style="text-align: right;"><b>(Application and Theology: what we need to do in light of who Jesus is)</b></p> </p>	<p><b>POC'</b> Let us run <i>fixing our eyes</i> on Jesus the author and perfecter of our faith (12:1-2)  <p style="text-align: right;"><b>(Application and Theology: what we need to do in light of who Jesus is)</b></p> </p>
<p><b>6</b> The faithful (Jesus and Moses) and Israel’s unbelief and disobedience  Don’t harden your hearts (3:1-19) Q  Jesus greater than Moses (3:2-6)  Today is the day of rest (4:1-11) Q  (Historical context of their unbelief is their fear of death – Numbers 11)  <p style="text-align: right;"><b>(Theology and Application: Don’t allow faith to die/harden your hearts)</b></p> </p>	<p><b>6'</b> Israel’s faithful died persevering in faith (11)  By faith...   <p style="text-align: right;"><b>(Theology: A true faith can see past death)</b></p> </p>

<p><b>9<sup>a</sup></b> Jesus is a high priest in the order of Melchizedek (5:1-10) Q</p>	
<p><b>7</b> Warning against falling away (5:11–6:12) <b>(Hortatory – Warning about drifting away/turning away)</b></p>	<p><b>7'</b> Warning against: (apostasy) (10:22-39) <b>(Hortatory – Warning about drifting away/turning away)</b> <b>(Application/antidote: Draw near... Don't stop meeting together)</b></p>
	<p><b>8<sup>b</sup></b> Lexical parallel (10:19-21): Curtain, great high priest, he opened, entered (different root), boldness</p>
<p><b>8<sup>a</sup></b> Certainty of God's promise – God has given us his promise and his oath (6:13-17) Q <b>(Theology)</b></p>	<p><b>8<sup>a</sup></b> Certainty of New Covenant by testimony of the Holy Spirit (10:15-18) Q <b>(Theology)</b></p>
<p><b>8<sup>b</sup></b> Lexical parallel (6:18-20): Curtain, high priest (great), forerunner (he opened), entered (different root), strong encouragement (boldness)</p>	
<p><b>9<sup>b</sup>, 9<sup>c</sup></b> Jesus a better priest Melchizedek's line of priesthood – not Levi's (7:1-10) Jesus a priest forever by an oath in the order of Melchizedek (7:11-28) Q <b>(Theology: Jesus is the eternal priest from the line of Melchizedek who was appointed by God's promise)</b></p>	<p><b>9'</b> Jesus a better sacrifice at the original tabernacle Jesus serves at the first/perfect tabernacle (9:1-14) Jesus purifies the heavenly tabernacle with a better sacrifice (9:15-28) God wanted Jesus' sacrifice – the goal: perfection, sanctify people, take away sins (10:1-18) Q <b>(Theology: Jesus serves in the true heavenly tabernacle and he offers himself (the sacrifice God ultimately wanted) as a once for all sacrifice for our perfection)</b></p>
<p><b>10</b> "The point we are making..." We have such a high priest in heaven (8:1) and point (<b>MS9</b>) Jesus serves in the true tabernacle/sanctuary made by God himself (8:2) (<b>MS9'</b>) Jesus' ministry is superior – founded on better promises (8:3-6) Q <b>(Statement of main point)</b></p>	<p><b>10'</b> The underlying presupposition: A If nothing wrong with <b>first</b>...(8:7) B Fault found with old covenant (8:8-9) B' OT prophesy regarding the new (8:10-12) Q A' "New" covenant made the <b>first</b> obsolete (8:13) <b>(OT quotation)<sup>224</sup></b></p>

<sup>224</sup> The quotation in Heb 8:8b-12 is the largest volume single quotation without interruption in the book of Hebrews and in the NT. Hebrews 3:7b-11 has 58 words, as opposed to Heb 8:8b-12 with 131 words.

## 7.4 IMPLICATIONS FOR UNDERSTANDING DISCOURSE FEATURES AND PEAK

### 7.4.1 Problem of “Peak”

Discourse grammarians typically try to *describe* the grammatical patterns beyond the sentence level, not *prescribe* them. Many of the discourse linguists involved in Bible translation (like Longacre and Grimes) document common features and tendencies that they observe from the multitude of languages which they have interacted with over the years. While the observations and assertions of such linguists are very significant to our understanding of *what* features are commonly found in different discourse types and *where* these features are placed within different discourse types, there are some limitations. First, while many languages appear to adhere to these *common* tendencies observed by discourse grammarians, there is no claim that these features are *universal*. Thus, what might be true for many languages *does not necessarily* apply to all languages, or in this case biblical Greek. Second, although discourse grammarians are keenly aware of cultural differences in communication strategies, there is still a tendency for compositional processes to be viewed linearly and without full appreciation or recognition of literary (artistic-rhetorical) features. Third, some of their conclusions are based on linguistic features alone without considering the historical-literary features of the texts. Although scholars learn from these linguistic observations, we must exercise caution in applying only linguistic insights to a text. What linguists may consider “peak” for a text may be quite different from the “peak” suggested by combining linguistic and historical-literary features. For instance, Longacre identifies the discourse peak of the flood narrative (Gen 6–9) as Gen 7:17-24 by virtue of the turbulence (1979:89), instead of the chiasmatically marked “God remembered Noah” (Gen 8:1) (Wenham 1978:336-348).

Longacre refers to Gen 7:17-24 as the “Peak/CLIMAX” in reference to the text’s supposed “rising tension” (1979:95). One of the key questions is, “What is peak?”

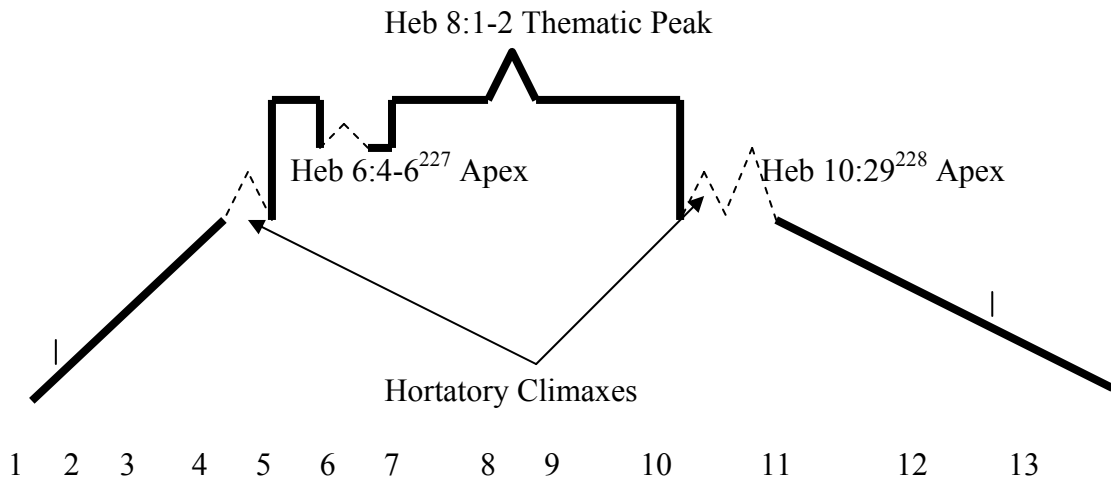
According to Longacre and Hwang, peak is “a great moment of a story marked by unusual SURFACE STRUCTURE features” (2008:15, emphasis theirs). While a short narrative story may have one peak, some scholars posit multiple peaks for longer texts and different texttypes (Bliese 1988b:52-84; 1990:265-321; Wendland 1988:1-51; 2004:154, 238; Longacre 1992:279). As noted in Chapter 3, Wendland (2004:238) suggests a threefold distinction: *climax* as “the central action of a narrative account,” *peak* as a high point in “the main theme of an exposition or exhortation,” and *apex* as a high point in “the development of the author’s feelings and intensity of emotive expression.”

Since such distinctions of terminology are relatively recent, scholars have not been consistent in their usage of terms.<sup>225</sup> Another possible reason for the inconsistency in terminology is that the terminology may need to be adjusted according to the genre and nature of the text being analyzed. In a book like Hebrews, it might be more helpful to posit a “thematic peak” in line with the chiasmic peak in Heb 8 and “dual emotive hortatory apexes” in Heb 6:4-6 and 10:29 (in light of the highly emotive nature of these passages).<sup>226</sup>

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<sup>225</sup> For example, Westfall hints that Heb 12:1-2 is a peak (2005:262), but then she states that Heb 12:1-14 is “an unambiguous example of discourse peak” (2005:274). Later, she labels the second half of Heb 12:1-29 as being “a fitting climax” and “the most prominent unit in the discourse” (2005:278, 282, 301). And again, she asserts that Heb 12:28 is “the climax” (2005:289), but designates both Heb 4:11-16 and 10:19-25 as “thematic peaks” (2005:300).

<sup>226</sup> This does not mean that these are the only emotive verses; for example, Heb 12:16-29 is also highly emotive, as the author tries to reinforce the impact of the overall message.



A series of parallel hortatory subjunctives establish parallel hortatory climaxes (which are in a chiasmic arrangement) and precede the hortatory apices.

a 4:11	σπουδάσωμεν	let us be diligent
b 4:14	κρατῶμεν	let us hold firmly
c 4:16	προσερχώμεθα	let us approach
c' 10:22	προσερχώμεθα	let us approach
b' 10:23	κατέχωμεν	let us hold firmly
a' 10:24	κατανοῶμεν	let us consider

In addition to these stated hortatory climaxes, there are other hortatory subjunctives, prohibitive subjunctives, and imperatives in Hebrews that are sprinkled throughout the discourse.

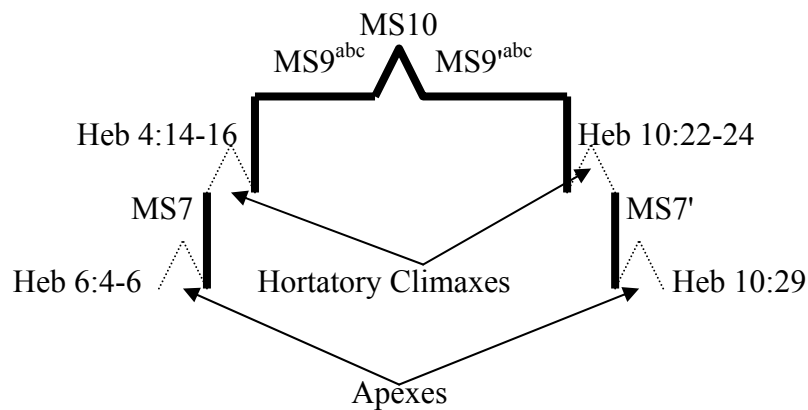
<b>Thematic Peak</b>	
8:1-2	
<b>Apex</b>	<b>Apex</b>
6:4-6	10:29
<b>Hortatory Climax</b>	<b>Hortatory Climax</b>
4:14-16	10:22-24 <sup>229</sup>
<b>Minor Hortatory Climax</b>	<b>Minor Hortatory Climax</b>
3:1	12:1-2
<b>Minor Warning</b>	<b>Minor Warning</b>
2:1-4	12:25

<sup>227</sup> "...it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame" NASB.

<sup>228</sup> "How much severer punishment do you think he will deserve who has trampled...?" NASB.

<sup>229</sup> The reference for Heb 10:22-24 is intentionally shifted left to reflect the actual order of the Greek text (i.e., the hortatory climax precedes the apex of Heb 10:29).

Although speculation is not always helpful, it may provide extra insight into the overall composition, especially when one considers that the hortatory verses in Heb 4:14-16 might be shifted back along with the foreshadowed Heb 5:1-10 before Heb 7:1. If the hortatory nature of Heb 4:14-16 is shifted along with **MS9<sup>a</sup>**, then a symmetrical arrangement is realized: Apex - hortatory climax - thematic peak - hortatory climax - apex. The minor warnings and minor hortatory climaxes are already chiasmic within the book-level arrangement.



It may be helpful to analyze biblical texts according to Wendland's threefold distinction. Then, instead of thinking of one general peak, scholars may be able to recognize more of the literary (artistic-rhetorical) qualities of these texts and their associated linguistic characteristics.

#### 7.4.2 Some Common Discourse Features and Their Relationship to the Chiasmic Structures

Despite the problems associated with defining and identifying "peak" in biblical texts, the following observations regarding the placement of certain discourse features within the proposed chiasmic structures are in order.

#### 7.4.2.1 Conjunctions

As a general observation, syntactic conjunctions serve the linear progression of the text, not the concentric progression. Occasionally conjunctions are additional signals within the corresponding parts of a chiasmic structure, but this use is rare. The following passages have corresponding conjunctions in the chiasmic structure.

