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**Essay Paper**

A STUDY OF HOW THE BOOK OF HEBREWS SHOWS  
THE UNITY OF THE TESTAMENTS

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## INTRODUCTION

The New Testament writers often quoted or referenced the Old Testament materials. Almost three hundred times the New Testament explicitly references the Old Testament, and from these references, over 275 different verses of the Old Testament are cited in the New Testament.<sup>1</sup> Further, thirty-one of the thirty-nine canonical Old Testament books are expressly referenced somewhere in the New Testament; only eight Old Testament books are not referenced in the New Testament: Judges, Ruth, Song of Solomon, Esther, Ezra, Nehemiah, and Chronicles. Additionally, although the various New Testament writers clearly recognized that the Old Testament had human authors and sometimes names them in their references, in over fifty cases the New Testament writers explicitly attribute God as the author of the Old Testament material that they used.<sup>2</sup> The New Testament authors had a very high view of the Old Testament, believing it to be inspired by God and having contemporary relevance, especially after the Christ event. The scholars G. K. Beale and D. A. Carson believe:

The writers of the NT books saw themselves not (in some Marcionite fashion) as originators who could cheerfully dispense with whatever they wanted from the OT, but as those who understood the authority of those OT documents even as they promulgated fresh interpretations of those documents.<sup>3</sup>

The human authors of the New Testament were very conscious of the Old Testament contexts from which they were quoting or referencing, but they wrote with the further understanding and revelation of the incarnation of Jesus Christ, His life, death, resurrection, and ascension.

This paper demonstrates how the New Testament depends upon the Old Testament by presenting several cases where the author of the book of Hebrews uses Old Testament material, thus showing the unity and connectedness of the two Testaments. To understand better the cases in Hebrews, this paper first presents some background information about the book of Hebrews such as its historical setting, audience, author, date, purpose, and use of the Old Testament. Next, two cases are discussed in detail, showing the New Testament context of the quoted material, the original context of Old Testament material, and how the author of Hebrews used it to present a New Testament message. Since the book of Hebrews contains many allusions that come from the Old Testament, it is very important to recognize and discuss detailed information concerning the background and significance of these allusions to understand properly what the author of Hebrews is trying to communicate.<sup>4</sup> The paper ends with a summary of how the author of Hebrews used his Old Testament materials and proceeds with a conclusion that the book of Hebrews does show unity of the two Testaments.

## BACKGROUND OF THE BOOK OF HEBREWS

### *The Readers*

The title "To the Hebrews" is attached to the letter of the Hebrews in the oldest extant manuscripts and is attested by early writers such as Pantaeus of Alexandria and Tertullian in the West. The author of Hebrews evidently knows the readers since he mentions a personal awareness of the readers and their circumstances.<sup>5</sup> They had been exposed to persecution shortly after converting to Christianity and were tempted to go back to their previous religion that enjoyed protection under Roman law. After considering the evidence, Leon Morris concludes that the original recipients were probably a group of able Jewish Christians, for the contents of the book address so much of Jewish ritual.<sup>6</sup> Furthermore, after acknowledging that some evidence exists for a Gentile readership, Donald Guthrie also concludes that the traditional view of a Jewish Christian audience is more likely correct based on the intricate arguments in the book that need a broad understanding of the Old Testament.<sup>7</sup> F. F. Bruce adds that the readership were Hellenists since they knew the Septuagint, or Greek version of the Old Testament, from which the author almost exclusively uses.<sup>8</sup>

