

## CHAPTER 4

### ANALYSIS OF THE INTERNAL STRUCTURE OF HEB 10:32-13:17

#### 4.1 Survey of the internal structure of Heb 10:32-13:17

In the previous chapter we argued for Nauck's tripartite structure which divides Hebrews into three parts (1:1-4:13; 4:14-10:31; 10:32-13:17). But Nauck himself did not further divide each of the three parts into smaller sections.

##### 4.1.1 Tripartite approach

First we are going to survey how those who favor a tripartite scheme divide 10:32-13:17. Kümmel (1975, 391-92), who heartily endorses Nauck's tripartite scheme, divides 10:32-13:17 into the following five sections: 10:32-39; 11:1-12:3; 12:4-17; 12:18-29; 13:1-17. Ruager divides the third part (10:32-13:25) into ten sections (10:32-39; 11:1-40; 12:1-3; 12:4-11; 12:12-17; 12:18-24; 12:25-29; 13:1-6; 13:7-17; 13:18-25). As already seen, Michel (1975a, [6]) treats 10:32-39 as a part of the second part (4:14-10:39). The third part (11:1-13:25) is further divided into four sections (11:1-40; 12:1-29; 13:1-21; 13:22-25). Kuss (1966, 255-56) divides the third part (10:19-13:25) into four sections (10:19-39; 11:1-40; 12:1-29; 13:1-25).

Weiß (1991, 8-10, 49-50) divides Hebrews into three parts (1:1-4:13; 4:14-10:18; 10:19-13:25). The last part is divided into five sections (10:19-39; 11:1-40; 12:1-29; 13:1-17; 13:18-

25).<sup>1</sup> Gräßer (1990, 29) divides his third part (10:19-13:25) into five sections (10:19-39; 11:1-40; 12:1-29; 13:1-21; 13:22-25<sup>2</sup>). According to Goppelt (1982a; 241), the third part begins with 10:19. He divides the third part into three sections, the second of which is further divided into two subsections (I. 10:19-39; II. 11:1-12:29 (1. 11:1-40; 2. 12:1-29); III. 13:1-17).

G. H. Guthrie (1991, 215), basing his work on a text-linguistic analysis, comes up with an elaborate chiastic structure of three parts. 4:14-16 plays a role of "overlap" between the first and second parts, and 10:19-25 between the second and third parts. The remaining third part (10:26-13:25) is divided into nine sections (10:26-31; 10:32-39; 11:1-40; 12:1-2; 12:3-17; 12:18-24; 12:25-29; 13:1-19; 13:20-25).

MacRae (1983, 1247) has a tripartite structure, but he takes 10:32-12:29 as the third part because he treats chap. 13, which is divided into two sections (13:1-17; 13:18-25), as a conclusion to the whole work. He divides 10:32-12:29 into four sections (10:32-39; 11:1-12:2; 12:3-17; 12:18-29). Hillmann (1960, 237-52; 1965, 8) has a structure somewhat similar to that of MacRae. While taking 13:7-17 as "Zusammenfassung des ganzen Briefes," 13:18-21 as "Abschluß des ganzen Briefes" and

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<sup>1</sup> The first section is further divided into three subsections (10:19-25; 10:26-31; 10:32-39), the second section into six subsections (11:1-2; 11:3-7; 11:8-22; 11:23-31; 11:32-38; 11:39-40), the third section into five subsections (12:1-3; 12:4-13; 12:14-17; 12:18-24; 12:25-29), the fourth section into two subsections (13:1-6; 13:7-17) and the fifth section into two subsections (13:18-21; 13:22-25).

<sup>2</sup> The last section 13:22-25 is taken as a "Brieflicher Schluß."

