

Online Library The Structure Of
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The Structure Of Hebrews A Text Linguistic Analysis Biblical Studies Library

This volume offers patristic comment

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on the first half of the third article of the Nicene Creed. Readers will gain insight into the history and substance of what the early church believed about the Holy Spirit and his work.

F.F. Bruce's study on the Epistle to the Hebrews is a contribution to The New International Commentary on the New

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Testament. Prepared by some of the world's leading scholars, the series provides an exposition of the New Testament books that is thorough and fully abreast of modern scholarship yet faithful to the Scriptures as the infallible Word of God.

This study attempts to analyse the text

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of Hebrews with a method of discourse analysis primarily based on a form of systemic functional linguistics developed for Hellenistic Greek, but it is also informed by other linguistic studies. It begins with a general survey of the literature that is either influential or representative of approaches to the

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structure of Hebrews. The survey is followed by an introduction to the terminology and definitions of discourse analysis, as well as the theory behind the methodology, and describes a procedure for analysing text. Hebrews is treated as having three sections. The first section of

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Hebrews (1:1-4:16) demonstrates the organization of the units, the topic of the units, the prominent text, and the relationship of the first section with the rest of the discourse. The second section of Hebrews (4:11-10:25) is described in two parts (4:11-7:28 and 8:1-10:25) because of its length. There

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is an overlap between the first and second sections in 4:11-16 and between the second and third sections in 10:19-25. Both of these passages have a concluding function for the preceding co-text and a staging function for the following co-text, so that they look backwards and

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forwards. The third and final section in 10:19-13:25 contains the climax or discourse peak. The study is concluded with a description of the coherence of the discourse and a presentation of a mental representation of the text. JSNTS and Studies in New Testament Greek

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subseries>

*"General outline of the Epistle to the
Hebrews" (1 p.) inserted.*

*Style And Structure In Biblical Hebrew
Narrative*

The Letter to the Hebrews

Faith That Endures

A Discourse Analysis of the Letter to

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the Hebrews

*Exhibiting the Destruction of
Jerusalem; the Certain Restoration of
Judah and Israel; the Present State of
Judah and Israel; and an Address of
the Prophet Isaiah Relative to Their
Restoration*

A New Commentary

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This commentary by Gareth Lee Cockerill offers fresh insight into the Epistle to the Hebrews, a well-constructed sermon that encourages its hearers to persevere despite persecution and hardships in light of Christ's

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unique sufficiency as Savior. Cockerill analyzes the book's rhetorical, chiasmic shape and interprets each passage in light of this overarching structure. He also offers a new analysis of the epistle's use of the Old

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Testament -- continuity and fulfillment rather than continuity and discontinuity -- and shows how this consistent usage is relevant for contemporary biblical interpretation. Written in a clear, engaging, and accessible style,

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this commentary will benefit
pastors, laypeople, students, and
scholars alike.

The present work unites two
previously published studies by
Albert Vanhoye on the Epistle to
the Hebrews: Le message de

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l'Épître aux Hébreux (Paris 1977)
and *A structured Translation of
the Epistle to the Hebrews
(Rome, 1964)*. The former was
an example of haute
vulgarisation: a presentation in
non-technical language of the

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literary genre of Hebrews, of questions concerning its author, and of the problem of the priesthood in the Old Testament cult and how Hebrews respond to this problem with his own message about the priesthood of

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Christ. This message is seen to emerge from a detailed analysis of the structure of the epistle.

The structure is then presented in the form of a literal translation of the entire epistle with careful indication of the elements which

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delimit and characterize its
several parts.

Although the Book of Hebrews
"is not exactly what most of us
would regard as a user-friendly
book," notes Donald Hagner,
"Hebrews has always been

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popular among Christians."

Encountering the Book of
Hebrews was written to help
students more fully appreciate
the complexities of this favorite
section of Scripture. Hagner
begins by exploring introductory

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issues (e.g., historical
backgrounds, author, audience,
date, purpose, structure, genre)
and overarching themes (e.g.,
heavenly archetypes and earthly
copies, the use of the Old
Testament, the attitude toward

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Judaism). The heart of the book then offers a chapter-by-chapter exposition of Hebrews. Unlike commentaries, it does not try to be exhaustive--examining all details and answering all questions--but instead guides

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students to the issues that are most important for their study of this difficult book. Hagner concludes with a final look at the contribution of Hebrews to the New Testament, New Testament theology, the church, and the

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individual Christian. As with other volumes in the Encountering Biblical Studies series, Encountering the Book of Hebrews is designed for classroom use and includes a number of helpful features,

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including further-reading sections, key terms, chapter objectives, and outlines along with numerous sidebars and illustrations.

