

5.5 Analysis of Heb 13:1-17

5.5.1 The internal structure of Heb 13:1-17

5.5.1.1 Colon analysis

Our passage can be divided into the following 40 colons:

v. c.

1 1 Ἡ φιλαδελφία μενέτω.

2 2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,

3 διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

3 4 μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι,

5 (μιμνήσκεσθε) τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

4 6 (Ἔστω) τίμιος ὁ γάμος ἐν πᾶσιν

7 καὶ (ἔστω) ἡ κοίτη ἀμίαντος,

πόρνος γὰρ καὶ μοιχοῦς κρινεῖ ὁ θεός.

A

5 8 (Ἔστω) ἀφιλάργυρος ὁ τρόπος,

9 ἀρκοῦμενοι τοῖς παροῦσιν.

10a αὐτὸς γὰρ εἶρηκεν·

10a.1 "οὐ μὴ σε ἀνώ

10a.2 οὐδ' οὐ μὴ σε ἐγκαταλίπω,"

6 10b ὥστε (δύνασθαι) θαρροῦντας ἡμᾶς λέγειν·

10b.1 "κύριος ἐμοὶ βοηθός,

10b.2 [καὶ] οὐ φοβηθήσομαι,

10b.3 τί ποιήσει μοι ἄνθρωπος;"

7 11 Μνημονεύετε τῶν ἡγουμένων ὑμῶν,

οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ,

12 ὧν ἀναθεωροῦντες (ἔστε) τὴν ἐκβασιν τῆς ἀναστροφῆς

13 μιμείσθε τὴν πίστιν.

8 14 Ἰησοῦς Χριστὸς (ἔστιν) ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

- 9 15 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε.
 16 (ἔστιν) καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν
 17 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.
- 10 18 ἔχομεν θυσιαστήριον
 ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῆ σκηνῆ
 λατρεύοντες.
- 11 19 ὣν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
 ἅγια διὰ τοῦ ἀρχιερέως,
 20 τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.
- 12 21 Διὸ καὶ Ἰησοῦς,
 ἵνα ἁγιασῆ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,
 ἔξω τῆς πύλης ἔπαθεν.
- B
 13 22 τοίνυν ἔξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς
τὸν ὄνειδισμὸν αὐτοῦ φέροντες.
 14 23 οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν
 24 ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.
- 15 25 Δι' αὐτοῦ [οὖν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς
τῷ θεῷ, τοῦτ' ἔστιν κάρπὸν χειλέων ὁμολογούντων τῷ
ὀνόματι αὐτοῦ.
- 16 26 τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε.
 27 τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.
- 17 28 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν
 29 καὶ ὑπέικετε,
 30 αὐτοῖ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον
ἀποδώσοντες,
 ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες.
 31 ἄλυσιτελὲς γὰρ ὑμῖν τοῦτο.

Colon 9 is treated as a separate colon because the

participle ἀρκοῦμενοι has imperatival force¹ and does not simply explicate the foregoing. Colon 10b is grammatically subordinate to colon 10a, expressing the result (ὥστε) of colon 10a. But as colon 10a introduces a citation of God's promise in colons 10a.1 and 10a.2, so colon 10b introduces a citation of the community response to God's promise in colons 10b.1, 10b.2 and 10b.3. Therefore colon 10b is treated as a separate colon. Colons 10a-10a.2 and colons 10b-10b.3 are almost coordinate: "God has said ..., and we say ..."

Colon 12 is introduced by the relative ὧν and could therefore be interpreted as grammatically subordinate to colon 11. It contains, however, semantically independent information and the participle (ἀναθεωροῦντες) has imperatival force. Colons 12 and 13 are related as follows: "Contemplate ... and imitate ..."

Also colon 17 is introduced by a relative pronoun and could therefore be treated as grammatically subordinate to colon 16, but it contains semantically independent information and is treated as a separate colon.

Colon 30 functions almost as a parenthesis. The clause starting with ἵνα is in fact still a part of colon 29 expressing motivation (although it also motivates colon 28).

5.5.1.2 Explication of internal structure

As indicated by the thematic markers in the Greek text, we

¹ Giving an imperatival force to ἀρκοῦμενοι, Smith translates colons 8-9 as follows: "The manner of life is to be free from the love of money, and be pleased with what you have" (1989, 72).

note six important semantic slots in Heb 13:1-17:

1. The markers (_____) indicating the specific expressions of the community life that God is pleased with. These expressions must not be forgotten, but be remembered and continued so that they may become the manner of life or lifestyle of the readers.
2. The markers (xxxxxxx) referring to sufferings.
3. The markers (_____) referring to Jesus.
4. The markers (.....) indicating the movement to the outside.
5. The markers (.....) referring to the altar or offerings.
6. The markers (~~~~~) referring to the leaders and their lifestyle.

The first semantic slot includes specific admonitions in vv. 1-6. These admonitions are: "brotherly love" (φιλαδελφία), "hospitality" (φιλοξενία), "to entertain" (ξενίζω), "to sympathize with prisoners and those who are ill-treated" (expressed by συν- and καὶ αὐτοῖς), "to honor marriage" (τίμιος ὁ γάμος), "to keep marriage bed pure" (ἡ κοίτη ἀμίαντος), "to be free from the love of money" (ἀφιλάργυρος), "to be content" (ἀρκέομαι), and "to say with confidence."² There seems to be no logical progression in listing these admonitions, but since vv. 7-17 show a somewhat stronger internal cohesion we regard vv. 1-6 as a separate unit.

Vv. 7-17 show not only a certain logical cohesion, but are

² V. 6 may be considered as an example of *θυσία αἰνέσεως* or *καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ* in v. 15.

also framed by admonitions concerning the community's leaders (cf. vv. 7 and 17). Vv. 8-16 in turn revolve around confessional and cultic motifs, with Jesus in the center. The logical progression is more or less as follows: Do not be carried away (*παραφέρω*) by diverse and strange teachings, but go out to Jesus, who remains the same and guarantees the enduring city, while "carrying" (*φέρω*) his reproach. Through this Jesus offer (*ἀναφέρω*)³ a sacrifice of praise and sacrifices of good works and fellowship.

Two other general items can be included in this first semantic slot. They are: to be "made holy" (*ἀγιάζω*) by Jesus (v. 12) and to "please" (*εὐαρεστέω*) God (v. 16). All items in the first semantic slot may be summarized by these two general items. As we have seen above, the first semantic slot dominates the whole passage. Therefore we can say that 13:1-17 deals with the ways in which the true and God-pleasing worship must be expressed in every area of the community life, especially in the lifestyle of both the members and leaders of the community.

In the first semantic slot we can find many phrases specifically expressing the manner of life or lifestyle. These expressions include: "let ... continue" (*μενέτω*) in v. 1, "do not forget" (*μὴ ἐπιλανθάνεσθε*) in vv. 2 and 16, "unknowingly"⁴ (*λανθάνω*) in v. 2, "remember"⁵ (*μιμνήσκομαι* and *μνημονεύω*) in

³ Note the repeated use of words containing *φέρω*; also *εἰσφέρω* in colon 19.

⁴ To entertain angels unknowingly implies that entertaining has become the lifestyle.

⁵ Lane translates this as "continue to remember" "to express the iterative force of the present imperative" (1991b, 508).

vv. 3 and 7, "let ... be" (unexpressed ἔστω) in vv. 4 and 5, "in all respects" or "in every way" (ἐν πᾶσιν)⁶ in v. 4, "manner of life" or "conduct" (τρόπος) in v. 5,⁷ "I shall not fear" (οὐ φοβηθήσομαι)⁸ in v. 5, "consider" (ἀναθεωρῶ) and "imitate" (μιμέομαι) in v. 7, "do not be carried away"⁹ in v. 9, "let us go out to Jesus bearing his reproach"¹⁰ in v. 13, "seek" (ἐπιζητέω)¹¹ in v. 14, "let us continually offer" (ἀναφέρωμεν ... διὰ παντὸς) in v. 15, "continue to obey ... and submit"¹² in v. 17.

The second semantic slot contains the words related to sufferings, which remind the readers of the earlier sections of Hebrews (e.g., 2:5-18; 10:32-34, 11:25-26, 35b-38; 12:2-4). It includes: "prisoners" (δέσμιοι), "fellow-prisoners" (συνδεδεμένοι) and "those being ill-treated" (κακουχούμενοι) in

⁶ Cf. v. 18.

⁷ Cf. the phrase "those who walk in them" (οἱ περιπατοῦντες) in v. 9, which also suggest a lifestyle even though it is a negative one to be avoided.

⁸ This verb may be considered to have the "durative" (Moulton 1908, 150) or "linear" (in contrast to "punctiliar") (Moule 1953, 10) sense.

⁹ Lane translates as "do not be led away whenever various strange teachings arise" to "recognize the iterative force of the present tense" (1991b, 522). P. E. Hughes also tries to capture the force of the present imperative, but in a different way. He translates as "do not go on being led astray." This means that "they are to put a stop to what is already taking place" (1977, 572).

¹⁰ This needs to be included in the manner of life because the reason (γάρ in v. 14) for this appeal is the continual life-attitude searching the coming city.

¹¹ Filson comments that this verb "indicates a continuous, earnest, eager quest and desire" (1967, 70).

¹² This translation also tries to capture the iterative force of the present imperative.

v. 3, "blood" (αἷμα), "to suffer" (πάσχω) in v. 12 and "reproach" (ὀνειδισμός) in v. 13.

The third semantic slot contains the name of Jesus or adjectives/pronouns replacing it. These are concentrated in vv. 8-15. This third semantic slot includes: "Jesus Christ" in v. 8, "Jesus" in v. 12, "his own" (ἰδιος) [blood] in v. 12, [go out to] "him" and "his" [reproach] in v. 13, [through] "him" in v. 15. Jesus is also implied as the subject in the verb "he might sanctify" (ἀγιάση).

The fourth semantic slot indicates the movement of going out. It includes: "outside the camp" (ἔξω τῆς παρεμβολῆς) in vv. 11 and 13, "outside the gate" (ἔξω τῆς πύλης) in v. 12 and the verb "to go out" (ἐξέρχομαι) in v. 13. The verb "seek" (ἐπιζητέω) may also imply going out because the place to seek is spatially contrasted with "here" (ἔδω).

The fifth semantic slot contains references to the altar, the sacrifices and the activities related to them. It includes: "altar" (θυσιαστήριον) and "to serve" (λατρεύω) in v. 10, "to offer" (ἀναφέρω) in v. 15, "sacrifice" (θυσία) in vv. 15 and 16.

The sixth semantic slot contains references to the leaders and their lifestyle in vv. 7 and 17. These two references to the leaders form a clear inclusion demarcating vv. 7-17 as a separate section. All the specific expressions of the community life need be done both in imitation of and in submission to the leaders of the community. The "way of life" (ἀναστροφή) of the former leaders, who spoke the word of God to the readers (v. 7), is characterized by "faith" or "faithfulness" (πίστις) in

v. 7. In v. 17 it is emphasized that the present leaders "keep watch" (ἀγρυπνέω) over the souls of the members of the community 'as' (ὡς)¹³ men who must give an account" (v. 17). By obeying and submitting to them the readers must help them to do their work "not groaning, but with joy" (v. 17).

The logic of the argument in Heb 13:1-17 may be summarized as follows:

1. The author wants the concept of God-pleasing worship to be broadened to include a God-pleasing lifestyle in every area of life. It is true that a God-pleasing lifestyle has been shown by the readers, but the author wants the readers to "keep on showing this lifestyle" (shown by the first semantic slot). They need to show perseverance in doing good works and continuing their fellowship as well as in praising and worshipping God.

2. The readers need to show the God-pleasing lifestyle under the context of "sufferings" (shown by the second semantic slot) as Jesus did.

3. The author wants the readers' hearts to be strengthened by coming to "Jesus" (shown by the third semantic slot) who gives grace. Specifically, the author wants every member of the community "to go out to Jesus bearing his reproach" (shown by the fourth semantic slot).

4. The reason why the readers should go out to Jesus is that he provided them with "an altar where God-pleasing sacrifices are to be offered" (shown by the fifth semantic slot).

¹³ Cf. ὡς used twice in v. 3.

5. This God-pleasing sacrifice corresponds to "the God-pleasing lifestyle of the readers" (shown by the first semantic slot).

6. The author wants the God-pleasing lifestyle of the readers to be guided by their leaders (shown by the sixth semantic slot). The readers must not only imitate the faith of their former leaders, but also obey their present leaders and submit to their authority. The sacrifices of good works and fellowship as well as the sacrifice of praise are all, in a sense, public in their character and therefore need to be offered to God by a harmonized community under the leadership of their leaders.

As already mentioned in relation to the first semantic slot, vv. 1-6 contain four pairs of admonitions¹⁴ which seemingly are not logically correlated. Michel rightly divides vv. 1-6 into four pairs (vv. 1-2; v. 3; v. 4; vv. 5-6). He comments: "Die Einzelsprüche werden unverbunden und unvermittelt nebeneinandergestellt, allerdings schließt sich jedem Imperativ eine kurze, bezeichnende Begründung an" (1975a, 479).

Four pairs of admonitions presented in 13:1-6 are in fact prepared by 12:28. The "worship pleasing God" (12:28) should

¹⁴ Cf. Thurén who divides vv. 1-6 into three sections reflecting a pattern of "zwei Doppelmahnungen (V.1-2f.), zwei Doppelwarnungen (V.4-5a) und zwei Zitaten (V.5b-6)" (1973, 208); Vanhoye also comes up with three sections (vv. 1-3; v. 4; vv. 5-6), respectively dealing with "lived charity, chastity, spirit of poverty and trust in the Lord" (1989, 32); Attridge favors a twofold division (vv. 1-3; vv. 4-6) in which the former part deals with "peace and mutual concern" and the latter part deals with "personal behavior" (1989, 385); Verhey takes vv. 2-6 as "concrete applications of 'brotherly love'" to strengthen "the covenant bonds" (1984, 132).

not be limited to public worship, but rather be directly related to pursuing peace and sanctification (12:14) in every area of community life. As 13:15-16 confirms later, a sacrifice of praise must be concretely expressed by sacrifices of good works and fellowship.

As we have already stated, in contrast to¹⁵ vv. 1-6, the central part of vv. 7-17 is not only more closely linked together,¹⁶ but is also framed by the references to the leaders (shown by the sixth semantic slot) which form an inclusion. Vanhoye well summarizes the thrust of vv. 7-17¹⁷ as follows: This section "endeavors to strengthen the cohesion of the community around its leaders, a cohesion based on the participation of everyone in the passion of Christ (13,12-13)" (1989, 32).