13:22-25 as "Nachschrift," he divides the third part (10:32-13:6) as follows:

- Einführung 10,32-39
- I. Gedankenkreis: Die größere Glaubensverheißung in Jesus Christus 11,1-12,11.  
Abschluß und Überleitung 12,12-17
- II. Gedankenkreis: Die Gewähr der Glaubensverheißung in Jesus Christus 12,18-27.  
Abschluß des dritten Hauptthemas 12,28-13,6

To show the extreme diversity in methods of dividing 10:32-13:17 we present also the structure of Schierse. Although he does not satisfactorily explain the reason for his tripartite structure, Schierse divides Hebrews into exactly the same three parts (1:1-4:13; 4:14-10:31; 10:32-13:17) as Nauck does. He describes the theme of the third part as an exhortation "to assure [the readers] of a heavenly reward by enduring trials and suffering" (1969, xv). His outline is as follows (1969, xxv-xxvi):

- CONSTANCY IN TRIALS AND PERSECUTION (10:32-13:25)<sup>3</sup>
1. Remember the distress of earlier days (10:32-39)
  2. A digression: models of faith (11:1-12:3)<sup>4</sup>
  3. God's wisdom in training us (12:4-11)
  4. Sharing pastoral responsibility (12:12-17)
  5. Judgment and grace (12:18-29)
  6. An exhortation to live a Christian life (13:1-6)
  7. Orthodoxy in the faith, courage in suffering, true worship, and obedience to the church (13:7-17)
  8. Conclusion: a request for prayers, a final blessing, an exhortation, news of Timothy, and farewell (13:18-25)

Neeley did a discourse analysis on Hebrews "using a linguistic approach developed by Robert E. Longacre" (1987, [1]). Her structure is as follows (1987, 41):

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<sup>3</sup> He is inconsistent in including 13:18-25 in the third part.

<sup>4</sup> He then divides this "digression" into 15 subsections. As we will see later, chap. 11 is well integrated into its immediate context and cannot be treated as a digression.

1:1-4	Thematic Introduction <sup>5</sup>
1:1-4:13	Point 1 (Embedded discourse 1)
4:14-10:18	Point 2 (Embedded discourse 2)
10:19-13:21	Peak (Embedded discourse 3)
13:20,21	Conclusion
13:22-25	Finis

Then she divides embedded discourse 3 into the following four sections (1987, 114):

10:19-39	Introduction
11:1-40	Point 1
12:1-29	Point 2
13:1-21	Point 3

#### 4.1.2 Traditional view

Here 10:19-13:25 is taken as the second part, which is paraenetic, following the first doctrinal part (1:1-10:18). For example, P. E. Hughes (1977, x) takes 10:19-12:29 as a practical application based on the doctrinal teaching in 1:1-10:18, and 13:1-25 as a conclusion to the whole epistle. J. Brown (1961, xii) similarly names 10:19-13:25 as "Part II - Practical" and divides it into two sections (10:19-12:29; 13:1-14) along with a conclusion (13:15-21) and a postscript (13:22-25). D. Guthrie (1990, 720-21) takes 10:19-13:17 as "II. Exhortations based on the preceding arguments" and divides it into eight sections (10:19-25; 10:26-31; 10:32-39; 11:1-40; 12:1-11; 12:12-17; 12:18-29; 13:1-17). 13:18-25 is treated as "III. Conclusion."

More recently N. F. Miller (1988, iii-iv, xvi-xviii) divides Hebrews into two doctrinal and practical parts (1:1-10:18; 10:19-12:29) while treating chap. 13 as an epilogue. He

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<sup>5</sup> This is a part of embedded discourse 1 as 13:20,21 is a part of embedded discourse 3.

further divides the second part into four sections (10:19-39; 11:1-12:3; 12:4-13; 12:14-29).

#### 4.1.3 Detailed literary analysis

According to Vanhoye (1989, 40a), 10:32-39 belongs to the third part (5:11-10:39). The fourth part (11:1-12:13) is divided into two sections (11:1-40; 12:1-13). The fifth part is 12:14-13:19. He takes 13:20-21 as "conclusion and doxology" and 13:22-25 as "word of farewell." As we have seen in the previous chapter, this five-part, concentric structure of Vanhoye has had a significant influence on the views of many commentators.

Montefiore simply reproduces Vanhoye's outline with the comment that "his plan carries conviction because the structure he proposes appears to have been worked out by our author as rigorously as the logic of his Epistle" (1964, 31). Buchanan says that "the outline ... has been modified in several places to concur with the insights on structure published by Albert Vanhoye" (1972, [ix]). He takes 10:32-39 as a part of the fourth part (5:1-10:39). His fifth part, 11:1-12:29, is divided into three sections (11:1-40; 12:1-13; 12:14-29) and the sixth part, 13:1-25, is divided into four smaller sections (13:1-6; 13:7-19; 13:20-21; 13:22-25).