The fifth volume in the popular
NEW AMERICAN

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COMMENTARY STUDIES IN
BIBLE & THEOLOGY series

argues that gospel writer Luke is
also the author of Hebrews.

Hebrews, a Video Study

A Commentary for Preaching,

Teaching, and Bible Study

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A Critical & Exegetical
Commentary

The Function of Old Testament
Texts in the Structure of
Hebrews

The Book of Isaiah

Melchizedek Passages in the

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Bible

Melchizedek is a mysterious figure to many people. Adopting discourse analysis and text-linguistic approaches, Chan attempts to tackle the Melchizedek texts in Genesis 14, Psalm 110, and Hebrews 5-7. This

seminal study illustrates how the mysterious figure is understood and interpreted by later biblical writers, "... Using the "blessing" motif as a framework, Chan also argues that Numbers 22-24, 2 Samuel 7 and the Psalter: Books I-V (especially Psalms 1-2) provide

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***a reading paradigm of
interpreting Psalm 110. In
addition, the structure of
Hebrews provides a clue to how
the author interprets the Old
Testament texts.***

***Written for theologians and
graduate students in New***

Testament studies, The Letter to the Hebrews: A New Commentary exegetes the entire letter verse by verse, paying attention to relevant issues for theology and spiritual life. Most remarkably, it explains why this "letter" is really a homily written by a preacher

***who must have delivered it
several times in different places,
and it offers an eloquent
interpretation of the Letter to the
Hebrews as a Christological hymn
celebrating the priesthood of
Christ.***

Study of the book of Isaiah has in

*recent times been strongly
marked by a tension between
synchronic and diachronic
approaches. The first is favoured
mainly by English-speaking, the
second by German-speaking
scholars. Berges's book attempts
to mediate between the two poles,*

arguing that the final form analysis and the tracing of the development of that form are deeply interdependent. This new research paradigm is applied here to the entire text of the book of Isaiah. Berges works consistently from the synchronic

*to the diachronic and back again
to the evolved synchronous final
form. Features that have been
repeatedly observed-the cross-
connections, key word
associations, resumption of
themes, and especially the
bracketing of the book by chaps.*

1 and 66-are traces of a deliberate interweaving of various small compositions as well as of larger literary redactions. The paradigm most suited to the book of Isaiah in all its complexity is not that of one comprehensive overall structure

or final redaction, but that of smaller compositions that build on one another, come into conversation with one another, and, each in its own way, bring into play specific contemporary problems. We should not force a common thematic denominator

on the book, but it becomes clear that Jerusalem and Zion belong to the basic tenor of the book of Isaiah as it was developed and refashioned through the centuries. The Book of Isaiah: Its Composition and Final Form is translated by Millard C. Lind

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*from its German original, Das
Buch Jesaja: Komposition und
Endgestalt (Freiburg: Herder,
1998).*

*In Deciphering the Worlds of
Hebrews Gabriella Gelardini
gathers fifteen essays on Hebrews
that deal with topics such as*

***structure and intertext, sin and
faith, atonement and cult, as well
as space and resistance.***

Isaiah 40-55

***Structure and Message of the
Epistle to the Hebrews***

***Its Composition and Final Form
A Text-Linguistic Investigation***

***into the Discourse Structure of
James***

A Rhetorical Analysis

***A discourse [on the structure of
the poetry of the Hebrews].***

A neglected area of study of
the letter to the Hebrews is

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the function of the Old Testament in the letter's logic. Compton addresses this neglect by looking at two other ideas that have themselves received too little attention, namely (1) the

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unique and fundamental
semantic contribution of
Hebrews' exposition (vis-à-vis
its exhortation) and (2)
the prominence of Ps 110 in
the author's exposition. The
conclusion becomes clear that

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Hebrews' exposition-its
theological argument-turns, in
large part, on successive
inferences drawn from Ps
110:1 and 4. Compton
observes that the author uses
the text in the first part of his

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exposition to (1) interpret
Jesus' resurrection as his
messianic enthronement, (2)
connect Jesus' enthronement
with his fulfillment of Ps 8's
vision for humanity and, thus,
(3) begin to explain why

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Jesus was enthroned through suffering. In the second and third parts of his exposition, the author uses the text to corroborate the narrative initially sketched. Thus, he uses the text to (1) show that

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messiah was expected to be a superior priest and, moreover, (2) show that this messianic priest was expected to solve the human problem through death.

