THE ROLE OF PARAENESIS
IN EARLY CHRISTIAN LETTERS
WITH AN EXEGESIS OF HEBREWS 13:1-19

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INTRODUCTION

Paraenesis has a significant place in the New Testament material. However, the diversity and apparent unrelatedness of the individual exhortations makes exegesis and interpretation a difficult task. Therefore the present undertaking, which is developed and presented in two chapters, seeks to better understand the *kleine Gattung* of paraenesis.¹ The first chapter is an investigation of the nature, background, and forms of New Testament paraenesis within the milieu of its original setting. The second chapter applies both the insights gained from the first chapter and the interpretative procedure outlined in the *Exegeting the New Testament* (the seminar exegetical model) to Hebrews 13:1-19.² The goal of the second chapter is to ascertain the meaning of the selected text.

The conclusion of this research document includes a summary of the meaning and theological implications of the selected text. The conclusion also sets forth recommendations for revision of the exegetical model, including bibliographical items.


CHAPTER I

PARAENESIS AS A KLEINE GATTUNG

The Nature of Paraenesis

Kamlah offers a broad definition for paraenesis, namely, “Paränese meint dabei im üblichen Sinne diejenige Art der Ermahnung, die ohne einen logischen Aufbau, von rhetorischen Gesichtspunkten geleitet, traditionelle Einzelanweisungen an einen bestimmten Adressaten richtet.” Gammie defines paranesis as “a form of address which not only commends, but actually enumerates precepts or maxims which pertain to moral aspiration and the regulation of human conduct.” He also identifies paraenesis as a constituent of paraenetic literature, which is a complex and secondary literary genre the aim of which is frequently hortatory and instructive.” Similarly, Thyen asserts that “Der Begriff der Paränese soll hier nicht auf die eigentliche literarische Gattung der Paränese beschränkt werden, sondern in weiterem Sinne alle irgendwie tröstenden, mahndenden und warnenden Abschnitte unserer Quellen einbegreifen.” Therefore, the literary kleine Gattung for the hortatory material used in antiquity and the early church is generally labeled “paraenesis.”


5Ibid., 70. Gammie states that paraeneses are “moral exhortations which usually feature an assemblage of precepts . . . and comprise a major division of Paraenetic Literature,” ibid.

The Greek word παραίνεσις refers to any type of exhortation.\(^7\) As advisory speech, παραίνεσις offers options or a “χορήγηση-statement.”\(^8\) Although paraenesis may be used anonymously for exhortation, or aimed at confirming the addressee in a given course of conduct,\(^9\) paraenesis, as a kleineGattung, is limited to one-sided moral exhortation (in which one is urged to pursue or abstain from something), vice and virtue lists, codes of ethics, and statements about two antithetical paths of life.\(^10\) Thus, paraenesis is defined by its content.

The content of paraenesis is both applicable to many situations and generally approved by society.\(^11\) Thus, paraenesis is an indirect way of addressing behavioral problems so that in potentially divisive situations the content of a given paraenesis provides a basis of agreement.\(^12\) Moreover, no specific referent or authority is necessary in paraenesis because it generally functions as a reminder of what is known and accepted to be true according to traditional morality (1 Thess. 5:15).

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\(^11\) Aune, Literary Environment, 191.

\(^12\) Ibid.
In other words, paraenesis encourages its readers “to continue doing what they are already doing . . . and to imitate notable examples or models of the actions that are being urged.”

Such use of paraenesis is evident in Pauline material; for example, in 1 Thess. 2:1 where Paul prefaces his exhortations (παράκλησις) with the statement, “Αυτοὶ γὰρ οἶδατε, ὁδελϕοῖ.” Paraenesis can be exemplified and transmitted by persons who are socially and morally superior to the addressees.

