

PERSEVERANCE IN HEBREWS

by

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To my wonderful family

FOREWORD

I began to be attracted to the studies of Hebrews since I took the course, "Theology of Hebrews," (taught by Dr. Richard B. Gaffin, Jr.) at Westminster Theological Seminary. While I was working on a thesis toward a Master of Theology degree there (Faculty advisor was Dr. Dan G. McCartney), I was fascinated by the pilgrim motif and eschatology of Hebrews. When I came to University of Pretoria for Ph.D., Dr. Andries B. du Toit, my promotor, suggested me to continue the studies in Hebrews and guided me to work on the motif of perseverance which proved to be one of the underlying paraenetic themes of Hebrews.

First, I am grateful to Dr. Andries B. du Toit, whose kind, scholarly and persevering guidance made the completion of this dissertation possible. I am also grateful to the New Testament department of the school of Theology (Section B) at University of Pretoria, which provided a scholarship that made possible my study here.

Next, I am most grateful to my wife, Youngin, and my daughters, Jeongeun and Jeonghye, who were not only patient but also continually encouraged me throughout the course of writing this dissertation.

While writing on the motif of perseverance in Hebrews, I humbly acknowledge that I just tasted what it means to persevere. All the glory must go to God who is able to "work in us what is pleasing to him, through Jesus Christ" (Heb 13:21).

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ABBREVIATIONS

AB	Anchor Bible
ABD	The Anchor Bible Dictionary, ed. D. N. Freedman (6 vols; N.Y.: Doubleday, 1992)
ACR	Australian Catholic Record
ANRW	Aufstieg und Niedergang der römischen Welt
AsiaJT	Asia Journal of Theology
AUSS	Andrews University Seminary Studies
Bib	Biblica
BibKir	Bibel und Kirche
BibLeb	Bibel und Leben
BibTh	Biblical Theology
BJRL	Bulletin of the John Rylands University Library of Manchester
BR	Biblical Research
BrethLife	Brethren Life and Thought
BRev	Bible Review
BSac	Bibliotheca Sacra
BT	The Bible Translator
BTB	Biblical Theology Bulletin
BV	Biblical Viewpoint
BZ	Biblische Zeitschrift
CBQ	Catholic Biblical Quarterly
CovQ	Covenant Quarterly
CrisThR	Criswell Theological Review
CTJ	Calvin Theological Journal
CTM	Concordia Theological Monthly
CV	Communio Viatorum
EDNT	Exegetical Dictionary of the New Testament, ed. H. Balz and G. Schneider (3 vols; Grand Rapids: Eerdmans, 1990-93)
EKK	Evangelisch-Katholischer Kommentar
Enc	Encounter
EvQ	Evangelical Quarterly
ExpTim	Expository Times
FM	Faith and Mission
FS	Festschrift
GJ	Grace Journal
GTJ	Grace Theological Journal
HeyJ	Heythrop Journal
HNT	Handbuch zum Neuen Testament
HNTC	Harper's New Testament Commentaries
HTR	Harvard Theological Review
ICC	International Critical Commentary
Int	Interpretation
JBL	Journal of Biblical Literature
JETS	Journal of the Evangelical Theological Society
JSNT	Journal for the Study of the New Testament
JSOT	Journal for the Study of the Old Testament
JTS	Journal of Theological Studies
LQHR	London Quarterly and Holborn Review

LXX	Septuagint
MelTheol	Melita Theologica
MeyerK	H. A. W. Meyer, Kritisch-exegetischer Kommentar über das Neue Testament
MT	Masoretic Text
NASB	New American Standard Bible
NBl	New Blackfriars
Neot	Neotestamentica
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NIDNTT	The New International Dictionary of New Testament Theology, ed. C. Brown (3 vols; Grand Rapids: Eerdmans, 1975-78)
NIGTC	New International Greek Testament Commentary
NIV	New International Version
NovT	Novum Testamentum
NT	New Testament
NTS	New Testament Studies
OPTT	Occasional Papers in Translation and Textlinguistics
OT	Old Testament
QuartRev	Quarterly Review
RB	Revue Biblique
REB	Revised English Bible
ResQ	Restoration Quarterly
RevExp	Review and Expositor
RNT	Regensburger Neues Testament
RSV	Revised Standard Version
RTR	Reformed Theological Review
SBLASP	Society of Biblical Literature Abstracts and Seminar Papers
SE	Studia Evangelica
SEÅ	Svensk exegetisk årsbok
SJT	Scottish Journal of Theology
StudBibTh	Studia Biblica et Theologica
SWJT	Southwestern Journal of Theology
TD	Theology Digest
TDNT	Theological Dictionary of the New Testament, ed. G. Kittel and G. Friedrich, tr. G. W. Bromiley (10 vols; Grand Rapids: Eerdmans, 1964-76)
ThEduc	Theological Educator
TNTC	Tyndale New Testament Commentaries
TRE	Theologische Realenzyklopädie
TrinJ	Trinity Journal
TS	Theological Studies
TynBul	Tyndale Bulletin
TZ	Theologische Zeitschrift
UBS	United Bible Societies
UltReal	Ultimate Reality and Meaning
UP	University Press
USQR	Union Seminary Quarterly Review
WBC	Word Biblical Commentary
Wor	Worship
WTJ	Westminster Theological Journal
WW	Word and World
ZNW	Zeitschrift für die neutestamentliche Wissenschaft

CHAPTER 1

INTRODUCTION AND METHODOLOGICAL REMARKS

1.1 Introduction

In this world of uncertainty people look for what can be achieved as soon as possible. The way they think of salvation is not an exception. Most people seek a kind of formula assuring them of salvation in a moment when they hear the gospel. The author of Hebrews says that the way of salvation is different from what many people expect. Salvation requires endurance or perseverance on the part of the believers. There is no ready-made formula like a ready-made fast food.

This assertion will invite the discussion of the theological problem of assurance. Hebrews has been and is a major source for the controversy over the problem of apostasy of "believers."¹ But this problem is not the main focus of this dissertation. Hebrews is a "word of exhortation" (13:22) to real people whom the author knew personally and to whom he expects soon to be restored (13:19). The author is interested not in producing a doctrinal treatise, but in encouraging and exhorting the readers in their struggle of Christian life. The

¹ This problem is usually discussed in relation to passages like 2:1-4, 6:4-8, 10:26-31, and 12:14-17, 25-29; for the details, see Carlston (1959, 296-302); Marshall (1969, 132-54; 1990, 306-24); McCown (1981, 169-94); McCullough (1974, 1-7); Nicole (1975, 355-64); Osborne (1975, 144-66); Prince (1980, 93-180); Verbrugge (1980, 61-73); Moody (1981, 337-65); Toussaint (1982, 67-80); Mugridge (1987, 74-82); Oberholtzer (1988_b, 319-28; 1988_c, 410-19; 1989, 67-75); Volf (1990); R. A. Peterson (1991_a, 40-57; 1991_b, 95-112; 1992, 10-24; 1993, 17-31); Carson (1992_a, 1-29); McKnight (1992, 21-59); for a bibliographic essay, see R. A. Peterson (1990, 119-25).

seemingly harsh warnings have a practical purpose to encourage the readers to persevere in their Christian pilgrimage and his uncompromising emphasis on the uniqueness of Christ's sacrifice does not leave any other option for salvation.

He is presupposing the conversion of the readers. "Faith in God" (6:1; cf. 11:6) is considered to be a part of elementary teachings about Christ. It is a major concern of the author that the readers should hold fast what they have already confessed (3:6, 14; 4:14; 10:23). As we will see later, that is why faith is characterized, not as faith in Christ in Pauline fashion,² but as faith in God and his faithfulness which produces faithfulness on the part of the readers. This does not mean that the concept of faith in Christ is absent in Hebrews. Rather, it is presupposed. In Hebrews, faithfulness is inconceivable without faith in Christ.

The author wants to encourage and exhort the readers, who are believers but still in serious spiritual danger. He has the practical purpose of a pastor rather than the theoretical purpose of a theologian. To meet the practical needs of the readers, the author wrote Hebrews, which is carefully planned and persuasively argued. We know that exposition and exhortation alternate in Hebrews. Even though "the doctrine leads to the exhortation" and "the exhortations are based on the doctrine" (Dahl 1951, 401), the emphasis is clearly on the

² That is why Gen 15:6, which, for Paul, is the basic text for the doctrine of justification by faith (Rom 4:3, 22; Gal 3:6; cf. Heb 11:7), is not cited even though many events in Abraham's life are used to illustrate his faith. Paul and the author of Hebrews use the term πίστις "in different though not contradictory ways" (Ellingworth 1991, vii-viii).

exhortations. The purpose of the author is practical. As regards the exhortation it is my conviction that the exhortation to perseverance is the dominant motif.³

As will be shown later, the macrostructure of Hebrews reflects this emphasis on exhortation. After the major christological motivation is presented in the central part of Hebrews (4:14-10:31), the final third part (10:32-13:17), almost all of which consists in exhortations, follows. The christology in the central part is surely significant, but that serves as a motivation to encourage and exhort the readers to strengthen their feeble arms and weak knees (12:12) and go to Jesus outside the camp, bearing the disgrace he bore (13:13).

Swindoll wrote in one of his letters⁴: "Encouragement and endurance belong together. It takes encouragement to endure. Without it we lose heart, we begin to weaken, and it isn't long before we entertain thoughts of quitting." The thought of the

³ Cf. Saydon who maintains: "The master-idea of the Epistle is perseverance in faith. All sections are subordinated to this end. The exhortation is based on the dogmatic fact of the pre-eminence of the Christian religion and corroborated by the promise of reward to those who remain loyal to their Christian faith and by the threat of punishment to the apostates" (1961, 26); Borchert who comments: "Perseverance is the key to understanding Hebrews (12:1)" (1985, 328); Hagner who says that "it is a major and probably the major purpose of the book to warn the readers of a danger and exhort them to faithfulness" (1990, 11); G. H. Guthrie who comments: "The two genres [exposition and exhortation] move along different lines but are hastening towards the same goal. Each in its own way builds toward the same goal of challenging the hearers to endure" (1991, 216). According to De Villiers and Du Toit the overarching theme of Hebrews is: "Christ's revelatory work is so excellent and perfect that the first Christian readers, who are beginning to lag behind in the religious struggle, are summoned once more, as God's people en route to the consummation, to persevere in the faith" (1993, 99).

⁴ This quote is from a letter (May 1994) by C. R. Swindoll for the supporters of "Insight for Living."

author of Hebrews runs in a similar way. As much as it is characterized as a word of exhortation, Hebrews is a writing on perseverance. The author of Hebrews encourages and exhorts so that the readers may endure and persevere.

In the following chapter, we will look at the rhetorical situation of the readers which necessitated a word of exhortation from the author. Then before getting into the detailed analysis of the theme of perseverance in the latter part of Hebrews (10:32-13:17), we will investigate the macrostructure of Hebrews. On the macrostructure of the whole epistle, we will follow a tripartite scheme similar to that of Nauck (1960, 199-206). This scheme will be examined closely in chapter 3 where the macrostructure of Hebrews will be analyzed. According to this scheme, the third and final part consists of 10:32-13:17.⁵ Before going into a detailed analysis of the individual part of 10:32-13:17, the internal structure or mesostructure of 10:32-13:17 will be analyzed in chapter 4.

In chapter 5, which is the major chapter in this dissertation, through a detailed analysis of the text on the basis of discourse analysis,⁶ it will be shown that 10:32-13:17 (including even the greetings at the very end of the epistle) is mainly concerned with the need of endurance or perseverance on the part of the readers.⁷ This chapter will also include a

⁵ 13:18-25 is thought to be an epistolary conclusion which might have been added when Hebrews was sent to the readers.

⁶ This methodology will be explained below.

⁷ Cf. Lindars' comment: "Finally, because the aim of the epistle is essentially practical, the climax of the argument should be seen, not in the central argument of 7.1-10.18 (extremely important as it is), but in the grand exposition of

discussion of what kind of rhetorical devices the author used to persuade the readers.

1.2 Methodology

This dissertation is mainly an exegetical work. The major tool used is called "discourse analysis" or "colon analysis." The latter title is more specific because colon analysis is "a type of semantic discourse analysis" which was "developed in South Africa" (Snyman 1991, 89, 91). Since the article by Louw (1973, 108-18) was published in The Bible Translator, many South African scholars,⁸ as well as a few scholars outside of South Africa,⁹ have used this method for the analysis of the Greek text.

It has been recognized that the idea which the author wants to convey is effectively communicated through the structural pattern of the pericope, that is, by the way he selects and orders the utterances. As Louw comments, "the way or the manner, i.e., the structure, in which a notion is communicated, is the heart of its effectiveness" (1973, 101). The implication is "that the components selected do not primarily determine the whole, but that the whole determines the components" (A. B. du Toit 1974, 55).

With the above recognition the focus of the text-

faith which follows it in 10.19-12.29" (1989, 406). His division is different from ours, but his point is obvious.

⁸ For example, Louw (1979; 1982; 1988); A. B. du Toit (1974, 54-79; 1977, 32-47); Combrink (1979); also Neot 8 (1974); 11 (1977); 13 (1979); 16 (1982); 26 (1992) including addenda to those volumes.

⁹ For example, D. A. Black (1987b, 175-94).

linguistics has shifted from sentence to paragraph or pericope (Louw 1973, 102-103; A. B. Du Toit 1974, 56-57; Snyman 1991, 88; Lane 1991a, lxxxi-lxxxiv). This shift was specifically caused by the recognition of "the interdependence and interdeterminativeness of sentences at a grammatical as well as semantic level" (A. B. du Toit 1974, 54). The reason for focusing on the pericope is because the pericope seems to be not only the unit of "the largest readily perceptible whole having homogeneity and cohesiveness," but also "the smallest unit of a discourse to be taken separately while still having some autonomy of its own and exhibiting its own peculiar structural pattern" (Louw 1973, 103).

In order to work with a pericope, the first thing to do is to demarcate it. To demarcate a pericope, it is necessary to look at the internal cohesion of a given stretch of language and find out where that cohesion breaks. This is done by paying attention, for example, to the following factors:¹⁰

- 1) Pronominalization - by using pronouns "a network of references" (Snyman 1991, 89) can be created.¹¹
- 2) Conjunctions and particles - for example, the colons connected with coordinate conjunctions such as "and" or "but" belong together. Particles like *οὐν*¹² often occur at the end of a section.

¹⁰ The following list is from a lecture by A. B. du Toit.

¹¹ A. B. du Toit (1974, 54, 76) gives an example of the so-called "co-occurrence restriction": "The man goes from house to house. He is looking for work"; cf. "the consistent way in which an indefinite article is followed by a definite article": "There is a house on the ridge. The house is very big".

¹² The particle *οὐν* may be considered to indicate "the so-called 'stimulus-response' relation, where the first sentence evokes a certain reaction, and the next conveys the reaction" (A. B. du Toit 1974, 76).

- 3) Stylistic figures - for example, inclusio (a ring composition), parallelism, chiasm, etc.
- 4) Literary forms - for example, parable, healing incident, debate, confession, hymn, short letter within a larger document, etc.
- 5) Unity of place, time,¹³ and characters.
- 6) Introductory and concluding formulae.
- 7) Thematic markers - repetition of both words and thoughts.
- 8) Theme binding the whole together.

Once the pericope is demarcated, the next step is to divide it into colons. A colon is defined as "an independent, grammatical construction, consisting of a noun-phrase and a verb-phrase (together with possible embedded elements), which, in itself, is not embedded in some higher-level configuration" (H. C. du Toit 1977, 1).¹⁴ Snyman comments that it is "a syntactic unit" which "constitutes the smallest semantic unit" He continues: "It is important to begin any exegetical study with the text's syntactic features; they have priority since they constitute ways in which basic relationships between fundamental units are most clearly marked" (1991, 90). Low also comments that the colons "are the statement units and are in fact the most significant units of the total discourse, for they, and their clusters, reveal the actual structure" (1973, 104).

The next step is to identify thematic markers. At the

¹³ Or "the correlation of the tenses of principal verbs" (A. B. du Toit 1974, 54).

¹⁴ H. C. du Toit (1977, 1, 6-10) comments that this definition is an initial one and later qualifies it further; cf. A. B. du Toit (1974, 60); Pelser (1992, [i]).

lexical level "lexical cohesion" can be achieved by "the repetition of words¹⁵ forming a kind of 'rhetorical glue' which binds sentences" (A. B. du Toit 1974, 54) as well as the prominence given to those words. Not only "words" but also "phrases" and "thoughts" can be marked by means of repetition, prominence or both of them. Also stylistic figures such as an inclusio or a chiasm, which were used in demarcating the pericope, can be useful in identifying thematic markers.

Once the thematic markers are identified, those must be divided into two categories, which are continuous (global) markers and local markers. These markers may be related to actions, states, objects (actants) or abstract concepts. The continuous markers will help to identify the theme of the pericope. Both in view of this central theme and by means of the local markers¹⁶ the colons must be grouped into colon clusters "to identify the coherent units within the larger whole and to sort out their hierarchical relationships" (A. B. du Toit 1977, 33).

After grouping into colon clusters, a summary will be formulated for each colon cluster. Then the central theme of the whole pericope will be formulated by integrating the summaries of all the colon clusters. Through the whole process

¹⁵ All the words which belong to the same semantic domain must be considered; for this purpose, see Louw (1988).

¹⁶ Snyman notes that this grouping into colon clusters is based on "(mainly) semantic considerations," but he adds considerations of a different category which include "words marking a transition in the discourse, a change in person, an alteration in the mood of the verb, etc." (1991, 90). The latter considerations are similar to those criteria which were used to demarcate the pericope, but this time they are applied on a smaller scale.

of colon analysis we are able to "gain insight into the argument as a whole" (A. B. du Toit 1974, 74).

The procedure of the colon analysis can be summarized as follows:

- 1) Demarcate the text.
- 2) Divide into colons.
- 3) Identify thematic markers.
- 4) Divide them into continuous markers and local markers.
- 5) Group into colon clusters.
- 6) Identify the sub-themes and the central theme.

In this synchronic approach¹⁷ we start from the surface structure to get to the deep structure because "the surface structure represents the manner in which the author chose to organize his text" (Combrink 1979, 3). As with any exegetical method, the colon analysis is also subject to the danger of subjectivity. While acknowledging this danger, A. B. du Toit (1974, 57) comments:

Discourse analysis does, however, if used correctly, provide us with a systematic and controlled method by means of which we can free ourselves to a large extent of apriori's and where our observation and description of real and verifiable phenomena in the surface structure of a given stretch of language lead us to an understanding of its contents.

Similarly Snyman comments that "colon analysis has proved to be a viable method in demarcating pericopes, in revealing the

¹⁷ It is necessary to note Combrink's qualifying comment: "This [synchronic] approach does not imply that the history of traditions embodied in the text is of no value for the interpretation. It is, however, our conviction that this textual approach is a necessary step in the interpreting of the text" (1979, 3). The consideration of the situation of the readers in chapter 3 can be regarded as an effort to compensate for what may lack in the linguistic approach.

structure or layout of a text and in following the trend of the argument" (1991, 90).

But in doing the colon analysis, it must not be forgotten that the colon analysis is only a part of the larger exegetical program. The pericope is to be considered in view of its immediate context and the larger context of the writing as a whole. The exegetical program we adopted in this dissertation may be summarized as follows:

- 1) Investigate the rhetorical situation of the readers - chapter 2.
- 2) Determine the macrostructure of the whole epistle - chapter 3.
- 3) Determine the place and function of the text within its mesostructure - chapter 4.
- 4) Discourse analysis - the former part of chapter 5.
- 5) Detailed analysis of the text with special attention to the syntax, the literary aspects (including rhetorical devices) and the rhetorical situation, applying all the methods which can contribute to a better understanding of the text on its synchronic level - the latter part of chapter 5.

For convenience of the reader a folded-page reproduction of the discourse analysis is provided at the end of this work. This facilitates back-reference to the details of the discourse analysis.

CHAPTER 2

RHETORICAL SITUATION OF THE READERS

In general, to discover the situation of the readers from the letter sent to them is not an easy task. We must use the text written by the author as a mirror reflecting the situation of the readers. As Barclay (1987, 74) points out, "such mirror-reading is both essential and extremely problematic." It is essential because we have no other independent source for the situation of the readers. But it is problematic¹ in the sense that we are liable to misinterpret because we make inference from indirect information. This problem becomes particularly serious when "we have an idea fixed in our minds" (Barclay 1987, 74).

As we might expect, there are diverse opinions about the situation of the readers of Hebrews. Going into its detail is beyond the scope of this chapter. Furthermore, the following verdict of Vorster seems to be true: "It is impossible to say with certainty who the readers were for whom the writer originally intended his document" (1993, 84). Maybe the only thing we can be sure of about the readers is the fact that they were already Christians (3:1-6; 6:4-9; 10:19-31; most explicitly 12:23-24). Instead of trying to achieve a detailed reconstruction of the situation, we proceed with caution and

¹ For a detailed discussion of both the problems related to mirror-reading and possible solutions suggested, see Barclay (1987, 73-93).

just want to highlight a few aspects of the readers' situation which forced the author of Hebrews to respond the way he did in Hebrews.

First, there may have been an internal cause for the crisis of the readers. The readers may have become morally lethargic as time passed, perhaps due to the delay of the parousia. In other words, they may have lost the initial enthusiasm of their Christian commitment. Schnackenburg takes the problem of the readers as "the decay of the spirit of faith, piety and moral endurance" (1965, 372). Recently, Schmidt also comments that "the stress on obedience in the epistle requires that we consider seriously whether the author has moral lethargy in view as he writes" (1992, 169).²

For example, in 3:7-4:13 the problem is "a sinful, unbelieving heart that turns away from the living God" (3:12). The readers must not be hardened by sin's deceitfulness (3:13). Sin is defined by unbelief (3:19; 4:2) which is thought to be equivalent to disobedience (3:18; 4:6, 11).

Also in 5:11-6:12³ the author is mainly concerned with the readers' maturity which makes them able to distinguish good from evil (5:14). They need to be righteous (5:13). As land

² Cf. D. G. Peterson who comments: "The writer of Hebrews was seeking to deal with a problem of spiritual lethargy on the part of his readers, involving loss of zeal, lack of confidence and faltering hope." But he thinks that the fundamental problem is "an inadequate grasp of the person and work of Christ." Thus his emphasis is on progress in understanding rather than on progress in obedience (1982, 186; cf. 1976, 14-21); also McKnight who says that "the readers were not at all being tempted to return to Judaism; rather, they were apostatizing into moral apathy and irresponsibility" (1992, 41). The first part of this statement is overstated, as we will see later.

³ Cf. D. G. Peterson (1976, 14-21).

must produce a crop, not thorns and thistles (6:7-8), so also the readers must produce a crop of work and love in helping the saints (6:9-12; cf. a harvest of righteousness and peace in 12:11). They have done this in the past (6:10; cf. 10:32-34) and must continue to do so until the very end (13:1-5, 16). Then they will be a part of those who through faith and patience inherit what has been promised (6:12; cf. the obedient men of faith in chap. 11 and Jesus, the author and perfecter of faith, who himself was perfected by obedience: 2:10; 5:7-10; 10:5-10; 12:2).

In 10:19-31 drawing near to God with a sincere heart in full assurance of faith (10:22) needs to be expressed through spurring one another on toward love and good deeds (10:24). If they deliberately keep on sinning instead of showing love and good works, they must expect God's fearful judgment.

In 10:32-13:17 (even in 13:18-25) we see our author's similar emphasis on obedient acts through faith. In many ways the readers are exhorted to express and continue to express their faith through obedient, faithful actions. A lifestyle marked by righteousness, peace, holiness, thanksgiving, praise, good works and sharing is the goal the readers need to pursue.

Second, there may have been external causes for a crisis among the readers. One cause seems to be the suffering and persecution they must undergo as Christians. Because of this hardship in following Christ, they may have lost their initial enthusiasm and become lax in their commitment to Christ. It

seems fairly certain that the readers⁴ are members of a specific local community which has its own history (cf. 5:12; 6:10; 10:32-34). Especially 10:32-34 mentions their endurance of persecution in the earlier days. They seem to be undergoing similar persecution (13:3) and anticipate further persecution which may cost them their lives this time (12:4).

The reference to the need of "endurance" (*ὑπομονή*) in 10:36, immediately following the reference to their former endurance (*ὑπομένω*) in 10:32, may not necessarily imply that the readers are currently experiencing persecution. As Schmidt points out, "it may also imply the state of obedience itself which grows out of hardship (Rom 5:3; Jas 1:3) or exists without reference to hardship (Luke 8:15; Rom 2:7; 8:25; 15:4-5)" (1992, 168). Also the exhortation not to grow weary and lose heart (12:3) "may be taken as preventative" as well as "corrective" (Schmidt 1992, 168). Also the reference to "not resisting to the point of shedding blood" in 12:4 "may simply refer to their earlier trials (10:32-34), which did not involve bloodshed, and imply nothing at all about their current experience of persecution" (Schmidt 1992, 168).

But as we will see later in the detailed analysis, suffering and persecution are not only limited to the past or simply anticipated in the future, but also mold their current lifestyle. As Attridge comments, "part of the background to

⁴ For helpful surveys about other introductory problems such as the author, the date, the destination and the background of thought, see Kümmel (1975, 389-403); Attridge (1989, 1-32); D. Guthrie (1990, 668-721); Lane (1991a, xlvii-clv); Carson (1992b, 391-407); Ellingworth (1993, 3-85). It is well known that no definite answer can be given to these problems.

Hebrews is certainly a situation of some sort of social conflict" (1990, 219-20). He further comments: "A major aim of Hebrews is to strengthen a community of believers in Christ in the face of opposition" (1992, 100).⁵ If the readers do not accept suffering and persecution as an inherent part of their pilgrimage, they will grow weary and lose heart and eventually give up following Christ.

Third, it may be that the readers are tempted to go back to Judaism. It is well expected that just mentioning Judaism may invite a controversy because some argue for Gentile or mainly Gentile Christians⁶ and others remain undecided.⁷

The main arguments for Gentile or mainly Gentile Christians are as follows:

1) The prevalent OT ideas in Hebrews cannot be used as a proof for Jewish Christian readers because the OT was very early accepted as the Bible of the church. As an example, Kümmel mentions Galatians where Paul uses "difficult scriptural proofs to simple Gentile Christians" (1975, 400). Furthermore,

⁵ But when Attridge (1992, 100) characterizes Hebrews as "the first exhortation to martyrdom," he goes beyond the evidence. The author may have thought that even martyrdom could be the fate of the readers, but he never exhorted them to martyrdom.

⁶ Cf. Moffatt (1924, xvi); Kümmel (1975, 399-400) who comments that "much more probable is the proposal ... that the readers were predominantly Gentile Christians or simply Christians"; Braun (1984, 2); Weiß (1991, 70-72); cf. Ladd who comments that the readers could be Gentiles if they are "former Jewish proselytes who would be very familiar with the Old Testament" (1974, 572).

⁷ Cf. G. Hughes (1979, 2-3, 25-28, 54); Borchert (1985, 325-27); Gräßer (1990, 24); Attridge (1988, 89; 1989, 10-11); Vorster (1993, 84-85); cf. Ellingworth (1993, 22-27) who argues for a mixed community.

the writer deals with OT ritual rather than Jewish cultic practices.

2) If the readers were Jews, the author would not have mentioned "the foundation of repentance from acts that lead to death, and of faith in God, instruction about baptisms, the laying on of hands, the resurrection of the dead and eternal judgment" (6:1-2), which are "the fundamental articles of the Gentile missionary preaching" (Kümmel 1975, 400).

3) Both the reference to the necessity of believing that God exists in 11:6 and the warning against "turning away from the living God" in 3:12 also point to the Gentile Christian readers.

4) We can find no trace of the Jewish-Gentile controversy. Except a few ambiguous references (e.g., 13:9, 13⁸) there seems to be no passage of explicitly polemical character.

As we can easily see, these arguments for Gentile Christian readers do not necessarily imply that the readers must be Gentile Christians, but rather suggest that the readers could be such Christians.

When considering the primacy of paraenesis in Hebrews and lack of polemics (except few ambiguous ones), the purpose of Hebrews may be understood as rekindling the faith of the readers which became lethargic and encouraging faithfulness in the face of suffering and persecution, regardless of whether the readers are Jewish Christians or not. But as we will see below, if we consider the readers as Jewish Christians, "the

⁸ For a detailed exegesis of these passages, see section 5 of chapter 5.

method of argument and general aim of the epistle" (D. Guthrie 1990, 687) can be better accounted for.

The following arguments for Jewish Christian readers do not necessarily either imply that the readers must be Jewish Christians or exclude that the readers could be Gentile Christians. Rather they illustrate that the points at which the writer was driving could have been felt and understood more easily and powerfully if the readers were Jewish Christians.⁹

Even though the title, "To the Hebrews,"¹⁰ is not original and could simply be the early readers' estimate on Hebrews, it "expressed at least the common belief at an early period concerning the destination" (D. Guthrie 1990, 683).

Although it is true that there is no trace of Jewish-

⁹ For the views favoring Jewish Christian destination, see D. Guthrie (1990, 684-85); Caird (1966, 90); Oudersluys (1975, 149); Helyer (1976, 3); Spicq (1978, 183); Rayburn (1989, 1125); Bruce (1990, 8-9); Lane (1985, 16-18; 1991a, liv); Johnsson (1979, 15-17), who favors Jewish Christians as the readers, but with some room for doubt; R. Brown (1985, 28); Mugridge's comment that the readers are "presumably Jewish" (1987, 80); Hagner (1990, 1-6); Ellingworth, who says that "Hebrews was primarily addressed to Jewish Christians" (1991, xi); Isaacs (1992, 67), who thinks that Hebrews are written to reinterpret "Judaism's established means of access to God" after the destruction of the Temple; Lindars (1991a, 4, 14-15, 17-19; 1991b, 415), who thinks that the readers are "Hellenistic Jews, probably in the Diaspora"; similarly, Dunnill (1992, 22-29), who specifies the readers as "a series of small churches of predominantly Jewish Christians, most probably in Western Asia Minor"; cf. Dahms, who agrees that the readers were Jews but thinks that "they were in danger, not of lapsing into Judaism, nor of merely being slack in their Christian devotion, but of embracing a version of Christianity characterized by serious error" (1977, 365).

¹⁰ Rayburn points out that "'To the Hebrews' is the only title the letter has ever had" (1989, 1125); also Ellingworth (1993, 21).

Christian controversy¹¹ and Christ is compared to what is represented by the Old Testament tabernacle rather than by the Jewish temple, the heavy use of the Old Testament and "the manner of scriptural proof ... which presupposes precise knowledge of Jewish view and concepts" (Kümmel 1975, 398) seem to favor a Jewish Christian destination.

Much of the first and central part of the epistle (1:1-10:31) may be considered to be devoted to the argument against the tendency of the readers towards the cult established by the Old Testament law. All the painstakingly argued comparisons¹² either between Jesus and other figures who were associated with the establishment of the old covenant and its community, that is, Israel (angels, Moses, Joshua) or between the old covenant and new covenant (7:11-12, 18-19, 28; 8:3-13; 9:8-15; 10:1-4, 11-18) may have their full impact when we assume the readers'

¹¹ As D. Guthrie argues, it is more likely that "this omission of the controversy would, on the whole, favour Jewish Christians rather than Gentiles, since it was for the latter that the controversy was acute" (1990, 686).

¹² This comparison is expressed by the use of the term "better" (*κρείττων*) which occurs in 1:4; 6:9; 7:7, 19, 22; 8:6 (twice); 9:23; 10:34; 11:16, 35, 40; 12:24. In addition, there are other terms which continue the theme of comparison - *διαφορώτερος* (1:4; 8:6), *ἐλαττώ* (2:7, 9), *μᾶλλον* (9:14; 12:25), *μείζων* (9:11), *περισσοτέρως* (2:1), *πλείων* (3:3 - twice), *τελειότερος* (9:11), *ὑψηλότερος* (7:26), *χείρων* (10:29). The last example in 10:29 makes clear that "because what God has done through Christ is better than what he did in Old Testament times, we must pay the closer attention to what we have heard (2:1)" (Fenton 1982, 176-77); cf. Evans who comments that "the method of *synkrisis* [comparison] was one factor, and perhaps the dominant one, in the ordering of its material and the prosecution of its argument" (1988, 11). He continues that these comparative statements may "have point as countering what the author considered to be error" and that "this is a proper, indeed necessary, approach in default of any solid evidence from outside the text, though it is also a hazardous one" (1988, 11).

inclination to Judaism. The dire warnings (2:1-4; 3:7-4:13, 6:4-8, 10:26-31, 12:14-17, 25-29; 13:9-13)¹³ may also be easily understood from this point of view. The third part of Hebrews (10:32-13:17,¹⁴ especially, 10:35-39; 12:14-29; 13:9-14) seems to continue this argument.¹⁵ While he emphasizes Christ and what he has done (12:2-3, 24; 13:8, 12-13), it seems that our author continues to have his concern about possible apostasy.

It is true that throughout the epistle the author was not overtly either apologetic or polemic, but rather focused on the uniqueness of Christ's sacrifice. Nevertheless the pervasiveness of the comparison or even the contrast between the old covenant and the new covenant and seemingly confessional statements like 8:1 (cf. 4:14); 10:10 may not be easily explained without reference to the readers' inclination towards Judaism (especially its cultic provision).¹⁶ The passionate plea of the author in 13:13, which is the climax of 13:9-13, makes explicit that the readers must go out to Jesus, but at the same time it seems to implore with metaphoric, even

¹³ Note the trend of trying to understand these warning passages, as "not unrelated texts . . . , but as an organic whole" (McKnight 1992, 22-23); also Carlston (1959, 296).

¹⁴ This division will be argued for in the next chapter.

¹⁵ Cf. Woods (1972, 140-48) who surveys four eschatological motifs (the sabbath rest, the heavenly sanctuary, the new Jerusalem and the invincible kingdom) and comments that the author of Hebrews stresses the fact that the Jews' cherished realities of the sabbath, the sanctuary, Jerusalem, and Israel as God's kingdom are fully realized in Jesus.

¹⁶ Note that "when the writer to the Hebrews speaks of the old covenant, he is referring, not to a book, but to one aspect of its contents" (Ellingworth 1991, x). In other words, only cultic regulations in the Old Testament belong to the old order (cf. 7:18; 8:13; 9:10).

ironic language that the readers must abandon their inner inclination towards Judaism.

Above all, the readers' Jewish presuppositions may be specifically exposed by the three contrary-to-fact conditional statements in 7:11; 8:7; 10:1-2. In these statements we may delve into the readers' mind and see their inner inclination to think that perfection can be achieved by sacrifices through the Levitical priesthood which was instituted by the Old Testament law.¹⁷ It is probable that our author painstakingly tries to expose the falsity of that assumption and argues that such an assumption makes Christ's work superfluous.

Although internal moral lethargy and external persecution and suffering are contributing factors in the crisis of the readers, another deep-seated, fundamental problem seems to be that their thought process is still steeped in the Jewish way of thinking which they learned from their former belief of Judaism. Therefore it is probable that our author wants the readers to resist the temptation to return to Judaism¹⁸ and to

¹⁷ Concerning the question in 7:11 ("If perfection could have been attained through the Levitical priesthood . . . , why was there still need for another priest to come?") Bruce comments: "Had he been addressing Gentiles, their natural response to the conditional clause would have been, 'We never thought that perfection was attainable through the levitical priesthood!'" (1987, 3503).

¹⁸ For the view that the readers are tempted to return to Judaism, see Moule (1950, 38-39), who argues that Hebrews is "a fine example of the line of apologetic"; J. E. Jones (1955, 517-20); Tongue (1960, 19-27); D. Guthrie (1990, 688-92); Nixon (1963, 25-27); Williamson (1964, 108); Woods (1972, 140-48); Ladd (1974, 571-72); Helyer (1976, 3); Spicq (1978, 184); Hagner (1981, 221-22; 1990, 11); Toussaint (1982, 68, 80); Marty (1984, 225); Perkins (1985, 69); Laws (1989, 332-34); Lindars, who finds the reason for returning to Judaism in the desire "to heal their troubled consciences" which "come from the accumulation of post-baptismal sins . . . in Jewish

persevere in their Christian life of pilgrimage.

It is true that the word "to apostatize" (ἀφίστημι) occurs only once in 3:12. But once we see the tendency of the readers towards Judaism, we may notice many references which may be related to apostasy (although they are not explicit references to apostasy and thus are subject to different interpretations¹⁹). And the argument that the phrase "turning away from the living God" (3:12) is only appropriate for the Gentile Christians does not carry much weight "since the epistle presents all apostasy as an abandonment of the living God" (D. Guthrie 1990, 686). Similarly, Hagner (1990, 3) comments:

... given our understanding of the author's larger argument, to turn away from the fulfillment brought in Christ is indeed so grievous that, even for Jewish readers, it would be to "turn away from the living God."

The argument for Gentile Christian destination from 6:1-2 also does not provide any conclusive evidence about the readers. As mentioned above, Kümmel comments that the

purification rites" (1991a, 26, 59; 1991b, 410-33); Chester (1991, 58-59); Dunn (1991, 87, 91); Gordon (1991, 434-49); Carson (1992b, 402-404); Ellingworth (1993, 78-80).

¹⁹ Cf. Lane who argues that "in the paraenesis there is no differentiation or separation from Judaism" (1991a, cxxvii). He explains away (1991a, cxxv-cxxxv) the presence of comparison (even contrast) between the old and new covenants and the dire warnings and urgent pleas by saying that all those complex arguments are presented simply to underscore the decisiveness of the new covenant inaugurated by Jesus and greater responsibility accompanying it; Attridge (1990, 223) also dismisses the anti-traditional elements by saying that "Hebrews cleverly plays with inherited symbols and images" simply to exhort the readers "to accept willingly and to use creatively a marginalized social status." Here, however, we suggest that the author tries to fight against the readers' inclination to Judaism as well as their moral lethargy and the possible compromise in their faith to evade persecution.

foundation in 6:1-2 represents "the fundamental articles of the Gentile missionary preaching" (1975, 400). Specifically, the phrase "faith in God" (πίστις ἐπὶ θεόν) in 6:1 (cf. 11:6) is considered to be unintelligible if the readers were Jewish Christians because it is thought that Jews already have faith in God.

First of all, it is not at all clear whether Kümmel's comment is true. In view of the lack of any distinctively Christian element it is suggested that the list of the elementary teachings in 6:1-2 "was at least inspired by, and is, in fact, a catalogue of Jewish catechesis" (Attridge 1989, 163) although it is perfectly compatible with Christian doctrines. This fact may or may not support Kümmel's comment. Attridge mentions a view asserting that "the doctrines alluded to here [6:1-2] could also be appropriate in the context of a mission to Jews" (1989, 164). Specifically, "faith in God" was "a part of Jewish calls to repentance"²⁰ (Attridge 1989, 164).

Furthermore, the context in which these elementary teachings in 6:1-2 are given is that the readers are exhorted to go beyond these teachings unto maturity. When the author says, "let us leave the elementary teachings," his intention is not to dismiss them but to urge the readers to build on and go beyond those elementary teachings. In that context, these elementary teachings may rather imply "the Jewish antecedents of the readers" (Bruce 1990, 6).²¹

²⁰ Cf. Isa 7:9; Hab 2:4; Wis 12:12.

²¹ Cf. Hagner (1990, 87) who suggests that the readers may have been "attempting somehow to remain within Judaism by emphasizing items held in common between Judaism and

It is obvious that these arguments given above do not make it absolutely necessary to conclude that the readers are Jewish Christians and to exclude the possibility of Gentile Christian destination. However, it seems that this hypothesis of Jewish Christian destination is "more successful in accounting for the phenomena of the book as a whole" (Hagner 1990, 3).

A date of composition may be related to the above explanation, but the date of Hebrews is another area where we cannot reach any consensus. We cannot pinpoint the date, but at least we may make a good case for a date before CE 70.²² It seems that the absence of a reference to the destruction of the temple in Jerusalem argues against a date after CE 70 because that event would have provided a conclusive support to the author's argument (cf. 7:11, 18-19; 8:13; 9:9-10, 25; 10:1-2, 11).²³ But we acknowledge that this is just an argument from silence and that "there was no pressing need for him to refer to them [events surrounding the destruction of the temple]" (Vorster 1993, 85) because the author describes OT cultus rather than temple ritual.

Christianity."

²² Moule (1950, 37); J. A. T. Robinson (1976, 200, 206); P. E. Hughes (1977, 30-32); Laws (1989, 329); Hagner (1981, 223; 1990, 7-8); Bruce (1990, 22); Lindars (1991a, 19-21); Lane (1991a, lxii-lxv); Carson (1992b, 398-400); Ellingworth (1993, 29-33).

²³ Montefiore says that "the best argument for the supersession of the old covenant would have been the destruction of the Temple" (1964, 3); Also Spicq comments: "It is hardly conceivable that the Temple had already been destroyed, for our author, who insists so much on the provisional character of the old Covenant and on the outdated value of its worship, would have been only too happy to exploit the extinction of Jerusalem's liturgy" (1978, 183); similarly, Lindars (1989, 402-403).

As we have seen above, it is fairly probable that the readers were Jewish Christians. If we assume that the author wrote Hebrews before CE 70, the following comment of Longenecker makes a lot of sense, although his restriction ("only") may be an overstatement (1975, 162):

Only on the supposition that the sacrificial worship of the Jerusalem temple still existed as the heart of the nation's life and an intact Judaism continued to offer a live option for the author's readers does the letter become historically intelligible.

On the whole, the emphasis of Hebrews is positively on the need of perseverance to reach the ultimate goal of the pilgrimage,²⁴ but it seems that the inescapable corollary to perseverance is not to fall into apostasy. If the readers are, as we argued above, Jews who entertain the thought that perfection is possible through the old covenant cultic provisions and they are under persecution and become morally lethargic for whatever reason,²⁵ then apostasy to Judaism is a real possibility.

Before going into a detailed analysis of Heb 10:32-13:17 we are going to look at the macrostructure of Hebrews and try to validate the reason why this passage is selected for our analysis.

²⁴ Cf. D. Guthrie who says that "the warning passages say nothing about apostasy to Judaism, but only apostasy away from Christianity" (1983, 33); Attridge who comments: "It is not what they are drawn to but what they might give up that concerns our author" (1989, 369).

²⁵ For example, Gräßer (1965, 190) argues that because of the delay of parousia the readers are exhorted to have "faithfulness" rather than "faith in Christ" (based on a late date of composition for Hebrews). Similarly see Arowele (1990, 447) who takes "disillusionment among the members at the non-realization of the parousia expectations" as "the root of the crisis."

CHAPTER 3

ANALYSIS OF THE MACROSTRUCTURE OF HEBREWS

The problems related to the macrostructure of Hebrews are complex and it seems impossible to come up with a definite structure to the satisfaction of all who wrestle with these problems. For example, Vanhoye's work appeared to be a definitive one because it was based on detailed analyses of literary criteria. But as we will see below, it is also criticized because of "some artificiality and unnaturalness" (A. B. du Toit 1974, 77) in trying to force Hebrews into a preconceived concentric structure and not paying due attention to content. Furthermore, the fact that each scholar seems to come up with his own structure is one of the compelling reasons to reconsider the macrostructure of Hebrews.

D. A. Black suggests three specific approaches to the structure of Hebrews (1986, 163):

the traditional view, which divides the epistle into doctrinal and practical parts; the detailed literary analysis of A. Vanhoye; and the "patchwork" approach, which follows the changing themes of the letter from chapter to chapter without submitting every detail to one overriding theory of structure.

He includes a so-called "tripartite" view in the traditional view, but I think that this scheme is distinct enough to be treated as a separate approach. There may be still different approaches. But under these four approaches (that is, traditional, Vanhoye's, patchwork, and tripartite) most views on the structure of Hebrews can be classified. We will look at

them one by one.

3.1 Traditional view

The traditional view is that Hebrews consists of two main parts, doctrinal and paraenetic. In this view the dividing point between these two parts is 10:19, where the practical application starts, based on the doctrinal teaching up to that point. Scholars such as J. Brown, D. Guthrie, and P. E. Hughes can be included in this category. J. Brown (1961, 10-11) divides the epistle into two parts - the first doctrinal (1:5-10:18), and the second practical (10:19-13:17). D. Guthrie (1983, 58-59) divides in a similar way: I. The superiority of the Christian faith (1:1-10:18), II. Exhortations (10:19-13:25).

P. E. Hughes does not explicitly divide the epistle into two parts, but in the end his outline is not much different from D. Guthrie's. He considers the theme of Hebrews to be "the supremacy of Christ." So Heb 1:1-10:18 is shown to teach that Christ is superior to the prophets, the angels, Moses, and Aaron. He is so inclined to emphasize this doctrinal theme that even the practical application (10:19-12:29) is termed as "Christ superior as the 'new and living way'" (1977, 3).

This kind of approach is too simplistic for a writing in which exposition and exhortation alternate and "topics are naturally foreshadowed and repeated" (D. A. Black 1986, 164). The tendency for this approach seems to have been influenced by the doctrine-exhortation pattern in Paul's letters.

3.2 Detailed literary analysis

The detailed literary analysis of Vanhoye drew much attention and was influential among some scholars such as Montefiore (1964, 31), Buchanan (1972, [ix], [1]-2), Dussaut (1981, v-vii, 17-18), Attridge (1989, 15-19), and most recently Ellingworth (1993, 55-58). In contrast to the patchwork approach (for example, works of Morris and Bruce¹), which is not concerned about the analysis of literary structure, this approach of Vanhoye is extremely concerned about literary analysis.

Vanhoye's analysis was preceded by several investigations by scholars such as Büchsel, Gyllenberg, Thien, and especially Vaganay. Büchsel at least brought attention to the significance of alternating expositions and exhortations. He divided Hebrews into five sections which consist of a pair of exposition and exhortation. His outline is as follows (see Gyllenberg 1957-58, 139): "I. 1,1-14 und 2,1-4; II. 2,5-18 (ohne angeschlossene Mahnung); III. 3,1-6 und 3,7-4,13; IV. Aufforderung 4,14-16, Darlegung 5,1-10,18, Mahnung 10,19-39; V. 11,1-40 und 12,1-29."

This outline has been improved by Gyllenberg. He has found a parallel structure between 1:1-4:16 and 5:1-12:29. It is displayed in a diagram (1957-58, 141):

¹ Bruce comments: "The Epistle to the Hebrews is a carefully constructed literary work, revealing a concentric symmetry and an elaborate inclusio. Its structure has been studied by L. Vaganay and most thoroughly by A. Vanhoye" (1985, 6). But he fails to interact with Vanhoye's analysis even in the revised edition of his commentary except for a brief comment in a footnote (1990, xxii).

	A	B
Die theoretische Erörterung beginnt	1,1-14	5,1-10
Eingeschobene Mahnung	2,1-4	5,11-6,20
Die theoretische Erörterung wird fort- gesetzt	2,5-18	7,1-10,18
Ausführliche praktische Anwendung	3,1-4,16	10,19-12,29

So he came up with an outline consisting of five parts (1957-58, 145-46):

I. Christus als unser Heilsführer 1,1-2,18; II. Das wandernde Volk Gottes 3,1-4,16; III. Christus als unser Hohenpriester 5,1-10,18; IV. Der Glaubensweg der Gemeinde 10,19-12,29; V. Abschliessende Mahnungen und Briefschluss 13,1-25.

Thien's proposal (1902, 81-83) that themes are announced before they are taken up later in inverse order² was further developed by Vaganay (1940, 269-77) with his emphasis on the importance of "hook-words" or mots-crochets for the structure of Hebrews. Based on these literary devices such as announcement of themes and use of hook-words, Vaganay offered an outline showing a concentric structure which became the basis for Vanhoye's analysis. Vaganay's outline is as follows:

1:1-4 Introduction

1:5-2:18 Jésus supérieur aux anges

3:1-5:10

1. Jésus pontife fidèle (3:1-4:16)
2. Jésus pontife compatissant (5:1-10)

5:11-10:39

- Précautions oratoires (5:11-6:20)
1. Jésus grand prêtre selon l'ordre de Melchisédech (7:1-28)
 2. Jésus pontife parfait (8:1-9:28)
 3. Jésus auteur d'un salut éternel (10:1-39)

² For example, the theme of "a merciful and faithful high priest" in 2:17 is developed in inverse order in 3:1-4:13 (faithful) and 4:14-5:10 (merciful). Also the themes of endurance (10:36) and faith (10:38-39) are taken up and well illustrated in inverse order in chap. 11 (faith) and 12:1-13 (endurance).

11:1-12:13

1. la foi (11:1-12:2)
2. la persévérance (12:3-13)

12:14-13:21 le grand devior de la sainteté dans la paix

13:22-25 Conclusion

Lane comments that "Vaganay's article remains a milestone in the structural assessment of Hebrews" (1991a, lxxxvi).

2.2.1 Vanhoye

Now we turn to Vanhoye's ground-breaking structural analysis.³ Building upon Vaganay's work,⁴ Vanhoye claimed to have found a concentric or chiasmic structure in Hebrews. He lists six structuralizing techniques that he believes the author of Hebrews used to achieve its literary perfection.

Those are:

- 1) Announcement of the subjects to be discussed;
- 2) Inclusions which indicate the boundaries of the developments;
- 3) Variation of literary genre: exposition or paraenesis;
- 4) Words which characterize a development;
- 5) Transition by immediate repetition of an expression or of a word, which is termed a "hook word";
- 6) Symmetric arrangements. (Vanhoye 1989, 20)

Among these techniques Vanhoye thinks that the announcement of the subject is the most important one and by utilizing this technique he comes up with his major five parts.

³ Our discussion on Vanhoye is based on Vanhoye (1989, 18-40), which is a slightly modified translation of Le Message de l'épître aux Hébreux (Paris, 1977).

⁴ As noted above, Vaganay's contention was that Hebrews displays a concentric structure, with Jesus, perfected priest (8:1-9:28), as the center of the whole epistle, and he emphasized mots-crochets as a method to determine Hebrews' structure (A. B. du Toit 1990, 81).

His general outline is as follows (Vanhoye 1989, 33):⁵

I.	The Name of Christ	1,5-2,18
II.	A. Jesus high priest worthy of faith	3,1-4,14
II.	B. Jesus merciful high priest	4,15-5,10
	--Preliminary exhortation	5,11-6,20
III.	A. High priest after the manner of Melchizedek	7,1-28
III.	B. Made perfect	8,1-9,28
III.	C. Cause of an eternal salvation	10,1-18
	--Final exhortation	10,19-39
IV.	A. The faith of the ones of old	11,1-40
IV.	B. The necessary endurance	12,1-13
V.	The straight paths	12,14-13,19

According to his outline, part III is the center of the concentric structure of Hebrews and that part is mainly concerned about the essential elements of Jesus' priestly role. And section B (8:1-9:28) is the center of part III.⁶ This central role of 8:1-9:28 is signified by the words "the point (κεφάλαιον) of what we are saying is this: We do have such a high priest ..." (8:1). He thinks that even the words nearest to the center - that is, Χριστοῦ δὲ (9:11) - confirms that "the name of Christ high priest has been chosen as the keystone for the entire structure" (1989,36).⁷

Responses to this new treatment were various. Negatively, some scholars such as Morris (1983, 58-59) simply ignored Vanhoye's work. Hagner mentions Vanhoye's work but thinks

⁵ There is a good summary of Vanhoye's structural analysis in D. A. Black (1986, 168-75).

⁶ This section is also considered to exhibit a following concentric symmetry: c(8,1-6) - b(8,7-13) - a(9,1-10) - a'(9,11-14) - b'(9,15-23) - c'(9,24-28) (Vanhoye 1989, 40a).

⁷ In his "Excursus: the Structure of Hebrews" this outline is presented in a special V-shaped diagram expressly showing the concentric structure (Vanhoye 1989, 40a).

Hebrews "by its very nature is susceptible to different structural analyses" (1990, 13). P. E. Hughes felt that Vanhoye "tends to find more stylistic symmetries and literary subtleties than are really present" (1977, 2), but he did not interact with him. Vanhoye has been criticized mainly for being too much concerned about formal features.

In his criticism on Vanhoye, Bligh tried to "raise a doubt as to whether a division based on purely literary criteria will reveal the conceptual structure of the Epistle." He concludes that "the situation seems to be that the verbal patterns do not always coincide with the conceptual patterns" (1964, 175).

Swetnam also pointed out that "formal literary principles alone are not a sufficient basis for analyzing structure" (1972, 385).⁸ Especially he noted "the problem of the psychological complexity" (1974, 346) when readers try to figure out the well-crafted concentric structure by taking into account all the literary criteria.⁹ For example, even for careful readers it would be difficult "to note that the word *τροχιᾶς* of 12,13 alludes to the word *τρέχωμεν* of 12,1, or to see that the word *χάρις* in 12,15 and 12,28 serves to indicate

⁸ Swetnam chooses the following criteria as primary because he thinks they "are intrinsically linked with content": "announcements", the genres of exposition and paraenesis, and length (1974, 333). His outline is as follows: Introduction (1,1-4); I. Exposition (1,5-2,18); II. Exhortation (3,1-6,20); III. Exposition (7,1-10,18); IV. Exhortation (10,19-39); V. Exposition-Exhortation (11,1-13,21). This outline is also under criticism because it depends almost entirely on the variation of genres.

⁹ It is pointed out that "Vanhoye's work seemed to assume that the epistle was composed by using modern literary conventions (chapter headings, clearly marked paragraphs, punctuation, and modern typographical layout)" (MacLeod 1989, 192).

an inclusion but that the same word in 13,9 is not so used. Or that the word ἐνετρεπόμεθα in 12,9 is to be linked with the word ἐκτραπή in 12,13" (Swetnam 1974, 346).

Ellingworth rightly points out that the application of formal criteria is sometimes too mechanical, disregarding meaning. For example, "the link between τροχιᾶς and ἐκτραπή in 12:13, which Vanhoye ... marks as significant, is purely etymological, not semantic" (1993, 57). Another example is a Vanhoye's assertion that Heb 5:9-10 announces the themes of the central section 7:1-10:18. His suggestion that the participle τελειωθείς of 5:9a deliberately refers to the section 10:1-18 and that αἴτιος σωτηρίας αἰωνίου in 5:9b already introduces the theme of the section 8:1-9:28 (1989, 27-28) is not convincing even to an ordinary reader.

To Vanhoye everything in the text is placed there by design. He says that "nothing seems left to chance" (1976, [11]).¹⁰ But sometimes he is not consistent in applying these formal features to his analysis. This inconsistency allows him to adjust his analysis to what he thinks the literary structure should be like. For example, he separates 4:14 from 4:15. As pointed out by A. B. du Toit (1990, 84), Vanhoye splits 4:14-16 (which is inherently paraenetic) into 4:14 and 4:15-16 and then join the latter with the doctrinal section which follows, that is, 5:1ff. So Vanhoye's structure is as follows (1989, 40a):

A. WORTHY OF FAITH: 3,1-4,14

3,1-6 (exposition): Jesus worthy of faith, superior to

¹⁰ Cf. Lindars' criticism on Vanhoye that Hebrews must not be viewed as "a product of conscious artistry" because it "is addressed to a real and urgent situation" (1989, 383).

Moses

3,7-4,14 (exhortation): We should give him our faith

B. MERCIFUL: 4,15-5,10

4,15-16 (exhortation): Let us go to obtain mercy

5,1-10 (exposition): He has shared our suffering

This separation of 4:14 from 4:15 breaks the logical progression of thought from 4:14 to 4:15-16. The exhortation to hold fast to the confession in 4:14 and the exhortation to approach the throne of grace (which is the positive appropriation of that confession) logically belong together (A. B. du Toit 1990, 84).

Furthermore, in looking for an inclusion in a small section Vanhoye loses sight of an inclusion which is important for the structure as a whole. He points out the inclusion of 3:1 and 4:14 which is as follows (1989, 26):

3,1 This is why, holy brothers who share in a heavenly vocation, you should consider the apostle and the high priest of our profession of faith, Jesus....

4,14 Having then an eminent high priest who has gone through the heavens, Jesus, the son of God, let us maintain our profession of faith.

He concludes that "in 4,14 one has reached the end of the section which began at 3,1" (1989, 26).