Vv. 7-17 may be divided into three section (vv. 7-9; vv. 10-16; v. 17). V. 17 formally closes vv. 7-17 by forming an inclusion in referring to the leaders of the community. Vv. 7-9, which are loosely connected, serve as an introduction to the

¹⁵ But many of the admonitions in vv. 7-17 are as commonplace as those in vv. 1-6.

¹⁶ Not only does *γάρ* occur five times (vv. 9, 11, 14, 16, 17), but other particles also occur (*διό* in v. 12, *τοίνυν* in v. 13). There occurs *οὖν* in v. 15, but this particle is textually doubtful (it is given a D rating in the UBS text and is enclosed in bracket in the Nestle-Aland text) even though it is appropriate at this point.

¹⁷ Vanhoye (1989, 31) takes vv. 18-19 as part of this section because he sees an inclusion not only between *ἡγουμένων* in v. 7 and *ἡγουμένοις* in v. 17, but also between *ἀναστροφῆς* in v. 7 and *ἀναστρέφειν* in v. 18. In this case, "we" including "I" in vv. 18-19 would be included among the leaders. But vv. 18-19 together with vv. 20-25 rather form a concluding personal note to the whole epistle. Especially note *παρακαλῶ* in vv. 19 and 22 (also *παρακλήσεις* in v. 22) binding vv. 19-25 as a unified note attached to the rest of Hebrews.

closely knit section¹⁸ of vv. 10-16.

When the readers are urged in v. 7 to remember and imitate their former leaders who preached the word of God and whose manner of life was characterized by faith or faithfulness, it is very natural that they recall Jesus who was both the content of the preaching and the source of the faith or faithfulness of their leaders. Thus though seemingly abrupt, the confessional affirmation in v. 8 may be related to v. 7. Furthermore, the affirmation that Jesus Christ remains "the same" (ὁ αὐτός) makes the author to exhort the readers not to be carried away by "diverse" (ποικίλος) and "strange" (ξένος) teachings in v. 9. This contrast between ὁ αὐτός and ποικίλος καὶ ξένος is continued by the contrast between χάρις and βρώματα.

The reference to "foods" introduces the cultic imagery in vv. 10-16. In vv. 10-14, by comparing the burning of the bodies of sacrificial animals outside the camp with the death of Christ outside the gate,¹⁹ the author locates the Christian altar as the place where Christ died for his people and encourages the readers to go out to Jesus bearing his reproach. By metaphorically applying the cultic imagery he developed, he finally exhorts the readers to offer God-pleasing sacrifices of praise, good works and fellowship (vv. 15-16). The affirmation that "we" Christians have an altar (v. 10) eventually leads to the paraenetic application that Christians must offer God-

¹⁸ As mentioned already, note the inferential particles such as διό, τοίνυν, [οὖν] in vv. 10-16.

¹⁹ This comparison reminds us of what the author has done in the central part of Hebrews (7:1-10:18). "Our author sets out to interpret the work of Christ in terms of the cultus as recorded in Scripture" (Hanson 1988, 300).

pleasing sacrifices on this altar (vv. 15-16).²⁰ In vv. 10-16 the author wants the readers to understand that participating in Christ's altar necessarily implies following him in the pilgrimage to the abiding and coming city despite accompanying sufferings and persevering in worshipping God both through a sacrifice of praise and sacrifices of good works and fellowship until they reach that city.

In the light of the above analysis, the theme of this passage may be formulated as follows: "We must persevere in our pilgrimage to the heavenly coming city by displaying a God-pleasing lifestyle in every area of life. This lifestyle must be expressed concretely as 'praise' and 'good works and fellowship' even while undergoing the suffering inherent in our earthly pilgrimage. We can persevere by going out to Jesus bearing his disgrace instead of being carried away by various strange teachings. This Jesus gives us grace and an altar where God-pleasing sacrifices, which are equivalent to a God-pleasing lifestyle, should be offered."

5.5.2 Exegetical remarks

5.5.2.1 Heb 13:1-6

In this section, the exhortations to "pursue peace with all men and sanctification" in 12:14 and to "worship God acceptably with reverence and awe" in 12:28 are expressed by

²⁰ To formally relate altar in v. 10 and sacrifices in vv. 15-16, Lane (1991b, 503) suggested a chiasmic structure for vv. 10-16 (A (v. 10), B (v. 11), C (v. 12), C' (v. 13), B' (v. 14), A' (vv. 15-16)). He maintains that the expositions in 13:10-12 (A/B/C) provide the ground for the exhortations in 13:13-16 (C'/B'/A'). But this chiasm is clearly forced, especially in view of the slight correlation between B and B'.

four pairs of specific and concrete examples along with some motivations for them.

The first pair consists of "brotherly love" (φιλαδελφία)²¹ and "hospitality" (φιλοξενία). Brotherly love here almost certainly means love among brothers in Christ,²² specifically love among the readers²³ who are members of the new covenant community. Hospitality also seems to refer to that given to brothers in Christ and is thus one specific expression of brotherly love. This was especially important for the leaders, many of whom were constantly on the move and depended for their travel on the hospitality of the local community which they visited.

The admonition to let brotherly love "remain" (μένω)²⁴ suggests that brotherly love is already manifested among the readers and that the main concern of the author is that they "keep on loving" (NIV) or persevere in loving each other.²⁵

²¹ Note the repetition of φιλ- in φιλοξενία (v. 2) and ἀφιλάργυρος (v. 5). For the similar concept of brotherly love which is expressed by ἀγάπη, see 6:10; 10:24 where ἀγάπη is related to [καλὸν] ἔργον. Also compare with εὐποιία καὶ κοινωνία in v. 16.

²² Cf. 2:11, 12, 17.

²³ Cf. ἀδελφοί in 3:1, 12; 10:19; 13:22-23; ἀγαπητοί in 6:9.

²⁴ Cf. the same word μένω in 12:27; 13:14. By this word the author may suggest that the unshakable kingdom or the abiding city must be characterized by the continuing love relationship in the new covenant community.

²⁵ It is not really necessary to suppose that this brotherly love is being threatened, though there may be some hint of that in 10:24-25. The following principle applies to all the other admonitions: An admonition does not necessarily imply any problem in the area of that admonition; cf. Verhey's comment that "it is wrong to suppose that the admonitions of chapter 13 address particular crises" (1984, 131).

This need for perseverance is expressed by third person singular imperatives such as *μενέτω* (v. 1) and implied *ἔστω* (vv. 4, 5) or imperatives related to the memory of the readers such as *μὴ ἐπιλανθάνεσθε* (v. 2)²⁶ and *μιμνήσκεσθε* (v. 3). The author wants the readers to continue with their formerly expressed commitment to Christ.²⁷

In contrast to v. 1, v. 2 includes a motivation derived from the Old Testament for its admonition. In v. 2 there are plays on words. The artistry is enhanced by the following chiastic arrangement:

<i>φιλοξενίας</i>	—	<i>ἐπιλανθάνεσθε</i>
<i>ἔλαθον</i>	—	<i>ξενίσαντες</i>

"Some" (*τινες*) may include Lot (Gen 19:1-14), Gideon (Judg 6:11-18), or Manoah (Judg 13:3-22), but the use of *ἔλαθον* in the sense of "being unaware" or "without knowing it"²⁸ appropriately points to the episode of Abraham and Sarah in Gen 18:2-15.

Another pair of admonitions in v. 3²⁹ begins with a present imperative "continue to remember" (*μιμνήσκεσθε*).³⁰ Not only this verb but also references to "prisoners" and "those

²⁶ "Not to forget" implies "not to forget to do" or "not to neglect" as in v. 16.

²⁷ Cf. 6:10-12; 10:23-25, 32-39.

²⁸ In Gen 18 those who visit Abraham and Sarah are called *ἄνδρες* instead of *ἄγγελοι*.

²⁹ Attridge's or Vanhoye's attempt to treat v. 3 along with vv. 1-2 may be justified when vv. 1-3 are compared with Matt 25:35-36.

³⁰ Cf. *μνημονεύετε* in v. 7; other similar expressions such as *προσέχω* in 2:1, *κατανοέω* in 3:1, *ἀναλογίζομαι* in 12:3, and *ἀναθεωρέω* in 13:7.

who are ill-treated" recall the former experiences of the readers in 10:32-34³¹ and also certain experiences of the faithful men of old in chap. 11.³² The motivations for remembering prisoners and those who are ill-treated are respectively given by two parallel phrases beginning with "as if" (ὡς).³³ The author admonishes the readers to remember the prisoners as if they were their "fellow-prisoners" (συνδεδεμένοι)³⁴ and to remember those ill-treated "as being themselves in body" (ἐν σώματι).

The phrase "as being themselves in body" may be interpreted in several ways. The most metaphoric one is to understand the body, as in Paul, as the church which is the body of Christ. In this case the readers are to remember those ill-treated Christians because they themselves share in the same Christian fellowship made possible by Christ. Another way is to understand the body as human existence. So Zerwick renders this verse: "as being also yourselves³⁵ in the body and so liable to like treatment" (1981, 687). Similarly, Thurén renders this "als solche, die ebenfalls im Leibe leben" and

³¹ Cf. ἀναμιμνήσκεσθε in 10:32; δέσμιος in 10:34; ὀνειδισμός and θλίψις in 10:33 as examples of "being ill treated."

³² Cf. Moses' "sharing ill-treatment" (συγκακουχέομαι) with the people of God in 11:25 and the "abuse" (ὀνειδισμός) suffered for the sake of Christ in 11:26 (cf. 13:13); also "ill-treated" (κακουχούμενοι) in 11:37.

³³ Cf. ὡς λόγον ἀποδώσοντες in v. 17.

³⁴ For solidarity expressed by συν-, see συναπάθει in 4:15; 10:34. Cf. "partner" (κοινωνός) in 10:33 or "fellowship" or "sharing" (κοινωνία) in 13:16.

³⁵ Cf. Lane's comment: "The participle ὄντες coupled with αὐτοῖς is emphatic" (1991b, 508).

continues that "wer im Leibe lebt, kann leibliche Schmerzen eines Mitmenschen verstehen und mit ihm mitleiden" (1973, 210). But most likely one is to understand the two *ὡς* phrases as parallel³⁶ and take the idiom to mean "as if you yourselves were in (their) body"³⁷ (Attridge 1989, 386) or "as if you yourselves were together with them bodily."

The last two pairs of admonitions in vv. 1-6 (v. 4 and v. 5a) are seemingly unrelated, but they appear together also elsewhere in New Testament ethical injunctions³⁸ as well as in the Old Testament.³⁹ If the first two pairs (vv. 1-2) were concerned about peace in the community (cf. 12:14), the last two pairs are explicitly concerned about the sanctification of the community (cf. also 12:14).

The third pair of admonitions is followed by a *γάρ* clause providing a motivation. The reason why "marriage" (*γάμος*) should be "honored" (*τίμιος*) "in every way" (*ἐν παντι*)⁴⁰ and

³⁶ In other words, the same characteristic feature of being together with (expressed by *συν-* or *καὶ αὐτοῖ*) is found in both *ὡς* phrases.

³⁷ Cf. *ὡς ἐν τοῖς ἑτέρων σώμασιν αὐτοῖ κακουχούμενοι* in Philo Spec. leg. 3.161.

³⁸ Cf. 1 Cor 5:10; 6:9-10; Eph 5:3, 5; Col 3:5; 1 Thess 4:3-7.

³⁹ Note Lev 19 and 20, where sins originating from greed and sexual sins are prohibited in the covenant community because the God of the covenant community is holy; cf. the seventh and eighth commandments in the Decalogue (Exod 20:14-15; Deut 5:18-19).

⁴⁰ If masculine, it means "by all" (NIV) or "bei allen" (Braun 1984, 452). If neuter, it means "in every way" or "in all respects." The latter is more probable considering the same phrase used in the same sense in v. 18, which refers to all respects of lifestyle (cf. *ἐν παντὶ ἀγαθῶ* in v. 21).

the "marriage bed" (κοίτη)⁴¹ kept "pure" (ἀμίαντος)⁴² is because God⁴³ will "judge" (κρίνω) "fornicators" (πόρνοι)⁴⁴ and "adulterers" (μοιχοί). The judgment note in the last part of the previous chapter⁴⁵ as well as in 10:29-31⁴⁶ is recalled here. Because these admonitions about marriage can only be kept by fidelity, even in these seemingly conventional ethical admonitions the author has the theme of faithfulness in his mind.

The last pair of admonitions is concerned with the "manner of life" (τρόπος)⁴⁷ of believers expressed in the financial area. Those admonitions to be "free from the love of money" (ἀφιλάργυρος) and to "be content" (ἀρκέομαι)⁴⁸ "with what you

⁴¹ This is a euphemism for sexual relationships in marriage.

⁴² Cf. the use of the verb "defile" (μιαίνω) in 12:15, which suggests that πόρνος in 12:16 has a cultic nuance and describes a mode of defiling the sacred; note the same adjective used for describing Christ in 7:26; also note the similar negative augment ἀ- (ἀφιλάργυρος) in v. 5.

⁴³ Note that the position of ὁ θεός at the end of the sentence is emphatic. The ultimate motivation for the holiness of the community is based on the divine attribute of holiness (cf. ἁγιότης in 12:10). See Lev 19:2: "You shall be holy, for I the LORD your God am holy" (NASB) and also 1 Pet 1:16.

⁴⁴ Cf. Esau as πόρνος in 12:16.

⁴⁵ Cf. κριτής in 12:23; πῦρ in 12:29.

⁴⁶ Those who do not pursue sanctification in their lives as the new covenant people are under similar judgment as those who defile the blood of the covenant that sanctified them (10:29-31).

⁴⁷ Cf. ἀναστροφή in v. 7; ἀναστρέφομαι in v. 18.

⁴⁸ The participle ἀρκούμενοι has imperatival force and in fact is parallel with the previous admonition to "be" (implied ἔστω) free from the love of money.

have" (τοις παροῦσιν) are conventional.⁴⁹ But if we take into consideration the situation of the readers who were under persecution (10:32-34) and have a prospect of renewed persecution (12:4), these admonitions may have a specific connotation of not being attached to earthly possessions and being ready once again to joyfully accept the confiscation of their property (see ἀρπαγή τῶν ὑπαρχόντων in 10:34). This is further confirmed by the citations given as motivation for the admonitions. God's promise is that in any event "he will never leave you nor forsake you." And the response of the believer is: "I will not be afraid; What can man do to me?" Both God's promise and the response of the believer fit in very well with a situation of persecution.