Background to Paraenesis in the New Testament

Dibelius posits that the early church was largely concerned with the imminent parousia of Jesus rather than with ethical teachings. Therefore, he asserts “Die urchristlichen Gemeinden waren auf das Vergehen dieser Welt und nicht auf das Leben in ihr eingerichtet; so waren sie auch auf die Notwendigkeit keinswegs gerüstet, paränetische Lösungen für den Alltag hervorzubringen. Aber das Judentum hatte vorgearbeitet: seine Proselytenbelehrungen, ihrerseits häufig wieder von hellenistischen Vorbildern abhängig, bedurften oft nur leiser Umtönung oder christlicher Ergänzung, um auch unter Christen brauchbar zu werden.” Dibelius adds that “eine Schatz von Mahnungen

\[\text{[312x75]7} \quad 4:1-2; \text{ 2 Thess. 3:6; Phil. 3:1}.\]\n

\[\text{[15]See also 1 Thess. 1:5; 2:5, 9-10; 3:3.}\n
\[\text{[16]Aune, Literary Environment, 191. See 2 Thess. 3:7; Phil. 3:17; 4:9.}\]
und Belehrungen, angewendet oder doch wenigstens anwendbar auf die verschiedensten alltäglichen Verhältnisse, wenn auch längst nicht für alle Bedürfnisse nach Paränesen ausreichend, hatten die Christen als ihr Sonderbesitztum: es waren die Worte Jesu.”

Thus, according to Dibelius, the paraenetic material of the early church has Jewish, Hellenistic, and verba Cristi antecedents.

With a similar notion in mind, Doty states that since the apostle Paul is Jewish, his sermons and teachings are influenced by both the Old Testament materials the Jewish sermonic tradition, which is oriented toward “practical-paraenetic goals.” Furthermore, Paul’s work is also influenced by the “popular philosophical street preaching of the Hellenistic world.” These assertions are consistent with that of Thyen, who states, “In der gesamten Jüdisch-hellenistischen Homiletik ist das bewegende Motiv and the leitende Tendenz eine praktisch-paränetische; d.h. ethische Ungerweisung ist Zweck und Ziel dieser jüdischen Predigt voh ihrem


18 Dibelius, Formgeschichte, 241; e.g., compare Matt. 5:34-37 with Rom. 12:14; James 5:12; and see 1 Thess. 4:1-2.

19 Doty, Letters, 38.

20 Ibid. However, Paul’s work is not dominated by either Jewish or Hellenistic paradigms, ibid. Malherbe, points out the in the Hellenistic schools, where the personal example of the teacher is of major importance, the interest in moral instruction is evident in the texts chosen for study. These include compilations of morally edifying selections from literature, instructive anecdotes and sayings, and systematic summaries of philosophical teachings. On the other hand, Christian sources do not reveal a similar preoccupation with moral education. This is seen in the fact that what we know about Christian moral teaching is derived from literature addressed to churches and not to the public, Moral Exhortation, 23.
Working from a Religionsgeschichte Schule perspective, Kamlahcatalogues New Testament paraeneses according to the functions of the nonbiblical forms with which they are supposedly syncretistic. These functional forms are descriptive and paraenetic. The background for the descriptive material (Die deskriptiven Kataloge) is the Iranian dualistic cosmology, which emphasizes the coming salvation and judgment. The antecedents for the paraenetic material ("Kataloge mit paränetischer Funktion") lie in the Hellenistic dualistic cosmology, which stresses moral change. Kamlah explains the distinctiveness of each form:


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21 Thyen, Homilie, 87.
22 Kamlah, Paränese, 1-10.
23 For the descriptive function (Matt. 5:3-12; Rom. 1:18-23; 1 Cor. 6:9-10; Gal. 5:19-23; Rev. 21:7-8; 22:14-15) see ibid., 11-28; and for the paraenetical function (Rom. 13:12-14; 1 Cor. 3:9-13; 2 Cor. 6:14-7:1; Col. 2:20-3:17) see ibid., 28-38. Various Old Testament texts reflect a dualistic cosmology (Deut. 30:15-18; Ezek. 18:5-9, 14-17; Jer. 21:8).
24 Ibid., 11-28.
25 Ibid., 28-38.
26 Ibid., 214-15.
Although the internal and external evidence indicates a diversity of biblical and extrabiblical traditions behind the paraenetic materials in the New Testament, Barclay cautions that one may not assume that these traditions are “uncritically absorbed” into Pauline or other New Testament materials.27

Forms of Paraenesis in the New Testament

According to Bradley, the Stoic and Cynic itinerant preachers and teachers developed stock answers to universal questions such as “What about death?” or “Why is evil permitted?” These stock answers, along with catalogues of vices and virtues, tables of duties, collections of proverbs, illustrations from life, and short “hard-hitting teachings on specific problems,” are topos.28 A topos (“place”) is used in reference to either a “theme” or an “argument.”29 A topos, therefore, is not a literary form, nor is it exclusively a line of argumentation, but rather a common theme taken up in a variety of literary forms such as maxims, stories, domestic codes.30