ἐάν[περ]/ ἐάνπερ	Heb 3:6 and 3:14 (macro-structure)
οὐν	Heb 4:1 and 4:11 (macro-structure)
οὐν	Heb 4:16 and 4:16 (micro-structure)
ὅθεν	Heb 2:17 and 3:1 (micro-structure)

However, this study may provide an important challenge to one aspect of Greek discourse grammar pertaining to the usage of conjunctions. Westfall asserts that γάρ only introduces supportive material which is less prominent (2005:97). It is true that many of the significant quotations at the center of a chiasmic structure are not introduced by γάρ (Heb 3:7; 4:7b; 10:5; 12:5). However, there are several instances where γάρ introduces a significant quotation at the center of a chiasmic structure (Heb 1:5; 8:8; 12:26),<sup>230</sup> and at least one instance where γάρ is part of the OT quotation (Heb 12:6). Furthermore, one might not want to marginalize a clause because of γάρ alone. For example in Heb 3:2-6, the central components of the chiasmic structure have parallel γάρ clauses giving the reason why Jesus is greater than Moses. Thus the structure appears to give these more prominence than what the presence of γάρ would seem to suggest to Westfall.

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<sup>230</sup> There is a possibility that the author of Hebrews was either influenced by the use of γάρ in the LXX or was thinking in Hebrew of the conjunction and the function of ׀ as opposed to the Greek conjunction γάρ and its normal function (see Follingstad 2001). The latter option is less likely in view of the author's use of the LXX in the quotations (Steyn 2009) and arguably the best literary Greek in the NT.

#### 7.4.2.2 Rhetorical questions

Below are the rhetorical questions as classified in Paratext 6.1 (2007) along with their positions within the overall chiasmic arrangement of Hebrews. No consistent pattern is evident from their placement within each chiasmic macro-structure.

<b>Emphasis Positive:</b>	<b>Position:</b>
Heb 1:14	End
Heb 3:16, 17, 18	End
Heb 10:2	Beginning
Heb 10:29	Center
Heb 12:7	Following center
Heb 12:9	Towards the end
<b>Emphasis Negative:</b>	
Heb 1:5	Beginning
Heb 1:13	End
Heb 2:3	Center
Heb 7:11	Beginning
Heb 13:6 (part of a quotation)	After the beginning
<b>Exclamation with negative emphasis:</b>	
Heb 2:6 (part of a quotation)	After the beginning
<b>Introduction:</b>	
Heb 3:16, 17	End
Heb 11:32	End

#### 7.4.2.3 Participant and pronominal reference

In some of the chiasmic structures in Hebrews, a comparison or contrast between participants is highlighted. In two chiasmic macro-structures, there is a clear pattern of reference to participants in the non-prime and prime components. In Heb 5:1-10, the first half of the structure focuses on the high priest (vv1-4) and the second half focuses on Christ (vv5-10). A similar process occurs with the referents in Heb 2:1-4 (**MS4**), in which components **D** through **G** refer to the Israelites who received the law via the angels, while, in contrast, components **G'** through **A'** refer to those who have received the Gospel. Although there are many exceptions, generally in the book of Hebrews, the non-prime components refer to the system of the old covenant and the prime components refer to the work of Christ. In the more usual pattern, the structures in Heb 7, for example, contrast and compare the respective ministries of



Jesus and the priests, but some corresponding components combine the contrast between Christ and the high priest (see discussion on Heb 7:1-10 and 7:11-28). See Section 7.5.2.3 for more discussion on the contrastive and comparative function of chiasmic structures.

Most significant is the use of the pronouns and the participant reference system within the chiasmic structures. Often in the center there is a switch between the person and number (**MS2** and **MS7'D'**). This syntactical alternation, referred to as “enallage,” is typical of Hebrew poetry. For example, in Heb 1:5 the non-prime components refer to Jesus in the second singular, but the prime components use the third singular.

In Heb 3:2-6, Jesus and Moses are contrasted within the chiasmic arrangement. Also within the larger structure of Heb 3:1-19 there is the following alternating pattern of personal reference:

- A Third person singular, referring to Jesus and Moses (both are faithful)
- B First plural – we are... if we hold on
- C Second plural – Do not harden your hearts<sup>231</sup>
- C' Second plural – Watch out!... Encourage yourselves
- B' First plural – we have become... if we hold on
- A' Third person plural, referring to the Israelites (all considered unfaithful)

#### 7.4.2.4 Verbal mood

With regard to verbal expression, correspondence is evident in the realization of verb mood. In the example above from Heb 3:1-19, the lexical parallel of *κατάσχωμεν* (Heb 3:6 and 3:14) is strengthened by the syntactical parallel of the subjunctive mood with first plural inflection, along with the parallel conjunctions *ἐάν[περ]/ἐάνπερ*.

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<sup>231</sup> Embedded in the quote: first singular – I was angry...I said...I swore....

Below are other examples of verbal mood correspondence within the chiasmic structures.

<b><u>Corresponding Subjunctives</u></b>	<b><u>Placement</u></b>
Heb 3:6 and 3:14	Midst <sup>232</sup>
Heb 4:1 and 4:11	Extremes
Heb 10:23 and 10:35	Midst
Heb 12:28	Center
Heb 13:13-14 and 13:15	Center
<b><u>Corresponding Imperatives</u></b>	
Heb 12:3 and 12:7	Midst
Heb 13:7 and 13:17	Midst
<b><u>Corresponding Indicatives</u></b>	
Heb 4:4 and 4:10	Midst
Heb 4:6 and 4:9	Midst
<b><u>Corresponding Participles</u></b>	
Heb 12:28 and 12:29	Extremes

Just as chiasmic structures are composed of synonyms and repeated roots as well as exact repetition, there can be variation in syntactic *form* (e.g., noun to adjective, verb stem to noun). In the text of Hebrews, there is sufficient evidence of skewing of verb forms whereby the author mitigates imperative forms with hortatory subjunctives, prohibitive subjunctives, and indicatives (see Section 3.1.1 for a discussion of skewing and mitigation).

<b><u>Skewed/Mitigated</u></b>		
Heb 3:7	ἐάν plus Subjunctive (= Listen!)	Center
3:8	Prohibitive Subjunctive (Don't harden...)	
Heb 3:12-13	Imperative (Be careful! Encourage each other)	
Heb 10:22	Subjunctive (Draw near...)	Extremes
Heb 10:39	Indicative (We are not going to shrink back)	

<sup>232</sup> "Midst" is used to describe a corresponding pair that is neither at the extremes (A/A') nor in the center of the chiasmic structure. For example, in an ABCDEE'D'C'B'A' structure, the term "midst" would refer to correspondence in B/B', C/C', or D/D', as opposed to A/A' (the extremes) or E/E' (the center).

Heb 12:1	Subjunctive (Let us run...)	Extremes
Heb 12:12-13	Imperative (Restore! Make (straight)!)	
Heb 12:5	Indicative (You have forgotten ...)	Center
Heb 12:5	Imperative (Do not make light... do not lose heart!)	

While the data above may appear inconclusive in regards to the placement of imperatival or mitigated forms of imperatival, it is *apparent* that the imperatival *do not necessarily occur in the centers* of the chiasmic macro-structures (see Section 7.5.2.1 for more discussion).

## 7.5 IMPLICATIONS OF THIS STUDY FOR THE GENERAL UNDERSTANDING OF CHIASMUS

Although chiasmic structures can differ greatly from one another on several levels (e.g., degrees of density and types of components used in the composition, such as lexical or syntactical), the present discussion is intended to highlight any significant patterns in the book of Hebrews and take note of where no apparent pattern is present. Such observations may be helpful in recognizing the form and function of chiasmic structures in biblical texts.

### 7.5.1 Book-level Observations and Implications for the Understanding of Chiasmus

#### 7.5.1.1 Semantic relationships vs. restatement

Restatement often occurs between corresponding macro-structures; the prime macro-structure repeats or restates the information of the non-prime macro-structure. However, restatement does not always occur. The example above (in Section 7.3.1.1 regarding **MS3** and **MS3'**) illustrates that one corresponding macro-structure may contain one aspect of an argument, in this case theology (**MS3**), while the corresponding macro-structure may re-assert the theology and state the application (**MS3'**). The chart below summarizes these relationships in a general way.

<u>MS</u>	<u>Non-prime</u>	<u>Prime</u>
1/1'	Statement	Purpose
2/2'	Statement	Application
3/3'	Statement	Restatement and Application
4/4'	Statement/warning	Restatement/warning
5/5'	Statement	Implication and Application
<b>POC/POC</b> <sup>233</sup> (Heb 2:17 – 3:1/12:1-2)		
	Application	Application
6/6'	Statement and Application (+ and – examples)	Statement (implied application) (+ examples)
7/7'	Statement/warning	Restatement/warning
8/8'	Statement/additional support (God's promise)	Statement/additional support (Holy Spirit testifies)
9/9'	Statement: Service role (Jesus as priest)	Statement: Location of service (Heavenly tabernacle/sacrifice)
10/10'	Statement	Underlying presupposition

#### 7.5.1.2 Redefined focus or expanded implications

In one instance, the initial corresponding macro-structure (**MS3**) may incorporate numerous theological statements, while the corresponding macro-structure (**MS3'**) may delineate the most important point for the combined macro-structures (**MS3** and **MS3'**). The discussion in Section 6.2.9 can be simplified to:

<u>MS3 (Hebrews 1:7-14)</u>	<u>MS3' (Hebrews 12:26-29)</u>
Jesus - eternal ruler	∅
Jesus - creator	∅
Temporary essence of heaven and earth	→ Heaven and earth shaken
Jesus remains	→ Jesus remains
Jesus - eternal ruler	∅

In another correspondence, the initial theological statement (**MS2**) may be very short, while the exhortations of the theological statement for the recipients are expanded in the corresponding macro-structure (**MS2'**) (see Section 6.2.10).

<u>MS2 (Hebrews 1:5-6)</u>	<u>MS2' (Hebrews 13:1-19)</u>
∅	holy living
∅	obeying leaders
God identifies the Son	→ Let us go out to him
Let God's angels worship him	→ Let us offer sacrifice of praise
∅	obeying leaders
∅	holy living

<sup>233</sup> Point of correspondence (see Section 6.2.7).

### 7.5.1.3 Contrast and Comparison

Just as there can be a contrast or comparison within a macro-structure (Section 4.1.4.3), there can also be contrast and comparison within the whole book-level structure, with various macro-structures being contrasted and compared with corresponding macro-structures. An example is **MS6** and **MS6'**. For example in the macro-structure level of **MS6<sup>a</sup>**, the author contrasts the faithfulness of Jesus and Moses with the unfaithfulness of the Israelites. On the book-level, Hebrews 11 (**MS6'**) contrasts Israel's faithful people with Israel's unfaithful people of Heb 3 (**MS6<sup>a</sup>**).

**MS6 (Hebrews 3)**  
 Jesus and Moses - faithful  
 Israel's unfaithful

**MS6' (Hebrews 11)**  
 Israel's faithful (Moses included)

### 7.5.2 Macro-structure Level Observations and Implications for the Understanding of Chiasmus

The works of Breck (1987, 1994, 2001), Thomson (1995) and Wilson (1997) suggest correspondences by similar roots, synonyms, antonyms, and syntactic arrangements. These types of correspondences are self-evident in the examples of Chapters 5 and 6. However, the book of Hebrews contains a few unique and noteworthy correspondences.

#### 7.5.2.1 Position of commands, prohibitions, and hortatory elements

Some linguists, Longacre for example, hold to a "verb ranking" scheme in which imperatives are more prominent than other verbal forms (Longacre and Hwang 2008:145). While there are justifiable reasons to suggest such verb-ranking, scholars should not assume that such verb types, i.e., imperatives and hortatory subjunctives, will be *centrally* placed in a chiasmic structure. In Section 7.4.2.4, it was pointed out

that imperatival<sup>234</sup> verbs tend to be positioned in the extremes or in the midst of the structure, not *necessarily* in the center. From my observations in Hebrews and in other chiasmic macro-structures, the *tendency* is for imperatival verbs to be placed in the extremes or near the outer rings, not in the center (cf. Assis 2002:285, 287, 290, 291). In Hebrews, one of the more obvious exceptions to this is found in Heb 3 (**MS6<sup>a</sup>**), in which the imperativals are in the center of the structure. This may suggest that the first singular inflections and pronouns of Heb 3:11 ὡς ὄμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, “As I swore in my wrath, ‘They shall not enter my rest’ ” (NASB) might be more prominent than the imperativals. In addition, this may also suggest in **MS2'** that οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν, “for here we do not have a lasting city, but we are seeking the city which is come” (NASB) is more prominent than the subjunctives.