### *Authorship*

The letter to the Hebrews reads more like a sermon than a letter, and it does not contain the normal salutation as found in other letters where the author identifies himself and his audience. Although the letter is anonymous, its recipients apparently knew whom the author was based on passages showing a personal connectedness, such as Hebrews 13:18-24. The early church was divided over the authorship of the book, with many claiming it was Paul, others saying Luke, Barnabas, or Clement of Rome. Although the Western church accepted Pauline authorship under the influence of Augustine and Jerome, the language and style of Hebrews is refined and very different from Paul's letters.<sup>9</sup> Paul Ellingworth affirms with scholarly assurance, "the idea of Pauline authorship of Hebrews is now almost universally abandoned."<sup>10</sup> In modern times, the theory of Apollos has gained much support, with some other recent suggestions including Priscilla, Philip, Peter, Silas, Aristion and Jude. Others simply say it was anonymous and only God knows who wrote it. Based on internal evidence, George H. Guthrie provides several characteristics of the author of Hebrews such as being a dynamic preacher, knowledgeable of the Old Testament and its interpretation, highly educated, and a committed minister of Jesus Christ who displayed a pastoral heart for the spiritual well being of the believers for which he was writing.<sup>11</sup> In spite

of the anonymity of the book, Donald Guthrie says that the author of Hebrews gives "the clearest discussion of the Christian approach to the Old Testament of any of the New Testament writers."<sup>12</sup>

#### *Date*

The Epistle to the Hebrews was surely written before AD 95, when the letter of Clement of Rome was written,<sup>13</sup> for many scholars recognize good reasons to believe that Clement used Hebrews as opposed to a common source, and thus Clement was "literarily dependent upon Hebrews."<sup>14</sup> The reference in Hebrews 13:23 to Timothy, most probably identical with the Apostle Paul's younger companion, suggest a date prior to the end of the first century. According to Morris, the epistle should be dated before AD 70 since no mention is made of the destruction of the Temple or the cessation of the ministry of priests and the sacrificial system, which the author surely would have used to further support his argument for Christianity superseding Judaism.<sup>15</sup> Additionally, Hebrews 12:4 indicates that the audience has suffered some minor persecution but has not yet suffered persecution causing a loss of life. Therefore, Bruce believes that the letter was written prior to the outbreak of the horrendous Neronian persecution in Rome in AD 65, assuming that the epistle was sent to Rome as Bruce believes.<sup>16</sup> Ellingworth

concur that Rome is the most likely destination, especially since Clement in Rome quotes from Hebrews.<sup>17</sup>

### *Purpose for Writing*

Determining the author's purpose in writing Hebrews is dependent upon one's view of the recipients—Jewish Christians or Gentile Christians; however, it is clear that Christians are being addressed to maintain their faith<sup>18</sup> and not revert back to their former religion or a mixture of it with Christianity, for the author warns that it would be apostasy.<sup>19</sup> Furthermore, since evidence weighs in favor of a Jewish Christian audience from a Hellenistic background, the author is warning them of returning to reliance upon the old covenant, for Christ and His work supersedes the old covenant and are superior to it. To help prevent them from "lapsing back into Judaism to avoid persecution"<sup>20</sup> and thereby apostatizing from Christianity, the author systematically "emphasizes the superiority of Christ over every aspect and hero of Old Testament religion."<sup>21</sup> The author of Hebrews first demonstrates the superiority of Christ's person over prophets, angels, Moses, and Joshua (1:1-4:13) and then demonstrates the superiority of Christ's work as high priest and mediator (4:14-10:18), and then concludes with various exhortations (10:19-13:25). Every emphasis and motif in the book of Hebrews finds its significance in subordination to the

author's overall purpose<sup>22</sup> of warning the Jewish Christians to avoid apostasy, remain in their faith, and understand the significance of Jesus Christ and his redemptive work.

*Use of the Old Testament in Hebrews*

The author of Hebrews uses the Old Testament extensively, and he uses the Septuagint almost exclusively. The vast majority of the Old Testament quotations, twenty-seven out of thirty-five, come from the Psalms or the Pentateuch, with fourteen from the Psalms and thirteen from the Pentateuch.<sup>23</sup> From the Psalms, the author develops his discussion of Christology; from the Pentateuch, the author develops his discussion of redemption.<sup>24</sup> In addition, George Guthrie identifies in Hebrews forty allusions, nineteen summaries of Old Testament material, and thirteen names or topics without a specific Old Testament reference.<sup>25</sup>