The closest parallel to the citation of God's promise is Deut 31:6, 8,⁵⁰ although there the promise is given in the third person.⁵¹ On the other hand, Philo has the same quotation⁵² as here in Hebrews. Because of the totally different expositions Hebrews' direct dependence on Philo is excluded.⁵³ Both Philo and the author of Hebrews may have

⁴⁹ Cf. ἀφιλάργυρος in 1 Tim 3:3; ἀργυρος in Jas 5:3; φιλαργυρία as "a root of all evils" in 1 Tim 6:10; φιλάργυρος in 2 Tim 3:2; ἀρκέω in 1 Tim 6:8.

⁵⁰ Deut 31:6 LXX: οὐ μή σε ἀνή οὔτε μή σε ἐγκαταλίπη; Deut 31:8 LXX: οὐκ ἀνήσει σε οὐδὲ μή ἐγκαταλίπη σε.

⁵¹ For more details, see Thomas (1964-65, 318).

⁵² Cf. Conf. ling. 166.

⁵³ For Philo, this citation is "a promise that God will never leave the human soul to its own unstrained passions (Moffatt 1924, 229). For further details, see Williamson (1970, 570-73). For Philo's influence through Gen 28:15, see Katz (1952, 523-25).

depended on a common source. In view of other partial parallels where the promise is given in the first person (Gen 28:15,⁵⁴ Josh 1:5⁵⁵ and 1 Chr 28:20)⁵⁶ there may, however, have been conflation either by the author of Hebrews or already in the common source, even if Philo's influence is excluded. In any case, the author of Hebrews supports his admonitions not to be overly attached to the earthly possessions by God's promise that he will never "fail" (ἀνίημι) his people nor "forsake" (ἐγκαταλείπω)⁵⁷ them.

The second citation in v. 6 is to express the Christian community's confident response⁵⁸ as a result (ὥστε)⁵⁹ of God's promise. This confident confession of God the helper is probably to be equated with what is called later "a sacrifice of praise - the fruit of lips that confess his name" (v. 15).

For this confident response of the community, the author quotes Ps 117:6 LXX⁶⁰ (cf. Ps 55:12 LXX). In this citation the

⁵⁴ Gen 28:15 LXX: οὐ μή σε ἐγκαταλίπω.

⁵⁵ Josh 1:5 LXX: οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε.

⁵⁶ 1 Chr 28:20 LXX: ὁ θεός μου μετὰ σοῦ, οὐκ ἀνήσει σε καὶ οὐ μή σε ἐγκαταλίπη.

⁵⁷ Note a possible contrast between the faithful God and some members of the community who forsake "meeting together" (ἐπισυναγωγή) (10:25).

⁵⁸ Cf. *παρρησία* in the midst of suffering and persecution at 10:35.

⁵⁹ There seems to be a tendency to ellipsis of *δύνασθαι* in the use of *ὥστε* (Moule 1953, 144). With *δύνασθαι* supplied, the meaning will be "so we can say confidently."

⁶⁰ As the parenthesis in the Greek text shows, *καί* is textually problematic. The evidence is divided between its presence or absence. It may have been inserted "in conformity with the MT and the majority text of the LXX" (Ellingworth 1993, 701).

whole context of Ps 118 (LXX 117) appears to be in the author's mind. This psalm calls upon the community to "give thanks to" or "praise" (ἐξομολογέω)⁶¹ the Lord for his enduring love⁶² which was expressed in deliverance from persecution.⁶³ The confession that God is my "helper" (βοηθός)⁶⁴ directly comes from the confidence that he will help triumph over enemies. From this confidence we naturally expect the following utterances: "I will 'not be afraid' (οὐ φοβέομαι).⁶⁵ What can man do to me?" In view of the emphasis on not fearing man and what man can do,⁶⁶ as already noted, the concern of the author "is not limited to the provision of daily needs," but rather "extends to the confrontation with hostility in society at large" (Lane 1991b, 520).

5.5.2.2 Heb 13:7-17

By specifically mentioning the leaders of the community at the beginning as well as at the end of this section,⁶⁷ the author tries to put emphasis on the confessional, cultic and

⁶¹ Cf. αἰνεσις or ὁμολογέω in v. 15.

⁶² Note the refrain of Ps 118: "His love endures for ever" (REB).

⁶³ Thomas notes that this psalm "has always been associated with the Passover by the Jews and with Easter in the Church" (1964-65, 319).

⁶⁴ Cf. βοηθέω (2:18) and βοήθεια (4:16) for the help coming from Jesus, the high priest.

⁶⁵ Almost synonymous with θαρρέω in the same verse; cf. 11:23, 27.

⁶⁶ Note the prospect of bloody persecution in 12:4; also note the general human fear of death in 2:15.

⁶⁷ Cf. v. 24.

communal dimensions of the community's inner life. Even though the leaders play an important role in directing the community life, the cohesion of the community ultimately depends on Jesus, who remains the same (v. 8) and suffered death so that he may sanctify his people through his own blood (v. 12).

V. 7 urges the readers to "remember" (*μνημονεύω*)⁶⁸ their former leaders who "spoke" (*ἐλάλησαν*) the "word of God" (*λόγον τοῦ θεοῦ*), that is, proclaimed the message of salvation.⁶⁹ These leaders may refer to those who initially founded the community by bringing the gospel to the readers for the first time.⁷⁰

The participle *ἀναθεωροῦντες* has imperatival force, as was the case with the participle *ἀρκοῦμενοι* in v. 5. What the author wants the readers to learn by remembering their leaders is specifically spelled out in colons 12-13. The readers are supposed to "consider" (*ἀναθεωρέω*) and "imitate" (*μιμέομαι*). The verb *ἀναθεωρέω*⁷¹ along with the reference to *πίστις*⁷² reminds the readers of what has been said about Jesus, who is the initiator and perfecter of *πίστις* (12:3). As the readers must fix their eyes on Jesus and learn from him perseverance through faith, so they must consider the "outcome" (*ἔκβασις*) of

⁶⁸ Cf. *μιμνήσκομαι* in v. 3.

⁶⁹ Here 1:1-4:13 is recalled.

⁷⁰ Cf. 2:3, where it was said that the message of such a great salvation was first announced by the Lord and then confirmed to us by those who heard him.

⁷¹ Cf. *ἀφοράω* (12:2); *ἀναλογίζομαι* (12:3); also *θεωρέω* (7:4).

⁷² Cf. 6:12; 10:32-39; 11:1-40; 12:1-3.

the "way of life" (ἀναστροφή)⁷³ of their leaders and "imitate" (μιμέομαι)⁷⁴ their faith.

What ἔκβασις precisely means is uncertain. Its meaning may simply be "outcome" or "result." Or it may also mean "end," thus referring to the end of life of the leaders. It may imply that the leaders went through martyrdom, but this seems to go beyond what the text says. Probably ἔκβασις here refers to "a way of life which, as the first readers well knew, remained faithful to the end" (Ellingworth 1993, 703).⁷⁵ Therefore, there follows an exhortation to imitate their faith. Their faith made possible their faithfulness, as in 10:32-39, 11:1-40 and 12:1-3.

Their faithfulness can be traced to their πίστις in God and his Son, Jesus Christ, who takes the central position in vv. 8-16. Therefore, the seemingly abrupt affirmation in v. 8 may be considered as a transition from v. 7 to the following verses. Jesus Christ⁷⁶ remains "the same" (ὁ αὐτός)⁷⁷ yesterday and "today" (σήμερον)⁷⁸ and "forever" (εἰς τοὺς αἰῶνας)⁷⁹.

⁷³ Cf. ἀναστρέφομαι in v. 18 and 10:33; περιπατέω in v. 9; τρόπος in v. 5.

⁷⁴ Cf. 2 Thess 3:7, 9; 3 John 11; for the noun μιμητής, see 6:12 where the readers are urged to be μιμηταὶ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τῆς ἐπαγγελίας; also 1 Cor 11:1; 1 Thess 1:6; 2:14.

⁷⁵ Cf. "(successful) outcome, result of one's way of life" (Bauer 1979, 238).

⁷⁶ Cf. other occurrences of this full name in 10:10 and 13:21.

⁷⁷ Cf. the citation of Ps 101:28 LXX in 1:12: σὺ δὲ ὁ αὐτός εἶ; also note the use of μένω in 7:3; 12:27; 13:1, 14.

⁷⁸ Cf. the repeated use of σήμερον in 3:7-4:13.

This christological statement certainly has a confessional ring.⁸⁰ The phrase "yesterday and today and forever" underscores the unchangeability and continuity of Jesus Christ for all time.⁸¹ However, there is uncertainty about how to understand "yesterday" (ἐχθές). "Yesterday" may be thought of as the counterpart of "forever" meaning "from all eternity." "'Yesterday, today and for ever' is a graphic way of alluding to past, present and future in order to affirm the unchanging nature of Christ" (Montefiore 1964, 22).⁸² Or "yesterday" may refer to the recent historical event (the whole of Jesus' earthly ministry or specifically his once for all death on the cross). Filson argues for this option by saying that "the coming and work of Christ" may be spoken of "as having occurred 'yesterday'" (1967, 33).⁸³ But most probably "yesterday" may

⁷⁹ Cf. εἰς τὸν αἰῶνα τοῦ αἰῶνος in 1:8; εἰς τοὺς αἰῶνας [τῶν αἰῶνων] in v. 21; εἰς τὸν αἰῶνα (5:6; 7:28) and εἰς τὸ διηνεκές (7:3) in relation to Christ's eternal priesthood; διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα (7:24).

⁸⁰ Cf. Lindars (1989, 387), who comments that v. 8 "reflects the primitive confession 'Jesus is the Christ'"; Michel (1975a, 490), who calls v. 8 a "Bekenntnis-Aussage"; Montefiore (1964, 242), who calls v. 8 a "semi-credal liturgical formula (Cf. Rom. 10:9; 1 Cor. 12:3)"; also Filson (1967, 31).

⁸¹ Cf. Rev 1:4, 8; 4:8; 11:17; 16:5.

⁸² Harvill comments that v. 8 expresses "the closest continuity between the preexistent, historic, and the exalted Christ" (1979, 134); Attridge is for this option in saying that "because Jesus Christ is an integral part of the eternal divine realm that is unchanging, he is now, for the Christian addressees, a sure foundation for their communal life (vs 7) and doctrine (vs 9)" (1989, 393).

⁸³ Similarly, Bruce comments that "yesterday Jesus 'offered up entreaties and supplications, with loud cries and tears, to the one who was able to save him from death' (Heb. 5:7)" (1990, 375; cf. 1969, 16).

refer to the days of the former leaders. In other words, "Jesus Christ is declared to remain the object of faith for the assembly now ('today') as he was formerly ('yesterday') for those leaders" (Lane 1991b, 529).⁸⁴ Even if the former leaders are now gone, Christ remains the same for the readers "today" as for the by-gone leaders "yesterday."⁸⁵

Now in colon 15 the unchangeability of Christ provides enough motivation not to be "carried away" (*παραφέρω*)⁸⁶ by "various" (*ποικίλος*) and "strange" (*ξένος*) teachings.⁸⁷ The variety and strangeness of heresy is in stark contrast to the unchangeability of Christ. As we will see below in the discussion about "foods," the various and strange teachings seem to be related to certain Jewish teachings.⁸⁸

The reason for this quite conventional warning against heresy⁸⁹ is because "it is good" (*καλόν*). This kind of argument

⁸⁴ The emphasis is not on the contrast between their leaders' absence and Christ's unchanging presence, but on the continuity in the faith of both the former leaders and the readers. The link between vv. 7 and 8 is that "the latter is an amplification of the nature of the leader's faith, a faith which was in Christ and his work; since he is the same 'today' as he was then, they may with confidence imitate such faith" (Hurst 1990, 120).

⁸⁵ Bruce says that "unlike those guides, Jesus would not die" (1969, 16).

⁸⁶ Cf. *παρα(ρ)ρέω* in 2:1; also 3:12; 4:1; 10:35. These passages show the author's concern for the perseverance of the weary readers.

⁸⁷ Note the plural of *διδασχῆ*.

⁸⁸ Lindars seems to be on the right track when he comments that these teachings are "an oblique reference to the comprehensive Jewish teachings on purification, of which the Day of Atonement is a central item" (1989, 388).

⁸⁹ Cf. Eph 4:14-16 (specifically *περιφέρω* in 4:14); 5:6; Col 2:6-8; 1 Tim 1:3-7.

suggests that both the author and the readers knows the reason so well that it is not necessary to present a detailed argument. The readers must not be carried away by heresy because it is good for the "heart" (*καρδία*)⁹⁰ to be "strengthened" (*βεβαιόω*)⁹¹ by "grace" (*χάρις*),⁹² not by foods. Certainly this contrast between grace and foods is a continuation of the contrast between Christ and heretical teachings. The author's concern seems to be in both strengthening the readers by grace coming from Christ and at the same time preventing them from being carried away by heretical teachings related to foods.

But what does "foods" refer to? Some scholars tried to identify "foods" more specifically with certain cultic meals. One possibility is that "foods" may refer to pagan cultic meals.⁹³ But if it were so, the author would have rejected these "foods" more explicitly. Another possibility is that "foods" may have reference to some sort of Jewish cultic meal. For example, Lindars suggested that "foods" may allude to "the communal dinners which were held on Jewish feast days in Diaspora Judaism" (1989, 388; cf. 1991a, 10-11). Finally, "foods" may have reference to a Christian practice, that is,

⁹⁰ Cf. the repeated occurrences of *καρδία* in 3:7-4:13; 8:10; 10:16, 22.

⁹¹ Cf. 2:3; for *βεβαιός*, see 2:2; 3:14; 6:19; 9:17; for *βεβαίωσις*, see 6:16.

⁹² Cf. the throne of grace (4:16); the Spirit of grace (10:29); the grace of God which the readers are warned not to miss (12:15); "grace be with you all" (13:25).

⁹³ This is given as one of the possibilities in Moffatt (1924, 233).

the Lord's supper. Braun sees a negative reference to the Lord's supper in "foods." He says that "βρώμασιν ginge ... gegen sakrales Essen als Heilsgarantie" (1984, 462).⁹⁴

But these diverse and strange teachings related to foods are no longer further developed. It seems that the reference to "foods" just serves as a stepping stone to introduce the major concern of the author which is to follow Christ faithfully by understanding the implications for Christian life of the "once for all" sacrificial death of Christ. The author wants to encourage the readers to persevere in following Christ and not to miss the grace of God, instead of being polemical against the real threat of any specific heresy emphasizing foods.