Attridge acknowledges that his "articulation into five distinguishable movements follows many of the leads suggested by Vanhoye" (1989, 19).<sup>6</sup> The fourth part (10:26-12:13) is

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<sup>6</sup> But Attridge also acknowledges a possibility of a tripartite scheme: "There is close relationship between movements I and II on the one hand and IV and V on the other... The final two movements are both primarily paraenetic and are involved with applications of and inferences from the preceding

divided into three sections (10:26-39; 11:1-40; 12:1-13) and the fifth part (12:14-13:19) also into three sections (12:14-17; 12:18-29; 13:1-19). 13:20-25 is considered to be outside of the main structure, like the exordium (1:1-4). Ellingworth says that his commentary "generally follows the divisions established by Vanhoye" (1993, 58). According to his outline (1993, vi), 10:32-39 is included in the third central part (5:11-10:39). The fourth part (11:1-12:13) is divided into two sections (11:1-40; 12:1-13) and the fifth part (12:14-13:25) into three sections (12:14-29; 13:1-19; 13:20-25). Lane (1991b, viii-ix) also divides Hebrews into five parts following Vanhoye. 10:32-39 is included in the third part (5:11-10:39). The fourth part (11:1-12:13) is divided into two sections (11:1-40; 12:1-13) and the fifth part (12:14-13:25) into two sections (12:14-29; 13:1-25). The last section, 13:1-25, is further divided into four subsections (13:1-6; 13:7-19; 13:20-21; 13:22-25).

Dussaut (1981, 1-2), based on a consistently form-oriented analysis, suggests a three-part structure with its center at the word *Χριστός* in 9:11. 10:32-39 belongs to the second part (5:11-10:39). The third part is divided into four sections (11:1-31; 11:32-12:13; 12:14-29; 13:1-21). By putting too much emphasis on form and disregarding content, he mistakenly takes apart chap. 11 at v. 32.

#### 4.1.4 Patchwork approach

Bruce (1990, vii-x) simply follows the argument of the  

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doctrinal exposition" (1989, 19).

author and divides Hebrews into eight parts. The sixth part (10:19-12:29) is divided into nine sections (10:19-25; 10:26-31; 10:32-39; 11:1-40; 12:1-3; 12:4-11; 12:12-17; 12:18-24; 12:25-29). The seventh part (13:1-21) is divided into six sections (13:1-6; 13:7-8; 13:9-16; 13:17; 13:18-19; 13:20-21). The eighth part (13:22-25) is divided into two sections (13:22-23; 13:24-25).

Morris (1983, 13-15) divides Hebrews into 11 parts. 10:32-39 belongs to the eighth part. 11:1-40 forms a ninth part, 12:1-13:19 a tenth part and 13:20-25 an eleventh part. Then, for example, the tenth part (12:1-13:19) is further divided into ten sections (12:1-3; 12:4-11; 12:12-17; 12:18-24; 12:25-29; 13:1-6; 13:7-8; 13:9-16; 13:17; 13:18-19).

## 4.2 The internal structure of 10:32-13:17

### 4.2.1 Introductory remarks

In our survey we noticed an incredible variety of proposed structures. The details of those structures may be different, but there are also many agreements in their divisions. We divide the third part of Hebrews (10:32-13:17) into five sections (10:32-39; 11:1-40; 12:1-13; 12:14-29; 13:1-17). 13:18-25 is treated as an epistolary conclusion.

Lane comments that "the pastoral exhortation extends beyond 12:13, but it no longer has any direct bearing upon the theme of endurance" (1991b, 404). Usually 12:14-29 is thought to be a renewed final warning and 13:1-17 is considered to be traditional pastoral directives and ethical injunctions. So it appears to be a very attractive option to have a division at



12:14. Actually Attridge, Lane and Ellingworth, all under the influence of Vanhoye, have a division at 12:14, thus having a five-part structure. But we maintain that 12:14-13:17 is also written with the purpose of encouraging perseverance on the part of the readers like 10:32-12:13. So we take 10:32-13:17 as one major part of Hebrews.