The writer of Hebrews clearly regarded the Old Testament text as authoritative since he correlates God as speaking when the text speaks. The writer of Hebrews prefers to cite the Old Testament without reference to the human author and instead attribute it to God speaking, though he does not precede it with a formula such as "it is written."<sup>26</sup> William Lane notes thirty-five quotations in Hebrews:<sup>27</sup> twenty quotations are designated as God speaking,<sup>28</sup> four are designated as Christ speaking,<sup>29</sup> and five

are designated as the Holy Spirit speaking.<sup>30</sup> The author of Hebrews believes that God continues to speak in his time, as evident from the passages and manner in which he quotes. The author sees himself as writing in continuity with the Old Testament, for he incorporates the Old Testament into his arguments with the understanding that the work of God in Christ brings the realities and promises of the texts into its fullest expression.<sup>31</sup> Several case examples, where the author of Hebrews uses the Old Testament, illustrate the unity of the two testaments.

#### **CASE STUDY: HEBREWS 2:6-8 USES PSALMS 8:4-6**

##### *New Testament Context*

The author of Hebrews quotes Psalms 8:4-6 in the passage of Hebrews 2:6-8. In the larger context of the book of Hebrews, section 1:4-2:18 deals with the superiority of Christ over the angels. Within this section, the author presents two christological subsections: first, Christ is superior because of his Deity in 1:4-14; second, Christ is superior because of his humanity in the incarnation in 2:5-18. According to George Guthrie, the passage of 2:5-9 plays a critical role as a transition from the first exposition that focuses on the Son of God to the latter exposition that focuses on Christ's humanity, as exemplified in the reference 2:7 that describes both His

exaltation and His incarnation.<sup>32</sup> The passage of Hebrews 2:5-9 reads as follows:

5 For He did not subject to angels the world to come, concerning which we are speaking.

6 But one has testified somewhere, saying, "WHAT IS MAN, THAT THOU REMEMBEREST HIM? OR THE SON OF MAN, THAT THOU ART CONCERNED ABOUT HIM?"

7 "THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; THOU HAST CROWNED HIM WITH GLORY AND HONOR, AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS;

8 THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

9 But we do see Him who has been made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone.<sup>33</sup>

The initial verse, Hebrews 2:5, precedes the quoted passage of Psalms 8:4-6 by stating that "the world to come" would not be subject to the angels, thus the author of Hebrews is implying that he has in mind the submission of both the present world and the world to come.<sup>34</sup> Only in 2:6 does the author introduce the Old Testament quote with the words "one has testified somewhere," but he does this not out of ignorance; in line with all his other quotes that focus on God as the author of Old Testament Scripture, he does not attribute the words to a person but keeps the focus upon God in a special way since the text is actually being addressed to God.<sup>35</sup> In the verses that follow the quote, 2:8b-9, the author of Hebrews provides a midrashic commentary on the Old Testament text and applies it to Jesus.<sup>36</sup>

*The Original Old Testament Context*

The five chapters preceding Psalms 8:4-6 are psalms of lament that deal with requests for deliverance. In 8:3-8, the psalmist reflects upon the relative insignificance of people in light of God's great purposes and His tremendous creation of the heavens, the moon, and the stars. Yet, God does consider humankind as special and the crown of his creation, being created in the image of God to take dominion of all living creatures, as mentioned in Gen. 1:26-28 and reflected in Psalms 8:5-8. In reference to 8:5, George Guthrie comments that humans have been made a little lower than *ělōhîm*, which is a Hebrew word that "can be translated as a reference to angels, gods, or God himself," but the Septuagint, from which the author of Hebrews quotes, translates the term to the Greek word *angelous*, meaning angels.<sup>37</sup> Humans have a special place of dignity, just under God and under those who serve at His throne, and are given special responsibility over the works of God's hands. In 8:6, the reference to God putting all things under humankind's feet actually refers to the animals, as made clear in the subsequent verses. George Guthrie emphasizes that "Adamic kingship" is in focus, as God has given a commission to humankind to rule over the created order, yet stories are told in the Old Testament of Adam's sin and other people's repeated failure in this arena.<sup>38</sup>