However, he strangely misses a major inclusion between 4:14-16 and 10:19-23. Nauck notes Spicq's observation that 4:14-16 and 10:19ff. are to be associated together, and then further demonstrates the parallelism between them (1960, 203-4) in detail.¹¹ This parallelism is also noted by A. B. du Toit when he says that the central elements (to hold fast the

¹¹ We will investigate Nauck's view in detail when we come to the tripartite approach.

confession and to draw near to God) of the paraenetic unit 4:14-16 are taken up again in a chiasitic manner in 10:19-23 (1990, 84). G. H. Guthrie also notes that "Vanhoye has failed to adequately answer Nauck's highlighting of the parallels found at 4:14-16 and 10:19-31, dismissing them as insignificant," and adds that "it may be argued that these two passages contain the most prominent use of parallelism in the whole book" (1991, 59). This is the main reason G. H. Guthrie comes up with a three-part division similar to Nauck's, even though he accepts many of Vanhoye's arguments and he himself still suggests a refined chiasitic structure of the whole epistle.¹²

One more thing to note is the fact that Vanhoye correlates his five major parts with his three major themes and finds another concentric symmetry: I. Eschatology; II. Ecclesiology; III. Sacrifice; IV. Ecclesiology; V. Eschatology (Swetnam 1974, 345). But this scheme is forced and it is rightly criticized. For example, it is not easy to see the correlation between part I (Situation of Christ) and part V (The straight paths) and to explain "how 13:1-6 can be included under eschatology when 11:1-40 is omitted (cf. especially vv. 1, 9-10, 16, 40)" (MacLeod 1989, 192).¹³

2.2.2 Dussaut

Dussaut's work is worthy of being treated separately

¹² See Fig. 34. A structural assessment of the book of Hebrews, in G. H. Guthrie (1991, 215).

¹³ For further criticism, see Swetnam (1974, 345).

because his analysis is even more consistently form-oriented than that of Vanhoye.¹⁴ He consistently pursues the analysis of the surface structure in which he consciously tries not to be influenced by the analysis of the deep or semantic structure. His analysis is summarized in the following diagram (Ellingworth 1993, 53):

Part One	Part Two	Part Three
1:1-14; 3:1-4:5	5:11-6:20; 8:1-9:10; 10:1-18	11:1-31; 12:14-29
Christ		
2:1-18; 4:6-5:10	7:1-28; 9:11-28; 10:19-39	11:32-12:13; 13:1-21

At once we can notice the similarity with Vanhoye's analysis (and Dussaut freely acknowledges his debt to Vanhoye), even if it seems that Dussaut modifies Vanhoye's five divisions (1+2+3+2+1) to three (2+3+2) (Dussaut 1981, vii). The most prominent one is the concentric structure with 9:11 (more specifically the word *Χριστός*) at the center of the whole epistle. To come up with this concentric structure he also used many of the structural techniques Vanhoye suggested. These include hook words, announcement of the subjects, variation of literary genre, and inclusions. Dussaut is so concerned to be consistently form-oriented that he does not dare to impose titles on the sections of the epistle. He thinks "the unity, at four different levels, of each of the fourteen sections, each of the seven columns, the three parts, and the epistle as a whole" (Ellingworth 1993, 54) come from the text itself.

This attempt to find structures in the text itself

¹⁴ See Ellingworth (1993, 53-55) for a good summary of Dussaut's analysis.

presupposes that the author of the epistle consciously crafted his writing into the present form. The real problem with this approach is that this dichotomy between form and content is a modern one and thus it probably was not in the author's mind. The same problem also applies to Vanhoye's analysis, although he gives more attention to content than Dussaut. However, Ellingworth modestly concludes that "surface structure may reveal features of the text which complement those of content-oriented analysis" (1993, 55),¹⁵ even though he thinks it would be best to have a methodological separation between analyses based on form and on content.

3.3 Patchwork approach

This approach may be considered to be the opposite of the detailed literary analysis. For example, Bruce bases his analysis mainly on content. In his introduction Bruce does not have a section on literary structure at all. He is simply content to follow the argument from chapter to chapter without any theory of literary structure. In his table of contents the following outline is given (1990, vii-x):

- I. The finality of Christianity (1:1-2:18)
- II. The true home of the people of God (3:1-4:13)
- III. The high priesthood of Christ (4:14-6:20)
- IV. The order of Melchizedek (7:1-28)
- V. Covenant, sanctuary and sacrifice (8:1-10:18)
- VI. Call to worship, faith and perseverance (10:19-12:29)
- VII. Concluding exhortation and prayer (13:1-21)
- VIII. Postscript (13:22-25)

¹⁵ Swetnam also says: "This form (or lack of form) is also of necessity bound up with the content. ... Hence any real understanding of the form of a passage is bound to help in the understanding of the content" (1972, 368).

Then he gives us a section on the argument of the epistle that follows the changing themes (1990, xix-xxii). Only at its end, in a footnote, does Bruce even recognize what has been done in detailed literary analysis. He mentions Vanhoye's work along with its criticism by Bligh and Swetnam. But he says no more about it.

Morris also divides the epistle into 11 sections without any effort to group them under an overarching literary structure. His outline is as follows (1983, 13-15):

- I. Introduction (1:1-4)
- II. The excellence of the Christ (1:5-3:6)
- III. The promised rest (3:7-4:13)
- IV. A great high priest (4:14-5:11)
- V. The danger of apostasy (5:12-6:20)
- VI. A priest like Melchizedek (7:1-28)
- VII. A new and better covenant (I) (8:1-9:28)
- VIII. A new and better covenant (II) (10:1-39)
- IX. Faith (11:1-40)
- X. Christian living (12:1-13:19)
- XI. Conclusion (13:20-25)

This approach is self-defeating for Hebrews because it plainly disregards so many formal features prominent in this epistle. A detailed literary analysis like Vanhoye's may overestimate the importance of formal features, but disregarding formal features also means a failure to cope with Hebrews adequately.

3.4 Tripartite approach

We already noted that in Hebrews doctrine and exhortation alternate. The exhortations present throughout Hebrews (e.g., 2:1-4; 3:7-4:13; 4:14-16; 5:11-6:12; 10:19-31; 10:32-39; 12:1-13:25) cannot be simply brushed off as insertions or digressions, but rather form integral parts of Hebrews. At the

same time, the attempts to sharply differentiate between expositions and exhortations must be questioned (in fact, the variety of conclusions reached by these attempts speak against them).

Now it is agreed among many scholars that doctrine serves exhortation in Hebrews. In other words, "the doctrinal teaching is a means to the end of meeting what the writer considers to be his first readers' deepest needs" (Ellingworth 1993, 58).¹⁶ The exhortations interspersed throughout Hebrews should be considered to be the main concern of the author. Consequently, doctrinal teachings should be interpreted in the light of the exhortations.¹⁷ So Kümmel says that "the expositions are more than once interrupted by paraenesis (2:1-4; 3:7-4:11; 4:14-16; 5:11-6:12; 10:19-39; 12:1-13:17), which evidently are the actual goal of all the expositions (Michel¹⁸, Kuss, Nauck)"

¹⁶ Theron also argues that "the christology and refined eschatology that is basic to our author's thematic development finds its ultimate thrust in the paraenesis... every theme and sub-theme ... is utilized as motivational thrust behind ardent appeal" (1984, 325).

¹⁷ This intertwining of doctrine and exhortation is criticized on the grounds that there should be reasons for alternating two different genres and that each genre should have its own specific function. But the intertwining of doctrine and exhortation does not mean to ignore their different features. It means to recognize the primary function of exhortation while treating doctrinal exposition as the ground for exhortation. The mediating view is well expressed by Dahl (1951, 401): "Whether the main emphasis should be placed on the one or the other, however, is a fictive question. The doctrine leads to the exhortation, the exhortation is based on the doctrine." In a sense this is true, but it needs to be emphasized that the ultimate goal of the author is on the side of exhortation.

¹⁸ Michel says (1975a, 27): "Die Spitze des theologischen Gedankens liegt in den paränetischen Teilen, die den Hörer zum Gehorsam aufrufen und die Gemeinde zum Leiden bereit machen wollen."

(1966, 273). This judgment is confirmed by the author himself who calls his writing "my word of exhortation" (13:22).¹⁹

As we mentioned above when we pointed out the weakness of Vanhoye's analysis, there is a very prominent parallel between the exhortations in 4:14-16 and 10:19-23.²⁰ This parallel is the starting point from which Nauck proposes his tripartite scheme. Nauck presents this parallel as follows (1960, 203-204):

1. ἔχοντες οὖν ἀρχιερέα μέγαν (4,14) - ἔχοντες οὖν ... ἱερέα μέγαν (10,19.21);
2. διεληλυθότα τοῦς οὐρανοῦς (4,14) - εἰς τὴν εἴσοδον ... ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος (10,19f.);
3. Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ (4,14) - ἐν τῷ αἵματι Ἰησοῦ (10,19);
4. κρατῶμεν τῆς ὁμολογίας (4,14) - κατέχωμεν τὴν ὁμολογίαν (10,23);
5. προσερχώμεθα ... μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος

¹⁹ Filson says: "The writer obviously has no interest in theological discussion for its own sake. He is concerned to give the recipients a right view of Jesus Christ and his saving work, in order to show how great a privilege the recipients have and what an immense and irreparable loss they would suffer if they let the passage of time, the hardships of discipleship, or the lure of any other loyalty rob them of their joy in faith and faithfulness in life. We understand Hebrews rightly only if we keep this urgent note of exhortation clearly before us in all our discussion of the form and meaning of the writing" (1967, 21).

²⁰ The failure to recognize the parallel between 4:14-16 and 10:19-23 is also a weakness of a different tripartite scheme, which is: I. 1:1-6:20; II. 7:1-10:18; III. 10:19-13:17 (Goppelt 1982a, 241). Gräßer proposes almost the same tripartite scheme that suffers the same weakness. His outline is as follows (1990, 29): "A. Grundlegung: Der Weg des Erlösers 1,1-6,20; B. Entfaltung: Das Hohepriestertum des Sohnes 7,1-10,18; C. Folgerungen: Der Weg des Glaubens 10,19-13,25." According to these tripartite schemes the second major part, which is doctrinal, forms the climax. This is another weakness of these tripartite schemes because they do not duly recognize the primacy of paraenesis in Hebrews.

(4,16) - προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως (10,22; vgl. auch 10,19: παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων).

He thinks that these exhortations frame the central part of the epistle where the high priesthood of Christ is explained.²¹ He continues to comment (1960, 204):

Aber die Eigenart dieser Rahmenstücke [4:14-16; 10:19-23] besteht nicht in dieser Feststellung [Wir haben einen Hohenpriester], sondern in dem parännetischen Charakter. Sie ermuntern die Gemeinde, die Konsequenz aus der hohepriesterlichen Funktion Christi zu ziehen.

That is, the doctrinal teaching on Christ's priesthood serves as the basis for the exhortations.

Nauck wanted to take both expositions and exhortations into account even though the primacy is given to exhortations. Thus the themes of the major parts are expressed as follows (Nauck 1960, 204-6):

1:1-4:13 Hört aufmerksam, glaubend auf das Wort Gottes, das an uns in dem einzigartigen Sohn Jesus Christus ergangen ist, der über die Repräsentanten des Kosmos und des Alten Bundes erhaben ist!

4:14-10:31 Tretet herzu zu Gott und haltet fest am Bekenntnis, denn Jesus Christus hat diesen Weg eröffnet!

10:32-13:17 Stehet fest und folgt Jesus Christus nach, der der Anfänger und Vollender des Glaubens ist!²²

Nauck was also trying to base his outline upon broader characteristics than merely a rhetorical device such as mots-crochets. He found the same pattern in the first and third

²¹ 4:14-16 and 10:19-23 not only form an inclusion, but also are arranged chiastically. Two exhortations are given in inverse order: κρατῶμεν (4:14), then προσερχώμεθα (4:16) - προσερχώμεθα (10:22), then κατέχωμεν (10:23). For further details, see G. H. Guthrie (1991, 127).

²² 13:18-25 is excluded from the outline because it is thought to be attached to the sermon when it was sent (Nauck 1960, 204).

major parts as that in the second major part. That is, each major part is framed by parallel passages which are paraenetic. So the first major part 1:1-4:13 is framed by a "Christus-Hymnus" (1:2b-4) and a "Logos-Hymnus" (4:12-13) (1960, 205). Similarly, the third major part (10:32-13:17) is framed by 10:32-39 and 13:7-17, both of which summon the readers to recall the situation of sufferings (their own and their leaders' respectively) and draw the consequences out of it.

And Nauck tried to follow the logic and flow of the argument while not ignoring the prominent formal features mentioned above. He showed that the paraenetic goal of each major part followed a logical progression. The summons to pay attention to the word of God in the Son in the first major part naturally leads to the summons to draw near to God and hold fast to the confession in the second major part, and then leads to the summons to steadfastness on the way to the goal through obedience in the third major part. Nauck says this progression cannot be reversed. The way to the goal should be "der Weg vom Hören zum Bekennen und zum Gehorchen" and thus ultimately "der Weg der ὑπομονῆ (10:32, 36; 12:1, 2, 3, 7), des Auf-sich-nehmens der Welt und des Aushaltens in der Welt" (1960, 206).

In this formulation Nauck was influenced by Michel's tripartite scheme even though he could not agree with Michel on where to end the second major part. Michel's outline in the 1957 edition of his commentary is given in Nauck (1960, 200):

I. Kap. 1:1-4:13 Die Offenbarung Gottes im Sohn und ihre Überlegenheit über den Alten Bund; II. Kap. 4:14-10:18 Jesus der rechte Hohepriester; III. Kap. 10:19-13:25 Ermahnungen zur Glaubentreue.

But he later changed his position to the following outline

(1975a, [6]):

I. Kap. 1:1-4:13 Das Reden Gottes im Sohn und die Überlegenheit des Sohnes über den Alten Bund, II. Kap. 4:14-10:39 Jesus der rechte Hohepriester, III. Kap. 11:1-13:25 Der Glaubensweg des Volkes Gottes in Vergangenheit und Gegenwart.

This problem regarding where to end the second major part must be examined carefully. As we have seen, the prominent parallel we are concerned about is not between 4:14-16 and 10:19-31 (as Nauck implicitly suggests when he takes 4:14-10:31 as the second major part of Hebrews), but rather between 4:14-16 and 10:19-23. Nauck's division may, however, be explained reasonably.

First, 10:24-25 does not cause many problems as most of commentators take 10:19-25 as a unit. Indeed 10:23 and 10:24 are connected by a coordinate conjunction *καὶ* and 10:25 is a participial phrase depending on the verb *κατανοῶμεν*.²³ Furthermore, the three cohortatives in 10:22-24 form a unit suggesting the triad of Christian virtues, that is, faith, hope and love.

But what about 10:26-31? The position of 10:26-31 depends on how we determine the position of 10:32-39. It is not an easy task to determine where Heb 10:32-39 belongs in terms of the structure of the epistle as a whole. Even if we take the "tripartite" scheme, there are still three major options. The first option is that the third major part starts with 10:19, and 10:32-39 is just a continuation of the paraenetic passage

²³ The two participles *ἐγκαταλείποντες* and *παρακαλοῦντες* "probably function as imperatives (note *μή* before *ἐγκαταλείποντες* ...)" (Ellingworth 1993, 528). Thus NIV translates as follows: "Let us not give up ..., but let us encourage ..."

that starts at 10:19 (that is, the third major part of Hebrews is 10:19-13:17).²⁴ The second option is that the second major part ends at 10:31 and the third major part starts at 10:32. The third option is that 10:32-39 is the end of the second major part and the third major part starts at 11:1.

The first option is favored by many commentators.²⁵ They think that the doctrinal section of the previous part ends at 10:18, and a new major part which is mainly paraenetic starts at 10:19. That there is a change in the genre between 10:18 and 10:19 is the reason why the traditional view takes 10:19 as the starting point of the latter paraenetic section. But as we have seen above, this view does not fully take into account the literary characteristics of Hebrews.

The third option is an attractive one, and naturally some commentators follow this outline. The main reason for taking this option is the fact that even though there are announcements of the theme of "faith" (πίστις) and "endurance" (ὑπομονή), 10:32-39 is a part of 10:26-39, which is parallel to 6:4-12. The pattern in these parallel passages is that the dire warnings are followed by an encouragement, as we expect from an author who is pastorally minded in addressing his readers.²⁶

²⁴ The question of where the third major part ends (13:17, 13:19, 13:21 or 13:25) will be dealt with later.

²⁵ Cf. Hagner's comment (1990, 13): "in keeping with the majority of commentators, and against Vanhoye, 10:19 is regarded as a major turning point of the book." Most recently Weiß (1991, 8-10, 49-50) comes up with the following tripartite scheme: "I. 1,1-4,13 Gottes endgültige Rede in seinem Sohn; II. 4,14-10,18 Der christologische Grund der Glaubensparaklese; III. 10,19-13,25 Die Glaubensparaklese."

²⁶ This parallelism is displayed in a chart in Lane (1991b, 296-97).

In fact, there is another option which takes 10:32-39 as a transition. As it is generally recognized, it is not easy to have a clear-cut outline in a document like Hebrews characterized by the complexity of both its argument and rhetorical devices. So we cannot rule out the possibility that our passage is a transition.

But we commend the second option, which takes 10:26-31 with the second major part (4:1-10:31) as Nauck proposed. The main reason for this is that 10:32-39 displays a distinctive function with regard to the rest of the third major part (10:32-13:17). We cannot but notice the thematic markers of "faith" and "endurance" in 10:32-12:13.²⁷ Also the imagery of athletics²⁸ continues, as suggested by words like "contest" (ἀθλησις) or "publicly exposed" (θεατριζόμενοι) in 10:32-33 and "race" (ἀγών), "struggle" (ἀνταγωνιζόμενοι), or "trained" (γεγυμνάσμενοι) in 12:1, 4, 11.²⁹ By taking this option we can see that our passage introduces the themes of "endurance" (10:32, 36) and "faith" (10:38, 39), and that these themes are

²⁷ The word πίστις is introduced in 10:38-39 and used throughout chap. 11. Especially note the anaphoric repetition of πίστει 18 times in 11:3-31. The verb form πιστεύω is used only in 11:6. The use of this word reaches its climax in 12:2, where the readers are exhorted to fix their eyes on Jesus, τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτῆν. The word ὑπομονή occurs in 10:36 and 12:1. The verb form ὑπομένω occurs more frequently, namely in 10:32; 12:2, 3, 7.

²⁸ The imagery is one of "an athlete engaged in some kind of hard competition, perhaps a race (compare 12.1), or possibly a wrestling match ... the main idea is that of struggle and hardship" (Ellingworth 1983, 241).

²⁹ Cf. Paul's use of the same imagery in, e.g., 1 Cor 9:24-27, 1 Thess 2:2, or 1 Tim 4:7f.

expanded in chap. 11 and 12:1-13 in inverse order.³⁰

Nauck also points out (1960, 204-205) the correlation between *ἀναμιμνήσκεσθε* in 10:32 and *μνημονεύετε* in 13:7. Just as the author reminds the readers of the time of their sufferings which they have endured well (10:32-34) and then draws the consequence from it (10:35ff.), he once more reminds the readers of the time of suffering which their leaders have undergone (13:7) and draws consequence from it (13:9ff.).

Then as A. B. du Toit points out (1990, 87), 10:26-31 can be seen as spelling out the bitter consequence of "trampling the Son of God under foot" (10:29) in light of the coming judgment (10:25). This judgment motif in 10:26-31 gives greater urgency to the preceding exhortations in 10:19-25. Nauck points out (1960, 206) that each of the three major parts (1:1-4:13; 4:14-10:31; 10:32-13:17) ends with a reference to the judgment, that is, a reference to the necessity that an account must be rendered before God (4:12f.; 10:30f.; 13:17).

Therefore, 10:26-31 is considered to form a conclusion of the second major part along with 10:19-25. And 10:32-39 is regarded as the beginning of the third major part. It introduces the major motifs of faith, endurance, suffering and contest, which will be further developed throughout the third major part.

In conclusion, we follow the structure of Hebrews Nauck proposed. Nauck's outline not only takes into account both the

³⁰ Theron (1984, 185-86) also notices a similar chiastic pattern in 10:19-12:13 even though he adopts the third option above mentioned by taking 11:1 as the beginning of the third major part.

expositions and exhortations, but it also well reflects the primacy of exhortations by the imperatival forms of the outline. At the same time, it recognizes the importance of the parallel between 4:14-16 and 10:19-23. Also it reflects the logical progression of the flow of thought which reaches its climax in the third major part. Exhortations to faithfulness and endurance dominate this climactic, concluding major part.

CHAPTER 4

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

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

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

4.1.1 Tripartite approach

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

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

25).¹ Gräßer (1990, 29) divides his third part (10:19-13:25) into five sections (10:19-39; 11:1-40; 12:1-29; 13:1-21; 13:22-25²). According to Goppelt (1982a; 241), the third part begins with 10:19. He divides the third part into three sections, the second of which is further divided into two subsections (I. 10:19-39; II. 11:1-12:29 (1. 11:1-40; 2. 12:1-29); III. 13:1-17).

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

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

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

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

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

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

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

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

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

³ He is inconsistent in including 13:18-25 in the third part.

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

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

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

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

4.1.2 Traditional view

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

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

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

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

4.1.3 Detailed literary analysis

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

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

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

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

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

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

4.1.4 Patchwork approach

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

doctrinal exposition" (1989, 19).

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

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

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

4.2.1 Introductory remarks

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

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

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

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

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

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

because "the Christians of Hebrews are viewed as a cultic community on the move" (1978, 250; also 1979, 155).⁸ So even if each individual member runs his faith-race, he does run collectively with the whole community of faith. Therefore, each member's failure corresponds to his falling away from the cultic community. This cultic and communal aspect becomes the primary focus from 12:14 onward. Only as an active member of the cultic community can the readers persevere until they reach the ultimate goal which is called "rest" (3:7-4:13), "homeland" (11:14), "city" (11:10, 16; 12:22; 13:14), "kingdom" (12:28), and so on. By "experiencing proleptically the joys of worship amid the cultus of heaven" (Johnsson 1978, 247) the readers can persevere until they finish their pilgrimage to the city. P. R. Jones rightly comments: "Worship offered these struggling Christians grace and mercy in time of need. Christians who absented themselves from the meeting of the congregation⁹ were missing the heavenly sanctuary itself" (1985, 397).

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

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

⁹ Cf. 10:25.

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

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

In 12:14-13:17 these good works are urged to be practiced concretely in the actual life of the community¹¹ because they are an active and God-pleasing way of perseverance in the pilgrimage to God's rest.¹² Through these good works in the worshipping community the readers can persevere till the end.

4.2.2 Heb 13:18-25

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

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

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

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

theme concerning the leaders,¹³ it is tempting to include 13:18-19 in the previous section (13:7-17). Under the influence of Vanhoye some¹⁴ indeed find a break only after v. 19. In this case vv. 7-9 and vv. 17-19 are thought to form the inclusion around vv. 10-16. As Vanhoye (1989, 31) points out, it seems that ἀναστροφή in v. 7 and ἀναστρέφομαι in v. 18 form a part of the inclusion along with references to the leaders. Furthermore, in v. 18 the second person plural imperative is still used as in vv. 16-17 and the phrase τοῦτο ποιέω in v. 17 is repeated in v. 19.

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

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

4.2.3.1 Heb 10:32-39

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

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

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

¹⁵ In this case we see an inclusion between v. 7 and v. 17.

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

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

4.2.3.2 Heb 11

Heb 11 seems to be a distinctive self-contained unit. So the relationship of this chapter to the rest of Hebrews was questioned, as in the case of Heb 3:7-4:13.¹⁶ In view of the presence of similar lists of examples in classical literature as well as in both Jewish (e.g., Wis 10:1-19:22; Sir 44:1-50:29; Philo Virt. 198-227; 1 Macc 2:49-60; 3 Macc 2:2-20; 4 Macc 16:16-23¹⁷) and early Christian (e.g., Acts 7; 1 Clem.

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

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

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

Even though some extend the development of the theme of faith from 11:1 to 12:2²⁰ or 12:3,²¹ most scholars agree that chap. 11 is a separate unit dealing with the theme of "faith" (*πίστις*),²² which was introduced by the citation from Habakkuk

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.2.3.3 Heb 12:1-13

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

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

11:39	μαρτυρηθέντες	12:1	μαρτύρων
11:40	ἡμῶν ... ἡμῶν	12:1	καὶ ἡμεῖς ²⁶

The application to the readers which was prepared in 11:39-40 is achieved in 12:1-3 where Jesus is presented as the climactic example of faith²⁷ to follow. So faith is still the underlying theme of the new section, but here, as Michel (1975a, 426)

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

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

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

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

The distinctive thematic concern for "perseverance"²⁹ throughout the passage along with its connection to "discipline"³⁰ and the use of the athletic metaphor in vv. 1-3 and 12-13³¹ define Heb 12:1-13 as a separate unit.

4.2.3.4 Heb 12:14-29

Those who want to divide Hebrews into five parts and find the last part to be 12:14-13:21, view this last part as forming an inclusion, framed by the word *εἰρήνη* occurring in 12:14 and in 13:20.³² But this small formal feature seems not enough to bind the long stretch of the text from 12:14 to 13:21. It is also true that the word *ὑπομονή* no longer appears after 12:14, but the paraenetic appeal continues and there is no shift in genre at 12:14. In fact, the appeal for perseverance continues, but the emphasis shifts to the cultic and communal aspect of perseverance. In my opinion this unit ends at 12:29, since

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

²⁹ Cf. *ὑπομονή* in v. 1; *ὑπομένω* in vv. 2, 3, 7.

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

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

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

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

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

4.2.3.5 Heb 13:1-17

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

³³ Cf. Vanhoye (1989, 31); Attridge (1989, 366).

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

³⁵ Cf. *ἀγιότης* in v. 10 and *ἀγιασμός* in v. 14.

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

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

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

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

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

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

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

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

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

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

CHAPTER 5

ANALYSIS OF HEB 10:32-13:17

5.1 Analysis of Heb 10:32-39

5.1.1 The internal structure of Heb 10:32-39

5.1.1.1 Colon analysis

Our passage can be divided into the following 12 colons:

v. c.

32 1 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φωτισθέντες πολλὴν ἀθλησιν ὑπεμείνατε παθημάτων,

33 τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι,

A τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων
γενηθέντες.

34 2 καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε

3 καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
προσεδέξασθε

γινώσκοντες ἔχειν ἑαυτοὺς κρεῖττονα ὑπαρξιν καὶ
μένουσαν.

35 4 Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν,
ἣτις ἔχει μεγάλην μισθαποδοσίαν.

5 ἣτις ἔχει μεγάλην μισθαποδοσίαν.

36 6 ὑπομονῆς γὰρ ἔχετε χρεῖαν

ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν
ἐπαγγελίαν.

37 7 ἔτι γὰρ "μικρὸν ὅσον ὅσον,

ὁ ἐρχόμενος ἤξει

B

8 καὶ οὐ χρονίσει.

38 9 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται,"

10 καὶ "ἐὰν ὑποστείληται,

οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ."

39 11 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν

12 ἀλλὰ (ἐσμὲν) πίστεως εἰς περιποίησιν ψυχῆς.

Grammatically colon 5 is a subordinate clause to colon 4, and the antecedent of ἥτις is παρρησίαν. But as Bauer points out in his lexicon, ἥτις is used "to emphasize a characteristic quality, by which a preceding statement is to be confirmed" (1979, 587). So even though colon 5 is strictly grammatically subordinate to colon 4, it semantically contains such a strong, independent assertion that it is treated as a separate colon.¹

Colon 8 is separated from colon 7, because χρονίσει is a second main verb, formulating what has been said by ὁ ἐρχόμενος ἥξει in a negative way and thus underlining the importance of the statement about the imminent parousia. Colons 11 and 12 are treated as separate colons. An implied copulative ἐσμὲν is inserted to do justice to the weighty contrast between the two possible responses (οὐκ ... ἀλλὰ ...).

5.1.1.2 Explication of internal structure

Heb 10:32-39 is divided into two parts, A and B. The major reason is that part A (vv. 32-34) is mainly concerned about the past, while part B (vv. 35-39) refers to the present and immediate future. Note the word "remember" (ἀναμιμνήσκεσθε) and the fact that all the verbs in part A are in the aorist tense. Furthermore, "therefore" (οὖν) shows that part B draws a

¹ Cf. H. C. du Toit (1977, 8) who comments that a relative clause can be regarded as a separate colon when the information focus in it is very high.

responses include "joyfully accepting the confiscation" (v. 34), "not throwing away the confidence" (v. 35), "doing the will of God" (v. 36), "living by faith" (v. 38), and "having faith" (v. 39). These responses can be summarized by the term "perseverance" (ὕπομονή) in v. 36 (cf. ὑπομένω in v. 32). The negative responses are expressed by "shrinking back" (ὑποστέλλω or ὑποστολή) in v. 38-39. In this light there may be a word play between ὑπομονῆς (v. 36) and ὑποστολῆς (v. 39), each respectively representing the positive and negative response of the readers to the test of sufferings.

The third semantic slot expresses the motivations for perseverance provided by the eschatological future. These motivations can also be divided into two groups corresponding to the responses of the readers to the test of sufferings. Corresponding to the positive response of ὑπομονή there will be "a better and lasting possession" (v. 34), "a great reward" (v. 35), "receiving the promise" (v. 36), or "life" (ζῶω in v. 38 or περιποίησις ψυχῆς in v. 39). But the negative response of ὑποστολή will result in "destruction" (ἀπώλεια) in v. 39, which is euphemistically expressed by "displeasure of God" in v. 38b.³

To make this contrast between two alternatives, that is, perseverance by faith and shrinking back, πίστις and ὑποστολή are presented in a chiasmic arrangement along with their eschatological consequences:

³ The judgment theme in colons 10 and 11 is already introduced in a forceful way in passages like 6:4-8 and 10:26-31 and will be reintroduced in 12:14-17, 25-29.

A	Colon 9	ἐκ πίστεως	ζήσεται
B	Colon 10	ὑποστείληται	οὐκ εὐδοκεῖ ἡ ψυχὴ μου
B'	Colon 11	ὑποστολῆς	εἰς ἀπώλειαν
A'	Colon 12	πίστεως	εἰς περιποίησιν ψυχῆς

On the pragmatic level the author is using both the exemplary conduct of his readers in the past and their future expectation to persuade them to persevere in the present.

In the light of what has been said, we can formulate the theme of this passage as follows: "Mindful of your perseverance in past suffering and the bliss (negatively, judgment too) that awaits you in the eschatological future, you should now remain steadfast."

5.1.2 Exegetical remarks

In 10:26-31 the author gives a severe warning to the readers. But he is pastorally minded and does not want to leave them in their discouragement. Therefore he reminds⁴ them of their former experience in which they persevered in a contest of sufferings. The adversative particle "but" (ὁὐ)⁵ changes the subject from warning to encouragement.⁶

Then the details of their contest of sufferings are given along with the explanation of how they could persevere. The motivation of their perseverance was the knowledge (γινώσκοντες) that they have "a better and lasting possession" (10:34). The plural translation of ὑπαρξίς in the NIV is

⁴ Cf. Thompson, who points out that the verb ἀναμιμνήσκομαι "is reminiscent of the appeal to memory in 6:10; 13:7" (1982, 62).

⁵ Some versions leave it untranslated (e.g., NIV and REB).

⁶ Cf. 6:9 for a similar change.

misleading. Actually we have here a singular noun in contrast to the substantive plural participle *ὑπάρχοντα* indicating those things which they lost in their contest of sufferings. So in vv. 32-34 the author says, "Remember the past contest of sufferings, which you persevered knowing that you have a better and abiding possession."

Furthermore, this motif of "suffering" which is signaled by the root *παθ-* was introduced in 2:9-10, 18; 5:8; 9:26 in connection with the humanity of Jesus and his suffering. It will be further developed in 12:2-3; 13:12. This suffering of Jesus is directly related to the readers by his ability to "sympathize" (*συνπαθεῖω*) with them (4:15). The fact that Jesus is one who persevered in sufferings and consequently is able to sympathize is the basis on which the readers themselves could sympathize with fellow Christians in prison (10:34).⁷

The participle "having received the light" (*φωτισθέντες*) shows that this struggle was not long after the readers became Christians,⁸ and the goal of the struggle was Christ. This becomes important when we try to ascertain the historical situation of the readers. For example, some scholars try to relate this struggle of sufferings to the expulsion of the Jews from Rome under Claudius' decree. In that incident Christians were surely included in the expulsion, but that trial was not for the cause of Christ. So that reconstruction of the historical situation may be questioned.

⁷ Cf. 13:3.

⁸ Cf. P. E. Hughes who thinks that a better translation of *πρότερον* "may be 'the first days,' that is, the time when they first responded to the message of the gospel" (1977, 427).

There is a controversy whether this word φωτισθέντες (cf. 6:4) refers to baptism. The aorist tense "points to the single past event of becoming Christians; baptism is almost certainly implied, but the author does not refer to it explicitly" (Ellingworth 1993, 545). The reference to baptism is supported by the Syriac translation⁹ which makes the reference to baptism explicit. But the lack of explicit references to baptism elsewhere in Hebrews suggests that our author's main concern is the fact that the readers became Christians through "the saving illumination of the heart and mind mediated through the preaching of the gospel" (Lane 1991b, 298), not the baptismal rite itself.

The image of athletics (ἀθλησις) is very important for our author. It could be asked whether the word "publicly exposed" (θεατριζόμενοι)¹⁰ does not recall the scene of Nero's persecution of Christians in "theaters," but the life setting of the readers does not permit that. In 12:4 it is pertinently stated, "you have not yet resisted to the point of shedding your blood." We should therefore accept that the athletic imagery is still in view. In 12:1-3 the imagery of "race" or "contest" (ἀγών) reappears. Contest implies that it has a definite goal, such as victory, a reward¹¹, or a prize,¹² that

⁹ See footnote 11 in Attridge (1989, 298).

¹⁰ Cf. 1 Cor 4:9; 4 Macc 17:14.

¹¹ Cf. 10:35; 11:6, 26.

¹² Cf. χαρά in 12:2; note an alternative interpretation arguing that Jesus endured instead of enjoying the joy, which will be dealt with in detail when we come to chap. 12.

involves a period of training¹³ and hardship.

The author reminds the readers that this was true for them by pointing out the sufferings they persevered. The sufferings include "insult" (ὀνειδισμὸς)¹⁴ and "persecution" (θλιψίς),¹⁵ which may express verbal abuse and physical affliction respectively. More specifically, in certain instances the sufferings involved being a "prisoner" (δέσμιος)¹⁶ or undergoing ἀρπαγή of one's property. This ἀρπαγή may mean either an official confiscation or plundering by a mob.¹⁷ We cannot be certain which one it was. At any rate the readers met this trial with "joy" (χαρά).¹⁸

One of the ways in which the readers coped with these sufferings was standing together¹⁹ in their struggle. They became "partners" (κοινωνοί)²⁰ of those being ill-treated. They "suffered together" (συνπαθῆω)²¹ with the prisoners. This togetherness is very important throughout the epistle, for

¹³ Cf. γεγυμνασμένοις in 12:11.

¹⁴ Cf. 11:26 and 13:13 where "the disgrace for the sake of Christ" is shared by believers.

¹⁵ Cf. e.g., Acts 20:23; Rom 5:3; 2 Cor 1:4, 8; Jas 1:27.

¹⁶ We find δεσμοῖς (sometimes along with the pronoun μου or αὐτῶν) in some manuscripts. This variant may be due to either scribal error missing iota, or Pauline influence. Our reading δεσμίοις is well attested and its use in 13:3 confirms it (Metzger 1975, 670).

¹⁷ Cf. Moffatt (1924, 154).

¹⁸ Cf. Braun's (1984, 329) comment: "ebenso bei Jesus erst Kreuz, dann Freude 12,2, vgl 5,7."

¹⁹ Cf. "stood side by side" (NIV).

²⁰ Cf. 2:14; 13:16.

²¹ Cf. 4:15.

example in 3:13; 6:10; 10:24-25; 13:1-3, 16.

Τοῦτο μὲν ... τοῦτο δὲ in v. 33 may mean either "sometimes ... and on other occasions" or "in part ... in part" (Lane 1991b, 277). Lane finds a chiasm in matching τοῦτο μὲν ... (v. 33a) with "confiscation" (ἀρπαγὴν) (v. 34b) and τοῦτο δὲ κοινωνοὶ (v. 33b) with "stood side by side" (συνεπαθήσατε) (v. 34a).²² But γὰρ in v. 34a seems to be inferential so that v. 34 is specifying how they became "partners" (κοινωνοί).

"Better" (κρείττων)²³ and "lasting" (μένω)²⁴ are charged expressions in our epistle. These words invoke the image of the eschatological goal lying in the future. This is confirmed by other eschatological goals which are mentioned in the following verses, for example, "reward" in v. 35, "promise" in v. 36, and "life" in vv. 38-39.²⁵

V. 35 expresses the need of perseverance in a negative way (that is, "do not throw away"). Here παρρησία²⁶ is not only a state of mind such as "confidence" or "boldness," but is also

²² Ellingworth also finds a chiasmus here (1993, 548).

²³ Cf. 1:4; 6:9; 7:7, 19, 22; 8:6 (twice); 9:23; 11:16, 35, 40; 12:24.

²⁴ Cf. 7:3, 24; 12:27; 13:14.

²⁵ Cf. "rest" in 3:7-4:13; "city" in 11:10, 16; 12:22; 13:14; "homeland" in 11:14; "kingdom" in 12:28.

²⁶ As in 3:6; 4:16; 10:19, παρρησία here can have the subjective meaning of confidence in approaching God based on Christ's atoning work, but this subjective meaning is founded on the objective meaning of "authorization" (Lane 1991b, 279) for access to God; for further details, see Van Unnik (1962, 466-88); Vorster (1971, 51-59); Pelser (1974, 46-47); Marrow (1982, 431-46).

intimately related with πίστις,²⁷ which the readers showed through courageous acts in their test of great suffering. This παρρησία is made available and possible by Christ's atoning work which secured "a better and lasting possession" (v. 34). But this possession can actually be owned only in the future when Christ comes again.²⁸ For those who live between the first coming and the second coming of Christ, this possession is given "only in the form of the promise" (Lane 1991a, cxlviii).

For this reason the readers are urged not to "throw away" their παρρησία. In other words, they should "hold on to"²⁹ their παρρησία. The motivation for not throwing away their παρρησία is the great "reward" (μισθαποδοσία)³⁰ which is eschatological.³¹ Furthermore, to "throw away" their παρρησία would be equivalent to "shrink back" and to "be destroyed" (10:39).

The particle "then" (γὰρ) in v. 36 is inferential based on v. 35. "Do not throw away" is almost identical in its meaning with "hold on to" (3:6b) or "you need to persevere" (10:36). The tension between the "already" and "not yet" is expressed in the word "perseverance" or "endurance" (ὑπομονή). Up to this

²⁷ As we will see below, πίστις here is closely related to "faithfulness."

²⁸ Cf. 9:28; 10:25, 37; 12:26-27.

²⁹ Cf. 3:6, 14.

³⁰ Cf. 11:26; also 11:6 using "one who rewards" (μισθαποδοτής).

³¹ Commenting on the "reward" in 10:35, Michel (1975a, 360) also notices its significance: "Wieder schlägt die eschatologische Hoffnung durch und gibt der Zuversicht, der Geduld und der Erfüllung des göttlichen Willens den letzten Sinn."

point, even though the conditional future element was present (e.g., 3:6b, 14; 4:9, 11), the affirmations that "we have" were dominant (e.g., 4:14; 8:1; 10:19). Now even though "we have such a high priest" (4:14; 8:1) and "we have confidence to enter the Most Holy Place by the blood of Jesus" (10:19), the author says, we also have need of perseverance.

Until now the author was establishing the foundation for his exhortation to "persevere." The readers are shown that they have a sure ground for their "confidence" (παρρησία) in approaching the throne of God, for the "already" is the motivation for perseverance to reach the "not yet." So from now on the themes of "perseverance" (ὑπομονή),³² "faith" (πίστις), "promise" (ἐπαγγελία), and "hope" (ἐλπίς)³³ become very prominent.³⁴ The author repeatedly emphasizes what the readers will receive as the result (ἵνα) of their perseverance. They were already told that they would receive "a better and lasting possession" (10:34) or "a great reward" (10:35). Now they are told that they will receive the promise, in other words, what was promised.

The word "promise" (ἐπαγγελία) is one of the most repeated

³² Philo also uses the image of the athletic contest in relation to ὑπομονή (for example, Deus imm. 13).

³³ Commenting on ὑπομονή in 10:36, Braun (1984, 331) mentions that this word is used "in LXX als Übersetzung von hebräisch 'Hoffnung.'"

³⁴ Söding tries to relate ὑπομονή, παρρησία, ἐλπίς and πίστις as follows: "Aus der Hoffnung, an die er sich hält, gewinnt der Glaube sowohl die Geduld (6,12.15; 10,32.36; 12,1ff.7), den langen Weg der irdischen Pilgerschaft zu gehen, als auch die Zuversicht (3,6.14; 4,16; 10,19.35), das Ziel der Wanderung, das himmlische Jerusalem (12,22), zu erreichen. Geduld und Zuversicht sind Wesensmerkmale des Glaubens (10,19-39)" (1993, 184).

themes in this epistle. It occurs in 4:1; 6:12, 15, 17; 7:6; 8:6; 9:15; 10:36; 11:9, 13, 17, 33, 39. The verb form ἐπαγγέλλομαι also occurs in 6:13; 10:23; 11:11; 12:26. In certain places some promises were received by someone (6:15; 11:33), but "the" promise mentioned in v. 36 is the eschatological promise which receives its fulfillment only at the consummation.³⁵ This promise is in the future for both the old covenant and the new covenant people. Even if the new covenant people have the assurance that this promise would surely be fulfilled on the basis of Christ's work on the cross and therefore have *παρρησία*, the promise is still the promise, whose fulfillment lies in the future, and consequently it is necessary to hold on to (or not to throw away) their *παρρησία*.

Our author says his readers will receive this eschatological promise only after they "have done the will of God" (10:36). Therefore, according to v. 36, the result of receiving the promise is only achieved by persevering or doing the will of God. To persevere is to do the will of God. So the perseverance is more than passive patience. Rather, the perseverance involves seeking actively to do the will of God.

This reference to the "will" (*θέλημα*) of God recalls 10:7-10 where the mission of Jesus is described as doing the will of God. Jesus' doing the will of God is the fundamental motivation of our doing the will of God. "By that [Jesus'] will, we have been made holy through the sacrifice of the body of Jesus Christ once for all" (10:10). The author again takes up this

³⁵ Note that the verb *κομίζομαι* means "to receive the fulfillment of the promise" (P. E. Hughes 1977, 433), not the promise itself.

theme in his benediction at the end of the epistle with the words: "may God ... equip you with everything good for doing his will" (13:20-21). This is equivalent to praying that God may help them to persevere to the end and receive the promise.

Of course, this doing of the will of God is closely related to (almost equivalent to) the obedience to his will and consequently to pleasing God. In 5:7-9 Jesus' doing the will of God was exactly obeying the will of God, and by this obedience Jesus "became the source of eternal salvation for all who obey him" (5:9). Here Jesus' obedience to the will of God is also the motivation for our obedience. And this obedience is pleasing to God. Even if God was not pleased with sacrifices and offerings, God was pleased with Jesus' doing the will of God (10:7-9). Once more the concluding benediction goes as follows: "may he [God] work in us what is pleasing to him" (13:21).³⁶

This concept of pleasing God is found in v. 38, which is a part of the citation of Hab 2:3-4. Its message in our context is that if one does not persevere by doing the will of God, God will not be pleased with him. The word *εὐδοκέω* here is the same word as that used in 10:6-8 where doing the will of God is equated with pleasing God. So doing the will of God is intimately related to the obedience to his will, pleasing him, and as a result, to the reception of the promise.

Both exhortations in vv. 35-36 (one negative, the other

³⁶ As already stated, the integrity of chap. 13 is questioned by some scholars and this problem will be treated when we come to that chapter. Our discussion here is a further confirmation that chap. 13 is an integral part of the epistle.

positive) are supported by the scriptural citations from Isaiah and Habakkuk in vv. 37-38. The readers are encouraged to persevere because Scripture says that the period of perseverance would not be long and that the only alternative would cause the destruction of the awaited eschatological life. If you want that life, the only way to receive it is to persevere by doing the will of God. And the reality of that eschatological life is given only in the form of promise to Christians who live between the first and second coming of Christ. Therefore, the author reintroduces the theme of faith (introduced in 3:1-4:13; 6:1-12; 10:22-23), which is the foundation as well as the means of perseverance.

By persevering by faith or faithful perseverance we will receive the promise. Our author already mentioned this in 6:12. There the readers are urged to "imitate those who through faith and patience (*μακροθυμία*)³⁷ inherit what has been promised." As previously noted, the parallel between 6:9-12 and our passage 10:32-39 is remarkable. 10:32-39 follows the severe warnings in 10:26-31, just as 6:9-12 follows the severe warnings in 6:4-8. In both 6:9-12 and 10:32-39 the readers are urged to inherit the promise through faith and perseverance (*μακροθυμία* in 6:12 and *ὑπομονή* in 10:36).³⁸

It seems that what the author ultimately wants to say has

³⁷ Another term to be noted in relation with *ὑπομονή* is *καρτερῆω* in 11:27. Louw & Nida (1988, 308) give its definition in his lexicon: "to continue to persist in any undertaking or state - 'to persevere, to persist.'"

³⁸ Compare the contrast between blessing and curse in 6:7-8 with the contrast between life and destruction in 10:39. Both passages remind us of the covenant blessing and curse in Deut 30:15-20.

already come up in 6:9-12, but it was delayed until 10:32-39 because he wanted to give a sure foundation to his exhortations by elaborating what has been achieved by Christ's work for the readers. When this elaboration is finished, our author resumes what he had in mind throughout (that is, his desire that the readers may inherit the promise through faith and perseverance) and expands it from 10:32 until the end of the epistle. So it can be said that 10:32-13:17 is the climax of the epistle.³⁹

The scriptural support for the need of perseverance comes from the juxtaposition of Isa 26:20 and Hab 2:3-4. As usual, our author quotes from the LXX and not without modifications for his purpose. In Isaiah 26 God's people are urged to withdraw until God's judgment is over.⁴⁰ This context led Lewis (1975-76, 88-94) to suggest that our author is not addressing the problem of lack of faith, but rather the problem of a wrong mode of faith expressed by deliberate withdrawal. But if that is the case, the reference would have been too indirect to be noticed by the readers. Furthermore, the concern of the whole letter and the context of our passage confirm that our author wants to prevent withdrawal or shrinking back due to the lack of faith,⁴¹ not the mode of faith which is expressed by withdrawal.

At any rate, by this citation from Isa 26:20 our author wants to create the impression that the end time is near and at

³⁹ This was explained in the section on the structure of the epistle.

⁴⁰ Isa 26 (specifically 26:11) seems to be in the author's mind also in 10:27.

⁴¹ Cf. 10:25.

the same time the period of perseverance is not yet over. The expression "he who is coming" (ὁ ἐρχόμενος) in the following sentence is to be understood in connection with the second coming of Christ.⁴²

But the major Old Testament citation comes from Hab 2:3-4. This citation is very important, because it sets the tone of the argument in 10:32-13:25. MacLeod (1989, 196) expresses it well as follows:

Habakkuk 2:3-4 ... strikes both an eschatological note (cf. Heb. 11:9, 10, 16, 40; 12:22-28; 13:14) and a note of exhortation to faithfulness and perseverance (cf. Heb. 11; 12:1-13; 13:7-17), themes that dominate the final section of the epistle.

In this respect the paraenetic use of Hab 2:3-4 in Hebrews is remarkably different from the polemical use of it by Paul in Rom 1:17 and Gal 3:11. "Faith" (πίστις) is not presented as the means to achieve righteousness before God in contrast to doing works. Rather, in our passage πίστις is underscored as the foundation and the means of perseverance and doing the will of God until "he who is coming will come" (10:37).⁴³

Our author's citation of Hab 2:3-4 seems to indicate that he is dependent on the LXX, but with much liberty in his

⁴² Cf. 9:27-28; 10:25; 12:25-27; for early Christian use of ὁ ἐρχόμενος as a messianic title, see Matt 3:11; 11:3; 21:9; Mark 11:9; Luke 7:19-20; 13:35; 19:38; John 1:15, 27; 6:14; 11:27; 12:13; Acts 19:4; Rev 1:4.

⁴³ This does not mean that we do not find any christological content in the concept of faith in Hebrews (cf. Hamm 1990, 270-91; Attridge 1989, 311-14). This problem will be dealt with later when we come to chaps. 11 and 12. For the present it will suffice to quote Bruce (1990, 274-75): "our author, reproducing this clause [Hab 2:4b] together with part of its context, emphasizes the forward-looking character of saving faith."

citation.⁴⁴ The first major change from the LXX is to add a definite article (ὁ) to ἐρχόμενος which represents the absolute infinitive κτ. This change indicates that "he who is coming" is a person, not a vision as in the MT. And as explained above, by employing the technical use of ὁ ἐρχόμενος as a messianic title, the whole event is put in the setting of the second coming of Christ. This is further strengthened by the change of the tense of the verb χρονίζω from the subjunctive to the future.

The second major change is to transpose the order of the sentences of Hab 2:4. Once our author has made ὁ ἐρχόμενος refer to the Messiah, by the transposition he makes sure that not the Messiah but the righteous one is the one who "shrinks back" (ὑποστέλλω). While transposing the order, our author inserts an adversative particle "but" (καὶ) "effectively separating the antithetical clauses of Hab 2:4" and thus presenting "alternative modes of behavior in a period marked by stress and hostility" (Lane 1991b, 305). When we look at the application of this citation to the readers in v. 39,⁴⁵ this change seems to be designed and prepared by the author.

Another important point to note is the position of the pronoun "my" (μου).⁴⁶ Some manuscripts of LXX have "my

⁴⁴ A detailed discussion about the changes our author made in relation to both the LXX and the MT can be found in Attridge (1989, 301-4); also see Thomas (1964-65, 316); McCullough (1979-80, 376-77).

⁴⁵ Cf. "we are not of those who shrink back" (ἡμεῖς οὐκ ἐσμὲν ὑποστολήσ).

⁴⁶ See Bruce (1992, 33-34) who compares the external supports for each variant and gives a good discussion on textual problems; cf. Cadwallader (1992, 283).

righteous one" as in Hebrews, but others have "my faithfulness." In Hebrews "my righteous one" has better external support (Metzger 1975, 670-71) and that reading is in agreement with the application of this citation to both the readers and the author in v. 39.

His argument goes as follows: "He who is coming will come and will not delay" (10:37). The Messiah's coming is certain (God will be faithful in fulfilling his promise), but until he comes there still remains the period requiring *πίστις* and *ὑπομονή* (now the Christians must show the same faithfulness). During that period the righteous one will persevere by *πίστις* and consequently gain the promised eschatological life. If he "shrinks back," he will lose life. The same principle also applies to the readers (v. 39).⁴⁷ So on the basis of and by means of *πίστις* steadfastness, faithfulness, or faithful perseverance (cf. German "Treue") of God's righteous people becomes possible. In that sense the outworking of *πίστις* in real life, which can be called faithfulness or steadfastness, may be implied in the meaning of *πίστις*.⁴⁸ This extended

⁴⁷ Käsemann comments: "Wie der Glaube seinen eigentlichen Charakter im Durchhalten findet, so die Sünde den ihren im Nachlassen; wie *ὑπομονή* das eschatologisch ausgerichtete Verharren unter irdischer Belastung ist, so weicht die *ὑποστολή* dieser Belastung aus und führt so zu lässigen Händen und weichgewordenen Knien" (1961, 25).

⁴⁸ When Thompson comments: "*Πίστις* means steadfastness. It is thus closely related to *ὑπομονή* and *παρρησία*, signifying the steadfastness of the one who, despite suffering and disappointment, maintains his orientation toward God" (1982, 68), he slightly overstates. *Πίστις* may imply steadfastness, but is not identical with steadfastness. The relationship between *πίστις* and *ὑπομονή* will be closely examined when we study chap. 11. Note that faith here is not without christological content. If *ὁ ἐρχόμενος* is not coming, all our endurance is in vain. He who has come to deal with our sin

meaning of $\pi\acute{\iota}\sigma\tau\iota\varsigma$ seems well in accord with the context of Hab 2:3-4.⁴⁹ By citing Hab 2:3-4 the author encourages the readers to persevere until Christ comes again.

5.1.3 Rhetorical devices.

Borchert comments: "The book of Hebrews is a magnificent study in motivation" (1985, 330). Attridge comments that Hebrews is "perhaps the most self-consciously rhetorical discourse of the NT" (1992, 104). Also Lindars says: "Rhetoric is the art of persuasion,⁵⁰ and Hebrews is a work of persuasion from start to finish" (1991a, 2). He continues that Hebrews is written "to persuade the readers to change their minds" (1991a,

"will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him" (9:28).

⁴⁹ Lindsay traces the root of the $\pi\iota\sigma\tau$ - word group and concludes: "The Septuagint translators interpreted the $\pi\iota\sigma\tau$ - word group in light of the Hebrew יָדָם and not vice-versa... $\pi\acute{\iota}\sigma\tau\iota\varsigma$ and $\pi\iota\sigma\tau\epsilon\upsilon\epsilon\iota\lambda\upsilon$ gained the meaning of 'having firmness, steadfastness' by association with יָדָם . The $\pi\iota\sigma\tau$ - group also begins to assimilate some other very important nuances, such as ... 'righteousness' (cf. Hab. 2.4; Isa. 28.16-17; Gen. 15.6)" (1993, 117). The last point has a direct relevance to such passages as 11:4, 7; 12:11, 23.

⁵⁰ Mack comments that this statement is "the ancient classical definition of rhetoric" (1990, 15). Then he classifies "rhetoric in the first century CE" into "three major types of speech: the deliberative, the judicial, and the ceremonial (or epideictic)" (1990, 28). Some argue that Hebrews belongs to the epideictic (cf. Aune 1987, 212; C. C. Black 1988, 5; Evans 1988, 5-7; Attridge 1989, 14; 1990, 214; Reumann 1991, 168). Others insist that it belongs to the deliberative (cf. Barr 1987, 306; Lindars 1989, 383). According to Kennedy (cf. Lane 1991a, lxxix), "it is deliberative when he seeks to persuade them [the audience] to take some action in the future; it is epideictic when he seeks to persuade them to hold or affirm some point of view in the present" (1984, 19). Hebrews includes both aspects, but ultimately the author wants to move the readers into a specific course of action in the future based on the affirmation of what they have now. Although Hebrews cannot be forced into any of these types, it seems better to consider Hebrews as predominantly deliberative.

22). We are going to investigate some of the rhetorical devices the author of Hebrews used to persuade his readers. As we have already argued, we think that the readers are Jewish Christians. They seem to belong to Hellenistic Judaism.⁵¹ Therefore, it is a necessity to take into consideration both Greco-Roman⁵² and Jewish influence.⁵³

The first word in v. 32 is "remember" (*ἀναμιμνήσκομαι*), which is the first verb in an explicitly imperatival form since "contemplate" or "see" (*θεωρεῖτε*) in 7:4. By moving from the hortatory subjunctives (10:22, 23, 24) to the imperative the author makes the readers to feel that this is a more direct and specific exhortation.

The author now uses a vivid athletic metaphor to portray and recall the persecution and suffering that the readers have experienced in their past. In the light of the fact that such athletic imagery was used in martyrological literature (e.g. 4 Macc 6:10) we may infer that the author tries to encourage the readers in a certain social conflict. This will be more and more confirmed as we examine chaps. 11 and 12.

The rare terms such as *ἄθλησις*, *ὄνειδισμός*,⁵⁴ *θεατρῖζω*,

⁵¹ Cf. Wills (1984, 277-99); C. C. Black (1988, 1-18); Attridge (1989, 10-11); Bruce (1990, 4, 9); Hagner (1990, 4); Lane (1991a, liv, cxxii, cxxiv-cxxvii); Kim (1993, 6-7).

⁵² Cf. Reumann who comments: "The rhetorical aspects of Hebrews show how much its author was at home in the Graeco-Roman world" (1991, 173).

⁵³ Cf. Evans' comment that the author of Hebrews "is one who, while thinking predominantly in Jewish or Jewish-Christian categories, was more than any other New Testament writer influenced as to expression, and possibly as to form, by the rhetoric of the Greco-Roman world" (1988, 3).

⁵⁴ Cf. 11:26; 13:13.

ἀρπαγή, ὑπαρξεις, μισθαποδοσία,⁵⁵ ὑποστέλλω, ὑποστολή and περιποίησις and the rare phrases like τοῦτο ... τοῦτο and μικρὸν ὅσον ὅσον⁵⁶ are concentrated. Lane comments: "The effect of such a concentration of unusual expressions would be the arresting of the attention of the community upon what the writer had to say" (1991b, 281).⁵⁷

In the previous passage the author appealed to their common knowledge (cf. οἶδα in 10:30) of the Old Testament for his argument. In v. 34 he appeals to the Christian teaching (cf. γινώσκω) which he shares in common with the readers.⁵⁸

The phrase μὴ ἀποβάλητε in v. 35 seems to be a case of litotes. It does not mean simply "do not throw away," but rather asserts positively that "we must keep it at any cost." This positive intention is confirmed by the following positive assertion that "you need perseverance" in v. 36. In fact, in v. 36 the author repeats in a positive way almost the same thing said in v. 35.

"You need to have perseverance" can be paraphrased as "it is necessary that you display perseverance." Mack (1990, 37) comments: "If a given proposition can be shown to be (such and such), the argument will hold." One of the items which go into

⁵⁵ Cf. 2:2; 11:26; cf. μισθαποδοτής in 11:6.