A series of Bible study guides

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following the format and
content of the NIV

Application Commentaries
Series. Each study looks at
the original meaning, bridging
contexts, and contemporary
significance of the text, and

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offers small group participants a better understanding and relevant application of the biblical material to their daily lives. This study attempts to analyse the text of Hebrews

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with a method of discourse analysis primarily based on a form of systemic functional linguistics developed for Hellenistic Greek, but it is also informed by other linguistic studies. It begins

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with a general survey of the literature that is either influential or representative of approaches to the structure of Hebrews. The survey is followed by an introduction to the

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terminology and definitions of discourse analysis, as well as the theory behind the methodology, and describes a procedure for analysing text. Hebrews is treated as having three sections. The first

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between the second and third
sections in 10:19-25. Both of
these passages have a
concluding function for the
preceding co-text and a
staging function for the

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following co-text, so that they look backwards and forwards. The third and final section in 10:19-13:25 contains the climax or discourse peak. The study is concluded with a description of the coherence

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of the discourse and a
presentation of a mental
representation of the text.
JSNTS and Studies in New
Testament Greek subseries
1) This is an essay or a
sermon or a letter to the

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Library
Hebrews - and everyone. a.
The structure of Hebrews is
a different from other New
Testament books; it begins
like an essay, continues as a
sermon and ends like a letter.
b. Obviously, the writer was

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trying to reach Jewish
Christians; but it is also
written to a Greek frame of
mind with its analysis of
Jesus as the ultimate reality.
That approach to the nature
of Jesus spoke to the thinking

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found in Greek philosophy. 2)
Who wrote Hebrews? The
human author is unknown, but
the inspiration of the Holy
Spirit is evident. a. The
earliest statement on the
authorship of Hebrews comes

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from Clement of Alexandria, who said that Paul wrote it in Hebrew and Luke translated into Greek (Eusebius, History 6.14.2). But many commentators agree that it is unlikely that Paul wrote this

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book. 3. When was Hebrews written? Probably somewhere around 67 to 69 AD. a. The reference to Timothy (Heb.13:23) places it fairly early. b. The present lack of physical persecution

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(Heb.12:4) puts it fairly early. c. The lack of any reference to the destruction of the temple probably puts it before 70 AD, when Jerusalem and the second temple were destroyed. Since

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the writer to the Hebrews is so concerned with the passing of the Old Covenant, it seems unlikely that he would have ignored the destruction of the temple if it had happened before he wrote. 4. Hebrews

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Library
is a book deeply rooted in the
Old Testament. a. Hebrews
has 29 quotations and 53
allusions to the Old
Testament, for a total of 82
references. Significantly,
Hebrews does not refer even

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once to the books of the
Apocrypha.

The Epistle to the Hebrews
Running the Race Before Us
A Text-linguistic Analysis
We Believe in the Holy Spirit
The Philosophy of Hebrew

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Scripture
Library

The Relationship Between
Form and Meaning

This book offers a new framework
for reading the Bible as a work of
reason.

Hebrews is a thorough and wide-

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ranging look at Jesus' fulfillment of the expectations and religious requirements of the Old Testament. Dr. Pentecost guides the reader through the rich historical meaning and contemporary applications of Hebrews.

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Library
Hebrews, A Video Study, part of
The Zondervan Beyond the Basics
Video Series, features top New
Testament George H. Guthrie
teaching through the book of
Hebrews. These lessons, based on
Guthrie's Hebrews commentary in

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Library
the NIV Application Commentary
series, help viewers grasp the
message of Hebrews and the
powerful impact it can have today.
This is a phrase-by-phrase
commentary and exposition of the
New Testament book of Hebrews.