*How the Author of Hebrews Uses Psalms 8:4-6*

By using Psalms 8:4-6 in Hebrews 2:6-8, the author is viewing the Old Testament passage christologically and making the point that the last Adam, Christ, has eschatologically and ultimately fulfilled the divine commission originally given to Adam to be king over God's creation.<sup>39</sup> Although Psalms 8:4-6 has been fulfilled in Christ and thus all things have been placed under His feet, the reality of this has not been consummated yet but will be in the future.<sup>40</sup> Needing to encourage his audience in the midst of their persecution, "the author assures them that Christ really is in control, but that the full subjugation of all things lies in the future."<sup>41</sup> In light of the significance of the Christ event, where Jesus was born, lived, died, resurrected, ascended, and glorified, the author of Hebrews recognizes clues in Psalms 8:4-6 that it is relevant to the person and work of Christ and therefore he uses the rabbinic midrash method of interpretation to give the quoted passage a contemporary meaning in Christ.<sup>42</sup>

**CASE STUDY: HEBREWS 5:6 USES PSALMS 110:4**

*New Testament Context*

The author of Hebrews quotes Psalms 110:4 in the passage of Hebrews 5:5-10, which is preceded by the first part of the book

(1:1-4:13) that shows the superiority of Christ over prophets, angels, Moses, and Joshua. The passage of 5:5-10 lies in the heart of the larger section that demonstrates the superiority of Christ and His work as high priest (4:14-7:28). George Guthrie notices that Ps. 2:7 is used strategically by the Hebrews author to introduce two main movements of Christological exposition: at 1:5, it introduces the section dealing with the Son of God being superior to the angelic beings (1:5-2:18); at 5:5, it introduces the section that "treats the relationship of the Son, our high priest, to the earthly sacrificial system (4:14-5:10; 7:1-10:25)."<sup>43</sup> To introduce the passage 5:5-10 dealing with the priesthood of Melchizedek, the author of Hebrews provides some of the requirements for high priests in the passage 5:1-4, which concludes with a statement in 5:4 that no one can take on the office of high priest unless God calls him to it. To reinforce this idea, the author of Hebrews then quotes two Old Testament verses from Psalms 2:7 and Psalms 110:4. Hebrews 5:5-6, 10 reads as follows:

5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE";

6 just as He says also in another passage, "THOU ART A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."

10 being designated by God as a high priest according to the order of Melchizedek.<sup>44</sup>

The first quote from Ps. 2:7, in Hebrews 5:5, recaps the earlier discussion from 1:5-2:18 when it was initially quoted in support of the superiority of the Son of God.

The second quote from Ps. 110:4, in Hebrews 5:6, is introduced by and tied to the first quote by the author through verbal similarities. Hebrews 5:7-10 comments on Christ's appointment as a high priest in the order of Melchizedek. Some Jews of the first century believed that the Messiah had to be a priest, which had to come from the house of Aaron and the tribe of Levi, and so some Jewish Christians were tempted to reject Christianity and go back to Judaism especially since Jesus was born in the house of David of the tribe of Judah and therefore could not fulfill the priestly role of the Messiah.<sup>45</sup> However, the author of Hebrews demonstrates that the same God who declares that priests come from the tribe of Levi is the same God who can declare Jesus a uniquely special high priest, in the order of Melchizedek.

#### *The Original Old Testament Context*

In the Old Testament, the mysterious priest Melchizedek is mentioned only in Ps. 110:4 and Gen. 14:17-20. Psalms 110:4 is directly quoted by the author of Hebrews in 5:6, and he alludes to the story of Melchizedek found in Gen. 14:17-20, with which the readers would be familiar. Although the "original setting of

Psalms 110 is a matter of ongoing scholarly debate," most scholars believe the psalm is a royal psalm dating to the monarchy of Israel.<sup>46</sup> Psalms 110 is constructed around two divine oracles in verses 1 and 4, which present the king as Yahweh's administrative deputy; the first oracle is quoted or alluded to twenty-two times in the New Testament, the most of any Old Testament passage.<sup>47</sup> The first oracle in 110:1 is amplified in verses 2 and 3, which assures the king that he will have the necessary personnel to win war battles against his enemies, for the army of Israel is a blessing that God gives to the king.<sup>48</sup> The second oracle in 110:4 "proclaims the monarch a priest, a sacred mediator between Yahweh and the people, according to the order of Melchizedek (thus an appointed successor to the Jebusite priest-kings)," while the following verse elaborates on the king's significant position and how he will be used of Yahweh to bring judgment on the nations.<sup>49</sup> From the story in Gen. 14:17-20, Melchizedek is pictured as the ideal priest-king, having also been king of Salem, or ancient Jerusalem.