⁵⁶ For the details about occurrences of these words and phrases, see Lane (1991b, 280).

⁵⁷ Cf. Swetnam's comment that the "use of unusual words" for rhetorical purpose "might apply to Hebrews, which has a rather large number of hapax legomena" (1969, 269).

⁵⁸ Cf. Mack's comment: "In arguing a particular case... persuasion would be determined by the degree to which traditional views and values could be marshaled in support of a given case or construction upon it" (1990, 37).

(such and such) is "necessary (ἀναγκαῖος)." The proposition that you are to display perseverance is shown to be necessary from the Old Testament quotations. The Old Testament quotations give an authoritative encouragement, saying, "Live by faith and do not shrink back, because Christ will come again soon!"

"A better and lasting possession" in v. 34 is repeated in the following verses but using different terms such as "a great reward," "the promise," or "life" (expressed by ζῶω or περιποίησις ψυχῆς). This not only avoids the repetition of the same term, but also enriches what the author wants to convey and gives a further motivation for perseverance.

Again the motivation for perseverance is given by appealing to the authority of the Old Testament. We have already seen how the author of Hebrews used and adapted the Old Testament citation for his purpose. Combrink (1971, 32) comments on the way the Old Testament is used in Hebrews as follows:

The way in which he uses especially those textual variants suitable to his interpretation - insertions into quotations, a play upon words, combinations of citations, but above all the fact that he sees the OT as Holy Scripture and emphasizes revelations in the recent past - gives evidence of important similarities to Qumran.⁵⁹

The difference between Hebrews and Qumran is Hebrews' christological interpretation. Michel (1975a, 154) rightly comments: "Hebr zitiert nicht nur alttestamentliche Sätze,

⁵⁹ Kistemaker notes three typical features of the so-called "midrash pesher" method of interpretation at Qumran. Those are: 1) "the substitution of words," 2) "the length of the Biblical passage quoted, immediately followed by its interpretation," and 3) "the repetition of words, phrases and sentences of the quotation, provided with an applicable interpretation in the ensuing commentary" (1961, 74-75).

sondern versteht jedes Wort des Zitates aus seiner Situation heraus, und zwar aus der Situation des Christuser eignisses." In v. 37-38 the application of the Old Testament text, specifically, "prophetic predictions," is made to the second coming of Christ instead of his first coming. Eschatological considerations (both reward and judgment) are used for a paraenetic purpose.

These considerations lead into a contrastive parallelism between those who shrink back and destroyed and those who believe and are saved. By this contrast the readers are confronted by the author so that they must make a choice and act accordingly. As Mack comments, particular techniques such as "antithesis, use of scriptural citations, lexical choice (ex. hapax or repetition)" serve "as craft in the service of persuasion" (Mack 1990, 21).

As we have shown above, in vv. 38-39 a chiastic arrangement is used to enhance the contrast between those who shrink back and are destroyed and those who believe and are saved. In the final application in v. 39, "we" (*ἡμεῖς*) is "doubly emphatic, by position and by the fact that it is expressed at all" (Lane 1991b, 278). Also note a word play between *ὑπαρχόντων* and *ὑπαρξιν* in v. 34 and a possible word play between *ὑπομονῆς* (v. 36) and *ὑποστολῆς* (v. 39).

5.1.4 Conclusions regarding perseverance in Heb 10:32-39

1. The whole exhortation in the passage is undergirded by the term "perseverance" (*ὑπομονή*). This theme of *ὑπομονή* characterizes not only our passage 10:32-39, but also the

larger section 10:32-12:13. Furthermore, it will be shown later that even the rest of the epistle (12:14-13:17) is related to the same theme. Therefore Heb 10:32-39 introduces the theme of *ὑπομονή* that dominates the third major part (10:32-13:17), which is the climax of the argument of Hebrews.

2. In our passage the motivation for the present perseverance is derived from the readers' past perseverance under sufferings and the future expectation of eschatological bliss and judgment.⁶⁰

3. To reinforce the theme of *ὑπομονή*, the related concept of *πίστις* is used.⁶¹ *Πίστις* is important because that is the foundation and the means for *ὑπομονή*. Instead of taking the option of *ὑποστολή* which will lead to destruction, the readers are encouraged to choose the option of *ὑπομονή* (resulting from *πίστις*) which will give them life.⁶²

4. In view of the reference to the need of perseverance in 10:36 (also the reference to the former suffering and persecution in 32-34) and possibility of shrinking back in 10:35-39 it makes good sense to assume that the readers are currently experiencing suffering and persecution. This will be further confirmed as our studies progress.

⁶⁰ Here perseverance is portrayed through the image of the contest as in 12:1-3, 12-13; cf. the use of the term "train" (*γυμνάζω*) in 5:14; 12:11.

⁶¹ Note that the two terms *πίστις* and *ὑπομονή* are used in both 10:32-39 and 12:1-3. In 12:4-13 *ὑπομονή* is related to *παιδεία*.

⁶² Cf. Hurst who comments: "It is inevitable that in any situation where there is danger of retreat from the gospel, faith ... will show up as obedience, 'holding,' 'faithfulness,' 'patience' or 'boldness' (the opposite of 'shrinking')" (1990, 123).

In chap. 11 the theme of πίστις is elaborated. Chap. 11 may appear to be a self-contained unit, but it must be remembered that it is organically related both to what precedes and to what follows through the same key words "perseverance" (ὑπομονή) and "faith" (πίστις).

5.2 Analysis of Heb 11:1-40

5.2.1 The internal structure of Heb 11:1-40

5.2.1.1 Colon analysis

v. c.

- 1 1 Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις,
πραγμάτων ἐλέγχος οὐ βλεπομένων.
- A 2 2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
-
- 3 3 Πίστει χορῶμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ,
 εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.
- 4 4 Πίστει πλείονα θυσίαν (Ἄβελ) παρὰ Καὶν προσῆνεγκεν τῷ
θεῷ,
- 5 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος,
μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ,
- 6 καὶ δι' αὐτῆς ἀποθανῶν ἔτι λαλεῖ.
- 5 7 Πίστει (Ἐνῶχ) μετετέθη τοῦ μὴ ἰδεῖν θάνατον,
- 8 καὶ οὐχ ἠύρισκετο
 Ba διότι μετέθηκεν αὐτὸν ὁ θεός.
- 9 πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκέναι τῷ
θεῷ.
- 6 10 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστηῆσαι.
- 11 πιστεῦσαι γὰρ δεῖ (τὸν προσερχόμενον) τῷ θεῷ
ὅτι ἔστιν καὶ (τοῖς ἐκζητοῦσιν) αὐτὸν μισθαποδότης
γίνεται.
- 7 12 Πίστει χρηματισθεῖς (Νῶε) περὶ τῶν μηδέπω βλεπομένων,
εὐλαβηθεῖς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου
αὐτοῦ
- 13 δι' ἧς κατέκρινεν τὸν κόσμον,
- 14 καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.
-
- 8 15 Πίστει καλούμενος (Ἀβραάμ) ὑπήκουσεν ἐξελθεῖν
εἰς τόπον ὃν ἠμελλεν λαμβάνειν εἰς κληρονομίαν,
- 16 καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.
- 9 17 Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν

ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.

10 18 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσιν πόλιν
ἣς τεχνίτης καὶ δημιουργὸς ὁ θεός.

11 19 Πίστει καὶ αὐτῇ Σάρρα στεῖρα δύναμις εἰς καταβολὴν
σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας,
ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον.

12 20 διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένοι,
 καθὼς τὰ ἀστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἣ
 παρὰ τὸ χεῖλος τῆς θαλάσσης ἣ ἀναρίθμητος.

13 21 κατὰ πίστιν ἀπέθανον οὗτοι πάντες,

μὴ λαβόντες τὰς ἐπαγγελίας

ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι
καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ
τῆς γῆς.

14 22 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν
 ὅτι πατρίδα ἐπιζητοῦσιν.

Bb

15 23 καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν,
 εἶχον ἂν καιρὸν ἀνακάμψαι.

16 24 νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανοῦ.

25 διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι
αὐτῶν.

26 ἠτοίμασεν γὰρ αὐτοῖς πόλιν.

17 27 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος

28 καὶ τὸν μονογενῆ προσέφερεν, ὃ τὰς ἐπαγγελίας
ἀναδεξάμενός,

18 πρὸς ὃν ἐλαλήθη
 ὅτι "ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,"

19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ
θεός,

29 ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσασατο.

20 30 Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ
καὶ τὸν Ἡσαὺ.

προφητών,

- 33 47 οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας,
 48 εἰργάσαντο δικαιοσύνην,
 Ca 49 ἐπέτυχον ἐπαγγελιών,
 50 ἔφραξαν στόματα λεόντων,
 34 51 ἔσβεσαν δύναμιν πυρός,
 52 ἔφυγον στόματα μαχαίρης,
 53 ἐδυναμώθησαν ἀπὸ ἀσθενείας,
 54 ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
 55 παρεμβολᾶς ἔκλιναν ἀλλοτρίων.
 35 56 Ἔλαβον γυναικὲς ἐξ ἀναστάσεως τοῦς νεκροῦς αὐτῶν.
-
- 57 ἄλλοι δὲ ἐτυμπανίσθησαν
οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν,
ἵνα κρείττονος ἀναστάσεως τύχωσιν.
- 36 58 ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον,
 Cb 59 ἔτι δὲ δεσμῶν καὶ φυλάκης
 59 ἐλιθάσθησαν,
 60 ἐπρίσθησαν,
 61 ἐν φόνῳ μαχαίρης ἀπέθανον,
 62 περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,
 63 ὑστερούμενοι,
 64 θλιβόμενοι,
 65 κακουχούμενοι,
 38 66 ὧν οὐκ ἦν ἄξιος ὁ κόσμος,
 67 ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ
τάϊς ὄπαις τῆς γῆς.
-
- 39 68 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ
 D 40 ἐκομίσαντο τὴν ἐπαγγελίαν,
τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προσβλεψάμενον,

ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.
 xxxxxxxxxxxxxxx

Colon 1 is regarded as one syntactic unit because the two phrases characterizing πίστις are in apposition and form the joint predicate to the copulative verb ἔστιν.

Colons 5, 13, 42, and 66 are connected with the preceding colons by relative pronouns and one would therefore be inclined to regard them as grammatically subordinate to (= embedded in) the preceding colons. However, they are treated as separate colons because the relatives function as paratactic connectives introducing additional information. For instance, the δι' ἧς introducing colon 5 should be translated as "through it (= faith)," rather than as "through which." That this interpretation is correct, is proven by the fact that colons 5 and 6 clearly carry the same semantic weight.

Colons 47-55 are treated as separate colons because the statements following the οἱ at the beginning of v. 33 are not really embedded in colon 46.¹ The introductory οἱ can be replaced by οὗτοι or the personal pronoun αὐτοί, meaning "they."² Another alternative is the suggestion of Ellingworth: "οἱ is used ... for the indefinite relative ὅστις ...; the meaning is 'such people,' that is, those who have faith" (1993, 624). This suggestion may even be the best one, because no definite correlation exists between those mentioned in colon 46 and activities listed in colons 47-55 unless the term "prophets" in colon 46 is understood very broadly.

¹ Cf. Braun (1984, 21, 24) in relation to ὅν (1:2) or ὅς (1:3).

² Cf. Mark 15:23; John 5:11.

Vv. 37 and 38 are divided into 9 colons. Except for the parenthetical comment ὧν οὐκ ἦν ἄξιος ὁ κόσμος (colon 66), a series of asyndeta displaying the experiences of the faithful forms a consistent whole. The last four participles may be considered circumstantial participles modifying the verb περιῆλθον, but it seems better to treat them as separate assertions describing the sufferings of the faithful in the same way as the first four main verbs. In these four participles the Old Testament allusions become more general than in the main verbs. ἦσαν could have been supplied before each of them. Therefore we treat colons 59-65 and 67 as separate colons.

5.2.1.2 Explication of internal structure

As indicated above by the thematic markers introduced into the Greek text, we can find eleven semantic slots in Heb 11:1-40:

1. The markers (_____) indicating the basis for the ancients' receiving attestation by God (πίστει and its equivalents). Πίστις is not only the means by which the ancients received attestation, but also the reason why they received attestation.
2. The markers (◯) indicating who these ancients are.
3. The markers (_____) indicating invisible reality pertaining to God in whom their faith lies (his existence, character, and power - especially power over death).
4. The markers (△△△△△) indicating the immediate future

promises of God towards which $\pi\acute{\iota}\sigma\tau\iota\varsigma$ is oriented.

5. The markers (xxxxxxx) indicating the ultimate future promise of God towards which $\pi\acute{\iota}\sigma\tau\iota\varsigma$ is oriented.
6. The markers (v+*+*+*) indicating impediments due to the tendency to choose the visible or the present rather than the invisible or the future. These impediments include both the temptation presented by the visible and the present and the fear of sufferings (especially death) resulting from choosing the invisible or the future. They can be overcome only by obedient and persevering actions made possible by faith.
7. The markers (~~~~~) indicating the function of faith which makes the invisible visible or makes the future present.
8. The markers (====) indicating the obedient and persevering actions made possible by faith.
9. The markers (oooooooo) indicating achievements (including the attainment of immediate future promises) resulting from the actively responding actions by faith.
10. The markers (////////) indicating the fact that the ancients received attestation by their obedient and persevering actions by faith.
11. The markers (~~~~~) indicating that the ancients did not yet attain the ultimate future promise when they died.

What our author wants to achieve in chap. 11 is to let the readers recognize that these ancients (shown by marker 2) received attestation (shown by marker 10) because of their

obedient and persevering actions (shown by marker 8) which were made possible by faith (shown by marker 1). This faith was faith in God who exists and is faithful and powerful in fulfilling his promises (shown by marker 3).

Faith makes the invisible visible and also makes the future present (shown by marker 7). By faith the ancients were looking upward to God and his character and power (shown by marker 3) and looking forward to the promises of God (shown by markers 4 and 5), which are firmly rooted in God and his character and power. Through faith they were led by the invisible and future reality. Especially the ultimate future promise (shown by marker 5) was motivating the ancients to persevere even beyond death. By this faith they could overcome the impediments coming from their human tendency to cling to the visible and the present (shown by marker 6).

Sometimes these ancients overcame these impediments and thus attained certain promises (shown by marker 9). This fact encourages the readers to have the same faith and attain to the promises. But the attainment was only partial and it further typically points forward to the ultimate future promise (shown by marker 5). As some promises have been attained (even though the attainment was only partial), so the attainment of the ultimate future promise will surely come in due time (if they keep their faith) when the invisible reality is to be revealed and become visible at the time of consummation.

On the other hand, all these men of faith, regardless of whether they achieved something or simply suffered and died, ended up in dying without attaining the ultimate future promise

(shown by marker 11). The readers are shown to be in the same position as the ancients with respect to the ultimate future goal. In the past, the readers endured well the struggle of sufferings (10:32-34). Now they may have to face a similar or even harder struggle of sufferings. And this time it might involve death (cf. 12:4). Our author wants the readers to cope well with the coming struggle and sufferings and to attain to the ultimate future promise at the end. This can be done only by showing the same obedient and persevering actions as the ancients which were made possible by faith and made them receivers of God's attestation.

In a sense our author graphically explicates 10:36 in chap. 11.³ He is saying, "Only if you persevere in doing the will of God will you receive the promise." The attainment of the ultimate promise lies ahead in the future for the readers as well as for the ancients and also is made possible only by perseverance in doing the will of God for both the readers and the ancients. Now the author tries to persuade his readers to persevere as well as or even better than the ancients by pointing out the fact that God prepared for them "something better" (v. 40). This "something better," which was initiated by the first coming of Jesus, has been examined in the central section of the epistle (4:14-10:31) and will be presented from a different perspective in 12:2-3.

The logic of chap. 11 can be described as follows:

1. The readers are "'of those who believe' (cf. *πίστεως*)

³ Cf. the repetition of the phrase "to receive the promise" in 11:39.

and are saved" (10:39).

2. What kind of faith theirs should be is exemplified by the faith of the ancients. Throughout chap. 11 the characteristic term *πίστις* is repeated with variation: *πίστει* eighteen times in vv. 3-31, *πίστις* once in colon 1, *χωρὶς πίστεως* once in colon 10, *κατὰ πίστιν* twice in colons 14 and 21, and *διὰ [τῆς] πίστεως* twice in colons 47 and 68. The verb *πιστεύω* is also used once in colon 11. To these should be added pronouns referring to faith, that is, *ἐν ταύτῃ* in colon 2, *δι' ἧς* or *δι' αὐτῆς* in colons 5, 6 and 13. Then the total number of references to faith in this chapter would be 29. Among these references to faith the most conspicuous rhetorical device is the repetition of the same word *πίστει* (eighteen times), i.e., use of anaphora in 11:3-12 and 11:17-31.⁴

3. First the readers are shown wherein the faith of the ancients lies. Their faith is shown to lie in the invisible reality pertaining to God. The word "God" recurs throughout the chapter (colons 3, 4, 5, 8, 9, 11, 18, 25 (twice), 28, 36, 68) and are implicitly assumed in many places where the "theological passive" is used (e.g., colons 2, 5, 7, and 12). God exists (colon 11), is powerful (colons 3, 28), is faithful (colon 19), and is rewarding (colons 11, 26, 37).

4. This God is shown to reveal the future by promises. Some promises are about the immediate future (colons 12, 15,

⁴ Cf. Radney's comment: *Πίστει* "may be seen to be used as a sort of conjunction in this section [11:1-31], accomplishing, first of all, unity of topic and then, secondly, unity between the various situations which are being discussed in the section. It is possible, then, that *πίστει* occurs before the verb to mark it as a motif of Hebrews 11.1-31" (1988, 74).

17, 19, 27-28, 30, 33, 35, 49). But others are about the ultimate future goal (colons 18, 21, 22, 24, 26, 37, 57, 68).⁵

5. The function of faith is characterized as making the invisible visible or making the future present.

6. Because of this function of faith the ancients could overcome impediments caused by their human tendency to be led by the visible and the present, and could show their obedient and persevering actions⁶ in light of the invisible and future reality.

7. Some of the ancients attained to certain immediate future promises, but others suffered and died without receiving any promises. Regardless of whether or not they received certain promises, all the ancients received God's attestation because of their obedient and persevering actions by faith.

8. All the ancients died without attaining to the ultimate future promise.

9. Therefore the ultimate future promise still stands⁷ for the readers as well as for the ancients. Both are in the same position in redemptive history with respect to the ultimate future promise. The readers are urged to strive⁸ to attain to the ultimate future promise through obedient and persevering

⁵ Cf. 10:34, 35, 38, 39.

⁶ Cf. Schoonhoven who comments: "It [Faith] is not so much an abstract belief of the heart as enduring a hard struggle and suffering abuse and affliction... It is more doing than being, or better, it is a being that issues quite surely in doing. Faith is that internal reality that enables works of righteousness to be accomplished... Faith cannot be separated from obedience" (1978, 107).

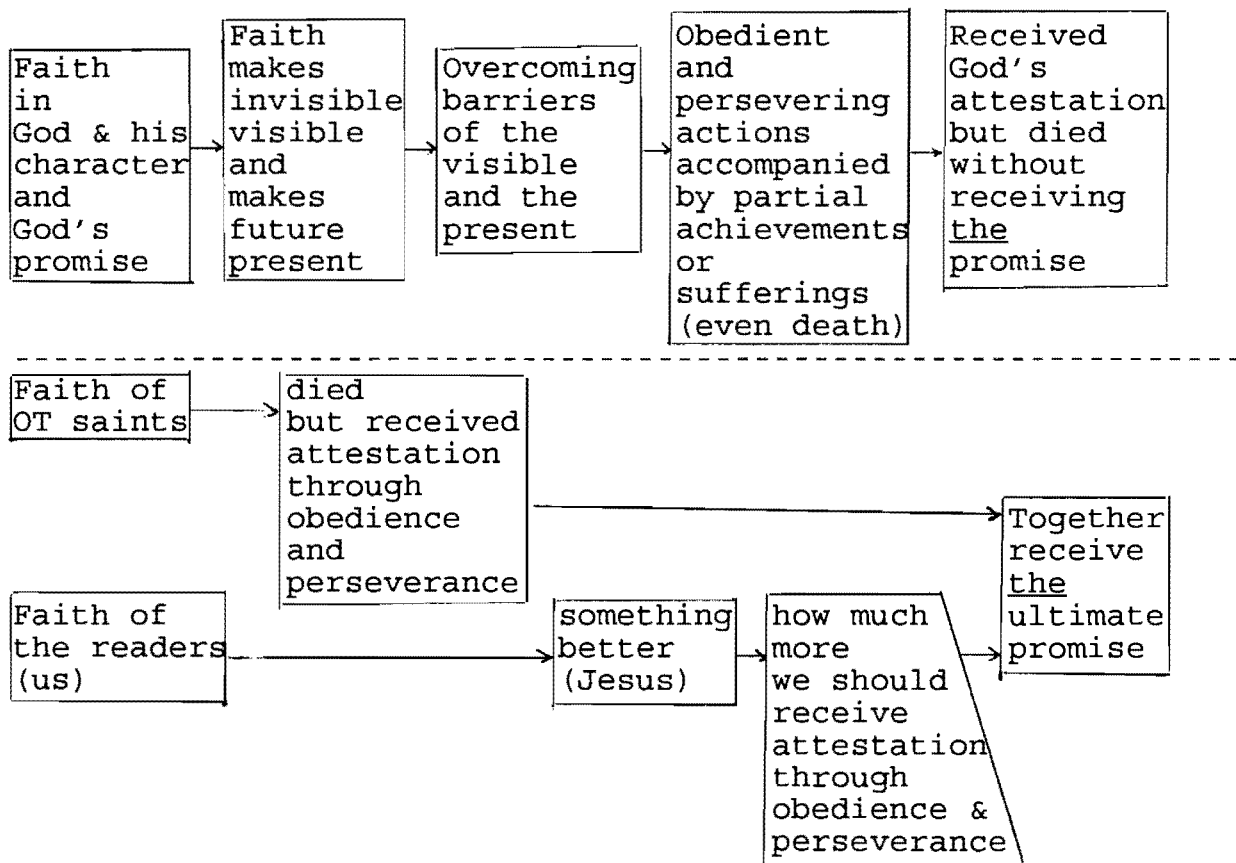
⁷ Cf. 4:1, 9.

⁸ Cf. 4:11.

actions by faith as the ancients did.

10. Furthermore, the readers are shown that they have "something better" (*κρείττον τι*) which was not available to the ancients. In light of this "something better" the readers are in a better position to attain to the ultimate future promise. This will be further explained in 12:2-3.

The flow of argument can be illustrated by the following diagram.



The upper part of the diagram shows how faith worked in the lives of the Old Testament saints. The lower part compares the faith of the Old Testament saints with faith of the readers (that is, Christians).

As we noted above, the anaphoric use of *πίστις* is one of the most conspicuous rhetorical devices in this chapter. Based

on this formal feature, Heb 11 can be outlined as follows

(Ellingworth 1993, 561):

- Vv. 1-2, introduction
- Vv. 3-12, first *πίστει* series
- Vv. 13-16, interim comment
- Vv. 17-31, second *πίστει* series
- Vv. 32-38, rapid survey
- Vv. 39-40, final comment

But throughout the chapter the readers are encouraged to emulate the faith of the ancients, and each of the exemplars of faith is presented to the readers, generally following a chronological order. So it is natural to outline the chapter by exemplars in a series of succeeding eras. Then Heb 11 may be divided into four parts A-D as shown in the Greek text. The outline can be summarized as follows:

- A. 11:1-2 Introduction
- B. 11:3-31 Period up to and including the conquest of Canaan
 - a. 11:3-7 Period before the flood at the time of Noah
 - b. 11:8-22 Period of Abraham and other patriarchs with an interim comment (vv. 13-16).
 - c. 11:23-31 Period of Moses and conquest of Canaan
- C. 11:32-38 Period up to and including the intertestamental period
 - a. 11:32-35a Examples of achievement
 - b. 11:35b-38 Examples of suffering
- D. 11:39-40 Final comment and application to the readers

The statements on both sides of an interim comment in vv. 13-16 are concerned with Abraham and other patriarchs, so they are included in one section 11:8-22. As the title for vv. 32-38 shows, even if the repetition of the word *πίστις* ceases at 11:31, the examples of faith are continued, but curtailed in a summary fashion by using a rhetorical question, "And what more shall I say? I do not have time to tell about Gideon, Barak,

..." (11:32). Part A can be considered as an introduction to the whole chapter, for it characterizes the faith by which all the ancients presented in this chapter received attestation. And part D introduces the first person (*περὶ ἡμῶν* and *χωρὶς ἡμῶν*) for the first times since 11:1-3. So vv. 39-40 prepare for the direct application in 12:1-13 of what has been said to the readers.

In view of what has been said above, the theme of this passage may be summarized as follows: "We, who are more privileged than the OT saints, must show the same faith that they exemplified and receive God's attestation as they did. By faith, which is grounded in God and his character and promise and which makes the invisible visible and the future present, we must overcome barriers coming from the visible and the present through obedient and persevering actions. Such actions will eventually lead both us and the OT saints to the reception of the ultimate promise."

5.2.2 Exegetical remarks

5.2.2.1 Heb 11:1-2

The first thing that is debated is the question whether v. 1 is a definition of *πίστις* or not. Formally v. 1 closely conforms to the pattern of definitions⁹ in Greek literature,¹⁰

⁹ Against those who insist that 11:1 is not a definition, Michel comments that "formale Fragen spielen bei ihnen keine Rolle, wohl aber dogmatische" (1975a, 372); but he also acknowledges that "this is not a comprehensive summary of all the elements in faith, but of those which were fundamental for a church under persecution" (1975b, 604).

¹⁰ Examples from Plato, Philo, and Plutarch are given in Attridge (1989, 307).

"including the initial copula (ἐστίν) and the anarthrous predicates (ὑπόστασις, ἔλεγχος)" (Attridge 1989, 307). But v. 1 in no way exhausts the meaning of πίστις. Rather it expresses the essential characteristics¹¹ of the author's understanding of πίστις,¹² which are to be developed throughout chap. 11.

Δέ is transitional in the sense that v. 1 is the beginning of the exposition of πίστις introduced in 10:38-39. By taking up πίστις the author once again applies the technique of mots-crochets. From the context of 10:38-39 we can expect that πίστις would be related to the eschatological salvation or judgment. Only by πίστις can God's people persevere until they receive the promise (10:36) or the reward (10:35) at the time of Christ's second coming. Christ already is exalted,¹³ but the final consummation is still reserved for the future time of the second coming. This is the reason why these motifs of the promise (especially vv. 13, 39) and the reward (v. 26)¹⁴ recur in chap. 11.

Because of this eschatological perspective it is very natural to find an expression like ἐλπίζομένων in v. 1, which also "points to the expectation of a final eschatological

¹¹ Cf. Hermisson (1981, 156) who says that v. 1 gives "fundamental characteristics" of faith.

¹² Much has been written on "faith in Hebrews." For example, Gräßer (1965); Attridge (1989, 311-14); Thompson (1982, 53-80); Hamm (1990, 270-91); Söding (1991, 214-41); also J. E. Jones (1955, 508-30); Bretscher (1960, 728-35); Huxhold (1967, 657-61); Dautzenberg (1973, 161-77); Michel (1975a, 604); Hermisson (1981, 156-59); Haacker (1983, 152-65; 1984, 277-304); Durnbaugh (1990, 160-64); Lührmann (1992, 755-56); Barth (1993, 96-97).

¹³ Cf. 1:3; 10:12.

¹⁴ Cf. v. 6.

event" (Thompson 1982, 73). The concept of ἐλπίς¹⁵ is not explicitly developed further, but it is implied throughout and also expressed in the notion of longing for the (hoped-for) goal (e.g., ἐκδέχομαι in v. 10, ἐπιζητέω in v. 14, or ὀρέγομαι in v. 16). Of course this theme of hope is also closely related to the themes of the promise or the inheritance which are so prominent in chap. 11.

In view of the parallel structure of the two phrases characterizing πίστις¹⁶ (also the lack of καί between the two phrases), it was suggested that οὐ βλεπομένων must be interpreted in terms of the eschatological, forward-looking orientation of ἐλπίζομένων.¹⁷ This suggestion was considered to be further confirmed by the parallel temporal expression "not yet seen" (μηδέπω βλεπομένων) in v. 7. Thus the phrase οὐ βλεπομένων in v. 1 may be understood temporally, but at the same time the spatial understanding pointing to the invisible,

¹⁵ Cf. 3:6; 6:11, 18; 7:19; 10:23. Thompson points out that πίστις has already been related to ἐλπίς "in such parallel passages as 6:11 (πληροφορία τῆς ἐλπίδος) and 10:22 (πληροφορία πίστεως)" (1982, 72).

¹⁶ Gräßer sees the relation between these two phrases as that of cause and effect (1965, 52-53). But this conclusion derives from the fact that he construes both ὑπόστασις and ἔλεγχος subjectively. According to him, conviction (Überführtsein) of unseen things leads to being certain (Feststehen) of things hoped for. But as we will see below, we take both terms objectively.

¹⁷ Cf. Williamson (1964, 107); Hurst (1990, 121); Lindars (1991a, 111); cf. Brawley who tries to see the connection between 11:1 and 2:8. He comments: "Faith in 11:1 ... has to do with the reality of the ultimate subjection of all things to Christ, which is hoped for and not yet seen" (1993, 85).

eternal reality¹⁸ (especially the invisible aspect of God and his attributes)¹⁹ is also prominent in this chapter.²⁰

As Johnsson comments, "Hebrews combines two modes of thought - a linear emphasis on the contrast between past, present, and future²¹ and a vertical emphasis on the contrast between earthly and heavenly, visible and invisible²²" (1978, 247-48). This is especially true for chap. 11. "Throughout chap. 11 faith is directed toward both the invisible and the future" (Johnsson 1978, 248). As Klappert rightly shows, "das apokalyptische 'Noch-nicht' - 'Dann-aber' wird im Hebräerbrief nicht gleichsam 'in die Vertikale gedreht,' sondern vielmehr in

¹⁸ Culpepper rightly comments that "the first [ἐλπίζομένων] speaks in temporal terms, the second [οὐ βλεπομένων] in spatial." In other words, "Faith makes the future reality present and the unseen presence real" (1985, 381); also Michel (1975b, 604) comments that 11:1 "combines OT and Hel. motifs"; cf. οὐ χειροποίητος in 9:11; ἀσάλευτος in 12:28; also 2 Cor. 4:18.

¹⁹ As examples of "things unseen" which are present, or rather eternal realities, Attridge (1989, 311) lists the following: the existence and providence of God (vs 6); God's fidelity (vs 11); God's power to raise the dead (vs 19); the "unseen one" (vs 27).

²⁰ Thompson thinks that οὐ βλεπομένων indicates the author's use of spatial dualism (1982, 72-73). Attridge also comments that "the spatial dichotomy with its Platonic overtones, which played an important role in the central chapters, is by no means abandoned, but serves as the underpinning for the author's eschatology as well as for his christology" (1989, 311).

²¹ For the view which takes the eschatological dualism as fundamental in the author's thought, see Barrett (1956, 363-93); W. Robinson (1961, 37-51); Williamson (1970, 142-50); also see Käsemann's comment that "die göttliche Offenbarung ... konstitutiv und grundsätzlich den Charakter der Verheißung trägt, also rein eschatologischer Art ist" (1961, 11).

²² Cf. For the view emphasizing vertical (Platonic) dualism, see Thompson (1975b, 580-87; 1982, 53-80, 129-36).

der Vertikalen begründet" (1969, 50).²³ Therefore even when we mention the eschatological, forward-looking character of faith, this does not mean that we exclude the orientation of faith toward the invisible. The invisible and the future are not mutually exclusive. Rather, the future hope is grounded in the invisible reality and the invisible reality gives substance to the future hope.

The perception of the future hope as well as the invisible reality on which the future hope is based is made possible by faith, and this perception motivated the ancients to act in obedience to God's will and persevere in trials and sufferings (cf. vv. 11, 14-15, 19, 26). The same perception of the invisible reality also motivates the readers to obedience and perseverance.

Another difficult problem in v. 1 is how to understand the two terms *ὑπόστασις* and *ἔλεγχος* characterizing *πίστις*. The first option is to understand these terms subjectively (for

²³ Brady comments that "heavenly" and "to come" point to "one reality" which can be called "a heavenly future" (1965, 329-37); Gräßer notes "die für den Hebr charakterische Verwobenheit von Kategorien der Räumlichkeit mit ... der Zeitlichkeit." In other words, "Das Oben bereitgestellte Heil liegt im zeitlichen Voraus" (1986, 169, 178); Johnsson comments: "A temporal concept crosses the spatial one. While God has prepared the heavenly city (11:16) ... So it is 'the city which is to come' (13:14)" (1979, 127); Thompson comments that Hebrews combines "Platonic metaphysics and eschatological hope" (1982, 73); Goppelt mentions "the future that in fact already existed 'in heaven,' i.e., 'above'" (1982a, 265); Dunn speaks about "a fascinating combination of the Platonic world view and Jewish eschatology" (1991, 88); also Isaacs speaks about a "particular mixture of spatial, timeless imagery with the linear language of history" or a "depiction of heaven as the future of the people of God" (1992, 59, 61); cf. MacRae (1987, 103) who strangely assigns the future-oriented apocalyptic background to the community and the present-oriented Alexandrian background to the author.

example, NIV translates these two terms as "being sure of" and "[being] certain of").²⁴ This option is usually taken when v. 1 is considered to be a definition of πίστις "on the grounds that faith implies a human subject" (Ellingworth 1993, 564). It is thought that "the definition should be compatible with the type of reality being defined" (Attridge 1989, 308).

The preceding context suggests that πίστις may imply the nuance of faithfulness and steadfastness to God and his promise (10:35-39). Also in chap. 11 πίστις is presented as the means by (or the basis on) which an active response to God and his promise (vv. 6, 8, 10, 13-16, 17-19, 26-27, 39-40) is made possible. So it is possible to find both subjective and objective elements in πίστις. But ὑπόστασις never seems to have had any subjective sense in contemporary Greek usage until Luther's translation as Zuversicht (Dörrie 1955b, 91; Köster 1972, 586) brought in a subjective element. Therefore, when the author of Hebrews chooses the word ὑπόστασις to describe πίστις, it seems that his emphasis is on the fact that πίστις is something objectively grounded in God and his promise.

In Hebrews the word ὑπόστασις appeared twice previously, in 1:3 and 3:14. In 1:3 it had the objective meaning of "essence" or "reality" (cf. NIV "being"). Even in 3:14 it "points beyond a subjective feeling to that which gives grounds for Christian confidence" (Ellingworth 1993, 565). Also the parallel expression ἔλεγχος in 11:1 (appearing only here in the New Testament), which has the meaning of "proof," "test," or

²⁴ Cf. Bruce (1990, 277); cf. Cosby (1988b, 34-40) who chooses "confidence" (subjective) for ὑπόστασις and "proof" (objective) for ἔλεγχος.

"demonstration,"²⁵ points to the objective meaning of ὑπόστασις.²⁶ So v. 1 may be translated as follows: "Faith is the substantiation²⁷ (or manifestation) of things hoped for, the demonstration (or proof) of things unseen."²⁸

In summary, v. 1 is to be considered not as a definition of πίστις, but rather as a characterization of what πίστις does or achieves. In other words, v. 1 describes the function of faith rather than the nature of faith. Faith makes real and substantiates²⁹ things hoped for and demonstrates and gives evidence for things unseen. According to this understanding of

²⁵ Attridge comments that the meaning of "conviction" (as Bruce (1990, 276-77) translates in his revised commentary) for ἔλεγχος "is simply not in the attested semantic range of the term" (1989, 310). Louw and Nida in their lexicon give the following meaning: "the evidence, normally based on argument or discussion, as to the truth or reality of something - 'proof, verification, evidence for'" (1988, 673). Köster also suggests the objective sense of "demonstration" (1972, 586).

²⁶ Attridge (1989, 309-10) lists several options even for the objective meaning of ὑπόστασις: 1) "foundation," from an architectural image, 2) "guarantee" or "title deed," carrying legal connotations and well attested in the papyri, 3) a sort of στάσις, which is related to the ὑπομονή and thus primarily ethical, 4) "reality," having a philosophical connotation, 5) "realization," implying the process by which hopes are realized. Michel is in favor of the second option, advising a translation of ὑπόστασις as "Unterpfand, Gewähr, Garantie" (1975a, 373). In relation to the third option Gräßer speaks of "Glaube als eine unverrückbare στάσις, die ihre Kraft zum Durchhalten aus dem Gerichtetsein auf das Zukünftige und Unsichtbare empfang" (1965, 47).

²⁷ Braun favors the translation as "Verwirklichung." According to him, "die Verwirklichung geschieht anfänglich in der Welt, vollendet sich aber ... im zukünftigen Jenseits" (1984, 338).

²⁸ Cf. Lührmann's translation: "faith is the substance of things hoped for, the proving of things not seen" (1992, 755-56).

²⁹ Cf. Lane's comment that the eschatological, forward-looking character of faith ... invests the realm of objective hopes and promises with solidity" (1991b, 315).

faith, it is not surprising to find so many verbs describing the activities done by people of faith (marked in the Greek text as an eighth semantic slot) because they elaborate and demonstrate "faith in action."

V. 2 gives a general statement covering all the following examples (vv. 3-38) of those ancients who received attestation by such πίστις as characterized by v. 1 (cf. ἐν ταύτῃ γὰρ of v. 2).³⁰ This attestation is given by God (a case of a "theological passive").³¹ This attestation is what really counts in the lives of the ancients because only this attestation can guarantee receiving the promise at the consummation. That is why this motif recurs throughout the chapter.³²

Οἱ πρεσβύτεροι includes all the examples presented in chap. 11. But in fact, there are only a few Old Testament passages alluded to in this chapter that explicitly speak about faith. It seems that our author not only uses traditions about these examples, but also adapts those traditions for his own paraenetic purpose. Specifically he emphasizes the incompleteness of these ancients' achievements. Vv. 13 and 39 make clear that God's wider purpose was not fulfilled under the old dispensation and must be fulfilled in the future. This

³⁰ ἐν ταύτῃ is construed as "instrumental" meaning "by" or "on the basis of" faith.

³¹ Cf. v. 4 where God is explicitly expressed.

³² The verb μαρτύρομαι occurs four times in chap. 11 (vv. 2, 4, 5, 39; also implicitly in v. 16). In each case the verb signifies favorable attestation and is related to the witness of Scripture.

incompleteness brings "us" onto the scene (v. 40)³³ and encourages the readers to endure by faith until they achieve completeness or perfection together with the ancients, because even for the readers who are under the new dispensation that perfection is "still a matter of confident hope, dependent on faithfulness to the end" (Ellingworth 1993, 559). In other words, perseverance is necessary for the readers living in the new dispensation³⁴ as it was for the ancients who lived in the old dispensation.

5.2.2.2 Heb 11:3-7

The anaphoric use of *πίστις* at the beginning of the sentences in vv. 3-31 emphasizes the decisive role of *πίστις* by which the people of faith must live and act. Therefore after *πίστει* in vv. 3-31 we find verbs which show what the people of faith have done through *πίστις*. Those activities are closely related with obedience to the will of God as expressed by *εὐαρεστῶ* in vv. 5-6³⁵ or more explicitly by *ὑπακούω* in v. 8.³⁶ These include not only concrete actions but also the mental attitude (for example, *νοοῦμεν* in v. 3, *εὐλαβηθεῖς* in v. 7, or *ἠγάσασατο* in v. 11).

Because of the rhetorically distinctive anaphoric use of

³³ Cf. 10:39; 12:1.

³⁴ Cf. 10:36; 12:2.

³⁵ Cf. *εὐδοκεῖ ἡ ψυχὴ μου* in 10:38.

³⁶ Cf. *τὸ θέλημα τοῦ θεοῦ ποιήσαντες* in 10:36.

πίστις³⁷ we included v. 3 in part B (vv. 3-31). But v. 3 is distinguished from other examples of faith by the fact that the subject is "we" rather than one of the ancients. As v. 1 is programmatic for the whole chapter in the sense that it describes the characteristics of faith which the ancients would exhibit throughout the chapter, so v. 3 "serves as a principle of interpretation for all the facts mentioned later" (Vanhoye 1976, 185). One of the main characteristics of faith displayed in chap. 11 is that it produces perseverance. Faith that produces perseverance is made possible only through the perception of the invisible reality. The first example of the invisible reality in the Bible is the fact of creation by the word of God.

V. 3 is based on Gen 1 and "exemplifies the capacity of faith to demonstrate the reality of that which cannot be perceived through sense perception, which is celebrated as the essence of faith in v 1b" (Lane 1991b, 330). In other words, faith makes us understand the fact that the visible universe is created by the invisible word of God.³⁸ The subject "we" (*νοοῦμεν*) directly relates the characterization of faith in

³⁷ Πίστει is usually understood as an instrumental dative ("by faith," "by means of faith," or "through faith"). Less probably it may be taken as a causal dative ("because of faith") (Zerwick 1981, 679).

³⁸ This is the right understanding of v. 3, taking πίστει with νοοῦμεν. Both Widdess (1959, 327-29) and Haacker (1969, 279-81) suggested taking πίστει with κατηγορίσθαι attributing πίστις to God. This is an attempt to make v. 3 similar to the following examples of faith which emphasize the activities done by faith. But this view has little to commend because "faith is not elsewhere predicated of God in Hebrews, and this construction would make ῥήματι θεοῦ redundant" (Ellingworth 1993, 568).

both v. 1 and v. 3 to the readers, and therefore anticipates the direct application to the readers at the end of the chapter (*ἡμῶν* in v. 40) of what has been said.

The *εἰς τὸ* + infinitive construction in v. 3b can be understood to express either purpose or result. Usually this construction expresses purpose in Hebrews,³⁹ but perhaps not here. The result usage fits the context better and the perfect infinitive (*γεγονέναι*) suggests that the *εἰς τὸ* + infinitive phrase shows the result in the sense of a logical conclusion of God's creative activity by his word.

The expression in v. 3b is more Hellenistic, but it can be understood in terms of v. 3a. "What is seen" and "things which do not appear" in 3b respectively correspond to "the world" and "the word of God" in 3a. Here we take *μῆ* with *φαινομένων* rather than with the entire clause. According to Blass and Debrunner "the negative with a participle or adjective governed by a preposition usually precedes the preposition in classical ...; this is occasionally the case in the NT" (1961, 224).⁴⁰ Therefore v. 3 means: "we understand that the visible universe (*τὸ βλεπόμενον* and *τοὺς αἰῶνας*) is created (*κατηρτίσθαι* and *γεγονέναι*) by something invisible, that is, the word of God (*ῥήματι θεοῦ* and *μῆ ἐκ φαινομένων*).

This understanding seems to support the doctrine of "creatio ex nihilo,"⁴¹ but the paraenetic purpose of the author

³⁹ Cf. e.g., 2:17; 7:25; 8:3; 9:14, 28; 12:10; 13:21.

⁴⁰ P. E. Hughes prefers to take *μῆ* with the verb *γίνομαι*. Then the translation will be "so that what is seen has not come into being from things which appear" (1977, 443).

⁴¹ See P. E. Hughes (1972, 64-77; 1977, 443-452).

to remind the readers of God's creative power in their struggle and hardship makes it improbable that the author has primarily the doctrine of "creatio ex nihilo"⁴² in his mind (Gräßer 1965, 55). By v. 3 the author wants to remind the readers of the fact that both he and they understand that the visible world was created by the power of the invisible word of God. As they must overcome the tendency to be carried away by what is visible for understanding of creation, so they must be led by the invisible in their Christian lives accompanying the struggle of sufferings.

The catalogue of examples of faith who received attestation from God (v. 2) properly begins from v. 4. The verb *μαρτυρέω* introduced in v. 2 is repeatedly used in vv. 4-5 (twice in colon 5 and once in colon 9). The only other occurrence in chap. 11 is in the conclusion (v. 39). And if *λαλέω* in colon 6 means the attestation of Scripture for Abel's faith,⁴³ it can be considered to be almost synonymous with *μαρτυρέω*.⁴⁴

Vv. 4-7 cover three examples of faith (Abel, Enoch, and Noah) during the antediluvian era who responded to God in

⁴² Cf. Bruce, who says that "the writer ... affirms the doctrine of 'creatio ex nihilo'" (1990, 279).

⁴³ Lane maintains that "it is by his faith (and not by his blood) that Abel continues to speak" (1991b, 335). In other words, "Abel's faith continues to speak to us through the written record of his action in Scripture, which exhibits the exemplary character of his offering" (1991b, 474).

⁴⁴ Here the person who received attestation in turn becomes a witness to us (cf. *μαρτυρέω* in 12:1).

faith⁴⁵ and thus demonstrated the characteristics of πίστις as given in vv. 1 and 3. First, "by faith Abel offered God a better sacrifice than Cain did." Here the problem is the fact that Gen 4 does not explicitly refer to Abel's faith or his righteousness. The sequence of connections the author made may have been as follows: 1) The statement that "The LORD 'looked with favor' (ἐπείδεν) on Abel and his offering" (Gen 4:4 LXX) may imply that God was pleased with Abel and his offering; 2) According to the principle given in v. 6, "without faith it is impossible to please God"; 3) In 10:38 the connection between the righteous one and faith has already been made. Thus by faith Abel was commended as a righteous man.

Πλείων normally carries a quantitative sense "greater" or "more abundant." But the context requires a qualitative meaning such as "of greater value" or "more acceptable." There are several traditions seeking to explain why Abel's offering was more acceptable,⁴⁶ but for the author the fact that Abel offered by faith was sufficient reason for being more acceptable.

This view of our author seems to be based on "another

⁴⁵ Lindars takes πίστει as "dative of manner, not of instrument" and translates as "acting on the basis of faith" (1991a, 111). But it does not seem that these two options are mutually exclusive.

⁴⁶ Lane (1991b, 333) gives several reasons for acceptance of Abel's sacrifice: 1) Abel offered the sacrifice correctly (ὁρθῶς) (Gen 4:7 LXX), that is, in a correct manner; 2) the quality of Abel's offering was better because it was living in contrast to the lifeless offering of Cain (cf. Philo Sacr. AC 88; also Hobbs (1986, 130-47)) or because it was the firstborn, not the later born (cf. Philo Conf. ling. 124); 3) Abel was morally better than Cain. In other words, Cain's offering was rejected because he was morally deficient (1 John 3:12).

tradition represented in the Palestinian Targum that describes the dissension between Abel and Cain as arising from their different beliefs about God" (Attridge 1989, 316). Even if there are some minor differences among the recensions of the Palestinian Targum, "the general sense remains the same: Abel was slain by his enraged brother after he affirmed his faith in God who created the world in love and who governs it righteously" (Lane 1991b, 334).⁴⁷ Abel kept on affirming his faith in God and persevered to the end even if his affirmation resulted in his death (Gen 4:8). From the example of Abel we can anticipate further examples of martyrs as presented in vv. 35-38.

Both $\delta\iota' \eta\varsigma$ and $\delta\iota' \alpha\upsilon\tau\eta\varsigma$ grammatically may have $\theta\upsilon\sigma\acute{\iota}\alpha$ as their antecedents. But in view of the anaphoric use of $\pi\acute{\iota}\sigma\tau\epsilon\iota$ it would be better to regard $\pi\acute{\iota}\sigma\tau\iota\varsigma$ as the antecedent. In the end the meaning would not be much different because Abel's $\theta\upsilon\sigma\acute{\iota}\alpha$ is the expression of his $\pi\acute{\iota}\sigma\tau\iota\varsigma$.⁴⁸ Even though Abel is dead, he still speaks to us by faith, that is, through the witness in Scripture about his faith.

Next, Enoch is presented as an exemplar of faith. But as in the case of Abel there is no explicit reference to Enoch's faith either in Scripture or in Jewish traditions. Gen 5:24 LXX

⁴⁷ According to Lane, this tradition clearly dates "from a period prior to the fall of Jerusalem in A.D. 70" (1991b, 334). For more details about this tradition, see Frg. Tg. Gen 4:8 (translation given in Lane (1991b, 334)), Tg. Neof. Gen 4:8 (translation given in McNamara (1978, 159)) and Tg. Ps.-J. Gen 4:8 (translation in Bowker (1969, 132-33)).

⁴⁸ Cf. Christ's sacrificial death on the cross as expression of his faith (12:2-3).

says that "καὶ εὐηρέστησεν"⁴⁹ Ἐνὼχ τῷ θεῷ καὶ οὐχ ἠύρισκετο, ὅτι μετέθηκεν αὐτὸν ὁ θεός" and this is quoted in colon 8. Because this scriptural citation is expressed by the author's own words (μετετέθη τοῦ μὴ ἰδεῖν θάνατον) in colon 7, both colons 7 and 8 actually supply the same information although they are connected by καί. The reason (γάρ) for his translation is that Enoch pleased God before (πρὸ) his translation, as quoted in colon 9 from Gen 5:22, 24 LXX (εὐηρέστησεν Ἐνὼχ τῷ θεῷ).⁵⁰ As with Abel,⁵¹ the key for relating Enoch to πίστις is given in colon 10. Our author's emphasis on pleasing God is pastorally motivated because he wants his readers to show the same God-pleasing faith. And this motivation was already hinted at by τὸ θέλημα τοῦ θεοῦ ποιήσαντες (10:36) and εὐδοκεῖ ἡ ψυχὴ μου (10:38).

When we investigate Gen 5 more closely, we can notice how the story of Enoch is peculiar in that chapter. In view of the wider context of Gen 5 "the setting of Enoch's walk with God is the spread of sin, ending with death" (Cole 1991, 289). It was emphasized that all the others in Gen 5 lived and died, but Enoch is singled out as the one who did not die. "Enoch walked with God;⁵² then he was no more, because God took him away"

⁴⁹ In the New Testament the verb εὐαρεστέω occurs only in Hebrews (11:5, 6; 13:16; cf. εὐαρέστως in 12:28).

⁵⁰ The MT reads that "Enoch walked with God" (Gen 5:22, 24). The LXX regularly translates "walk with" as "please" in the cases of Noah (Gen 6:9) and Abraham (Gen 17:1; 24:40; 48:15).

⁵¹ Note the use of the verb μαρτύρομαι in both examples of Abel and Enoch.

⁵² Enoch's walk with God was already mentioned in Gen 5:22.

(Gen 5:24).

Now we notice that Noah walked with God (Gen 6:9) and God commanded Abraham to walk before him (Gen 17:1). So we anticipate the examples of Noah and Abraham from the example of Enoch. And we also note that this walk with God is related with being righteous and blameless in Gen 6:9 and 17:1.⁵³ So we can infer that Enoch's walk with God was his lifestyle, which distinguished him from his contemporaries, among whom sin and death were spreading. Cole comments (1991, 294):

Hebrews 11:5-6 is a divinely inspired commentary on Genesis 5:22-24. The analysis of Enoch's walk with God focuses on his faith in God. Faith then was the theological description of his walk and the instrumental cause of his pleasing God.

Faith enabled Enoch to walk with God and to persevere in being righteous and blameless against the background of his days of sin and death.

Among Jewish traditions, Sir 44:16 describes Enoch as a model of repentance rather than a model of faith. But "the basis of the tradition is the presupposition that repentance marked Enoch's conversion to the true God" (Lane 1991b, 337) and this tradition may indirectly underlie vv. 5-6. Braun notes another tradition which may underlie 3 Enoch 6:3. He says that "Henochs Glaube ist belegt, wenn $\text{הַיְיָ} \text{אֱלֹהֵינוּ}$ zu lesen ist" (1984, 348). This kind of tradition may underlie vv. 5-6. There, Enoch is described as the one who is "choicest of them all [all mankind] and worth them all in faith, righteousness, and

⁵³ Estes comments on the divine command, "Walk before Me, and be blameless" in Gen 17:1: "It may thus be said that 'be blameless' is the reality of which 'walk' is the figure" (1990, 405).

fitting conduct" (Charlesworth 1983, 261).

In v. 6 the contents of God-pleasing faith are broadly⁵⁴ described as God's existence and his character as *μισθαποδότης*. Believing in God's existence was anticipated in 6:1, but this aspect is not further developed. However, believing in God as *μισθαποδότης* brings the concept of "reward"⁵⁵ into the discussion of *πίστις*, even if the nature of the reward is not specifically defined.⁵⁶ Therefore we can anticipate more examples of faith motivated by God's reward. Viewed from this perspective, Enoch's translation can be regarded as a reward for his pleasing God by faith.

For Noah's faith, the notion that it is related to the future becomes explicit in the temporal expression *περὶ τῶν μηδέπω βλεπομένων* (v. 7; cf. v. 1b).⁵⁷ In Gen 6-9 we find nothing about Noah's faith. But in Gen 6:9 LXX we find the phrase *τῷ θεῷ εὐηρέστησεν Νῶε* which is almost the same as the phrase *εὐηρέστησεν Ἐνῶχ τῷ θεῷ* in Gen 5:22, 24 LXX. Thus our author seems to use the same argument for Noah's faith as for Enoch's faith.

⁵⁴ The contents of faith are not exhausted in this verse. In view of the lack of any explicit christological reference, this verse seems simply to reflect the characteristics of faith given in 11:1. God's existence is one of the "things unseen" (cf. 11:27) and God's reward is one of the "things hoped for"; cf. Lührmann who says that v. 6 is from "a Jewish confessional formula" (1992, 755).

⁵⁵ Cf. *μισθαποδοσία* in 10:35; 11:26.

⁵⁶ This will become clearer as we proceed through the rest of Hebrews (for example, *πόλις* in 11:10, 13-16; 12:22-24; 13:14). In fact this reward was previously described as "rest" (*κατάπαυσις*) in 3:7-4:13.

⁵⁷ Cf. *Περὶ μελλόντων* in v. 20, *περὶ τῆς ἐξόδου* in v. 22.

But a new element in Noah's faith is the fact that his faith enabled him to obey the word of God explicitly given to him concerning the future (*χρηματισθεῖς*). This element prepares for introducing the obedient faith of Abraham.⁵⁸ This was anticipated in the phrase *τὸ θέλημα τοῦ θεοῦ ποιήσαντες* (10:36) which in turn recalls the "obedience" (*ὑπακοή*) which Jesus learned from his sufferings and by which he became the source of eternal salvation for "all who obey him" (*πᾶσιν τοῖς ὑπακούουσιν*) (5:9).

The participle *εὐλαβηθεῖς* in v. 7 also recalls *εὐλάβεια* in 5:7⁵⁹ (also 12:28) and "connotes attentiveness to the divine will" (Lane 1991b, 327). This reverence for God was crystallized in the concrete act of constructing a boat which was the means for the "deliverance" (*σωτηρία*) of his family from the flood.⁶⁰ This obedient act of constructing a boat required perseverance because it was done in spite of all the ridicule from his contemporaries and "despite all appearances to the contrary" (Williamson 1964, 109).

Here, as in v. 4, in view of the dominant theme of faith it is better to find the antecedent of *δι' ἧς* in *πίστις* rather than in *κιβωτός* or *σωτηρία*. The word *κόσμος* refers to the people in the world, so Lane translates it as "humanity"

⁵⁸ Cf. *ὑπήκουσεν* in v. 8.

⁵⁹ Cf. Braun (1984, 350); Michel (1975a, 388) thinks that the word means "Gottesscheu" rather than "Angst vor der Katastrophe." He adds that "Die Betonung der 'Angst' würde kein echtes Glaubensmotiv sein."

⁶⁰ Here is no attempt to typologically connect the deliverance of Noah's family with that of the church, as in 1 Peter. But the term *σωτηρία* in v. 7 reminds the readers of the motif of *σωτηρία* recurring in 1:14; 2:3, 10; 5:9; 6:9; 9:28.

(1991b, 325). The comment that *δι' ἧς κατέκρινεν τὸν κόσμον* seems to be derived from the tradition that Noah was a preacher of righteousness (2 Pet 2:5; cf. 1 Clem. 7:6; 9:4). The meaning of the phrase would be that Noah's contemporaries were condemned because they did not accept Noah's preaching of righteousness. Otherwise, it may mean that Noah's example of obedient faith itself condemned the wickedness of his contemporaries.

The last phrase of v. 7 seems to be based on Gen 6:9; 7:1 which declare that Noah was "righteous" (*δίκαιος*). The connection between faith and righteousness could be expected from the statement *ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται* (Hab 2:4) cited in 10:38. Furthermore, the word *κληρονόμος* explicitly introduces an element of eschatological goal which was remotely intimated by the words *σωτηρία* and *κατακρίνω*. This concept of "inheritance"⁶¹ will be extensively developed in relation to Abraham and his promised inheritance (cf. *κληρονομία* in v. 8 and *συγκληρονόμος* in v. 9).