In v. 9 "foods" may have been used to refer to something unimportant (matters of eating and drinking) in contrast to something important, as in Rom 14:17 or 1 Cor 8:8. In 9:9-10 it is maintained that the gifts and "sacrifices" (θυσίαι) offered under the old covenant cannot clear the conscience of the one who "worships" (λατρεύω) because they are only a matter of "food" (βρώμα) and drink and various ceremonial washings - "fleshly" (σαρκός) ordinances applying until the time of the new order.⁹⁵ This is in agreement with the hint given in colon 17 that those who "walked" (περιπατέω)⁹⁶ in it were not

⁹⁴ Also see Moffatt (1924, 233-34) or Köster (1962, 299-315).

⁹⁵ Cf. the non-fleshly character of Christian sacrifices in vv. 15-16.

⁹⁶ This word may refer to "a whole manner of life in which foodstuffs played in some way a central role" (Ellingworth 1993, 708) and can be rendered as "observe" or "follow that way of life" (Zerwick 1981, 688).

"benefitted" (ὠφελέω).⁹⁷ In view of 7:18, where the former regulation under the old covenant was described as weak and "useless" (ἀνωφελής), we may infer that "foods" would be related to the ceremony of the old covenant, as NIV specifies "foods" as "ceremonial foods."⁹⁸ These foods under the old covenant are certainly antithetical to grace under the new covenant, which is to be elaborated in vv. 10-16. Furthermore, "the exclusively Jewish cast of the argument" (Lane 1991b, 523) in vv. 10-16 supports identifying foods as ceremonial foods. Michel appropriately concludes his comments on v. 9 as follows (1975a, 498):

Die kultische Gesetzgebung war ein Leerlauf - und doch versucht man immer wieder, diesen Weg einzuschlagen. Man widerspricht damit aber der eigentlichen Absicht Gottes, die das Gnadengeschehen in den Mittelpunkt stellt und das alttestamentliche Gebot von seiner Erfüllung her deutet.

The closely linked argument in vv. 10-16 starts with an affirmation of what "we have" (ἔχομεν)⁹⁹ as Christians. It is emphatically maintained that the readers have an "altar" (θυσιαστήριον). This altar is the one from which "those who minister at the tabernacle" (οἱ τῆ σκηνῆ λατρεύοντες) "do not have" (οὐκ ἔχουσιν) right to eat. The phrase "those who minister at the tabernacle"¹⁰⁰ makes the readers recall the

⁹⁷ Cf. 4:2 where the word of God without faith did not "benefit" those who heard.

⁹⁸ Cf. Weeks (1976, 73), who follows a similar line of argument; also Koester who comments: "The reference to 'walking' in accordance with foods (Heb 13:9) uses a common expression for observance of the Jewish law" (1989, 167).

⁹⁹ Cf. 4:14-15; 6:19; 8:1; 10:19; 13:14.

¹⁰⁰ Cf. 9:1-10, where the earthly tabernacle is presented as a cultic place of the imperfect old covenant.

priests who "serve" (λατρεύω) a copy and shadow of the heavenly sanctuary.¹⁰¹ In the same form of affirmation as "we have an altar" (v. 10), in 8:1-2 it is affirmed that "we have such a high priest" (τοιοῦτον ἔχομεν ἀρχιερέα)¹⁰² who is a "minister in the sanctuary, the true tabernacle" (τῶν ἁγίων λειτουργός καὶ τῆς σκηνῆς τῆς ἀληθινῆς). Therefore, the contrast between "we" who have the right to eat at the altar and "those" who have no right to eat at this altar envisages a contrast between the new covenant with its privileges and the "weak and useless" (7:18)¹⁰³ old covenant.¹⁰⁴

The reference to "eating" (ἐσθίω) gives a link to "foods" mentioned in the previous verse. As with the interpretation of "foods," scholars are divided among several options in interpreting what the altar from which we can eat refers to. For many Catholic scholars¹⁰⁵ it refers to the Lord's table.¹⁰⁶ For others it refers to either Christ himself¹⁰⁷ or

¹⁰¹ Cf. λατρεύω in 8:5; 9:9; 10:2; also λατρεία in 9:1, 6; note that οἱ τῆ σκηνῆ λατρεύοντες "could just as easily be speaking of 'Jewish worshippers in general,' because it is so employed elsewhere in Hebrews (9:9, 10:2)" (Luter 1988, 341).

¹⁰² Moule comments that "the whole burden of Hebrews ... can be epitomized in two resounding ἔχομενs: we have a high priest, we have an altar" (1950, 37). It is not clear whether the author has an apologetic concern as Moule maintains, but it is evident that an altar is intimately related to a high priest.

¹⁰³ The old covenant is also "what is obsolete and aging" that "will soon disappear" (8:13); the gifts and sacrifices of the old covenant cannot clear the conscience of the worshiper (9:9) and only apply until the time of the new order (9:10).

¹⁰⁴ For a similar view, see Koester (1989, 166-69).

¹⁰⁵ For example, see Randall (1969, 197-208); Vanhoye (1986, 228-29); Swetnam (1989, 90).

¹⁰⁶ Cf. Moffatt (1924, 223-38), who sees a polemic against those who understand the eucharist as a sacrificial meal.

the cross.¹⁰⁸ Still others find in it a reference to a heavenly altar.¹⁰⁹

But most likely it refers to the sacrificial death of Jesus.¹¹⁰ The expression "altar" is indeed ambiguous and it would not help trying to go beyond what can be affirmed from the text. As in the case of "foods" there seems to be little apologetic or polemic concern in stating that we have an altar. Rather the author wants to remind the readers of what has been said in the central part of Hebrews (especially 7:1-10:18) by mentioning "foods" or "an altar." *θυσιαστήριον* was used for an altar in the Old Testament tabernacle in 7:13 and recalls the sacrifices under the old covenant. It also recalls the references to Christ's death as a sacrifice¹¹¹ of himself (7:27; 9:23, 26; 10:10, 12, 14). As Attridge rightly comments, "'altar' is used in a symbolic fashion ... to refer to the sacrifice of Christ in all of the complexity with which that is

¹⁰⁷ See Montefiore, who says: "When our writer proudly writes: We have an altar, he is referring not to the altar itself but to the victim upon it" (1964, 244).

¹⁰⁸ Cf. Sanders (1969, 242); Braun (1984, 463), who finds the altar "am Orte von Jesu Todesleiden."

¹⁰⁹ See Filson (1967, 48-50); Williamson (1974-75, 307-308) or Thompson (1978, 58); Ferguson, who identifies the altar in v. 12 with "the one in the heavenly sanctuary in 9.1-14, 24; 10.19" (1980, 1164); Koester (1989, 166); Lehne (1990, 115).

¹¹⁰ See P. E. Hughes (1977, 577); Casey (1980, 96); Attridge (1989, 396); Ellingworth (1993, 711); Lane (1991b, 538); Bruce (1990, 379); Isaacs (1992, 209); Klauck's comment: "Der Altar umschreibt ... das Kreuzesgeschehen" (1982, 155; also 1992, 891); cf Lindars who says that *θυσιαστήριον* refers to "the sacrificial death of Christ" and strangely adds that it also refers to "the gathering for the eucharist by contrast with the synagogue meals" (1989, 389).

¹¹¹ *θυσία* or *προσφορά*.

understood in Hebrews" (1989, 396).¹¹²

Even though "altar" is used in a symbolic fashion, still the references to "foods" or "eating" may suggest real foods and real eating, possibly at the Lord's table.¹¹³ This understanding is a possibility and cannot be excluded. Michel may be right in commenting that "eine Alternative zwischen Golgotha und dem konkreten Mahlgeschehen hat Hebr nicht empfunden" (1975a, 503). But the following verses, especially vv. 15-16, make the symbolic understanding of "altar" more preferable. In vv. 15-16 the sacrifices offered at the Christian altar are described as a "sacrifice" (*θυσία*) of praise and "sacrifices" (*θυσιαί*) of good works and fellowship.

V. 11 now describes what happened on the Day of Atonement (Yom Kippur).¹¹⁴ The author has already covered the details concerning the procedures on the Day of Atonement¹¹⁵ while comparing Christ, the great¹¹⁶ high priest, with the high priests under the old covenant. Naturally it is expected that

¹¹² Thompson (1978, 58-59) rightly notes that "'we have an altar' (*ἔχομεν θυσιαστήριον*), appears to be the author's elaboration of *charis*." He also notes that *ἔχομεν θυσιαστήριον* is equivalent to another creedal formulation of *ἔχομεν ἀρχιερέα* in 4:14 or 8:1.

¹¹³ Snell finds a clue to the reference to the "eucharist" in v. 15. He thinks that the phrase "a sacrifice of praise" is quoted from Lev 7:12 LXX where *θυσία τῆς ἀνέσεως* is a translation from the Hebrew *הַלֶּחֶם הַנֶּחֱמָה*, "sacrifice of thanksgiving." According to him, this is "a particular sort of peace offering, and very readily suggests 'eucharist'" (1964, 20).

¹¹⁴ Cf. Lev 16:27.

¹¹⁵ Cf. 5:1-3; 7:26-28; 9:6-10:18.

¹¹⁶ Cf. "great" (*μέγας*) high priest or priest in 4:14; 10:21; also the great Shepherd in 13:20.

what Christ has done would be compared with what happened on the Day of Atonement. Indeed, vv. 11-12 provide that comparison, specifically focusing on only one aspect (cf. ἔξω in vv. 11, 12) of both.

The construction of v. 11 is: ὧν...ζώων τὸ αἷμα...τούτων τὰ σώματα... "The bodies of those animals, whose blood is brought in into the Most Holy Place as a sin offering by the high priest, are burned outside the camp" (v. 11). The details of v. 11 simply point out that this description is about the Day of Atonement.¹¹⁷ As the comparison in v. 12 and the paraenetic application in v. 13 make evident, what is significant to the author is only the place where the burning of the sacrificial bodies took place. The phrase "outside the camp" (ἔξω τῆς παρεμβολῆς), which is placed for emphasis at the end of v. 11, is not only once more repeated in v. 13, but also echoed in different phrases such as "outside the gate" (ἔξω τῆς πύλης) in v. 12, "let us go out" (ἐξερχώμεθα) or remotely "seek" (ἐπιζητέω).

The ἵνα clause in v. 12 simply reminds the readers of what has been earlier said about the sacrifice of Christ. To "make holy" or "sanctify" (ἀγιάζω) was repeatedly emphasized as the purpose of Christ's sacrifice.¹¹⁸ "His own blood," which is in contrast to the "blood of animals" (v. 11), earlier represented the sacrifice of Christ.¹¹⁹ The reference to the "people"

¹¹⁷ Cf. Lev 16:27; also Lev 24:13-16, where the phrase "outside the camp" occurs in an entirely different context.

¹¹⁸ Cf. 2:11; 9:13-14; 10:10, 14, 29; also ἀγιότης in 12:10 or ἁγιασμός in 12:14.

¹¹⁹ Cf. 9:12; 10:19; also 13:20.

(λαός) also reminds of the passages where the new covenant people were designated by the same word.¹²⁰ The affirmation that we have an altar (v. 10) eventually leads to an affirmation that we have the sacrifice of Jesus (v. 12).

As pointed above, the main aspect of comparison in vv. 11-12 is the fact that Jesus also "suffered" (πάσχω)¹²¹ "outside the gate" (ἔξω τῆς πύλης)¹²² as the sacrificial bodies of the Day of Atonement were burned "outside the camp" (ἔξω τῆς παρεμβολῆς). With all the comparisons between the old covenant and the new covenant which were evoked by vv. 10-12 as the background,¹²³ in vv. 13-14 the author makes a paraenetic application which he has had in mind throughout the epistle by focusing on the circumstance in which Jesus suffered his death. He wants his readers to go out to Jesus who suffered death for them outside the gate and boldly identify with him even in sufferings and persecutions (v. 13). He also wants his readers not to shrink back or regress, but to persevere in their pilgrimage to the city which God has prepared for them (v. 14).

It is certain that this movement to the outside of the camp is in imitation of Jesus (v. 12)¹²⁴ and the destination of

¹²⁰ Cf. 2:17; 4:9; 7:27; 10:30.

¹²¹ Cf. 2:18; 5:8; 9:26.

¹²² Cf. ἐξέρχομαι in John 19:17.

¹²³ This is why we have an inferential particle τοίνυν in v. 13.

¹²⁴ Cf. 12:2-3, where the readers are urged to consider (implicitly, to imitate) Christ, who endured the cross for the joy set before him.

the movement is Jesus.¹²⁵ Previously the readers were encouraged to "enter" (εἰσέρχομαι) the Sabbath-rest (4:11), or "enter" (εἰσέρχομαι) the inner sanctuary (6:19), or "draw near" (προσέρχομαι)¹²⁶ to the throne of grace (4:16; 10:22). Regardless of whether to "enter," "draw near" or "go out," the destination of the movement is to Jesus¹²⁷ who arrived at that goal first so that the readers may follow him (1:3; 4:14; 6:20; 8:1-2; 9:12, 24).¹²⁸ The author wants the readers to appropriate the benefits of Christ's sacrifice by going out to Jesus.

But what does it mean to go "outside the camp" (ἔξω τῆς παρεμβολῆς)? One interpretation is to take the camp as the world of sense. As the soul seeks to be freed from the world of sense in Philo,¹²⁹ the readers are to be freed from this world and go to Jesus who is in heaven.¹³⁰ V. 14 appears to support this interpretation, but to the author this world is never an inherently bad place to be avoided, but a place where God-pleasing sacrifices of good works and fellowship must be offered (v. 16).

¹²⁵ Note πρὸς αὐτόν in v. 13.

¹²⁶ Cf. προσέρχομαι in 12:18, 22.

¹²⁷ An approach in a cultic sense as in 12:22-24.

¹²⁸ Also note the descriptions of Jesus as ἀρχηγός (2:10; 12:2), αἵτιος (5:9) or πρόδρομος (6:20).

¹²⁹ For example, Leg. all. 2.54-55; 3.46.

¹³⁰ See Braun (1984, 467); Thompson, who maintains that 13:9-14 simply "employs references to levitical customs to use as a foil for the author's contrast between earthly assurances and the better possession that the church now 'has' (echein, 13:10, 14)" (1978, 63).

Another is to take the camp as the cultic world. Köster says that the sphere of the readers' life is "not in holy places with the security which is offered in cultic performance but in the uncleanness of the world" (1962, 301).¹³¹ But this interpretation contradicts its own context where the readers are exhorted to worship God acceptably. The cultic argument actually pervades Hebrews 12:14-13:17. As Lane rightly comments, "the writer's concern is not to advocate a separation from the sphere of the cultic so as to embrace the secularity of the world but rather the acceptance of the reproach of Christian commitment in a hostile environment" (1991b, 545).