*How the Author of Hebrews Uses Psalms 110:4*

The author of Hebrews quotes Psalms 110:4 because he sees it as being fulfilled in Jesus Christ, interpreting it and Psalms 2:7 as messianic prophecies, using the "testimonia" method. Since Psalms 110 is seen as a relationship between God

and a monarch, usually King David, the author of Hebrews capitalizes on the fact that intrinsic aspects of this prophecy were not completely fulfilled in any of the Davidic monarchs, such as a king being a priest, and thus he interprets it as an anticipation of the Christ, who would fulfill the role described and be both king and priest.<sup>50</sup> Although Jesus was not of the order of Aaron to be a high priest, God made him a high priest of a different and better order—the order of Melchizedek, who had blessed Abraham and thus was considered greater than Abraham or any Levitical priest. Being sovereign, God can change the requirements of who can be a priest, and he declares Jesus to be a priest forever. Guthrie aptly summarizes the use of the quote:

Focusing on the mention of Melchizedek in Ps. 110:4, the author of Hebrews brilliantly crafts a high-priestly Christology unique to the NT. Jesus is proclaimed as Son of God, who has been appointed by God as a superior priest according to the order of Melchizedek (5:5-6).<sup>51</sup>

Thus, in the words of Morris, the author of Hebrews is saying, “the same God who acclaimed Jesus as his Son has also acclaimed him as perpetual high priest.”<sup>52</sup> Thus, Jesus fulfilled the high priest aspect of the Messiah, for he performs all the duties required of a high priest, such as offering a sacrifice for sin. While the high priests offer a sacrifice symbolically, Jesus’ sacrifice of Himself was truly effectual for atonement of sins.<sup>53</sup> Further, Jesus is a high priest forever, similar to Melchizedek; whereas all other earthly high priests served their time and

died and a successor took their place, but Jesus lives and serves forever as a high priest with no successor. Guthrie aptly says, "The writer of Hebrews understands the verse [Ps. 110:4] to be an indirect typological prophecy about Jesus' appointment to a unique form of priesthood, fulfilled perhaps at Christ's resurrection and exaltation to the right hand of God (Ps. 110:1)."<sup>54</sup> Further, Jesus was made fit for the office of high priest and has the ability to sympathize with others by all the things he suffered, as described in Hebrews 5:7-11. Thus, the Hebrew writer understands the qualities of the Messiah as given in the inspired Old Testament, and he presents Jesus as that kind of person in fulfillment of the role of the Messiah, being both the Davidic Messiah of Ps. 2:7 and the high priest of God of Ps. 110:4, in continuity with the Old Testament.

#### **CONCLUSION**

From these two cases, the author of Hebrews shows a high regard for the Old Testament as being God's Word. In both cases, he uses the "Interpretation" method or the "Midrash" method, which made the Scripture in Psalms relevant to the time of the author of Hebrews, in light of the Christ event. The author of Hebrews recognizes that the words of psalmist are actually God's inspired words and believes that God vested His Word with permanent relevancy; therefore, he believes the Old Testament

passages in Psalms are capable of speaking to his own times and situations. Since God knew all things that would happen in the future, He inspired Old Testament authors such as the psalmist to write in such a way that some of the prophetic material would have its ultimate fulfillment at a latter time, especially in the person and work of Jesus Christ. Additionally, in the second case example, the author of Hebrews also uses the "Testimonia" method by using a direct citation from Psalms to testify that Jesus is a priest and king and thus fits further criteria for the Messiah. The "Testimonia" method shows that the author of Hebrews considered Jesus to be the complete fulfillment of the Old Testament prophetic references to the Messiah.