If the imperatival verb forms do not tend to occur in the centers of the larger individual chiasmic macro-structures, then this may have implications for the book-level structure as well. In other words, if imperatival verbs do not tend to occur in the center of chiasmic macro-structures (i.e., **MS6<sup>b</sup>**, **MS7**, **MS7'**, and **MS5'<sup>a</sup>**), then we should *not assume* that imperatival verbs or hortatory subjunctives will be present in the macro-structure(s) that occurs in the center of a chiasmic book-level structure.

<u>Structure</u>	<u>Form of Hortatory</u>	<u>Placement within the Macro-structure</u>
<b>MS4</b>	Mitigated warning	Whole structure (small)
<b>POC</b>	Imperative	Whole structure (small)
<b>MS6<sup>a</sup></b>	Subjunctives/Imperatives	Center
<b>MS6<sup>b</sup></b>	Subjunctive/Subjunctive	Extremes
<b>MS7</b>	Mitigated warning	Extremes
	Mitigated	Center (apex)

<sup>234</sup> This accounts for indicatives, subjunctives and participles that might not be imperative in form but may be imperatival in essence, either positively or negatively (prohibitions). This acknowledges that there might be skewing, with similar functions being conveyed by different forms.

<b>MS9<sup>b</sup></b>	Cognitive Imperative “consider”	Precedes center <sup>235</sup>
<b>MS7'</b>	Subjunctives/Imperative, Subjunctive, Mitigated	Extremes
	Mitigated	Center (apex)
<b>POC'</b>	Subjunctive and Imperative participles	Whole structure (small)
<b>MS5'<sup>a</sup></b>	Subjunctive/Imperatives	Extremes
	Imperative/Imperative	Midst
<b>MS4'</b>	Imperative warning	Whole structure (small)
<b>MS3'<sup>b</sup></b>	Subjunctive/Subjunctive	Center (small)
<b>MS2'</b>	Subjunctive/Subjunctive	Center
	Imperatives/Imperatives	Extremes

#### 7.5.2.2 Placement of micro-structures within the macro-structures

Although micro-chiastic structures can be posited with various degrees of certainty, some observations are in order. Micro-chiastic structures can occur in any position within a larger macro-structure (extremes, midst, or center). In the text of Hebrews, slightly less than half of the micro-chiastic structures occur in the center of the chiastic structures. However, since over half of the macro-structures have OT quotations in the center of the structure (16 of 31 macro-structures) and many of the OT quotations have chiastic micro-structures, this statistic should not be overemphasized. The author also makes use of parallel structures, but these do not seem to be placed within the macro-structures in any consistent pattern.

#### 7.5.2.3 Function of the chiastic macro-structures

Predominately, the macro-structures in Hebrews highlight theological assertions in the center components of the structures, and often these components are OT quotations (see Section 7.7 for more details).

The author also makes use of the chiastic structures to contrast and compare. In **MS2**, **MS3**, and **MS5<sup>a</sup>**, for example, the author compares angels with the Son by placing angels as the topic in **A** and **A'**, then expounds the attributes of the Son in the inner

<sup>235</sup> The imperative is in **E** of the **ABCDEF'E'D'C'B'A'** structure.

components. However, more frequently the concepts or participants that are compared or contrasted will be delineated by non-prime components (often OT priests or cultic practices) and prime components (often Jesus or Melchizedek). In **MS9<sup>a</sup>**, for example, the division is clear (**A-C** priests; **C'-A'** Jesus). In other macro-structures, there is mixture, but with a tendency to maintain the non-prime and prime distinction between referents:

<u>Macro-structure</u>		<u>OT or Old Covenant</u>	<u>Jesus, Melchizedek, or New Covenant</u>
<b>MS9<sup>b</sup></b>		<b>C', D', F'</b>	<b>A, B, C, D, E, F</b>
<b>MS9<sup>c</sup></b>		<b>A, B/B', C, F/F'</b>	<b>A', C', D/D', E/E', G/G'</b>
<b>MS10'</b>		<b>B</b>	<b>B'</b>
<b>MS9<sup>a</sup></b>	(parallel)	<b>A, B, C, D</b>	<b>A', B', C', D'</b>
<b>MS9<sup>b</sup></b>		<b>B, C, D</b>	<b>C', B', A',</b>
<b>MS9<sup>c</sup></b>		<b>B</b>	<b>B' (mixed)</b>
<b>MS5<sup>a</sup></b>		<b>d, e, f, g</b> <b>A</b>	<b>g', f', e', d', c', b', a'</b> <b>A'</b>

With the exception of **MS9<sup>b</sup>**, the author tends to present the old covenant reference or priest in the non-prime and the new covenant reference or Jesus in the prime components. The author uses a foil and focus contrast technique in which the unfavorable (non-prime) is more frequently mentioned before the favorable (prime). Macro-structures **9<sup>c</sup>**, **10'**, **9<sup>b</sup>**, and **9<sup>c</sup>** suggest that the emphasis of a contrastive chiasmic structure may usually be found in the second half. The micro-structure in **MS7** supports this unfavorable and favorable distinction within component **B** (the chiasmic elements **abc** discuss spiritual infants, in contrast to elements **c'b'a'** describing the spiritually mature). A similar micro-structure in **MS9<sup>c</sup>** **B'** carries out the familiar pattern of non-prime elements referring to the priests (**d-g**) and prime elements referring to Jesus (**g'-d'**).



#### 7.5.2.4 Number of components in the center of chiastic macro-structures

As mentioned in Chapter 4, Beekman, Callow, and Kopesec posit that if the center of a chiastic structure has two components then the prominence is in the outer components of the structure, but if there is only one component in the center then the prominence is in the center of the structure (1981:120). However, the findings of this study do not support that view. Whether there are one or two (or three) components in the center, the data in Hebrews suggests that the prominence is always in the center of the chiastic structure regardless of the number of components found in the center.

#### 7.5.3 General Observation for Theological Content

The center of the book-level chiastic structure in Hebrews (Heb 8) would support the notion of its theological prominence within the book. In this case, the center of the chiastic book-level structure would highlight the role of Jesus as being the eternal high priest (Heb 8:1, as elaborated in Heb 5:1-10 and 7:1-28) and the actions of Jesus in the heavenly tabernacle as being the perfect, once-for-all sacrifice that God intended (Heb 8:2, as elaborated in Heb 9:1–10:18). As mentioned previously, the volume of theological discussion in Hebrews as a whole would also support the prominence of the theological nature of the text.

### **7.6 THEOLOGICAL IMPLICATION**

While it is impossible to state the specific theological implications for each of the individual macro-structures in a conclusion, the overall theological implication is located in the central macro-structures found in Heb 8. The hortatory passages (Heb 4:11-16 and 10:22-24) form an encasement around the theological center. The book communicates more in terms of volume and prominence about *who Christ is* than

prescribing actions for the recipients.<sup>236</sup> The book is Christocentric, not anthropocentric. How people respond or do not respond does not change the central truth concerning Jesus; however, the author urgently wants his readers to respond (Heb 13:22). Of course, the two discourse types cannot be separated, but rather reflect the author's hope that there will be a human response to the theological truths in terms of the recipients' faith-life. The two types are intertwined by alternation in the text and by the essence of the hortatory content. The hortatory nature of Hebrews is generally not action oriented,<sup>237</sup> but the imperatives, prohibitive subjunctives, and hortatory subjunctives largely command the recipients to take the truths about Jesus to heart (Heb 2:1; 3:1; 4:14-16; 7:4; 10:22-24, 35; 12:1-3, 7, 25, 28). This may provide an explanation for the scholarly debate about the epideictic vs. symbouleutic or hortatory nature of Hebrews: the exhortation focuses on a (change in) thinking or perception (normally associated with epideictic). G.H. Guthrie sums up the relationship between the doctrinal and hortatory components well when he says that they are "moving in concert...but hasten toward the same goal" (1994:146).

### **7.7 IMPLICATIONS OF THE PLACEMENT OF OT QUOTATIONS WITHIN THE CHIASTIC STRUCTURES**

Although scholars have not been able to discern clearly the role and function of the OT quotations in Hebrews, they have recognized the importance of the quotations and their significance to the overall structure of Hebrews.

...a proper understanding of the uses of the Old Testament in Hebrews is of fundamental importance for understanding the structure of the book. (G.H. Guthrie 1994:7)

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<sup>236</sup> It may be easier to state what portions are hortatory than what portions contain the doctrine of Christ; however, the following passages say more about who Christ is than what the recipients should do: Heb 1; 2:5-18; 3:2-6a; 5:1-10; 7:1-10:18; 13:8, 12.

<sup>237</sup> Hebrews 13 does prescribe action oriented behavior in the light of the previous theological truths and the author commands fellowship with other believers (Heb 3:12, 13 and 10:24, 25).

According to this study, fifty-two percent of the macro-structures in Hebrews contain OT quotations in the center of their structures. R.E. Davis suggests this central positioning when he says, “The position of the [OT] citation in the middle of the rhetorical unit is unique and suggests a more important role for the text” (1994:293, in reference to Heb 3:7-11).

The longest OT quotation in the NT is found in Hebrews, significantly in the center of the text (Heb 8:8b-12). This speaks loudly for the author’s perspective on the importance of the Scriptures. Neeley (1987:27) suggests that some analysts tend to assume that the OT quotations are giving supporting material rather than being the “backbone” in the argument, as shown in the present study.

As mentioned in Section 3.1.1, some scholars assert a possible parallel between Hebrews and the synagogue homily, and other scholars propose that many of the sermons in Acts are chiastically arranged.<sup>238</sup> However, it has seemed to go unnoticed that occasionally OT quotations are found in the middle of these chiastic structures.<sup>239</sup> It is also very relevant that other chiastic analyses have identified OT quotations in the center as well: Mark 12:35-37 (Breck 1994:158), Luke 12:49–13:35 (Hamm 1987:30), Gal 5:5-14 (Bailey 1976:54, citing Bligh 1966b:34), and Jas 2:20-26 (Wendland 2007:42-41). According to Breck (1994:95), the words of God, “This is my beloved Son; listen to him” (Mark 9:7), are in the center of a chiastic structure in Mark 9:2-10. When Nehemiah read God’s word, the people stood up in reverence

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<sup>238</sup> It is difficult to determine whether the sermons in their original form were arranged chiastically or whether Luke arranged them chiastically.

<sup>239</sup> Acts 13:13-43, in which Ps 2:7, Isa 55:3, and Ps 16:10 are in the middle (Miesner 1974:171-177); Acts 15:12-19, in which Amos 9:11-12 is in the middle (Miesner 1974:111); Acts 28:17-31, in which Isa 6:9-10 is in the middle of the structure (Miesner 1974:121).

(Neh 8:5). It appears that NT authors gave the OT texts a special place of prominence by means of their placement in the literary arrangement.

While many scholars (e.g., G.H. Guthrie 1994; R.E. Davis 1994; and Buck 2002) realize the importance of OT quotations in the author's argument, none of them has made the connection between the OT quotations and their placement within the center of *chiastic* structures. This may be due in part to an assumption that the OT was used only to give support for the author's assertions or that the scholars adhered to Bengel's idea "that the author of Hebrews used OT citations as a point of departure for the discussion" (Bengel 1866:335, as quoted by R.E. Davis 1994:45).

While the surrounding text may serve as supporting evidence for the chief point contained in the OT quotation, some OT quotations are also used with no commentary – the quotation itself stands as the main point. It should not be surprising that of all the writers in the NT, it is the author of Hebrews who says:

For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. (Heb 4:12 NIV)

The position of the OT quotations within the chiastic structure is not the only factor to be considered. The verbal *quantity* of the quotations in the first two chapters is significant and adds strength to the argument that the original recipients were Jews with a very high view of the Scriptures (although the non-Jewish Christians by the end of the first cent. had a strong reverence for the LXX).<sup>240</sup> The quantity cannot be acknowledged only in terms of volume, but also in light of the fact that some of the centers of the various macro-structures contain not only one but two different

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<sup>240</sup> The quantity of OT quotations within Hebrews may be a clearer indication of the synagogue homily genre of the book than of the recipients level of respect for Scriptures.

quotations (**MS2**, **MS6<sup>b</sup>**, **MS9<sup>a</sup>**, and **MS9<sup>c</sup>**), and in one case three different OT citations (**MS5<sup>b</sup>**).

As mentioned in Section 5.1.11, the author's choice of OT quotations often contains direct quotations from God himself, many of which are in the first person. Apparently, the author felt the words of God himself would have greater impact on the original recipients than using OT quotations that were not presented as direct speech from God.