It is reasonable to maintain that the pilgrimage motif is one of the underlying themes in Hebrews.<sup>7</sup> As we have already noted, sufferings and hardships are inherent in the pilgrimage and that is why perseverance is a necessity in the life of pilgrimage. In 10:32-39 the readers are exhorted to persevere in view of their past perseverance. In 11:1-40 they are exhorted to persevere in view of the persevering faith of the ancients. In 12:1-3 they are exhorted to persevere in view of the perseverance of Jesus, who is the prime exemplar of perseverance. In 12:4-13 they are exhorted to persevere for the sake of discipline. Throughout 10:32-12:13 perseverance of each member of the community against persecutions and sufferings coming from outside is the primary focus.

As Best pointed out, Hebrews "describes the cultic pilgrimage of Christians to the Kingdom of God" (1960, 280). Johnsson expands this concept and appropriately points out that the pilgrimage motif "harmonizes and blends with" the cult

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<sup>7</sup> Cf. Käsemann (1961, 5-39), who maintains that the motif of pilgrimage is the overarching theme of Hebrews which connects various parts of Hebrews (especially 3:7-4:13 and 10:19-13:25). According to him the basic presupposition of Hebrews is: "Daß man das εὐαγγέλιον auf Erden nur als ἐπαγγελία hat" (1961, 6); also Soucek (1958, 15-17); Jewett (1971, 96-120); Oudersluys (1975, 147-50); Johnsson (1978, 239-51); Perkins (1985, 73-77); MacRae (1987, 105-110); Arowele (1990, 438-55); Kim (1993, 1-83); Söding (1993, 180-87).



because "the Christians of Hebrews are viewed as a cultic community on the move" (1978, 250; also 1979, 155).<sup>8</sup> So even if each individual member runs his faith-race, he does run collectively with the whole community of faith. Therefore, each member's failure corresponds to his falling away from the cultic community. This cultic and communal aspect becomes the primary focus from 12:14 onward. Only as an active member of the cultic community can the readers persevere until they reach the ultimate goal which is called "rest" (3:7-4:13), "homeland" (11:14), "city" (11:10, 16; 12:22; 13:14), "kingdom" (12:28), and so on. By "experiencing proleptically the joys of worship amid the cultus of heaven" (Johnsson 1978, 247) the readers can persevere until they finish their pilgrimage to the city. P. R. Jones rightly comments: "Worship offered these struggling Christians grace and mercy in time of need. Christians who absented themselves from the meeting of the congregation<sup>9</sup> were missing the heavenly sanctuary itself" (1985, 397).

These communal privileges are accompanied by communal responsibilities. These responsibilities of each member may be called "desert-works" (Gaffin 1986, 45) which he does while making a journey to the promised rest. The fact that the readers are still on the way and on the move proves that they did not enter the "rest," that is, they are in a "non-rest"

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<sup>8</sup> Similarly, Brady (1965, 337-39), who calls Christians "a people on the way ... in liturgical procession"; for the emphasis on the cult, see Johnsson (1976-77, 181-87; 1977-78, 106-107), who wants to correct the de-emphasis on the cultic sections, which originated from Käsemann's Das wanderende Gottesvolk; also Dunnill (1992, 1-266).

<sup>9</sup> Cf. 10:25.

situation. This situation calls for so-called "desert-works" or "good works"<sup>10</sup> until they enter the rest. Oberholtzer comments as follows (1988a, 194):

Their "good works" include being faithful like Christ and Moses (3:2), holding fast their assurance till the end (i.e., having perseverance, 3:14), being obedient (3:18), and exhibiting faithfulness (4:2).

In 12:14-13:17 these good works are urged to be practiced concretely in the actual life of the community<sup>11</sup> because they are an active and God-pleasing way of perseverance in the pilgrimage to God's rest.<sup>12</sup> Through these good works in the worshipping community the readers can persevere till the end.

#### 4.2.2 Heb 13:18-25

We excluded this section in our analysis of the structure. In view of the fact that 13:18-19 is a continuation of the

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<sup>10</sup> "Hebrews 4:10 stipulates that the believer's entrance into rest depends on his completing his 'work,' just as God rested after He completed His work. God's works (pl. in 4:4) in creation were good; so the readers' works are to be understood as good" (Oberholtzer 1988a, 194); also Gaffin (1986, 45) and Kim (1993, 73-75); for the positive use of "work," cf. 6:10; 10:24.