These cases are just a few among many that could be given to illustrate how the author of Hebrews uses the Old Testament. Furthermore, the author of Hebrews is a representative of the many other New Testament authors who quote, reference, and interpret the Old Testament in light of the Christ event. Thus, the conclusions drawn concerning Hebrews can also be generalized for the entire New Testament.

These cases show that the writer of Hebrews is not ignoring the context of his quotations to use them as "proof texts for the sake of a particular expression which can be made to serve his argument" as some may allege,<sup>55</sup> but the writer pays attention to the Old Testament context and then interprets the text in

light of the Christ event. The author of Hebrews often quotes a verse and has in mind the broader context, which was familiar to his readers.<sup>56</sup> Morris says that seeing the Old Testament in view of the person and work of Jesus brings out "the fuller meaning of the OT,"<sup>57</sup> and thus Donald Guthrie believes that the "author brings out the latent and extended meaning of the original text."<sup>58</sup> Ellingworth summarizes the Hebrew author's approach to the Old Testament:

Christ, by whom God has now spoken his final word (1:1f.), was alive and active in creation (1:2) and throughout Israel's history. Any part of the OT may thus in principle be understood as speaking about Christ, or as spoken to or by him. Clues within the text may show to what parts of the OT it is most appropriate to apply this principle in practice. Indeed, since Christ was already at work in OT times, even an OT text without a future reference (such as Ps. 40:6-8 = Heb. 10:5-7) may be applied to Christ. . . . The author's belief in the activity of Christ before the incarnation formed part of a tradition of Christological interpretation of OT texts which in all probability reached back in some form to Jesus himself [such as when Jesus applied Ps. 22 to himself].<sup>59</sup>

Thus, believing that Christ had entered the world in the last days, the author of Hebrews assessed the Old Testament texts from an eschatological perspective and looked for clues within the Old Testament that spoke most directly of Christ and His work and His people. Such discernment of the Old Testament could only occur after Christ had come, which became the key to unlocking the ultimate intention of the Scripture in light of its known fulfillment. The writer of Hebrews recognized "an underlying unity of God's work in history"<sup>60</sup> by observing that

the fulfillment of God's intention occurred in his century, and thus he wrote in accordance with the unified plan of God. Lane says, "The writer's use of Scripture expresses his conviction of the continuity between God's speaking and action under the old and new covenants. . . . He presupposes both an essential unity and a development between the old and new economies of redemption."<sup>61</sup> Yet, much detailed knowledge of the Old Testament is necessary to interpret properly these cases in Hebrews. Additionally, knowledge of the manner in which the author uses the Old Testament texts is also necessary. Lane surveys the various methods in which the writer of Hebrews makes use of the Old Testament text and concludes, "He stands in the mainstream of Judaism and early Jewish Christianity."<sup>62</sup>

According to Hagner, the author's "favorite practice is to quote an appropriate passage and then to comment on the passage in the manner of Jewish midrash, applying its truth to the readers in a most practical way."<sup>63</sup> The author of Hebrews does this when he quotes Ps. 8:4-6 in Heb. 2:6-8 and when he quotes Ps. 110:4 in Heb. 5:6. The midrash method "involved making the Scriptures contemporary so that they could no longer be regarded as a record of past events and sayings but a living word through which God addressed the audience directly."<sup>64</sup> However, he does not do this in an allegorical way, as Philo has done; Philo allegorizes Melchizedek as "Reason," but the author of Hebrews

interprets the historical person Melchizedek as a type of Christ, "made like the Son of God."<sup>65</sup> Thus, Bruce says further, "The historical perspective of the Old Testament is well preserved in Hebrews because our author thinks of the age of anticipation as foreshadowing the age of fulfillment."<sup>66</sup> Since God decisively spoke through his Son,<sup>67</sup> the author of Hebrews reads the Old Testament as a present reality in view of this significant event, and thus he quotes the words of the Old Testament "not for their significance in the past but rather for their significance in the present."<sup>68</sup>

Thus, the Hebrews author's attitude and use of the Old Testament texts of Ps. 8:4-6 and Ps. 110:4 show that he viewed the Old Testament as being in agreement, unity, and continuity with what he was writing; otherwise, he surely would not have used the material. Recognizing the significance of Christ's coming, the author of Hebrews considered his message to be the fulfillment of the earlier prophetic promise of the psalmist as revealed in the Old Testament. Since the author of Hebrews believed the Old Testament text of Psalms was God's Word, and since the author of Hebrews believed he was writing in continuity and in fulfillment of these portions of God's Word, the two case examples of Hebrews using Psalms demonstrate the unity between the two testaments.