### **7.8 TOPICS FOR FURTHER STUDY**

As mentioned previously, many analyses using a chiasmic compositional model have focused on identifying chiasmic structures. However, much work remains in determining the significance of the placement of important linguistic and theological elements within the chiasmic structures. In the light of the assertions of linguists regarding markers of prominence or lexis of special importance, the placement of the following elements within chiasmic structures needs further research:

- Divine names
- Vocatives
- Rhetorical questions
- Conjunctions
- Imperative components
- Verb moods and tenses
- Particles
- Direct quotations
- OT quotations

Much research remains ahead for linguists and Bible translators in the area of discourse grammar. There is a need to put aside strict linear assumptions and gain sensitivity to non-linear constructions as well. As the awareness of the characteristics and effects of orality continues to grow, there is a need to reconsider our approach to ancient texts and current pre-literate cultures and their texts. As Mary Douglas asserts

that many non-Semitic languages use “ring form” structure, there is a need to further document and analyze the nature and characteristics of concentric patterns in various languages. However, I do not want to leave the impression that all languages are either linear or concentric or a combination of both, since cultures differ in communication strategies and in degree of directness and indirectness. When different non-linear patterns and features are observed, it is critical to define their *function(s)* within the discourse as well.

### **7.9 CLOSING REMARK**

Many scholars find that the flow of argument and structure of the book of Hebrews is not easily discerned. This is shown by the wide variety of analyses which have been proposed by scholars. In this study special consideration has been given to rhetorical techniques common at the time of the composition of the book of Hebrews (and especially the literary device of chiasmus), which has led to a greater appreciation of the author's skill in communicating a complex and compelling charge to remain faithful in a difficult situation.

In the process of analyzing the book of Hebrews, it became clear that recursion of various types plays a prominent role in the book. Even though some of the correspondences mentioned above had been previously noted, this study has brought them into sharper focus.

This sharper focus has led to greater understanding of other dynamics within the book of Hebrews as well. The role and function of the OT quotations in the book of Hebrews has been puzzling to many scholars, and the analysis presented here has

demonstrated that these quotations are not peripheral “window dressing,” but essential to the argument and *centrally placed in the argument*.

In addition, while many scholars have correctly noted the hortatory nature of the book of Hebrews as a whole, this study has shown that the author has given special priority to the doctrinal sections of the book (as opposed to the explicitly hortatory sections). This is not to suggest that the doctrine sections are more important than the explicit exhortations, but that the hortatory essence of Hebrews is rooted in the theological truth of Jesus’ role as the great high priest and the function of his everlasting sacrifice in the heavenly tabernacle. The author wove these texttypes together to deliver an even more powerful call to faithfulness.

The strength of the individual macro-structures within the text of Hebrews is not compelling. However, if the *consistent nature* of these structures is observed and the *centers* of these macro-structures are compared, then the positing of a chiasmic book-level arrangement is *more probable*. While it would be an overstatement to propose that this study solves *all* the problems associated with understanding the argument and the overall compositional arrangement of the book of Hebrews, this study provides more insight into defining the relationship between:

1. **Corresponding macro-structures** (especially **MS2/MS2'**, **MS3/MS3'**, **MS5/MS5'**): The strength of the inner correspondences (**MS4/MS4'**–**MS10/MS10'**) along with understanding the semantic relationships and conceptual links between these macro-structures support the overall association of **MS2/MS2'**, **MS3/MS3'**, and **MS5/MS5'**, despite the lack of strong lexical support.

2. **The foreshadowing essence of Heb 5:1-10 (MS9<sup>a</sup>) and the topics of Heb 7 (MS9<sup>b</sup> and MS9<sup>c</sup>):** Interpreting Heb 5:1-10 as a foreshadowing of Heb 7 provides a better alternative for understanding the preceding verses (Heb 4:14-16) in light of the overall discourse. According to the present analysis, Heb 4:14-16 and 10:19-22 serve as hortatory “bookends” to encase the doctrinal center (as opposed to Nauck’s parallels<sup>241</sup> delineating Heb 4:14–10:31 as one discourse unit). In addition, interpreting Heb 5:1-10 as a foreshadowing of the doctrinal center of Hebrews allows for the correspondences between Heb 5:11–6:12 (MS7) and 10:22-39 (MS7') to be more easily seen as supporting a concentric book-level arrangement.
3. **The multiple peaks in the overall discourse:** The chiasmic thematic peak of Heb 8, the hortatory climaxes of Heb 4:(11),14-16 and 10:22-24, and the emotive apexes of Heb 6:4-6 and 10:29 provide an alternative to the contradictory peaks asserted by Neeley (1987), G.H. Guthrie (1994), and Westfall (2005).
4. **The surface form of imperatival verbs and deep structure of mitigated imperativals:** The author used variety in syntactical forms as well as using variety in lexical forms (synonyms, antonyms, word pairs etc.) to communicate the overall message.

Although this analysis is dependent on the skewing of lexical and syntactical components within the chiasmic structures, there is significant evidence to suggest that the author was expressing the message in concentric patterns. However, the presence of linear development of the logic in the arguments and structure (on both the macro-structure level and book-level) corresponds with the transitional period in which

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<sup>241</sup> Hebrews 4:14-16 and 10:19-23.



many Mediterranean languages shifted from oral societies (often characterized by concentric patterns) to literary societies (often characterized by linear progressions).

While this study has focused on structural aspects of the book of Hebrews, particularly the role of chiasmus on the macro-structural level, it has also revealed the author's expertise in employing literary and rhetorical devices to convey a convincing message. As appreciation for the orator skills of the author of Hebrews increases among scholars (D.A. Black 1994), the expectation of understanding the author's flow of argument should not decrease, nor should the abundance of diverse assertions regarding the compositional arrangement of Hebrews cause us "to throw up...[our] hands in despair" (Joslin 2007:122). Rather, it should motivate us to dig more deeply into the original text in order to mine what is there.

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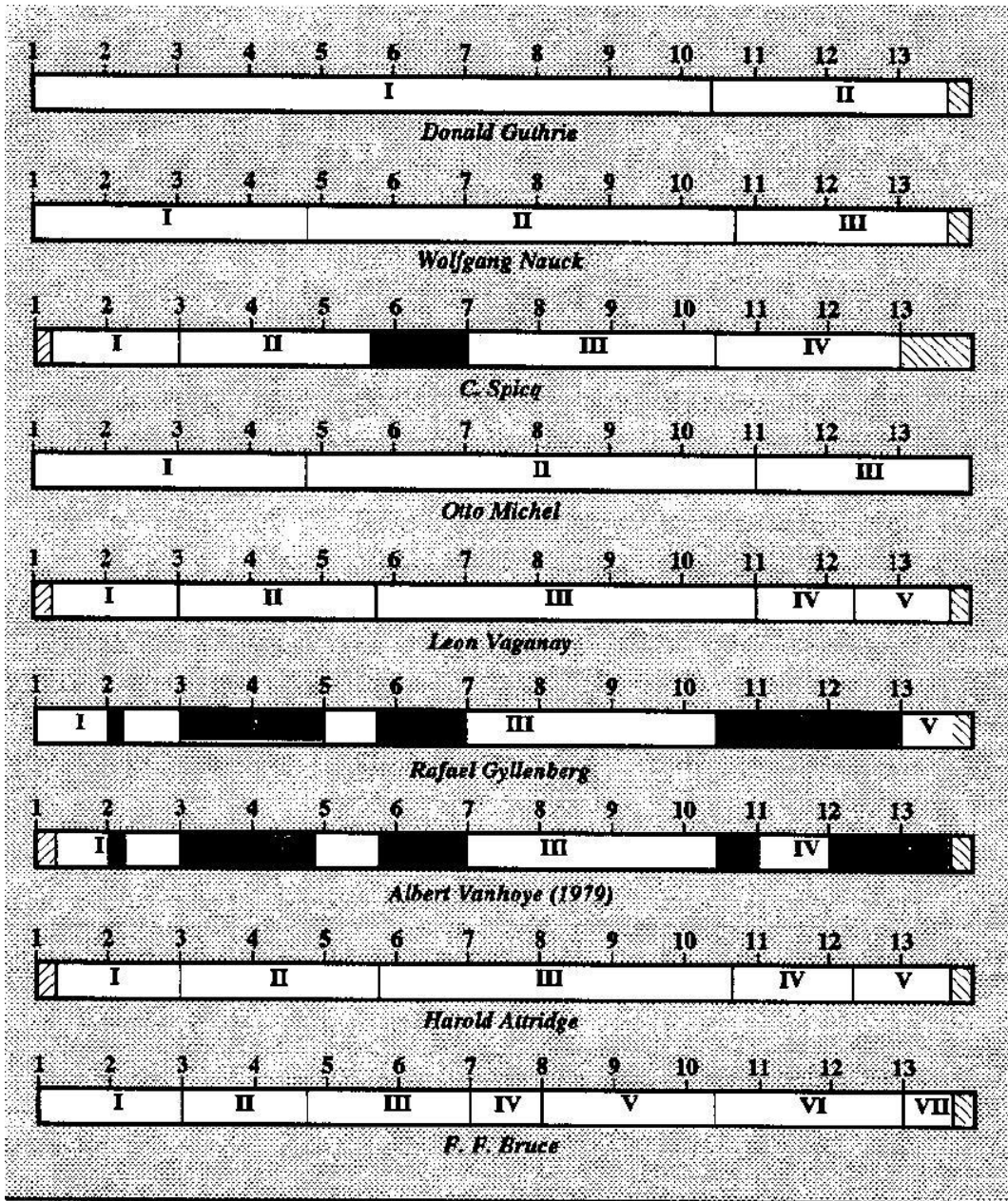
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APPENDICES

A. G.H. Guthrie's chart "Approaches to the Structural Divisions of Hebrews"



- 1, 2, 3, etc. - chapter divisions
- I, II, III, etc. - primary sections
- ▨ - introduction (when emphasized in the outline)
- ▩ - conclusion or appendix (when emphasized in the outline)
- - hortatory material (when emphasized as strategic in the outline)

Fig. 8. Approaches to the structural divisions of Hebrews.  
(G.H. Guthrie 1994:22)

### B. Chiastic Rendering of *Green Eggs and Ham*

- A “I am Sam... **Sam I am**... [response]
- B Do you **like green eggs and ham**? ... [response]
- C Would you like them **here** or **there**?... [response]
- D Would you like them **in a house...** **with a mouse**?... [response]
- E Would you like them **in a box**? Would you eat them **with a fox**?...  
[response]
- F Would you? Could you? **In a car**?... [response]  
You may like them. You will **see**. You may like them **in a tree**!...  
[response]
- G A **train**! A train!.. Could you, would you on a train? ... [response]
- H ... Here **in the dark**! Would you, could you, in the dark? ... [response]
- I Would you, could you, **in the rain**? ... [response]
- J ... Would you, could you, **with a goat**? ... [response]
- K Would you, could you, on **a boat**? ... [response]
- L You do not like **them**. So you **say**. **Try them! Try them!**  
And you may. **Try them** and you may, I **say**.  
[change in speakers]
- L' Sam! If you will let me be, I will **try them**.  
You will see. [tries them]  
**Say!** I like green eggs and ham!
- K' And I would eat them in **a boat**.
- J' And I would eat them **with a goat**...
- I' And I will eat them **in the rain**.
- H' And **in the dark**.
- G' And on a **train**.
- F' And **in a car**. And **in a tree**. They are so good, so good, you **see**!
- E' So I will eat them **in a box**. And I will eat them **with a fox**.
- D' And I will eat them **in a house**. And I will eat them **with a mouse**.
- C' And I will eat them **here** and **there**. Say! I will eat them ANYWHERE!
- B' I do so **like green eggs and ham**! Thank you! Thank you!
- A' **Sam I am!**”

(Dr. Seuss 1960:3-62)

Note: Many of the responses marked by “[response]” in **B-K** form chiastic structures within the larger structure.

### C. Chiastic Micro- and Macro-Structures

Below is a partial list of some of the chiastic structures asserted by various scholars.