The phrase *δικαιοσύνη κατὰ πίστιν* has a Pauline ring (cf. Rom 3:22; 4:5, 9, 11, 13; 9:30; 10:4; Phil 3:9). But as mentioned above the basic relation is based on Hab 2:4, cited in 10:38, and as we have noted when considering 10:38, this Hab citation is interpreted in an entirely different manner from Paul. Paul contrasts righteousness with works, but our author contrasts righteousness with sin or disobedience. "What Noah's story exemplifies is the reverent reliance upon God's promises

⁶¹ This theme is important throughout Hebrews. Cf. 1:2; 6:17 for *κληρονόμος*; 9:15 for *κληρονομία*; 1:4, 14; 6:12; 12:17 for *κληρονομίῳ*.

and consequent faithful action that enables - in a quite un-Pauline fashion - to do what is righteous" (Attridge 1989, 320).

5.2.2.3 Heb 11:8-22

This central part of chap. 11 mainly focuses on Abraham. The example of Abraham, which was only intimated in 6:12-15, becomes fully explored in this part. This part can be divided into three smaller sections, that is, vv. 8-12, vv. 13-16, and vv. 17-22.

The first section, vv. 8-12, covers the story of Abraham (God's calling of Abraham and his promises of the land and descendants to Abraham) in a straightforward manner. But when our author explains the motivation of Abraham ($\gamma\tilde{\alpha}\rho$ in v. 10; $\acute{\epsilon}\pi\epsilon\tilde{\iota}$ in v. 11) in his response to God's calling and promises, he goes further than the biblical account and prepares for the next section, vv. 13-16. Commenting on vv. 8-12, Attridge (1989, 322) says:

Here faith is seen to motivate obedience and endurance, while its orientation toward a future consummation is highlighted. At the same time Hebrews suggests what is the ultimate ground of faith, the God whose promises are secure and who can make good on those promises even when the situation seems hopeless.

The second section, vv. 13-16,⁶² exposes the author's eschatological perspective on the story of Abraham and other patriarchs. Instead of reserving for the end of the chapter (vv. 39-40) the fact that the attainment of the ultimate promise is still a matter of the future, our author gives a

⁶² The phrase $\kappa\alpha\tau\grave{\alpha}$ $\pi\acute{\iota}\sigma\tau\iota\nu$ in v. 13 interrupts the anaphoric use of $\pi\acute{\iota}\sigma\tau\epsilon\iota$. $\Pi\acute{\iota}\sigma\tau\epsilon\iota$ is resumed in v. 17.

hint of that fact in vv. 13-16. The similarity between vv. 13 and 39 is highlighted by Ellingworth (1993, 634) as follows:

v.13a	v.39
a. κατὰ πίστιν ἀπέθανον	b. καὶ οὗτοι πάντες μαρτυρηθέντες
b. οὗτοι πάντες,	a. διὰ τῆς πίστεως
c. μὴ λαβόντες	c. οὐκ ἔκομίσαντο
d. τὰς ἐπαγγελίας	d. τὴν ἐπαγγελίαν

Both vv. 13-16 and vv. 39-40 are formulated in terms which actualize the past (cf. the present tense verbs in vv. 13-16 and the first person pronouns in v. 40), thus bringing the readers into the scene and preparing them for the coming exhortation regarding the need for perseverance in chap. 12.⁶³ The readers, who can be called Christian "sojourners," are summoned to persevere in the sufferings accompanying their pilgrimage⁶⁴ while looking at "the author and perfecter of faith" (12:2; cf. 13:13).

The third section, vv. 17-22, resumes the story of Abraham, focusing on the incident of "binding of Isaac" which is often called "Aqedah" and ends with the examples of other patriarchs (Isaac, Jacob, and Joseph).

5.2.2.3.1 Heb 11:8-12

V. 8 emphasizes that Abraham's faith was exemplified in his immediate⁶⁵ obedience (ὑπακούω)⁶⁶ to God's calling. The

⁶³ Cf. 10:36.

⁶⁴ Johnsson (1978, 244) gives four distinctive characteristics of the religious pilgrimage taken from H. B. Partin's Ph.D. dissertation. Those are 1) a separation, leaving home, 2) a journey to a sacred place, 3) a fixed purpose, and 4) hardship.

⁶⁵ The present participle καλούμενος may suggest no delay in Abraham's obedience to God's calling.

infinitive ἐξελεῖν (cf. ἐξελθε in Gen 12:1 LXX)⁶⁷ is sometimes taken with καλούμενος (e.g., "when called to go" in NIV), but the word order as well as the author's emphasis on the obedient action favors taking ἐξελεῖν with ὑπήκουσεν. This call of God not only brought about the change in location, but also the change in life style. This pilgrimage of Abraham was spiritual because it originated from God's calling.⁶⁸ Abraham became a sojourning foreigner while forsaking the familiar and settled life in his homeland of Ur. Abraham obeyed God and went out "without reserve into the unknown" (Estes 1990, 403). "Faith is trusting God enough to do what God asks and to live as God expects" (Tietjen 1988, 406).

The concept of "inheritance" introduced by the word κληρονόμος in v. 7 is reintroduced along with the concept of "promise" (ἐπαγγελία) in vv. 8-9 (κληρονομία in v. 8; συγκληρονόμος in v. 9) and further developed throughout vv. 8-22.⁶⁹ In relation to the promised land of Canaan this promise of inheritance may seem to have been fulfilled, but our author's comments in vv. 13-16 make it clear that the ultimate

⁶⁶ Cf. 5:7, 9; also 3:18-19; 4:6, 11 where "unbelief" (ἀπιστία) is equivalent to "disobedience" (ἀπειθεία).

⁶⁷ Attridge (1989, 322) notes that the dominant image of movement is being reversed from "entry" (εἰσέρχομαι) to "exit" (ἐξέρχομαι). This change of direction will be climaxed in the exhortation of 13:13. Also cf. ἐκβαίνω in 11:15 or ἔξοδος in 11:22.

⁶⁸ This spiritual motivation is further confirmed by the fact that "he built an altar to the Lord and called on the name of the Lord" (Gen 12:8).

⁶⁹ Both "promise" and "inheritance" were related to the salvation of the readers (e.g., 4:1; 6:12, 17; 8:6; 9:15; 10:36).

goal of Abraham was beyond the land of Canaan. It is called the πόλις "whose architect and builder is God" (v. 10).⁷⁰ It is also called a "better" or "heavenly" πατρίς (vv. 14 and 16). By faith, he could have "a vision of reality not visible to the eye" (Tietjen 1988, 404).

The phrases signalling the future orientation of Abraham's faith concerning the land of Canaan are μέλλω and μὴ ἐπιστάμενος in v. 8.⁷¹ The future orientation of Abraham's faith towards the πόλις or πατρίς is further expressed by phrases such as ἐκδέχομαι in v. 10, πόρρωθεν ἰδόντες καὶ ἀσπασάμενοι in v. 13, ἐπιζητέω in v. 14, and ὀρέγομαι in v. 16.

From v. 9 we find that even "in the land of the promise" (εἰς γῆν τῆς ἐπαγγελίας), which is the land of Canaan⁷² here, by faith Abraham "sojourned" (παροικέω),⁷³ "as in a foreign land" (ὡς ἀλλοτρίαν). In other words, he lived in tents as the rest of v. 9 shows. The second century B.C. work Jubilees 19:8-9 asserts: "This (is) the tenth trial with which Abraham was tried. And he was found faithful, controlled of spirit... he begged a place there so that he might bury his dead because he was found faithful ..." (Charlesworth 1985, 92). This kind of

⁷⁰ Cf. 12:22; 13:14; also Rev 21:2.

⁷¹ The indefinite designation "a place" (τόπος) suggests that Abraham did not know exactly what to inherit until he arrived at Canaan, as explained explicitly by μὴ ἐπιστάμενος. So the phrase μὴ ἐπιστάμενος not only indicates the future but also the risk involved in venturing into the unknown.

⁷² Entry into Canaan was not the attainment of the promise to Abraham; cf. 3:7-4:13, especially 4:8, where it is shown that the entry into Canaan was not true rest.

⁷³ See the reference to "an alien" in Gen 17:8 and Abraham's self-description, "I am an alien and a stranger among you" in Gen 23:4.

tradition may underlie v. 9. Those who sojourn are exposed to various kinds of physical danger as well as cultural or religious alienation.⁷⁴ But Abraham was enabled to sojourn in the land of promise through faith and patience.⁷⁵

The phrase "fellow-heirs of the same promise" (τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς) suggests the orientation of Abraham's faith toward the future because the same promise still applies to Isaac and Jacob.⁷⁶ So the image of sojourning by faith invokes the future expectation of stable existence as an essential element of faith.

Accordingly, this stable and permanent existence is called the "city" (πόλις) in v. 10,⁷⁷ and contrasted with the sojourning existence of Abraham. The expectation (cf. ἐκδέχομαι) by faith of this stable and permanent city, the city with foundations, whose "architect and builder"⁷⁸ is God" enabled Abraham to obey God's calling and persevere while that expectation remains in the future. The phrase, "the city with foundations," recalls Ps 87 (86 LXX):1 where Jerusalem is called "the city the Lord founded" (cf. θεμέλιοι in the LXX).⁷⁹

⁷⁴ It is obvious in Gen 12 that Abraham's journey was begun simply as a response to God's calling and promises.

⁷⁵ Cf. 6:12, 15.

⁷⁶ Note the reference to "your offspring" in Gen 12:7; Isaac and Jacob are picked up again as exemplars of faith in vv. 20-21.

⁷⁷ Cf. πατρίς in vv. 14-16.

⁷⁸ Cf. Michel who comments that "τεχνίτης mehr die 'künstlerische Gestaltung,' δημιουργός dagegen den Schöpfungsakt umfaßt" (1975a, 394); also see Bruce who says that the city is "planned and built by God" (1990, 293).

⁷⁹ Cf. Isa 33:20; 54:11.

Thus this city is later identified with "the heavenly Jerusalem, the city of the living God" (12:22). Faith enables Abraham to "see" (ὁράω), even if from afar (πρόρωθεν ἰδόντες), this invisible, transcendent, and eschatological reality which is the ultimate promise to him (v. 13).

The background of looking for "a city with foundations" may be found in the literary structure of the Genesis account. With the exceptions of Abel, Enoch, and Noah, Gen 1-11 describes a human plight affected by sin and death which climaxed in the building of the Tower of Babel. The story of Abraham then can be seen as a solution to that human plight. Estes attempted to explain the reason for the juxtaposition of the call of Abram in Gen 12 with the building of the Tower of Babel in Gen 11 as follows (1990, 412-13):

The builders of Babel sought to build for themselves a city and a tower whose top would reach into heaven. Their aspirations were dashed, however, when Yahweh confused their language, so that "they stopped building the city" (v. 8). But from that very geographical area, from Ur of the Chaldeans, Yahweh called Abram to begin the quest for a different kind of city, not a city to reach up to God, but a city which has been constructed by God.

The reference to Sarah has been a major problem in v. 11. There are indeed textual variations⁸⁰ and many solutions were

⁸⁰ The simple nominative ἀντὴ Σάρρα is found in P^{13vid} & A D² Majority text; Aug. In P⁴⁶ D* Ψ latt, στείρα is added to ἀντὴ Σάρρα. In P 104. 365. 2495 pc sy^(p), οὔσα is further added. In D¹ 6. 81. 1241^a. 1739. 1881 pc, ἀντὴ Σάρρα ἢ στείρα is found. The last two variants are considered to be "obviously secondary" (Metzger 1975, 673). The second variant with στείρα is found in the Nestle-Aland text probably because it is thought that στείρα, as a part of the original reading, might have "dropped out through transcriptional oversight" (Metzger 1975, 673); cf. Bruce (1992, 34-36) for a more detailed presentation of textual data for each variant and a balanced discussion on it.

suggested, but the debate still goes on.⁸¹ A decision to the one or the other side will not substantially influence our argument. Because the phrase *αὐτῇ Σάρρα* is usually understood as a nominative, the main question concerns the reference of *πίστει*. Does it refer to Abraham's or Sarah's? And connected with this: Is Sarah indeed the subject of v. 11 or is it Abraham?

First of all, the wider context favors the case of Abraham's faith. Vv. 8-10 was about Abraham and v. 17 continues the story of Abraham (while vv. 13-16 are the author's reflective remarks). Also the phrase *ἀφ' ἐνδῶς* refers to Abraham. Naturally words on Abraham's faith are expected.

Furthermore, the phrase *καταβολὴ σπέρματος* is the normal idiomatic expression for the male function in the generative process. Bruce says that "the literal translation would be 'for the deposition of seed'" (1990, 296).⁸²

On the other hand, some favor the case of Sarah's faith because the nominative case of *Σάρρα* is there in the text. Then they try to explain the unusual use of the expression *δύναμις εἰς καταβολὴν σπέρματος*. One suggestion is to interpret this phrase as "power to found a dynasty," "power for establishing a

⁸¹ See Swetnam (1981, 98-101) for a survey; also M. Black (1964, 39-44); Irwin (1978, 312-16); Vennum (1987, 4-7); Greenlee (1990, 37-42); and Van der Horst (1990, 287-302; 1992, 34-39).

⁸² P. R. Jones also takes Abraham as the subject based on "the continuity of the paragraph and the Greek usage of *καταβολή*" (1985, 383).

posterity," or "power to begin a family" (Vennum 1987, 7).⁸³ But this suggestion seems to go beyond the normal, literal meaning of the idiomatic expression, which makes good sense in its context. The literal meaning is well in accord with other phrases such as "even though he/she was past age" or "from this one man ... came descendants."

A second suggestion is to accept the literal meaning with Sarah as a subject. This means that Sarah also had a seminal emission. Van der Horst (1990, 287-302; 1992, 34-39) surveyed ample evidence for a theory of female semen (double-seed theory) from approximately 500 BCE to approximately 500 CE of both Hellenistic and Jewish sources. He concludes that "nothing prevents us from assuming that the author of Hebrews could easily have had knowledge of this widely current idea" (1990, 302). This is a possible option if this double-seed theory was really such a widely current idea.

A third suggestion is that *καταβολή* "focuses on the action and not on the actor" (Greenlee 1990, 40). So while taking the preposition *εἰς* to mean "regarding" or "with reference to," Greenlee (1990, 41) paraphrases v. 11 as follows:

(Not only did Abraham act by faith, but) by faith even Sarah herself received ability with respect to the laying down of seed (in her body by Abraham) ...

But this suggestion also seems to be out of the normal usage of this Greek idiom.

⁸³ Cf. Buchanan who suggests a word play between *καταβολή* and *θεμέλιος* in v. 10 and comments: "On the one hand, there was the city which had the foundations, which was the capital of the nation; and on the other hand, there was Isaac, the 'foundation' of the chosen people" (1972, 190). This is based on a wrong interpretation of "the city" in v. 10 as the earthly Jerusalem.

So we return to the solution of viewing Abraham as the subject. In this case the problem is how to construe the phrase *αὐτῇ Σάρρα (στεῖρα)*. One suggestion is to ignore this phrase as a gloss (Windisch 1931, 101), but this should be the last resort when everything fails. Another suggestion is to treat the phrase as a parenthetical circumstantial clause, for example, "Sarah herself being barren." So NIV's translation is as follows: "By faith Abraham ...--and Sarah herself was barren--was enabled to become a father."⁸⁴

A third suggestion, which is called "the simplest" and "the most likely resolution" by Attridge (1989, 321, 325), is to read the phrase *καὶ αὐτῇ Σάρρα* "as a dative of accompaniment (in uncial script iotas subscript are ordinarily not indicated), so that the sentence runs, 'By faith he [Abraham] also, together with⁸⁵ barren Sarah, received power to beget ...'" (Metzger 1975, 672). Except for the double-seed theory with Sarah as a subject, this suggestion indeed seems to be the most likely resolution. A final decision seems to be impossible. In the light of the wider context, where Abraham is in the focus, we opt hesitantly for Abraham as the subject and taking the phrase *καὶ αὐτῇ Σάρρα (στεῖρα)* as a dative.

The phrase *καὶ παρὰ καιρὸν ἡλικίας* applies to Abraham if we take the subject of v. 11 to be Abraham. Sometimes it is

⁸⁴ Bruce suggests: If *στεῖρα* is a part of the original, then take the phrase "as a circumstantial clause," and if not, then take it as a "dative" (1992, 35). But as the next option below shows, even with *στεῖρα* the phrase can be taken as a dative.

⁸⁵ Commentators who prefer this option include Michel (1975a, 396), Bruce (1990, 296), and Ellingworth (1993, 588).

maintained that it can be applied only to Sarah because of Gen 25:1-4 where Abraham begot other sons after Sarah's death.⁸⁶ But this phrase can apply to Abraham as well as to Sarah, as the next verse calls Abraham "as good as dead" (νενεκρωμένος).

V. 11b gives the reason why Abraham received power for depositing seed. Gen 11:30 mentions the "barrenness" of Sarah while God promises a seed in Gen 12:2.⁸⁷ This dilemma of Abraham is resolved through Abraham's response of unwavering faith, in other words, "'because' (ἐπεὶ) he 'considered' (ἠγήσατο) him 'faithful' (πιστὸν) who had made the promise" (v. 11b).⁸⁸ God's faithfulness to his promise motivates and compels Abraham to trust in God.⁸⁹

V. 12 shows the result ("therefore" (διὸ)) of Abraham's faith in God's promise. The wonderful result is highlighted by the contrast between "one" (ἄφ' ἑνὸς) and "many descendants."⁹⁰ And this result, which seemed humanly impossible, was achieved

⁸⁶ Cf. Gen 18:11-12.

⁸⁷ This promise is further confirmed in Gen 13:16; 15:4-5; 17:4-8, 16, 19. The specific promise of a son is fulfilled in Gen 21:1-3.

⁸⁸ Cf. faith as steadfastness in Rom 4:20-21: Abraham "did not waver 'through unbelief' (τῇ ἀπιστίᾳ) regarding the promise of God, but was strengthened 'in his faith' (τῇ πίστει) . . . , being fully persuaded that God had power to do what he had promised."

⁸⁹ Tietjen (1988, 407) says: This trust then "had to express itself in action, in the intimacy of the marriage bed. They acted on their faith when doing so was, in human terms, laughable."

⁹⁰ Cf. Deut 26:5; Isa 51:2 for the contrast; the language itself describing the numerous descendants seems to be from Gen 22:17; note similar passages in Exod 32:13; Deut 1:10; 10:22; Dan 3:36 LXX (not MT); also see McCullough (1979-80, 374).

by persevering faith.⁹¹ It is obvious that patient waiting preceded any kind of partial fulfillment because even the birth of Isaac only occurred 25 years after God called Abraham.⁹² Another contrast can be seen between *γεννώω* and *νεκρῶω*. The motif that life can come from death through faith (the theme of the resurrection) will be further developed in vv. 17-19 and v. 35 and come to its climax in the example of Jesus who endured the cross and sat down at the right hand of the throne of God (12:2-3).⁹³

5.2.2.3.2 Heb 11:13-16

Some promises are said to have been received (6:15; 11:8, 11, 19, 33-35a). But the author says clearly enough that the fulfillment of the ultimate goal is not yet achieved;⁹⁴ therefore all those attainments of the promises were only partial. "All these people were still living by faith when they died" (v. 13). "They are dying persons who are waiting for life" (Goppelt 1982b, 174). In v. 13 the author is primarily concerned about Abraham, Isaac, and Jacob, but *οὗτοι πάντες* hints at a broader reference, as in v. 39. Not only for all the ancients (with possible exception of Enoch)⁹⁵ but also for the

⁹¹ Cf. Rom 4:18-19, "against all hope" and "without weakening in his faith."

⁹² Cf. Gen 12:4; 21:5.

⁹³ Cf 5:7-10, 13:20.

⁹⁴ Michel rightly comments that "*κομίζεσθαι τὰς ἐπαγγελίας* ... meint die eschatologische Erfüllung der Verheißung" (1975a, 397).

⁹⁵ Calvin considers the translation of Enoch as "a kind of extraordinary death" (1963, 162).

readers the reception of that ultimate promise is still in the future.⁹⁶

So the emphasis of vv. 13-16 lies in the fact that the patriarchs never arrived at their goal, which is expressed as πόλις⁹⁷ in v. 10, ἐπαγγελία⁹⁸ in v. 13, and a "better" or "heavenly" πατρίς in vv. 14 and 16. This ultimate goal of salvation is expressed elsewhere in different terms such as salvation (1:14; 2:3), glory (2:10), rest (3:7-4:13), a better and lasting possession (10:34), reward (10:35; 11:26), or kingdom (12:28). The patriarchs could "see" (ὁράω)⁹⁹ and "greet" (ἀσπάζομαι)¹⁰⁰ this goal only "from afar" (πόρρωθεν).

They never arrived at their goal. In other words, they were still on the way. Naturally they confessed (ὁμολογέω) that they were "foreigners and sojourners" (ξένοι καὶ παρεπίδημοι).¹⁰¹ This phrase recalls the story of Abraham where he admitted that he is "an alien and a sojourner" (πάροικος καὶ παρεπίδημος) (Gen 23:4). They were strangers "not merely in their own land, but 'on earth' generally" (Attridge 1989, 331).

Tietjen (1988, 406) comments on faith as follows:

⁹⁶ Cf. v. 40.

⁹⁷ Cf. 12:22; 13:14.

⁹⁸ Cf. 10:36.

⁹⁹ Cf. ἀποβλέπω in 11:26; Thompson who comments: "Such seeing is comparable to 'knowing' in 10:34 and 11:3" (1982, 79).

¹⁰⁰ Attridge comments that the term ἀσπάζομαι may express "a traveler's response to his welcome goal" (1989, 329). He also gives examples where this term is used as a nautical metaphor (cf. 2:1; 6:19).

¹⁰¹ Cf. 1 Pet 1:1; 2:11; also Eph 2:19.

Faith is living between the "already now" and the "not yet." Enjoying the partial fulfillment of God's promise, faith waits with patience for the promise to be fully realized. The time in between requires the plodding action of waiting and watching and working when nothing seems to happen.

This comment applies to both the patriarchs and the readers in the sense that even if they all experienced the partial fulfillment of God's promise, they did not yet arrive at the ultimate promise. Our author wants to exhort the readers who feel like "foreigners and sojourners"¹⁰² to persevere in their pilgrimage to the ultimate promise by highlighting this correspondence between the patriarchs and the readers in their situations with respect to the ultimate promise.

The confession that they were foreigners and sojourners "makes clear" (ἐμφανίζω) that the patriarchs¹⁰³ were seeking a homeland (πατρίς).¹⁰⁴ This homeland certainly points to heaven.¹⁰⁵ And this fact is clarified by the following two verses, vv. 15-16. The contrary-to-fact condition in v. 15¹⁰⁶ negatively proves that because the patriarchs did not "return" (ἀνακάλυπτω) to their homeland in Mesopotamia even though they

¹⁰² Cf. 10:32-34; 12:4; 13:13.

¹⁰³ Radney mentions that in v. 14 the author used two devices to make application of what has been said about Abraham and Sarah to the readers. 1) "All of the verbs ... are in the present tense"; 2) The phrase οἱ τοιαῦτα λέγοντες is used, which "indicates anyone (past, present, or future) who says the sort of things that Abraham and Sarah said" (1988, 53).

¹⁰⁴ For Philo πατρίς may denote the world, physical life, virtue(s), the soul, the knowledge of God, heaven, or God himself (Ellingworth 1993, 595-96).

¹⁰⁵ Here the language is spatial (cf. "heavenly homeland" in v. 16, "the city with foundations" in v. 10, "saw and greeted from afar" in v. 13, and "a city" in v. 16).

¹⁰⁶ Cf. 4:8; 7:11; 8:7; 10:2.

"would have had opportunity to return", they were not seeking an earthly homeland. They were faithful¹⁰⁷ in seeking a homeland which is different from the one in Mesopotamia.

In contrast to the contrary-to-fact condition in v. 15, v. 16 positively affirms that the homeland which the patriarchs were "longing for" (ὀρέγομαι) was "instead" (νῦν δέ)¹⁰⁸ "a better (κρείττων) country, that is, a heavenly (ἐπουράνιος)¹⁰⁹ one." The comparative "better" compares the homeland in Mesopotamia with the one the patriarchs really seek. But as the following explanatory adjective reveals, it ultimately underscores the contrast between the earthly, transient order and the heavenly, eternal order. The latter is related to the new and better covenant (7:22; 8:6)¹¹⁰ which is inaugurated by Christ through his better sacrifice (9:23; 12:24) and indeed provides the patriarchs with a better hope (7:19).¹¹¹

The patriarchs "considered him faithful who had made the promise" (v. 11). Because they were faithfully longing for the city¹¹² which God actually "prepared" (ἠτοίμασεν) (v. 16; cf.

¹⁰⁷ They are in contrast to the wilderness generation (cf. 3:7-4:13) who wanted to return to Egypt (Num 14:3).

¹⁰⁸ Attridge translates this phrase as "in fact" and rightly comments that "the adverb is used not temporally, but logically" (1989, 331).

¹⁰⁹ Cf. 12:22; also 3:1, 6:4.

¹¹⁰ Cf. "better promises" in 8:6; "something better" in 11:40.

¹¹¹ Cf. 10:34; 11:35.

¹¹² Πόλις and πατρίς are used interchangeably (cf. vv. 10, 14, 16). In 12:18-24 it will become obvious that the "approach" (προσέρχομαι) to this heavenly city is only through Jesus. This city is also an enduring, eschatological city which is to come (13:14).

v. 10), God is not ashamed to be called their God.¹¹³ In other words, God is pleased¹¹⁴ with their faithful pursuit of a goal which is worthy precisely because God prepared it. Bruce (1990, 300) comments as follows:

"Those who honor me I will honor," says God (1 Sam. 2:30). The patriarchs honored God by putting their faith in him; he honored them by calling himself "the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:6).

5.2.2.3.3 Heb 11:17-22

In v. 17 anaphoric πίστις is resumed after the author's reflective comments in vv. 13-16, which expand v. 10 further. The story of Abraham is also resumed. His faith is well demonstrated in his willingness to "offer" (προσφέρω) his "only" (μονογενής; cf. ἀγαπητός in the LXX) son, Isaac¹¹⁵ when "tested" (πειραζόμενος), despite his dilemma between the divine promise and divine command. V. 17 emphasizes that the divine command in Gen 22:2 was followed by unquestioning obedience¹¹⁶ because Abraham was absolutely sure of the reliability of God's promise.¹¹⁷

This story, the "binding of Isaac," is given in Gen 22:1-

¹¹³ Cf. Gen 28:13; Exod 3:6; also see 2:11 where it is said that Jesus is not ashamed to call believers his brothers.

¹¹⁴ Cf. 10:38; 13:16.

¹¹⁵ Cf. Gen 22:2 where Isaac is said to be "your son, your one and only son Isaac whom you love" (REB).

¹¹⁶ The perfect (προσενήνοχεν) may indicate that "what was intended was regarded as a completed act" (Guthrie 1983, 235). The following imperfect (προσέφερον) qualifies the previous perfect by indicating that offering was begun, but actually not completed; cf. Jas 2:20-24.

¹¹⁷ Cf. v. 8 based on Gen 12:4.

18 and became a source of a Jewish haggadic tradition,¹¹⁸ which emphasized Abraham's faith in various ways or asserted the "redemptive efficacy of martyrdom" (Bruce 1990, 302). But apart from an allusion in Rom 8:32 there are only two explicit references to it (Heb 11:17-19 and Jas 2:21-23) in the New Testament.¹¹⁹ In both instances the binding of Isaac "is set forth as an example of faith, faith manifested in action" (Bruce 1990, 302). By persevering in a severely difficult test, Abraham demonstrated his faith.

Our author focuses on Abraham's persevering in the test to encourage his readers also to persevere in their test. Jesus was also tested and proved faithful (2:17-18; 4:15; 12:2-3). Our author tries to say that the readers, of course, can prove themselves to be faithful in their test, especially when they have a High Priest who is able to help them (2:18).

It is emphasized that Abraham is "the one who had received the promises" (*ὁ τὰς ἐπαγγελίας ἀναδεξάμενος*). The content of the promises is given in v. 18: "It is through Isaac that your offspring will be reckoned" (Gen 21:12).¹²⁰ Isaac was not only

¹¹⁸ See Swetnam (1981, 23-80) for an extensive survey of this tradition; cf. Klauck who points out a chronological problem and comments: "Heb 11:17-19 shows no sign that this [haggadic] interpretation of the sacrifice of Isaac had already been developed" (1992, 891).

¹¹⁹ Paul does not expand on Gen 22, possibly because here the promise is given as the result of Abraham's obedience. His emphasis is on the righteousness by faith, not by works, so Paul's favorite text is Gen 15:6 (Rom 4:3, 9, 22; Gal 3:6), which the author of Hebrews peculiarly ignores; for a comparison between Paul's and Hebrews' treatment of Abrahamic passages, see Anderson (1989, 260-67); Longenecker (1977, 203-12).

¹²⁰ Cf. Paul uses this verse for a different purpose in Rom 9:7.

a unique (μονογενῆς) son, but also a son through whom God's promise would be fulfilled.

V. 19 gives the motivation behind Abraham's action in v. 17. Abraham "reasoned" (λογίζομαι)¹²¹ that God was "able" (δυνατός) to raise from the dead (ἐκ νεκρῶν ἐγείρειν).¹²² This motif of life coming from death, which was hinted at previously (6:2; 11:12), becomes very explicit here, and will be developed further in the epistle (11:35; 13:20).

Now the concrete result is inferred (ὅθεν) from the concrete obedience. Abraham was willing to sacrifice Isaac and therefore, he "did receive Isaac back from death." But his reception is qualified by the phrase ἐν παραβολῇ. This phrase is translated as "figuratively speaking" (NIV) or "in a sense" (REB). But when considering the mention of Abraham's belief in resurrection and the use of the same word παραβολῇ in 9:9 where it has a sense of "a symbol pointing to an eschatological reality" (Attridge 1989, 335), it may be thought that Abraham's reception of Isaac points symbolically to an eschatological resurrection.¹²³

Faith in God's power to fulfill his promises, specifically his power to raise the dead, is successively illustrated by the

¹²¹ P. E. Hughes quotes Teodorico who says that λογίζομαι "denotes inward conviction, persuasion, not a more or less reliable opinion" (1977, 483); cf. ἠγγέομαι in vv. 11, 26 which has a similar meaning.

¹²² Cf. Wood who comments that "Abraham's faith in a God who raises the dead" was shown in "Gen. xxii. 5 and 8 where the Patriarch promised to return with his son to the servants, and where he confided in Isaac the conviction that God would provide a lamb" (1967-68, 588).

¹²³ Cf. v. 35b.

stories of Isaac, Jacob, and Joseph. Depending on God's power and his faithfulness, "by faith" (πίστει) (vv. 20, 21 and 22) each of them could "bless" (εὐλογέω) his descendants concerning their future (vv. 20, 21) or "speak about" (μνημονεύω) the future event (v. 22).

In v. 20 our author alludes to the story in Gen 27:27-40. Without paying much attention to the details, he focuses on the fact that Isaac's blessing was about the coming things (τῶν μελλόντων).¹²⁴ Then v. 21 alludes to another account of blessing in Gen 48:1-22 where Jacob blesses Ephraim and Manasseh. Here our author focuses on the fact that Jacob was blessing "when he was dying" (ἀποθνήσκων). Faith reaching beyond death¹²⁵ is emphasized. This motif runs through the whole chapter, but especially recurs in vv. 8-22¹²⁶ and binds the stories of the patriarchs in vv. 8-22 as a unit.

The rest of v. 21 is a citation of the event in Gen 47:31, which occurred some time before the actual blessing in Gen 48. This citation is from the LXX, since the author reads πῦλον as "staff" instead of "bed." Hebrew words for "staff" and "bed" have the same consonants, but are vocalized differently. Some commentators speculated that our author used the mistranslation of the LXX in order to make the top of the staff the object of

¹²⁴ Cf. 1:14; 2:5; 6:5; 10:1, 27; 13:14 where μέλλω points to the eschatological salvation or judgment.

¹²⁵ Cf. vv. 4, 13; also τελευτῶν in v. 22.

¹²⁶ Cf. vv. 12, 13, 19, 21 and 22.

Jacob's worship.¹²⁷ But there seems to be not much difference in meaning. Whether it is a staff or bed on top of which Jacob worshipped God, it only indicates Jacob's weakness because he was dying (*ἀποθνήσκων*). Otherwise "staff" may invoke the image of pilgrimage.¹²⁸ Hanson's suggestion that "perhaps our author saw here a type of the cross" (1983, 111) can be safely ignored.

In v. 22 Joseph spoke about the exodus, which lay in the future, and gave instructions about his bones (Gen 50:22-26)¹²⁹ because he was absolutely certain about God's promise for the future exodus. In Gen 50:24 Joseph says, "I am about to die (*ἀποθνήσκω* in the LXX); but God will not fail to come to your aid and take you from here to the land which he promised on oath to Abraham, Isaac, and Jacob." Joseph's faith in God's faithfulness to his promise did not waver even when he was dying (*τελευτῶν*).¹³⁰

By mentioning Joseph's instructions about his bones our author may simply want to underscore Joseph's firm faith in the

¹²⁷ For example, a staff was thought to be the object of worship because it was a symbol for the reign of Christ (cf. 1:8; Num 24:17 or Ps 110:2). But as Braun (1984, 374) rightly points out: "Natürlich ist hier Hb 11,21 als Objekt Gott gemeint."

¹²⁸ Michel comments: "LXX und Hebr setzen damit eine Haggada über den 'Stab Jakobs' voraus, die eine derartige Veränderung des Grundtextes möglich gemacht hat. Der Stab ist für Hebr das Zeichen der 'Wanderschaft'" (1975a, 404-405); cf. Silva who cites Michel and then elaborates on the possibility that the author, "perhaps influenced by Jewish traditions about Jacob's staff," "deliberately used the LXX ... to lay stress on Jacob's faith as a wanderer who longed for the messianic hope!" (1983, 155, 161).

¹²⁹ Cf. Exod 13:19; Josh 24:32.

¹³⁰ Cf. *τελευτῶ* in Gen 50:26 LXX.

fulfillment of the future exodus. Yet Joseph's instruction about his bones invited further speculations and symbolic interpretations. Wilcox (1987, 114-30) who tried to show "the possibility of some kind of messianic interpretation" by means of such a line of interpretation in Jewish exegetical material concludes as follows:

It [v. 22] fits at once with the picture found elsewhere in Jewish exegesis of the piety and faithfulness of Joseph, and of the view that the visitation of which he spoke referred not only to Moses and the exodus but also to the final liberation of Israel at the hand of the Second Redeemer.

As mentioned above, Heb 11:8-22 is full of allusions about the motif of life conquering death. In this context the reference to "bones" (cf. Ezek 37:1-14) along with a reference to "exodus" (ἐξοδος)¹³¹ indeed invokes the eschatological expectation of resurrection (v. 35; cf. v. 19)¹³² which was made possible through Christ's death and resurrection (13:20).

5.2.2.4 Heb 11:23-31

Michel (1975a, 406) describes vv. 23-31 as "ein festgefügtter Abschnitt" and notes the parallel structure between this section and vv. 8-22 (excluding intervening comments in vv. 13-16). Each section has *πίστει* seven times

¹³¹ Cf. Luke 9:31.

¹³² Cf. 2:15; Reardon comments: "The masses of the people died in the wilderness and were buried there, but the embalmed remains of Joseph completed the entire salvific journey, eventually transported across the dry bed of the Jordan and into the Promised Land ... This participation of Joseph's body in Israel's deliverance ... argues for the hope that the believers' very bodies are destined for passage through the real Red Sea and a home in the real Promised Land. That hope is the true Exodus, the Resurrection" (1990, 155-56).

(vv. 8, 9, 11, 17, 20, 21, 22; then vv. 23, 24, 27, 28, 29, 30, 31). In each section, the first four instances are about the examples illustrating the faith of the primary model (Abraham, and then Moses). Specifically, the last one of these four instances is about the sacrificial acts of Abraham and Moses. In each section there follow three further examples of those who are subordinate to the primary models.

The examples of faith in this section (vv. 23-31) are designed to emphasize the fact that faith enables the people of faith to overcome the fear engendered by the threats of their opponents.¹³³ The result of fearless faith was the deliverance of God's people from their opponents.

Even if the main figure is Moses in this section (vv. 23-31), v. 23 begins with the faith of Moses' "parents" (τῶν πατέρων)¹³⁴ instead of that of Moses himself. The reason for hiding Moses is because they saw that he was "beautiful" (ἄσπελος).¹³⁵ NIV translates it as "no ordinary child." Barber (1973, 15) comments as follows:

In his rare beauty they discern a definite token of divine favor and, by reason of their faith, they are prepared to conceal Moses, believing that God has some special destiny

¹³³ Michel comments (1975a, 407): "Der Glaube hat immer seinen Gegenspieler: Moses und Pharao, Israel und Ägypten, Passah und Würgeengel, Rahab und die 'Ungehorsamen' schließen einander aus ... Erst allmählich spitzt sich der Gegensatz zwischen Glaube und Unglaube so zu, daß aus der Bereitschaft zum Opfer eine Lebenshingabe wird (V.32-40)."

¹³⁴ Moses' mother hid him according to Exod 2:2 MT. On the other hand, the subject in Exod 2:2 LXX is "they" (ἰδόντες ... ἐσκέπασαν).

¹³⁵ Cf. Exod 2:2 LXX.

for him.¹³⁶

The other reason for hiding Moses (that they did not fear the king's decree) is beyond the biblical account. Our author may have inferred that the fear of God, which is found in men of faith,¹³⁷ would drive out any fear of the king's edict. This motif of "not fearing" (οὐκ ἐφοβήθησαν) the king recurs in v. 27 (μὴ φοβηθεῖς) with respect to Moses.¹³⁸ The parallelism between v. 23 and v. 27 can be shown as follows:

v. 23	οὐκ ἐφοβήθησαν	τὸ διάταγμα	τοῦ βασιλέως
v. 27	μὴ φοβηθεῖς	τὸν θυμὸν	τοῦ βασιλέως

Other aspects of death or suffering, the fear of which was overcome, stand out prominently in this section (e.g., συγκακουχέομαι in v. 25, ὄνειδισμός in v. 26, ὀλοθρεύω in v. 28, συναπόλλυμι in v. 31). This emphasis is in agreement with the author's paraenetic purpose to encourage his readers to persevere in their temptations and sufferings.

Now the main focus falls on Moses as it did on Abraham in the previous section. From v. 24 Moses' faith begins to be illustrated. By faith Moses could "refuse" or "renounce" (ἀρνέομαι) to be called the son of Pharaoh's daughter,¹³⁹ "choosing" (αἰρέομαι) to be "mistreated along with" (συγκακουχέομαι)¹⁴⁰ God's people rather than remaining within

¹³⁶ Similarly, Bruce (1990, 309); cf. Acts 7:20 where Moses is described as ἀστειὸς τῷ θεῷ.

¹³⁷ Cf. 4:1; 5:7; 10:31; 12:28; also Exod 1:17, 21.

¹³⁸ Cf. "fear of death" (ὄσοι φόβῳ θανάτου) in 2:15.

¹³⁹ Cf. Exod 2:10.

¹⁴⁰ Cf. κακουχέομαι in 11:37; 13:3.

Pharaoh's court¹⁴¹ and "enjoying the pleasures of sin for a short time"¹⁴² (πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν)¹⁴³.

The reason for the refusal is given in v. 26. It was because faith enabled Moses to "regard" (ἡγέομαι)¹⁴⁴ "abuse for the sake of Christ"¹⁴⁵ (ὀνειδισμὸς¹⁴⁶ τοῦ Χριστοῦ) as greater wealth than the treasures of Egypt. This seemingly strange estimation of Moses was based on his vision of what could not be seen through physical eyes.¹⁴⁷ Through the eyes of faith he was "looking ahead" (ἀποβλέπω) to his "reward" (μισθαποδοσία).¹⁴⁸

Because the ultimate goal, that is called the reward, is still in the future, the life of faith may involve sufferings until that goal is achieved. The need of enduring sufferings was intimated by the verb συγκακουχέομαι in v. 25. "Abuse" (ὀνειδισμὸς) was also to be a part of those sufferings. These

¹⁴¹ This would put Moses "outside the purpose of God - something which the author fears for his readers" (Ellingworth 1993, 612). Cf. τὸ θέλημα τοῦ θεοῦ in 10:36.

¹⁴² "Enjoyment for a short time" or "temporary pleasure" (πρόσκαιρος ἀπόλαυσις) is in stark contrast to eternal salvation (5:9; 9:12, 15; 13:20) through faith (cf. 4 Macc 15:2-3, 8, 23; 2 Cor 4:18; Rom 8:18).

¹⁴³ Attridge (1989, 340-41) comments that "Moses' choice foreshadows that of the perfecter of faith, who accepted suffering in place of joy (12:2)." But this interpretation depends on the understanding of ἀντὶ in 12:2 as 'in place of,' which is unlikely, instead of 'for the sake of.'

¹⁴⁴ Cf. v. 11; λογίζομαι in v. 19.

¹⁴⁵ That is, scorn, shame, disgrace, or humiliation suffered for Christ.

¹⁴⁶ Cf. 10:33; 13:13.

¹⁴⁷ Cf. v. 1.

¹⁴⁸ Cf. μισθαποδοτής in 11:6.

sufferings were already anticipated by the phrases *ὡς ἀλλοτρίαν* (v. 9) or *ξένοι καὶ παρεπίδημοι* (v. 13) and will be further expanded in vv. 35b-38. When life is thought to be a pilgrimage to the heavenly homeland (vv. 9-10; 13-16; 25-26),¹⁴⁹ then sufferings and hardships are expected to be an inherent part of that pilgrimage. In view of these sufferings, "not to fear" (vv. 23 and 27) becomes an important element in the life of *πίστις*.

In the concept of pilgrimage it must be remembered that this pilgrimage is not only a spatial concept, but also a temporal one. The city God prepared for the faithful is yet to be revealed as well as to be greeted from afar (v. 13). Until the time of revelation of the city, people of faith must wait expectantly and persevere in their lives in order to be citizens in that eschatological city. In v. 26 Moses endured abuse because he looked ahead to his reward. As usual, our author's paraenetic purpose brings out this theme of "reward" so that the readers may persevere in view of the coming eschatological reward.¹⁵⁰ The reward to which Moses looked ahead is to be enjoyed only together with the readers (11:40).

Now going back to the phrase *ὄνειδισμὸς τοῦ χριστοῦ*, what does that phrase signify? One interpretation is to accept "Christ," in a sense, literally. In other words, as a visionary Moses knew the preincarnate Christ.¹⁵¹ Hanson (1982, 233; 1983,

¹⁴⁹ Cf. 3:7-4:13; 13:13-14.

¹⁵⁰ Cf. 10:35; also note Jesus who endured the cross for the joy set before him (12:2).

¹⁵¹ Cf. John 8:56; 1 Cor 10:4.

106-107)¹⁵² takes the theophany in the burning bush as an appearance of the pre-existent Christ based on the similarity between the phrase *συνκακουχέισθαι τῷ λαῷ τοῦ θεοῦ* in v. 25 and the words of Exod 3:7-8 LXX. So he concludes:

It was the reproach of the pre-existent Christ, shared with God's people in Egypt, that Moses chose. Thus the reproach of Christ ... is no proleptic phrase, but an experience which Moses actually encountered.

This is not incompatible with our author's high christology (cf. 1:2, 8, 10-12; 13:8).

Another possible interpretation is to take "Christ" as "messiah" or "anointed one" in a general sense. "When Moses suffers the abuse of Pharaoh's court, he suffers the abuse of God's people and thus of the Messiah who is one with his people" (Hagner 1990, 202). Or less probably, "Christ" may be considered to have a direct reference to God's people (cf. Ps 105 (104 LXX):15; 1 John 2:20).¹⁵³

The third interpretation is to relate "Christ" to Moses. This can be done in two ways. The first option is to equate Moses to "Christ." Then, the reproach of Christ means the reproach which Moses experienced in becoming one of God's messiahs. For this interpretation, our author may have in mind Ps 69:9 (68:10 LXX). If this is the case, as Ellingworth comments, "the author of Hebrews could have understood Ps. 69:8 ... as a summary of Ex. 2:11-15" (1993, 614).

The second option is to take Moses as "the forerunner of

¹⁵² Cf. a similar interpretation by D'Angelo (1979, 95-149).

¹⁵³ Cf. Bruce (1990, 311).

from sinners (12:3).¹⁵⁹

V. 27 notes that by faith Moses "left" (καταλείπω) Egypt.¹⁶⁰ He, as Abraham, left the land of earthly security to gain heavenly reward. But which occasion does the phrase κατέλιπεν Αἴγυπτον refer to? It may refer to "a general summary of all Moses' departures" (Attridge 1989, 342) or to the refusal to be a part of Pharaoh's court (v. 24). The latter will be unnecessarily repetitive.

But when we consider the fact that our author generally follows a chronological order, Moses' flight to Midian (Exod 2:15) fits well here.¹⁶¹ The problem is that the biblical account mentions Moses' fear of Pharaoh (Exod 2:14) in contradiction to μὴ φοβηθεῖς in v. 27. Barber (1973, 22) reasonably explains this problem as follows:

Moses had been afraid, but to the writer of Hebrews that was not the reason why he left Egypt. His fear had given place to faith... Now he has the insight to see that God's hour had not yet struck... He therefore resolutely turns his back on the course of action he has begun to take¹⁶² and begins to learn the lesson of disappointed hopes. And during forty years in the desert of Midian he learns to persevere as seeing Him who is invisible (v. 27).

Otherwise, our author may rely on traditions which present

¹⁵⁹ Michel (1975a, 409) comments as follows: "Hebr 11:26 und 13:13 scheinen in innerer Verbindung zueinander zu stehen: die Schmach des Christus ist also wohl für den Brief ein feststehender Begriff. Verwandt ist 12:2 ('er achtete der Schande nicht')."

¹⁶⁰ Cf. Abraham's departure from Mesopotamia in v. 8.

¹⁶¹ Gordon comments: "That it is "Moses' first 'exodus', and not the Exodus, that is considered in v. 27 is supported by the fact that the keeping of the passover is not mentioned until v. 28" (1991, 436).

¹⁶² Braun (1984, 382) cites Philo Leg. all. 3.14: "er flieht nicht, - sondern er entfernt sich."

Moses' departure as an expression of endurance by faith rather than of fear.¹⁶³

Some who are not satisfied with the above explanation regard Moses' departure as the exodus. But if v. 27 refers to the exodus, then "we have this event referred to twice (vv. 27, 29), and the first reference is out of chronological order, for it precedes the observance of the Passover (v. 28)" (Barber 1973, 21).

V. 27b gives the ground ($\gamma\tilde{\alpha}\rho$)¹⁶⁴ for Moses' faith which enabled him to depart from Egypt without fear. It was because by faith he could see the one who is "invisible" ($\acute{\alpha}\delta\omicron\rho\alpha\tau\omicron\varsigma$), that is, God.¹⁶⁵ Now the phrase $\acute{\omega}\varsigma\ \acute{\omicron}\rho\acute{\omega}\nu$ can be interpreted as either literally or metaphorically. As we mentioned in connection with the reproach of Christ in v. 26, as a visionary Moses could have actually seen God.¹⁶⁶ Or metaphorically, through the eyes of faith, Moses could see God who cannot be seen through physical eyes.

In any case, the result of the vision of God is to $\kappa\alpha\rho\tau\epsilon\rho\acute{\epsilon}\omega$. Lane takes $\acute{\omicron}\rho\acute{\omega}\nu\ \acute{\epsilon}\kappa\alpha\rho\tau\acute{\epsilon}\rho\eta\sigma\epsilon\nu$ as a "fixed hellenistic idiom" which means "he kept seeing continually" (1991b, 375). In this case, $\acute{\omega}\varsigma$ loses its function. Therefore, it is better to adopt the normal meaning of $\kappa\alpha\rho\tau\epsilon\rho\acute{\epsilon}\omega$, which is "endure" or

¹⁶³ For example, Josephus Ant. 2.256 says that "he had no fear of being caught by his foes; he left without provisions, proudly confident of his powers of endurance."

¹⁶⁴ Cf. $\gamma\tilde{\alpha}\rho$ in v. 26.

¹⁶⁵ Cf. John 1:18; Rom 1:20; Col 1:15; 1 Tim 1:17; 6:16; 1 John 4:20.

¹⁶⁶ Cf. Exod 33:11; Num 12:8; Deut 34:10; also Heb 12:14.

"persevere" and take ὡς with ὀρῶν. This option not only fits the immediate context well, but also fits the paraenetic purpose of the author when he uses the word-group ὑπομένω/ὑπομονή so emphatically in 10:32-36 (cf. 12:1, 2, 3, 7) since καρτερέω is almost synonymous with ὑπομένω.

V. 28¹⁶⁷ describes the last instance of Moses' faith, which enabled him to "keep" or "celebrate"¹⁶⁸ (ποιέω)¹⁶⁹ the Passover (Exod 12:21-30). Our author does not expand on the typological meaning of the Passover,¹⁷⁰ but the further specification of the Passover as "the sprinkling of blood" (τὴν πρόσχυσιν τοῦ αἵματος) recalls the exposition on the blood of Christ in 9:11-28. As usual, however, our author does not seem to be interested in the details. He focuses on the fact that Moses and the Israelites believed in God's instructions on the sprinkling of blood. This faith led unto obedience by the actual sprinkling of blood, which resulted in (ἵνα) their deliverance from the destroying angel (ὁ ὀλοθρεύων) of "the first-born" (τὰ πρωτότοκα).

Then the examples of Moses in vv. 23-28 are followed by further examples from the events of the exodus and Jericho's

¹⁶⁷ Ellingworth (1993, 617) notes the alliteration of π, as in 1:1: Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν ...

¹⁶⁸ "There are examples from the papyri of the use of this verb with the nuance "celebrate" (Lane 1991b, 368).

¹⁶⁹ Some think that the perfect (πεποίηκεν) refers to the permanent institution of Passover. For example, Zerwick says that the perfect refers to the "inauguration of a rite still observed" (1981, 682). Michel also mentions that "das Perfekt πεποίηκεν erinnert an die Institution, auf die sich die nachmalige Passahfeier gründet" (1975a, 412). Similarly, Bruce (1990, 314).

¹⁷⁰ Cf. 1 Cor 5:7.

fall. V. 29 is a good transition from Moses to the following period leading up to the conquest of Canaan. In v. 29 the subject becomes "they." This is implicit in *διέβησαν*, but it could be expected from *αὐτῶν* in v. 28.¹⁷¹ Now the Israelites passed through "the Red Sea" (*ἡ ἐρυθρὰ θάλασσα*)¹⁷² "as" (*ὡς*)¹⁷³ on dry land by faith, in contrast to the wilderness generation who perished because of unbelief and disobedience (3:7-4:13). The Israelites were squeezed between the following Egyptian army and the Red Sea. They were afraid and "in terror they clamored to the Lord for help" (Exod 14:10). In this terror they believed in God who promised to and is able to deliver them. So they were delivered, but "when the Egyptians 'tried' (*πείραν λαβόντες*) to do so,¹⁷⁴ they were drowned." It is apparent that this verse also has the paraenetic purpose to encourage the readers to have faith in the midst of fear.¹⁷⁵

The wilderness experiences of the Israelites are omitted, perhaps because those were negative examples and already used in 3:7-4:13. In v. 30 the fall of Jericho's walls, which were the first obstacle in the conquest of Canaan, is given as an

¹⁷¹ Cf. "the people of God" in v. 25.

¹⁷² This is a LXX term; cf. "the Sea of Reeds" (MT).

¹⁷³ This comes close to the biblical account even though it seems to weaken the sense in Exod 14:16, 22 (*κατὰ τὸ ξηρὸν*) or in Exod 14:29; 15:19 (*διὰ ξηρᾶς*). But Ellingworth (1993, 619) suggests that "*ὡς* is ... best taken with *διέβησαν*: the meaning is ... that the Israelites crossed over it as they would have crossed over dry land."

¹⁷⁴ The object of *πείραν λαμβάνω*, that is, the antecedent of *ἧς*, may be either "sea" or "dry land." There will be little difference in meaning.

¹⁷⁵ Cf. vv. 23, 27.

example of faith. Their faith may consist in following faithfully the seemingly absurd instructions of God. They obeyed God's instructions for seven days without wavering in their faith while nothing happened until the last moment. The miraculous fall of Jericho's walls can only be explained by faith in God's promise (Josh 6:2, 16) and his power to fulfill it (Josh 6:20).

The story of Rahab's welcoming the spies is given in Josh 2:1-22 and chronologically precedes the fall of Jericho's walls. But it is given after the fall of Jericho's walls because the actual deliverance of Rahab and her family is given later in Josh 6:22-25. This story of "Rahab the harlot" ('Ραὰβ ἡ πόρνη)¹⁷⁶ ends the series of anaphoric πίστις-occurrences starting in v. 3 (only interrupted in vv. 13-16).

It may be disturbing to find a non-Israelite harlot in the series of men¹⁷⁷ of faith. But her faith in the reality of Israelites' God was freely confessed in Josh 2:9-11 and was expressed in a concrete deed of "welcoming"¹⁷⁸ (δέχομαι μετ' εἰρήνης¹⁷⁹) the spies. "When the Lord, through two frightened spies, asked her to mind his business ... [Rahab] said Yes"

¹⁷⁶ There are certain Jewish traditions which try to soften the expression "harlot." For example, Josephus Ant. 5.7-8 makes Rahab an "inn-keeper." For further details, see Strack (1922, 20-23). For Rahab in early Christian tradition, see Hanson (1978, 53-60).

¹⁷⁷ Sarah and Rahab are the only women to be mentioned by name.

¹⁷⁸ Cf. Jas 2:25 where she is considered to be righteous for the deed of welcoming the spies.

¹⁷⁹ Attridge (1989, 344) speculates that this detail "in peace" may foreshadow exhortations to come in 12:14; 13:20. Cf. an exhortation for hospitality in 13:2.

(Willimon 1983, 958). "In doing so she put her own life in danger, but the outcome was that she and her family escaped the destruction" (Hagner 1990, 204). By faith she was not killed "with those who were disobedient"¹⁸⁰ (τοῖς ἀπειθήσασιν). So faith in God even at the risk of one's life is implicitly urged upon the readers (cf. 12:4).

5.2.2.5 Heb 11:32-38

From v. 27 the narration begins to pick up speed, and this leads to a rhetorical question and a remark in v. 32 which further intensify the acceleration. After the initial six individuals, no individual example is any longer described in detail. Not the individuals but the activities of faithful people receive summary attention in vv. 32-38. These activities are listed in a compressed style (see especially the asyndeta in vv. 33-34 and vv. 37-38). But we still have intermittent comments by the author (διὰ πίστεως in v. 33; ἵνα κρείττονος ἀναστάσεως τύχωσιν in v. 35; ὧν οὐκ ἦν ἄξιος ὁ κόσμος in v. 38).

The turning point to sufferings with no apparent achievement is reached at 11:35b, with an adversative "but" (δὲ). But the transition is achieved smoothly because v. 35a and v. 35b are related to each other through the same motif of death and resurrection. Now from v. 35b onwards the heroes are presented from a "negative" viewpoint. In other words, even though some of them were notable for their deeds and victories, others were not so in the eyes of men. It seemed that these

¹⁸⁰ Cf. 3:18; 4:6, 11.

others simply suffered and died, or they at best wandered around while on earth. This section ends on a dreary note, viz. "they wandered in deserts and mountains, and in caves and holes in the ground" (11:38).

These "achievements" through sufferings are separately taken into account in vv. 35b-38 because they are directly related to the situation of the readers and prepare for the conclusion in vv. 39-40 and the transition to 12:1-13. Although the author highlights this category in vv. 35b-38, it was already anticipated in vv. 9, 13, and 25-26. The parallel formula $\delta\iota\alpha$ [τῆς] πίστεως in vv. 33 and 39 affirms that those persevering deeds in the midst of sufferings were also achieved through faith.

The paraenetic function of this summary in vv. 32-38 is aptly described by Attridge (1989, 347):

The function ... is to bring into clear focus the milieu in which faith is most urgently required, a situation of opposition and enmity from those outside the covenant community. This is the sort of situation that apparently threatens the addressees, and Hebrews will go on to call for precisely such faithful endurance in the next chapter.

After describing all the examples of faith from creation to the conquest of Canaan, in v. 32 our author bluntly asks a rhetorical question, "And what more shall I 'say' (λέγω)?"¹⁸¹ He is telling the readers that he could continue giving more examples of faith, but that time is short and he has already made his point. However, he does not come to a full stop. So v. 32 serves well as a transition to the following general summary. Even when he is saying that time would fail him to

¹⁸¹ This verb can be either indicative or subjunctive. But the latter fits better with a rhetorical question.