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Notes

<sup>1</sup> John Wyckoff, "Unit Two, III, C, Part One: The New Testament's Usage of the Old Testament" (lecture, Southwestern Assemblies of God University, Waxahachie, TX, March 1, 2006), Tegrity video file, [http://tegrity.sagu.edu/tegrity/jwyckoff/bib5223jwyckoff/Notes--Unit%20Two,%20III,%20C,%20Part%20One\\_010306143448/class/Sun.htm?Watchid=1206131058968](http://tegrity.sagu.edu/tegrity/jwyckoff/bib5223jwyckoff/Notes--Unit%20Two,%20III,%20C,%20Part%20One_010306143448/class/Sun.htm?Watchid=1206131058968) (accessed March 16, 2008).

<sup>2</sup> Ibid.

<sup>3</sup> G. K. Beale and D. A. Carson, preface to *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), vii.

<sup>4</sup> Donald Guthrie, *The Letter to the Hebrews*, vol. 15 of *Tyndale New Testament Commentaries*, ed. Leon Morris (Grand Rapids: William B. Eerdmans, 1983), 15.

<sup>5</sup> Hebrews 13:18, 19, 23 describe specific people; Hebrews 5:11; 6:9, 10; 10:33, 34; 13:4, 5, 17 describe specific circumstances of the readers.

<sup>6</sup> Leon Morris, "Hebrews," in vol. 12 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin, (Grand Rapids: Zondervan, 1981), 4.

<sup>7</sup> Donald Guthrie, 25.

<sup>8</sup> F. F. Bruce, *The Epistle to the Hebrews*, rev. ed., vol. of *The New International Commentary on the New Testament*, ed. Gordon D. Fee (Grand Rapids: William B. Eerdmans, 1990), 9.

<sup>9</sup> Fred B. Craddock, "The Letter to the Hebrews: Introduction, Commentary, and Reflections," in *The New Interpreter's Bible, Volume 12* (Nashville: Abingdon, 1998), 6.

<sup>10</sup> Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, vol. of *The New International Greek Testament Commentary*, ed. I. Howard Marshall and W. Ward Gasque (Grand Rapids: William B. Eerdmans, 1993), 3.

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<sup>11</sup> George H. Guthrie, *Hebrews*, vol. of *The NIV Application Commentary*, ed. Terry Muck (Grand Rapids: Zondervan, 1998), 24-26.

<sup>12</sup> Donald Guthrie, 22.

<sup>13</sup> *Ibid.*, 28.

<sup>14</sup> William L. Lane, introduction to *Hebrews 1-8*, vol. 47A of *Word Biblical Commentary*, ed. David A. Hubbard and Glenn W. Barker (Nashville: Nelson Reference & Electronic, 1991), lxii.

<sup>15</sup> Morris, 21.

<sup>16</sup> Bruce, 21.

<sup>17</sup> Ellingworth, 29.

<sup>18</sup> Hebrews 3:6, 14; 4:14; 10:23.

<sup>19</sup> D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 2005), 609, 612.

<sup>20</sup> Robert H. Gundry, *A Survey of the New Testament*, 3<sup>rd</sup> ed. (Grand Rapids: Zondervan, 1994), 424.

<sup>21</sup> Gundry, 421.

<sup>22</sup> Donald A. Hagner, *Hebrews*, vol. 14 of *New International Biblical Commentary*, ed. W. Ward Gasque (Peabody: Hendrickson, 1990), 11-12.

<sup>23</sup> Ellingworth, 39.

<sup>24</sup> Lane, cxvi.