Another interpretation is to take the camp as Judaism. The readers are encouraged to cut off all the ties with the Jewish community because the real fulfillment which was typified in Judaism has already come in Jesus. P. E. Hughes also suggests that the readers may have been tempted to go back to Judaism to secure an easier and more respectable existence "inside the camp" (1977, 580). Even though the immediately preceding verses (vv. 9-12) are based on the contrast between the old covenant and the new covenant, the apologetic or polemic concerns played little role in the argument. Also in Hebrews as a whole, the old covenant has its own proper place in God's own plan. Therefore, the call to go outside the camp cannot be an overt polemic against Judaism, but may include an encouragement for an attitude of separation from familiar and seemingly secure

¹³¹ Similarly, Trudinger (1982, 235-37); P. R. Jones (1985, 402); Radcliffe (1987, 500); MacRae (1987, 109-110, 112); cf. D. G. Peterson (1984, 69), who identifies "outside the camp" with "the world" like Köster while taking "camp" as "Judaism."

Judaism.¹³²

Along with similarly ambiguous references such as "diverse and strange teachings," "foods," or "altar," the reference to "the camp" appears to be ambiguous intentionally. Attridge seems to be aiming in the right direction when he says (1989, 399):

It is likely that the image of the camp is designed to be evocative rather than definitive. What it suggests is the realm of security and traditional holiness, however that is grounded or understood.

In spite of the ambiguity in its reference, the phrase "outside the camp" certainly evokes the scene of the shameful death of Jesus "outside the gate." As the following phrase "bearing" ($\phi\acute{\epsilon}\rho\omega$)¹³³ his "disgrace" ($\delta\nu\epsilon\iota\delta\iota\sigma\mu\acute{o}\varsigma$)¹³⁴ indicates, the significance of going outside the camp is to identify with Jesus and bear any shame and reproach involved in following him. Jesus first went out bearing his cross¹³⁵ and suffered his death on the cross outside the gate. His followers are also to bear their own cross¹³⁶ and follow him on the way to the cross

¹³² Cf. Snell (1964, 19); Longenecker (1975, 158); Goppelt (1982b, 170); Hanson (1982, 234-39); Bruce (1969, 17; 1987, 3505; 1990, 381); Lehne, who identifies the camp with "former loyalties to the Synagogue or indeed to any earthly $\pi\acute{o}\lambda\iota\varsigma$ (13.13-14)" (1990, 116).

¹³³ This verb may have a connotation of enduring or persevering in the sense of continually bearing the reproach with patience.

¹³⁴ Cf. 10:33, where the readers are reminded of their perseverance in the face of the former exposure to disgrace; 11:26 and 12:2, where Moses and Jesus showed their faith in despising the disgrace.

¹³⁵ Cf. Mark 15:20-21; John 19:17.

¹³⁶ Cf. Matt 10:38; 16:24; Mark 8:34; Luke 14:26-27.

(cf. 12:4).¹³⁷ The readers' privilege is to have a unique Christian altar, that is, the sacrifice of Christ. In v. 13 the readers are reminded of the fact that bearing his disgrace is an inseparable part of enjoying the privilege of sharing in this altar. As the next verse clarifies, the readers are "foreigners" in this world and suffering is an inherent part of their existence in this world until they reach "the city to come."

The exhortation in v. 13 is given a further motivation in v. 14.¹³⁸ The reason why the readers must go out even bearing his reproach is because "here" (ὧδε) they do not have an "enduring" (μένω) "city" (πόλις), but they are seeking the "coming" (μέλλω) city.¹³⁹ This verse is structured chiastically¹⁴⁰ to highlight the contrast which is also indicated by οὐ ... ἀλλά. The chiasm can be shown as follows:

οὐ	ἔχομεν		μένουσας πόλιν
ἀλλὰ	τὴν μέλλουσας [πόλιν]		ἐπιζητοῦμεν

V. 14 at first may appear to be a specific reason for the exhortation in v. 13. But as v. 13 evoked the imagery of following Christ faithfully even on the way to the cross, v. 14 evokes many important images given earlier in relation to the

¹³⁷ Lehne comments that here the readers are urged to "view their shame and abuse as cultic service in light of the shameful sacrifice of Christ" (1990, 121).

¹³⁸ For similar patterns, see 13:1-6.

¹³⁹ Arowele comments: "It is from this world ('here') into the future (i.e. though already existent but yet to be attained) heavenly city" (1990, 446).

¹⁴⁰ Cf. Radney, who points out "the punlike play on phonetic similarity, [menusan] vs. [melusan]" (1988, 39).

pilgrimage¹⁴¹ in which the readers are engaged.

"Here" (ὧδε) the readers do have an altar which is the sacrifice of Christ, but they are reminded that there still remains something they do "not have" (οὐ γὰρ ἔχομεν) here. In 3:7-4:13 the readers were exhorted to enter the "rest" (κατάπαυσις) by faith and obedience because the promise of entering that rest still stands. In 10:32-39 the readers were exhorted to persevere in sufferings and persecutions which come upon them while doing the will of God, because they are looking forward to the "reward" (μισθαποδοσία),¹⁴² that is, "what is promised" (ἐπαγγελία).¹⁴³ Even Christ¹⁴⁴ endured the cross, scorning its shame, for the joy set before him.

Above all, the reference to the "city" (πόλις) reminds the readers of what has been said about it in 11:10, 13-16. Abraham was "looking forward to" (ἐκδέχομαι) the city with foundations, that is, a better country - a heavenly one. "Here" "on earth"¹⁴⁵ the readers do not have this "heavenly" city¹⁴⁶ which God himself prepared for them. Here they have no

¹⁴¹ Cf. Minear, who comments that "the character of this city is etched by the mode of seeking it" (1981, 151).

¹⁴² Cf. God as "rewarder" (μισθαποδοτήης) in 11:6; Moses in 11:26, who regarded the "disgrace of Christ" (ὄνειδισμὸς τοῦ Χριστοῦ) greater wealth than the treasures of Egypt, because he was "looking ahead" (ἀποβλέπω) to his "reward" (μισθαποδοσία).

¹⁴³ Cf. 9:15; 11:13, 39.

¹⁴⁴ Cf. 12:2.

¹⁴⁵ Cf. 11:13; 12:25.

¹⁴⁶ Cf. 12:22-24, where the readers have come to this city only proleptically in worship.

"enduring" or "lasting" (μένω)¹⁴⁷ city. But at the same time the author is speaking about the world to "come" (μέλλω).¹⁴⁸ The readers are "seeking" (ἐπιζητέω)¹⁴⁹ the city that is to "come" (μέλλω).¹⁵⁰ As usual, the contrast between the earthly (here) and the heavenly or the temporal and the eternal is merged into the eschatological contrast between this world and the world to come. The heavenly and eternal world will be revealed as the city to come at the consummation.¹⁵¹

In v. 14 the readers are reminded of the fact that they are still on the way, as were the men of faith in the Old Testament. But in going out to Jesus they seek the city to come on a surer basis not only because they now receive mercy and find grace to help them in the time of need through the great high priest, Jesus (cf. 4:14-16; 7:24-26; 10:19-25), but also because they already enjoy coming to him proleptically in worship (cf. 12:24). They have every reason to keep coming out to Jesus until the heavenly city becomes a reality and is revealed in due time when Jesus comes again (9:28; 10:25, 37; 12:26-27).

Though the readers are yet seeking the city to come (v. 14), they now have an altar, that is, the sacrifice of Christ (vv. 10-12). So they are to go out to Jesus outside the camp,

¹⁴⁷ Cf. a better and "lasting" (μένω) possession in 10:34; an unshakable (ἀσάλευτος) kingdom in which what cannot be shaken "remains" (μένω) in 12:27-28; also see 7:3.

¹⁴⁸ Cf. 2:5.

¹⁴⁹ Cf. 11:14.

¹⁵⁰ Cf. 1:14; 6:5; 10:1.

¹⁵¹ Cf. Rev 21; also 4 Ezra 7:26; 13:36.

bearing his reproach (v. 13). Once having come to Jesus, who provides them an altar through the sacrifice of himself, the readers are now urged to "offer" (ἀναφέρω)¹⁵² a "sacrifice" (θυσία) "continually" (διὰ πάντοτε) to God "through him" (δι' αὐτοῦ).¹⁵³ The cultic argument continues, but it becomes explicitly metaphorical by calling what the readers are to offer a continual sacrifice of "praise" (ἄνεσις).¹⁵⁴ This phrase could be applied to an animal thanksgiving offering,¹⁵⁵ but in this context it is used metaphorically as in certain Psalms¹⁵⁶ or in some New Testament texts.¹⁵⁷ This metaphorical

¹⁵² Cf. the same verb used for the sacrifice of Christ in 7:27; 9:28.

¹⁵³ Best argues for the priesthood of Christians from 13:10, 15-16. He reasonably concludes: "Through Christ's priestly work Christians become priests (10:10, 14; 2:10f.). As priests they have access to God and can approach him without having to make an offering for their sins (10:22); in coming they receive grace and mercy rather than give (4:16). But though the Christian priest need not bring sacrifice as a condition of approach to God, yet in thankfulness for that access he presents the sacrifice of praise and service (13:15, 16)" (1960, 286); Daly (1978a, 105-107; 1978b, 275-85) argues for the priesthood of Christians in a similar way and emphasizes that Christian sacrifice must be practical and ethical (that is, spiritualized) instead of cultic or liturgical; cf. also D. G. Peterson, who says, "The way we share on earth in the worship of the angels is not in some cultic activity but in a life of faith and obedience to Christ and His message" (1984, 67). Both Daly and D. G. Peterson seem to overemphasize the "practical and ethical" at the cost of the "cultic and liturgical."

¹⁵⁴ Cf. Michel who comments: "Nach einem tannaitischen Spruch werden in der Zukunft alle Opfer aufhören, aber das Opfer des Dankes wird in Ewigkeit nicht aufhören; und ebenso werden alle Bekenntnisse aufhören, aber das Bekenntnis des Dankes wird in Ewigkeit nicht aufhören" (1975a, 523); also Strack (1922, 246); P. E. Hughes (1977, 583).

¹⁵⁵ Cf. "thanksgiving offering" (הַתְּנוּחָה or θυσία τῆς ἀνέσεως) in Lev 7:12, 13, 15; also ἔχωμεν χάριν in 12:28.

¹⁵⁶ Cf. Ps 49:14, 23 LXX or 106:22 LXX; cf. Lindars (1989, 389) who sees an allusion to Ps 116:17 (115:8 LXX).

understanding was already prepared not only when the sacrifice of Christ was described as doing the will of God which pleased God¹⁵⁸ in contrast to animal sacrifices and offerings in the Old Testament (10:1-10), but also when the term λατρεύω was used in 9:14¹⁵⁹ in relation to the present ministry of Christ as well as in 12:28 in an exhortation to worship God acceptably.

Therefore, it seems right to take "of praise" (αἰνέσεως) as an exegetical genitive.¹⁶⁰ This metaphorical understanding of sacrifice is further confirmed by the following phrase, "the 'fruit' (κάρπος)¹⁶¹ of lips that confess his name." The "fruit of lips" is a metaphoric expression for praise and thanksgiving and is an allusion to Hosea 14:3 LXX which reads as follows: ἀνταποδώσομεν καρπὸν χειλέων.¹⁶² What the lips do is further specified as "confessing" (ὁμολογέω) the name of God. The word ὁμολογέω once meant to "acknowledge" or "admit" in 11:13. There the patriarchs admitted that they were aliens and strangers on earth. But mostly ὁμολογέω was related to the christological

¹⁵⁷ Cf. Rom 12:1-2; Phil 2:17; 4:18; 1 Pet 2:5.

¹⁵⁸ Note the references to the "will of God" or "pleasing God" in 10:36, 38; 11:5-6; 12:28; 13:21.

¹⁵⁹ Cf. Phil 3:3.

¹⁶⁰ Zerwick translates as sacrifice "consisting in praise" (1981, 689); Ellingworth says: "praise is the sacrifice" (1993, 720).

¹⁶¹ Cf. 12:11.

¹⁶² Cf. Ps. Sol. 15:3 where "a new psalm" (ψαλμὸν καινὸν), "the fruit of the lips" (καρπὸν χειλέων), and "the first fruits of the lips" (ἀπαρχὴν χειλέων) are given in parallel; also cf. Isa 57:18-19; Prov 10:31-32; 12:13-14; 18:20.

confession¹⁶³ to which the readers were exhorted to hold firmly. The word ὁμολογέω may have been used to evoke these meanings of "acknowledging" or "confessing," but in view of the immediate context and the syntax¹⁶⁴ it seems more closely related to "praising"¹⁶⁵ as in the thanksgiving Psalms.¹⁶⁶ V. 15 is certainly one specific manifestation of "worshipping" (λατρεύω)¹⁶⁷ God "acceptably" (εὐαρέστως).

The author immediately adds a very practical exhortation without leaving the readers any excuse to fall short of offering fully pleasing worship to God. He says, "Do not forget¹⁶⁸ to do good and to share with others, for with such sacrifices¹⁶⁹ God is pleased" (v. 16).¹⁷⁰ These practical things must not be forgotten because they are inseparable parts of God-pleasing worship. In other words, God-pleasing worship consists not only of a sacrifice of praise, but also of

¹⁶³ Cf. ὁμολογία in 3:1; 4:14; 10:23.

¹⁶⁴ Lane points out that "the syntax is appropriate only to the nuance of 'praise'" because ὁμολογέω "is followed by the dative of object ('his name')" (1991b, 551).

¹⁶⁵ Cf. Bauer (1979, 568), who gives the meaning "praise w. dat."; Snell (1964, 20).

¹⁶⁶ Note the repeated use of ἐξομολογέω in the sense of thanksgiving and praise in the thanksgiving Psalms (e.g., Ps 117 LXX, which is cited in v. 6); for more on ἐξομολογέω, see Michel (1967, 213-14).

¹⁶⁷ Cf. 9:14.

¹⁶⁸ Cf. 13:2 for μὴ ἐπιλανθάνεσθε.

¹⁶⁹ Cf. Phil 4:18, where material gifts are called "an acceptable 'sacrifice' (θυσία), 'pleasing' (εὐαρέστος) to God"; cf. Phil 2:17.