<sup>11</sup> Cf. Wikgren's comment: "The author's typology suggests that as God worked and then rested on the seventh day of creation, so man first must work. The end, though in a sense proleptically possessed, is neither fully nor automatically attained; its achievement involves struggle and suffering, a sharing, in fact, in the sufferings and in the death of Jesus himself (xiii. 13)" (1959-60, 163).

<sup>12</sup> The lack of recognition that "desert works" are one aspect of perseverance until they reach the "rest" is the cause of Attridge's biased comment that "exhortation to 'endurance' (*ὑπομονή*, 10:36; 12:2, 7) ... is ... a thematically 'static' element" (1990, 221); cf. Minear (1981, 151-52) who rightly comments that "each of their basic duties becomes a form of worship, in which Jesus has provided the paradigm of sanctuary, altar, priesthood, and sacrifice" and "is a way of running the race with perseverance."

theme concerning the leaders,<sup>13</sup> it is tempting to include 13:18-19 in the previous section (13:7-17). Under the influence of Vanhoye some<sup>14</sup> indeed find a break only after v. 19. In this case vv. 7-9 and vv. 17-19 are thought to form the inclusion around vv. 10-16. As Vanhoye (1989, 31) points out, it seems that ἀναστροφή in v. 7 and ἀναστρέφομαι in v. 18 form a part of the inclusion along with references to the leaders. Furthermore, in v. 18 the second person plural imperative is still used as in vv. 16-17 and the phrase τοῦτο ποιέω in v. 17 is repeated in v. 19.

However, there are other pointers indicating that vv. 18-25 form a separate unit which adds a personal note to the whole epistle.<sup>15</sup> See the excursus on 13:18-25 at the end of chapter 4, where it is shown that 13:18-25 clearly displays the character of an epistolary ending.

#### 4.2.3 Focusing on the internal structure of Heb 10:32-13:17

##### 4.2.3.1 Heb 10:32-39

One of the difficulties in identifying the right place of Heb 10:32-39 within the macrostructure of Hebrews comes from the fact that the paraenesis has already started at 10:19 in contrast to the exposition up to 10:18, and it continues throughout the rest of the epistle. But as we have seen in our

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<sup>13</sup> When we consider the tone and attitude of the author, it is reasonable to conclude that he is one of the leaders of the community.

<sup>14</sup> Cf. Thurén (1973, 71); Attridge (1989, 390); Lane (1991b, 526).

<sup>15</sup> In this case we see an inclusion between v. 7 and v. 17.

discussion of the macrostructure of Hebrews, we have good reason to include 10:19-31 in the second major part and 10:32-39 in the third one (10:32-13:17).

Specifically, our passage forms an integral part of 10:32-12:13, which focuses on the themes of "perseverance" (*ὑπομονή*) (10:32, 36) and "faith" (*πίστις*) (10:38, 39). In 10:32-39 the readers are reminded of their former perseverance; in chap. 11 they are reminded of the examples of the old covenant people who persevered by faith; in 12:1-3 of the supreme example of perseverance found in "Jesus, the author and perfecter of faith" (12:2); and in 12:4-13 it is suggested that perseverance is necessary for "discipline" (*παιδεία*).

#### 4.2.3.2 Heb 11

Heb 11 seems to be a distinctive self-contained unit. So the relationship of this chapter to the rest of Hebrews was questioned, as in the case of Heb 3:7-4:13.<sup>16</sup> In view of the presence of similar lists of examples in classical literature as well as in both Jewish (e.g., Wis 10:1-19:22; Sir 44:1-50:29; Philo Virt. 198-227; 1 Macc 2:49-60; 3 Macc 2:2-20; 4 Macc 16:16-23<sup>17</sup>) and early Christian (e.g., Acts 7; 1 Clem.

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<sup>16</sup> It was speculated that Heb 11 was a separate sermon. But "there is no textual evidence for the omission of chap. 11, and the author has provided it with typically smooth transitions" (Ellingworth 1993, 558); cf. Culpepper, who calls chap. 11 "an excursus" (1985, 380).

<sup>17</sup> Note that 4 Macc 16:16-23 has, as in Hebrews, the paraenetic purpose of calling to perseverance based on faith in God (words such as *ὑπομένω* and *πίστις* also occur).