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This commentary is in use as a college textbook, yet is suitable for lay church members. Hebrews is one of the great sources for instruction in Christian faith, and for exhortations to faithfulness to Christ and His message. From start to finish, the

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author of Hebrews demonstrates the superiority of Jesus Christ, His message, and His covenant. For those of us living under this New Covenant, our desire to be faithful to Jesus Christ is based on the Son of God's superiority as a messenger, on

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the superior priestly line from which
He comes, and on the once-for-all
efficacy of the sacrifices and work
which the Son of God has offered on
our behalf. From start to finish, the
exhortations and warnings in
Hebrews point us to Jesus Christ

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Himself; He is the superior source and object of our desire to live "by faith." This commentary is conservative and evangelical Christian in its outlook, yet skillfully examines the Scriptures from multiple theological viewpoints.

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Library
Introductory Studies cover
canonicity, authorship and
attestation, original audience to
whom the letter was addressed, the
place and date of writing, and the
original author's purpose for writing.
The Introductory Studies also

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discuss special questions raised about Hebrews by form critics - i.e., literary and rhetorical analysts of Biblical literature - regarding the structure of the book, in order to answer the question, Is Hebrews a treatise, a sermon, or an epistle? The

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topic of covenants and covenant theology is addressed in a special Appendix. Finally, this commentary provides a unique and compelling outline for the book, based on the exposition of key Old Testament passages central to each section of

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Hebrews and the summary explanations provided by the Hebrews writer himself at 8:1 and 13:22. Since this commentary presumes the God-inspired nature of all Biblical writing, the author seeks to harmonize the teachings of

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Library
Hebrews with other relevant
Scriptures, and also helpfully
examines the original language in
which the book was written. A fully
annotated bibliography of other
commentaries on Hebrews is
included to encourage readers to

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extend their own studies. This volume continues the author's commentary series on the books of the New Testament, and is written from the unique standpoint of the Restoration Movement, a position which allows him to approach

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Scripture with no special theological doctrine or dogma to defend and explicate. This approach provides an unhindered freedom to listen to what the Holy Spirit would tell us within the pages of the sacred Scriptures. By deliberately employing the

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grammatico-historical method of interpretation, the Word of God is allowed to impress upon our minds the intent the Divine Author had in mind. In past generations, Restoration Movement preachers preached regularly from Hebrews;

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their audiences committed great portions of this book to memory and sought to live daily in light of what they had heard and learned. They did this because Hebrews provides a striking source of hope, boldness, grace, assurance, mercy, and

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motivation for staying true to Jesus Christ. The letter is an encouragement to remain faithful, for He alone provides the only real, working, efficacious, propitiatory sacrifice for sins that will ever be offered. It is for us to "hold fast the

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confession of our hope without
Library
wavering, for He who promised is
faithful" (10:23), so that God will
not be ashamed to be called our God
(11:16) and we who have believed
may enter the rest He offers (4:3).

The author is Professor Emeritus of

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the New Testament at Central
Christian College of the Bible
(Moberly, MO).

Hebrew Verse Structure
Literary Structure and Rhetorical
Strategies in the Hebrew Bible
A Text-Linguistic Analysis

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The Structure of Classical Hebrew
Poetry

Collected Essays

The Relationship between Form and
Meaning

The book of Hebrews has often been the
Cinderella of the New Testament,

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overlooked and marginalized; and yet it is one of the most interesting and theologically significant books in the New Testament. *A Cloud of Witness* examines the theology of the book in the light of its ancient historical context. There are chapters devoted to the structure of Hebrews, the person of Jesus Christ,

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Hebrews within the context of Second Temple Judaism and the Greco-Roman empire and the role of Hebrews in early Christian thought.

The New Testament book of Hebrews offers some of the most memorable passages of Scripture on perseverance, faith, rest, the word of God, angels, divine

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discipline, salvation, the city of God, and Christ, Son and High Priest. Much of its text has spoken with remarkable directness to peoples of all nations down through the centuries. At other points it has remained a difficult argument, even, so it is said, a riddle. This is a commentary for those who want to follow what this book says--follow

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it both in terms of understanding it and living it. The book is divided into thirty-seven units and each unit is discussed in terms of literary context, background, wording, themes, and possible lines for teaching the text. The commentary is written for any adult reader, whether they already align with Hebrews' faith or are

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merely curious. It is a serious discussion, but also direct, to the point, and uncluttered by qualifications and technicalities. Whether you are self-studying or preparing to teach or lead discussion, this book is prepared for you. This study uncovers significant structuring techniques in James that prove to be