- 1:1-4 (Buchanan 1972:30; Ebert 1992:167; Ramey 1997:1)  
 1:2b-4 (Ellingworth 1993:95; R.E. Davis 1994:151)  
 1:5 (Vanhoye 1976:70; Lane 1991:25; Ebert 1992:166; Constable 2006:13)  
 1:5-14 (Ellingworth 1993:109; R.E. Davis 1994:155)  
 1:5-8 (Buchanan 1972:31)  
 1:11-12 (Vanhoye 1976:264, citing Le P. Lacan O.S.B.)  
 2:1-3 (Buchanan 1975:314; Vanhoye 1976:76)  
 2:8-9 (Attridge 1989:21; Black 1994:50)  
 2:9 (Burns 1996:599)  
 2:14-15 (Vanhoye 1976:80; Lane 1991:53-54; R.E. Davis 1994:173)  
 2:17 and 3:1-5:10 (Attridge 1989:21; Lincoln 2006:21)  
 2:18 (Attridge 1989:21; D.A. Black 1994:50)  
 3:1-6 (Ellingworth and Nida 1983:54; Ellingworth 1993:200; Gelardini 2009:66)  
 3:3 (Vanhoye 1976:80; Lane 1991:77)  
 3:7-11 (Gelardini 2009:66)  
 3:12-18 (Bengel 1742/1970:2:602; Vanhoye 1976:62)  
 3:12-19 (R.E. Davis 1994:186; Gelardini 2009:66)  
 4:1-5 (Vanhoye 1976:98)  
 4:1-11 (Gelardini 2009:67)  
 4:6; 4:10 (Ellingworth 1993:256)  
 4:6-11 (Vanhoye 1976:99)  
 4:12-13 (Gelardini 2009:68)  
 4:16 (Buchanan 1972:XXVII; Lightfoot 1976:47; Attridge 1989:21; Ebert 1992:165; Ellingworth 1993:270; D.A. Black 1994:50; Lincoln 2006:20)  
 5:1-10 (Quanbeck 1971:905; Neeley 1987:15; Ellingworth and Nida 1983:93; Lane 1991:111; Ellingworth 1993:271; R.E. Davis 1994:198; Gelardini 2009:68)  
 5:11-6:3 (R.E. Davis 1994:200)  
 5:11-6:12 (Gelardini 2009:69)  
 5:13-14 (Ellingworth 1993:305)  
 6:13-20 (Gelardini 2009:71)  
 6:19-20 (Ellingworth 1993:345)  
 7:1-10 (Lane 1991:160; Ellingworth 1993:350; R.E. Davis 1994:204)  
 7:3 (Attridge 1989:21; D.A. Black 1994:50)  
 7:6 (Ellingworth 1993:365)  
 7:11-14 (Vanhoye 1976:131)  
 7:11-19 (Ellingworth 1993:370)  
 7:23-24 (Attridge 1989:21, 209; D.A. Black 1994:50)  
 Chapter 8, 9 (Buchanan 1972:146; Lane 1991:203)  
 9:1 (Ellingworth and Nida 1983:178)  
 9:1-8 (Ellingworth 1993:437)  
 9:1-5; 9:9 (Ellingworth 1993:439, "outer part of a large chiasmus")  
 9:2-5 (Ellingworth and Nida 1983:178; Ellingworth 1993:422)

- 9:6-8 (Ellingworth 1993:437)  
 9:9-14 (Ellingworth 1993:458)  
 9:11-12 (Vanhoye 1976:149; Lane 1991:237; Schenck 2003:86)  
 9:11-14 (Ellingworth 1993:445)  
 9:11-28 (R.E. Davis 1994:222)  
 9:18-22 (Vanhoye 1976:152)  
 10:1-3 (Vanhoye 1976:163)  
 10:1-18 (Lane 1991:258; Constable 2006:82)  
 10:5-14 (R.E. Davis 1994:225)  
 10:9 (Lane 1991:265)  
 10:11-12 (Ellingworth and Nida 1983:222)  
 10:27 (Miller 1988:310)  
 10:33-34 (Lane 1991:299; Ellingworth 1993:548)  
 10:38-39 (Attridge 1989:21; Morrison 2004:88)  
 11:1-40 (Rhee 1998:329-330)  
 11:1 (Ellingworth 1993:566)  
 11:3 (Ellingworth 1993:568)  
 11:17 (Ellingworth 1993:600)  
 11:33-34 (Cosby 1988:62)  
 12:1-13 (Lane 1991:405; Lane 1991:446; R.E. Davis 1994:254; Constable 2006:103)  
 12:1-2 (Horning 1978:41; Black 1987b:546; R.E. Davis 1994:246; Croy 1998:191; Constable 2006:103-104)  
 12:6 (Buchanan 1972:212; Lane 1991:421)  
 12:14-29 (Lane 1991:446; R.E. Davis 1994:258)  
 12:19 (Attridge 1989:21; D.A. Black 1994:50)  
 12:22 (Attridge 1989:21; D.A. Black 1994:50)  
 13:1-19 (Neeley 1987:16)  
 13:1-6 (R.E. Davis 1994:259)  
 13:2 (Lane 1991:507)  
 13:4 (Lane 1991:508)  
 13:4-5 (Ellingworth 1993:699)  
 13:10 *implied* (Lane 1991:508)  
 13:10-16 (Lane 1991:503)  
 13:13-14 (Ellingworth 1993:718)  
 13:14 (Attridge 1989:21; Lane 1991:523; D.A. Black 1994:50)  
 13:15-16 (Lane 1991:421, 504)  
 13:18-19 (R.E. Davis 1994:262)  
 13:22-25 (R.E. Davis 1994:262)  
 Book (whole) (Welch 1981:220; Ellingworth and Nida 1983:342; Neeley 1987:63; Vanhoye 1989:41a-b.; R.E. Davis 1994:284; Gelardini 2009:62)



### D. Hook Words in Hebrews

The following list of hook words was compiled by Neil R. Lightfoot:<sup>242</sup>

1:4	τῶν ἀγγέλων	“angels”	1:5	τῶν ἀγγέλων
* 2:13	τὰ παιδιά	“children”	2:14	τὰ παιδιά
2:17	πιστός	“faithful”	3:2	πιστόν
2:17	ἀρχιερεύς	“high priest”	3:1	ἀρχιερέα
3:19	εἰσελθεῖν	“enter”	4:1	εἰσελθεῖν
* 4:5	εἰσελεύσονται	“enter”	4:6	εἰσελθεῖν
* 4:14	ἔχοντες	“have”	4:15	ἔχομεν
6:12	τὰς ἐπαγγελίας	“promises”	6:13	ἐπαγγειλάμενος
8:13	τὴν πρώτην	“the first”	9:1	ἡ πρώτη
* 9:23	τοῖς οὐρανοῖς	“heavenly”	9:24	τὸν οὐρανόν
10:39	πίστεως	“faith”	11:1	πίστις
* 11:7	κληρονόμος	“heir/inheritance”	11:8	κληρονομίαν
11:39	μαρτυρηθέντες	“attested/witnesses”	12:1	μαρτύρων
11:40	ἡμῶν	“us”	12:1	ἡμεῖς
12:24	λαλοῦντι	“speaking”	12:25	τὸν λαλοῦντα

(1976:49, references and English only)

Other hook words:

* 2:9; 2:10	(Burns 1996:605)	suffering and glory
4:15; 5:2	(Ellingworth 1993:55, 275)	sympathize/deal gently
* 9:22; 9:23	(Ellingworth 1993:474-475)	purified
* 10:10; 10:14	(Ellingworth 1993:55)	sanctified
11:40; 12:2	(Buchanan 1972:206-210)	perfected/perfector

<sup>242</sup> Some of the pairs of “hook words” fit within my analysis (see Chapter 5), but the ones marked with an \* do not. Generally, the ones that are the same gender, number and case tend to work better than the pairs in which the words are in different forms, but this is not always true.

**E. Inclusios in Hebrews**

M <sup>243</sup> 1:3; 1:13	sit at right hand	(Neeley 1987:69)
M 1:5; 1:13	to which of the angels did he say	(Ellingworth 1993:129; G.H. Guthrie 1994:77)
T 1:5; 2:16	of the angels	(Vanhoye 1977/1989:23)
? 2:5; 2:8abc	subjection	(R.E. Davis 1994:166-167, 174)
I 2:5; 2:16	not angels	(Ellingworth 1993:146; R.E. Davis 1994:143)
? 2:10; 2:17	it was fitting/he was obligated	(Ellingworth 1993:179; G.H. Guthrie 1994:77)
T 3:1; 4:14	heaven, high priest, confession, Jesus	(R.E. Davis 1994:177; Ellingworth 1993:55; G.H. Guthrie 1994:78)
? 3:12; 3:19	see and unbelief	(Ellingworth 1993:236; G.H. Guthrie 1994:78)
? 3:12; 4:11	unbelief withdraw from God/fall disobedience	(Ellingworth 1993:259)
? 4:1; 4:5	rest	(Vanhoye 1977/1989:96)
I 4:1; 4:11	let us	(Neeley 1987:72; Lane 1991:95; R.E. Davis 1994:186)
I 4:3; 4:11	enter, rest	(G.H. Guthrie 1994:79)
? 4:6; 4:11	rest, disobedience	(Vanhoye 1976:78; Ellingworth 1993:250)
M 4:14; 7:28	great high priest/high priest perfected	(R.E. Davis 1994:192)
P 4:14-16; 10:19-23	high priest, without concealment, Jesus, son of God, led the way to heavenly realm, confession, drawn near	(R.E. Davis 1994:209; G.H. Guthrie 1994:79)
T 5:1-3; 7:26-28	high priest, sacrifice	(R.E. Davis 1994:206; G.H. Guthrie 1994:82)
I 5:11; 6:12	dull	(Buchanan 1972:114; Neeley 1987:91; Ellingworth 1993:301; G.H. Guthrie 1994:83; R.E. Davis 1994:199)

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These cannot *all* be inclusios. In light of Chapter 5, these are classified as to a possible explanation of the citation:

M = inclusio for multiple units

T = inclusio for multiple units encapsulating a theme

I = inclusio for a single unit

X = the inclusio part of a chiasmic structure (B-B', but the outer components)

P = parallel verses, but not necessarily corresponding parts of chiasmic structure

? = lexically similar words, but not necessarily an inclusio

I 7:1; 7:10	met	(Ellingworth 1993:356; G.H. Guthrie 1994:84)
I 7:1; 7:10	Melchizedek	(Ellingworth 1993:355. R.E. Davis 1994:203)
M 7:1; 7:26	for this, for such (same root)	(Buchanan 1972:132)
M 7:3; 7:28	unto always/unto the ages	(Buchanan 1972:132)
? 7:11; 7:18	perfect, received laws/law	(Ellingworth 1993:380)
? 7:11; 7:19	perfect	(Buchanan 1972:126; R.E. Davis 1994:203)
I 7:11; 7:28	perfect, priesthood, law	(G.H. Guthrie 1994:84)
? 7:20; 7:28	oath	(Ellingworth 1993:382 R.E. Davis 1994:203)
I 8:2; 8:6	servant/service	(Buchanan 1972:136; Ellingworth 1993:398)
? 8:3; 9:9	gifts and sacrifices	(Vanhoye 1976:146; Ellingworth 1993:441)
M 8:3; 9:28	offer	(Vanhoye 1977/1989:38)
P 8:3; 10:18	necessary/no longer necessary	(G.H. Guthrie 1994:84)
I 8:7; 8:13	first	(R.E. Davis 1994:216; G.H. Guthrie 1994:84)
P 8:8-12; 10:15-17	Jer 31:33-34 quotation	(R.E. Davis 1994:212; G.H. Guthrie 1994:85)
? 9:1; 9:10	regulations	(Ellingworth 1993:444; G.H. Guthrie 1994:86)
? 9:1; 9:10	proper	(Buchanan 1972:146)
? 9:1; 9:6	services	(Ellingworth 1993:432)
? 9:2; 9:6	furnished/prepared	(Ellingworth 1993:432)
? 9:11; 9:14	Christ	(Buchanan 1972:149)
? 9:11; 9:24	Christ	(Ellingworth 1993:480)
? 9:11-12; 9:28	appearance	(G.H. Guthrie 1994:86)
X 10:1-3; 10:11	year by year/day by day	(Ellingworth 1993:491, 493)
I 10:1; 10:14	by four contrasts	(G.H. Guthrie 1994:87)
? 10:1; 10:18	they offer/offering	(Buchanan 1972:166; R.E. Davis 1994:223)
I 10:2 10:14	perfect	(Neeley 1987:92)
? 10:4; 10:10	blood of bulls and goats/body of Jesus	(R.E. Davis 1994:223)
I 10:19; 10:35	boldness	(Neeley 1987:118; Lane 1991:279; Ellingworth 1993:516; R.E. Davis 1994:211)
? 10:27; 10:31	fearful	(Buchanan 1972:173; Ellingworth 1993:543)
? 10:30; 10:35	repay/reward	(Ellingworth 1993:544)
? 10:32; 10:36	endure	(Ellingworth 1993:544)
I 11:1; 11:39-40	witness, faith, see	(R. E. Davis 1994:244; G.H. Guthrie 1994:88)
? 11:1; 11:7	faith, seen	(Buchanan 1972:184)
I 11:2; 11:39	attested	(Neeley 1987:118)