"tell" (διηγέομαι)¹⁸² about more examples, he does not lose the opportunity to name more examples without details (v. 32b), and list the deeds of people of faith without naming them (vv. 33-34, 37). All these in vv. 32b-34, 37-38 are done without using conjunctions (so-called "asyndeta"). The function of asyndeta here is "to make the examples 'seem more numerous than they really are.'" (Cosby 1988a, 262). To make the asyndeta evident Cosby (1988a, 263, 265) arranged the text as follows:

- 32 Καὶ τί ἔτι λέγω;
 ἐπιλείπει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών
 Βαράκ,
 Σαμψών,
 Ἰεφθάε,
 Δαυὶδ
 τε καὶ Σαμουὴλ
 καὶ τῶν
 προφητῶν,
- 33 οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας,
 εἰργάσαντο δικαιοσύνην,
 ἐπέτυχον ἐπαγγελιῶν,
 ἔφραξαν στόματα λεόντων,
 34 ἔσβεσαν δύναμιν πυρός,
 ἔφυγον στόματα μαχαίρης,
 ἐδυναμώθησαν ἀπὸ ἀσθενείας,
 ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
 παρεμβολᾶς ἔκλιναν ἀλλοτρίων.
- 37 ἐλιθάσθησαν,
ἐπρίσθησαν,
ἐν φόνῳ μαχαίρης ἀπέθανον,
περιῆλθον ἐν μηλωταῖς,
ἐν αἰγείοις δέρμασιν,
ὑστερούμενοι,
θλιβόμενοι,
κακουχούμενοι¹⁸³

¹⁸² The masculine participle διηγούμενος excludes the possibility of a female author; vs. Harnack's conjecture about Priscilla (1900, 16-41).

¹⁸³ The underlined parts show the "paronomasia" which "enhances the effect of this use of asyndeton," and thus "enhances the magnitude of the suffering portrayed." (Cosby 1988a, 265).

38 [... πλανώμενοι ...]¹⁸⁴

In v. 32 the names are not presented as given in the biblical account. If he followed the biblical account, the order would be Barak (Judg 4-5), Gideon (Judg 6-8), Jephtha (Judg 11-12), Samson (Judg 13-16), Samuel (1 Sam 1-3; 7-13; 15-16; 19; 25), and David (1 Sam 16-30; 2 Sam; 1 Kgs 1-2; 1 Chr 11-29). The departure from the biblical account may be explained if we take the names in "three pairs, Gideon-Barak,¹⁸⁵ Samson-Jephthah, David-Samuel, the more important member of each pair being named first" (Ellingworth 1993, 623).¹⁸⁶ And the order of the last pair may be taken to put Samuel along with "the prophets." This deviation from the biblical sequence may be an attempt to create an image of a great number of exemplars of faith.¹⁸⁷ In any case, from now on the chronology does not play any significant role. Our author just lists more examples in a summary fashion in order to apply all the previous examples to the readers.

Grammatically the antecedents of οἱ in colon 47 are those named in colon 46, but it soon becomes obvious that the author has a much broader perspective. This is corroborated by the author's references to the experiences from the period of the prophets and the Maccabees from v. 35. Many commentators have

¹⁸⁴ I added this line to Cosby's arrangement because the asyndeton continues in colon 67 after a parenthesis in colon 66.

¹⁸⁵ Cf. 1 Sam 12:11.

¹⁸⁶ Cf. Michel (1975a, 415).

¹⁸⁷ Cf. Michel, who comments that "Hebr ... gruppiert rhetorisch paarweise" (1975a, 415).

tried to relate the deeds in vv. 33-34 to specific occasions, but they are described in very general terms, so no one can be dogmatic about those connections. Michel (1975a, 279) divides vv. 33-34 into three stanzas, each consisting of three clauses. All the nine clauses in the three stanzas are modified by *διὰ πίστεως*, thereby emphasizing that all the deeds in vv. 33-34 are achieved through faith.

The three clauses of the first stanza seem to be inspired by the references to the names in colon 46, but the language is very general. The first clause says that they "conquered kingdoms." This description is general enough to be applied to anyone in Israel's history who won a victory through God's help. The second clause contains the charged term *δικαιοσύνη*, but it seems better to take it simply as a reference to "just government" (Attridge 1989, 348) in this context. So NIV's translation "administered justice" is well justified. Samuel and David would qualify as prime examples.¹⁸⁸ The third clause (*ἐπέτυχον ἐπαγγελιῶν*) may seem to contradict vv. 13, 39. But as was the case with Abraham (6:15; 11:11), this clause refers to the attainment on earth of certain divine promises, while the fulfillment of the ultimate promise is still outstanding (vv. 13, 39).¹⁸⁹

The second stanza refers to three cases of dramatic deliverance by faith. The first clause, "shut the mouths of lions," in this stanza primarily recalls the experience of

¹⁸⁸ See P. E. Hughes (1977, 508).

¹⁸⁹ Cf. 4:1, 6, 9, 11.

Daniel¹⁹⁰ in Dan 6 (also see 1 Macc 2:60; 3 Macc 6:7; 4 Macc 16:3, 21; 18:13). The second clause, "quenched the fury of the flames," recalls the experience of Daniel's friends in Dan 3.¹⁹¹ The third clause, "escaped the edge of the sword," is a general reference to deliverance from some kind of violent death plotted by enemies. David, Elijah, and Elisha are good examples.¹⁹²

The three clauses in the third stanza seem to expand on the clause "conquered kingdoms" and describe the process by which kingdoms could be conquered in military campaigns. The passive voice in the first two clauses (*ἐδυναμώθησαν* and *ἐγενήθησαν*) highlights the fact that the source of the victory was not in themselves but in God. The first clause, "empowered from weakness," recalls Hannah's song in 1 Sam 2¹⁹³ and the story of Samson who prayed for strength in the last moments of his life (Judg 16). Attridge lists other examples, such as Gideon (Judg 6-7), Judith (Jdt 8), and Esther (Esth 7), which may have been in the author's mind. He also specifically points out the Maccabees who became "powerful in battle" (*ἰσχυροὶ ἐν πολέμῳ*)¹⁹⁴ and thus "routed foreign armies"¹⁹⁵ (*παρεμβολᾶς*)¹⁹⁶

¹⁹⁰ Cf. Samson in Judg 14:6; David in 1 Sam 17:34-37.

¹⁹¹ Cf. 1 Macc 2:59; 3 Macc 6:6; 4 Macc 16:3, 21; 18:12.

¹⁹² See P. E. Hughes (1977, 510); Attridge (1989, 348).

¹⁹³ Lane (1991b, 387) notes a parallel in sense between "empowered from weakness" and "those who were weak were girded with strength" (*ἀσθενοῦντες περιεζώσαντο δύναμιν*) (1 Sam 2:4 LXX) in the praise of Hannah.

¹⁹⁴ Cf. 1 Macc 8:1-2.

¹⁹⁵ Cf. 1 Macc 3:13-26; 4:6-25, 30-36.

ἔκλιναν ἀλλοτρίων¹⁹⁷) through the same kind of empowerment from God.

V. 35 is a transitional verse which not only points to the next section (vv. 36-38) by mentioning sufferings and death (cf. νεκρός and τυμπανίζω), but also anticipates the concluding remarks in vv. 39-40 by mentioning a "better resurrection" which will only be realized at the time of consummation (cf. ἡ ἐπαγγελία¹⁹⁸ in v. 39 and τελειῶ in v. 40). Though the language has been influenced to some extent by the Maccabean narratives, from now on that influence becomes very explicit.

"Women who received back their dead" immediately recalls the incidents related to Elijah (1 Kgs 17) and Elisha (2 Kgs 4). The references to ἀνάστασις and νεκρός also recall the incidents related to Abraham (vv. 12, 19). Even if the theme is still about the resurrection, ἄλλοι δὲ in colon 57 introduces an abrupt transition from the examples of achievements through faith to the examples of apparent failure, but still of "achievements" because those also could be made possible only through faith. Up to colon 56 our author has been naming heroes who accomplished many things to encourage the readers to emulate their faith. But our author is pastorally minded and does not lose sight of the realistic situation of the readers. The readers have already passed through persecutions and

¹⁹⁶ Cf. 13:13. This word "originally meant 'camp' but came to be used for armies as well" (Attridge 1989, 349); cf. 1 Macc 3:15, 23, 27; 4:34; 5:28; 10:49.

¹⁹⁷ Cf. the Seleucid armies, which are called "ἀλλότριοι" in 1 Macc 1:38; 2:7.

¹⁹⁸ Cf. 10:36; 11:13.

sufferings (10:32-34) and now expect a more severe form of persecution which may involve bloodshed (12:4).

From colon 57 onwards the examples are therefore drawn from situations in which alienation, persecution, suffering, and death are inherent. The readers would not only be familiar with, but would also sympathize easily with these examples, reminiscent of the Maccabean narratives. The more familiar and climactic example of Jesus is anticipated (12:2-3). The paraenetic aim of the author will be revealed shortly in his subsequent direct application to the readers in vv. 39-40 and 12:1-13.

Colon 57 says that "others were 'tortured' (*τυμπανίζω*)¹⁹⁹ and 'refused' (*οὐ προσδεξάμενοι*)²⁰⁰ to be released."²⁰¹ *τυμπανίζω* originally meant to tie a victim to a "drum" (*τύμπανον*) and beat him to death, but later came to generally refer to other forms of torture (Attridge 1989, 349). Here our author seems to have the martyrdom of Eleazar (2 Macc 6:18-31; 4 Macc 6-7)²⁰² specifically in his mind. The motive for accepting the martyrdom is to receive a "better" (*κρείττονος*)²⁰³ resurrection.²⁰⁴ This ultimate goal of the

¹⁹⁹ Cf. 2 Macc 6:19, 28.

²⁰⁰ Cf. 10:34.

²⁰¹ Cf. 2 Macc 6:18-26; 7:24-40; 4 Macc 5:4-39; 8:4-9:9.

²⁰² See Attridge (1989, 349-50); Hagner (1990, 206); Bruce (1990, 325-26); Lane (1991b, 389); Ellingworth (1993, 628-29).

²⁰³ Cf. 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 40; 12:24.

²⁰⁴ Cf. the story of seven brothers and their mother in 2 Macc 7 (especially 2 Macc 7:11, 14, 23, 36); also 4 Macc 16:25; 18:23.

faithful is referred to in other parts of the epistle, where different descriptions are used, such as "a better and lasting possession" (10:34) and "a better country - a heavenly one" (11:16). This goal will be achieved on the Day (10:25) when they are brought to glory (2:10) and made perfect (11:40).

Colon 58 continues to describe the experiences of the prophets and the Maccabees. "Some faced 'jeers' (ἐμπαιγμοί)²⁰⁵ and 'flogging' (μᾶστιγες)²⁰⁶, while still others 'were chained' (δεσμοί) and put in 'prison' (φυλακῆ)." ²⁰⁷ This verse also reveals the author's paraenetic aim by recalling the experiences of the readers described in 10:34. Later our author explicitly exhorts the readers to "remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering" (13:3).

As pointed out above, vv. 37²⁰⁸ and 38 use asyndeta to create a vivid picture of sufferings. The use of paronomasia enhances that effect. It is apparent that the references are to the experiences of the prophets and the Maccabees. "They were 'stoned' (λιθάζω);²⁰⁹ they were 'sawed in two' (πρίζω);²¹⁰

²⁰⁵ Cf. 2 Macc 7:7, 10; 2 Chr 36:16.

²⁰⁶ Cf. 2 Macc 7:1.

²⁰⁷ Cf. Jer 20, 37, 38; also Jer 29:26; 1 Kgs 22:27; 2 Chr 16:10.

²⁰⁸ For textual problems surrounding the insertion of ἐπειράσθησαν in v. 37, see Metzger (1975, 674-75) and Bruce (1992, 36) who opt for the text without ἐπειράσθησαν.

²⁰⁹ Cf. 2 Chr 24:21; Matt 23:37. According to legend, Jeremiah is said to have met the same fate (Bruce 1990, 327).

²¹⁰ According to legend (e.g., Mart. Isa. 5:11-14), Isaiah was sawn in two under Manasseh (Bruce 1990, 328).

they were 'put to death by sword.'²¹¹ Not only death but also a life of bare survival was the fate of the faithful. "They went about in sheepskins²¹² and goatskins, 'destitute' (*ὑστερέω*),²¹³ 'persecuted' (*θλίβω*)²¹⁴ and 'mistreated' (*κακουχέομαι*)."²¹⁵ The last three participles describe the general conditions of suffering and persecution and recall the situation of the readers.

Now the author seems to feel that the readers might be too discouraged and thus adds his encouraging comment in colon 66. "The world was not worthy of them." The "world" (*κόσμος*) is used negatively as in 11:7. If this present, earthly world is not worthy of the faithful, there should be another world of different order,²¹⁶ which is worthy of them. Grammatically the antecedent of *ὧν* is *ἕτεροι* in colon 58. But as in the case of *οἷ* in colon 47, *ὧν* has a broader reference anticipating *οὗτοι πάντες* in colon 68. After this comment, the author finishes his long list of sufferings, deaths and persecutions with another picture of wandering in colon 67.²¹⁷ "They wandered in

²¹¹ Cf. Jer 26:23 (33:23 LXX); also 1 Kgs 18:13; 19:1, 10, 14.

²¹² Cf. for the cloak of Elijah and Elisha, see 1 Kgs 19:13, 19; 2 Kgs 2:8, 13, 14.

²¹³ Cf. *ἀρπαγῆ τῶν ὑπαρχόντων* in 10:34.

²¹⁴ Cf. *θλίψις* in 10:33.

²¹⁵ Cf. 13:3; *συγκακουχέομαι* in 11:25.

²¹⁶ Cf. 2:3; 4:9; 9:15; 10:34; 11:10, 14-16, 40; 12:22-24; 12:28; 13:14.

²¹⁷ Cf. vv. 8-10, 13-16, 27.

deserts²¹⁸ and mountains, and in caves and holes in the ground²¹⁹."

5.2.2.6 Heb 11:39-40

Now "all these" (οὗτοι πάντες) did not receive "what had been promised" (ἐπαγγελία),²²⁰ the ultimate goal towards which their πίστις was oriented. As we have indicated while examining vv. 13-16, the conclusion in vv. 39-40 could be expected because of the similarity of content between 11:13a and 11:39. But regardless of whether they received partial attainments of the promise or not, all of them acquired God's "attestation" (μαρτυρέω).²²¹ What counts for receiving the promise does not depend on whether they attained any partial fulfillment, but whether they received God's attestation "through faith" (διὰ τῆς πίστεως).²²²

The reason why all these did not receive the promise can be found in the sovereignty of God. It was not their fault. It was because "God had 'planned' (προβλέπομαι)²²³ 'something better' (κρεῖττόν τι) 'for us' (περὶ ἡμῶν) so that 'only together with us' (μὴ χωρὶς ἡμῶν) would they be made perfect."

²¹⁸ Cf. Elijah and Elisha in 1 Kgs 19:4, 15; David in 1 Sam 23:14; 24:2; the Maccabees in 1 Macc 2:29, 31; 5:24, 28; 9:33; 2 Macc 5:27.

²¹⁹ Cf. Judg 6:2; 15:8; 1 Sam 13:6; 22:1; 1 Kgs 18:4, 13; 19:9; 1 Macc 2:28; 2 Macc 6:11; 10:6.

²²⁰ Cf. 10:36; 11:8-10, 13-16.

²²¹ Cf. vv. 2, 4 (twice), 5.

²²² Cf. v. 33.

²²³ This word means "provide" in the middle voice.

By mentioning "us" twice, our author makes a direct application to the readers of what has been said.

In 10:32-39 he used both the previous exemplary conduct of the readers and their future expectation to encourage them to persevere in the present. Now in chap. 11 he uses the exemplars of πίστις in the period before Christ's first coming to persuade the readers to imitate the πίστις of the ancients, which is expressed in many achievements and partial attainment as well as in perseverance through sufferings in the light of future reward, that is, the attainment of the promise which cannot be seen.

The promise which all the ancients did not receive is referred to as "being made perfect" (passive of τελειόω). Even though its content is not specified, it has already been variously expressed as κατάπαυσις in 3:7-4:13, πόλις in 11:10, 16; 13:14, πατρίς in 11:14, or κρείττων ἀνάστασις in 11:35.

Here our author underscores the fact that he himself and his readers are in continuity with the ancients in redemptive history, at least concerning the attainment of the promise. In 12:1-13 the discontinuity of the readers' situation with that of the ancients will be further explained, which is brought forth by the expression περὶ ἡμῶν κρείττόν τι. "Something better" here indicates "all the blessings and privileges of the New Covenant, made possible through the person and work of Christ" (Creason 1991, 39).²²⁴ It seems that the author uses a

²²⁴ Cf. "a better hope" in 7:19; "a better covenant" in 7:22; "better promises" in 8:6; "better sacrifices" in 9:23; "a better possession" in 10:34; "a better country" in 11:16; "a better resurrection" in 11:35; "a better word" in 12:24; cf. D. G. Peterson who unjustly takes κρείττόν τι absolutely and says

vague expression here in order to "suggest in an inclusive fashion the results of Christ's sacrifice" (Attridge 1989, 352).

5.2.3 Rhetorical devices

As we have already said, even though the form of chap. 11 is an exposition, it has a paraenetic purpose. Commenting on Cosby's work, G. H. Guthrie says: "Cosby has demonstrated ... that the use of lists of exempla was a hortatory device used extensively in the ancient world to persuade the reader to take some action" (1991, 67). The examples of faith in the Old Testament period are used to exhort the readers "to be patient and ready to suffer" (Schrage 1988, 326). Similarly, Ellingworth comments: "The Old Testament examples reinforce the writer's appeal to his readers for endurance in the faith" (1991, 103).

For the use of the rhetorical devices in chap. 11 we are in much debt to Cosby's work (1988b; 1988a, 257-73; 1990, 29-33). We will make note of the salient features of his works, but for the details his works are to be consulted directly.

As we have noted, the anaphoric use of "faith" is a well-known feature of Heb 11:1-31. It has been recognized by many for a long time. Swetnam (1969, 263), while discussing Thyen's work,²²⁵ comments that Thyen has already mentioned "the rhetorical device of anaphora in the repetition of πίστις in

that "the 'better thing' is that 'the transfer of the elders to the state of perfection would not happen without us'" (1982, 156-57).

²²⁵ See Thyen (1955, 50, 58).

Heb 11" and "the use of a thematic word ('Schlagwort') in Heb 11 (*πίστις*)."²²⁶

Lindars comments that this anaphora is used "for cumulative effect" (1991a, 22). In Cosby's words, this anaphora "creates a kind of rhythm in which the author illustrates the truth of his definition of faith in 11:1-2" (1990, 30).²²⁷ He summarizes: "Thus, anaphora functions both to connect the examples back to the definition of faith and to create the impressions that the author is drawing on an almost inexhaustible fund of *exempla*" (1988a, 261). By creating the vivid imagery of "such a cloud of witnesses" (12:1) the author urges the readers not to turn away from their faith, but to join this vast multitude of faithful men.

V. 1 is presented in a memorable form using a parallel structure, and even in this verse there is an implicit exhortation to have this kind of faith, which will be illustrated from the faithful men of old. Here faith is related to seeing the invisible; thus there may be found many contrasts between visible and invisible, as in vv. 3, 27. Cosby comments on the sound effect of v. 1. He noticed the "sound repetition of *ων* three times" and "frequent occurrence of the *π* sound as well as paronomasia between *πίστις* and *ὑπόστασις*" (1988b, 33).²²⁸

²²⁶ Cf. Reumann (1991, 172); Vorster (1993, 80); for the details, see Cosby (1988b, 41-55).

²²⁷ Cosby argues that this anaphora is specially effective when it is heard (1988a, 258-59; 1988b, 1-15).

²²⁸ Similarly, Attridge notes the following alliteration and assonance: *ἔστιν ... πίστις ἐλπίζονένων ὑπόστασις, πραγμάτων ... βλεπομένων*.

V. 6 is another memorable verse. Swetnam (1969, 265) agrees with Thyen's comment that "admonitions are occasionally given in the form of gnomic utterances phrased so as to be easily remembered, as at Heb 11:6." The reason why it is "impossible" (ἀδύνατον) to please God without faith is given by a necessity. We "must" (δεῖ) ²²⁹ (or it is necessary to) believe that he exists and that he rewards those who seek him. Linss (1966, 367) comments:

The author uses terms of necessity to express an inner necessity, that is, a necessity of no outward ordinance but based only on the nature and the condition of the matter under discussion. The author would most likely not deny that in the final analysis God's will stands behind this necessity, but he feels that the statements in themselves are convincing to every reader.

In vv. 9-10 we can notice an antithesis between the nomadic, wandering life of the patriarchs and the city with firm foundations. This serves as a motivation to earnestly seek that city (cf. vv. 14, 16; 13:14). In vv. 32-38 we also find a lengthy contrast between those who had partial achievements (vv. 32-35a) and those who had not and instead suffered even death (35b-38). This contrast is highlighted by the repetition of the word "resurrection" in vv. 35a and 35b (Cosby 1988b, 77).

In v. 12 we can notice that hyperbole²³⁰ is working. Abraham is described as νενεκρωμένου to emphasize his impotency. His descendants are exaggerated to be "as numerous

²²⁹ Linss (1966, 365-67) lists similar examples where an inner necessity is declared. Those are: δεῖ in 2:1; 9:26, ἔπρεπεν in 2:10; 7:26; ὀφείλω in 2:17; 5:3, ἀναγκαῖον or ἀνάγκη in 8:3; 9:16, 23, ἀδύνατον, ἀδύνατος or οὐδέποτε δύναμαι in 6:4, 18; 10:1, 4, 11; 11:6, χωρὶς πάσης ἀντιλογίας in 7:7.

²³⁰ Cf. Cosby (1988b, 81).

as the stars in the sky and as countless as the sand on the seashore" (although the author here uses an Old Testament expression).

In vv. 8-10, 13-16, 24-29, 37b-38 the author develops the imagery of the wandering people of God. The example of the wilderness generation after the Exodus is not treated here because it is a negative one and, in fact, it was already given in 3:7-4:13. The imagery is that of aliens and sojourners on the earth. But in v. 13 it is said that the patriarchs saw and greeted the promise only from afar. The word "greet" (*ἀσπάζομαι*) may be considered as "a nautical metaphor"²³¹ in the sense of greeting the land when the ship comes near the land after a long voyage. This is possible in view of other examples in 2:1; 6:19 using "the image of the voyage" (Thompson 1982, 76).

In v. 16 it is said that "God is not ashamed to be called their God." This verse, along with vv. 39-40, has "a kind of shaming argument" (Cosby 1988a, 266-67; 1988b, 73; 1990, 33). All the faithful men of faith received attestation from God for their faithfulness and God is not ashamed of them. Then how much more should "we" (*ἡμεῖς*), who have "something better," show the same or even better faithfulness and receive God's attestation? This may be considered as an implicit a fortiori argument.²³² In v. 17 Abraham's offering of Isaac is described

²³¹ Cf. Attridge (1989, 329-30), who notes that Chrysostom and Jerome read the term as a nautical metaphor and gives examples of interesting literary parallels.

²³² In association with the use of *μαρτυρέω* in vv. 2, 4, 5, 39 and the use of *μάρτυς* in 12:1, cf. Mack's comment that "to emphasize the importance of paying attention to the message

using alliteration: "Πίστει προσενήνοχεν ... πειραζόμενος ... προσέφερεν" (cf. 1:1; 11:1). Also in v. 18 we note a similar sound effect: "ἐλαλήθη ... κληθήσεται."

In vv. 24-25, while reading the story of Moses, the readers are confronted with two contrasting options from which they also must make a choice. They have to choose between being known as the son of Pharaoh's daughter (enjoying the pleasures of sin for a short time) and being mistreated along with the people of God, or between the treasures of Egypt and disgrace for the sake of Christ. In v. 28 we note alliteration: "Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν ... τὰ πρωτότοκα ..."

The anaphoric use of *πίστις* is interrupted by a rhetorical question²³³ in v. 32²³⁴ which serves as a transition. The answer to the question should be an emphatic "no!" The author has amply made his point. He nevertheless continues to list his examples in summary fashion. The following phrase, "time would fail (us) to tell," is "a formulation common in ancient writers" (Thompson 1982, 76) to indicate that they will stop talking about the current topic even though there remains much

Christians had heard, he [the author of Hebrews] wrote, 'it was declared at first by the Lord, and it was attested to us by those who heard him, while God also bore witness ...' (Heb. 2:1-4), thus making use of common rhetorical idiom even though the message was set forth as a divine persuasion" (1990, 9).

²³³ Linss (1966, 367-68) defines a rhetorical question as "a question put only for oratorical or literary effect, the answer being implied in the question" and lists two types of rhetorical questions. The one type, in which the whole sentence is a question, includes 1:14; 3:16, 17; 10:2; 12:9. The other, which contains an interrogative pronoun *τίς*, includes 1:5, 13; 3:18; 7:11; 12:7; 13:6. In 2:3 an interrogative pronoun *πῶς* is used.

²³⁴ Cf. Swetnam (1969, 263); Vorster (1993, 80).

more to say.

Cosby points out that other rhetorical devices, such as asyndeton (the absence of conjunctions), polysyndeton (the use of many conjunctions), paronomasia (word play), comma (the use of single words set apart by pauses), isocolon (the use of phrases with approximately equal length and equivalent structure), and antithesis, are used to "enhance the impression that the author has available an immense number of possible examples."²³⁵ He continues that the use of such devices produces "a staccato rhythm in oral presentation" (1988a, 262).

In the section on exegetical remarks we have already presented Cosby's arrangement of the text of vv. 32-34 and 37. We added v. 38 to make both the equivalent structure and paronomasia²³⁶ (that is, the use of a participle ending with *όμενοι*) complete. In vv. 32, 33-34 and 37 asyndeton is used. In v. 38 polysyndeton is used. The use of comma in v. 32 is followed by isocolon in vv. 33-34. Paronomasia (much use of similar verb endings) is discovered in v. 33-34 as well as in v. 37.²³⁷

The author's lexical choices reflect his desire to make a deep impression in the readers' minds. He uses rare and unusual

²³⁵ Cf. Bailey who comments: "By means of rhetorical question (v. 32), lists, parallel clauses, and general references (vs. 32b-38), the author is able to conclude while giving impression that many further examples exist" (1992, 194).

²³⁶ Paronomasia is indicated by underlining in Cosby's arrangement of the Greek text, which was reproduced above.

²³⁷ Swetnam (1969, 263) points out that according to Thyen "the use of the rhetorical device of the 'catalogue of circumstances' ('Peristasenkataloge') at Heb 11:36-38" is due to the "influence of the Cynic-Stoic diatribe."

words such as *εὐαρεστέω* (used only in Hebrews in the NT), *δημιουργός*, *πόρρωθεν*, *ἐκβαίνω*, *ἀνακάμπω*, *ἀναδέχομαι*, *διάταγμα*, *αἰρέομαι*, *συνκακουχέομαι*, *ἀποβλέπω*, *καρτερέω*, *πρόσχυσις*, *θιγγάνω*, *συναπόλλυμι*, *καταγωνίζομαι*, *τυμπανίζω*, *πρίζω*, *αἴγειος*, *κακουχέω*, *ὀπή* and *προβλέπω*. The verb *κλίνω* used in a military sense is unique in Scripture. There are some words which are used only once in Hebrews: *κατακρίνω*, *ἡλικία*, *λογίζομαι*, *δυνατός*, *ὀστέον*, *ἀρνέομαι*, *θησαυρός*, *πλοῦτος*, *περιέρχομαι*, *ἄξιος* and *σπήλαιον*.

5.2.4 Conclusions regarding perseverance in Heb 11:1-40

1. The whole chapter covers the people of faith before Christ's first coming. This chapter could be anticipated when Abraham was presented as an example (6:13-15) to imitate, who "through faith and patience" (6:12) inherited the promises. One of the reasons why the examples of faithful men of old are presented in this chapter is to underscore the fact that the readers also, like those ancients, have not received the ultimate promise.

As Gräßer (1965, 63) rightly points out, the community of the readers is an "eschatologische Gemeinschaft zwischen den Zeiten" whose "Existenzweise" is "zielgerichtete, d.h. durch die *ἐπουράνια* ausgerichtete Wanderschaft." The readers are still on the way. They need to persevere until they reach the ultimate goal.

2. The purpose of enumerating examples of faith in this chapter is to encourage the readers to emulate by their perseverance these men of old who persevered by faith. As

Thompson says, "the purpose of chapter 11 ... is to provide the foundation for this appeal to the church to endure through suffering" (1982, 69). Because of their πίστις the ancients received attestation from God. The author wants the readers also to receive attestation from God through the same πίστις that will make their perseverance possible.

3. While references to ὑπομονή and ὑπομένω are concentrated in 10:32-39 and 12:1-13, there is no explicit reference to these words in chap. 11 (except that the word καρτερέω with an almost identical meaning occurs in 11:27). As we already mentioned in the analysis of the mesostructure, even the relationship of Heb 11 to the rest of Hebrews was questioned because this chapter seems to be a self-contained unit.

What is the function of this seemingly self-contained chapter? It can be found in a close relationship between πίστις and ὑπομονή. Through the word πίστις chap. 11 is related to 10:32ff. and 12:1ff. Πίστις is closely related to ὑπομονή in 10:38-39 and 12:1-3. Therefore, the concept of πίστις is specifically determined by the context of 10:32-12:13.

The author's paraenetic purpose which aims to exhort the readers to persevere in their Christian pilgrimage is undergirded by the exposition of the real secret of perseverance of the OT saints, which is πίστις. Throughout chap. 11 it is repeatedly demonstrated that the foundation and the means of perseverance of those OT exemplars is πίστις.²³⁸

²³⁸ Cf. Gräßer who lists as synonyms of πίστις words such as ὑπόστασις, ἔλεγχος, ὑπομονή, ὑπακοή, ἐλπίς, παρρησία, μισθαποδοσία, κατέχειν, μένειν and as its antonyms words like

Πίστις²³⁹ makes perseverance possible by making the invisible visible and the future present and it is expressed, demonstrated and illustrated in perseverance.²⁴⁰ Perseverance is fundamentally rooted in faith in God (his existence, character and power) and his faithfulness.²⁴¹

ὑποστολή, παράβασις, ἀπειθεία, παρακοή, ἁμαρτία, ἀποστήναι, παραπίπτειν, ἁμαρτάνειν. In such a list of so-called synonyms and antonyms of πίστις he, compiling, misses the interrelationship among those words; Käsemann who makes a similar mistake by commenting: "πίστις ist hier konstitutiv zugleich ἐλπίς und insofern auch μακροθυμία und ὑπομονή" (1965, 20) or "Glaube ist Standhaftigkeit" (1965, 63); also Hermisson (1981, 156-59) who gives Hebrews a title, "Faith as Steadfastness." As we have already seen in the detailed analysis of chap. 11, faith is not identical with perseverance. Rather faith produces perseverance and perseverance is made possible by faith.

²³⁹ As Gräßer (1965, 64-71) points out, this concept of πίστις in Hebrews is very different from, though not contradictory to, that in Paul's letters. But he is incorrect when he says concerning πίστις in Hebrews that "ein christliches Spezifikum is ihr nicht eigen" (1965, 45). Not only is πίστις in Hebrews intrinsically related to Jesus in 12:2, but it also presupposes the christology which is developed throughout Hebrews; cf. Johnsson who comments that because the problem of the readers, who are already Christians, "was not so much becoming Christian, but continuing as Christian," faith in Hebrews is related to "a matter of constancy in Christian living" (1979, 139).

²⁴⁰ Cf. Cosby's comment that "the faith exhorted in 10:19-39 is the faith defined in 11:1 and the faith illustrated in 11:3-38" (1988a, 260).

²⁴¹ Cf. Goppelt who calls faith "the appropriate posture of man in relationship to God" or "the orientation toward God and his promise" (1982₁, 263); faith in God and his faithfulness to his promise makes possible and produces "fidelity to God which permits endurance of trials and tribulations in the hope that the divine promises will be realized" (Attridge 1988, 91); Moxnes (1980, 178-90) continually emphasizes "the unchangeability of the promise of God" or "faithfulness of God towards his words." He points out: God who is the architect and builder (v. 10) is "a guarantee for the hope in an heavenly city"; the eschatological hope in vv. 13-16 and 39-40 is based on the fact that God prepared a city (v. 16b) and he made a promise (v. 40a); God who made a promise is "faithful" (πιστός) (v. 11; 6:13-15); God is "able" (δυνατός) to raise the dead (v. 19); MacRae who also comments: "The underlying presupposition

4. Regardless of whether the ancients attained the immediate future promises or not, they had to persevere through faith by overcoming both the temptation to choose the visible or present enjoyment and the fear of sufferings, even death. The ultimate future promise is still outstanding for both the faithful men of old and the readers. Only when the readers demonstrate their πίστις by obedient and persevering actions as the ancients did, will they attain to that ultimate promise. The readers have much ampler reason to persevere because they are in a better position than the ancients due to "something better" (v. 40) provided in Jesus Christ.

of the argument [for the theme of pilgrimage] is God's fidelity to his promises" (1987, 106); also Olson (1985, 428).

5.3 Analysis of Heb 12:1-13

5.3.1 The internal structure of Heb 12:1-13

5.3.1.1 Colon analysis

v. c.

- 1 1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,
ῥῶγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν,
xxxxxxxxxxxx
 δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα
- 2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,
- A 2 ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας
xxxxxxxxxxxx
- 3 ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκᾶθικεν.
- 3 4 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν,
xxxxxxxxxxxxxx
 ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.
-
- 4 5 Οὐπω μέχρῃς αἵματος ἀντικατέστητε
xxxxxxxxxx
 πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι.
xxxxxxxxxxxx
- 5 6 καὶ ἐκλέλησθε τῆς παρακλήσεως,
 ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται.
- 6.1 "υἱέ μου, μὴ ὀλιγῶρει παιδείας κυρίου
o c c c c o
- 6.2 μηδὲ ἐκλύου
 ὑπ' αὐτοῦ ἐλεγχόμενος.
- 6 6.3 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,
- 6.4 μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται."
o o c c c c
- 7 7 εἰς παιδείαν ὑπομένετε,
- 8 ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός.
c c c c c c c c
- 9 τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατῆρ;
o c c c c c c c
- B 8 10 εἰ δὲ χωρὶς ἐστε παιδείας

ἥς μέτοχοι γεγόνασιν πάντες,

ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

9 11 εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν
παιδευτὰς

καὶ ἐνετρεπόμεθα.

οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν
πνευμάτων

12 καὶ ζήσομεν;

10 13 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς
ἐπαίδευσον,

14 ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος
αὐτοῦ.

11 15 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς
εἶναι ἀλλὰ λύπης,

16 ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς
γεγυμνασμένοις ἀποδιδώσιν δικαιοσύνης.

12 17 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα
ἀνορθώσατέ,

A'

13 18 καὶ τροχιᾶς ὀρθᾶς ποιεῖτε τοῖς ποσὶν ὑμῶν,
ἵνα μὴ τὸ χωλὸν ἐκτραπή, ἰαθῇ δὲ μᾶλλον.

Grammatically colon 2 is a subordinate clause to colon 1. But colon 2 is treated as a separate colon because it semantically contains independent information, that is, it has "a strong semantic valency" (A. B. du Toit 1974, 64).¹

Colons 4, 6.3, 9 and 13 are connected to the preceding colons by γὰρ. They are treated as separate colons because γὰρ is here a "co-ordinating conjunction" (Blass 1961, 235).²

¹ Cf. Du Plessis, who says that "ὅς ἀντὶ is regarded as expegetical rather than supplementary" (1959, 223).

² Cf. H. C. du Toit (1977, 7), who comments that when the particle γὰρ does not function as causative, but rather as a "linking particle," the γὰρ clause is to be treated as a

5.3.1.2 Explication of internal structure

As indicated by the thematic markers in the Greek text, we note nine important semantic slots in our passage:

1. The markers (~~~~~) indicating that the readers are engaged in an athletic contest (a footrace or boxing).
2. The markers (xxxxxxxx) indicating the impediments or obstacles in the athletic game.
3. The markers (_____) indicating that the readers need perseverance in the athletic game.
4. The markers (_ _ _ _ _) indicating the bad results caused by the impediments or obstacles.
5. The markers (, , , , , , , , ,) indicating that the perseverance of the readers must be shown in correcting these bad results.
6. The markers (□ □ □ □ □ □ □ □) indicating the good results when the impediments or obstacles are overcome by perseverance or the bad results are corrected by perseverance.
7. The markers (_____) indicating that impediments or obstacles are put in the way for the sake of discipline.
8. The markers (c o r e c o r e c o) indicating that this discipline comes from the father-son relationship.
9. The markers (_) indicating that the readers are in need of submission to this discipline, which is tantamount to perseverance.

The first semantic slot is indicated by the image of an

separate colon.

athletic game, which was also used in 10:32-33 (ἀθλησις and θεατρίζω). Now the image of a race is in focus. The verb τρέχω explicitly describes the christian life as a race. The object of τρέχω is described as ἀγών, which may have a broader meaning including a "fight" (Louw & Nida 1988, 496), but has the meaning of "race" in this context. The verb ἀνταγωνίζομαι is used in colon 5. The verb γυμνάζω in colon 16 also evokes the training of an athlete. The verb "resist" (ἀντικαθίστημι) in colon 5 probably still has the image of an athletic game, even if "the sporting associations, if present here, would be with boxing, rather than in v. 1 with a foot race" (Ellingworth 1993, 646).

The second semantic slot is indicated by words such as ὄγκος, ἁμαρτία, σταυρός, ἀντιλογία, αἰσχύνη, αἷμα, and λύπη. For example, the noun ὄγκος means "hindrance, impediment" (Louw and Nida 1988, 165) in the race. When we consider the word ἁμαρτία in comparison with other words like σταυρός, ἀντιλογία, αἰσχύνη and αἷμα, all of which invoke the painful (cf. λύπη) situation of persecution and suffering - the meaning of the word ἁμαρτία seems close to shrinking back³ or falling out of the race.

The third semantic slot is indicated by the noun ὑπομονή and its cognate verb ὑπομένω. Heb 12:1-13 as a whole picks up again the words ὑπομονή and ὑπομένω used in 10:32, 36,⁴ and develops the theme of perseverance in connection with the theme

³ Cf. ὑποστέλλω or ὑποστολή in 10:38-39.

⁴ Lane comments that Heb 12:1-13 "elaborates the exhortation in 10:32-39, and specifically the pastoral directive in 10:36: ὑπομονῆς γὰρ ἔχετε χρεῖαν" (1991b, 404).

of "discipline" (παιδεία). The noun ὑπομονή occurs at colon 1 and the verb ὑπομένω occurs at colons 2, 4, 7. These two words do not appear elsewhere in the epistle except in 10:32, 36. In colon 7 perseverance is explicitly linked to discipline.

The fourth semantic slot is indicated by verbs such as κάμνω (colon 4), ἐκλύομαι (colons 4, 6.2), παρίημι (colon 17) or παραλύομαι (colon 17), which describe the conditions of tiredness, exhaustion, or illness resulting from the obstacles in the race or from the simple fact of being in the race. Louw and Nida explain the idiom κάμνω τῇ ψυχῇ as meaning "to gradually lose one's motivation to accomplish some goal" (1988, 320). The noun "lame" (χλωδός) describes a similar situation in the race. If what is lame becomes worse, then it becomes "put out of joint" or "wrenched" (passive of ἐκτρέπω in colon 18). According to Louw and Nida (1988, 270-73), the words κάμνω, παραλύομαι, παρίημι, χλωδός and ἐκτρέπω are all classified under the same semantic domain, "sickness, disease, weakness." And the word ἐκλύομαι and the idiom κάμνω τῇ ψυχῇ are classified under the same semantic domain, "discouragement."

The opposite process of strengthening is expressed by the fifth semantic slot. This semantic slot is indicated by the word ἰάομαι which has the semantic domain "health, vigor, strength" (Louw 1988, 268-69) in contrast to "sickness, disease, weakness." Other expressions in this semantic slot include the word ἀνορθόω or the phrase τροχιᾶς ὀρθᾶς ποιεῖτε τοῖς ποσὶν ὑμῶν, either of which recalls the scene of a race. In the midst of so many terms evoking the image of a race, it may not be too far-fetched to see a connection between τρέχωμεν

in colon 1 and τροχιᾶς in colon 18, which occurs only here in the New Testament.⁵

The sixth semantic slot is indicated by words suggesting the goal or aim of the race, which include words such as χαρά, ζῶω,⁶ or phrases such as τὸ συμφέρον, τὸ μεταλαβεῖν τῆς ἀγιδότητος, and καρπὸς εἰρηνικὸς δικαιοσύνης.

The seventh semantic slot is indicated by both the noun παιδεία and the verb παιδεύω, which are repeatedly used in Heb 12:4-13. The noun παιδεία occurs at colons 6.1, 7, 10, 15. At colon 16 the pronoun (δι') αὐτῆς refers to it. The verb παιδεύω occurs at colons 6.3, 9, 13. The derivative noun παιδευτήσ occurs at colon 11. These three words occur nowhere else in the epistle. In colons 6.2 and 6.4 the verbs ἐλέγχω and μαστιγῶ are used paratactically in the same slot as the verb παιδεύω.

The logic of the argument in Heb 12:1-13 can be described as follows:

1. The author reminds his readers of the fact that they are involved in a race of faith (12:1-3, 12-13).

2. In this race, there are impediments or obstacles to hinder their running.

3. If the readers do not overcome these impediments, there

⁵ Vanhoye takes this as "a sort of inclusio". He says: "In the Greek text, between the phrase 'let us run with endurance' of 12,1 and the phrase 'make the track straight for your feet' of 12,13 the connection is close, for the words 'let us run' and 'track' come from the same root. It would be appropriate to translate the second 'track for running' in order to make the inclusion clear" (1989, 30). Mere connection of the two words would not be enough to include vv. 12-13 in Heb 12:1ff., as Michel (1975a, 426) thinks, unless there were a general correspondence in the metaphor.

⁶ Cf. 10:38.

citation.⁴⁴ The first major change from the LXX is to add a definite article (ὁ) to ἐρχόμενος which represents the absolute infinitive ἔρχομαι. This change indicates that "he who is coming" is a person, not a vision as in the MT. And as explained above, by employing the technical use of ὁ ἐρχόμενος as a messianic title, the whole event is put in the setting of the second coming of Christ. This is further strengthened by the change of the tense of the verb χρονίζω from the subjunctive to the future.

The second major change is to transpose the order of the sentences of Hab 2:4. Once our author has made ὁ ἐρχόμενος refer to the Messiah, by the transposition he makes sure that not the Messiah but the righteous one is the one who "shrinks back" (ὑποστέλλω). While transposing the order, our author inserts an adversative particle "but" (καὶ) "effectively separating the antithetical clauses of Hab 2:4" and thus presenting "alternative modes of behavior in a period marked by stress and hostility" (Lane 1991b, 305). When we look at the application of this citation to the readers in v. 39,⁴⁵ this change seems to be designed and prepared by the author.

Another important point to note is the position of the pronoun "my" (μου).⁴⁶ Some manuscripts of LXX have "my

⁴⁴ A detailed discussion about the changes our author made in relation to both the LXX and the MT can be found in Attridge (1989, 301-4); also see Thomas (1964-65, 316); McCullough (1979-80, 376-77).

⁴⁵ Cf. "we are not of those who shrink back" (ἡμεῖς οὐκ ἐσμὲν ὑποστολής).

⁴⁶ See Bruce (1992, 33-34) who compares the external supports for each variant and gives a good discussion on textual problems; cf. Cadwallader (1992, 283).

righteous one" as in Hebrews, but others have "my faithfulness." In Hebrews "my righteous one" has better external support (Metzger 1975, 670-71) and that reading is in agreement with the application of this citation to both the readers and the author in v. 39.

His argument goes as follows: "He who is coming will come and will not delay" (10:37). The Messiah's coming is certain (God will be faithful in fulfilling his promise), but until he comes there still remains the period requiring *πίστις* and *ὑπομονή* (now the Christians must show the same faithfulness). During that period the righteous one will persevere by *πίστις* and consequently gain the promised eschatological life. If he "shrinks back," he will lose life. The same principle also applies to the readers (v. 39).⁴⁷ So on the basis of and by means of *πίστις* steadfastness, faithfulness, or faithful perseverance (cf. German "Treue") of God's righteous people becomes possible. In that sense the outworking of *πίστις* in real life, which can be called faithfulness or steadfastness, may be implied in the meaning of *πίστις*.⁴⁸ This extended

⁴⁷ Käsemann comments: "Wie der Glaube seinen eigentlichen Charakter im Durchhalten findet, so die Sünde den ihren im Nachlassen; wie *ὑπομονή* das eschatologisch ausgerichtete Verharren unter irdischer Belastung ist, so weicht die *ὑποστολή* dieser Belastung aus und führt so zu lässigen Händen und weichgewordenen Knien" (1961, 25).

⁴⁸ When Thompson comments: "*Πίστις* means steadfastness. It is thus closely related to *ὑπομονή* and *παρρησία*, signifying the steadfastness of the one who, despite suffering and disappointment, maintains his orientation toward God" (1982, 68), he slightly overstates. *Πίστις* may imply steadfastness, but is not identical with steadfastness. The relationship between *πίστις* and *ὑπομονή* will be closely examined when we study chap. 11. Note that faith here is not without christological content. If *ὁ ἐρχόμενος* is not coming, all our endurance is in vain. He who has come to deal with our sin

this passage as follows: "We are involved in the race of faith in which there are impediments. The way to overcome these impediments is to persevere by looking at Jesus, the supreme model of perseverance, and by accepting the suffering inherent in overcoming the impediments as discipline from the loving heavenly Father. If we persevere, we will produce good results and ultimately receive life."

5.3.2 Exegetical remarks

5.3.2.1 Heb 12:1-3

The explicit call to persevere in 12:1 can be seen as a continuation of the implicit call in 10:36. But our author knows well that this perseverance is possible only on the basis of faith, which was illustrated by the men of old in chap. 11. Therefore, even if chap. 11 superficially seems to be an interruption of the theme of perseverance, it actually prepares for the call to perseverance in 12:1-3, which is based on the perfect model⁸ of perseverance, that of Jesus,⁹ who is "the initiator and perfecter of faith" (ἀρχηγὸς καὶ τελειωτῆς τῆς

⁸ Cf. Schrage's comment: "Despite Jesus' soteriological uniqueness, which makes him strictly beyond emulation ... we may speak of a paradigmatic ethics in which Christ serves as the true model" (1988, 324-25).

⁹ See McGrath (1991, 289-98) who properly cautions about "exemplarism" in which Jesus is seen as a moral example. He points out that "ethical exhortations are grounded in the Christological insights in that Christology provides both the presuppositions of the Christian existential situation and the pattern for his conduct" (1991, 297). This aspect is further dealt with in the excursus on "faith of Jesus" below.

πίστεως). The faith of Jesus,¹⁰ which can be seen as the climax of the faith of the ancients, is the basis for Jesus' perseverance. Enduring the cross was the result of his obedient act of faith, so the readers are exhorted to share the same faith as that of the ancients and Jesus and consequently to show the same perseverance that they showed by their faith in the midst of sufferings and persecutions.

The first two verses were considered to display a chiasmic structure and as such have been subjected to a detailed analysis. Horning (1983, 113; cf. 1978, 41) first recognized a chiasmic structure in Heb 12:1-2 and presented it as follows:

- Τοιγαροῦν καὶ ἡμεῖς,
- A τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,
- B ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν,
- C δι' ὑπομονῆς
- D τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,
- E ἀφορῶντες εἰς τὸν τῆς πίστεως
ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,
- D' ὅς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς
- C' ὑπέμεινε σταυρὸν
- B' ἀισχύνης καταφρονήσας,
- A' ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

We can note that this analysis is forced in several ways. Specifically parallels in words can be found only in C-C' and

¹⁰ In Hebrews there is no controversy over how "the faith of Jesus Christ" is to be construed as in Paul (cf. Rom 3:22, 26; Gal 2:16, 20; 3:22, 26; Phil 3:9). The faith of Jesus means the faith that Jesus had and that the readers should imitate. But as we will see later in an excursus, the redemptive significance of Jesus as the author and source of salvation (2:10; 5:9) cannot be ruled out; for a good discussion of this problem, see du Plessis (1959, 222-27).

D-D'. But as D. A. Black pointed out, "by stressing the conceptual parallels ... it is possible to treat the verses as a case of loosely organized chiasmus" (1987a, 546). Although it is difficult to accept this analysis of vv. 1-2 as a chiasmus in the strict sense of the word, we can nevertheless note some elements of a chiasmus and especially that there is a definite shift of focus at E¹¹ from ἡμεῖς (A-D) to Ἰησοῦς (D'-A'), emphasizing the role of Jesus. This structure makes plain that the readers are exhorted¹² to imitate the faith of Jesus demonstrated especially in his death on the cross. Horning rightly concludes her study with these words (1978, 46):

Both the structure and vocabulary of our text [Heb 12:1-2] require that we see discipleship in terms of imitation of Jesus or following in his steps... We are called to accept hostility and shame (12:3 and 13:13), perhaps even suffering and death as the price of obedience - not passively, but in actively running the race set before us, persevering in following the pioneer and forerunner,¹³ Jesus Christ.

Horning's attempt to classify v. 2b (colons 2, 3) as a credal formula is unconvincing because the evidence is not "as impressive as that for a passage such as Phil 2,6-11" (D. A. Black 1987a, 549). Therefore, D. A. Black modestly concludes that "perhaps Heb 12,2b is best termed confessional poetry, hence hymnic in the general sense, though not a 'hymn' in the more precise sense" (1987a, 550).

¹¹ Because E does not have its corresponding part E', the precise name for this kind of structure would rather be a "palindrome" instead of "chiasmus."

¹² Vv. 1-2 form a single sentence whose main verb is a hortative subjunctive, *τρέχωμεν*. This fact underscores the paraenetic nature of vv. 1-2.

¹³ Cf. ἀρχηγός in 2:10 and 12:2; also πρόδρομος in 6:20.

"Therefore" (τοιγαροῦν) shows that v. 1 is based on and inferred from what has been said in chap. 11. Therefore we expect in Heb 12:1-3 the same thrust of argument as in chap. 11. The participle ἔχοντες gives the motivation to run the race with perseverance by pointing out what the readers currently have.¹⁴ Using the graphic imagery of a race in a stadium the author directly relates the readers (ἡμεῖς; ἡμῖν) to the men of faith presented in chap. 11 (νέφος μαρτύρων).

The reference to "witnesses" here recalls the participle μαρτυρηθέντες in 11:39.¹⁵ So these witnesses can be considered to be those who were attested by God because of their faithful endurance and now in turn became witnesses to God. Following this line of thought, Lane argues that "the emphasis in v. 1 thus falls on what Christians see in the host of witnesses rather than on what they see in Christians" (1991b, 408). With this understanding the term μαρτύς may be on the way of gaining the later technical sense of martyr who dies for the faith.

But the race imagery in the stadium along with the word "surrounding" (περικείμενον) suggests that the witnesses are those who finished their race and now watch the readers' struggle for victory in the stadium.¹⁶ In this case μάρτυς may simply mean "spectator." This understanding fits with the immediate context, but in view of the author's literary skills the former understanding cannot be excluded. Pfitzner may be right in commenting as follows: "[μάρτυς] has a double meaning

¹⁴ Cf. 4:14; 10:19; also 4:15, 6:19; 8:1; 13:10.

¹⁵ Cf. 11:2, 4 (twice), 5, 39.

¹⁶ Cf. 4 Macc 17:10-18 in the context of martyrdom.

in 12:1. The 'witnesses' are those who (11:32-38) have already finished the course of faith, and who are now spectators of the Agon of the Christians" (1967, 196).

The second participial clause in v. 1 is concerned about the preparation for the race. To run the race it is necessary first to "throw off" (*ἀποτίθελαι*) every "burden" (*ὄγκος*). Both terms can have a literal or metaphorical meaning. This "burden" is interpreted (*καί* as expegetic) in terms of "sin" (*ἁμαρτία*) which may be "a general reference to the moral impediments to running the race of Christian life" (Attridge 1989, 355). Of course, the sin of "shrinking back"¹⁷ is included here and may be the primary sin in the author's mind in view of the reference to "struggle against sin," which might involve martyrdom (12:4).¹⁸

The word *ἐυπερίστατος*, which is a biblical hapax,¹⁹ modifies *ἁμαρτία*, but its meaning is uncertain. There are many suggestions, but most of them scarcely fit the context. Most likely it should be taken actively, meaning "easily surrounding" (Ellingworth 1993, 638) or "easily besetting"

¹⁷ Cf. 10:37-39; also see 3:12-19; 11:25; 13:9.

¹⁸ Cf. Minear, who characterizes "the sin that so easily entangles" as "whatever leads runners not to 'run with perseverance' this particular race ... whatever induces weariness and faintheartedness ... whatever leads them to fear disgrace rather than to despise it ... dread of the hostility that is turned against these runners ... dread of that discipline which involves pain and even bloodshed" (1981, 145).

¹⁹ Braun notes that this word is "nicht belegbar vor Hb" (1984, 403).

(Zerwick 1981, 684).²⁰

The main clause is given only after two participial phrases and will be followed by another participial phrase. The main verb is *τρέχω* and the main object is *ἀγών*. The hortative subjunctive *τρέχωμεν* shows the paraenetic intention of the author. In this image of a race, the author is specifically interested in "the possibility of success or failure, of reaching or failing to reach the goal (see Heb 2:1-4; 4:1, 11; 6:4-6; 10:26-31)" (Ellingworth 1993, 639). By beginning the main clause with the phrase *δι' ὑπομονῆς*,²¹ "the conception of 'patient endurance' ... is both syntactically and semantically foregrounded" (D. A. Black 1987a, 545). D. A. Black (1987a, 545) comments aptly as follows:

Without such endurance and determination, no athlete can expect to win the prize of eternal life. As in 10,36, the stress falls upon the readers' need, a fact which fits in well with the background of the writer's fear for his readers.

This emphasis on *ὑπομονή* also suggests that this race is "more marathon than short sprint"²² (Attridge 1989, 355).

²⁰ Similarly, "haftet leicht an" suggested by Michel (1975a, 429) or "leicht bestrickend" by Braun (1984, 403); Rienecker suggests that "the picture here may be that of putting off a long heavy robe which would be a hindrance in running" (1982, 713).

²¹ This phrase *δι' ὑπομονῆς* points forward to the endurance of Jesus (*ὑπομένω* in colons 2, 4) and the following paraenesis in vv. 4-11 (*ὑπομένω* in colon 7).

²² Similarly, Gräßer: "Kennzeichnend für die zugrunde liegende Vorstellung von Pistis ist es, daß Hb bei der Wettkampf-Metapher gar nicht an der nächstliegenden Schnelligkeit, der Leichtigkeit und Plötzlichkeit gelegen ist, mit der ein guter Sprinter die Bahn abrennt. Eher ist das Bild des Marathon-läufers leitend! Es geht Hb um die Beharrlichkeit des Laufens" (1965, 57-58).

This race is expressed by the term ἀγών,²³ which may have a broader meaning of any "athletic contest"²⁴ or even a broader meaning of any "contest" or "fight." The image of an athletic contest of suffering in persecution, already expressed in 10:32-33, becomes more specific as a footrace in our context. The fact that the race is "lying before us" (προκειμένον ἡμῖν) reminds the readers that they are in this race for the rewarding goal. Indeed, the same word "πρόκειμαι" is used in v. 2 to describe the goal (χαρά) for which Jesus endured the cross. The race and its goal cannot be separated. Where there is a race, there is also a goal. When this goal is worthy and rewarding, "not only supreme effort but also supreme renunciation are demanded" (Ringwald 1975, 647).

V. 2 introduces Jesus, the supreme example or model whom the readers should "fix their eyes on" (ἀφορᾶω),²⁵ while the reason why Jesus is such an example is given in colons 2-4. Here the readers are required to look toward Jesus in addition to throwing off their burdens. The theme of "running the race

²³ This word occurs frequently in 4 Macc to describe the suffering of martyrs along with the imagery of the stadium (4 Macc 11:20; 13:15; 15:29; 16:16; 17:11; cf. ἀγωνίζομαι in 2 Macc 13:14; 4 Macc 17:13). Note the following aspects in these writings: "the use of the athletic metaphor with emphasis on the struggle (agōn), an emphasis on endurance (hypomonē) for God's sake, and an understanding of the redemptive value of suffering for others" (Horning 1978, 45).

²⁴ In Paul, 1 Cor 9:24-27; Gal 2:2; 5:7; Phil 1:30; 2:16; 3:12-14; Col 2:1; 1 Thess 2:2; 1 Tim 6:12; 2 Tim 2:5; 4:7. Also see Pfitzner (1967).

²⁵ Cf. 4 Macc 17:10: "They vindicated their race looking unto God and enduring torments even unto death" (οἱ καὶ ἐξεδίκησαν τὸ γένος εἰς θεὸν ἀφορῶντες καὶ μέχρι θανάτου τὰς βασάνους ὑπομείναντες) (Charlesworth 1985, 562); also 4 Macc 17:23 for ὑπομονή (used twice) of the martyrs.

with perseverance" is highlighted by focusing on Jesus, who is the supreme example of perseverance. That is, the main verb is *τρέχωμεν*, but as we have seen above, the center of the loosely chiasmic structure is the historical Jesus,²⁶ "who is emphasized as the focal element of the discourse" (D. A. Black 1987a, 546).