17:1-19:3) literature,<sup>18</sup> it was speculated that the author of Hebrews used traditional material.<sup>19</sup> If that is the case, our author well modified and adjusted traditional material to serve his own pastoral purpose. The paraenetic purpose of example lists is well utilized to the extent that we would lose much of the paraenetic force of the larger context (10:32-12:13) if Heb 11 is omitted. However, "the evidence is quite insufficient to suggest either the literary dependence of Heb. 11 on any extant writing, or the literary dependence of Heb. 11 and any other writing on a common source" (Ellingworth 1993, 560-61). In any case, the use of the list of examples along with the anaphoric use of *πίστις* gives a cohesion to chap. 11.

Even though some extend the development of the theme of faith from 11:1 to 12:2<sup>20</sup> or 12:3,<sup>21</sup> most scholars agree that chap. 11 is a separate unit dealing with the theme of "faith" (*πίστις*),<sup>22</sup> which was introduced by the citation from Habakkuk

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<sup>18</sup> For detailed examples, see Cosby (1988b). For a comparison with 1 Clem., see Lane (1991b, 317-19).

<sup>19</sup> Note that chap. 11 is full of allusions to the Old Testament even though there is no direct quotation from it. As Combrink comments, "the author's language is actually 'Biblical' language, viz., very often he uses phrases and words adopted from the LXX" (1971, 31).

<sup>20</sup> According to Swetnam, 11:1-12:2, 12:3-29, and 13:1-21 respectively develop the themes of "faith," "hope," and "charity and good works" (1974, 339); also see MacRae (1983, 1259); M. R. Miller (1986, 411-17).

<sup>21</sup> See Kümmel (1975, 391); Schierse (1969, xxv); Wills (1984, 283); N. F. Miller (1988, iv); Mack (1990, 73-76).

<sup>22</sup> Lane says that "the literary unity of 11:1-40 is incontestable" (1991b, 320).

at 10:37-38 in relation to *ὑπομονή*.<sup>23</sup> As pointed out, 10:32-39 and 12:1-13 are concerned about *ὑπομονή* in suffering and are related to *πίστις*. Chap. 11 serves, in a sense, as a bridge between those two passages through the use of *πίστις*. Therefore, the purpose of chap. 11 may be considered to be in providing "the foundation for this appeal to the church to endure through suffering" (Thompson 1982, 69).

Above all, chap. 11 is framed by an *inclusio* as a distinctive unit. Vv. 1-2 and v. 39 form an *inclusio* as follows:

Vv. 1-2 \**Ἔστιν δὲ πίστις... ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.*

V. 39 *Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν....*

Those who are presented as examples in this chapter received "attestation by God" (the passive of the verb *μαρτυρέω*) through "faith" (*πίστις*).<sup>24</sup> This *inclusio* is further strengthened by the fact that the major part of the chapter (vv. 4-38), which is expressed in the third person, is framed by v. 3 and v. 40, which are expressed in the first person (*νοοῦμεν* in v. 3 and *περὶ ἡμῶν* and *χωρὶς ἡμῶν* in v. 40).

At both the beginning and the end of chap. 11 there are changes of genre. In 11:1 the previous exhortation formally turns into exposition, signaling a break in the structure. The second and first person pronouns of 10:32-39 have been replaced

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<sup>23</sup> Because of this connection between the end of chap. 10 and chap. 11, Calvin (1963, 157) even comments: "Whoever made this [11:1] the beginning of the eleventh chapter broke up the sequence wrongly."

<sup>24</sup> G. H. Guthrie (1991, 139) sees an echo of *βλεπομένων* (v. 1) in *προβλεψαμένου* (v. 40), but this is purely formal.



by the third person pronouns in 11:1ff. (except *νοοῦμεν* in v. 3). Also in 11:40, by introducing the first person plural pronouns, the transition to the following exhortation in chap. 12 is prepared.<sup>25</sup>

#### 4.2.3.3 Heb 12:1-13

At 12:1 there is a change in genre. The narrative style in chap. 11 is changed into an exhortation which is signaled by the use of both the imperative (vv. 3, 7, 12, 13) and the hortative subjunctive (v. 1). Furthermore, the first (vv. 1, 9) or second person (vv. 3, 4, 5, 7, 8, 12, 13) is used instead of the third person. Our author is now concerned about the race in which he and his readers are engaged.