¹⁷⁰ Cf. Matt 9:13, which quotes Hos 6:6.

sacrifices of good works and fellowship.¹⁷¹

"Doing good" (εὐποιία) is a very general term which may encompass many concrete acts of mutual kindness. Here εὐ- recalls other words which begins with εὐ-, for example, εὐδοκέω (10:6, 8, 38), εὐαρεστέω (11:5-6; 13:16), εὐαρέστως (12:28), or εὐάρεστος (13:21). The latter part of the word εὐ-ποιία reminds the readers of "doing" (ποιέω) the will of God (10:7, 9, 36; 13:21). "Fellowship" (κοινωνία)¹⁷² points more specifically to a sharing in common in the new covenant community, which involves practical help in generosity. Especially in 10:33 the same word is used to indicate "being 'partners' (κοινωνοί)" in sufferings and persecutions. All the good works and sharing in 10:33-34, 12:14 or 13:1-6 may be included in εὐποιία and κοινωνία. Earlier, these were expressed by [καλὸν] ἔργον or ἀγάπη (6:10-11; 10:24-25).¹⁷³

Why not forget to do good and to share with others? Because God is "pleased" (εὐαρεστέω) with such "sacrifices" (θυσία).¹⁷⁴ If the readers do not forget to offer God-pleasing sacrifices, God is not unjust and he will not "forget" (ἐπιλανθάνομαι) their work and the love they have shown him as they have helped his people and continue to help them (6:11).

¹⁷¹ Now the worship concept becomes broad so as to involve the whole life of the readers, as in Rom 12:1; cf. Verhey's comment: "All of life is worship: 'holy unto the Lord' is written on the common and mundane" (1984, 132).

¹⁷² Cf. for example, see Acts 2:42, 44-45; Rom 15:26-27; 2 Cor 8:4; 9:13.

¹⁷³ Note that "love and good deeds" (10:24) are urged in the context of meeting together for worship (10:25).

¹⁷⁴ Here this word is clearly used metaphorically. This confirms that θυσία in v. 15 is also used metaphorically.

God gave the readers an altar so that they can offer both spiritual and practical sacrifices, that is, both a sacrifice of praise and sacrifices of good works and fellowship. God is well pleased with such sacrifices. To offer these sacrifices is to "worship" (λατρεύω) the living God, which becomes possible only when the blood of Christ cleanses our consciences from "acts that lead to death" (νεκρὸν ἔργον) (9:14). To offer these sacrifices is to worship God "acceptably" (εὐαρέστως) with reverence and awe (12:28).

In v. 17 the author once more comes to a topic related to the community leaders (cf. v. 7), but this time he is concerned with the present leaders of the community because the readers are urged to "obey" (πείθω)¹⁷⁵ and "submit" (ὑπέικω).¹⁷⁶ Similar concepts were earlier developed by ὑπακούω or ὑποτάσσω. Either of them could be used to describe the obedience of God's people (5:9, 11:8 or 12:9). The noun form ὑπακοή was also used to express the obedience of Christ in 5:7-8. There it is said that he learned obedience through what he suffered and he was heard because of his "reverent submission" (εὐλαβεία).¹⁷⁷ The fact that the very things which the readers are urged to do are already shown by Christ¹⁷⁸ may be a general motivation for

¹⁷⁵ Cf. Gal 5:7.

¹⁷⁶ For the same concern for obedience and submission to the leaders, see 1 Cor 16:15-18; Phil 2:12; 1 Thess 5:12-13; 2 Thess 3:14; 1 Tim 5:17; 1 Pet 5:1-5. Also note the contrast between v. 17 and v. 9, where the readers are urged not to be "carried away" by diverse and strange teachings.

¹⁷⁷ Cf. 12:28, where the readers are urged to worship God acceptably with "reverence" (εὐλαβεία) and awe.

¹⁷⁸ Cf. πίστις in v. 7, which was also shown by Christ (12:2).

obeying their leaders. Anyway, by framing vv. 7-17 with references to the leaders, the author wants to emphasize that the cultic aspect (both spiritual and practical) of the community life must be conducted under the leadership of the leaders.

But a more specific reason for obeying their leaders is given by the $\gamma\acute{\alpha}\rho$ clause. The readers must obey and submit to their leaders because "they keep watch over your 'souls' ($\psi\upsilon\chi\eta\acute{\iota}$)¹⁷⁹ as men who must give an account." The word "keep watch" ($\acute{\alpha}\gamma\rho\upsilon\pi\nu\acute{\epsilon}\omega$)¹⁸⁰ is used to describe watchfulness before the imminent judgment in Mark 13:33 or Luke 21:36.¹⁸¹ The fact that the leaders must give an "account" ($\lambda\acute{o}\gamma\omicron\varsigma$)¹⁸² confirms the usage of $\acute{\alpha}\gamma\rho\upsilon\pi\nu\acute{\epsilon}\omega$ in the context of impending judgment. This heavy responsibility of the leaders on the day of final judgment mandates obedience and submission to the readers.

Next, the purpose for such obedience to the leaders is given by the $\imath\nu\alpha$ clause. The readers must obey the leaders so that the latter may do their work with "joy" ($\chi\alpha\rho\acute{\alpha}$),¹⁸³ not with "groaning" ($\sigma\tau\epsilon\nu\acute{\alpha}\zeta\omega$).¹⁸⁴ The work of the leaders here refers to "keeping watch," not "giving an account." But they

¹⁷⁹ Note the concern of the author for the souls of the readers in 6:19; 10:39; 12:3; also cf. 1 Pet 1:9.

¹⁸⁰ Cf. Eph 6:18; also note that this word calls to mind the image of the shepherd (cf. Jesus as the great Shepherd in v. 20).

¹⁸¹ Cf. $\gamma\rho\eta\gamma\omicron\rho\acute{\epsilon}\omega$ in Matt 24:42; 25:13 and their parallels.

¹⁸² Cf. 4:13; Matt 12:36; 1 Pet 4:5; in somewhat different contexts, Luke 16:2; Acts 19:40.

¹⁸³ Cf. 10:34; 12:2.

¹⁸⁴ Cf. Jas 5:9 (note its judgment context).

are intimately related to each other. If the leaders do not keep watch over the souls of the readers with joy, then we can expect their accounts to be negative ones. Negative accounts imply something to be wrong with their souls. Therefore if the leaders do their work with groaning, that would be "of no advantage" or "unprofitable" to the readers. As Ellingworth comments, "Hebrews' mild form of expression [ἀλυσιτελής] may cover a deeper fear for the readers' well-being" (1993, 724).

5.5.3 Rhetorical devices

There is an abrupt change in tone and style in v. 1. This has even caused doubts regarding the integrity of the chapter, but there were similar abrupt shifts already in 12:14, 25. In v. 8 the unusual word order arouses the attention of the readers. Vv. 8 and 10 seem to reflect Christian confessional statements. Especially the statement that we have an altar on which we offer up sacrifices in v. 10 (cf. vv. 15-16) must be considered in association with other statements such as "we have a high priest" (cf. 3:1; 4:14; 7:26; 8:1; 10:21). Not only may these sentences easily help to get the readers' attention, but also they achieve a paraenetic purpose (cf. exhortation in v. 1; encouragement in v. 8). In vv. 1-17 the hortative subjunctives (vv. 13, 15) and imperatives (vv. 1, 2, 3, 7, 9, 16, 17) are amply used.

Swetnam mentions Dibelius' definition¹⁸⁵ of paraenesis as a "listing together of diverse, often unrelated admonitions in a uniform style of address" and points out that "Heb 13 is an

¹⁸⁵ See Thyen (1955, 85, 87).

example of such a genre" (1969, 265). Also Lindars comments: "Starting significantly with the need to maintain *φιλαδελφία*, it [our passage except vv. 10-16] consists for the most part of short sentences in asyndeton, aphoristic in style and easily memorable" (Lindars 1989, 385). Thus Lane calls the same section "a series of detached 'catechetical precepts'" (1991b, 499-500). But we saw in the exegetical remarks that these admonitions show cohesion as examples of "desert works" which must be positively pursued by the readers while they are still on their pilgrimage.

As we have already pointed out, in v. 2 the alliterative elements associated with each other by paronomasia are arranged chiastically. In v. 3 the admonitions are given in a pair which has a parallel structure: *τῶν δεσμίων ὡς ... τῶν κακουχομένων ὡς*. Similarly, we may discover a chiasm in v. 4: *τίμιος (A); ὁ γάμος (B); ἡ κοίτη (B'); ἀμίαντος (A)*. Note the assonance in vv. 4-5: "*τίμιος ὁ γάμος ... ἀμίαντος, πόρνους ... μοιχοὺς ... ὁ θεός. Ἀφιλάργυρος ὁ τρόπος ...*" In v. 5 we can see a parallel structure even in a quotation: "*οὐ μὴ σε ἀνῶ / οὐδ' οὐ μὴ σε ἐγκαταλίπω*." Also note the use of emphatic double (or even triple) negatives in the same verse.

In our passage the author tries to remind the readers of what he has already said or what they already know or believe. That is the reason why he repeatedly uses admonitions such as "remember" (vv. 3, 7) or "do not forget" (vv. 2, 16). The Scripture quotation in vv. 5-6 is based on the readers' acceptance of the Old Testament as God's word. The author attempts to persuade the readers by appealing to their basic

presuppositions. In v. 7 he again uses a model they know¹⁸⁶ (in this case, their former leaders) to persuade them to imitate their faithfulness.

The phrase "various and strange teachings" in v. 9 can be considered to be a case of hendiadys. It may be translated as "various strange teachings" (cf. "all kinds of strange teachings" (NIV)). Note the assonance in this verse: *Διδαχαῖς ποικίλαις καὶ ξέναις*. In v. 9 the readers are warned not to be carried away by various and strange teachings. That warning is supported by showing that following those teachings would not make any sense considering the contrast between "grace" and "foods, which are of no value to those who eat them" as well as the contrast between Jesus who remains "the same" and "diverse and strange" teachings (note the plural). Mack comments: "If a given proposition can be shown to be (such and such), the argument will hold" (1990, 37). According to him "honorable (kalos)" in 13:9 and "advantageous (sympheron)" in 13:17 are among the items that can be put into (such and such).

Concerning v. 11, Lane comments that "the construction ὧν ... τούτων is an example of the emphatic use of the demonstrative pronoun, which serves to throw the weight of the construction on the final clause" (1991b, 523). This prepares the comparison with Jesus in the following verse (that is, between *ἔξω τῆς παρεμβολῆς* and *ἔξω τῆς πύλης*) and eventually leads to the climactic plea: *ἔξερχώμεθα πρὸς αὐτον ἔξω τῆς παρεμβολῆς* in v. 13. Note the sound effect of the repetition of *ἐξ(ω)*. In v. 14 the contrast between the city here which is not

¹⁸⁶ Cf. 6:12; chap. 11; 12:1-3, 16-17; 13:2.

lasting and the city to come is expressed by a chiasm.¹⁸⁷ The effect of chiasm is enhanced by the repetition of the same verb endings: ἔχομεν ... μένουσας ... μέλλουσας ἐπιζητούμεν. We also note a word play between μένω and μέλλω. There is another case of assonance in v. 16: εὐποιίας καὶ κοινωνίας ... τοιούτοις γὰρ θυσίαις εὐαρεστεῖται.

Lane (1991b, 504) notices an elaborate, but not precise chiasm in vv. 15-16. In summary, it can be shown as follows:

A	... θυσίαν αἰνέσεως ... τῷ θεῷ
B	... καρπὸν χειλέων ὁμολογούντων ...
B'	... εὐποιίας καὶ κοινωνίας ...
A'	... θυσίαις ... ὁ θεός.

The correlation between B and B' is found in its content, that is, in the fact that both B and B' define the sacrifices that are to be offered to God. In v. 17 "the construction of the clause is highly literary" in the sense that "the two verbs [πείθεσθε and ὑπέικετε] on the outside form a 'linguistic sandwich'" (Lane 1991b, 524).

Mack comments:

By paying careful attention to both expectations given with the traditional patterns of argumentation and the clever accommodations of traditional views and values, the emergence of a substitute set of symbols and values can be discerned in the history of early Christian discourse... Thus the challenge for early Christians was to (mis)use conventional modes of conviction in the attempt to articulate a new and distinctive ethos. (1990, 38)

This comment applies to the comparison between what happened on the Day of Atonement and the event on the cross in vv. 9-14. The significance of the Day of Atonement is entirely

¹⁸⁷ Cf. Lane (1991b, 523), who discovers an implicit chiasm in v. 10 even though it is a little bit stretched: [ἡμεῖς] (A); ἔχομεν (B); οὐκ ἔχουσιν (B'); οἱ λατρεύοντες (A').

transferred to the significance of Christ's death on the cross.

In vv. 9-16 many inferential particles ($\gamma\acute{\alpha}\rho$ (4 times), $\delta\iota\omicron\upsilon$, $\tau\omicron\iota\iota\nu\nu$, [$\omicron\upsilon\nu$]) were used. But as we have argued in the exegetical remarks, it is especially true in this section that they only "lend a veneer of consequential argumentation, although the author operates more on the level of symbolic and verbal association than on that of logic" (Attridge 1992, 99). The reason why the author uses allusive references is certainly because he presupposes that those things to which he wants to refer are so well known that he feels no need to specify them precisely. Lindars comments that by using allusive references the author "take his readers, who do know what he is talking about, into his confidence, and so increases the rapport which he wants to build up so as to gain acceptance of his whole attempt to make them change their minds" (1991a, 9). He also comments: "The allusive style ... is likely to be to maintain a light touch and to avoid an aggressive and didactic attitude, which might alienate the readers" (1989, 387).

Another reason may be that because the author has already made the comparison between the old and new covenants, he just uses allusive language to evoke what has been said without explaining the same thing once again. Or the author may even be ironic in the use of allusive language. Radcliffe comments: "So his use of cultic language is ultimately ironic. The focal point of our cultic space ... is not, as in the Temple, that which is farthest from death, but that which is closest, the cross" (1987, 499).

The author continues to use rare terms ($\kappa\alpha\kappa\omicron\upsilon\chi\acute{\epsilon}\omega$, $\sigma\upsilon\nu\delta\acute{\epsilon}\omega$,

βοηθός, ἀναθεωρέω, ἔκβασις, ἐχθές, κατακαίω, τοίνυν, αἴνεσις, εὐποιία, εὐαρεστέω, ὑπέικω and ἀλυσιτελής) to draw the attention of the readers. The words *τρόπος* ("conduct") and *ἀνίημι* ("abandon") are unique in the New Testament in those senses. Other words like *θαρρέω*, *ἐξουσία*, *ζῶον* and *εἰσφέρω* appear only here in Hebrews.

5.5.4 Conclusions regarding perseverance in Heb 13:1-17

1. General admonitions are set in the context of the pilgrimage of the cultic community. The best way to persevere in the pilgrimage is to stick to and identify with the cultic community, which must be expressed in the genuine care of the fellow-members, pursuit of holiness and complete trust in God in their lifestyle.

2. As far as the readers are members of the cultic community on the move, they are to persevere in their desert works until they arrive at the coming city. These works are to be offered as God-pleasing sacrifices of good works and fellowship along with a sacrifice of praise under the leadership of the community leaders.