This Jesus is called *ἀρχηγὸς καὶ τελειωτῆς τῆς πίστεως* in v. 2. As we have seen, the term *ἀρχηγός*²⁷ appeared once in 2:10. There the context suggests that *ἀρχηγός* is the one who leads many sons to glory. In other words, it can mean a "leader" or "forerunner."²⁸ When we consider the fact that the same word is used in the context of the racing metaphor, *ἀρχηγός* in v. 2 may have similar meanings. The word "leader" or "forerunner" respectively presupposes those who are led by the leader or those who will follow the forerunner. In this way, Jesus as *ἀρχηγός* becomes the model of faith which his followers should imitate.

There are two aspects of becoming a model. One is the similarity of Jesus' faith to his followers' faith. This similarity consists in the fact that the faith of both Jesus (12:2-3) and his followers (12:1; 10:36) must be demonstrated in perseverance. The other is the dissimilarity of Jesus' faith to that of his followers. This dissimilarity consists in "der

²⁶ The proper name *Ἰησοῦς* is typically used to emphasize the human aspect of Jesus' experience such as suffering and death (cf. 2:9; 10:10, 19; 13:12).

²⁷ For further details on this word, see Johnston (1981, 381-85) and Scott (1986, 47-54).

²⁸ Cf. *πρόδρομος* in 6:20.

singulären Form und Intensität seines Glaubens, die aus der singulären Aufgabe Jesu resultiert, den Menschen als Hoherpriester das eschatologische Heil Gottes zu vermitteln" (Söding 1991, 231).

The pairing of this word with *τελειωτής* (*ἀρχ-* vs. *τελ-*), however, suggests a meaning of an "initiator" or "founder."²⁹ This meaning also fits the context of the racing metaphor. Jesus is the initiator of faith in the sense that he is the first one who begins and completes the faith-race. Here the initiator is inseparably connected to the perfecter. Only because Jesus is the perfecter of faith can he also be called the initiator of faith.

What does our author mean by *τελειωτής*? This is well explained in 12:2b (colons 2-3). Jesus is the perfecter of faith because 1) he proved his faith by enduring even the cross and thus has achieved the goal of the faith-race which is the session at the right hand of God's throne;³⁰ 2) he confirms that God is indeed faithful in keeping his promises;³¹ and 3) consequently he is able to lead his followers to glory.³² Only as the perfecter of faith is Jesus the initiator or founder of faith.

²⁹ Cf. *ἀίτιος* in 5:9.

³⁰ Cf. Lührmann, who wrongly limits the meaning of perfecter to "the only one who has reached the goal of the way" and now serves as "the model" (1992, 756).

³¹ Cf. Huxhold, who comments: "He [Jesus] has proved the faithfulness of the Father" (1967, 660).

³² Cf. Michel, who comments: "He [Jesus] has been made perfect by God and can now bring the struggle for perfection [of believers] to its conclusion" (1975b, 604).

Attridge summarizes as follows: "It is precisely as the one who perfectly embodies faith that he serves as the ground of its possibility in others (ἀρχηγός-αἴτιος) and the model they are to follow (ἀρχηγός-πρόδρομος)" (1989, 357). Söding also similarly concludes: "Jesus ist also nicht nur Vorbild des Glaubens, sondern als Anführer zugleich der Urheber des Glaubens, der Glauben ermöglicht, indem er den Weg zu Gott öffnet" (1991, 232).³³

Colons 2-3 are devoted to describing what Jesus has done to become ἀρχηγός καὶ τελειωτής τῆς πίστεως. What Jesus has done is exemplary because his life and death demonstrate the typical pattern of the faith-race, consisting of both humiliation and exaltation. "God's election of 'suffering' as an appropriate way to glory is shown nowhere more clearly than in the prototypical life of 'the pioneer'" (G. Hughes 1979, 83-84).

An analysis of the structure of colons 2-3 will help us decide what ἀντί and χάρά mean. Theron suggests the following structure (1984, 204):

(victory-1)	"For the sake of the joy ahead of Him (as of the victor's laurel),
(suffering-1)	He endured
(suffering-2)	and shame
(victory-2)	on the right hand of God sat down (now a "heavenly patron")

~~a cross
 having despised~~

³³ Cf. Cullmann's comment that 12:2 means "both that Jesus himself believed and that he brought men to faith in his work" (1963, 98).

Some³⁴ have tried to understand the preposition *ἀντί* as "instead of," then interpreted *χαρά* to be "either the joy of his heavenly status or the joy that he might have had on earth" (Attridge 1989, 357). But in view of the above structural analysis the preposition *ἀντί* should rather be understood as "for" or "for the sake of." Not only does the same preposition have this meaning in 12:16, but this understanding has its parallel in Moses' faith. Moses "regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward" (11:26). The phrase "lying before him" (*προκειμένης αὐτῷ*) also supports this understanding.³⁵

Thus *χαρά* is to be understood as the goal or prize of the faith-race, as Theron compared it to "the victor's laurel." Commenting on the "race" metaphor and the chiasm of colons 2-3, Theron rightly points out that "joy/race 'set before' are part of the metaphor; and in the chiasmus: 'joy'='session'³⁶ and 'cross'='shame'" (1984, 207).

³⁴ Cf. Johnsson (1979, 61); Lane (1991b, 399-400); also see footnote 117 in P. E. Hughes (1977, 523-24).

³⁵ Morrice calls "joy" in v. 2 "eschatological joy" because it indicates "the prospect of resuming that position of honour and power that had been his before the incarnation" which "was fulfilled in his exaltation." This joy is to be considered as "the reward of faithful service upon earth and of obedience to the Father's will even to death" (1984, 89-90, 136); cf. 10:34, where the readers accepted the confiscation of their property with "joy" in view of a better and lasting possession, or 13:17, where the leaders are urged to do their work with "joy" in view of the day of reckoning.

³⁶ Gräßer similarly understood "'die vor ihm liegende Freude' als *τέλος* seines Weges, d.i. die *sessio ad dexteram*" (1965, 58). Also Michel takes "die Freude" as "die seinem Leiden folgende Erhöhung" (1975a, 435).

So Jesus endured the cross for the joy set before him. By relating the cross specifically to "shame" (*αἰσχύνη*), the author reminds the readers of the shame they also must endure.³⁷ Jesus "scorned," "despised" or "disregarded" (*καταφρονέω*)³⁸ the shame and the readers are implicitly called to do the same. This call will be made more explicit in v. 3.

The allusion to Ps 110:1 is unique in that the perfect tense (*κεκῶθικεν*) is used in contrast to the aorist tense (*ἐκῶθισεν*) in other instances (1:3; 8:1; 10:12). This is probably because the author wants to make "an emphatic affirmation of the permanent triumph of Christ, and thus perhaps by implication of the permanent effects of that triumph for believers" (Ellingworth 1993, 642). Indeed, "the session at the right hand is the guarantee of the absoluteness of Christ's exaltation and the utter security of those who have placed their hope in him" (Lane 1991b, 415).

Before going over to the analysis of v. 3, the textual problem surrounding the pronoun *ἐαυτῶν* must be discussed. The UBS text has *ἐαυτῶν* in its text, but assigns it only a D rating, which indicates that the reading is very doubtful. Metzger explains in his textual commentary as follows (1975, 675):

Although external evidence strongly favors either *εἰς ἐαυτοῦς* (*κ** *D^{97*}* *syr^p* Ephraem) or *εἰς αὐτοῦς* (*p^{13,46}* *κ^b* *Ψ^c* 048 33 1739* Origen *al*), the difficulty of making sense of the

³⁷ Cf. 10:32-34; 13:13.

³⁸ Cf. 4 Macc 6:9; 8:28; 13:1; 14:11; 16:2. For example, 4 Macc 6:9 describes Eleazar using similar terms: "But he suffered the torment and scorned the compulsion" (*ὁ δὲ ὑπέμεινε τοῦς πόνους καὶ περιεφρόνει τῆς ἀνάγκης*) (Charlesworth 1985, 551).

plural led a majority of the Committee to prefer the singular number, choosing εἰς ἑαυτὸν as the least inadequately supported reading (A P 104 326 1241 John-Damascus).

Some commentators, such as Westcott (1892, 397-98) or Montefiore (1964, 216), accept the externally better-attested plural reading as original. Also Ellingworth defended the plural reading by arguing that "sense can be made of the plural if, and only if, it is seen as a verbal allusion to the LXX of Num. 17.3" (1978, 90). In his textual commentary, Metzger presents in brackets A. Wikgren's motivation for accepting the plural reading (1975, 675): "The plural is the qualitatively best supported and the more difficult (though meaningful) reading, and the one more likely to be altered."³⁹

However, the notion that the sinners bring about their own destruction or harm themselves is not in harmony with the context; therefore the plural reading is to be rejected.⁴⁰ Nestle-Aland has ἑαυτὸν in its text, and if we follow this reading, v. 3 can be translated as "consider him who endured ... such hostility against himself ..." (RSV), which is the most common understanding of the text.

The inferential particle γάρ in v. 3 shows its close link with v. 2. The readers are called not only to "fix their eyes on" (ἀφορᾶω) Jesus, but also to "consider" (ἀναλογίζομαι)⁴¹ his

³⁹ Braun also suggests that the singular reading "ist die einzig sinnvolle Lesart, aber so schlecht bezeugt, daß sie nicht alt, sondern Korrektur der älteren sinnlosen, also verderbten Lesart ... sein wird" (1984, 407).

⁴⁰ See Bruce (1992, 37).

⁴¹ Cf. Michel's comment: "Während ἀφορᾶν in 12:2 durch das Bild begründet ist, kann ἀναλογίζεσθαι geradezu meditativ verstanden werden" (1975b, 436).

"perseverance" (ὑπομένω) (in both v. 2 and v. 3)⁴² when under suffering and persecution (cf. v. 4) and consequently to follow his example in their response.

The focus in v. 3 is still on the perseverance of Jesus, but by changing what he persevered from the cross to such "opposition" (ἀντιλογία) from sinful men the author begins to address the readers' situation under pressure and hostility.⁴³ This is confirmed by the following ἵνα clause (cf. another ἵνα clause in v. 13). The reason why the readers must consider Jesus is in order not to "grow weary" (κᾶμνω τῇ ψυχῇ) and "lose heart" (ἐκλύομαι). The word ἐκλύομαι seems to remind the author of Prov 3:11, where the same word is used. "The formulation μὴ...ἐκλυόμενοι in v. 3b anticipates the Scriptural mandate, 'do not lose heart' (μηδὲ ἐκλύου), in v. 5 as well as the challenge expressed metaphorically in vv. 12-13" (Lane 1991b, 417).

5.3.2.2 Heb 12:4-11

In v. 4 the athletic imagery is changed from racing to boxing or wrestling.⁴⁴ Both the words "resist" (ἀντικαθίστημι) and "struggle against" (ἀνταγωνίζομαι)⁴⁵ presuppose an

⁴² Cf. P. E. Hughes' comment: "The perfect participle ὑπομεμενηκότα suggests the abiding effect of Christ's redemptive suffering" (1977, 526).

⁴³ Cf. 10:32-34; 13:13-14.

⁴⁴ P. E. Hughes notes a similar mixing of both racing and boxing metaphors in 1 Cor 9:24-26 (1977, 527).

⁴⁵ Cf. καταγωνίζομαι in 11:33; ἀγών in v 1; also 4 Macc 17:14, where Antiochus IV Epiphanes is described as an adversary to martyrs: "The tyrant was the adversary" (ὁ τύραννος ἀντιγωνίζετο) (Charlesworth 1985, 562).

opponent⁴⁶ as in boxing or wrestling. As was the case with the racing metaphor, the impediment is called "sin" (ἁμαρτία) (v. 4; cf. v. 1). The sin is some kind of impersonal impediment in the race or a human opponent in boxing.⁴⁷ In this context, this sin seems related to the statement that they have not resisted "unto blood" (μέχρις αἵματος).⁴⁸

Within the context the readers are rebuked because they do not exert all their efforts in the struggle with sin and "grow weary and lose heart" (v. 3). But there is probably more to it. Pfitzner rightly comments: "Heb 10:32ff. speaks of suffering, exposures, abuse and loss of property, but does not suggest that any of the faithful have as yet suffered death for the faith. This is probably how we should also understand Hebr 12:4" (1967, 196). That is, the readers did not face martyrdom yet,⁴⁹ but the author seems to anticipate it and to want to prepare his readers for it. In v. 4 "the author braces the addressees for what their imitation of Christ's endurance might

⁴⁶ Cf. Ellingworth who comments that the word "resist" (ἀντικαθίστημι) "recalls the ἀντιλογία of Jesus' enemies (v. 3)" (1993, 645).

⁴⁷ In view of the personification of sin as an opponent, Michel takes ἁμαρτία as a reference to "eine der Gemeinde gegenüberstehende feindliche Macht" (1975a, 437).

⁴⁸ Ellingworth, who thinks that "the author of Hebrews looks ... through the glass of the Maccabean narratives" (1993, 612), comments that "the allusion to Judas Maccabaeus in 2 Macc. 13:14 - παρακαλέσας τοὺς σὺν αὐτῷ γωνναίως ἀγωνίσασθαι μέχρι θανάτου - is unmistakable" (1993, 645); also see μέχρι θανάτου in 4 Macc 17:10; Phil 2:8; Rev 12:11.

⁴⁹ Based on 13:7, some maintain that earlier leaders experienced martyrdom. This possibility cannot be summarily dismissed because of the ambiguity of the word ἔκβασις. This word may point to their faithfulness to the end of their lives which could have been expressed by martyrdom.

ultimately involve" (Attridge 1989, 360). This purpose of the author to brace the readers for martyrdom is achieved by reminding of Jesus' endurance of the cross in mentioning *μέχρις αἵματος*.

In v. 5 the author wants to strengthen the readers' resolve to resist even unto blood. As he exhorted them to "fix their eyes on" (*ἀφοράω*) Jesus (v. 2) and to "consider" (*ἀναλογίζομαι*) Jesus (v. 3), now the author exhorts them not to "forget" (*ἐκλανθάνομαι*)⁵⁰ "the encouraging exhortation" (*παράκλησις*) (cf. 6:18; 13:22; also 3:13 for the verb). Here we can catch a note of rebuke, as in v. 4, that the readers have forgotten something important.

This important *παράκλησις* is the citation of Scripture. The reason why this citation of Prov 3:11-12 is such an encouragement for the readers originates from the fact that Scripture itself "addresses" (*διαλέγομαι*) the readers "as sons" (*ὡς υἱοῖς*). This citation again confirms what has been said about sonship. Sonship is not incompatible with suffering;⁵¹ it rather involves suffering as an inherent and necessary part. By citing and explaining Scripture, the author wants to justify⁵²

⁵⁰ Note the recurring words related to remembering or forgetting: *ἀναμιμνήσκομαι* (10:32), *ἐπιλανθάνομαι* (13:2, 16), *μιμνήσκομαι* (13:3), and *μνημονεύω* (13:7).

⁵¹ Cf. 2:5-18; 5:8.

⁵² Bornkamm (1960, 195-98), by viewing this relationship between sonship and suffering only from the christological perspective, downplays the role of the problem of theodicy which underlies the citation of Prov 3:11-12. Michel points out: "Das Auftauchen des Verknüpfungsbegriffes 'Sohn' (*υἱός* 2:10; *τὰ παιδία* 2:13) ... ist aber in unserem Zusammenhang rational und im Sinn der Weisheit, nicht christologisch, durchgeformt. Und doch wirkt natürlich die Erniedrigung des Menschensohnes 2:5-18 nach" (1975a, 426). Lane comments: "the

the sufferings which the readers have been undergoing (10:32-34) and probably will undergo in a more intense manner (12:4). He wants to strengthen their resolve to persevere in the midst of sufferings and persecutions by viewing their situation from the fresh perspective of παιδεία.⁵³ Sufferings as "discipline" or "correction" by the loving God are an indisputable proof of their sonship. As Michel points out, "'Sohnschaft' und 'Züchtigung' werden ... als von Gott gewollter Erziehungsprozeß angesehen" (1975a, 426).

The citation itself is from the LXX with little variation. The addition of μου is a natural one and makes the citation more personal.⁵⁴ In colons 6.1 and 6.2 both directives ("do not make light of" [μη̄ ὀλιγώρει] and "do not lose heart" [μη̄ δὲ ἐκλύου]) are intended to call the readers to the proper response to God's discipline. They seem to be insensitive not only to what God says in words,⁵⁵ but also to what God says through their sufferings. It seems that they did not reflect on what was the divine purpose in all that they were experiencing. Because they cannot grasp what is God's intention in the midst of sufferings and persecutions, the readers consequently lose heart. So the author is saying that by reflecting and comprehending the intention of God's discipline the readers

problem of theodicy finds in christology the eschatological beginning of a solution, but no more than a beginning" (Lane 1991b, 419).

⁵³ Cf. 2 Macc 6:12-17 (note οὐκ ἐγκαταλείπει in 2 Macc 6:16; also οὐ μή σε ἐγκαταλίπω in Heb 13:5); 1 Cor 11:32; 2 Cor 6:9; Eph 6:4; Rev 3:19.

⁵⁴ Cf. Thomas (1964-65, 317); McCullough (1979-80, 377-78).

⁵⁵ Cf. 2:1; 5:11; 12:25.

should not "lose heart" (ἐκλύομαι).⁵⁶

In colon 6.2 the noun παιδεία is specifically defined by the passive of the verb "rebuke" or "reproach" (ἐλέγχω).⁵⁷ And in colon 6.4 once more the verb παιδεύω is defined by another verb, "scourge" or "punish" (μαστιγῶ). In both cases, παιδεία certainly includes unpleasant elements (cf. λύπη in colon 15). But these unpleasant elements are not really negative because they are rather proof of God's love and acceptance.⁵⁸ This truth is formally emphasized by the chiasmatic form of Prov 3:12 in colons 6.3-6.4, as given in Lane (1991b, 421) as follows:

ὃν γὰρ ἀγαπᾷ "the one whom he loves"	κύριος παιδεύει "the Lord disciplines"
μαστιγοῖ δὲ "and scourges"	πάντα υἱὸν ὃν παραδέχεται "every son whom he receives favorably."

The readers were encouraged to persevere in following the examples of faith in chap. 11 because those exemplars of faith received God's attestation (11:2, 39). Here the readers are encouraged to persevere in sufferings and persecutions because these unpleasant elements are the demonstration of God's acknowledgment of them as his sons.

In vv. 7-8 the author explains the implications of the citation. First, he applies the citation directly to the readers. "Endure hardship as discipline" (εἰς παιδείαν

⁵⁶ Cf. v. 3; also vv. 12-13.

⁵⁷ Cf. Rev 3:19: "Those whom I love I rebuke and discipline" (ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω).

⁵⁸ Cf. ἀγαπάω in colon 6.3 and παραδέχομαι in colon 6.4; Ellingworth notes that "the emphatic παραδέχεται ... relates the quotation to the author's wider purpose of ensuring that the readers will remain faithful to the end, thus be (finally) 'received' by God" (1993, 649).

ὑπομένετε) (colon 7). The purpose ("as" or "for" [εἰς]) of enduring hardship is discipline. By linking παιδεία to ὑπομένω⁵⁹ the author effectively relates vv. 1-3 to vv. 4-11. Even though vv. 4-11 is not based on christology, the word ὑπομένω invokes the picture of Jesus' perseverance.⁶⁰

The author continues to explain his application in colons 8-10. If the readers are under discipline, God "is treating" (προσφέρεται) them "as sons" (ὡς υἱοῖς).⁶¹ This is evident from the natural father-son relationship: "For what son is not disciplined by his father?" (colon 9). The phrase οὐ παιδεύει in colon 9 is rephrased as χωρίς παιδείας in colon 10. And τίς in colon 9 is expanded by the clause ἧς μέτοχοι γεγόνασιν πάντες in colon 10. So in its content, colon 10 almost repeats what colon 9 says. But by emphasizing the difference between the true sons and "illegitimate children" (νόθοι),⁶² colon 10 underscores the necessity of discipline for the true sons. Colon 10 "not only restates the connection of suffering and sonship but strengthens it by making the former a sine qua non for the latter" (Attridge 1989, 362). For the true son, discipline is an inherent and necessary element of his sonship.

⁵⁹ Cf. Pss. Sol. 10:2; 14:1, where παιδεία and ὑπομονή are also connected to each other.

⁶⁰ Cf. ὑπομένω in colons 2 and 4.

⁶¹ Cf. the same phrase in colon 6. The use of plural nouns in colons 6 and 8, which frame the citation, seems to make a general application to the readers of the citation in which the singular noun is used.

⁶² Moffatt comments that "the father is not sufficiently interested in them [νόθοι] to inflict on them the discipline" (1924, 202). It is also significant that the illegitimate children do not have inheritance rights.

Therefore, if you are a true son, endure suffering as discipline. "Suffering is not in spite of sonship but because of it.... Sonship is ... developed through discipline" (P. R. Jones 1985, 391-92).

"Moreover" (εἶτα) marks a new phase of the argument, but vv. 9-11 are still concerned with the citation of Prov 3:11-12. In v. 9 the author tries to associate himself with the readers by changing from the second person to the first person. V. 9 uses an a fortiori argument to compare⁶³ the responses to "our human fathers" (τῆς σαρκὸς ἡμῶν πατέρας) and to the "Father of spirits" (πατὴρ τῶν πνευμάτων).⁶⁴

Depending on how we understand the verb ἐνετρεπόμεθα, the point of comparison may become different. If we follow Vanhoye, who translated it as "we took-[it]-as-a-good-TURN" (1989, 105), that is, "we learned discipline," this will be parallel to ζήσομεν in colon 12. But it is also possible to find the point of comparison not in the result of discipline but in the attitude to the "discipliner" (παιδευτῆς). This seems to make better sense. It is, therefore, better to translate the verb as "we respected." So if we respected our human fathers for their discipline, then how much more should we "submit" (ὑποτάσσω) to

⁶³ δὲ in colon 11 is put in parentheses because the textual evidence for its inclusion and omission is almost evenly divided. Omission may be favored because here the argument seems to be progressive rather than contrasting. But the element of contrast cannot be totally excluded (cf. μὲν ... δέ in v. 10).

⁶⁴ It is uncertain whether the spirits refer to human spirits (cf. 12:23) or angels (cf. 1:7, 14). Ellingworth favors the latter because of "(1) the absence of ἡμῶν and (2) the use of the plural, in contrast with σάρκος in v. 9a" (1993, 653). But the context does not support any reason to bring in angels at this point; cf. "God of spirits" in Num 16:22; 27:16.

the Father of spirits? God requires submission, not to mention respect. Through the emphatic position at the end of the sentence it is stressed that the result of such submission is "life" (ζῶω). This affirmation that sons who are submissive to their father shall live may be derived from wisdom tradition,⁶⁵ but it may also have an eschatological connotation. Here as in 10:38-39, life can be considered to be a kind of eschatological reward (note the future tense of ζῶω) for being subject to divine discipline (cf. 12:2). This seems to be confirmed by the fact that the word ὑποτάσσω can also have an eschatological connotation.⁶⁶

In v. 9 Attridge notes the following parallelism in the verbs (1989, 362): εἶχομεν ... καὶ ἐντρεπόμεθα; ὑποταγησόμεθα ... καὶ ζήσομεν. However, this parallelism is purely formal. The seemingly parallel structure in v. 9 is due to the comparison between human fathers (τῆς σαρκὸς ἡμῶν πατέρας) and the heavenly Father (τῷ πατρὶ τῶν πνευμάτων). The last phrase καὶ ζήσομεν is set apart as a separate element for emphasis.

Now in v. 10 the contrast between human fathers and God (μέν ... δέ) focuses on the motivations behind their disciplinary actions. Human fathers discipline us "as they thought best" (κατὰ τὸ δοκοῦν⁶⁷ αὐτοῖς). Furthermore, they discipline us "for a little while" (πρὸς ὀλίγας ἡμέρας). Their

⁶⁵ Cf. Prov 6:23: "The way of life is reproof and discipline" (ὁδὸς ζωῆς ἔλεγχος καὶ παιδεία).

⁶⁶ Cf. 2:5, 8.

⁶⁷ Cf. οὐ δοκεῖ in v. 11; ironically, what seems best to the fathers does not seem to be best (χαρά) to the children at the time of discipline.

discipline is not only based on their subjective judgment, but also is not lasting.⁶⁸ But God disciplines us "for our good" (*ἐπὶ τὸ συμφέρον*). That is, God's discipline is objectively good because it is based on what the almighty God sees. More specifically, God disciplines us that "we may share in his holiness" (*εἰς τὸ μεταλαβεῖν*⁶⁹ *τῆς ἀγιότητος αὐτοῦ*). This objective and permanent result is the ultimate aim of the divine discipline.

"Holiness" (*ἀγιότης*)⁷⁰ stands for the divine character or attribute. This result of sharing God's holiness, which is only possible as a gift from God, may be considered as a further elaboration of *ζήσομεν* in colon 12 and will be further specified in colon 16. Thus as *ζῶω* in colon 12 refers to the eschatological reward, so the sharing of God's holiness refers to the eschatological gift. God disciplines us with the purpose of making us conform to his holy character in the end through persevering faith. "Disciplinary sufferings are the prelude to participation ultimately in the divine life" (Lane 1991b, 425).

V. 11 summarizes what has been said in vv. 4-10 by highlighting the ultimate purpose of divine discipline. The reference to *χαρᾶ* and *λύπη* recalls the example of Jesus (vv. 2-

⁶⁸ This may refer either to the fact that human fathers discipline their sons only during their childhood or to the fact that the life span of human fathers is brief. Michel favors the latter, saying that the phrase *πρὸς ὀλίγας ἡμέρας* is "eine Beschreibung des ganzen irdischen Lebens" (1975a, 444).

⁶⁹ Cf. 6:7.

⁷⁰ Cf. 2:11, 10:10, 14, 29; 12:14; 13:12; note that *ἀγιασμός* in 12:14 is one of the connections that link 12:1-13 to 12:14ff, even though v. 14 emphasizes the human efforts for holiness in contrast to the emphasis on the divine bestowal of holiness in v. 10.

3)⁷¹ as well as the past experience of the readers themselves (10:32-34).⁷² Also the word γυμνάζω⁷³ reminds the readers of the athletic metaphor employed in vv. 1-4. As v. 4 was a transitional verse, so v. 11 is a transition from the theme of παιδεία to the concluding exhortation (vv. 12-13), which employs the athletic metaphor again.

As we have already seen, in v. 9 the eschatological life (ζῶω) was emphasized. In v. 10 while contrasting the intentions of human fathers and God the Father, the eschatological gift of holiness was emphasized. Now in v. 11 we find another contrast (μέν ... δέ ...), which is a temporal one. By contrasting the present (πρὸς τὸ παρὸν)⁷⁴ difficulty (οὐ χαρᾶς ... ἀλλὰ λύπης⁷⁵) involved in discipline and the future (ὑστερον) glorious result following from discipline,⁷⁶ the focus is still on the eschatological gifts of salvation (καρπὸς εἰρηνικὸς ... δικαιοσύνης).

This final result of discipline is expressed by "fruit" or "harvest" (καρπός),⁷⁷ using an agricultural metaphor.⁷⁸ And

⁷¹ Specifically, "joy" (χαρά) for the eschatological reward; Ellingworth thinks that χαρά in v 11 "marks an inclusion with 12:2, thus binding together christological and ethical teaching" (1993, 656).

⁷² Specifically, "joy" (χαρά) in the midst of painful sufferings.

⁷³ Cf. 5:14.

⁷⁴ Cf. πρὸς ὀλίγας ἡμέρας in colon 13, which also suggests briefness of duration of discipline.

⁷⁵ Cf. suffering and persecution in 10:32-34.

⁷⁶ Cf. John 16:20-22; 2 Cor 4:17; 7:7-10; 1 Pet 1:6.

⁷⁷ Cf. 13:15; Gal 5:22; Eph 5:9; Phil 1:11; Jas 3:18.

this fruit is described by an adjective *εἰρηνικός*, which probably replaces a qualitative or descriptive genitive (= fruit of peace), and then by *δικαιοσύνης*, which clearly is a genitive of quality or description reflecting a Semitic background. That is, the quality or contents⁷⁹ of the fruit are peace⁸⁰ and righteousness,⁸¹ which are "eschatologische Heilsgaben, die den neuen Äon und die zukünftige Vollendung kennzeichnen" (Michel 1975a, 446).

However, these gifts of eschatological salvation can be proleptically enjoyed even now within the new covenant community, which is in a sense an eschatological community (cf. 12:22-24, 28). At the same time, these gifts should be materialized and find a concrete expression in the real life of the community. In view of the fact that *εἰρήνη* or *δικαιοσύνη* can refer to peaceful or right relations within the community and that *καρπός* may have a cultic association,⁸² it appears that the phrase *καρπός εἰρηνικός ... δικαιοσύνης* anticipates exhortations to come (12:14 for peace; 13:1-5 for righteousness).

⁷⁸ Cf. 6:7-8.

⁷⁹ Michel comments: "*εἰρηνικός* vertritt hier offenbar einen Genitiv (Frucht, die im Frieden besteht) ... *καρπός δικαιοσύνης* ist die Frucht, die in der Gerechtigkeit besteht" (1975a, 445-46).

⁸⁰ Cf. 12:14; 13:20; also the concept of "rest" (*κατάπαυσις*) in 3:7-4:13.

⁸¹ Righteousness is associated with faith in 10:38; 11:7; cf. Jas 3:17-18, where *καρπός*, *εἰρηνικός*, *εἰρήνη*, and *δικαιοσύνη* appear together.

⁸² Cf. 13:15.

5.3.2.3 Heb 12:12-13

Heb 12:1-13 concludes with an exhortation again employing the athletic metaphor. The exhortation in v. 12 is specifically based on Isa 35:3 LXX: "Be strong, ye relaxed hands and palsied knees" (*ἰσχύσατε, χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα*) (Brent 1851, 869). In the LXX the arms and knees are directly addressed as the subject. But as in the Masoretic text the author of Hebrews exhorts the readers to strengthen their arms and knees. On the other hand, the Masoretic text uses two verbs "strengthen ... and make firm" (*יָצַק ... יָרִיב*).⁸³ Because the author normally follows the LXX, it is possible that our author modified the LXX to make it a direct exhortation to his readers or that his Greek version already reflected that modification.

The author exhorts the readers to "straighten again" or "brace up" (*ἀνορθώω*)⁸⁴ their "drooping hands" (*παρειμένας χεῖρας*) and "weak knees" (*παραλελυμένα γόνατα*). This exhortation seems to reveal the real situation among the readers: that they are indeed exhausted in their faith-race. The author exhorts the exhausted readers to persevere in their faith-race.

In v. 13 another scriptural allusion is given to strengthen the exhortation in v. 12. V. 13 is evidently based on Prov 4:25-27, specifically on Prov 4:26 LXX, which reads as follows: "make straight paths for your feet and straighten your ways" (*ὀρθὰς τροχιὰς ποίει σοῖς ποσὶν καὶ τὰς ὁδοὺς σου*

⁸³ Cf. Howard, who concludes that the quote as a whole is "non-septuagintal" (1968, 213-14).

⁸⁴ Cf. *ὀρθὰς ποιεῖτε* in v. 13.

κατεύθυνε). The word "path" (τροχιᾶ) also reminds us of the racing imagery⁸⁵ and, as we have already discussed, it may form "a kind of inclusion" with τρέχω in v. 1.

The reason for making straight paths is given by the ἵνα μὴ clause (cf. v. 3). The author does not want the state of exhaustion, called here "the lame" (τὸ χωλόν), which was expressed by drooping hands and weakened knees in v. 12, to become worse. This lameness must be prevented from becoming "dislocated" (ἐκτρέπω),⁸⁶ but rather be "healed" (ἰάομαι).

Lane takes the meaning of "straight" (ὀρθός) as fundamentally ethical and translates v. 13a as "move in a straight direction with your feet" (1991b, 398),⁸⁷ which he thinks fits the larger context of Heb 12:1-12. But in light of the Greek it seems better to translate v. 13a as "make level paths for your feet" (NIV). In this case the reason for the exhortation in v. 13a is "to urge the smoothing of the way for those who are weak and spiritually lame, and who might be prevented from continuing their course if they were tripped up and permanently disabled" (Bruce 1990, 348). This interpretation does fit the immediate context as well as the

⁸⁵ P. E. Hughes takes τροχιᾶ to mean a "running-lane" (1977, 535), but it seems too specific.

⁸⁶ If we take the usual meaning of "to turn aside," then the point will be that "the addressees are to be careful lest any weak members of the community are turned aside from the way of truth to apostasy" (Attridge 1989, 365). But the technical medical sense of "to be dislocated" (cf. "ausgerenkt werden" [Michel 1975a, 449]) well suits the present context, especially in view of the reference to healing in the next clause.

⁸⁷ Michel also prefers the meaning of "schlagt gerade Wege ein (= vermeidet krumme Wege)" to that of "macht die Wege eben (= beseitigt die Unebenheiten)" (1975a, 449).

larger context of Heb 12:1-12. Still, the concern of the author is to make sure that the readers run their course with perseverance without falling away and reach the final goal of their faith-race.

Ellingworth perceives a distinction between two groups in vv. 12-13. He thinks that vv. 12-13 exhort the strong members of the community to help its weak members. He thinks that this distinction reflects the real situation: "All need warning and encouragement; but among the addressees, some are in special need of strengthening by others" (1993, 657). This is possible, but we do not see any specific distinction between these two groups in the text itself. In vv. 12-13 it seems that the whole community is addressed as one group and the exhaustion and lameness reflects the general situation of the whole community. Of course, some members would always be stronger than others. But the author's point in vv. 12-13 is that "sprains and similar injuries must be bound up, so that the whole community may complete the course without loss" (Bruce 1990, 348).

5.3.3 Rhetorical devices

In our passage the author uses a hortatory subjunctive only once in v. 1. Afterwards he continually uses imperatives (vv. 3, 7, 12, 13). The hortatory subjunctive *τρέχωμεν* is the main verb of a periodic sentence (vv. 1-2; cf. 1:1-4). Based on what was said in the whole of chap. 11 as well as 10:32-39 (cf. *τοιγαροῦν*) the author encourages the readers to run the faith-race with perseverance by urging "let us run," as an experienced pastor would do. The following imperatives seem to

make more specific exhortations.

In v. 1 an unusual word order is used twice: ΤΟΣΟΥΤΟΥ ἔχοντες περικείμενον and ὄγκον ἀποθέμενοι πάντα. The underlined words must be put together. ΤΟΣΟΥΤΟΥ and ὄγκον are separated and put in front for emphasis. Lane comments: "Vivid, impassioned discourse gives rise to the dislocation of closely related words for rhetorical effect" (1991b, 398). In the exegetical remarks we have already noticed a chiasm in v. 2.

In vv. 2-3 the author graphically portrays Jesus' death on the cross, which is the gist of the gospel the readers heard (2:3-4), and reminds them of the pattern set by him, that is, the pattern of "cross and then crown." The example of Jesus may be one of the more "odd examples"⁸⁸ as seen from outside of Christianity, but the author appeals to what they heard when they became Christians to encourage the readers to follow the pattern set by Christ.

Isaacs (1992, 47) correctly comments:

Our author seems at home in the general cultural milieu of the Graeco-Roman world, as can be seen in his view of the role of education in the Christian life. In depicting this he uses metaphors drawn from agriculture (6:7) and athletics (5:14; 10:32; 12:1, 11).

In v. 11 he again uses imagery taken from agriculture (cf. 13:15).⁸⁹ In vv. 1-4, 11-13 the author uses an athletic metaphor which he began to use in 10:32-33. The imagery of racing (extended to boxing or wrestling in v. 4) is used to remind the readers of the fact that they are involved in an

⁸⁸ Cf. Mack (1990, 41).

⁸⁹ Cf. Prov 3:9; 10:16; 11:30; 12:14; also Matt 3:10; 7:19; John 15:2; Gal 5:22; 2 Tim 2:6; Jas 3:17, 18.

ἀγών which inevitably requires perseverance.⁹⁰

The abruptness of the transition from vv. 1-3 to v. 4 is enhanced by the use of alliteration (αἵματος ... ἀντικατέστητε ... ἁμαρτίαν ... ἀνταγωνιζόμενοι) as well as the change in metaphor. V. 5 can be construed either as a question or as an assertion. Lane favors the former option in the light of the "stylistically rhetorical character of the statement" (1991b, 401). By asking a question the author may express surprise and mild rebuke if the readers really forgot the word of encouragement, or can remind them of the word of exhortation if they do remember it.

In vv. 5-6 the author uses the quotation of Prov 3:11-12, which is the only use of that text in the New Testament, as a stepping board to encourage⁹¹ the readers to persevere through hardship as discipline (v. 7). In this case the application of the theme of παιδεία to the readers is simple and direct.⁹²

This application of the OT citation is confirmed by the use of analogy⁹³ from a general human relationship between a father and sons (also illegitimate sons). The persuasive force in the author's exhortation to persevere is significantly

⁹⁰ Thompson (1982, 38) also agrees that this feature "furnishes evidence of our author's debt to Greek paideia." This concept of παιδεία is further developed in vv. 5-11.

⁹¹ Cf. παράκλησις in v. 5; also 13:22.

⁹² Attridge correctly comments: "This is hardly an example of a 'pesher' style of interpretation" (1989, 361).

⁹³ Mack comments that analogy is "taken ... from the worlds of nature and normal social practice" and thus it captures "a customary observation about types of people, normal events, and regular natural processes" (1990, 40). He continues: "If true of the analogy, then it would be true for the proposition as well" (1990, 46).

increased by using both a Scripture citation and an analogy which could be understood without an elaborate argument. These may be called "nontechnical proofs"⁹⁴ because they are based on the commonly shared respect for the Old Testament and a basic human relationship.

In the exegetical remarks we have already pointed out a chiasm in v. 6 which has the function of emphasizing the fact that discipline is an inevitable element in the life of those whom God loves and receives. In v. 9 Attridge notes a "chiasm ... in the nominal expressions: τῆς σαρκὸς ἡμῶν πατέρας and τῷ πατρὶ τῶν πνευμάτων" (1989, 362). This is a chiasm only between two nominal phrases, but even that enhances the contrast between earthly fathers and the heavenly Father.

In vv. 7-11, as mentioned above, the author well adapts the well-known Greek notion of παιδεία for his purpose. While the purpose of Greek παιδεία was progress in virtues, here the purpose of divine παιδεία is life (ζῶω in v. 9; cf. 10:38-39). Here we may discern the process which Mack mentions: "Thus the challenge for early Christians was to (mis)use conventional modes of conviction in the attempt to articulate a new and distinctive ethos" (Mack 1990, 38).

In v. 9, by comparing the heavenly Father with earthly fathers⁹⁵ using an a fortiori argument⁹⁶ (from lesser to

⁹⁴ Mack comments: "In early Christian circles ... 'nontechnical proofs' were highly prized" (1990, 39).

⁹⁵ For an argument from earthly fathers to the heavenly, cf. Matt 7:9-11; Luke 11:11-13.

⁹⁶ Cf. Barr's simple definition of a fortiori: "If the lesser is true, then how much more true is the greater." (1987, 306); Similarly, G. H. Guthrie's: "What applies in a less

greater), the author emphasizes that it is beyond dispute that the readers, who are subject to the discipline of their earthly fathers, must be subject to the heavenly Father. As Lindars points out, "the a fortiori argument ... is not a strictly logical argument, but it is much more a mark of rhetorical style" (1989, 399). This argument, which was also called $\lambda\rho$ $\gamma\delta\gamma\pi\lambda$ ("the light and the heavy"), was one of Hillel's seven rules for interpretation. Also in v. 9 we note a parallel structure along with assonance: $\epsilon\acute{\iota}\chi\omicron\mu\epsilon\nu$... $\kappa\alpha\iota$ $\acute{\epsilon}\nu\tau\rho\epsilon\pi\acute{\omicron}\mu\epsilon\theta\alpha$... $\acute{\upsilon}\pi\omicron\tau\alpha\gamma\eta\sigma\acute{\omicron}\mu\epsilon\theta\alpha$... $\kappa\alpha\iota$ $\zeta\acute{\eta}\sigma\omicron\mu\epsilon\nu$. The position of $\zeta\acute{\eta}\sigma\omicron\mu\epsilon\nu$ at the end of the question, which expects an answer, "yes," is emphatic. The contrast between earthly fathers and the heavenly Father expressed by a fortiori argument in v. 9 is expressed by $\omicron\iota$ $\mu\acute{\epsilon}\nu$... $\acute{\omicron}$ $\delta\grave{\epsilon}$ in v. 10. Note the alliteration in v. 11: $\pi\acute{\alpha}\sigma\alpha$ $\delta\grave{\epsilon}$ $\pi\alpha\iota\delta\epsilon\acute{\iota}\alpha$ $\pi\rho\delta$ ς $\mu\acute{\epsilon}\nu$ $\tau\acute{\omicron}$ $\pi\alpha\rho\delta\acute{\omicron}\nu$.

Mack (1990, 37) comments: "If a given proposition can be shown to be (such and such), the argument will hold." The items which may go into (such and such) include "advantageous" (*sympheron*), "pleasant" (*hēdus*). The use of phrases like $\acute{\epsilon}\pi\grave{\iota}$ $\tau\acute{\omicron}$ $\sigma\upsilon\mu\phi\acute{\epsilon}\rho\omicron\nu$ (v. 10) and $\omicron\upsilon$ $\delta\omicron\kappa\epsilon\acute{\iota}$ $\chi\alpha\rho\acute{\alpha}\varsigma$ $\acute{\epsilon}\acute{\iota}\nu\alpha\iota$ $\acute{\alpha}\lambda\lambda\grave{\alpha}$ $\lambda\acute{\upsilon}\pi\eta\varsigma$ (v. 11) suggests that the author follows such a course of argument. Especially in v. 11 the author appeals to the notion that temporary suffering in relation to discipline would eventually yield a long-lasting good result. This is a well-known concept in both Jewish⁹⁷ and Greek⁹⁸ sources.

important situation certainly applies in a more important situation" (1991, 97-98); also see Longenecker (1975, 34-35).

⁹⁷ For example, Prov 23:13-14; Wis 3:5; Philo Congr. 160, 175.

As we noted already, exhortations (vv. 1-3 and vv. 12-13) frame the central section on παιδεία. Each exhortation ends with a ἵνα μή clause forming a kind of inclusio. Our passage is saturated with ὑπομονή and its related terms as well as παιδεία and its related terms. These repeated terms as well as the athletic metaphor give a cohesiveness to this section.

The rare and unusual words used in this section continually grip the attention of the readers. Some words, such as σταυρός, διαλέγομαι, εἶτα, ἐντρέπω, συμφέρον and λύπη, are rare, at least in Hebrews. Other words (νέφος, εὐπερίστατος, τελειωτής, ἀναλογίζομαι, ἀνταγωνίζομαι, ἐκλανθάνομαι, ὀλιγωρέω, νόθος, παιδευτής, ἀγιδότης, εἰρηνικός, ἀνορθώω, παρήγημι, παραλύω and τροχιά) and a phrase (πρὸς τὸ παρόν) are rare in the New Testament and sometimes even in the whole Greek Bible. Some words such as προσφέρω ("treat" or "deal with") and ἀποδίδωμι ("yield" [fruit]) are used in a rare sense.

5.3.4 Conclusions regarding perseverance in Heb 12:1-13

1. Jesus is presented as a supreme example of perseverance and faithfulness to emulate. His example is the climax of all the examples given previously (the readers' former example in 10:32-34 and all the examples in chap. 11). Not only is Jesus a supreme exemplar of πίστις, but he is the ἀρχηγός and τελειωτής

⁹⁸ Attridge (1989, 364) cites "a saying attributed to Aristotle in Diogenes Laertius Vit. Phil. 5.1.18: τῆς παιδείας ἔφη τὰς μὲν ῥίζας εἶναι πικράς, τὸν δὲ καρπὸν γλυκύν, 'The roots of education, he said, are bitter, but the fruit is sweet.'" Mack (1990, 44-47) also gives an example from Hermogenes in which the same saying is attributed to Isocrates. In view of these examples, "a bitter root" in 12:15 seems to come from the same agricultural metaphor.

of πίστις. As Minear comments, the readers must have "a vision of Jesus 'seated at the right hand of the throne of God' [and a] memory of a specific story in which the cross and the joy were the central components" (1981, 145). The readers must fix their eyes on Jesus and consider him who is now crowned with glory and honor because he suffered death and will also bring them to glory.

2. The readers are urged to persevere as athletes persevere in their games (racing, boxing or wrestling). As in athletic games, there are many impediments in the race of πίστις. As runners fix their eyes on the goal, the readers must fix their eyes on Jesus to overcome impediments and persevere in their race. They must run or fight faithfully even if death would be the result.

3. The imagery of a race (ἀγών) in the arena in 12:1 and the imagery of boxing or wrestling (ἀντικαθίστημι and ἀνταγωνίζομαι) in 12:4 seem to imply current hardship. The same applies to the statement that training (γυμνάζω) does not seem pleasant "at the time." To set Christ's death on the cross as an example to follow also may imply that the current persecution⁹⁹ may reach its climax in requiring martyrdom (cf. 12:4). All these may be directly related to persecution if the readers are living under any Roman emperor who used the arena for persecuting Christians.

4. The readers need to endure hardship as discipline. They

⁹⁹ Cf. 10:34, where the readers are said to have sympathized with those in prison in the past; the admonition to remember those in prison in 13:3 (cf. 13:23) seems to suggest current persecution.

have to submit willingly to discipline by the Father because it proves that they are his sons. Only those who submit to the discipline and are trained by it will persevere in their race, produce a harvest of righteousness and peace, and ultimately share in God's holiness.

5.3.5 Excursus: Faith of Jesus.

Sometimes it is argued that in Hebrews there is no explicit reference to Jesus as the object of faith.¹⁰⁰ In fact, the phrase *πίστις εἰς Χριστόν* is not used in Hebrews, but as Attridge says, it is also true that "Hebrews' understanding of faith is clearly developed within a christological framework," that is, "the faith to which the addressees are called is both made possible and exemplified by the 'perfecter of faith' (12:2), at whose exaltation hopes have begun to be realized and things unseen proved" (1989, 314).¹⁰¹

The reference to Jesus as *ἀρχηγὸς καὶ τελειωτῆς τῆς*

¹⁰⁰ For example, Gräßer says that "der spezifisch christliche ('christologische') Glaube findet im Hb keine Fortsetzung" (1965, 79). He concludes his section on "das Glaubensverständnis des Hebräerbriefes" as follows: "[Pistis] signalisiert im Hb nicht soteriologisch-personale Bezüge (*πίστις εἰς Χριστόν*)" (1965, 63); cf. MacRae who says that faith in Hebrews "is never Christocentric but theocentric" (1987, 104).

¹⁰¹ M. R. Miller says that "faith in Hebrews is pointedly Christological" by pointing to "the call to 'look to Jesus'" in 12:2 and "the development of the teaching on the High Priestly ministry of Christ and the strong exhortation ... on the basis of that ministry" (1987, 133); cf. Lindars' comments: "Faith in Hebrews is a moral quality of firmness, fidelity, and reliability" (1991a, 109). But he later acknowledges that it is christologically based when he says that faith is "a matter of living in the present in the light of the future, because the completion of God's plan of salvation has already been reached in the person of Jesus, though it still waits to be completed in us at the parousia" (1991a, 115).

πίστεως in v. 2 is the only text which directly relates Jesus to faith. Can we prove from this text that the concept of faith in Hebrews is indeed christological? As we have already noted, the example of Jesus' faith can be considered as the climax of the examples of faith presented in chap. 11. And the parallel structure of 12:1-2 around the name Jesus makes apparent that above all the readers are exhorted to follow the example of Jesus. So it cannot be disputed that "Jesus selbst als Glaubender angesprochen wird" (Söding 1991, 229). Then what constitutes the faith of Jesus? The answer is that "[Glaube Jesu] besteht vor allem in seinem gehorsamen Vertrauen auf Gott" (Söding 1991, 230). This answer can only be substantiated from what the author says in other parts of the epistle.

First, Jesus' faith was expressed in his humiliation. He "was made a little lower than the angels" (2:9). He "suffered death, so that by the grace of God he might taste death for everyone" (2:9). He "too shared in their humanity" (2:14) and was "made like his brothers in every way" (2:17). He "himself suffered when he was tempted" (2:18; cf. 4:15). In this context, the words of Isa 8:17 put into the mouth of Jesus in 2:13 have a special significance.¹⁰² "I will 'put my trust' (πεποιθώς) in him [God]" (2:13).¹⁰³ These words may be considered to characterize "Jesus' disposition during 'the days

¹⁰² According to Swetnam (1981, 131), 2:13 is at the center of the chiasm which he finds in vv. 10-18.

¹⁰³ Hamm notes: "2:13 is spoken by Jesus as the Son who is brother of the παιδία (children) of God. This sets up the basis for an important parallel between the suffering of Jesus and the παιδεία (discipline) of the Christian children to be expressed in Heb 12:3-11" (1990, 281).

of his flesh'" (Hamm 1990, 281). By this trust in God throughout the process of humiliation (including incarnation) Jesus became the "author" (ἀρχηγός) of many sons' salvation (2:10). As ἀρχηγός Jesus can bring many sons to glory (2:10). He is the one who makes possible the faith of the Christians.

Another characteristic of Jesus' faith can be found in 5:7-8. "During the days of Jesus' life on earth ... he was heard because of his 'reverent submission' (εὐλάβεια)" (5:7). "Although he was a son, he learned 'obedience' (ὕπακοή) from what he suffered" (5:8). This reverent submission and obedience of Jesus was made possible only through his faith (or trust as in 2:13) in God. This relationship is further strengthened by the use of εὐλάβεια in 11:7¹⁰⁴ and 12:28¹⁰⁵ where εὐλάβεια is intimately connected to faithful obedience. Furthermore, 5:9 shows that εὐλάβεια is another expression for Jesus' obedience, which becomes the model to be imitated by the readers. "[Jesus] learned obedience from what he suffered and ... he became the 'source' (αἴτιος) of eternal salvation for all who 'obey' (ὕπακούω) him" (5:9). Jesus' obedience to God not only models, but also enables the readers' obedience to Jesus. Because Jesus obeyed God, now the readers can obey Jesus. Jesus became the source of eternal salvation because the readers can obtain eternal salvation by obeying him.

¹⁰⁴ Note that here Noah is presented as an exemplar of πίστις.

¹⁰⁵ Hamm comments that "the context of 12:18-28 makes it clear that εὐλάβεια does not mean a craven fear or anxiety, for that attitude is precisely that to which authentic Christian worship is contrasted in 12:18-21, the anxious response of Moses and the people at Sinai" (1990, 283).

Furthermore, in both in 2:10 and 5:9 Christ's perfection is related to his being ἀρχηγός τῆς σωτηρίας and αἴτιος σωτηρίας to the believers. Du Plessis rightly points out: "On such evidence there is every justification for correlating the τελείωσις of Christ with this τελειωτής... by His achievement He secured the τελείωσις for all who believe in and obey Him" (1959, 224).¹⁰⁶ The above statement is corroborated by 11:39-40, which mentions the perfection of all the saints of both old and new covenants at the consummation.

Later in 10:5-18 Jesus' self-sacrifice of his body is described as an act of doing God's will. Jesus said, "Here I am, I have come to do your will" (10:9). By this one act of self-sacrifice in obedience to God's will "he has made perfect forever those who are being made holy" (10:14; cf. 10:1, 10). Here the perfection means the effective cleansing of consciences (10:2) following from the fact that sins are really removed through the sacrifice of the body of Jesus Christ once for all. This perfection is the benefit of the new covenant Jesus implemented by his self-sacrifice. By this one act of obedience, Jesus opened "a new and living way" (10:20) through which we "can draw near to God with a sincere heart in full assurance of faith" (10:22). "Christ's death as an act of obedience [has] consequences for believers" (Ellingworth 1993, 642). Jesus makes our faith possible.

Jesus' obedience to God's will is also the model to be followed by the readers. The author exhorts the readers that "you need to persevere so that when you have done the will of

¹⁰⁶ Also see D. G. Peterson (1982, 171-73).

God, you will receive what he has promised" (10:36). Here the close relation between perseverance, obedience to the will of God and the promise comes to the surface.

This relation becomes explicit in 12:2. Here Jesus establishes himself to be the supreme model of faith because he has done the will of God in the self-sacrifice of his body and thus has sat down at the right hand of the throne of God. As we have already seen in the previous analysis, in view of the chiasmic structure of 12:2b (colons 2-3), "the joy set before him" for which Jesus endured the cross is thought to be his session at the right hand of the throne of God. "In dieser Ausrichtung auf das Vorausliegende ist der Glaube Jesu zuversichtliche Geduld (12.2,3: ὑπομένειν), die Standfestigkeit verleiht: Im Glauben erträgt Jesus die Schmach des Kreuzes und hält den Widerspruch des Sünder aus (12.2f.)" (Söding 1991, 230). Not only is Jesus' faith, expressed in perseverance, a model for our faith, but it makes our faith possible by proving that God is faithful in keeping his promises. By trusting in God the readers can be sure that they also would receive the promises when they have done the will of God as Jesus did.

Therefore, Jesus' faith is not only the model or example for the readers to follow and imitate, but also the source of the readers' faith. The life and death of Jesus, which were characterized by trust in God, reverent submission, and obedience to the will of God, make possible the faith response of the readers. So even if there may not be an expression such as "faith-in-Jesus" in Hebrews, the concept of faith is christologically developed starting from the faith of Jesus.

"We are called not only to believe in the risen Christ but also to believe like the earthly Jesus... To find in Jesus the supreme exemplar for the life of faith in no way excludes believing in him as the risen Lord of our lives" (O'Collins 1992, 423).

5.4 Analysis of Heb 12:14-29

5.4.1 The internal structure of Heb 12:14-29

5.4.1.1 Colon analysis

v. c.

- 14 1 Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν,
οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,
- 15 ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ
θεοῦ,
"μὴ τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλή"
καὶ δι' αὐτῆς μιανθῶσιν πολλοί,
- A 16 μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαΐ,
ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ
πρωτοτόκια ἑαυτοῦ.
- 17 2 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν
εὐλογίαν ἀπεδοκιμάσθη,
- 3 μετανοίας γὰρ τόπον οὐχ εὔρεν
καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

- 18 4 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ
γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ
19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων,
ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς
λόγον,
- 20 5 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον·
6 κἂν θηρίον θίγῃ τοῦ ὄρους,
λιθοβοληθήσεται·
- 21 7 καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον,
Μωϋσῆς εἶπεν·
8 "Ἐκφοβὸς εἶμι" καὶ ἔντρομος.

- B
- 22 9 ἄλλὰ προσεληλύθατε Σιὼν ὄρει καὶ πόλει θεοῦ ζῶντος,
Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει
23 καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ
κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων τετελειωμένων
24 καὶ διαθήκης νέας μεσίτη Ἰησοῦ καὶ αἱματι ῥαντισμοῦ
κρείττον λαλοῦντι παρὰ τὸν Ἄβελ.

- 25 10 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα.
 11 εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
 ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα,
 πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι,
- 26 12 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε,
 13 νῦν δὲ ἐπήγγελλται λέγων·
- 13.1 "ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν."
 Α' 27 14 τὸ δὲ "ἔτι ἅπαξ" δηλοῖ [τὴν] τῶν σαλευομένων μετὰθεσιν ὡς πεποιημένων,
 ἵνα μείνη τὰ μὴ σαλευόμενα.
- 28 15 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες
 ἔχωμεν χάριν,
 16 δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους·
- 29 17 καὶ γὰρ "ὁ θεὸς" ἡμῶν "πῦρ καταναλίσκον."

Although colon 12 begins with a relative pronoun, it is treated as a separate colon because semantically it contains additional information. The same applies to colon 16.

Colons 2, 3, 4, 5, 11, and 17 are connected to the preceding colons by γὰρ. They are treated as separate colons because γὰρ is in these instances a "co-ordinating conjunction" (Blass 1961, 235) although it contains a motivation.

5.4.1.2 Explication of internal structure

As indicated above by the thematic markers introduced into the Greek text, we can find eight semantic slots in Heb 12:14-29:

1. The markers (_____) indicating that God speaks.

2. The markers (, , , , , , , , , ,) indicating formally the contrast between the old and new covenant.
3. The markers (c c c c c c c c c c) indicating the contrast between the old and new covenant in terms of "earthly" and "heavenly."
4. The markers (□ □ □ □ □ □ □ □) indicating the contrast between the old and new covenant in terms of "shakable" and "unshakable."
5. The markers (x x x x x x x x) indicating the need for watchfulness on the part of the readers.
6. The markers (_____) indicating what the readers need to be watchful for (the wrong responses and the consequent bad results) in view of the contrast between the old and new covenant.
7. The markers (~~~~~) indicating what the readers need to be reminded of and be urged to do (the good benefits made available by the new covenant and the following proper responses) in view of the contrast between the old and new covenants.
8. The markers (_ _ _ _) indicating that God is to be feared.