The connection between chaps. 11 and 12 is achieved by the repetition of the same terms, which can be shown in a diagram as follows (Lane 1991b, 403):

11:39	μαρτυρηθέντες	12:1	μαρτύρων
11:40	ἡμῶν ... ἡμῶν	12:1	καὶ ἡμεῖς <sup>26</sup>

The application to the readers which was prepared in 11:39-40 is achieved in 12:1-3 where Jesus is presented as the climactic example of faith<sup>27</sup> to follow. So faith is still the underlying theme of the new section, but here, as Michel (1975a, 426)

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<sup>25</sup> Cf. Lane's comment that "the large block of material in 11:1-40 is expositional in form, but its function is clearly hortatory, providing an elaborate foundation for the exhortation in 12:1-3" (1991a, ci).

<sup>26</sup> Also note the verb *τελειῶ* in 11:40 and the cognate noun *τελειωτῆς* in 12:2.

<sup>27</sup> According to Swetnam, Heb 12:1-2 is "the consummation of all the faith-witnessed heroes of the past" (1974, 340). The word *πίστις* will appear once more in 13:7 in an exhortation to imitate the faith of the leaders of the community.



comments, "der 'Glaube' zeigt sich in der Geduld, im Sichbeugen unter die Züchtigung."<sup>28</sup>

The distinctive thematic concern for "perseverance"<sup>29</sup> throughout the passage along with its connection to "discipline"<sup>30</sup> and the use of the athletic metaphor in vv. 1-3 and 12-13<sup>31</sup> define Heb 12:1-13 as a separate unit.

#### 4.2.3.4 Heb 12:14-29

Those who want to divide Hebrews into five parts and find the last part to be 12:14-13:21, view this last part as forming an inclusion, framed by the word *εἰρήνη* occurring in 12:14 and in 13:20.<sup>32</sup> But this small formal feature seems not enough to bind the long stretch of the text from 12:14 to 13:21. It is also true that the word *ὑπομονή* no longer appears after 12:14, but the paraenetic appeal continues and there is no shift in genre at 12:14. In fact, the appeal for perseverance continues, but the emphasis shifts to the cultic and communal aspect of perseverance. In my opinion this unit ends at 12:29, since

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<sup>28</sup> As Michel (1975a, 426) rightly points out, "wird man schwerlich um dieser 'Stichworte' willen 12:1-2 mit L. Vaganay an 11:1-40 anhängen dürfen." This will become obvious from the following discussion.

<sup>29</sup> Cf. *ὑπομονή* in v. 1; *ὑπομένω* in vv. 2, 3, 7.

<sup>30</sup> Cf. *παιδεία* in vv. 5, 7, 8, 11; *παιδεύω* in vv. 6, 7, 10; *παιδευτής* in v. 9.

<sup>31</sup> Even if Michel himself considers Heb 12:1-11 as a unit, he at least acknowledges that "wo man das Bild vom Wettlauf nachwirken sieht, zieht man gern V. 12-13 noch an unseren Abschnitt heran und setzt dann mit 12:14 einen neuen Hauptteil ab (L. Vaganay, A. Vanhoye)" (1975a, 426).

<sup>32</sup> Cf. Vanhoye (1989, 31); Attridge (1989, 366); Lane (1991b, 432).

13:1ff. consists of short, disparate admonitions. Also the use of *χάρις* in vv. 15 and 28 forms an inclusion, defining a cohesive section,<sup>33</sup> even though the word is used in different senses.<sup>34</sup> We accept therefore that 12:14-29 forms a discrete section, while still forming a segment of the larger part 10:32-13:17.

As already pointed out, the holiness motif of v. 10 is taken up by the repetition of the similar word in v 14,<sup>35</sup> thus binding 12:1-13 and 12:14-29 together. In order to have a share in God's holiness, which is the ultimate goal of divine discipline, sanctification must be pursued in the context of the community. Another catchword association is achieved by the repetition of the peace motif, viz. *εἰρηνικὸς* (v. 11) and *εἰρήνη* (v. 14).

#### 4.2.3.5 Heb 13:1-17

An apparent shift in tone and style at 13:1 signifies that a new section starts here. To some scholars this shift seems to be so abrupt that they even question the integrity of all or part of this last chapter.<sup>36</sup> Some suggest that all or part of the chapter was added by a pseudepigraphist in imitation of

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<sup>33</sup> Cf. Vanhoye (1989, 31); Attridge (1989, 366).