<sup>25</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 919; According to Hagner, 15, over seventy allusions from the Old Testament appear in Hebrews. Various authors count the allusions and quotes slightly different.

<sup>26</sup> Paul J. Achtemeier, Joel B. Green, and Marianne Meye Thompson, *Introducing the New Testament: Its Literature and Theology* (Grand Rapids: William B. Eerdmans, 2001), 474.

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<sup>27</sup> Lane, cxvii

<sup>28</sup> Hebrews 1:5a, 5b, 6, 7, 8-9, 10-12, 13; 4:4; 5:5, 6; 6:14; 7:17, 21; 8:5, 8-12; 10:30a, 30b, 37-38; 12:26; 13:5.

<sup>29</sup> Hebrews 2:12, 13a; 13b; 10:5-7.

<sup>30</sup> Hebrews 3:7b-11; 4:3, 5, 7; 10:16-17.

<sup>31</sup> Paul J. Achtemeier, Joel B. Green, and Marianne Meye Thompson, 473.

<sup>32</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, 944.

<sup>33</sup> Hebrews 2:5-9, NASB.

<sup>34</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, 944.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, 945.

<sup>38</sup> Ibid.

<sup>39</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, 946.

<sup>40</sup> Ibid., 947.

<sup>41</sup> Ibid.

<sup>42</sup> John Wyckoff, "Unit Two, III, C, Part Four: The New Testament's Usage of the Old Testament (Example 2)" (lecture, Southwestern Assemblies of God University, Waxahachie, TX, March 14, 2006), Tegrity video file, [http://tegrity.sagu.edu/tegrity/jwyckoff/bib5223jwyckoff/Notes--Unit%20Two,%20III,%20C,Part%20Four\\_140306163601/class/Sun.htm?Watchid=1206679527437](http://tegrity.sagu.edu/tegrity/jwyckoff/bib5223jwyckoff/Notes--Unit%20Two,%20III,%20C,Part%20Four_140306163601/class/Sun.htm?Watchid=1206679527437) (accessed March 22, 2008).

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<sup>43</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, 960.

<sup>44</sup> Hebrews 5:5-6, 10, NASB.

<sup>45</sup> John Wyckoff, "Unit Two, III, C, Part Five: The New Testament's Usage of the Old Testament (Example 3)" (lecture, Southwestern Assemblies of God University, Waxahachie, TX, March 15, 2006), Tegrity video file, [http://tegrity.sagu.edu/tegrity/jwyckoff/bib5223jwyckoff/Notes--Unit%20Two,%20III,%20C,%20Part%205\\_150306160944/class/Sun.htm?Watchid=1206680004484](http://tegrity.sagu.edu/tegrity/jwyckoff/bib5223jwyckoff/Notes--Unit%20Two,%20III,%20C,%20Part%205_150306160944/class/Sun.htm?Watchid=1206680004484) (accessed March 24, 2008).

<sup>46</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, 942.

<sup>47</sup> *Ibid.*, 942-43.

<sup>48</sup> *Ibid.*, 942.

<sup>49</sup> *Ibid.*

<sup>50</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, 920; John Wyckoff, "Unit Two, III, C, Part Five: The New Testament's Usage of the Old Testament (Example 3)".

<sup>51</sup> *Ibid.*, 967.

<sup>52</sup> Morris, 123.

<sup>53</sup> *Ibid.*, 49.

<sup>54</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, 961.

<sup>55</sup> Ellingworth, 40.

<sup>56</sup> George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, 920.

<sup>57</sup> Morris, 7.

<sup>58</sup> Donald Guthrie, 40.

<sup>59</sup> Ellingworth, 42.

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<sup>60</sup> Hagner, 16.

<sup>61</sup> Lane, cxv.

<sup>62</sup> Ibid., cxxiv.

<sup>63</sup> Hagner, 15.

<sup>64</sup> Lane, cxxiv.

<sup>65</sup> Hebrews 7:3.

<sup>66</sup> Bruce, 28.

<sup>67</sup> Hebrews 1:1-2a.

<sup>68</sup> Lane, cxxiv.

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