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beneficial in a number of ways. First, there exists a coherent, discernible strategy in the letter as a whole. Second, significant uses of inclusio, along with other transition techniques, draw attention to important recurring themes. Third, the quotation of Lev. 19:18 and echoes of the Shema (Deut. 6) occur in significant

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structural locations suggesting that the double-love command in the Jesus tradition (cf. Mt. 22:34-40) is a hermeneutical key to the interpretation of the letter. The study begins with an introduction to the research problem and its significance for interpretation. Chapter one summarizes and critiques past

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proposals of the structure of James.

Chapter two explains the text-linguistic methodology employed in the study that is then applied in chapters three, four, and five. Chapter six offers a proposed structure for the letter that consists of a double introduction (1:2-11 1:13-27) joined by an overlapping transition (1:12),

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a carefully crafted letter body (2:1-5:6) that is bracketed by a major inclusio (2:12-13 & 4:11-12), and a conclusion (5:7-20). LNTS

The pages of the Hebrew Bible are filled with stories - short and long, funny and sad, histories, fables, and morality tales. The ancient narrators used a variety of

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stylistic devices to structure, to connect, and to separate their tales - and thus to establish contexts within which meaning comes to light. What are these devices, and how do they guide our reading and our understanding of the text? *Style and Structure in Biblical Hebrew Narrative* explores some of the answers and shows

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scriptural interpretation can be a matter of style." Part one of Style and Structure in Biblical Hebrew Narrative examines a wide variety of symmetrical patterns biblical Hebrew narrative uses to organize its units and subunits, and the interpretive dynamics those patterns can imply. Part two addresses the question of boundaries

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between literary units. Part three examines devices that biblical Hebrew narrative uses to connect consecutive literary units and subunits. Chapters in Part One: Structures of Organization are "Reverse Symmetry," "Forward Symmetry," "Alternating Repetition," "Partial Symmetry," "Multiple Symmetry," "Asymmetry."

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Chapters in Part Two: Structures of
Disjunction are "Narrative Components,"
"Repetition," and "Narrative Sequence."

Chapters in Part Three: Structures of
Conjunction are "Threads," "Links:
Examples," "Linked Threads: Examples,"
"Hinges: Examples," and "Double-Duty
Hinges: Examples." Jerome T. Walsh,

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PhD, is a professor of theology and religious studies at the University of Botswana. He is the author of 1 Kings in the Berit Olam (The Everlasting Covenant) Studies in Hebrew Narrative and Poetry series for which he is also an associate editor. "

A Comprehensive Quiz of the Book of

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Hebrews

Hebrews and Divine Speech

Genre and Outline

A Structured Translation of the Epistle to
The Hebrews

Hebrews

Studies in the Structure of Hebrew
Narrative

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An attempt to identify the lost tribes of Israel with the North American Indians.

The theme of divine speech appears at the opening of the Hebrews (1.1-2) and recurs throughout the book, often in

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contexts suggesting connections to other areas of scholarly interest (christology, soteriology, cosmology, and the writer's understanding of the nature of his discourse). Griffiths begins with a consideration of the genre and

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structure of Hebrews (offering a new structural outline), concluding that Hebrews constitutes the earliest extant complete Christian sermon and consists of a series of Scriptural expositions. Griffiths then turns to consider Hebrews'

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theology of divine speech through an exegetical analysis of eight key passages (with particular attention to the writer's use of the terms *logos* and *rhema*), and finds that, for the writer, God's speech is the means by which the place of

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divine rest is accessed, and is supremely expressed in the person of his Son. Griffiths concludes that the writer presents his sermon as communicating the divine word and effecting an encounter between his hearers and the God

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who speaks. Analysis of the exegetical data shows that Hebrews presents God's word, which finds full expression in the incarnate Christ, as the central means by which salvation is made available and the place of divine

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rest is accessed. The study finds that the terms *logos* and *rhema* are used with a high degree of consistency to signify forms of divine speech, *logos* usually signifying verbal revelation (and three times specifically identifying

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the author's own discourse) and rhema typically signifying non-verbal revelation in the cosmos. The investigation leads to the ultimate conclusion that the author believes that, through his discourse, he himself

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communicates that divine word
and effects an encounter between
his hearers and the God who
speaks.