? 11:32; 11:40	faith	(Buchanan 1972:206)
I 12:1; 12:13	[not stated]	(Buchanan 1972:210-211)
I 12:1; 12:13	run/race (same root)	(Vanhoye 1977/1989:30)
? 12:2; 12:11	joy	(Ellingworth 1993:656)
X 12:5; 12:8	son	(Buchanan 1972:213)
M 12:14; 13:20	Peace, Lord	(Vanhoye 1977/1989:31)
? 12:15; 12:28	grace	(Vanhoye 1977/1989:31 Neeley 1987:119)
? 13:2; 13:16	do not neglect	(Ellingworth 1993:722)
? 13:3; 13:7	remember	(Ellingworth 1993:722)
X 13:7; 13:18	way of life/conduct	(Vanhoye 1977/1989:31; Ellingworth 1993:702, 722)
X 13:7; 13:17	leaders	(Vanhoye 1977/1989:31; Ellingworth 1993:701- 702, 722)
? 13:19; 13:22	I urge	(R.E. Davis 1994:262)

**F. Parallel Passages**

1:1-4; 1:5-14	(R.E. Davis 1994:157)	
1-4:13; chapters 11-13	(Neeley 1987:63)	
1:10-12; 12:26-27	(Koester 2001:553)	
2:3a; 12:25c	(Lane 1991:478)	“If we disregard... reject”
2:5-18; 12:4-13	(R. E. Davis 1994:252)	
2:10-18; 12:3-17	(G.H. Guthrie 1994:132)	
2:17; 13:12	(Buck 2002:93)	
3:1-4:16; chapter 11	(R.E. Davis 1994:273)	
3:7-4:11; chapter 11	(R.E. Davis 1994:239)	
3:14; 11:1	(R.E. Davis 1994:270)	
3:19; 4:2	(Ellingworth 1993:236)	
4:12; 10:19-25	(Ellingworth 1993:263)	
4:14; 7:28	(R.E. Davis 1994:206)	Ps 110:4
4:14-16; 10:10-25	(Neeley 1987:52)	
4:14-16; 10:19-23	(Burns 1996:603)	
4:14-16; 10:19-39	(Ellingworth 1993:265, 515-517)	
5:1-3; 7:26-28	(R.E. Davis 1994:194)	
5:1-3; 8:3	(R.E. Davis 1994:216)	it was necessary/no longer
5:6; 7:17	(R.E. Davis 1994:206)	
5:11-6:20; 10:19-39	(Ellingworth 1993:515)	
	enter/entering, Jesus	
	curtain, high priest/great priest	
	full assurance/confidence	
	hope, love, work, enlightened	
Chapter 5; chapter 8	(R.E. Davis 1994:277)	gifts and sacrifices
6:1-2; 10:35	(R.E. Davis 1994:227)	
6:4-8; 10:26-31	(Neeley 1987:54; Lane 1991:296; R.E. Davis 1994:227)	
6:4,6; 10:26	(R.E. Davis 1994:227)	
6:4-5; 10:26-29	(R.E. Davis 1994:227)	
6:6; 10:26,29	(R.E. Davis 1994:227)	
6:6, 8; 10:27, 29, 31	(R.E. Davis 1994:227)	
6:9; 10:32	(R.E. Davis 1994:227)	
6:9-10; 10:32-34	(Neeley 1987:54)	
6:9-12; 10:32-35	(Lane 1991:296-297)	
6:10; 10:32-34	(R.E. Davis 1994:227)	
6:11-12; 10:35	(R.E. Davis 1994:227)	
6:11-20; 10:35-39	(Neeley 1987:55)	
6:19; 10:19-39	(Rice 1981:245)	
6:20a; 7:18-10:18	(Rice 1981:245)	
6:20b; 7:1-17	(Rice 1981:245)	
8:1-2; 9:24	(Gourgues 1977:33)	
8:3; 10:18	(R.E. Davis 1994:216)	for every priest to offer gifts and sacrifices
9:2; 9:6	(R.E. Davis 1994:218)	prepared/furnished
9:12-28; 10:5-12	(Gourgues 1977:36)	

9:25; 10:1-3	(Ellingworth 1993:493)	year by year
10:19-25; 12:1-3	(Ellingworth 1993:516)	
10:32-36; 12:1-2	(Buck 2002:268)	Hab 2
10:36-39; chapter 11	(Ellingworth 1993:563)	
12:15-17; 12:28	(R.E. Davis 1994:255)	offering
12:15-17; 13:9-10	(R.E. Davis 1994:255)	food

### G. Rhetorical Features in Hebrews

The terminology of the contributing scholar is retained in the list below, but it should be acknowledged that different scholars label the devices differently.

- 1:1 hendiadys – *Πολυμερῶς καὶ πολυτρόπως* (“the expression of one idea using two words joined together by the conjunction ‘and’”). (Lightfoot 1976:63)
- 1:1 euphony (D.A. Black 1994:44)
- 1:1 alliteration<sup>244</sup> – *Πολυμερῶς... πολυτρόπως πάλαι... πατράσιν... προφήταις* (Attridge 1989:20; D.A. Black 1994:46; Lincoln 2006:20)
- 1:1 paronomasia – *Πολυμερῶς ... πολυτρόπως* (Spicq 1952:362)
- 1:1-3 assonance/repetition of word internal vowel/consonants (Attridge 1989:20)
- 1:1-4 periodic sentence (Attridge 1989:20; D.A. Black 1994:48)
- 1:2 anarthrous constructions (D.A. Black 1994:48)
- 1:3 isocolon (Attridge 1989:21)
- 1:3 balanced rhythm – *ὑποστάσεως αὐτοῦ, and δυνάμεως αὐτοῦ* (Attridge 1989:20)
- 1:4 hyperbaton – superior...name *διαφορότερον (παρ’ αὐτοῦς κεκληρονόμηκεν) ὄνομα* (D.A. Black 1994:48)
- 1:4 ellipse – comparison is with angels, not name (Attridge 1989:21)
- 1:5 anarthrous constructions (D.A. Black 1994:48)
- 1:7 antithesis (D.A. Black 1994:49)
- 1:8 antithesis (D.A. Black 1994:49)
- 1:13-14 dramatic questions (D.A. Black 1994:49)
- 2:1 metaphor – “lest we drift away” (D.A. Black 1994:47)
- 2:1-2 alliteration – *περισσοτέρως προσέχειν... παραρνωμέν. 2 ... πᾶσα παράβασις ... παρακοή* (D.A. Black 1994:46, Attridge 1989:20 claims that Heb 2:1-4 is alliterated.)
- 2:2 hendiadys (Attridge 1989:21)
- 2:2 paronomasia – *παράβασις ... παρακοή* (Spicq 1952:362)
- 2:2-4 periodic sentence (Attridge 1989:20)
- 2:3-4 dramatic questions (D.A. Black 1994:49)
- 2:3-4 metaphor – realm of law (Johnson 2006:9)
- 2:5-8 paronomasia – *ὑπέταξεν... ὑπέταξας... ἀνυπότακτον... ὑποτεταγμένα* (Spicq 1952:362)
- 2:6 rhetorical formulas: citation (Attridge 1989:21)
- 2:8-9 periodic sentence (Attridge 1989:20; D.A. Black 1994:48)
- 2:9 unusual word order – article... verb noun *τὸν δὲ βραχὺ τι παρ’ ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν* (D.A. Black 1994:48)
- 2:9 hyperbaton (Attridge 1989:21)
- 2:9 antithesis – humility and glory (Spicq 1952:364)

<sup>244</sup> Black mentions that his list on alliteration is “far from complete and might well be doubled” (D.A. Black 1994:46).

- 2:10 play on words – etymological ἀρχηγόν (Attridge 1989:20)
- 2:10 paronomasia – δι' ὃν τὰ πάντα... δι' οὗ τὰ πάντα (Spicq 1952:362; Attridge 1989:21))
- 2:10 alliteration – Ἐπρεπεν... πάντα... πάντα, πολλούς... παθημάτων (Spicq 1952:362)
- 2:14 metaphor – realm of property (Johnson 2006:9)
- 2:14 hyperbaton (Attridge 1989:21)
- 2:14-15 periodic sentence (Attridge 1989:20; D.A. Black 1994:48)
- 2:17 amplification – “merciful and faithful” (Lincoln 2006:20)
- 3:1 metaphor – realm of property (Johnson 2006:9)
- 3:1 oratorical imperatives (D.A. Black 1994:49)
- 3:1 amplification – “the high priest of our confession” (Lincoln 2006:20)
- 3:5 antithesis (D.A. Black 1994:49)
- 3:6 anarthrous constructions (D.A. Black 1994:48)
- 3:7-11 parentheses and asides (D.A. Black 1994:49)
- 3:11 paronomasia (Attridge 1989:21)
- 3:12 oratorical imperatives (D.A. Black 1994:49)
- 3:12-15 periodic sentence (D.A. Black 1994:48)
- 3:12 alliteration – ἀδελφοὶ ἄγιοι, ... ἀπόστολον... ἀρχιερέα (D.A. Black 1994:46)
- 3:12 alliteration – ἀπιστίας... ἀποστήναι (Spicq 1952:362)
- 3:13 play on words (D.A. Black 1994:47)
- 3:13 paronomasia – παρακαλεῖτε... καλεῖται (Spicq 1952:362)
- 3:16-18 dramatic questions (D.A. Black 1994:49)
- 4:1 genitive absolute with insertion of words – Φοβηθῶμεν οὖν, μήποτε (καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ) δοκῆ τις ἐξ ὑμῶν ὑστερηκέναί. (D.A. Black 1994:48)
- 4:1-2 paronomasia – ἐπαγγελίας... ἐδηγγελισμένοι (Spicq 1952:362)
- 4:2 metaphor – “having been mixed with” (D.A. Black 1994:47)
- 4:3 alliteration – καίτοι...καταβολῆς κόσμου (D.A. Black 1994:46)
- 4:8 hyperbaton – another...day οὐκ ἂν περὶ ἄλλης (ἐλάλει μετὰ ταῦτα) ἡμέρας (Attridge 1989:21; D.A. Black 1994:48)
- 4:9 metaphor – “Sabbath-rest” (D.A. Black 1994:47)
- 4:12 play on words – τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον (D.A. Black 1994:47-48; “paronomasia” Spicq 1952:362)
- 4:12-13 periodic sentence (D.A. Black 1994:48)
- 4:13 metaphor – “laid bare” (D.A. Black 1994:47)
- 4:14 amplification – “a great high priest who has passed through the heavens “ (Lincoln 2006:20)
- 4:15 litotes/double negative (Attridge 1989:21)
- 4:16 alliteration (Spicq 1952:362; Attridge 1989:20)
- 4:16 paronomasia – χάριτος... χάριν (Spicq 1952:362)
- 5:1-3 periodic sentence (D.A. Black 1994:48)
- 5:1-10 amplification – high priest in terms of qualifications (Lincoln 2006:20)
- 5:2 metaphor – “beset with weakness” (D.A. Black 1994:47)
- 5:2 hendiadys (Attridge 1989:21)



- 5:7-10 periodic sentence (Attridge 1989:20; D.A. Black 1994:48)
- 5:8 play on words – *ἔμαθεν* “learned” *ἔπαθεν* “suffered” (Spicq 1952:362; Ellingworth and Nida 1983:99; Attridge 1989:21; D.A. Black 1994:48)
- 5:8 anarthrous constructions (D.A. Black 1994:48)
- 5:10 amplification – “high priest according to the order of Melchizedek” (Lincoln 2006:20)
- 5:11 rhetorical formulas – transition (Attridge 1989:21)
- 5:11 paronomasia – *ὁ λόγος... λέγειν* (Spicq 1952:362)
- 5:11-14 antithesis – infants and adults (Spicq 1952:364)
- 5:12 irony – *ὀφείλοντες εἶναι διδάσκαλοι* (Spicq 1952:363)
- 5:12-14 metaphor – realm of education (Johnson 2006:9)
- 5:13-14 parentheses and asides (D.A. Black 1994:49)
- 5:14 metaphor – realm of athletics (Johnson 2006:9)
- 5:14 play on words – good/bad *καλοῦ τε καὶ κακοῦ* (Spicq 1952:362; D.A. Black 1994:48)
- 6:1 metaphor – “let us be borne along” (D.A. Black 1994:47)
- 6:1 metaphor – realm of architecture (Johnson 2006:9)
- 6:4 hyperbole (?) – “impossible to repent again” (Lincoln 2006:21)
- 6:4-6 periodic sentence (D.A. Black 1994:48)
- 6:6 hyperbole – “crucifying again” (Lincoln 2006:21)
- 6:7-8 metaphor – realm of agriculture (Johnson 2006:9)
- 6:10 hendiadys (Spicq 1952:363; Attridge 1989:21)
- 6:10 litotes/double negative (Attridge 1989:21)
- 6:13-18 metaphor – realm of property (Johnson 2006:9)
- 6:16 metaphor – realm of law (Johnson 2006:9)
- 6:17 paronomasia – *βουλόμενος... τῆς βουλῆς* (Spicq 1952:362)
- 6:19 metaphor – realm of seafaring (Johnson 2006:9)
- 6:20 assonance/repetition of word internal vowel/consonants (Attridge 1989:20)
- 7:1-3 periodic sentence (Attridge 1989:20; D.A. Black 1994:48)
- 7:3 isocolon (Attridge 1989:21)
- 7:3 asyndeton (Attridge 1989:20)
- 7:3 alliteration – *ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος* (Spicq 1952:362; D.A. Black 1994:46)
- 7:4 oratorical imperatives (D.A. Black 1994:49)
- 7:4 unusual word order – Nominatives separated by verb and prepositional phrase *ὧ [καὶ] δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης* (D.A. Black 1994:48)
- 7:4-10 metaphor – realm of property (Johnson 2006:9)
- 7:5 antithesis (D.A. Black 1994:49)
- 7:8 antithesis (D.A. Black 1994:49)
- 7:9 paronomasia (Attridge 1989:21)
- 7:9-10 playful suggestive exegesis (Attridge 1989:20)
- 7:11 dramatic questions (D.A. Black 1994:49)
- 7:12 metaphor – realm of law (Johnson 2006:9)
- 7:14-15 parechesis – *πρόδηλον... κατάδηλον* (Spicq 1952:362)
- 7:18 antithesis (Attridge 1989:20; D.A. Black 1994:49)
- 7:19 antithesis (Attridge 1989:20; D.A. Black 1994:49)
- 7:19 ellipsis (Attridge 1989:21)