The first semantic slot consists of the words related to God's "speaking" (λαλέω in v. 25) in both old and new dispensations. In the old dispensation on Mt. Sinai God used "such 'a voice speaking words' (φωνή ῥημάτων)¹ that those who heard it begged that no further 'word' (λόγος) be 'spoken' (προστίθημι) to them, because they could not bear 'what was

¹ Cf. ἡ φωνή in v. 26.

commanded' (*τὸ διαστελλόμενον*)" (vv. 19-20). In v. 25 it is described that God "warned" (*χρηματίζω*) them on earth when he spoke on Mt. Sinai. In the new dispensation God continues to "speak" (*λαλέω*) through his Son (cf. 1:1-2) and the blood of his Son (v. 24).² This time the readers are urged not to turn away from "him who warns from heaven" (*τὸν [χρηματίζοντα] ἀπ' οὐρανῶν*). Even if God's speaking is still called a warning, it can also be called a promise (*ἐπαγγέλλομαι λέγων*) because it will make possible for the readers to receive the unshakable kingdom (v. 28; cf. 1:8).

As already made obvious in the discussion of the first semantic slot, the contrast between the old covenant and the new covenant pervades the whole passage. Specifically it is formally expressed by *οὐ προσεληλύθατε ... ἀλλὰ προσεληλύθατε*. The main source of the contrast lies in the difference between the mediators (Moses and Jesus). In v. 26 the same contrast is expressed in temporal terms (*τότε ... νῦν*). The added dimension of the heaven (*οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν*) gives the new covenant a contrasting characteristic to the old covenant. Here the "heaven" (*οὐρανός*) seems to refer simply to the higher part of the created universe. Thus the earth and the heaven together represent "created things" (*πεποιμένων*) as explained in v. 27.

The third semantic slot well shows the contrast between the two covenants in terms of earth and heaven. But this time the earth represents the palpable and created order while the heaven represents the eternal and eschatological order. Words

² Cf. 7:11-10:18.

such as ψηλαφάω (v. 18), θιγγάνω (v. 20), φαντάζω (v. 21), σαλεύω (v. 27), and ποιέω (v. 27) are used to describe the former order which is expressed by γῆ (colons 11, 12) or by both γῆ and οὐρανός (colon 13.1). The latter order is related to words such as ἐπουράνιος (v. 22), οὐρανός (vv. 23, 25), or ἀσάλευτος (v. 28).

The fourth semantic slot expands on the contrasting element of "shakable" and "unshakable." The verbs σαλεύω (v. 26, 27) and σείω (v. 26) are used to describe "shaking," and the "unshakable" which "remains" (μένω) is described by ἀσάλευτος (v. 28).

The fifth semantic slot indicates that the following clauses are warnings to the readers (ἐπισκοπέω in v. 15 and βλέπω in v. 25). The author wants the readers to avoid the wrong responses or the consequent bad results (the sixth semantic slot), which are expressed by three μὴ τις clauses (vv. 15-16) and a μὴ clause (v. 25). The wrong responses are: allowing themselves to be "defiled" (μιαίνω) by any bitter root or being "sexually immoral" (πόρνος) or "godless" (βέβηλος) like Esau (in other words, selling "the inheritance rights as the oldest son" (τὰ πρωτοτόκια).³ In v. 25 these wrong responses are described as "refusing" (παραιτέομαι) God who speaks, or "turning away" (ἀποστρέφομαι)⁴ from God. The consequent catastrophic results are to "miss" (ὑστερέω)⁵ the grace of God, to be "rejected" (ἀποδοκιμάζω), or to "find no

³ Cf. πρωτότοκος in v. 23.

⁴ Cf. "shrinking back" in 10:38-39.

⁵ Cf. 4:1.

opportunity to repent" (μετανοίας τύπον οὐχ εὐρεῖν).

The seventh semantic slot indicates the good benefits made available by the new covenant and the required proper responses corresponding to all those privileges. This semantic slot describes exactly what the author wants the readers to enjoy and how he wants them to respond. If the readers respond properly to the new covenant made available through Christ's sacrifice, they will "see" (ὁράω) the Lord (v. 14)⁶ or "inherit" (κληρονομέω) the blessing (v. 17). This is expressed in v. 28 as "receiving" (παραλαμβάνω) the unshakable "kingdom" (βασιλεία).⁷ The proper response to these privileges is to pursue peace with all men and sanctification, which are also the active means to avoid the wrong responses and the bad results expressed by the sixth semantic slot. In v. 28 this response is described as "giving thanks" (ἔχω χάριν)⁸ to God and worshipping him acceptably with reverence and awe.

The eighth semantic slot describes the need to fear God. Vv. 18-21 are full of descriptions invoking fear of God such as the description of Mt. Sinai in vv. 18-19, the commandment to kill by stoning (λιθοβολέω), and the words φοβερός, ἔκφοβος and ἔντρομος. Despite all the differences between the old and new covenants, this need to fear God remains a constant element applying to both the old and new covenant peoples. The new covenant people also approaches God as the "judge" (κριτής). God may still be described as "a consuming fire" (πῦρ

⁶ Cf. προσεληλύθατε ... θεῷ in vv. 22-23.

⁷ Cf. πόλις in v. 22.

⁸ Cf. χάρις in v. 15.

καταναλίσκον).⁹ Surely he must be worshipped "with reverence and awe" (μετὰ εὐλαβείας καὶ δέους).

Considering that vv. 18-24 is a well-defined smaller section contrasting the old covenant and the new covenant (οὐ προσεληλύθατε ... ἀλλὰ προσεληλύθατε ...), Heb 12:14-29 can be divided into three sections. The encouragement of the central section, that we have arrived at the goal at least proleptically in Christian worship, gives the motivation for the exhortations which frame the central section. It is observed by Lane (1991b, 446) that this structure "is parallel in composition to 12:1-13." The following diagram shows this parallelism:

	12:1-13		12:14-29
A	Exhortation (12:1-3)	A	Exhortation (12:14-17)
B	Exposition (12:4-11)	B	Exposition (12:18-24)
A'	Exhortation (12:12-13)	A'	Exhortation (12:25-29)

Again in both exhortations the concern of the author for the readers, which may reflect the situation of the readers, is expressed by similar negative phrases ἐπισκοποῦντες μὴ τις ... μὴ τις ... μὴ τις and βλέπετε μὴ.¹⁰ The difference is that in 12:14-29 the concern of the author becomes broader than in 12:1-13. As Lane rightly notes, "the focus shifts from the response of the community as it experiences sufferings to the peril of rejecting the God who continues to speak to the church through his Son and through the Scriptures" (1991b, 445).

The logic of the argument flows as follows:

1. God speaks in both the old and new covenants, but he

⁹ Cf. πῦρ in v. 18.

¹⁰ Cf. ἵνα μὴ in vv. 3, 13.

speaks differently in the new covenant than in the old covenant (shown by marker 1).

2. Therefore, the readers must progress in holiness instead of regressing (shown by marker 7).¹¹

3. They must see to it that they do not regress and refuse God who speaks (shown by marker 5), because if they do, the result will be catastrophic. They will be rejected by God and will not see the Lord (shown by marker 6).

4. But they have enough reason to progress with perseverance rather than to regress because they have come to the Mt. Zion, the city of the living God at least proleptically in the christian worship.

5. This privilege of access to Mt. Zion is in contrast to the previous access to the Mt. Sinai (shown by markers 2, 3 and 4) where fear is a prevailing element (shown by marker 8).

6. However, the eschatological shaking which will establish the unshakable kingdom (even though the readers enjoy it proleptically in worship) is still in the future. Therefore, the element of fear is yet to be taken into consideration (shown by marker 8). Especially the privileged status of the new covenant people calls for further responsibility and, consequently, severe warning.

7. Thus, the progress in holiness without which the readers cannot see the Lord must be expressed in thanksgiving and God-pleasing worship (shown by marker 7), but still with reverence and awe (shown by marker 8).

¹¹ This is from Theron's subtitle on Heb 12:14-17: "Warning to progress in holiness and not to regress" (1984, 210).

In the light of the discussion above, we can formulate the theme of this passage as follows: "God has spoken in both covenants, but differently. While the old covenant is characterized by fear and natural phenomena, the new covenant is characterized by festive joy and personal members of that festive gathering. The privilege of participating in the heavenly Jerusalem proleptically in worship not only gives a motivation to progress in holiness with perseverance, but also is accompanied by greater responsibility. Only when we do not refuse God who speaks, will we receive the unshakable kingdom. As a new covenant community we must give thanks and worship God acceptably because this unshakable kingdom is a present reality."

5.4.2 Exegetical remarks

5.4.2.1 Heb 12:14-17

This section tries to persuade the readers to persevere in their faith-race by emphasizing the irrevocability of the loss incurred when they regress. This irrevocable loss is well illustrated in the case of Esau.¹² The readers must be careful not to throw away their "inheritance rights" (*τὰ πρωτοτόκια*) as Esau did, but to "inherit" (*κληρονομέω*) that blessing. The motivation for this warning is given in the next section (vv. 18-24), which underscores the privileged status of the new covenant people by contrasting the new covenant to the old. The fact that a greater responsibility is required, corresponding

¹² Cf. similar warnings already given in 2:1-4; 3:7-4:13; 6:4-8; 10:26-31.

to the greater privilege, leads to the closing appeal (vv. 25-29) not to refuse God who speaks, but to respond properly by being thankful and worshipping God acceptably with reverence and awe.

As already pointed out, the exhortation to pursue "peace" (*εἰρήνη*) in v. 14 recalls a characteristic element of the fruit of God's discipline in v. 11.¹³ This peace "with all" (*μετὰ πάντων*)¹⁴ seems to refer to peace with all members of the community. "As the particular injunctions of 13:1-3, 7, 16-17 indicate, Hebrews is calling primarily for inner-communal harmony" (Attridge 1989, 367). Of course, this assumes that chap. 13 is an integral part of Hebrews and continues the communal aspect of the readers' faith-race. Eschatological fruit of peace must be first realized as peace among all the members of the community. This concern for the whole community without exception is further indicated by the use of "no one" (*οὐδεὶς*) or "lest there be any" (*μὴ τις*).¹⁵

Not only peace with all but also "sanctification" or "holiness" (*ἀγιασμός*) are the objects to be pursued. This object of sanctification was already intimated by the goal of sharing in God's "holiness" (*ἀγιότης*) in v. 10. As much as participation in God's holiness is the ultimate goal of the divine discipline, the process of sanctification must be begun and practically worked out within the community.

"Seeing" (*ὁρᾶω*) the Lord is thought to be possible either

¹³ Cf. *εἰρήνη* in 7:2; 11:31; 13:20.

¹⁴ Cf. Rom 12:18; 2 Cor 13:11; 1 Thess 5:13.

¹⁵ Note the threefold repetition of *μὴ τις*.

in the cult or in the eschatological manifestation. Here the Lord seems to be God, not Christ. The reference is ambiguous, but this ambiguity is insignificant since the readers approach both God (v. 23) and Christ (v. 24) in the cult. Also both God¹⁶ and Christ¹⁷ appear in the eschatological manifestation.

The juxtaposition of the words *εἰρήνη* and *ἁγιασμός* seems awkward at first sight, but its significance may be seen in the fact that "communal 'peace,' in the broadest sense, is rooted in, and is the fullest expression of, the holiness of the community gathered around Christ's 'altar'" (Attridge 1989, 367). As 13:12 indicates, Jesus' sacrifice¹⁸ is "the ultimate basis of the community's holiness" (Attridge 1989, 367).

What is exhorted positively in v. 14 is expressed negatively in a series of warnings to "watch" (*ἐπισκοπέω*).¹⁹ The things to watch against are specified by the repeated use of *μὴ τις*. The phrase *μὴ τις* not only shows the author's concern for individuals in the community, but also his genuine concern for the whole community without exception. Lane comments that "the admonition earnestly to pursue peace and holiness is given concreteness and a specifically communal dimension with the call to vigilance in vv. 15-16" (1991b, 451).

¹⁶ Cf. Isa 52:10; Matt 5:8; 1 Cor 13:12; 1 John 3:2; Rev 22:4.

¹⁷ 9:28; cf. Matt 26:64; Mark 13:26; 1 Pet 1:7; Rev 1:7.

¹⁸ Cf. 9:13-14; 10:10, 14.

¹⁹ Cf. *προσέχω* ... *μήποτε* in 2:1; *βλέπω μήποτε* ... *ἐν τινι ὑμῶν* in 3:12; *φοβέομαι μήποτε* ... *τις ἐξ ὑμῶν* in 4:1; *βλέπω μὴ* in 12:25.

The first warning is to be watchful that no one "misses" or "falls short of" (*ὑστερέω*)²⁰ the "grace" (*χάρις*)²¹ of God. This general warning is further specified in the second warning, which cites Deut 29:17b. The MT reads: "lest there shall be among you a root bearing poisonous fruit and wormwood" (NASB) (*הָיָה בְּיָמֵיכֶם שָׂרֵץ פֹּרְשָׁה וְיֵשׁוּב וְיֵשׁוּב*). The close translation of MT in the LXX reads: "lest there be in you a root springing up with gall and bitterness" (Brenton 1851, 272) (*μὴ τις ἐστὶν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ*). In some manuscripts of the LXX the phrase *ἐν χολῇ* is replaced by a verb *ἐνοχλῆ*, which is overwhelmingly attested in Hebrews. Yet P⁴⁶ reads *ερχ[.]λη*. Katz restored that reading as *ἐν χολῇ* and conjectured that *ἐνοχλῆ* is a corruption from the original *ἐν χολῇ* (1958, 213-17). However, as Ellingworth points out, "this verbal form disturbs the balance of the three *μὴ τις* phrases or clauses in vv. 15f., and is thus the harder reading" (1993, 663-64). It is more probable that the author of Hebrews relied on a LXX text reading *ἐνοχλῆ* and P⁴⁶ corrected *ἐνοχλῆ* by following a certain LXX text reading *ἐν χολῇ*.

In Deut 29:17 there are two parallel *μὴ τις* clauses. In view of Deut 29:17a, which warns against turning away from God and the covenant community and serving idols, "anyone missing the grace of God" seems to be refer to one who forfeits the grace²² of God, that is, eschatological salvation. This concern for falling away from God and the covenant community runs

²⁰ Cf. 4:1.

²¹ Cf. *χάρις* in v. 28.

²² Cf. 1 Pet 1:13.

throughout Hebrews (e.g., 2:1-4; 3:7-4:13; 6:4-8; 10:26-31).

What causes abandoning the covenant community is called a "bitter root" (*ρίζα πικρίας*²³) which "causes trouble" (*ἐνοχλέω*). The expressions are obscure, but from the following phrase "many are defiled" (*μιανθώσιν*²⁴ πολλοί) it can be inferred that the bitter root has a dangerous spreading influence. It seems that some members may feel some kind of bitterness. But it is not certain exactly from where this bitterness originates. This bitterness may come from external persecutions the readers have suffered or internal fatigue coming from the delay of their eschatological expectations, or both. In any case, by suppressing the bitter root springing up, the whole community must be preserved from being defiled. Rather they must pursue sanctification, which is the opposite of defilement.

The third warning is against being a "fornicator" (*πόρνος*) or being "godless" (*βέβηλος*). The author cites the example of Esau for being such a person. The use of *πόρνος* in relation to marriage in 13:4 suggests that the warning is against sexually immoral activities. Indeed, later Jewish traditions²⁵ describe him to be sensual. While this literal sense is not excluded, in

²³ Cf. *παραπικρασμός* in 3:8, 15. Ellingworth notes that "*παραπικρασμός* may be interpreted as *καρδία πονηρὰ ἀπιστίας*" in 3:12f. "which speaks of believers watching over one another (*βλέπετε . . . μήποτε*), lest any individual fall into apostasy" (1993, 664).

²⁴ *μιαίνω* is frequently used for ceremonial defilement in the LXX; cf. *ἀμείαντος* with a cultic nuance in 7:26 and with an ethical nuance in 13:4; *μιαίνω* seems to be used to express both cultic and ethical aspects.

²⁵ See Strack (1926, 748).

view of the previous warnings *πόρνος* seems to represent metaphorically unfaithfulness to God, or specifically, idolatry in the Old Testament.²⁶ And in the LXX the term "godless" or "profane" (*βέβηλος*) has a strong cultic association which is in contrast to "holy" (e.g., Lev 10:10).

The author warns the readers not to give up their place within the new covenant community just as Esau gave up "his inheritance rights as the oldest son" (*τὰ πρωτοτόκια*) for a single "meal" (*βρῶσις*)²⁷ (Gen 25:27-34). Like Esau, the readers are "in danger of losing their association with the Firstborn (1:6) in the assembly of all the firstborn (12:23)" (Attridge 1989, 369). In other words, they are in danger of missing the grace of God and turning away from God and the covenant community. They should not be like Esau who disregarded his "heritage" for "immediate enjoyment" (P. R. Jones 1985, 395). Such a catastrophe must not happen to the community.

The warnings in vv. 15-16 are strengthened by emphasizing the fact that the readers themselves know (v. 17) that the process is irreversible. Once the inheritance rights are abandoned, "afterward" (*μετέπειτα*)²⁸ it is too late, and "missing" (*ὑστερέω*) the grace of God (v. 15) is the only possible result. As Esau was "rejected" (*ἀποδοκιμάζω*) by God when he wanted to "inherit" (*κληρονομέω*) the blessing (Gen

²⁶ P. R. Jones (1985, 395) gives two more options: 1) *πόρνος* may refer to "Esau's marriage to two Hittite women (Gen. 26:34-35), mixed marriages violating the Mosaic law"; 2) not *πόρνος* but only *βέβηλος* may apply to Esau.

²⁷ Cf. *βρῶμα* in 13:9.

²⁸ Cf. *πάλιν* in 6:6; *οὐκέτι* in 10:26.

27:30-40), so the readers will be rejected and lose what they want to inherit.²⁹

If we take the antecedent of αὐτήν as εὐλογία in colon 2,³⁰ then v. 17 can be translated as follows: "Afterwards when he wanted to inherit the blessing, he was rejected - he could bring about no change of mind - though he sought the blessing with tears." In this case, μετανοίας ... εὗρεν is construed as a parenthesis and the word μετανοία is translated as "change of mind." Esau tried, but could not achieve change of Isaac's mind³¹ (Gen 27:34). This interpretation agrees well with the biblical account.

But the use of γάρ in colon 3 is against taking μετανοίας ... εὗρεν as a parenthesis. And μετανοία is a nearer antecedent of αὐτήν than εὐλογία. Also "the close association of verb and participle (εὗρεν ... ἐκζητήσας) strongly support" (Attridge 1989, 370) μετανοία as the antecedent of αὐτήν. Previously we saw that the author of Hebrews was concerned with repentance in 6:1, 6. Especially in 6:4-6 he was painting a bleak picture, viz. that it is impossible (ἀδύνατον) for those who apostatize to be brought back to repentance. In view of this paraenetic purpose of the author as well as other grammatical reasons mentioned above, it seems preferable to take μετανοία as the

²⁹ Cf. 1:14; 6:17; 9:15; 11:7; though the word κληρονομέω does not occur in 12:22-24, a detailed, graphic description of what the readers want to inherit is given in that passage.

³⁰ See McCullough (1974, 4).

³¹ Cf. McCullough, who points out that "since the structure of the sentence would suggest that the same subject should remain throughout, it is likely that the reference is to repentance on the part of Esau" (1974, 4).

antecedent of *αὐτήν* even if this option somewhat strains the meaning of the biblical account in Genesis 27.

When Esau sold his birthright for a single meal, he found himself in a position where no repentance is possible. Once rejected, there is no room for a second repentance. Once rejected, he is eternally rejected. This fact applies to the new covenant people in the same way, or even more so due to the fact that they enjoy more privileges.³² In the following section (vv. 18-24) this privileged position of the new covenant people is graphically portrayed by contrasting the new covenant with the old covenant.

5.4.2.2 Heb 12:18-24

This expository section provides a positive motivation not to regress, but to progress in pursuing peace and sanctification (v. 14), by contrasting the situation of the readers with that of the Exodus generation.³³ Later this section is used as a ground for an exhortation not to refuse him who speaks (v. 25). As Weiß notes, "im Rahmen der Glaubenparänese von VV.14f einerseits (*ἐπισκοποῦντες μὴ τις κτλ*) und V.25 andererseits (*βλέπετε μὴ κτλ*)" vv. 18-24 are firmly integrated "in den paränetischen, auf Glaubensmahnung zielenden Kontext" (1991, 669). Thus, *γὰρ* in v. 18 "links vv. 18-24, not with the example of Esau, but with the general situation of the

³² Cf. McCullough, who argues that greater gifts in the new covenant require greater punishment, that is, that "if Esau was punished in this way for spurning the smaller gift, the blessing, how much more punishment can we expect if we spurn God's greater gift, His salvation in Jesus Christ" (1974, 5-6).

³³ Cf. 3:1-6, 3:7-4:13; 11:23-29.

readers, as outlined in vv. 14-17" (Ellingworth 1993, 670).

Vv. 18-24 is explicitly divided into two contrasting segments (*οὐ προσεληλύθατε ... ἀλλὰ προσεληλύθατε*).³⁴ The Exodus generation led by Moses approached God at Mt. Sinai, which is characterized by fearful impersonal features. On the other hand the readers have come to Mt. Zion, which is characterized by a joyful gathering. The list of the participants in that gathering makes evident its privileged status. Especially, they come to Jesus, the mediator of the new covenant. Jesus appears at the end of the list for emphasis just as Moses does.³⁵

Both segments (vv. 18-21 and vv. 22-24) enumerate items connected by *καί*. Not correspondence between items in the two segments, but contrast between the overall pictures of the two segments is what the author wants to convey. In this contrast the author encourages the readers not to miss,³⁶ but to appropriate the grace of God made available in the sacrifice of Christ.

The word "approach" (*προσέρχομαι*) may reflect the real experience at Mt. Sinai,³⁷ but it also reminds the readers of

³⁴ Casey sees a certain apologetic strain in this contrast. She comments: "Perhaps we see in Hebrews a community grown weary of the less elaborate, less tangible, less 'satisfying' reality of Christian worship; a community, perhaps, nostalgic for the old cult" (1982, 334). However, the contrast rather seems to underscore the privileged status of the new covenant community.

³⁵ Cf. Jesus in v. 24; Moses in v. 21.

³⁶ Cf. v. 15.

³⁷ Cf. Deut 4:11.

its use for coming near to God in worship.³⁸ This cultic implication becomes explicit in vv. 22.³⁹ The place which the Exodus generation approached is Mt. Sinai, which is not explicitly mentioned in the text probably because the author rather wants to emphasize Mt. Zion.

Mt. Sinai is described by seven items connected by *καί*.⁴⁰ The first item is "something that can be touched" (*ψηλαφωμένω*), which is not found in the biblical account.⁴¹ This verb *ψηλαφάω* is "probably a stylistic variant for *θιγγάνω* in v. 20" (Ellingworth 1993, 671). But the author seems to try to characterize what the Exodus generation encountered at Mt. Sinai, using this word at the beginning. Mt. Sinai is "palpable," and thus "of this creation,"⁴² in contrast to Mt. Zion which is "heavenly,"⁴³ and thus "not of this creation."⁴⁴

³⁸ Cf. 4:16; 7:25; 10:1, 22; 11:6.

³⁹ Cf. Käsemann's comment that the idea of the people of God in Hebrews is defined "kultisch." He also says, "So ist ja auch der at.liche λαός seinem Wesen nach Kultgemeinde" (1961, 27).

⁴⁰ Both *ψηλαφωμένω* and *κεκαυμένω* may modify *πυρί*, but this is unlikely. Or both participles can be taken absolutely: "to something palpable and something burning, to fire and darkness ..." But it is most natural to take "burning" (*κεκαυμένω*) with "fire" (*πυρί*) (cf. Deut 4:11).

⁴¹ Cf. "'palpable' (*ψηλαφητόν*) darkness" in Exod 10:21.

⁴² See Thompson, who comments: "That which is 'heavenly' (*ἐπουράνιος*) is set over against that which is *ψηλαφωμένος*. This contrast indicates that *ψηλαφωμένος* is used by the author as a code-word for 'earthly' in a metaphysical sense" (1982, 45; 1975b, 582); cf. *γῆ* in v. 25; *σαλευομένων* and *πεποιημένων* in v. 27.

⁴³ Cf. *ἐπουράνιος* in v. 22; *οὐρανός* in vv. 23, 25.

⁴⁴ Cf. *οὐ ταύτης τῆς κτίσεως* in 9:11; *ἀσάλευτος* in v. 28.

"Fire" (πῦρ),⁴⁵ "darkness" (γνόφος), and "whirlwind" (θύελλα) are found in the biblical account of the theophany at Mt. Sinai in Deut 4:11 or 5:22. "Gloom" (ζόφος) seems to be added to intensify the fearful imagery although it is not found in the biblical account.

The remaining two items given in v. 19 are σάλπιγγος ἦχος and φωνῆ ῥημάτων.⁴⁶ The former is derived from Exod 19:16⁴⁷ and the latter from Deut 4:12 (cf. Deut 5:24). The whole fearful image is confirmed by the response of "those who heard" (οἱ ἀκούσαντες). They "begged" (παραιτέομαι)⁴⁸ any further "message" (λόγος) not to be "added" (προστίθημι) directly.⁴⁹

The reason for their request not to add any further message includes not only the fearful scene of the theophany (vv. 18-19) but also a specific "command" (τὸ διαστελλόμενον) threatening the penalty of death (v. 20). They simply could not "bear" (φέρω) what was commanded. This command is given as a citation condensed from Exod 19:12-13.⁵⁰ If even a "beast" (θηρίον) cannot escape "stoning" (λιθοβολέω), how much less can a human being escape?⁵¹

The scene of the encounter between God and his people,

⁴⁵ Cf. πῦρ in v. 29.

⁴⁶ Note the chiasm (σάλπιγγος ἦχος ... φωνῆ ῥημάτων) here.

⁴⁷ Exod 19:16 LXX reads: φωνῆ τῆς σάλπιγγος ἦχει μέγα.

⁴⁸ The same verb is used negatively meaning "to refuse" (v. 25).

⁴⁹ Cf. Exod 20:18-19; Deut 5:23-27.

⁵⁰ For more details, see Thomas (1964-65, 317).

⁵¹ In fact, a human being is also included in the command in Exod 19:12-13.

referred to as a "sight" (*φανταζόμενον*), is characterized as "awesome," "fearsome" or "terrifying" (*φοβερός*).⁵² This fearful imagery reaches its climax when even Moses, who is the mediator of the old covenant, said, "I am 'terrified' (*ἐκφοβός*) and 'trembling' (*ἐντρομος*)."

But the occasion for this utterance seems to be different from that of theophany at Mt. Sinai. In Deut 9:19 Moses says *ἐκφοβός εἰμι* because he fears the anger which God will show against those who made the golden calf. The word *ἐντρομος*⁵³ also suggests a different occasion from the theophany at Mt. Sinai. This word is used in Acts 7:32 to describe Moses at the burning bush in the desert near Mt. Sinai. Therefore, if "the sight" (*τὸ φανταζόμενον*) refers to the theophany at Mt. Sinai, *ὅυτω ... φανταζόμενον* must be treated as a parenthesis. Ellingworth takes this view and comments: "the meaning is not 'the sight was so terrifying that Moses said ...,' but 'moreover (so terrifying was the sight!) Moses said ...'" (1993, 675). On the other hand, if "the sight" refers to the scene of a generic encounter with God in the old covenant situation, *ὅυτω ... φανταζόμενον* needs not be treated as a parenthesis.

The whole picture in vv. 18-21 (the theophany at Mt. Sinai, the response of the people, the command not to touch the mountain, and Moses' words) is intended to emphasize the distance between God and his people in the old covenant

⁵² Cf. 10:27, 31.

⁵³ Cf. Thomas who thinks that *καὶ ἐντρομος* is "added to make Moses' statement of fear even stronger" (1964-65, 318).

situation.⁵⁴ But the new covenant people is in an entirely different situation. Fear is not totally excluded,⁵⁵ but the unapproachability of God and the distance between God and his people was removed for the new covenant people through the person and work of Christ.

This new covenant situation is the concern of vv. 22-24. The contrast is emphatically presented by ἀλλὰ προσεληλύθατε (cf. οὐ προσεληλύθατε in v. 18). In view of the eschatological character of the whole scene in vv. 22-24, some⁵⁶ have tried to interpret the word προσεληλύθατε as "you have come near, but not reached." But if we consider that the contrast is in the cultic dimension,⁵⁷ it is not necessary to limit προσεληλύθατε to the eschatological future. The readers have come to the eschatological reality proleptically in their cult. The whole community have come to God (v. 23)⁵⁸ in worshipping God (cf. v.

⁵⁴ Cf. 9:8; for the opposite situation, see 10:19-20.

⁵⁵ Cf. κριτῆς in v. 23; μετὰ εὐλαβείας καὶ δέους in v. 28; πῦρ καταναλίσκον in v. 29.

⁵⁶ Käsemann comments that "Das προσεληλύθατε V.22 darf also nicht so verstanden werden, als sei dieses Ziel erst im Laufe der christlichen Wanderschaft erreicht worden" (1961, 30-31); Montefiore also comments that "his readers have not yet actually arrived at Mount Zion: they have drawn close (cf. v. 18)" (1964, 229); Ladd comments that "we come near to the heavenly Jerusalem, but we do not yet enter it" (1974, 576); also Isaacs (1992, 87) comments that προσέρχομαι in vv. 18, 22 is "the language of approach rather than final attainment."

⁵⁷ Note the use of προσέρχομαι for "man's approach to God ... through prayer (Jer. 7:16) or more generally in worship (Sir. 2:1; Deut. 4:11; Exod. 16:9)" (Best 1960, 280).

⁵⁸ In Hebrews προσέρχομαι is always used to describe "coming near to God in worship" (cf. 4:16; 7:25; 10:1, 22; 11:6). Here the perfect seems to indicate that "this approach to God has become for Christians a new, continuing reality" (Casey 1982, 332).

28). Dahl rightly comments that "through worship they participate in the heavenly worship of the angels, and perfected saints ... i.e. proleptically" (1951, 409).⁵⁹

The place where the readers have come is called Mt. Zion, the city of the living God,⁶⁰ the heavenly Jerusalem.⁶¹ The term "heavenly" (ἐπουράνιος) makes evident that this place does not refer to the earthly Mt. Zion or city of Jerusalem. The heavenly Jerusalem is in contrast to "palpable" (ψηλαφωμένος) Mt. Sinai. Mt. Zion and the heavenly Jerusalem, which were derived from the Old Testament and Jewish apocalyptic literature,⁶² were already introduced as "the city with foundations, whose architect and builder is God" (11:10, 16).⁶³

This city is the goal of the pilgrimage of all God's people, including the readers. In that sense, it is "the city that is to come" (13:14), that is, the city to be ultimately realized only in the eschatological consummation when the "heavenly" city will be revealed as the "eschatological" city.

⁵⁹ Cf. Michel's comment that προσέρχασθαι "bleibt ein kultisches Ereignis" (1975a, 461); P. R. Jones who says that in 12:22-24 "worship ... was interpreted as realized eschatology, as a proleptic experience of the future" (1979, 101); Arowele (1990, 444-45), who comments that the encounter in 12:22-24 is "not final arrival but a cultic experience"; Scholer, who comments that "at 12.22-24 Heb presents the parallel between the heavenly 'worshippers' and the earthly Christians, whose access to God appeared to be through a similar 'worship'" (1991, 107, 144-45); Gärtner (1965, 89-90, 93); McKelvey (1969, 152-53); Johnsson (1978, 246-47); Lehne (1990, 106, 111).

⁶⁰ Cf. 3:12; 9:14; 10:31.

⁶¹ These three terms seem to be used synonymously, καὶ before πόλις being epexegetic.

⁶² Cf. Jerusalem in Gal 4:21-31; Rev 3:12; 21:2, 10; Mt. Zion in Rev 14:1; 4 Ezra 13:36; 1 Enoch 25:3.

⁶³ Note ἐπουράνιος in 11:16.

How then have the readers come to this city? When considering the wider context of 12:14ff., which is concerned about the community life, especially cultic life in worship (cf. 12:28; 13:15),⁶⁴ they have already come to this city in advance in their worship. This proleptic participation in the life of the city to come⁶⁵ is a great motivation to continue their pilgrimage to that city. They should not give up, but rather persevere in meeting together in worship.⁶⁶

After specifying the place to which the readers have come, the author begins to list the inhabitants of the heavenly Jerusalem to show the privileged status of the readers. In contrast to the description of the terrifying objects characteristic of Mt. Sinai, the heavenly Jerusalem is characterized by helpful persons.⁶⁷ The first of the inhabitants are "myriads of angels" (μύριοι ἀγγέλων). It is not clear how to relate the following word "festal gathering"

⁶⁴ The other significant area of community life will be real-life walking in ways pleasing to God (cf. 12:14; 13:1-5, 7, 9, 13, 16, 17).

⁶⁵ Aune well explains the proleptic participation as follows: "In Christian worship the anticipated goal of final, eschatological deliverance was drawn into the sphere of present experience and celebrated as if it had been fully and finally achieved. In the phenomenology of this worship, past and future collapse into an eternal present; and the spatial distinction between heaven and earth is momentarily obliterated. In the light of this kind of cultic experience, there can be no hard and fast dichotomy between the presence of Jesus in the midst of the worshipping community and the 'distant' presence of Jesus at the right hand of God" (1992, 596).

⁶⁶ Cf. 10:25.

⁶⁷ "Nicht schreckende Dinge, sondern helfende Personen" (Braun 1984, 435).

(πανήγυρις).⁶⁸ But as in the description of Mt. Sinai, the references to inhabitants appear to be linked by the repeated *καί*.⁶⁹ In this case, the word *πανήγυρις* may be simply in apposition to myriads of angels, thus giving "myriads of angels, a festal gathering." Or it may be a further description of myriads of angels. In this case, the translation will be "myriads of angels in festal gathering." Other less likely options are: 1) "myriads, a festal gathering of angels" taking *πανήγυρις* with *ἀγγέλων*,⁷⁰ 2) "myriads of angels, a festal gathering and assembly of the firstborn" taking *πανήγυρις* with *ἐκκλησία*.

The second of the inhabitants is "an assembly of the firstborn enrolled in heaven" (*ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς*). The firstborn could refer to angels, but the modifying phrase "enrolled in heaven"⁷¹ makes certain that it refers to human beings. As in 2:12, *ἐκκλησία* seems to refer to an assembly of God's people. The "firstborn" are those who did not sell but kept their inheritance rights.⁷²

⁶⁸ In the Old Testament this term was used for Israel's religious assembly related to a "feast" (*ἐορτή*) (Ezek 46:11; Hos 2:11; 9:5; Amos 5:21). Michel comments: "Im griechischen Kulturkreis hat es kultische Bedeutung, bezeichnet aber dann auch die großen Versammlungen anlässlich der Wettspiele und Kämpfe" (1975a, 463).

⁶⁹ Exceptions are: as noted above, the first *καί* before *πόλει* is epexegetic; the second *καί* signals the transition from the place to the inhabitants; the last *καί* connects Jesus to his blood.

⁷⁰ In this case, it is difficult to determine how many of the following items are in apposition with "myriads."

⁷¹ Cf. Exod 32:32-33; Ps 69:29; Isa 4:3; Dan 12:1; Luke 10:20; Phil 3:20; 4:3; Rev 3:5; 13:8; 17:8.

⁷² Cf. vv. 16-17; also 11:7.

They seem to have their status as the firstborn because they are "brothers" or "children" (2:10-18)⁷³ of the Firstborn (1:6).⁷⁴ The assembly of the firstborn probably indicates all the faithful human inhabitants in the heavenly Jerusalem in distinction from angelic inhabitants. As Dumbrell comments, what is portrayed by this assembly appears to be "the end-time picture of the totally redeemed community" (1976, 156).⁷⁵ As in Rev 7:9-11, both all the angels and all the redeemed human beings gather together in the presence of God.⁷⁶

The third of the inhabitants is God. The phrase κριτῆς θεοῦ πάντων may be understood as either "the judge, God of all" or "God, the judge of all." In either case, the reality of judgement⁷⁷ is not altogether removed even in the description of the heavenly city. To lessen the negative force of this

⁷³ Here the brothers or children are called "Abraham's descendants" and are contrasted with angels (2:16).

⁷⁴ Cf. Helyer (1976, 13) who comments that the word "first-born" links believers to "the first-born par excellence, Jesus"; also see Scholer's comment: "At Heb. 1:6 the 'first-born' is Jesus Christ, and therefore the 'First-born' and 'the first-born (plural)' belong together, just as 'Son' and 'sons' (e.g. Rom. 8.29; Heb. 2.10-18)" (1991, 146).

⁷⁵ Helyer also says that the assembly of the firstborn refers to "all the faithful of both covenants" (1976, 15-16); cf. Scholer, who limits this assembly to "the dead Christians already worshiping in heaven" (1991, 146). Later he limits "just men made perfect" to "the deceased Old Testament faithful who are now enjoying direct access to God" (1991, 147). In both cases, he misses the point that this is the end-time picture.

⁷⁶ Cf. Schoonhoven's comment that in Hebrews it is important that "redeemed man will experience that redemption not in isolation but in continuity and company with a host of others" (1978, 102).

⁷⁷ Cf. 10:27; 30-31; 39; 13:4, 17.

phrase in the immediate context characterized by festivity,⁷⁸ the former option was sometimes chosen. But the latter option is in agreement with the traditional concept of God as the universal judge⁷⁹ and conveys a somewhat stronger sense which is not incompatible with what is given later in v. 29.

The fourth of the inhabitants are called the "spirits of the righteous made perfect" (πνεύματα δικαίων τετελειωμένων). The righteous⁸⁰ clearly refer to human beings and τελειόω, which is a characteristic term in Hebrews, would have the same sense as in 11:40.⁸¹ It seems that the phrase "spirits of the righteous made perfect" refers to the same group as the phrase "an assembly of the firstborn enrolled in heaven." As far as the phrase "spirits of the righteous made perfect" describes the total redeemed community,⁸² this expression does not contradict the clause ἵνα μὴ ... τελειωθῶσιν in 11:40.

The reason for the repetition of the same group of inhabitants may be found not only in the author's intention to present the privileged status of readers in the new covenant dispensation, but also in the position of the expression "the spirits of the righteous made perfect" between God the judge and Jesus the mediator. Dumbrell points out that the scene is

⁷⁸ Also the order of the words favors this option.

⁷⁹ Cf. Rom 2:16; 3:6; 1 Pet 4:5; Rev 20:12.

⁸⁰ Cf. 10:38; 11:4.

⁸¹ Cf. 2:10, where Christ's exaltation is referred to as "being perfected."

⁸² Cf. Silva (1976, 70); D. G. Peterson (1979, 80), who identifies "spirits of just men made perfect" with "the saints of all ages."

the portrayal of the "covenant conclusion." He explains that "perfected"⁸³ through the sacrifice, or rather ... the sacrificial blood of the mediator,⁸⁴ the assembly stands awaiting covenant conclusion... the formal approval for which the assembly of Heb 12:23 stands convened may be expressed in the next phrase, 'the spirits of just men made perfect'" (1976, 158).

Dumbrell continues that the reason why the total redeemed community is called "spirits" is that "the final event in the great eschatological drama has not yet taken place" (1976, 159). In other words, they are called "spirits" because the resurrection of the dead has not yet occurred. But in view of the fact that the author is now describing the scene of the ultimate goal of the pilgrimage of the faithful under both covenants, that is, the heavenly city,⁸⁵ it appears that those who have arrived there must lack nothing in their perfection. In this case, the redeemed community for whom the bodily resurrection⁸⁶ has already occurred is called "spirits" to stress the "spiritual and immaterial nature"⁸⁷ of the new order

⁸³ Cf. Caird, who relates the perfection of believers to the perfection of Christ and comments: "Christ ... was made perfect ... he won the right to enter God's presence, and won it not for himself alone but for all who were prepared to let him call them brothers. The citizens of the heavenly Jerusalem can be called just men made perfect for no other reason than that they have been admitted to the presence of God" (1966, 93).

⁸⁴ Cf. 10:14, 19-20; 12:24.

⁸⁵ Cf. 11:10, 13-16; 12:28; 13:14.

⁸⁶ Cf. 6:2; 11:35.

⁸⁷ Cf. "It is raised a spiritual body" (ἐγείρεται σῶμα πνευματικόν) in 1 Cor 15:44.

of existence" (Montefiore 1964, 232).

The last of the inhabitants in the heavenly Jerusalem is Jesus,⁸⁸ the "mediator of a new covenant" (διαθήκης νέας⁸⁹ μεσίτης).⁹⁰ The positive picture in vv. 22-24 reaches its climax in coming to the mediator who made all these privileges possible and available, as the negative picture in vv. 18-21 reached its climax in a reference to Moses, the mediator of the old covenant. This verse (v. 24) cannot be properly understood without understanding the previous argument in chap. 7-10, specifically 9:15-22. As in the previous argument, the reference to Jesus cannot be separated from the reference to his blood.⁹¹ The readers have come to Jesus and at the same time to his blood, which is "sprinkled" (ῥαντισμοῦ)⁹² as the blood of sacrifices was sprinkled under the old covenant (9:13, 19).⁹³

Then it is said that Jesus' blood "speaks" (λαλέω) "better" (κρείττον)⁹⁴ than Abel.⁹⁵ In what sense does Jesus and

⁸⁸ The human name Jesus recalls what has been said about the humanity of Jesus, especially his identification with human beings in his suffering (e.g., 2:9; 12:2).

⁸⁹ The use of νέα instead of καινή seems to be a stylistic variation; for new covenant, see 8:8, 13; 9:15.

⁹⁰ Cf. 8:6.

⁹¹ Cf. 9:12-14; 10:19, 29; 13:20; 1 Pet 1:2.

⁹² The phrase "blood of sprinkling" is a Hebraic expression for "sprinkled blood."

⁹³ For the metaphoric use of sprinkling, see 10:22; also 1 Pet 1:2.

⁹⁴ 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40.

⁹⁵ It is not necessary to limit the reference to Abel's blood because of the masculine article in τὸν Ἀβελ.

his blood speak better than Abel and his blood? In line with the interpretation of 11:4 the comparison is not considered to express the contrast between grace and vengeance,⁹⁶ but rather the difference concerning atonement. Jesus' blood achieves atonement,⁹⁷ which Abel's blood could not. In that sense Jesus' blood speaks to us more effectively than Abel's blood does.⁹⁸ This better effectiveness gives a strong motivation for the readers to persevere faithfully in their pilgrimage until the end.

The reason why the author expresses the gathering of the new covenant community in the words of vv. 22-24 is to present their worship experience "from a cosmic perspective as the final gathering of the Christian church before the eternal presence of God" (Aune 1992, 596). By making known their extremely privileged status as the new covenant community the author wants the readers to pursue holiness (v. 14) and persevere in their pilgrimage instead of missing the grace of God (v. 15), and thus reach the final gathering described in v. 22-24, which they now enjoy only proleptically, at the final consummation.

5.4.2.3 Heb 12:25-29

⁹⁶ In 11:4 it is not Abel's blood crying out for vengeance, but Abel himself that speaks. Abel speaks about his faith through the witness of scripture though dead.

⁹⁷ Cf. 8:12; 10:17-18; along with 9:22.

⁹⁸ Attridge speculates that Abel may have been considered as the first martyr whose death had "an atoning significance." If this is right, "Christ's blood which effects true and lasting remission of sin speaks not in a 'different' but in a 'superior' way" (1989, 377).

The fact that the readers have come to the eschatological goal proleptically in their worship (vv. 18-24) not only encourages the readers to more positive efforts (v. 28; cf. v. 14), but also warns them to be more watchful. This warning is expressed by *βλέπετε μὴ*⁹⁹ in v. 25.¹⁰⁰ This warning urges the readers not to "refuse" (*παραιτέομαι*)¹⁰¹ "the one who speaks" (*τὸν λαλοῦντα*). This phrase *τὸν λαλοῦντα* refers to God, whose voice was heard at Sinai.¹⁰² But God's speech¹⁰³ continued and became better in the new covenant because God spoke through his Son.¹⁰⁴ The word *λαλέω* repeated so soon after v. 24 links vv. 18-24 to vv. 25-29 and underscores the fact that if the readers refuse the one who speaks better, the consequence will be more serious. The author warns that better speaking requires better attention.

The reason for the warning is further explained by an a fortiori argument which contrasts *ἐκεῖνοι*¹⁰⁵ and *ἡμεῖς*.¹⁰⁶ If "those" (*ἐκεῖνοι*) who "refused" (*παραιτέομαι*) the one who

⁹⁹ Cf. *βλέπετε μήποτε* in 3:12.

¹⁰⁰ Cf. *ἐπισκοποῦντες μή τις ... μή τις ... μή τις* in vv. 15-16.

¹⁰¹ This word is used once more with the same sense in the same verse. It was used with much the weaker sense of begging in v. 19.

¹⁰² Cf. *φωνὴ ῥημάτων, λόγος, or τὸ διαστελλόμενον* in vv. 19-20.

¹⁰³ This is one of the major themes in the first part of Hebrews (1:1-4:13). Specifically see 1:1-2; 2:1-4; 4:12-13.

¹⁰⁴ Cf. 1:2; 2:3; *κρεῖττον λαλοῦντι* in v. 24.

¹⁰⁵ Cf. 4:2.

¹⁰⁶ Cf. *ἡμεῖς ... ἀμελήσαντες* in 2:3.

"warned" (χρηματίζω)¹⁰⁷ them "on earth" (ἐπὶ γῆς) did not escape¹⁰⁸ [judgment], "how much less" (πολὺ μᾶλλον)¹⁰⁹ will "we" (ἡμεῖς) [escape judgment], if we "turn away" (ἀποστρέφομαι)¹¹⁰ from him who ["warns" (χρηματίζω)] us "from heaven" (ἀπ' οὐρανῶν)? The parallel situation is that both they and we are warned by God, and that if God is refused or turned away, the judgment is inescapable for both groups. The contrasting element which makes an a fortiori argument possible is the difference in the place of warning. One warning came from earth, but the other from heaven.¹¹¹

In vv. 26-27 the same contrast is formally expressed by τότε ... νῦν. The parallel situation is that both then and now God speaks and that shaking follows God's speech. The word φωνή in v. 26 refers to the same φωνή heard at Mt. Sinai in v. 19. This voice at that time "shook" (σαλεύω) the "earth" (γῆ). On the other hand, now God "has promised" (ἐπαγγέλλομαι)¹¹² saying that once more he will "shake" (σείω) not only the "earth" (γῆ) but also the "heaven" (οὐρανός). The contrasting element between the shaking at Mt. Sinai and the eschatological shaking

¹⁰⁷ Cf. 8:5; 11:7.

¹⁰⁸ Cf. 3:7-4:13; for the same a fortiori argument, see 2:2-3 (also note the same word ἐκφεύγω in 2:3); 10:28-29.

¹⁰⁹ Cf. 12:9; for similar expressions, see 9:14; 10:29.

¹¹⁰ This is synonymous with παραιτέομαι. Due to the present context, both words recall the description of apostasy in earlier warnings (2:3; 6:6; 10:29).

¹¹¹ The contrast between "earthly" and "heavenly" was already seen in vv. 18-24 (for example, see ψηλαφωμένος versus ἐπουράνιος); also see chap. 9.

¹¹² The perfect tense signifies that the promise given by Haggai is still in force.

is to be found in the objects of shaking.

The author cites the promise of the eschatological shaking in Hag 2:6 to bolster his argument. The original context concerning the restoration of the temple in the post-exilic period appears to be insignificant in the present context, where the emphasis is on the eschatological shaking which will establish an "unshakable" (ἀσάλευτος) kingdom for the readers. The author omits the references to "sea" and "dry land" in the LXX and adds "not only ... but also" to put more emphasis on the shaking of the heaven. Because even heaven will be included in the shaking, this eschatological shaking will be a comprehensive one. As Ellingworth rightly points out, "οὐρανός here ... refers to the higher part of the created universe,¹¹³ rather than, as probably in 9:24 (αὐτὸν τὸν οὐρανόν), and even in 12:23, 25, to the immediate presence of God." He continues that "the use of a quotation leads the author to use οὐρανός in a different sense than in the preceding paragraph" (1993, 687).

That οὐρανός in the citation of Hag 2:6 refers to the physical heaven which was created is further indicated by the author's exegetical comment in v. 27. The phrase τὸ δὲ marks a quotation, so the translation may be "the words 'once more' indicates ...". Here the author makes evident that by the citation he means the "removal" (μετάθεσις)¹¹⁴ of "what can be shaken" (τῶν σαλευομένων) - that is, "created things"

¹¹³ Cf. 1:10-12.

¹¹⁴ Cf. 7:12; 11:5; Thompson rightly comments on the ἵνα clause in v. 27: "The ἵνα clause ... implies that τὰ μὴ σαλευόμενα will remain. Therefore, the μετάθεσις of heaven and earth must be understood as 'removal' [not 'transformation']" (1982, 48-49).

(πεπονημένων).¹¹⁵

What the author wanted to convey to the readers in v. 26 is that while shaking was "then" (τότε) not comprehensive and the sphere of God's dealing with men still belonged to what can be shaken, in other words, to the order of created things, "now" (νῦν) God's promise points to the order of "what cannot be shaken" (τὰ μὴ σαλευόμενα).¹¹⁶ The phrase ἔτι ἅπαξ may suggest that the removal is radical and "once for all."¹¹⁷ After this radical removal of what can be shaken, only what cannot be shaken will "remain" (μένω)¹¹⁸ and thus "an unshakable kingdom" (βασιλεία ἀσάλευτος)¹¹⁹ will be

¹¹⁵ The created order seems to be taken somewhat pejoratively in contrast to the eternal order; cf. 9:11; 11:3; also Thompson's comment that both σαλευόμενα and πεπονημένα "are descriptive of the earthly sphere" (1982, 49).

¹¹⁶ Cf. Gräßer, who interprets the ἵνα clause in v. 27 as follows: "damit die μὴ σαλευόμενα, die ungeschaffenen Dinge also, nämlich die ἐπουράνια bleiben" (1986, 171-72); also Thompson, who rightly comments: "Τὰ μὴ σαλευόμενα refers ... to the 'axiologically' [not 'cosmologically'] heavenly world of Christ's exaltation, the world that is οὐ χειροποίητος (9:24)" (1982, 50). But he is wrong when he identifies τὰ μὴ σαλευόμενα with the intelligible world which is only stable in a Platonic sense (1982, 48-51). On the other hand, see Hurst (1984, 69-73), who also unjustly tries to explain the text exclusively from the apocalyptic viewpoint.

¹¹⁷ Gräßer comments: ἔτι ἅπαξ does not indicate "die Temporalität der Endkatastrophe," but "die Einmaligkeit und Unwiederholbarkeit des eschatologischen Ereignisses" (1986, 171); cf. 9:26-28; 10:2; for ἐφ'ἅπαξ, see 7:27; 9:12; 10:10.

¹¹⁸ Cf. 1:10-12; Gräßer (1965, 1174) rightly comments that this term is not only a "Zeitbegriff," but also a "Qualitätsbegriff" emphasizing the stability of the kingdom we receive; also cf. Isa 66:22 LXX; Zech 14:10 LXX.

¹¹⁹ Cf. Dan 7:14, 18, 27 (LXX); also Isa 65:17; 66:22; 2 Apoc. Bar. 59:3, 4; 2 Esdr 6:11-28; 10:25-59; Jub. 1:29; Rev 21.

established.¹²⁰ As in v. 25, so in vv. 26-27 the contrast is made between the order of "shakable," "transitory," "visible," "earthly" and the order of "unshakable," "permanent," "invisible," "heavenly."

Even though the unshakable things which will remain are not further specified, we can get some idea of them from the things that were thought to remain in Hebrews, such as Melchizedek (7:3), Christ (1:11; 13:8) and his priesthood,¹²¹ the new covenant (13:20), the better possession reserved for the faithful (10:34), and the city that is to come (13:14). Thus it appears that the unshakable kingdom the readers receive is characterized by Christ and all the benefits resulting from his work, just as is the heavenly Jerusalem to which they have come.¹²²

The inferential particle "therefore" (*διό*) in v. 28 brings not only vv. 25-27 but also vv. 14-27 to a paraenetic conclusion. The motivation for the conclusion is summarized in a participial phrase *βασιλείαν ἀσάλευτον παραλαμβάνοντες*. Since in Jesus, the mediator of the new covenant, the unshakable

¹²⁰ Cf. Goppelt, who comments: "At the time of the end, according to Hag 2:6, God will shake not only the earth, but heaven also. In other words, he will transform everything that has been created Therefore, the 'heavenly' which remains is not some higher part of creation; it is God's eternal kingdom (12:27f.)" (1982b, 174).

¹²¹ Cf. 5:6; 6:20; 7:28; 10:14.

¹²² Gräßer rightly comments that the unshakable kingdom is "zusammenfassender Begriff für die lokal vorgestellten himmlischen Heilsgüter, zu denen die Christen unterwegs sind, um das, was sie jetzt schon 'empfangen', dann endgültig zu besitzen" (1986, 172). In other words, this kingdom is "das Ziel der Glaubenswanderschaft, das verheißen ist (vgl. ἐπιγγελαται λέγων V.26)" (1986, 173).

kingdom that will appear after the eschatological shaking is not only guaranteed to the readers as their possession but also enjoyed as a present reality proleptically in their worship,¹²³ they are urged to "be thankful" (ἔχω χάριν)¹²⁴ and "worship" (λατρεύω)¹²⁵ God "acceptably" (εὐαρέστως)¹²⁶ with "reverence" (εὐλάβεια)¹²⁷ and "awe" (δέος).

The exhortation in vv. 14-17 began with a positive appeal; now the exhortation in vv. 25-29 ends with a positive appeal. Even though the element of warning still plays an important role in vv. 28-29,¹²⁸ the whole passage vv. 14-29 can be characterized as an encouragement to pursue peace and sanctification (v. 14) and worship God acceptably (v. 28).¹²⁹ These two positive encouragements¹³⁰ prepare the major themes of chap. 13. The former is developed in 13:1-6, 12-13, 16. The

¹²³ Cf. a similar connection between "worship in praise" and "not being shaken" in Ps. Sol. 15:4: "The one who does these things (a new psalm, the fruit of lips, or the first fruits of lips which are specified in 15:3) will never be 'disturbed' (σαλεύω) by evil" (Charlesworth 1985, 664); for a reference to "the fruit of lips" in Hebrews, see 13:15.

¹²⁴ Cf. v. 15; also 13:9; 25.

¹²⁵ Cf. 13:10.

¹²⁶ Faith pleases God in 10:38, 11:5-6 (cf. 10:6, 8); worship expressed by good works pleases God in 13:16, 21.

¹²⁷ Cf. 5:7; 11:7.

¹²⁸ See phrases such as μετὰ εὐλαβείας καὶ δέους and πῦρ καταναλίσκον.

¹²⁹ λατρεύωμεν is the verb in the relative clause which is syntactically subordinate to ἔχωμεν χάριν, but that verb λατρεύωμεν specifies what the author really wants to exhort.

¹³⁰ They are in fact related to each other because "serving" (λατρεύω) God is possible when Christ's blood cleanses our consciences (9:14; cf. 9:9; 10:2) and makes us holy (10:10, 14; 13:12).

latter is developed in 13:10, 15-16.¹³¹

Along with the phrase "with reverence and awe" v. 29 keeps reminding the readers of the greater responsibilities accompanying greater privileges. In fact, v. 29 provides motivation for reverence and awe, resorting again to Scripture. V. 29 is clearly based on Deut 4:24,¹³² where Moses warns the Israelites against breaking covenant with God and turning to idolatry. The image of consuming fire is usually connected with judgment, as it was in 6:8 and 10:27.¹³³ Some commentators¹³⁴ have seen the conclusion to the whole epistle in this dramatic warning. But as we will see soon, chap. 13 shows too much connection with the preceding chapters to be ignored.

5.4.3 Rhetorical devices

Χάρις in vv. 15 and 28 forms an inclusion to demarcate the present passage, at least formally because *χάρις* has a different sense in each verse. In v. 14 there is a transition from the previous section (vv. 1-13) to a new section. This transition is made abrupt by using asyndeton to get renewed attention. Similarly, in v. 25 an abrupt warning is given after a lengthy contrast between the old and new covenant. This

¹³¹ In 13:16 sanctification is related to worship by calling the real outworking of sanctification by good works "sacrifices" pleasing God.

¹³² Deut 4:24 LXX: ὅτι κύριος ὁ θεός σου πῦρ καταναλίσκων ἐστίν, θεὸς ζηλωτής; also cf. Exod 24:17; Deut 9:3.