<sup>34</sup> In v. 15 *χάρις* is "das konkrete Heilshandeln Gottes am Menschen (13:9)" (Michel 1975a, 453), but in v. 28 it is used as a part of an idiom, "be grateful" (*ἔχω χάριν*).

<sup>35</sup> Cf. *ἀγιότης* in v. 10 and *ἀγιασμός* in v. 14.

<sup>36</sup> For detailed treatment of the problem of integrity, see Tasker (1935-36, 136-38); Thurén (1973, 49-70); Thompson (1975a, 129-36); Filson (1967, 15-16, 22-30); D. Guthrie (1990, 712-15); Lane (1991a, lxvii-lxviii; 1991b, 495-97).

Paul's style to insure its position in the canon. Others suggest a genuine Pauline text was attached to Hebrews, either deliberately by Paul himself to endorse what is written in Hebrews, or purely accidentally later. But the reasons for questioning its integrity are not at all convincing. We should keep in mind that these terse admonitions are typical of paraenetic literature in the whole of the New Testament. We can therefore agree with Bruce's conclusion: "There is no good reason in either internal or external evidence why it should be regarded as in some way a separate composition" (1990, 367).

Especially when we consider the internal structure of this chapter and discover its apparent connections with the rest of Hebrews, it will become evident that chap. 13 is an appropriate conclusion, well integrated into the whole epistle. Even the epistolary ending (vv. 18-25) including the personal notes (requests for prayer, benediction, and greetings), is intimately connected not only to chap. 13, but also to the rest of Hebrews.

We mentioned above that there is an apparent shift in tone and style at 13:1. But the shift is not as abrupt as we have thought at first, because it is well prepared in the preceding passage. In fact, Heb 12:14-29 shows a somewhat abrupt shift from the preceding passage. Just as 12:14-29 was prepared by the references to "sharing in God's holiness" (12:10) and "producing fruit of righteousness and peace" (12:11), which are the ultimate aims of the divine discipline, so 13:1-17 is prepared by the references to "pursuing peace and sanctification" (12:14) and "being thankful to God and

worshipping him acceptably" (12:28), the motivation of which is the fact that the readers have come to the heavenly Jerusalem proleptically in their community worship (12:22-24).

In 13:1-6 general admonitions are given. Then the references to the leaders in vv. 7 and 17 form an inclusion, defining 13:7-17 as a cohesive section. Because of this inclusion, attempts to find a break after v. 15 or v. 16 may be ruled out as untenable options.

In 12:14-29 the readers were urged to pursue sanctification and worship God acceptably and were warned not to refuse God who speaks because they obtained the privileged status of the new covenant in which they have come to the heavenly Jerusalem and receive the unshakable kingdom in their worship. In 13:1-17 the readers are urged to keep pursuing their sanctification and worshipping God acceptably because they are still on the way to the heavenly Jerusalem.<sup>37</sup> One of the reasons why the style of 13:1ff., especially 13:1-5, seems close to that of the rest of the New Testament in giving a series of commonplace ethical admonitions is that Hebrews also shares the so-called tension between the "already" and the "not yet." How to walk in their community life during the interim period between Christ's first coming and second coming is one of the main subjects of chap. 13.

While in 12:14-29 the readers were reminded of their realized privileges, in 13:1-17 they are reminded that the ultimate realization is still in the future, as in 10:32-12:13.

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<sup>37</sup> In 13:14 it is explicitly said that "here we do not have an enduring city, but we are looking for the city that is to come."

But in 10:32-12:13 the readers were primarily shown the reasons why they must persevere by faith in their sufferings and persecutions. Now in chap. 13 the primary focus of the author is on how they should persevere in the real life of the community. Their perseverance must be expressed by their persistence in doing what they have been doing. In 10:32-12:13 the author more abstractly warned the readers of the dangers and hardships inherent in their pilgrimage and reminds them of the need of perseverance in spite of all those dangers and hardships, whereas in 12:14-13:17, especially in 13:1-13:17, he encourages the readers to be actively engaged in community life and worship and to keep offering sacrifices that please God (13:15-16) until they reach the city that is to come (13:14).