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context. To bring the ancient messages of the Bible into today's world, each passage is treated in three sections: Original Meaning. Concise exegesis to help readers understand the original meaning of the biblical text in its historical,

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section identifies comparable situations to those faced in the Bible and explores relevant application of the biblical messages. The author alerts the readers of problems they may encounter when seeking to apply

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the passage and helps them think through the issues involved. This unique, award-winning commentary is the ideal resource for today's preachers, teachers, and serious students of the Bible, giving them the tools, ideas, and

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insights they need to
communicate God's Word with the
same powerful impact it had when
it was first written.

In this extensive and eclectic
reconsideration of classical
Hebrew poetics, O'Connor

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evaluates the assumptions that have guided scholars for more than two hundred years. The result is "a great leap forward in the analysis and interpretation of early Hebrew poetry." (David Noel Freedman)

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Encountering the Book of Hebrews
(Encountering Biblical Studies)

Hebrews 9-13, Volume 47B

Psalms 110 and the Logic of
Hebrews

The Theology of Hebrews in its
Ancient Contexts

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Analysis, Biblical Studies
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A Case Study for Inner-Biblical and
Inter-Biblical Interpretation

Lukan Authorship of Hebrews

This study offers a lucid
evaluation of both past
proposals and present issues
surrounding the structure of
Hebrews. In addition to

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clear advances over past
attempts at outlining
Hebrews, the work suggests a
fresh approach to text-
linguistic analysis.

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or university student, the
working minister, and
everyone concerned with
building theological
understanding from a solid
base of biblical
scholarship. Overview of

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Commentary Organization

Introduction—covers issues
pertaining to the whole
book, including context,
date, authorship,
composition, interpretive
issues, purpose, and
theology. Each section of

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the commentary includes:
Pericope Bibliography—a
helpful resource containing
the most important works
that pertain to each
particular pericope.
Translation—the author's own
translation of the biblical

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text, reflecting the end
result of exegesis and
attending to Hebrew and
Greek idiomatic usage of
words, phrases, and tenses,
yet in reasonably good
English. Notes—the author's
notes to the translation

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that address any textual variants, grammatical forms, syntactical constructions, basic meanings of words, and problems of translation. Form/Structure/Setting—a discussion of redaction, genre, sources, and

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tradition as they concern
the origin of the pericope,
its canonical form, and its
relation to the biblical and
extra-biblical contexts in
order to illuminate the
structure and character of
the pericope. Rhetorical or

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compositional features
important to understanding
the passage are also
introduced here.

Comment—verse-by-verse
interpretation of the text
and dialogue with other
interpreters, engaging with

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current opinion and
scholarly research.

Explanation—brings together
all the results of the
discussion in previous
sections to expose the
meaning and intention of the
text at several levels: (1)

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within the context of the book itself; (2) its meaning in the OT or NT; (3) its place in the entire canon; (4) theological relevance to broader OT or NT issues.

General

Bibliography—occurring at

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the end of each volume, this
extensive
bibliography contains all
sources used anywhere in the
commentary.

Delimitation of structural
units has always been a
controversial subject in Old

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Testament exegesis. Yet all translation and interpretation depends on it. In this work hitherto largely unexplored, but highly relevant, evidence found in ancient Hebrew, Greek and Syriac manuscripts

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is evaluated.

This monograph explores the structure and rhetoric of the book of Isaiah. Its thesis is twofold. First, the book of Isaiah best manifests its structural unity, thematic coherence

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and rhetorical emphasis when read as an exemplar of prophetic covenant disputation. Second, the principal arrangement of the book comprises seven asymmetrical concentric sections, each made up of

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complex (triadic and quadratic) framing patterns. They are: an exordium (1.1, 2-5), two threats of judgment (2.6-21; 3.1-4.1), two programmes for the punishment and restoration of Zion and the nations

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(4.2-11.16; 13.1-39.8), an
exoneration of Yahweh
(40.1-54.17), and an appeal
for covenant reconciliation
(55.1-66.24).

A Cloud of Witnesses
A Practical Commentary on
the Book of Hebrews

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In Light of Example Lists in
Antiquity

The Structure of Hebrews
25 Lessons on History,
Meaning, and Application
The Key to the Literary
Structure of Hebrews