- 7:20 antithesis (Attridge 1989:20; D.A. Black 1994:49)
- 7:20 litotes/double negative (Spicq 1952:363; Attridge 1989:2)
- 7:21 antithesis (D.A. Black 1994:49)
- 7:21, 24, 28 amplification – “forever” (Lincoln 2006:20)
- 7:23 antithesis (Attridge 1989:20; D.A. Black 1994:49)
- 7:23-24 paronomasia (Attridge 1989:21)
- 7:24 antithesis (Attridge 1989:20)
- 7:26 asyndeton (Attridge 1989:20)
- 7:26 isocolon (Attridge 1989:21)
- 7:26 alliteration – *ἀρχιερέως... ἄκακος ἀμίαντος... ἀπὸ τῶν ἀμαρτωλῶν* (D.A. Black 1994:46)
- 7:28 anarthrous constructions (D.A. Black 1994:48)
- 7:28 antithesis (Attridge 1989:20)
- 8:4-6 periodic sentence (D.A. Black 1994:48)
- 8:5 hendiadys (Attridge 1989:21)
- 8:7-8 parechysis – *ἄμεμπτος... μεμφόμενος* (Spicq 1952:362)
- 9-10 metaphor – realm of cult (Johnson 2006:9)
- 9:2-5 periodic sentence (D.A. Black 1994:48)
- 9:6 antithesis (D.A. Black 1994:49)
- 9:6-10 periodic sentence (Attridge 1989:20; D.A. Black 1994:48)
- 9:7 litotes/double negative (Spicq 1952:363; Attridge 1989:21)
- 9:8 parechysis Πίστει καλούμενος... μὴ ἐπιστάμενος (Spicq 1952:362)
- 9:10 play on words – food and drink *βρώμασιν καὶ πόμασιν* (Spicq 1952:362; D.A. Black 1994:48)
- 9:14 dramatic questions (D.A. Black 1994:49)
- 9:15 genitive absolute with insertion of words – *ὅπως (θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων) τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι.* (D.A. Black 1994:48)
- 9:15 hyperbaton (Attridge 1989:21)
- 9:15 parechysis *κεκλημένοι... κληρονομίας* (Spicq 1952:362)
- 9:16 play on words – ambiguity *διαθήκη* (Attridge 1989:20)
- 9:16 playful suggestive exegesis (Attridge 1989:20)
- 9:16-17 paronomasia (Attridge 1989:21)
- 9:16-22 metaphor – realm of property (Johnson 2006:9)
- 9:18 litotes/double negative (Spicq 1952:363; Attridge 1989:21)
- 9:23 antithesis (D.A. Black 1994:49)
- 9:24-26 periodic sentence (D.A. Black 1994:48)
- 9:27 alliteration – *ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν* (D.A. Black 1994:46)
- 9:28 paronomasia – *προσενεχθεῖς... ἀνενεγκεῖν* (Spicq 1952:362)
- 10:5-7 paronomasia (Jobes 1992:181-191)
- 10:10-18 responsio – repetition of “offering” (Lane 1991:259)
- 10:11-13 periodic sentence (D.A. Black 1994:48)
- 10:11-12 antithesis (Attridge 1989:20)
- 10:11 hyperbaton – same... sacrifices *τὰς αὐτὰς (πολλάκις προσφέρων) θυσίας* (D.A. Black 1994:48)
- 10:11 alliteration (Attridge 1989:20)

- 10:12 hyperbaton – one... sacrifice *μίαν (ὑπὲρ ἁμαρτιῶν προσενέγκας) θυσίαν* (D.A. Black 1994:48)
- 10:13 antithesis (D.A. Black 1994:49)
- 10:19-20 paronomasia – *εἴσοδον... ὁδόν* (Spicq 1952:362)
- 10:19-25 periodic sentence (Attridge 1989:20; D.A. Black 1994:48)
- 10:20 metaphor – “living way” (D.A. Black 1994:47)
- 10:26 assonance/repetition of word internal vowel/consonants (Attridge 1989:20)
- 10:29 paronomasia – *ἠγησάμενος... ἠγιάσθη* (Spicq 1952:362)
- 10:32 oratorical imperatives (D.A. Black 1994:49)
- 10:33 metaphor – “being made a public spectacle” (D.A. Black 1994:47)
- 10:33 alliteration – *θλίψεσιν θεατριζόμενοι* (D.A. Black 1994:46)
- 10:33 antithesis (D.A. Black 1994:49)
- 10:34 metaphor – realm of property (Johnson 2006:9)
- 10:34 alliteration (Attridge 1989:20)
- 10:35 litotes – *μη ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν* “Don't throw away your confidence” (Spicq 1952:363)
- 10:38-39 paronomasia – *ὑποστείλῃται... ὑποστολής* (Spicq 1952:362; Attridge 1989:21)
- 10:39 antithesis (Cosby 1988:76)
- 11:1 metaphor – realm of property (Johnson 2006:9)
- 11:1 synecdoche – *ἐλπίζομένων... πραγμάτων* (Spicq 1952:363)
- 11:1–12:3 encomium – listing heroes of the faith (Bailey and Vander Broek 1992:193). Kennedy calls this encomium as well, but also calls it “The most extended example of anaphora in the New Testament” (1984:156). Mack calls this “continuous” style of discourse (1990:74).
- 11:3-33 anaphoric statements – elaborate repetition of *Πίστει* (D.A. Black 1994:48; Lincoln 2006:20)
- 11:3-31 driving rhythm (Cosby 1988:90)
- 11:4 paradox – *Ἄβελ... ἀποθανὼν ἔτι λαλεῖ* “died yet speaks” (Spicq 1952:363)
- 11:4 antithesis – Abel and Cain (Spicq 1952:364)
- 11:4-40 exempla (Lincoln 2006:21)
- 11:5c-6b homoiototon (Cosby 1988:82)
- 11:7 antithesis – Noah and world (Spicq 1952:364)
- 11:7 alliteration – *κατεσκεύασεν κιβωτόν...κατέκρινεν τὸν κόσμον... κατά...κληρονόμος*
- 11:8 circumlocution (Canaan unstated) (Cosby 1988:82)
- 11:9 circumlocution (Canaan unstated) (Cosby 1988:82)
- 11:9 superfluous elements – *παρώκησεν... ὡς ἀλλοτρίαν* “He migrated as a stranger/foreigner” (Spicq 1952:363)
- 11:9-10 antithesis – transient vs. permanent (Cosby 1988:76)
- 11:10 metaphor – realm of architecture (Johnson 2006:9)
- 11:11 circumlocution “one who promised” = God (Cosby 1988:82)
- 11:11 paronomasia – “*Σάρρα στεῖρα*” (Cosby 1988:81)<sup>245</sup>

<sup>245</sup> Cosby illustrates that an English equivalent of this device might be something similar to “Sterile Cheryl” (1988:81).

- 11:12b hyperbole – “who was dead” (Cosby 1988:81)
- 11:12c hyperbole – “stars in heaven/sand on shore” (Cosby 1988:81)
- 11:13-16 parentheses and asides (D.A. Black 1994:49)
- 11:15 antithesis (D.A. Black 1994:49)
- 11:16 litotes – *διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός* “Therefore God was not ashamed of them” (Spicq 1952:363)
- 11:16 repetition – *ὁ θεὸς θεὸς*
- 11:17 alliteration (Attridge 1989:20)
- 11:24-25 antithesis – suffering vs. pleasure (Cosby 1988:76)
- 11:24-26 periodic sentence (D.A. Black 1994:48)
- 11:26 paradox – [*Μωϋσῆς*] *Αἰγύπτου θησαυρῶν... τοῦ Χριστοῦ... γὰρ εἰς τὴν μισθαποδοσίαν* “Moses considered the reward of Christ more than the treasures of Egypt” (Spicq 1952:363)
- 11:27 paradox – [*Μωϋσῆς*] *γὰρ ἀόρατον ὡς ὄρων ἐκαρτέρησεν.* “Moses perceived as seeing the unseen” (Spicq 1952:363)
- 11:32 rhetorical formulas – transition (Attridge 1989:21)
- 11:32 irony (Spicq 1952:363)
- 11:32-40 anaphora – use of *πίστει* (Cosby 1988:90)
- 11:32-34 asyndeton (Attridge 1989:20)
- 11:32-38 antithesis – successful (32-35a) vs. unsuccessful (35b-38) (Cosby 1988:76)
- 11:33-34 homoiopoton (Cosby 1988:82; Attridge 1989:20)
- 11:36 hendiadys (Spicq 1952:363; Attridge 1989:21)
- 11:37 homoiopoton (Cosby 1988:82; Attridge 1989:20)
- 11:37 asyndeton (Attridge 1989:20)
- 12:1-2 periodic sentence (Attridge 1989:20; D.A. Black 1994:48)
- 12:1-3 metaphor – realm of athletics (Johnson 2006:9)
- 12:2 play on words – etymological *ἀρχηγόν* (Attridge 1989:20; “paronomasia” (Attridge 1989:21)
- 12:2-4 a minori ad maius arguments (D.A. Black 1994:49)
- 12:3 hyperbaton – such ...opposition *τὸν τοιαύτην (ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς ἑαυτὸν) ἀντιλογίαν* (Attridge 1989:21; D.A. Black 1994:48)
- 12:5-6 proverbial wisdom (Mack 1990:78)
- 12:7-11 metaphor – realm of education (Johnson 2006:9)
- 12:7-11 paronomasia – *παιδείαν... παιδεύει... παιδείας... παιδευτάς... ἐπαίδεον... παιδεία* (Spicq 1952:362)
- 12:7-11 antithesis – children and illegitimate children (Spicq 1952:364)
- 12:9 assonance/repetition of word internal vowel/consonants (Attridge 1989:20)
- 12:10 antithesis (D.A. Black 1994:49)
- 12:11 antithesis (D.A. Black 1994:49)
- 12:11 metaphor – realm of agriculture (Johnson 2006:9)
- 12:11 alliteration – *πάσα... παιδεία πρὸς... παρόν* (D.A. Black 1994:46)
- 12:11-13 metaphor – realm of athletics (Johnson 2006:9)
- 12:18 hendiadys (Attridge 1989:21)
- 12:18-22 antithesis – Sinai and Zion (Spicq 1952:364)

- 12:21 alliteration (Attridge 1989:20)
- 12:24 ellipse – Abel rather than his blood is mentioned (Spicq 1952:362; Attridge 1989:21)
- 12:24 hyperbaton (Attridge 1989:21)
- 12:25 asyndeton (Attridge 1989:20)
- 12:25 oratorical imperatives (D.A. Black 1994:49)
- 12:25 ellipse (Attridge 1989:21)
- 12:25 a minori ad maius arguments (D.A. Black 1994:49)
- 13:2 litotes – *τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε* “Don't neglect strangers” (Spicq 1952:363)
- 13:2 paronomasia – *φιλοξενίας* (hospitality to strangers) and *ξενίσαντες* (entertain strangers) (Lane 1991:507)
- 13:7 oratorical imperatives (D.A. Black 1994:49)
- 13:8 unusual word order – the last phrase is considered unusual  
*Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός καὶ εἰς τοὺς αἰῶνας*. (D.A. Black 1994:49)
- 13:10 paronomasia – *ἔχομεν... ἐξ οὗ... οὐκ ἔχουσιν ἐξουσίαν* (Spicq 1952:362)
- 13:14 play on words – lasting and coming *μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν* (Spicq 1952:362; D.A. Black 1994:48)
- 13:18 paronomasia – *καλὴν... καλῶς* (Spicq 1952:362)
- 13:19 alliteration – *περισσότερως δὲ παρακαλῶ τοῦτο ποιῆσαι* (D.A. Black 1994:46)
- 13:21 paronomasia – *ποιῆσαι... ποιῶν* (Spicq 1952:362)
- Non-specific: alpha-privative – some 24 examples (D.A. Black 1994:48)

## H. Metaphors and Comparisons in Hebrews

In this list, the terminology used by the asserting scholars is retained.