3. Jesus is the same yesterday and today and forever. He made atonement for our sins and is able to keep the readers in their pilgrimage until they reach the coming city. Jesus himself learned obedience from what he suffered and was made perfect. He is our genuine leader and the source of our salvation. The life in the cultic community on the move is a life of continually identifying with Jesus and going out to him, bearing the disgrace he bore. Going out to Jesus is to be

expressed concretely in their cultic life by faithfully offering God-pleasing sacrifices of praise, good works and sharing through him.

5.5.5 Excursus: Analysis of Heb 13:18-25¹⁸⁸

5.5.5.1 The internal structure of Heb 13:18-25

5.5.5.1.1 Colon analysis

v. c.

18 1 Προσεύχεσθε περὶ ἡμῶν.

2 πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πάσιν καλῶς θέλοντες ἀναστρέφεσθαι.

19 3 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι,

ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

20 4 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,

21 καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ,

5 ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,

6 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

22 7 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως,

8 καὶ γὰρ διὰ βραχείων ἐπέστειλα ὑμῖν.

23 9 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον,

μεθ' οὗ ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

24 10 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους.

¹⁸⁸ For the reason why 13:18-25 is treated as an excursus, see the discussions below. Also refer to the discussions in the chapters on the macrostructure of Hebrews and the mesostructure of 10:32-13:17.

- 11 Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
 xxxxxxxxxxxx
- 25 12 Ἡ χάρις μετὰ πάντων ὑμῶν.

Colon 5 is treated as a separate colon because it is another prayer which may be considered to be parallel with the prayer in colon 4. Colon 5 is a participial phrase which is grammatically subordinate to colon 4, but it is semantically coordinate with colon 4.

5.5.5.1.2 Explication of internal structure

As indicated by the thematic markers in the Greek text, we note eight important semantic slots in Heb 13:18-25:

1. The markers (_____) indicating an act of requesting or admonishing on the part of the author. All the imperatives are included here because they also imply a request.
2. The markers (_____) indicating either the author (I or exclusive "we") or the readers (you).
3. The markers (////////) indicating this writing is a message or letter.
4. The markers (xxxxxxxx) related to greeting.
5. The markers (oooooooo) indicating a short time span.
6. The markers (cccccccc) indicating a forthcoming visit.

In vv. 18-25¹⁸⁹ the author now changes to the relationship between himself (and Timothy) and the readers, as the second semantic slot shows. The second semantic slot shows that in vv. 18-25 there are both the "I"/"we"-markers and the "you"-

¹⁸⁹ Cf. the same paragraphing in the Nestle-Aland text.

markers, whereas in vv. 7-17 there are only "you"-markers. Also there are references to specific personal and mutual circumstances in vv. 18-25. For example, the author speaks about the forthcoming visit (indicated by the sixth semantic slot). Therefore, it is reasonable to consider vv. 18-25 as a concluding personal note attached to a personal letter. This is further confirmed by the personal requests for prayer¹⁹⁰ and greeting (indicated by the first and fourth semantic slots). Here the author not only exhorts the readers but also specifically defines his letter as a "word" of exhortation (indicated by the first and third semantic slots). As παρακαλῶ is repeated in vv. 3 and 5, the word τάχιον is repeated in vv. 3 and 6 (indicated by the fifth semantic slot).

All this justifies our treatment of vv. 18-25 as an excursus because they form a concluding personal note to the main body of Hebrews. While being a personal note, however, vv. 18-25 help us to better understand Hebrews as a whole, because here the whole writing is characterized as a word of exhortation. Furthermore, the benediction in vv. 20-21 is in a sense summarizing the whole epistle by evoking most of all the important motifs developed in Hebrews.

Vv. 18-25 can be divided into three sections: requests for prayer (vv. 18-19), benediction (vv. 20-21), and final admonitions and greetings (vv. 22-25). The first and third sections are well balanced around the central benediction. Especially note the repetition of παρακαλῶ (vv. 19, 22) and

¹⁹⁰ The author not only requests prayer for himself, but also actually prays for them (colons 4-6, 12).

τάχιον (vv. 19, 23) and also the repeated wish to be with them (vv. 19, 23).

5.5.5.2 Exegetical remarks

5.5.5.2.1 Heb 13:18-19

In v. 18 the author requests prayer for himself¹⁹¹ and those with him. As Ellingworth notes, "the use of the exclusive 'we'¹⁹² ... indicates that the discourse is taking on more of the character of a personal letter" (1993, 724). The motivation for prayer does not appear compelling¹⁹³ because the author and his companions are appealing to their "confidence" or "conviction" (πειθω)¹⁹⁴ in a "clear conscience" (καλή συνείδησις).¹⁹⁵ Here the reason why their conscience is "clear" (καλή) is because they desired to "live" (ἀναστρέφομαι)¹⁹⁶ "honorably" (καλῶς)¹⁹⁷ "in every way" (ἐν πᾶσιν).¹⁹⁸ The clear

¹⁹¹ Cf. Rom 15:30; 2 Cor 1:11.

¹⁹² This is confirmed by the fact that in the next verse the author is singled out for special prayer.

¹⁹³ But note Mack's comment that "rhetorical use of the theme of boasting" may be used "as craft in the service of persuasion" (1990, 21).

¹⁹⁴ Cf. 6:9; also Rom 8:38; 15:14; 2 Tim 1:5, 12; for a different sense, see v. 17.

¹⁹⁵ For συνείδησις ἀγαθῆ, see Acts 23:1; 1 Tim 1:5, 19; 1 Pet 3:16, 21; for συνείδησις καθαρὰ, see 1 Tim 3:9; 2 Tim 1:3.

¹⁹⁶ Cf. τρόπος in v. 5; ἀναστροφή in v. 7 (by using the same term, the author may suggest that his lifestyle is worth imitating, like that of the former leaders); for similar usage, see 2 Cor 1:12; 1 Tim 3:15; 1 Pet 1:17.

¹⁹⁷ This means "well, i.e., as we should" (Zerwick 1981, 689) when associated with ἀναστρέφομαι; also note that to live honorably (καλῶς) contributes to having a clear (καλή) conscience.

conscience mentioned in v. 18 may be different from being sprinkled clean from an evil conscience by the blood of Christ (9:14; 10:22),¹⁹⁹ but it must be fundamentally based on the conscience cleansed by the sacrifice of Christ.

Colon 2 may appear apologetic if in v. 17 we see a problem in obeying the leaders and we include the author among the leaders. The author almost certainly must be one of the leaders in view of the tenor of the whole epistle. As we noted earlier, however, the conventional admonitions in chap. 13 do not necessarily presuppose any problem in the area of admonitions. Rather, it seems that the author presents himself as an example to follow as he presented the lifestyle of the former leaders as an example to imitate (v. 7).

In v. 19²⁰⁰ the author "particularly" (*περισσοτέρως*) "urges" (*παρακαλέω*)²⁰¹ them to pray²⁰² for himself. The content of the requested prayer is that the author may be "restored" (*ἀποκαθίστημι*)²⁰³ to the readers "soon" or "quickly"

¹⁹⁸ Cf. v. 4; similarly, *ἐν παντὶ ἀγαθῶ* in v. 21.

¹⁹⁹ Cf. Isaacs, who comments that *συνείδησις* in 13:18 "hardly carries the full weight of its previous usage in the earlier cultic sections" (1992, 98).

²⁰⁰ Note alliteration and assonance (cf. 1:1; 11:1): *περισσοτέρως ... παρακαλῶ ... ποιῆσαι ... ἀποκατασταθῶ*.

²⁰¹ Cf. both *παρακαλέω* and *παράκλησις* in v. 22; also see Rom 12:1; 15:30; 16:17; 1 Cor 1:10; 16:15; 2 Cor 2:8; 10:1; Eph 4:1; 1 Thess 5:14; 2 Thess 3:12; 1 Tim 2:1; 1 Pet 2:11; 5:1.

²⁰² This is expressed by *τοῦτο ποιέω* (cf. v. 17).

²⁰³ Cf. for a similar sense by a different word *χαρίζω*, see Phlm 22: "I hope to be restored to you in answer to your prayers" (NIV).

(τάχιον).²⁰⁴ The desire to be restored suggests that the author was, at least at one point of time, with the readers and that probably he was a member of the same community. As Attridge points out, "this indication of personal travel plans,²⁰⁵ like the request for prayer,²⁰⁶ is a feature of epistolary conclusions and anticipates the further remark about a personal visit in vs 23" (1989, 403).

5.5.5.2.2 Heb 13:20-21

In vv. 20-21 the author gives a benediction²⁰⁷ and a doxology,²⁰⁸ both of which are well established in the literary tradition of the New Testament epistles. These verses thus also confirm the epistolary character of vv. 18-25. After requesting prayer for himself and his companions, the author now prays for the "readers" (cf. ὑμᾶς) (including "himself" (cf. ἑμὶν)). This benediction is naturally followed by a doxology. This benediction is not only well fitted into the epistolary ending (vv. 18-25), but also is superbly integrated into the epistle as a whole by reminding the readers of the important motifs in Hebrews such as peace, conquering death, blood, eternal covenant, doing God's will and pleasing God.

²⁰⁴ Cf. v. 23.

²⁰⁵ Cf. Rom 15:23-25, 28-29, 32; 1 Cor 16:5-9; Tit 3:12; Phlm 22; 2 John 12; 3 John 13-14.

²⁰⁶ Cf. Rom 15:30-32; Eph 6:19-20; 1 Thess 5:25.

²⁰⁷ Cf. Rom 15:33; 16:20; 2 Cor 13:11; Phil 4:9, 19; 1 Thess 5:23; 2 Thess 3:16; 2 Tim 4:22; 1 Pet 5:10.

²⁰⁸ Cf. Rom 16:25-27; Phil 4:20; 1 Tim 6:15-16; 2 Tim 4:18; 1 Pet 5:11; 2 Pet 3:18; Jude 24-25.

The phrase "God of peace" (*ὁ θεὸς τῆς εἰρήνης*) is found in the benedictions of Pauline letters.²⁰⁹ The reference to peace is also a regular feature of the opening introduction of the New Testament letters.²¹⁰ The author may here simply follow the literary tradition, but the reference to peace seems intended to recall the admonition to "pursue peace²¹¹ with all men²¹² and sanctification" (12:14).

The God of peace is the one who "through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep." The author affirms that peace in the community is to be rooted in the peace God gives by the salvific action through Jesus. That God raised Jesus "from the dead" (*ἐκ νεκρῶν*) is one of the fundamental affirmations in the New Testament writings.²¹³ The common phrase "God of peace" was used with intention; the affirmation that God raised Jesus from the dead is intended to remind the readers of what has been said about men's fear of death and God's power to conquer death, as explained in the following paragraph.

Previously it was said that Jesus suffered death (12:2;

²⁰⁹ Cf. Rom 15:33; 16:20; 2 Cor 13:11 (God of love and peace); Phil 4:9; 1 Thess 5:23; also *κύριος εἰρήνης* in 2 Thess 3:16.

²¹⁰ Cf. Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 2 Thess 1:2; 1 Tim 1:2; 2 Tim 1:2; Titus 1:4; Phlm 3.

²¹¹ Cf. 12:11.

²¹² For concrete admonitions, cf. 13:1-5 (among members); 13:7, 17 (related to the leaders).

²¹³ Cf. Rom 4:24; 8:11; 2 Cor 1:9; 4:14; Gal 1:1; Eph 1:20; Col 2:12; 1 Pet 1:21.

13:12), so that by the grace of God he might taste death for everyone (2:9). Jesus, by his death, destroyed him who holds the power of death - that is, the devil - and freed those who all their lives were held in slavery by their fear of death (2:14-15) even though they are destined to die once (9:27). God is the one who was able to save Jesus (5:7), and who can save anyone (11:19) from death. He also translated Enoch without experiencing death (11:5). In fact, the resurrection of the dead is one of the elementary teachings about Christ (6:1-2). Though Abraham was as good as dead, God gave him numerous descendants (11:12). When he offered Isaac by faith, Abraham, figuratively speaking, did receive Isaac back from death (11:19). Especially chap. 11 is full of references to faith shown in the face of death (11:4, 12, 13, 19, 21, 22, 27, 29, 31, 35, 37). In 11:35 it is said that some women received back their dead by resurrection. But others faced death courageously because they might obtain a "better resurrection."

The standard term for "raising up" is *ἐγείρω* and it was actually used in 11:19. But here the author uses the word *ἀνᾶγω*²¹⁴ which reminds us of the word *ἄγω* in 2:10. God "brings up" (*ἀνᾶγω*) Jesus from the dead and Jesus "leads" (*ἄγω*) many sons to glory. This choice of the word *ἀνᾶγω* seems to be in good accord with his emphasis on Christ's exaltation to the right hand of God.²¹⁵ This term also evokes the images conveyed by the words *ἀρχηγός* (2:10; 12:2) and *πρόδρομος* (6:20).

²¹⁴ Cf. Rom 10:7.

²¹⁵ Cf. 1:3, 13; 8:1; 10:12; 12:2.

The title of "the great 'Shepherd' (ποιμήν)²¹⁶ of the sheep"²¹⁷ also confirms the role that Jesus plays in leading and guiding the believers as ἀρχηγός or πρόδρομος. The pastoral relationship between the shepherd and the sheep is traditional, especially in the gospels.²¹⁸ This relationship is also applied to the relationship between Christ and his people.²¹⁹ The church leaders are also described as shepherds,²²⁰ but as those who are under the "chief shepherd" (ἀρχιποίμην),²²¹ Jesus. The similar distinction is expressed in v. 20 by the adjective "great" (μέγας).²²²

Furthermore, the reference to the "blood of the eternal covenant" (αἷμα διαθήκης αἰωνίου) calls to mind in summary fashion what has been elaborated especially in the central part of Hebrews (4:14-10:31). The shed blood²²³ of Jesus, the

²¹⁶ Cf. the leaders' function of "keeping watch" (ἀγρυπνέω) in v. 17.

²¹⁷ Cf. Isa 63:11 LXX where Moses is described as ποιμήν τῶν προβάτων.

²¹⁸ Cf. Matt 10:6; 15:24; 18:12-14; Luke 15:3-7.

²¹⁹ Cf. John 10:11, 14: "I am the good shepherd" (Ἐγώ εἰμι ὁ ποιμήν ὁ καλός); 1 Pet 2:25: "the Shepherd and Overseer of your souls" (ὁ ποιμήν καὶ ἐπίσκοπος τῶν ψυχῶν ὑμῶν); also see Ps. Sol. 17:40, where the shepherding function is attributed to the Messiah.