¹³³ Cf. πυρὸς ζήλος in 10:27; also compare with the general judgmental note of 10:26-31.

¹³⁴ For example, see Moffatt (1924, 224); Buchanan (1972, 226).

abruptness enhanced by asyndeton gets more attention from the readers.

Mack comments: "One form of invention in early Christian circles would be the practice of searching the Scriptures to find just the right example ... for a given argument" (1990, 32). He continues: "In early Christian circle ... 'nontechnical proofs' were highly prized" (1990, 39). The negative example of Esau in vv. 16-17 serves as one of these "nontechnical proofs" which will support his argument. This example will illustrate the warnings in two other μή τις clauses given in v. 15 and make those warnings seem to be more than a mere assertion. In the use of the example of Esau the author reminds the readers of what they already know (cf. ἴστε in v. 17) to persuade them not to follow the well-known bad example. This argument presupposes the readers' general familiarity with Scripture (Gen 27:30-40).

In vv. 18-24 many evocative, apocalyptic images connected with καί (polysyndeton) are used to emphasize both the fearful situation of the old covenant and the privileged situation of the new covenant. To highlight the contrast the antithesis is expressed by "οὐ γὰρ προσεληλύθατε ... ἀλλὰ προσεληλύθατε ...". Note the sound effect of the list in v. 18: "ψηλαφωμένω καὶ κακαυμένω πυρὶ καὶ γνοφω καὶ ζοφω καὶ ...". In the exegetical remarks we have already noticed a chiasm on a small scale in v. 19: σάλπιγγος (A) ἦχω (B) καὶ φωνῆ (B') ῥημάτων (A'). In v. 21 we can note the oral effect by the elements of alliteration and assonance: "φοβερον ... φανταζομενον ... ἔκφοβός ... ἔντρομος." Also note the sound effect in the phrase ὄρει καὶ πόλει in v.

22 and a catchword association between λαλοῦντι (v. 24) and λαλοῦντα (v. 25). In v. 24 ellipsis is used while comparing Jesus' blood and Abel's blood. To show that the real basis of comparison is in the persons of Jesus and Abel, not in the blood itself, blood is not mentioned in the case of Abel (παρὰ τὸν Ἄβελ).

Mack points out: "Early Christians were not unskilled, either as critics of their cultures of context or as proponents of their own emerging persuasions" (1990, 31). Using the remarkable contrast given in vv. 18-24, the author shows that choosing the situation of the old covenant simply would not make any sense. He dissuades the readers from being attracted to the old covenant and at the same time persuades them to appreciate and appropriate what was given to them in the new covenant.

In v. 25 we have already seen that ἐπὶ γῆς goes with τὸν χρηματίζοντα, not with παραιτησάμενοι. Here ἐπὶ γῆς is "thrown to the front for the sake of emphasis" (Moffatt 1924, 220). This use of the so-called "hyperbaton"¹³⁵ is to stress the contrast between the earthly character of the old covenant and the heavenly character of the new covenant. This contrast is further highlighted by ellipsis in the phrase τὸν [χρηματίζοντα] ἀπ' οὐρανῶν.

In v. 25 the so-called a fortiori argument¹³⁶ is used to emphasize the greater responsibility (πολὺ μᾶλλον) of the readers corresponding to their greater privilege. Fenton's

¹³⁵ Cf. Moffatt (1924, 220); Attridge (1989, 379; 1992, 99).

¹³⁶ Cf. 9:13-14; 10:25; 10:28-29; 12:9.

comment on 10:29 applies here in exactly the same way. He says: "If God has provided us with better things, our punishment will be worse (*χείρων*) if we misuse them" (1982, 178-79). The effect of this argument is enhanced by the use of the rhetorical question. In v. 26 a prophetic prediction is used to strengthen the argument. This is particularly effective because the author shares the common conviction that the Old Testament is the very word of God. As usual the author uses both imperative (v. 25) and hortatory subjunctive (v. 29).

As Attridge (1989, 383) comments (in fact, he says that "this is a clear case of hendiadys"), the phrase "with reverence and awe" in v. 28 may be considered as a hendiadys and can be rendered as "with reverent awe." In v. 29 the author concludes this section with a memorable sententious phrase.

In this section also many rare terms (*ἐπισκοπέω, ἐνοχλέω, πρωτοτόκια, γνόφος, ζόφος, θύελλα, φαντάζω, φοβερός, ἀσάλευτος, δέος* and *καταναλίσκω*) are used to get attention from the readers. The phrase *διαθήκη νέα* is also "unique in early Christian literature" (Attridge 1989, 376). The noun *βρῶσις* is unique at least in Hebrews, though the synonymous word *βρῶμα* is used in 13:9.

5.4.4 Conclusions regarding perseverance in Heb 12:14-29

1. The readers are strongly warned against apostasy. The author wants the readers not to miss the grace of God by apostasy. Once rejected by God, there is no possibility of repentance. The readers must not refuse him who speaks. He will once more shake what can be shaken so that what cannot be

shaken may remain. He is a consuming fire. Although being negative, fear of God is an important motive for the readers' endurance.¹³⁷

2. More positively, the author motivates the readers to persevere in their race of πίστις because they are already participating in the blessings of the ultimate eschatological goal proleptically in their worship. By emphasizing the privileges they enjoy, the author encourages the readers to continue their pilgrimage to the city of the living God.

3. Both enjoying the privileges and taking the accompanying responsibilities must be expressed by pursuing peace and holiness in the privileged new covenant community, being thankful to God and worshipping him acceptably with reverence and awe.¹³⁸

¹³⁷ Cf. 2:1-4; 3:7-4:13; 6:4-8; 10:26-31; 12:15-17.

¹³⁸ Cf. Minear, who aptly comments that the author desires that "the readers will become so keenly aware of their environment in the heavenly Jerusalem ... that their actions in their immediate social environments will constitute 'acceptable worship' of this God who speaks to them from Mount Zion" (1981, 149).

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
λατρεῦντες.
- 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 ἐξερχώμεθα 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 κάρπον χειλῶν 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 αὐτοὶ 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 συνπαθέω 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 τῇ σκηνῇ 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 τῇ σκηνῇ 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" (*θυσίαι*) 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	μένουσιν πόλιν
ἀλλὰ	τὴν μέλλουσιν [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" (μισθαποδοτης) in 11:6; Moses in 11:26, who regarded the "disgrace of Christ" (ὀνειδισμὸς 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" (הַקָּרְבָּן הַתְּשׁוּבָה 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 $\iota\upsilon\alpha$ 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 [ἀλυσιτελές] 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 (γάρ (4 times), διό, τοίνυν, [οὖν]) 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 (κακουχέω, συνδέω,

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 βραχέων 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 ἀγίους.

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" (*καταρτίσω*)

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.

CHAPTER 6

CONCLUSION

6.1 The function of Heb 1:1-10:31 in relation to perseverance

Before summarizing what we discovered in our analysis of 10:32-13:25, we try to understand what is the function of 1:1-10:31 in relation to the theme of perseverance and how it is related to 10:32-13:25.

1. First of all, the major exhortations found in 1:1-10:31 (2:1-4; 3:7-4:13; 5:11-6:12; 10:19-31) seem to set the tone of the whole passage and have a practical purpose to encourage the readers to persevere in their pilgrimage of faith. This theme of perseverance becomes much more predominant in 10:32-13:25. Especially 3:7-4:13 seems to set out the so-called "pilgrim motif,"¹ which gives a basic rationale for the exhortations. The readers are exhorted to reach the final goal called the "rest"² (4:1, 6, 9, 11) by persevering in their pilgrimage to the end.

From this perspective, the following phrases and sentences become more intelligible: "We must pay more careful attention ... to what we have heard, so that we must not drift away" (2:1); "how shall we escape if we ignore such a great

¹ For a detailed treatment of this "pilgrim motif", see Käsemann (1961, 5-39); Kim (1993, [1]-21, 48-83).

² This ultimate goal of believers are called by different names such as "homeland," "city," or "kingdom" later in chaps. 11-13.

salvation?" (2:3); "fix your thoughts on Jesus" (3:1; cf. 12:2, 3); "if we hold on to our courage and the hope" (3:6); "See to it ... that none of you has a sinful, unbelieving heart that turns away from the living God" (3:12; cf. 10:38, 39; 12:25); "so that none of you may be hardened by sin's deceitfulness" (3:13); "if we hold firmly till the end the confidence we had at first" (3:14); "let us be careful that none of you be found to have fallen short of it" (4:1; cf. 12:15); "Let us ... make every effort to enter that rest, so that no one will fall by following their example of disobedience" (4:11); "let us hold firmly to the faith we profess" (4:14); "Let us then approach the throne of grace with confidence" (4:16); "let us ... go on to maturity" (6:1); "it is impossible ..., if they fall away, to be brought back to repentance" (6:4-6); "We want each of you to show the same diligence to the very end" (6:11); "We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised" (6:12; cf. 13:7); "he will appear a second time ... to bring salvation to those who are 'waiting for' (cf. ἀπεκδεχομένοις) him" (9:28);³ "let us draw near to God with a sincere heart in full assurance of faith" (10:22); "Let us hold unswervingly to the hope we profess" (10:23); "Let us not give up meeting together ..., but let us encourage one another ... as you see the Day approaching" (10:25).

2. The fact that the readers are pilgrims who are still on the way helps us to understand the exhortations to perseverance

³ Even Jesus does "wait for" (ἐκδέχομαι) the consummation since his exaltation (10:12-13; cf. 1:13).

because temptations and sufferings, which tend to make pilgrims to fall back or shrink back, are inherent in the pilgrimage. To highlight the dangers inherent in the pilgrimage a negative example of Israel's wilderness generation who were not able to enter the promised rest because of their "unbelief" (ἀπιστία) (3:19) is given in 3:7-4:13. This warning also serves a positive purpose of encouraging perseverance on the part of the readers.

Temptations and sufferings inherent in the pilgrimage are introduced by the following expressions: "drift away" (2:1); "ignore" (2:3; cf. 12:25); "suffer death" (2:9, 14; 5:7); "suffering" (2:10; 5:9); "fear of death" (2:15);⁴ "being tempted" (2:18; 4:15); "a sinful, unbelieving heart" (3:12); "be hardened by sin's deceitfulness" (3:13); "sin" (3:17; cf. 12:1, 4); "disobey" (3:18); "unbelief" (3:19); "disobedience" (4:6); "fall" (4:11); "our weakness" (4:15); "fall away" (6:6; cf. 13:9); "crucifying" (6:6); "public disgrace" (6:6; cf. 10:33; 13:13); "become lazy" (6:12); "give up meeting together, as some are in the habit of doing" (10:25; cf. 12:15).

3. In this tempting and dangerous environment it is imperative to have someone ready to help in the time of need (4:16). This help comes from Jesus who helps as the "great high priest" (4:14). The readers need to hold on to what they have in Jesus. The exposition on the high priesthood of Jesus in the central part (4:14-10:31) provides motivation to the exhortation to perseverance. Because we have such "a merciful

⁴ Cf. frequent references to "suffering," "death" and their related terms in 10:32ff., especially in chap. 11.

and faithful high priest" (2:17), we have all the reason to persevere in our pilgrimage until we actually receive the ultimate salvation at the consummation.

"Because he himself suffered when he was tempted, he [Jesus] is able to help those who are being tempted" (2:18). Jesus is able to "sympathize with our weaknesses" because he "has been tempted in every way, just as we are - yet was without sin" (4:15). Because he suffered death and destroyed the power of death (2:9, 14), he is able to "free those who all their lives were held in slavery by their fear of death" (2:15).⁵ If we come to Jesus, we may "receive mercy and find grace to help us in our time of need" (4:16; cf. 7:26).

4. Jesus is the "author" or "initiator" (*ἀρχηγός*) of the salvation of the readers (2:10; cf. 12:2) as well as the "source" (*αἴτιος*) of eternal salvation (5:9). He is the "forerunner" (*πρόδρομος*) (6:20) who went first and then expects his people to follow him. He is the Firstborn (1:6) who is the head of "the church of the firstborn" (12:23). He is "heir of all things" (1:2) who makes it possible for us to "inherit salvation" (1:14; cf. 6:12; 9:15; 10:34). He is exalted to the right hand of God (1:3, 13; 8:1; 9:11; 9:24; 10:12; 12:2; cf. 4:14; 7:26) and "now crowned with glory and honor" (2:9). As the exalted Son of God, he will "bring many sons to glory" (2:10), that is, he will "bring salvation to those who are waiting for him" (9:28) at his second coming (9:28; cf. 10:25, 37). Jesus is "one who is holy" (7:26), who "makes men holy"

⁵ Note references to the resurrection in 6:2; 11:35; cf. 11:19; 13:20.

(2:11; 10:10, 14; cf. 13:12).

Jesus has obtained "eternal redemption"⁶ (9:12; cf. 7:25) and has become the guarantee and mediator of "a better covenant"⁷ (7:22; 8:6; 9:15; 12:24) which is based on "better sacrifices" (9:23) and "better promises" (8:6) and thus gives "better hope" (7:19). It is evident that the believers, like faithful men of old, did not yet reach the ultimate goal of our pilgrimage (cf. 11:40). Nevertheless, we can follow him confidently because in him we have "something better" (11:40), which encompasses everything that is described above with an adjective "better."

Jesus not only sets up the goal for which we should strive and initiates our pilgrimage of faith, but also guarantees that this pilgrimage can be successfully finished by first reaching the goal himself. Furthermore, he provides us with "something better" so that we may have a ready help from him and be encouraged in our pilgrimage.

5. Jesus remains the same (1:11-12; 7:4, 16, 24-25; cf. 13:8). Specifically he is shown to be faithful (2:17; 3:2, 5) as God is (10:23; 11:11; cf. 13:5). His faith in God (2:13; cf. 12:2) is shown to be the key to his faithful perseverance. As we have seen in our previous analysis (10:32-13:25), "faith" is the ground and means for perseverance. The importance of πίστις is well underscored by frequent references to it (4:2, 14; 6:1,

⁶ Cf. "eternal salvation" in 5:9 and "eternal inheritance" in 9:15.

⁷ Cf. "eternal covenant" in 13:20.

12; 10:22; cf. 10:38-39; chap. 11; 12:2; 13:7)⁸ and its counterpart ἀπιστία (3:12, 19). In 6:12 πίστις once occurs together with the word "patience" (μακροθυμία).⁹

6.2 The reasons for the call to perseverance

1. "Why do the readers have to persevere?" The answer is, simply put, because they have not yet reached the ultimate goal of their pilgrimage. They are still on the way. To reach the goal of the pilgrimage, which is expressed in many ways in Hebrews (e.g., "rest" in 3:7-4:13, "a city" in 11:10, 16; 12:22; 13:14, "a homeland" in 11:14, 16, "an unshakable kingdom" in 12:28), they must persevere to the end.

Using a different metaphor, the readers are reminded that they are involved in an athletic contest (cf. 10:32-34; 12:1-4, 11-13).¹⁰ This athletic metaphor may be related to the imagery of pilgrimage in the sense that people are engaged in activities requiring perseverance to achieve definite goals. The implication is that the readers are still in the race or fighting, which can be won only by overcoming impediments through perseverance.

2. However, why didn't God make the readers reach this

⁸ Cf. πιστεύω in 4:3.

⁹ Cf. μακροθυμέω in 6:15; ὑπομονή in 10:36; 12:1; ὑπομένω in 10:32; 12:2, 3, 7; καρτερέω in 11:27.

¹⁰ For example, see the references to "contest" (ἄθλησις) in 10:32, "publicly expose" (θεατρίζω) in 10:33; "run" (τρέχω) and "race" (ἄγών) in 12:1, "struggle" (ἀντικαθίστημι) and "resist" (ἀνταγωνίζομαι) in 12:4, "train" (γυμνάζω) in 12:11. Also 12:1-3 and 12:12-13 are full of terms fitting for the race: e.g., ὄγκος, κάμνω, ἐκλύω, παρίημι, παραλύω, ἀνορθόω, τροχία, ὀρθός, χωλός, ἐκτρέπω.

ultimate goal in Jesus? Ultimately, the answer can be found only in the divine plan. "God has planned ... so that only together with us would they [the faithful men of old] be made perfect" (11:40). The readers are still on the way like the faithful men of old even though they now enjoy "something better" (11:40). God left the readers as "aliens and strangers on earth" (11:13) as the patriarchs were. The divine plan is to make perfect all his people throughout the redemptive history only at the consummation. Even the believers living after Christ's first coming have the ultimate goal (which is called "the promise" in 10:36) only in the form of the promise.

3. Another reason for the necessity of perseverance is that temptations and sufferings, which may easily detract the pilgrims and make them fall away, are inherent in the pilgrimage.¹¹ To overcome these temptations and sufferings, the readers are in need of perseverance.

First, the readers may become weary and aimless in their journey (cf. 12:3, 12-13) and lacking in "confidence" (*παρρησία*) (cf. 10:35). Perhaps this symptom could be caused by the delay of the parousia (cf. 10:37). Or their initial enthusiasm for Christianity may be simply flagging as time goes on (cf. 10:25). Exhaustion under persecution may be another factor. We do not know the exact reason, but it seems certain that they may suffer from moral lethargy in their pilgrimage. They should be awakened from this malaise to persevere in their pilgrimage.

¹¹ Cf. 12:5-11 where suffering is considered to be an inherent part of the believers' sonship.

Second, besides this moral lethargy the readers may possibly be drawn to external cultic provisions based on the old covenant regulations. From that perspective we may more easily understand why the author deprecates the old covenant in absolute terms¹² (7:11-12, 18-19; 8:5, 7, 13; 9:9-14, 10:1-4, 11-12, 18; 13:9-14) while he emphasizes the benefits and privileges of the new covenant.¹³ The negative exhortations¹⁴ seem to be better understood under the assumption that the readers are inwardly pulled toward the cultic provisions of Judaism.¹⁵ However, we may find little concrete clue (except a hint at 13:9) to whether there is any external coercion to

¹² Cf. Lehne (1990, 103), who seems to rightly comment that attempts to explain away the author's deprecating treatment of the old covenant "simply as a foil for the writer's theological exposition" are not adequate. He continues that explanations only in terms of waning faith are "not sufficient to diagnose the predicament of the addressees nor to explain the author's mode of reply" (1990, 121).

¹³ Note that these are expressed in the same old covenant cultic terms. It is confidently affirmed that they have a heavenly sanctuary, a great high priest, an altar and sacrifices, all of which belong to a different order.

¹⁴ For example, exhortations "not to shrink back" (*ὑποστέλλω* in 10:38 and *ὑποστολή* 10:39), "not to refuse God who speaks" (*παραιτέομαι* in 12:25), "not to turn away from God" (*ἀποστρέφομαι* in 12:25), "not to apostatize" (*ἀφίστημι* in 3:12), "not to fall away" (*παραπίπτω* in 6:6), "not to be carried away by various strange teachings" (*παραφέρω* in 13:9); cf. "not to drift away" (*παραρρέω* in 2:1), "not to ignore" (*ἀμελέω* in 2:3), "not to be strengthened by [ceremonial] foods" (*βεβαιῶ* in 13:9), "not to fall short of" or "lack" (*ὑστερέω* in 4:1; 12:15). These may refer to moral lethargy, but the context of their occurrences seems to suggest that the readers may be in danger of turning back to Judaism.

¹⁵ For the detailed treatment of this hypothesis, see chapter 2 on rhetorical situation of the readers.

Judaism from the Jews¹⁶ or conservative Jewish Christians¹⁷ (either within or without their community).

Third, inner moral lethargy and possibly, temptation to return to Judaism seem to be intensified because of suffering and persecution coming from outside. The fact that the readers are under extreme pressure of persecution may be inferred from the emphasis on "death" and its related concepts.¹⁸ One of the underlying themes of chaps. 11 and 12 is that faith even conquers death.¹⁹ As already hinted at in 10:38, 39 (ζῶω and περιποίησις ψυχῆς) it is again emphasized later that suffering would not bring death, but life (ζῶω in 12:9) to those who "endure hardship as discipline" (12:7), fixing their eyes on

¹⁶ Cf. Lehne, who thinks that Jews may have accused Christians of "atheism, based on the absence of visible cultic institutions, officials and symbols" (1990, 120).

¹⁷ Cf. Lehne (1990, 103-104), who thinks that it is plausible that certain Jewish Christians "are hoping for (or already practicing) a kind of visible replacement of the Levitical cult" arguing from the OT that "Christianity continues the Levitical heritage." He further explains that this kind of pressure from certain Jewish Christians may have caused the author "to meet these opponents on the same ground and presents his own (prior) convictions about the Christ event by appealing to the OT and portraying Jesus as a priestly covenant mediator."

¹⁸ Cf. Gordon, who comments: "The 'fear of death' evidently was regarded by the author as a sizeable obstacle to a continuing commitment on the part of readers" (1991, 435).

¹⁹ Cf. ἀποθνήσκω in 11:4, 21, θάνατος in 11:5, νεκρῶω in 11:12, νεκρός in 11:19, 35, τελευτάω in 11:22, "the mouths of lions" in 11:33, "the fury of flames" and "the edge of the sword" (στόματα μαχαίρης) in 11:34, "torture" (τυμπανίζω) in 11:35, "stone" (λιθάζω), "saw in two" (πρίζω), "murder by the sword" (φόνος μαχαίρης) in 11:37, "cross" (σταυρός) in 12:2, "blood" (αἷμα) in 12:4, and "suffer" (πάσχω) in 13:12; cf. "destruction" (ἀπώλεια) in 10:39, "destroy" (ὀλοθρεύω) in 11:28, "drown" (καταπίνω) in 11:29, "destroy together" (συναπόλλυμι) in 11:31; also note the related concept of "not fearing" [death] (οὐ φοβέομαι) in 11:23, 27; 13:6.

Jesus, the author and perfecter of faith (12:2).

Another condition of the readers which the author wants to address may be that of social alienation. Both the readers' previous example of persevering sufferings in 10:32-34 and the examples in chap. 11 who gladly accepted the status of aliens and strangers on the earth (11:8-10, 13-16, 24-27, 37b-38; cf. 13:13-14²⁰) appear to have their intention in encouraging the readers not to evade but to accept the same suffering and alienation²¹ as sojourners on the earth. Jesus is the supreme example of perseverance who accepted suffering for the joy set before him (12:2-3). He set the pattern of the pilgrimage, that is, the principle that the crown (exaltation) comes only after the cross (humiliation).²² As there is no glory without the cross, so there is no reaching the goal without persevering suffering and alienation.

6.3 The motivations for perseverance

²⁰ The cultic context of 13:9-14 supports Lehne's comment: "In fact, he [the author] assures them [the readers] that they can view their shame and abuse as cultic service in light of the shameful sacrifice of Christ (13.12-13; cf. 12.1-4)" (1990, 121). Then Christian sacrifices will include "praise," "good works and fellowship," and "shame and abuse suffered for Christ's sake."

²¹ See the references to "abuse" (ὄνειδισμός) in 10:33; 11:26; 13:13, "persecution" (θλίψις) in 10:33, "prisoner" (δέσμιος) in 10:34; 13:3, "prison" (φυλακῆ) and "bonds" (δεσμά) in 11:36, "confiscation" (ἀρπαγῆ) in 10:34, "endure hardship with" (συγκακουχέομαι) in 11:25, "mistreat" (κακουχέω) in 11:37; 13:3, "release" (ἀπολύτρωσις) in 11:35, "release" (ἀπολύω) in 13:23, "jeering" (ἐμπαιγμός) and "flogging" (μάστιξ) in 11:36, "go about" (περιέρχομαι), "be in want" (ὑστερέω) and "persecute" (θλίβω) in 11:37, "wander" (πλανᾶω) in 11:38, "shame" (αἰσχύνη) in 12:2, "opposition" (ἀντιλογίᾳ) in 12:3.

²² Cf. 2:9; 2:14-15; 5:7-10.

1. Both positive and negative examples are given to motivate the readers to persevere in their pilgrimage. The author employs the positive examples of the readers' own positive behavior (6:10-12; 10:32-34). He also employs positive examples of the faithful men of old (11:1-40; 12:1), Jesus (12:2-3) and the leaders of the community (13:7, 17). The author exhorts the readers to persevere until they reach the ultimate goal by remembering and considering²³ what those exemplars did and thus imitating²⁴ their faith and perseverance²⁵ shown in their lives.

Negative examples are also used to encourage perseverance by underscoring the serious consequences of apostasy (12:15-17, 25; cf. 3:7-4:13). In view of such dire consequences the readers are exhorted to do the opposite of those negative examples.

2. The future expectations²⁶ which will be the results of perseverance serve as a basic motivation for perseverance. The ultimate goal, which is both heavenly and future, is described

²³ For example, exhortations to "remember" (ἀναμιμνήσκομαι in 10:32 and μνημονεύω in 13:7), "consider" (ἀναλογίζομαι in 12:3 and ἀναθεωρέω in 13:7), "fix one's eyes on" (ἀφορᾶω) in 12:2. At the same time the readers are exhorted to think about God's faithfulness, power and encouraging word: "consider" (ἡγέομαι) in 11:11, 26, "reason" (λογίζομαι) in 11:19, not to "forget" (ἐκλανθάνομαι) in 12:5.

²⁴ Cf. "imitate" (μιμέομαι) in 13:7; also μιμητής in 6:12.

²⁵ Cf. "faith" (πίστις in 10:38-39; chap. 11; 12:2; 13:7; cf. 4:2; 6:1, 12; 10:22; πιστεύω in 11:6; cf. 4:3), "perseverance" (ὑπομονή in 10:36; 12:1; ὑπομένω in 10:32; 12:2, 3, 7; καρτερέω in 11:27).

²⁶ Cf. "earnestly seek" (ἐκζητέω) in 11:6, "look forward to" (ἐκδέχομαι) in 11:10, "look for" (ἐπιζητέω) in 11:14; 13:14, "long for" (ὀρέγομαι) in 11:16, "look ahead to" (ἀποβλέπω) in 11:27.

in a most positive way so that the readers may be motivated to persevere in pursuing that goal. The knowledge²⁷ of this glorious ultimate goal (cf. 10:34) will motivate them to persevere. This ultimate goal that the readers will achieve at the end of the pilgrimage²⁸ is described as "reward" (10:35; 11:26; cf. 11:6), "a city" (11:10, 16; 12:22; 13:14), "a homeland" (11:14), "an unshakable kingdom" (12:28; cf. 1:8), "joy" (12:2; cf. 10:34; 12:11; 13:17), "a better and lasting possession" (10:34), "the promise" (10:36; 11:13, 39), "life" (10:38-39; 12:9), "a better resurrection" (11:35b; cf. 13:20). This is also called "rest" (3:7-4:13; cf. Matt 11:28), that is, "rest" from suffering and "desert works" or "good works."

Furthermore, the Day when Jesus will come again and the ultimate goal will be a reality is not far away and is sure to come. The Day is approaching (10:25). In just a very little while, He who is coming will come and will not delay. He will appear a second time ... to bring salvation to those who are waiting for him (9:28).

The certainty that the readers will reach the ultimate goal of their pilgrimage is also a motivation for perseverance. This is underscored by the terms describing Jesus such as *μεσίτης*²⁹ (8:6; 9:15; 12:24), *ἔγγυος* (7:22), *ἀρχηγός* (2:10), *αἵτιος* (5:9), *πρόδρομος* (6:20) and *ἀρχηγός καὶ τελειωτής τῆς*

²⁷ This includes both the perception of the future hope and the perception of the invisible reality, which are made possible by faith.

²⁸ This will correspond with "Christ's second coming" (10:37; cf. 9:28; 10:25).

²⁹ Louw & Nida (1988, 368) comments that *μεσίτης* has an "implication of guaranteeing the certainty of agreement."

πίστεως (12:2). Jesus is not only the mediator and the guarantee of the new covenant, but is he also the author and source of eternal salvation. He is our forerunner. He is the initiator and perfecter of faith. All these terms imply that Jesus the great Shepherd will surely bring his sheep to glory in due time if we keep our faith. Jesus is the model to follow, but he is more than that. He is the source and ground of all believers' faith. The certainty of reaching the ultimate goal encourages the readers to respond to Jesus in faith and motivate them to persevere in their faith-race.

3. The benefits and privileges realized in Jesus serve as a motivation for perseverance. To motivate the readers to persevere in their faith-race, the author reminds them of the benefits and privileges and urges them to hold³⁰ what they have. Because of what Christ has done on the cross, the readers who believe have "something better" (11:40) than the faithful men of old. Confident and direct access to God³¹ is now available through the new covenant inaugurated by Jesus. They are now free from a guilty conscience since their sins are forgiven once and for all.

These benefits were elaborated in the central part of Hebrews, which is framed by exhortations to draw near to God (4:14-16; 10:19-25). The readers have a heavenly great high

³⁰ For example, see the exhortations to "hold fast" (κατέχω in 3:6, 14; 10:23, or κρατέω in 4:14; 6:18) - "confidence" (παρρησία), "assurance" (ὑπόστασις), "hope" (ἐλπίς) and "confession" (ὁμολογία); also "we have" (4:14-15; 6:19; 8:1; 10:19, 21; 13:10).

³¹ Cf. προσέρχομαι in 4:16; 7:25; 10:1, 22; 11:6; 12:22, or ἐγγίζω in 7:19.

priest (4:14-15; 7:26; 8:1; 10:21; cf. 13:10), and a better covenant (7:22; 8:6; cf. 12:24; 13:20), which is inaugurated by "a better sacrifice" (9:23; cf. 12:24). This christology of Hebrews gives ample motivation to persevere, and as such, it is the author's response to the readers' situation which requires perseverance. If they do not understand the uniqueness and the accompanying privileges of the new covenant community, they will sooner or later neglect or even abandon their unique position as a new covenant community.

4. Because of these realized benefits it can be said that the readers indeed have come to the ultimate goal of their pilgrimage proleptically in worship (12:22-24, 28; 13:15). They come to worship collectively as a community. This community is a new covenant community, which is still a cultic one like that of the old covenant. Because of Christ's sacrifice which inaugurated the new covenant, they are now a community which is cleansed, washed and made holy. As 12:22-24 clearly shows, the new covenant community is a cultic community and will remain as such until the consummation. As Johnsson aptly summarizes, they are an eschatological "cultic people, purged by the blood of Jesus, on the way to the city, now experiencing proleptically the joys of the worship amid the cultus of heaven" (1978, 246-47). In their worship they give thanks (12:28) and praise (13:15) through Jesus. There is every motivation to remain in this cultic community and persevere until they actually reach the ultimate goal.

5. These greater benefits and privileges which the readers now can appropriate and enjoy are accompanied by greater

responsibilities. The ultimate goal becomes their possession only if the readers persevere to the end. If not, there remains only an expectation of judgment³² instead of reward. The only alternative to reward is judgment. This negative aspect (fear of God) also serves as a motivation to persevere (2:1-4; 3:7-18; 4:13; 6:4-8; 10:26-31, 38-39; 12:14-17, 23, 25, 29; 13:4, 17).

6. Another motivation to persevere comes from the fact that suffering and persecution are the evidence of God's love towards his sons. The readers are sons of God, not in spite of, but because of suffering and persecution (12:5-8). The more trained through suffering and persecution, the more they will produce a harvest of righteousness and peace (12:11) and eventually share God's holiness and life (12:9, 10). As the Son also "learned" (*μανθάνω*) obedience from what he suffered (5:8) and was then exalted to the right hand of the throne of God (12:2), so also sons must be "trained" (*γυμνάζω*) (12:11) through what they suffer and then share the glory of the Son (2:10). The readers are given a motivation to endure hardship as "discipline" (*παιδεία*)³³ (12:7) because discipline comes from God who loves his sons (12:4-11).

6.4 Means of perseverance

1. One of the means of perseverance is to pay attention to

³² Cf. 6:2, 8; 9:27; 10:27, 29-31; also references to "account" (*λόγος*) in 4:13; 13:17.

³³ Cf. *παιδεία* in 12:5, 7, 8, 11, *παιδεύω* in 12:6, 7, 10, *παιδευτής* in 12:9, "rebuke" (*ἐλέγχω*) in 12:5, "punish" (*μαστιγῶ*) in 12:6.

the word of God³⁴ and combine it with faith (4:2). Remembering and heeding to the word of God (specifically, both the promises and threats) will enable the readers to persevere. The negative example of the wilderness generation and most of the positive examples of faithful men of old as well as many quotations are from the Old Testament. For example, the quotations in 10:37-38, 12:5-6 and 13:5-6 surely encourage the readers to persevere when faced with suffering and temptation. Also in 12:5 the readers are implicitly rebuked and urged to remember "the word of encouragement" (cf. 13:22) as written in the Old Testament but reinterpreted within a Christian context, so that they may endure hardship as discipline (12:7).

The readers can also persevere by giving heed to the exhortations given by the author. In 10:32ff. we find many exhortations to perseverance which include the followings: "Remember those earlier days" (10:32); "do not throw away your confidence" (10:35), "You need to persevere" (10:36); Do not "shrink back" (10:38-39); "let us throw off everything that hinders and the sin that so easily entangles and let us run with perseverance the race marked for us" (12:1); "Let us fix our eyes on Jesus" (12:2); "Consider him who endured such opposition from sinful men" (12:3); "Endure hardship as discipline" (12:7); "strengthen your feeble arms and weak knees" (12:12); "Make level paths for your feet" (12:13); "Make every effort to live in peace with all men and to be holy" (12:14); "See to it that no one misses the grace of God and

³⁴ This word of God is actually the gospel word as spoken in Jesus Christ (cf. 1:1-3; 2:1-4; 4:2, 12; 12:24-27; 13:7).

that no bitter root grows up" (12:15); "See that no one is sexually immoral, or godless like Esau" (12:16); "See to it that you do not refuse him who speaks" (12:25); "let us be thankful, and so worship God acceptably with reverence and awe" (12:28); several practical exhortations in 13:1-5; "Remember your leaders ... Consider the outcome of their way of life and imitate their faith" (13:7); "Do not be carried away by all kinds of strange teachings" (13:9); "Let us go to him outside the camp" (13:13); "let us continually offer to God a sacrifice of praise" (13:15); "do not forget to do good and to share with others" (13:16); "Obey your leaders and submit to them" (13:17). Taking heed to this "word of exhortation" (13:22) will help the readers to persevere in their faith-race.

2. The best means of perseverance is to fix eyes on Jesus (12:2-3; cf. 3:1) and come to him by faith to receive mercy and grace to help the readers in time of need (4:16; cf. 10:22; 13:6). He is the only one who can equip them with everything good for doing the will of God. Only when he works in the readers, can they do what is pleasing to God (13:21). Jesus is the Son who is exalted to the right hand of God and also the great (merciful and faithful) high priest who "always lives to intercede for them" (7:25).

If expressed otherwise, it can be said that the readers can persevere by means of holding fast to the christological confession. As we have already seen when we studied the macrostructure of Hebrews, the central part of Hebrews (4:14-10:31), which emphasizes the uniqueness of Christ's priesthood and serves as the basis for the exhortations, is surrounded by

a ring composition.³⁵ The parallel passages (4:14-16 and 10:19-23), which form a ring around the second main part, explicitly exhort the readers to hold fast to the "confession" (ὁμολογία) they already made. "Let us hold firmly to the faith we profess" (4:14). "Let us hold unswervingly to the hope we profess" (10:23).

3. There are only a few references to faith before 10:32, but when faith is introduced in relation to perseverance in 10:32-39 and expanded in chap. 11, it reveals its significance as the foundation and means of perseverance. Faith is the underlying basis for perseverance. Faith makes possible or produces perseverance. Faith is to be worked out (or demonstrated) in the real life through persevering actions, which involve obeying God's will and thus pleasing God and receiving his attestation. Faith concretely expresses itself in perseverance. So only those who live out their lives by faith (that is, act upon faith) persevere in their pilgrimage because faith enables the readers to overcome the impediments in the pilgrimage by making the invisible visible and at the same time makes the future present. In short, perseverance is made possible by faith and on the basis of faith.³⁶

The ultimate ground of faith is God, his power to fulfill his promises (cf. 11:10, 16, 19; 13:6, 20) and his faithfulness in fulfilling his promises (cf. 10:36; 11:6, 11, 40; 12:22-24, 26-27; 13:5). Above all, God proved his faithfulness in sending

³⁵ The details can be found in chapter 3.

³⁶ See the excursus on "faith of Jesus" in chapter 5, where it is maintained that faith is the basis of even Jesus' perseverance.

his Son for his people. The fact that Jesus demonstrated his faith in God by persevering even the cross and achieved the goal of his faith-race (that is, the session at the right hand of the throne of God) confirms the faithfulness of God. The same God will make sure believers' entering the rest and their receiving the promise at the second coming of Jesus.

Faith in Jesus (who first showed his obedience to God by doing the will of God and thus pleased God) is not explicitly developed, but is assumed throughout Hebrews. Jesus who remains the same (13:8; cf. 1:11-12; 7:25) is the source of eternal salvation (5:9) and is the initiator and perfecter of faith (12:2). He makes our faith possible. Faith in Jesus is developed starting from the faith of Jesus in God (who made it possible for Jesus to become the initiator and perfecter of faith). Faith in Jesus is necessarily entailed by faith in God.

4. Even though the readers are still walking on earth, they proleptically participate in the coming city through worship. This proleptic participation, which was realized in Christ (12:22-24), is not only a motivation for perseverance as we have already seen, but also a means of perseverance. By giving thanks (12:28) and offering a sacrifice of praise (13:15) through worship, they are enabled to persevere in their pilgrimage of faith. By gathering together in worship they can persevere. That is why the author exhorts the readers not to give up meeting together (10:25).

The importance of worship and prayer as a means of perseverance is also underscored by the ring composition surrounding the second main part (4:14-10:31). The readers are

explicitly exhorted to "approach" (*προσέρχονται*) the throne of grace to receive mercy and find grace in time of need (4:16 and 10:22).

5. The readers are still on the way to the future ultimate goal which is described as "rest," "city," etc. It has already been pointed out that the ultimate goal serves as a motivation for perseverance. Recognizing, looking forward to, looking ahead to, looking for and longing for this ultimate goal becomes an active means of perseverance.

The readers could persevere because they knew that they had "a better and lasting possession" (10:34). Abraham could persevere, "for he was looking forward to the city with foundation" (11:10). The patriarchs could persevere admitting that they were "aliens and strangers on earth" (11:13) because "they were longing for a better country - a heavenly one" (11:16). Moses persevered "because he saw him who is invisible" (11:27) and "because he was looking ahead to his reward" (11:26). "Others were tortured and refused to be released, so that they might gain a better resurrection" (11:35). Jesus also endured the cross "for the joy set before him" (12:2). Believers can go to Jesus "outside the camp, bearing the disgrace he bore" (13:13) because they "are looking for the city that is to come" (13:14).

6. In their pilgrimage to the ultimate goal they can persevere by doing things which will please God. These may be called "desert works" or "good works." By demonstrating their faith by the concrete expressions of "doing good" (*εὐποιία*) and

"sharing" (κοινωνία) (13:16),³⁷ they can not only persevere in their own pilgrimage, but also contribute to the perseverance of the whole community (cf. 10:33-34; 13:1-3). This emphasis on the practical working out of faith³⁸ in the community life (that is, the God-pleasing lifestyle of the believers) is pervasive in 12:14-13:17. These are the sacrifices with which God is pleased. God is pleased when they actually do his will.³⁹ Doing good works (6:10-11; 10:24; 13:1-6, 16) in the worshipping community is indeed an active means of perseverance.

In summary, the author does his best to persuade the readers to persevere by faith in their pilgrimage to the ultimate goal. Perseverance is made possible by faith. The readers can persevere: 1) by paying careful attention to the word of God as well as "the word of exhortation" of the author and combining them with faith, 2) by coming (or going out) to Jesus (who is the initiator and perfecter of faith) in faith

³⁷ Cf. "partner" (κοινωνός) in 10:33, "sympathize" (συνπαθέω) in 10:34, "fellow prisoners" (συνδεδεμένοι) in 13:3; also cf. ἔργον and ἀγάπη in 6:10; 10:24.

³⁸ Note the exhortations not to "forget" (ἐπιλανθάνομαι) in 13:2, 16; also the exhortations to "pursue" (διώκω) in 12:14, "be thankful" and "worship God acceptably" in 12:28, "continue" (μένω) in 13:1, "remember" (μιμνήσκομαι) in 13:3, "let ... be" ([ἔστω]) in 13:4-5, "offer to God a sacrifice of praise" and "'praise' (ὁμολογέω) his name" in 13:15, "imitate" (μιμῆομαι) in 13:7, "be equipped with everything good for doing his will" in 13:20; cf. holiness 12:10, 14-16; 13:4-5; peace 12:11, 14; also cf. Lehne's comment that the proleptic participation of the readers in "an utterly new, heavenly cult ... empowers them to concrete expressions of communal confession/prayer and neighborly acts of service, endurance and suffering" (1990, 124).

³⁹ Cf. θέλημα in 10:36; 13:21; cf. 10:7, 9, 10; also εὐαρεστέω in 11:5, 6; 13:16; εὐάρεστος in 13:21; εὐαρέστως in 12:28; εὐδοκῶ in 10:38; cf. 10:6, 8.

and holding fast to the christological confession, 3) by gathering together for worship to give thanks and offer a prayer and a sacrifice of praise to God, who is the ultimate ground of faith, 4) by recognizing, looking forward to and longing for the ultimate goal of the faith-race, 5) by actively doing good works in the worshipping community, which is made possible by God through Jesus Christ.

SUMMARY

Recently scholars are more and more coming to a consensus that the purpose of Hebrews is paraenetic. Specifically, many agree that Hebrews is written to persuade the readers to persevere in their faith.

"Perseverance" is mentioned as one of the major themes, but in many cases this is dealt with only in 10:32-39 and 12:1-13, where the terms *ὑπομονή* or *ὑπομένω* are used. The purpose of this dissertation is to show that the theme of perseverance is really one of the predominant motifs in Hebrews as a whole, specifically focusing on the latter part of Hebrews (10:32-13:17).

In chapter 1 the method of "discourse analysis," which is a kind of "semantic discourse analysis" as developed in South Africa and is sometimes called "colon analysis," is explained. In chapter 2 we try to identify the rhetorical situation of the readers. The causes of the crisis to which the readers are exposed are identified as general moral lethargy, the threat of external persecution and possibly the temptation to return to Judaism. In chapter 3 we examine the macrostructure of Hebrews to explain why we chose 10:32-13:17 as the object of the present investigation. In chapter 4 the mesostructure of 10:32-13:17 is analyzed.

The detailed analysis of 10:32-13:17 by "colon analysis," including the investigation of rhetorical devices used, is given in chapter 5. It is shown that all that has been said by

the author, including the christology, is used to persuade the readers to persevere in their pilgrimage of faith. Christ's work in the past as the ground of faith, the future goal secured by it and the present proleptic participation in the ultimate goal through worship motivate the readers to persevere in the present suffering and temptation. The foundation and means of perseverance is shown to be faith. Faith produces perseverance. By combining the word of God with faith, coming to Jesus in faith and holding fast to the christological confession, praying and worshipping in the community of faith, looking forward to the ultimate goal, and actively doing good works in the worshipping community, the readers can persevere. This motif of perseverance is shown to be determinative for all the areas from the lexical choice to the macrostructure. In chapter 6 what has been studied is summarized.

OPSOMMING

Resente navorsers kom steeds meer tot die consensus dat die doel van Hebreërs paraneties van aard is. Meer spesifiek stem baie saam dat Hebreërs geskrywe is om sy lesers te oorreed om in hulle geloof te volhard.

"Volharding" word vermeld as een van die oorheersende temas, maar in baie gevalle word dit net in 10:32-39 en 12:1-13, waar die terme *ὑπομονή* of *ὑπομένω* gebruik word, ondersoek. Die oogmerk van hierdie proefskrif is om aan te toon dat die tema van volharding in werklikheid een van die dominante motiewe in Hebreërs as geheel is, terwyl meer spesifiek op die laaste deel van Hebreërs (10:32-13:7) gefokus word.

In hoofstuk 1 word die metode van "diskoersanalise", soms ook genoem "kolonanalise", verduidelik. In hoofstuk 2 probeer ons om die retoriese situasie van die lesers te bepaal. Die oorsake van die krisis waaraan die lesers blootgestel is, word geïdentifiseer as algemene morele laksheid, die bedreiging van eksterne vervolging en moontlik die versoeking om na die Judaïsme terug te keer. In hoofstuk 3 ondersoek ons die makrostruktuur van Hebreërs om te verklaar waarom ons 10:32-13:17 as die objek van hierdie ondersoek gekies het. In hoofstuk 4 word die mesostruktuur van 10:32-13:17 ontleed.

Die gedetailleerde analise van 10:32-13:17 deur middel van diskoersanalise, insluitend die ondersoek van die retoriese tegnieke wat aangewend word, word in hoofstuk 5 aangebied. Daar word aangetoon dat alles wat deur die outeur gesê is, die christologie inkluï, gebruik word om die lesers te oorreed om op hulle pelgrimstog van geloof te volhard. Christus se werk in die verlede as die basis van geloof, die toekomstige bestemming wat daardeur verseker is en die huidige proleptiese aandeelname aan die uiteindelijke doel deur aanbidding motiveer die lesers om te volhard in

hulle huidige lyding en versoeking. Daar word aangetoon dat geloof die basis en middel tot volharding uitmaak. Geloof bewerk volharding. Deur die woord van God met geloof te verbind, deur in geloof na Jesus te kom en vas te hou aan die christologiese konfessie, te bid en te aanbid in die gemeenskap van gelowiges, vorentoe te kyk na die uiteindelijke doel en daadwerklik goeie werke in die aanbiddende gemeenskap te verrig, kan die lesers volhard. Daar word aangetoon dat hierdie motief van volharding bepalend is vir al die gebiede, van die leksikale keuse tot die makrostruktuur.

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Hebrews 10:32-39

v. c.

32 1 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων,

33 τοῦτο μὲν ὄνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι,

A τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων
γενηθέντες.

34 2 καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε

3 καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
προσεδέξασθε

γινώσκοντες ἔχειν ἑαυτοὺς κρεῖττονα ὑπαρξιν καὶ
μένουσιν.

35 4 Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν,

5 ἣτις ἔχει μεγάλην μισθαποδοσίαν.

36 6 ὑπομονῆς γὰρ ἔχετε χρεῖαν

ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσθητε τὴν
ἐπαγγελίαν.

37 7 ἔτι γὰρ "μικρὸν ὅσον ὅσον,

ὁ ἐρχόμενος ἤξει

B

8 καὶ οὐ χρονίσει·

38 9 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται,"

10 καὶ "ἐὰν ὑποστείληται,

οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ."

39 11 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν

12 ἀλλὰ (ἐσμὲν) πίστεως εἰς περιποίησιν ψυχῆς.

Hebrews 11:1-40

v. c.

- 1 1 Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις,
 πραγμάτων ἐλέγχος οὐ βλεπομένων.
- A 2 2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
-
- 3 3 Πίστει νοοῦμεν] κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ,
 εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.
- 4 4 Πίστει πλείονα θυσίαν Ἐβελ] παρὰ Κάιν προσήνεγκεν τῷ
 θεῷ,
- 5 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος,
 μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ,
- 6 καὶ δι' αὐτῆς ἀποθανῶν ἔτι λαλεῖ.
- 5 7 Πίστει Ἐνώχ] μετετέθη τοῦ μὴ ἰδεῖν θάνατον,
 8 καὶ οὐχ ἠύρισκετο
 διότι μετέθηκεν αὐτὸν ὁ θεός.
- Ba 9 πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται ἐναρεστηκέναι τῷ
 θεῷ.
- 6 10 χωρὶς δὲ πίστεως ἀδύνατον ἐναρεστήσαι.
- 11 πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ
 ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης
 γίνεται.
- 7 12 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων,
εὐλαβηθεὶς κατέσκεύασεν κιβωτὸν εἰς σῴτηριάν του οἴκου
 αὐτοῦ
- 13 δι' ἧς κατέκρινεν τὸν κόσμον,
- 14 καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.
-
- 8 15 Πίστει καλούμενος, Ἀβραῆμ ὑπήκουσεν ἐξελθεῖν
 εἰς τόπον ὃν ἠμελλεν λαμβάνειν εἰς κληρονομίαν,
- 16 καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.
- 9 17 Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν
 ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
 συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.
- 10 18 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν

ἥς τεχνίτης καὶ δημιουργὸς ὁ θεός.

11 19 Πίστει καὶ αὐτῇ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καῖρον ἡλικίας,

ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον.

12 20 διὸ καὶ ἀφ' (ἐνδὸς) ἐγεννήθησαν, καὶ ταῦτα γενεκρωμένου,
καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἀμμος ἢ
παρὰ τὸ χειλὸς τῆς θαλάσσης ἢ ἀναρίθμητος.

13 21 κατὰ πίστιν ἀπέθανον οὗτοι πάντες,

μὴ λαβόντες τὰς ἐπαγγελίας

ἀλλὰ πόρρωθεν αὐτὰς ιδόντες καὶ ἀσπασάμενοι
καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ
τῆς γῆς.

14 22 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν
ὅτι πατρίδα ἐπιζητοῦσιν.

Bb

15 23 καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἥς ἐξέβησαν,
εἶχον ἂν καιρὸν ἀνακάμψαι.

16 24 νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου.

25 διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι
αὐτῶν.

26 ἠτοίμασεν γὰρ αὐτοῖς πόλιν.

17 27 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος

28 καὶ τὸν μονογενῆ προσέφερεν, ὁ τὰς ἐπαγγελίας
ἀναδεξάμενός,

18 πρὸς ὃν ἐλαλήθη
ὅτι "ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,"

19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ
θεός,

29 ὅθεν αὐτὸν καὶ ἐν παραβολῇ έκομίσαστο.

20 30 Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ
καὶ τὸν Ἡσαῦ.

21 31 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ
εὐλόγησεν

32 καὶ "προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ."

22 33 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ
ἐμνημόνευσεν

34 καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

23 35 Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων
αὐτοῦ,

διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ
διάταγμα τοῦ βασιλέως.

24 36 Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
θυγατρὸς Φαραῶ,

25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ
πρόσκαιρον ἔχειν ἀμαρτίας ἀπολάνσιν,

26 μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν
ὄνειδισμόν τοῦ Χριστοῦ.

37 ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

27 38 Πίστει κατέλιπεν Αἴγυπτον

μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως.

39 τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέρησεν.

28 40 Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
αἵματος,

ἵνα μὴ ὁ ὀλοθρευῶν τὰ πρωτότοκα θίγη αὐτῶν.

29 41 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς γῆς,

42 ἥς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

30 43 Πίστει τὰ τείχη Ἱεριχῶ ἔπεσαν

κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

31 44 Πίστει Ῥαᾶβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν

δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

32 45 Καὶ τί ἔτι λέγω;

46 ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεῶν,
Βαρᾶκ, Σαμψῶν, Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν
προφητῶν,

33 47 Ὅτι διὰ πίστεως κατηγωνίσαντο βασιλείας,

48 εἰργάσαντο δικαιοσύνην,

Ca 49 ἐπέτυχον ἐπαγγελιῶν,

50 ἔφραξαν στόματα λεόντων,

- 34 51 ἔσβεσαν δύναμιν πυρός,
 52 ἔφυγον στόματα μαχαίρης,
 53 ἐδυναμώθησαν ἀπὸ ἀσθενείας,
 54 ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
 55 παρεμβολὰς ἔκλιναν ἀλλοτρίων.
 35 56 Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν.

57 ἄλλοι δὲ ἐτυμπανίσθησαν
οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν,
ἵνα κρείττονος ἀναστάσεως τύχωσιν.

Cb

- 36 58 ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον,
ἔτι δὲ δεσμῶν καὶ φυλάκης.
 37 59 ἐλιθάσθησαν,
 60 ἐπρίσθησαν,
 61 ἐν φόνῳ μαχαίρης ἀπέθανον,
 62 περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,
 63 ὑστερούμενοι,
 64 θλιβόμενοι,
 65 κακουχούμενοι,
 38 66 ὧν οὐκ ἦν ἄξιος ὁ κόσμος,
 67 ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ
ἴασις ὁπάσις τῆς γῆς.

D

- 39 68 καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ
έκομίσαντο τὴν ἐπάγγελίαν,
 40 ταῦ θεοῦ περὶ ἡμῶν κρείττον τι προσβλεψάμενον,
ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

Hebrews 12:1-13

v. c.

1 1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,

ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον
 ἁμαρτίαν,

δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,

A 2 ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας

ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

3 4 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν,

ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

4 5 Οὕτω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.

5 6 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται.

6.1 "υἱέ μου, μὴ ὀλιγῶρει παιδείας κυρίου

6.2 μηδὲ ἐκλύου

ὑπ' αὐτοῦ ἐλεγχόμενος.

6 6.3 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,

6.4 μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται."

7 7 εἰς παιδείαν ὑπομένετε,

8 ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός.

9 τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατῆρ;

B 8 10 εἰ δὲ χωρὶς ἐστε παιδείας

ῆς μέτοχοι γεγονάσιν πάντες,

ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

9 11 εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν

παιδευτᾶς

καὶ ἐνετρεπόμεθα.

οὐ πολὺ [δὲ] μάλλον ὑποταγησόμεθα τῷ πατρὶ τῶν
πνευμάτων

12 καὶ ζήσομεν;
□□□□□□□□

10 13 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς
ἐπαίδεον,

14 ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος
αὐτοῦ. □□□□□□□□ □□□□□□□□ □□ □□ □□□□□□

11 15 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς
εἶναι ἀλλὰ λύπης, □□□□□□
××××××

16 ὕστερον δὲ καρπὸν εἰρηγικὸν τοῖς δι' αὐτῆς
γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.
□□□□□□□□ □□□□□□□□ □□□

12 17 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα
ἀνορθώσατέ,
//////////

Α'

13 18 καὶ τροχιᾶς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν,
//////////
ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μάλλον.
//////////

Hebrews 12:14-29

v. c.

14 1 Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν,
 οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

15 ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ
 θεοῦ,

"μὴ τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλή"
 καὶ δι' αὐτῆς μίανθώσιν πολλοί,

A 16 μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαΐ,
 ὅς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ
 πρωτοτόκια ἑαυτοῦ.

17 2 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν
 εὐλογίαν ἀπεδοκιμάσθη,

3 μετανοίας γὰρ τόπον οὐχ εὔρεν

καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

18 4 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ
γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ

19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων,

ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς
λόγον,

20 5 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον·

6 κἂν θηρίον θίγῃ τοῦ ὄρους,

λιθοβοληθήσεται·

21 7 καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον,

Μωϋσῆς εἶπεν·

8 "Ἐκφοβός εἰμι" καὶ ἔντρομος.

B

22 9 ἀλλὰ προσεληλύθατε Σιῶν ὄρει καὶ πόλει θεοῦ ζῶντος,

23 Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει
 καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ

24 κριτῇ θεῶ πάντων καὶ πνεύμασι δικαίων τετελειωμένων
 καὶ διαθήκης νέας μεσίτη Ἰησοῦ καὶ ἁίματι ῥαντισμοῦ
 κρείττον λαλοῦντι παρὰ τὸν Ἀβέλ.

25 10 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·
 x x x x x x x x x x

11 εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον

ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα,
 o o o c c

πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι,

26 12 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε,

13 γῆν δὲ ἐπήγγελλται λέγων·

13.1 "ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν."

A'

27 14 τὸ δὲ "ἔτι ἅπαξ" δηλοῖ [τὴν] τῶν σαλευομένων μετὰθεσιν ὡς πεπονημένων,

ἵνα μείνη τὰ μὴ σαλευόμενα.

28 15 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες

ἔχωμεν χάριν,

16 δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους·

29 17 καὶ γὰρ "ὁ θεὸς" ἡμῶν "πῦρ καταναλίσκον."

Hebrews 13:1-17

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 κακουχομένων ὡς καὶ αὐτοῖ ὄντες ἐν σώματι.

4 6 (Ἔστω) Τίμιος ὁ γάμος ἐν πᾶσιν
 7 καὶ (ἔστω) ἡ κοίτη ἀμίαντος,
 πόρνοὺς γὰρ καὶ μοιχοὺς 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 ἔκβασιν 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 ὧν 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,
 x x x x x x x x

ἔξω τῆς πύλης ἔπαθεν.
 □□□□□□□□□□□□□□

B

13 22 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς
 □□□□□□□□□□□□□□

τὸν ὄνειδισμόν αὐτοῦ φέροντες.
 x x x x x x x x x x

14 23 οὐ γὰρ ἔχομεν ὡδε μένουσαν πόλιν

24 ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.
 □□□□□□□□□□□□

15 25 Δι' αὐτοῦ [οὖν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς
τῷ θεῷ, τοῦτ' ἐστὶν κάρπον χειλῶν 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 ἀλυσιτελεῆς γὰρ ὑμῖν τοῦτο.

Hebrews 13:18-25

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 βραχέων 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 ἀγίους.

11 Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

25 12 Ἡ χάρις μετὰ πάντων ὑμῶν.