- 1:3 image – radiance, exact representation ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ (D.A. Black 1994:47)
- 1:3 metaphor from nature – radiance ἀπαύγασμα (D.A. Black 1994:47)
- 1:8 metaphor from religion – throne θρόνος (D.A. Black 1994:47)
- 2:1 nautical term – drift away παραρυῶμεν (Attridge 1989:21 “possibly”; D.A. Black 1994:47)
- 2:3-4 image – law (Attridge 1989:21)
- 2:11-12 image – we are Jesus’ brothers and sisters
- 2:13 image – we are God’s children
- 2:15 image – slavery δουλείας (D.A. Black 1994:47)
- 3:2-6 image – house οἶκῳ... οἴκου... οἶκος (D.A. Black 1994:47)
- 4:9 metaphor from religion – Sabbath-rest σαββατισμός (D.A. Black 1994:47)
- 4:12-14 image – religious sacrifice (maybe athletics) (Attridge 1989:21)
- 4:16 metaphor from religion – throne θρόνῳ (D.A. Black 1994:47)
- 5:12-14 image – education (Attridge 1989:21)
- 5:14 athletic imagery – trained γεγυμνασμένα (Attridge 1989:21; D.A. Black 1994:47)
- 6:1 architectural image – foundation θεμέλιον (Attridge 1989:21; D.A. Black 1994:47)
- 6:1 nautical term – moving on φερόμεθα (D.A. Black 1994:47)
- 6:4 metaphor from nature – light φωτισθέντας (D.A. Black 1994:47)
- 6:7-8 image – agricultural (Attridge 1989:21)
- 6:8 agricultural term – thorns ἀκάνθας (D.A. Black 1994:47)
- 6:8 agricultural term – thistles τριβόλους (D.A. Black 1994:47)
- 6:16 image – law (Attridge 1989:21)
- 6:19 nautical term – anchor ἄγκυραν (Attridge 1989:21; D.A. Black 1994:47)
- 7:12 image – law (Attridge 1989:21)
- 7:22 image – law (Attridge 1989:21)
- 8:1 metaphor from religion – throne θρόνου (D.A. Black 1994:47)
- 8:5 metaphor from nature – shadow σκιᾷ (D.A. Black 1994:47)
- 9:3 metaphor from religion – curtain
- 9:16-17 image – law (Attridge 1989:21)
- 10:1 metaphor from nature – image εἰκόνα (D.A. Black 1994:47)
- 10:1 metaphor from nature – shadow σκιάν (D.A. Black 1994:47)
- 10:32 metaphor from nature – light φωτισθέντες (D.A. Black 1994:47)
- 10:32 athletic imagery – struggle ἄθλησιν (D.A. Black 1994:47)
- 11:10 architectural image – foundation θεμελίου (Attridge 1989:21; D.A. Black 1994:47)

- 11:10 architectural image – designer τεχνίτης (Attridge 1989:21; D.A. Black 1994:47)
- 11:10 image – city πόλιν (D.A. Black 1994:47)
- 11:15 image – homeland πατρίδα (Mack 1990:74; D.A. Black 1994:47)
- 11:16 image – city πόλιν (D.A. Black 1994:47)
- 12:1 metaphor from nature – cloud νέφος (D.A. Black 1994:47)
- 12:1 athletic imagery – run τρέχωμεν (D.A. Black 1994:47)
- 12:1 athletic imagery – race άγώνα (D.A. Black 1994:47)
- 12:1-3 image – athletic (Attridge 1989:21)
- 12:2 metaphor from religion – throne θρόνου (D.A. Black 1994:47)
- 12:7-11 image – parental disciple παιδείαν (D.A. Black 1994:47)
- 12:7-11 image – education (Attridge 1989:21)
- 12:11 image – agricultural (Attridge 1989:21)
- 12:11(-13) athletic imagery – trained γεγυμνασμένοις (Attridge 1989:21; D.A. Black 1994:47)
- 12:12-13 athletic imagery – strengthen weak arms and knees
- 12:15 agricultural term – bitter root ρίζα πικρίας (D.A. Black 1994:47)
- 12:17 image – Esau's tears = great sorrow and emotional turmoil
- 12:22 image – city πόλει (Mack 1990:74; D.A. Black 1994:47)
- 12:22 metaphor from religion – Zion Σιών (D.A. Black 1994:47)
- 13:5 image – bed ή κοίτη (D.A. Black 1994:47)
- 13:9 nautical term – carried away παραφέρεσθε (D.A. Black 1994:47)
- 13:14 image – city πόλιν (D.A. Black 1994:47)

### I. Surface Form Imperatives in Hebrews

The following list provides the *surface* forms of imperatives, hortatory subjunctives and prohibitive subjunctives in Hebrews. However, some verbs (e.g., indicatives and participles) in Hebrews may be skewed or mitigated imperatives in the *notional* or *deep* structure.

<b>Hebrews</b>	Prohibitive or Hort. Subjunctive	Imperative	Other
2:1			it is necessary to pay attention
3:1		κατανοήσατε	Consider carefully
3:8	σκληρύνητε		Don't harden [your hearts]
3:12		Βλέπετε	Beware/be careful
3:13		παρακαλεῖτε	Encourage [yourselves]
3:15	σκληρύνητε		Don't harden [your hearts]
4:1	Φοβηθῶμεν		Let us fear
4:7	σκληρύνητε		Don't harden [your hearts]
4:11	σπουδάσωμεν		Let us be diligent
4:14	κρατῶμεν		Let us hold firmly
4:16	προσερχώμεθα		Let us approach [boldly]
6:1	φερώμεθα		Let us move on
7:4		Θεωρεῖτε	Consider [how great]
10:22	προσερχώμεθα		Let us approach [God]
10:23	κατέχωμεν		Let us hold firmly
10:24	κατανοῶμεν		Let us consider
10:32		Ἐναμιμνήσκεσθε	Remember [earlier days]
10:35	ἀποβάλητε		Don't throw away [your confidence]
12:1	τρέχωμεν		Let us run
12:3		ἀναλογίσασθε	Consider [the one who endured]
12:7		ὑπομένετε	Endure [disciple as sons]
12:12		ἀνορθώσατε	Strengthen [weak knees]
12:13		ποιεῖτε	Make [straight paths]
12:14		διώκετε	Pursue [peace]
12:25		Βλέπετε	Be careful [you don't reject]
12:28	ἔχωμεν		Let us hold on [to grace]
12:28	λατρεύωμεν		Let us worship
13:1		μενέτω	[brotherly love] continue
13:2		ἐπιλανθάνεσθε	Don't neglect [hospitality]
13:3		μιμνήσκεσθε	Remember [prisoners]
13:4 (implied)		[give]	Give honor to marriage
13:4 (implied)		[keep]	Keep bed undefiled
13:5 (implied)		[make sure]	Stay free from greed
13:5		ἄρκούμενοι	Be content
13:7		Μνημονεύετε	Remember [leaders]



13:7		μιμῆσθε	Imitate [leaders' lives]
13:9		παραφέρεσθε	Don't be carried away [strange teachings]
13:13	ἐξερχώμεθα		Let us go out [to him]
13:15	ἀναφέρωμεν		Let us offer up [sacrifice]
13:16		ἐπιλανθάνεσθε	Don't neglect [doing good]
13:17		Πείθεσθε	Obey [your leaders]
13:17		ὑπέικετε	Submit to [your leaders]
13:18		Προσεύχεσθε	Pray [for us]
13:22		ἀνέχεσθε	Bear with [word of exhortation]
13:23		Γινώσκετε	Know [Timothy released]
13:24		Ἄσπασασθε	Greet [your leaders]

### J. Comparison of Textual Boundaries

The chart below illustrates the various textual boundaries and demarcation of discourse units in Hebrews.

Heath	Bligh	Vanhoye	Neeley	Guthrie	Kephalaia
1 (1:1-4) (non-X)	1:1-2:3 Q	A 1:1-4	1:1-4	α1:1-4	
2 (1:5-6) Q	(*same center)	B 1:5-2:18	1:1-14	β 1:5-14	1:5
3 (1:7-14) Q					
4 (2:1-4) (non-X)	2:3-10		2:1-18	γ 2:1-4	
5 (2:5-17) Q	2:10-18			2:5-9 δ 2:10-18	2:9
6 <sup>a</sup> (3:1-19) Q	2:16-3:14 3:15-4:7	C 3:1-4:14	3:1-6 3:1-18	ε 3:1-6 ζ 3:7-19	3:1
6 <sup>b</sup> (4:1-16) Q	4:1-11 (different center)			4:1-13	4:1-2
	4:12-13 (X)		4:11-13	η 4:3-11 θ 4:12-13	4:11
9 <sup>a</sup> (5:1-10) Q	4:12-5:14	D 4:15-5:10	4:14- 5:10	ι 4:14-16 5:1-10	
7 (5:11-6:12)	5:11-6:1a 6:1-6 6:7-15	E 5:11-6:20	5:11- 6:20	κ 5:11- 6:3 λ 6:4-8	5:11
8 (6:13-20) Q	6:13-20			6:11-20 6:20	κ'6:9-12 6:13-20
9 <sup>b</sup> (7:1-10)	7:1-10	F 7:1-28	7:1-3 7:4-10	7:1-10	7:1
9 <sup>c</sup> (7:11-28) Q	7:11-22 7:23-28			7:11-19 7:20-24 7:25-28	7:11-28
10 (8:1-6) Q	7:28-8:13	G' 8:1- 9:28	8:1-6	8:1-2 8:3-6	
10' (8:7-13) Q			8:7-13	8:7-13	8:7
9 <sup>a</sup> (9:1-14)	8:13-9:10 9:9-14		9:1-14	9:1-10:18	9:11
9 <sup>b</sup> (9:15-28) Q	9:11-26 (but historical reference)		9:15-28		
9 <sup>c</sup> (10:1-18) Q	9:26b-10:18 Q	F' 10:1-18	10:1-18		10:5
8' (10:15-21) Q	10:19-39 Q (quotations surrounding center) ***	E' 10:19-39	10:19-25	10:19-25	10:24
7' (10:22-39)			10:26-31	θ' 10:26-31	

			10:33-34 10:35-39	η' 10:32-39	
6' (11)	11:1-27 (basically the same center area)	D' 11	11:1-2 11:1-16	ζ' 11	11:1
	11:28-31		11:17-40		
	11:32-40 (2 variants provided)		11:32-38		
			11:39-40		
5 <sup>a</sup> (12:1-13) Q	12:1-2 (X)	C' 12:1-13	12:1-3	ε' 12:1-2 δ' 12:3-17	12:1
	12:3-13 (different center)		12:1-13		
5 <sup>b</sup> (12:14-17)	12:11-17	B' 12:14-13:19	12:14-29	12:18-24 γ' 12:25-29	12:12
5 <sup>c</sup> (12:18-24)	12:18-21				12:18
	12:21-23				
4' (12:25)	12:24-25				
3 <sup>a</sup> (12:26-27) Q	12:25-29 Q (close)				
3 <sup>b</sup> (12:28-29)	12:29-13:6				
2' (13:1-19)			13:1-6	β' 13:1-19	13:1
	13:7-9 (biblical illusion?)		13:7		
	13:10-14		13:8-14		
	13:15-25		13:15-16		
			13:17		
13:18-19	13:9				
1' (13:20-25)		A' 13:20f	13:20-21	13:20-21 α' 13:22-25	
			13:22-25		

(Bligh 1966a; Vanhoye 1976; Neeley 1987:66, 86, 114: Level 3 Constituent structure; G.H. Guthrie 1994:144; Kephalaia from Nestle and Nestle 1985:35, 69)

Gray shaded sections = identical boundaries with Heath analysis

[non-X] = non-chiastic structure

Q = OT Quotation at the center

NQ = non-Quotation at the center