²²⁰ Cf. v. 17, where the leaders' task is described as "keeping watch over," which recalls the shepherd image; Acts 20:28 and 1 Pet 5:2, where the elders are exhorted to "be shepherds" (ποιμαίνω) of God's flock.

²²¹ Cf. 1 Pet 5:4.

²²² Cf. 4:14; 10:21, where μέγας sets Christ, the High Priest, apart from all the other high priests or priests.

²²³ Cf. 9:12, 14; 10:19, 29; 12:24; 13:12; for the blood of the covenant in the Old Testament, see Exod 24:8; Zech 9:11.

mediator²²⁴ of the new covenant,²²⁵ is the blood of the "eternal" (αἰώνιος)²²⁶ covenant²²⁷ not only because Jesus is made perfect forever²²⁸ and has an eternal high priesthood,²²⁹ but also because his blood saves completely.²³⁰ The blood of Jesus cleanses the conscience of the believers,²³¹ provides them with forgiveness of sins,²³² makes them both holy once for all²³³ and perfect forever,²³⁴ and makes confident access to God possible.²³⁵

There is a problem how to interpret ἐν before "blood of eternal covenant." Some²³⁶ take it as denoting accompaniment and translate it as "with." Others take it as instrumental and translate it as "by"²³⁷ or "through."²³⁸ In both cases it is

²²⁴ Cf. 8:6; 9:15; 12:24.

²²⁵ Cf. 8:8, 13; 9:15; 12:24.

²²⁶ Cf. 5:9; 6:2; 9:12, 14, 15.

²²⁷ Cf. a "better covenant" in 7:22; for the references to an eternal covenant in the Old Testament, see Isa 55:3; 61:8; Jer 32:40; 50:5; Ezek 16:60; 37:26.

²²⁸ Cf. 5:9; 7:28.

²²⁹ Cf. 5:6; 6:20; 7:3, 16-17, 21, 24.

²³⁰ Cf. 2:10; 5:9; 7:25; 9:12, 15, 28.

²³¹ Cf. 9:14; 10:22.

²³² Cf. 1:3; 2:17; 7:27; 9:15, 26-27; 10:12, 18.

²³³ Cf. 2:11; 10:10, 14, 29.

²³⁴ Cf. 10:14.

²³⁵ Cf. 4:16; 6:19; 7:18; 9:24; 10:19-20, 22.

²³⁶ Cf. Montefiore (1964, 251); Braun (1984, 478).

²³⁷ Cf. Attridge (1989, 404); Bruce (1990, 388).

²³⁸ Cf. Michel (1975a, 531); also NIV or REB.

somewhat difficult to make sense of unless we expand the meaning of *ἐν* by other information we have. For example, Bruce comments that God brought back from the dead our Lord Jesus as "the demonstration that his sacrifice of himself has been accepted by God and the new covenant established on the basis of that sacrifice" (1990, 388). To make better sense of the successive events (death and resurrection), Zerwick takes *ἐν* as "causal" (1981, 689). This is followed by Lane, who translates as "because of" or "by virtue of" (1991b, 563). This third option makes the best sense, but it is unusual for the preposition *ἐν* to be used in a causal sense. As mentioned above, however, the purpose of using the phrase *ἐν αἵματι διαθήκης αἰωνίου* seems intended to evoke what has already been said, so it would still be appropriate to translate *ἐν* as "by" or "through" as most of the translations actually do.

The great shepherd is further identified as "our Lord"²³⁹ Jesus" (*κύριος ἡμῶν Ἰησοῦς*).²⁴⁰ That this title is regularly used in the conclusion of the Pauline letters²⁴¹ further indicates that this benediction forms a part of the conclusion of Hebrews.

The real content of the author's prayer for the readers is given in v. 21. He prays that God may²⁴² "equip" (*καταρτίζω*)

²³⁹ Cf. 2:3 (without *ἡμῶν*); 7:14.

²⁴⁰ The position of *Ἰησοῦς* is emphatic.

²⁴¹ Cf. Rom 16:20; 1 Cor 16:23 (without *ἡμῶν*); 2 Cor 13:13 (without *ἡμῶν*); Gal 6:18; Eph 6:24; Phil 4:23 (without *ἡμῶν*); 1 Thess 5:28; 2 Thess 3:18.

²⁴² This prayerful wish is expressed by an aorist optative *καταρτίσαι*.

them with everything good for doing his will and "work" (ποιέω) in us what is pleasing to him through Jesus Christ. The verb καταρτίζω²⁴³ was used in 10:5, where God "prepared" (καταρτίζω) a human body for Christ so that he may please God²⁴⁴ by doing the will of God (10:7, 9). The author prays that the same God who worked in Jesus²⁴⁵ would also work in the readers.

The author wants God to equip the readers "with everything good" (ἐν παντὶ ἀγαθῷ)²⁴⁶ "so that" (εἰς τὸ) they may "do" (ποιέω)²⁴⁷ the "will" (θέλημα)²⁴⁸ of God. The expression "everything good" is very general, but that is the point. The author's real desire is that the readers do the will of God using whatever resources God provides them and live a life pleasing to God.

The phrase "doing the will of God" recalls 10:36, where the readers were told that they need perseverance so that when they have "done the will of God," they will receive the promise. In the context of 10:32-39, doing the will of God is related to major themes of Hebrews, for example, sufferings and

²⁴³ For the sense of "to form" or "to create," cf. 11:3.

²⁴⁴ This is implied when it is said that God did not "desire" (θέλω) sacrifices and offerings nor was he "pleased" (εὐδοκέω) with burnt offerings and sin offerings.

²⁴⁵ God prepared a body for Christ that he might do the will of God by offering his body as a God-pleasing sacrifice for sin and then raised him from the dead and exalted him to the right hand of the Majesty in heaven.

²⁴⁶ Cf. ἐν πᾶσιν in vv. 4, 18.

²⁴⁷ Cf. the same verb ποιέω in colon 5; note that God "works" (ποιέω) in the readers and the readers "do" (ποιέω) God's will.

²⁴⁸ Cf. 10:7, 9, 10 (θέλω in 10:5, 8) where doing the will of God establishes the new covenant (specifically see 10:9).

persecutions, perseverance, promise, reward, inheritance, faith, and not shrinking back.

Also, the phrase "pleasing to him"²⁴⁹ recalls 11:5-6, where the author illustrated the principle that "it is impossible to please God without faith" by the example of Enoch. The verb "to please" (εὐαρεστέω) was used in 13:16, where God is pleased with such sacrifices as doing good and sharing with others. Offering such sacrifices may be described as worshipping God "acceptably" (εὐαρέστως) (12:28). By recalling many important exhortations given earlier, the author, through this prayer, seems to continue to "exhort" (παρακαλέω)²⁵⁰ the readers indirectly.

The last mention of the name of Jesus Christ, who is the Son and the High Priest, recalls all that God has done for us through him. This naturally leads to a doxology. The antecedent of ᾧ may be either God or Jesus Christ.²⁵¹ But taking "Jesus Christ" as the antecedent²⁵² seems to be more natural because of its proximity to the relative pronoun. The doxology to Christ is somewhat unusual, but it is not surprising, considering the significant role he plays not only in the elaborate exposition of the central part of Hebrews, but also

²⁴⁹ Cf. εὐδοκέω in 10:6, 8 (God is not pleased with burnt offerings and sin offerings); 10:38 (God is not pleased with the one who shrinks back).

²⁵⁰ Cf. vv. 19, 22.

²⁵¹ Cf. Cranfield (1967, 441), who prefers to leave this question open.

²⁵² Cf. 2 Pet 3:18.

in most of the exhortations.²⁵³ In this doxology, the author himself offers to God a sacrifice of praise through Jesus (v. 15).

5.5.5.2.3 Heb 13:22-25

Before the actual final greetings (vv. 24-25), the author comments on his writing (v. 22) and explains more about the situation of himself and/or his companions (v. 23).

In v. 23 the author addresses the readers as "brothers" (ἀδελφοί).²⁵⁴ In spite of many concerns about the readers, in their case he is "confident of better things ... things that accompany salvation" (6:9). However, he still feels that they need to "bear" (ἀνέχομαι)²⁵⁵ his "word of exhortation" (λόγος τῆς παρακλήσεως)²⁵⁶ and he "exhorts" (παρακαλέω)²⁵⁷ them to that purpose. The following γάρ clause gives the brevity of the letter²⁵⁸ as the reason for bearing. This statement that he

²⁵³ For example, see the many references to Jesus (shown by the third semantic slot in the Greek text) in vv. 7-17.

²⁵⁴ Cf. 3:1; 10:19; for ἀγαπητοί, see 6:9.

²⁵⁵ Cf. 2 Cor 11:1; it is implied that for now the word of exhortation may not seem pleasant, but painful; later on, however, it will produce a good result (cf. 12:11).

²⁵⁶ Cf. 12:5; Acts 13:15; also 1 Pet 5:12: "I have written to you briefly, encouraging you" (δι' ὀλίγων ἔγραψα παρακαλῶν).

²⁵⁷ Cf. v. 19; 3:13; for the use of παρακαλέω in a concluding part of other New Testament letters, see Rom 15:30; 16:17; 1 Cor 16:15; 1 Thess 5:14; 2 Thess 3:12; 1 Pet 5:1.

²⁵⁸ The "word of exhortation" in v. 22 is considered to refer to Hebrews as a whole; cf. Trudinger (1972, 130), who argues that it refers only to chap. 13. By giving ἐπιστέλλω the meaning "enjoin" or "instruct" and παράκλησις the meaning "exhortation of an instructional or admonitory nature" he explains both why the author asks the readers to bear patiently and why he said that his instructions are brief.

"has written" (ἐπιστέλλω)²⁵⁹ "briefly" (διὰ βραχέων) may be conventional.²⁶⁰ But as Montefiore comments, the letter may "seem lengthy, but in fact it could all be read aloud in an hour" (1964, 253). The author could have written much longer in view of certain verses such as 5:11, 9:15 and 11:32.

In v. 23 the author gives further information about himself and Timothy, who seems to be Paul's fellow worker (Rom 16:21).²⁶¹ This reference to the name Timothy may have an implication for the authorship, but as Attridge points out, "this mention of Timothy is too casual to be the work of a pseudepigraphist using the well-known name to suggest Pauline authorship" (1989, 409). Rather, this points to a certain connection of the author of Hebrews with Pauline circles, but no more than that.

From the information that Timothy has been "released" (ἀπολύω)²⁶² it is impossible to pinpoint his exact situation. The release seems to be a release from imprisonment,²⁶³ but when, where, and why he was imprisoned is a moot question. Anyway, if he comes "soon" (τάχιστον),²⁶⁴ the author wants to visit and see the readers with Timothy. As mentioned above, this travel plan was expected from the author's prayer request

²⁵⁹ Cf. ἔγραψα in Phlm 21; 1 Pet 5:12.

²⁶⁰ Cf. δι' ὀλίγων in 1 Pet 5:12.

²⁶¹ Cf. Acts 16:1-3; 17:14-15; 18:5; 19:22; 20:4.

²⁶² Cf. ἀπολύτρωσις in 11:35; also note other references to the prisoners in 10:34; 11:36; 13:3.

²⁶³ Cf. Acts 16:35-36; 26:32; 28:18.

²⁶⁴ Cf. v. 19.

in v. 19.

In v. 24 there come final greetings. The author first "sends his own greetings" (ἀσπάζομαι)²⁶⁵ to the community addressed. He specifies the recipients of the greetings as the whole²⁶⁶ community by the phrase "all your leaders²⁶⁷ and all the 'saints' (ἅγιος)."²⁶⁸ Next the author passes on the greetings of those who are with him.²⁶⁹ The expression οἱ ἀπὸ τῆς Ἰταλίας is ambiguous. It is probable that this expression shows the origin of those people.²⁷⁰ But it is impossible to determine where "those who originally came from Italy" are at the present moment. It is very possible that these people are not residing in Italy now. In view of the special greetings from "those who originally come from Italy" we may infer that these greetings may be to those who are now in Italy.²⁷¹ It is more likely than not. To go further than this will be

²⁶⁵ Cf. Rom 16:3-16; Phil 4:21; Col 4:15; 1 Thess 5:26; 2 Tim 4:19; Titus 3:15; 1 Pet 5:14; 3 John 15.

²⁶⁶ Note the repetition of "all" (πᾶς) three times in vv. 24-25.

²⁶⁷ Cf. vv. 7, 17.

²⁶⁸ Cf. 3:1; also Phil 4:21: "Greet every saint" (Ἀσπάσαθε πάντα ἅγιον).

²⁶⁹ Cf. Rom 16:21, 23; 1 Cor 16:19-20; 2 Cor 13:12; Phil 4:21-22; Col 4:10-14; 2 Tim 4:21; Titus 3:15; Phlm 23-24; 1 Pet 5:13; 2 John 13; 3 John 15.

²⁷⁰ Cf. e.g., Acts 6:9; 10:23; 17:13.

²⁷¹ For the opinion that Hebrews is sent to the community in or near Rome, see Filson (1967, 10-11); J. A. T. Robinson (1976, 206-13); Hagner (1981, 222-23); Goppelt (1982a, 239); Attridge (1989, 10); Bruce (1990, 391); Lane (1985, 16-18; 1991a, lviii-lx; 1991b, 571); Gordon (1991, 437); Ellingworth (1993, 29).

speculative. Some are content to live with that ambiguity.²⁷²

In v. 25 the author expresses his final blessing²⁷³ briefly with a conventional one.²⁷⁴ Although conventional, this prayer for grace is quite fitting for concluding Hebrews because the author's major concern was to make sure that "all" ($\pi\acute{\alpha}\varsigma$) the readers would find grace from Jesus the great high priest (4:16) and "not any" ($\mu\eta\grave{\iota} \tau\iota\varsigma$) of them would miss the grace of God (12:15).

²⁷² Cf. Bruce (1990, 391); P. E. Hughes (1977, 594); REB, which translates as "our Italian friends."

²⁷³ Some have doubted the integrity of 13:22-25 because of the presence of two benedictions (vv. 20-21 and v. 25), but these double benedictions are regularly found in the New Testament, for example, Gal 6:16-18; Phil 4:19-23; 1 Thess 5:23-28; 2 Thess 3:16-18; 1 Pet 5:10-14; and possibly the end of Romans.

²⁷⁴ Cf. Rom 16:20; 1 Cor 16:23; 2 Cor 13:13; Gal 6:18; Eph 6:24; Phil 4:23; Col 4:18; 1 Thess 5:28; 2 Thess 3:18; 1 Tim 6:21; 2 Tim 4:22; Titus 3:15 (this is exactly the same as that of Hebrews); Phlm 25; Rev 22:21.