Gammie collates the kleine Gattung of paraenetic literature under the Gattung of wisdom literature.31 He also distinguishes between the complex Gattung of paraenetic literature and its two


28 David G. Bradley, “The Topos as a Form in the Pauline Paraenesis,” Journal of Biblical Literature 72 (December 1953): 246. Bradley also states that Paul, as an itinerant preacher and teacher, also had his own bag of answers to meet recurring problems. Paul’s paraenesis, which includes the form of topos, is applied by Paul in anticipation of any problem of faith or practice that might cause concern among his churches, ibid. Examples of Pauline topoi include Rom. 13:1-14 and 1 Thess. 4:9-5:11.

29 Aune, Literary Environment, 172.

30 Ibid., 173.
composite sub-genres: paraenesis and instructions. The Gattungen of instructions and paraenesis have common “simple sub-genre.” These include admonitions, exhortations, precepts, wisdom sayings, and parables. In addition to these constituents, paraenetic materials include paradeigmata (models, examples, illustrations) and chreiai (instructive anecdotes of action or speech).

Perdue posits that paraenesis is shaped by two sociological models within a given culture: order and conflict. The social character of the order model seeks to transmit accepted forms of institutions and values. It often uses exemplary models of human conduct, duty, and obedience who are the paradeigmata of moral conduct. The conflict model has the same characteristics as the order model; however, it is anti-traditional and subversive concerning the institutions and values of the society.

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32 Ibid., 46. See appendix v.
33 Ibid., 46-47. Admonitions are characterized by use of vocative case in direct address, imperative verbs, and motive clauses, ibid., 59. Exhortations employ the vocative case in direct address, in a variety of means for expressing exhortation (e.g., questions, introductory formulas), and in motive clauses, ibid., 60. Precepts are expressed using imperative or conditional statements that set out antithetic parallels, ibid., 61. Wisdom sayings use similes and antithetic parallelism, ibid., 63-64.
34 Ibid., 46-47.
35 Ibid., 46-47, 68, 70.
37 Ibid., 5-6, 27.
38 Ibid., 16-17.
39 Ibid., 8-9, 26.
and social groups.” Paraenesis also reflects the virtues and institutions of the larger society (Gesellschaft) and the smaller, more intimate associations (Gemeinschaften), such as family and other groups in which emotional bonds exist. 

Since, according to Dibelius, the Christian churches grew out of Hellenistic Judaism and appropriated its moral teachings by “taking over and Christianizing” the material, two kinds of paraenetic texts are common to both. These are the “Household Lists” and the “Teaching of the Two Ways,” which presents antithetical ways of living. The “Household Lists” (which are similar to Perdue’s Gemeinschaften) convey regulations for husbands and wives, parents and children, and slaves and masters.

Zimmermann divides paraenetic materials into three categories. These are (“Tugend- und Lasterkataloge,” (2) “Haustafeln,” which corresponds to Dibelius’ “Household Lists,” and (3) Pflichtenkataloge, which deals with church order.

Aune discusses three stereotyped paraenetic forms,” which appear to be synthesized from the

40 Ibid., 10-11, 20-23. Liminal experiences are the entrances into new stages of life, ibid., 10.

41 Ibid., 27.


44 Ibid., e.g., Col. 3:18-5:1. Also see Eph. 5:22-33; 1 Pet. 2:13-25; 1 Clem. 21:7-9.

categories of Dibelius and Zimmermann: *vice and virtue lists, codes of household ethics, and the two-ways tradition*. The *vice and virtue lists* exhibit a sub-set of three primary forms. (1) “Polysyndetic lists” use connective particles such as “and,” “nor,” and “or” (1 Pet. 2:1). (2) “Asyndetic lists” omit connective particles (2 Cor. 12:21). (3) “Amplified lists” expand on some or all items in the list. *Codes of household ethics* focus on submission and reciprocal obligations within the extended family.

Dibelius identifies the Epistle of James as an example of paraenesis, which contains the characteristic features of paraenetic genre. (1) An “eclecticism” is used to facilitate the transmission of an ethical tradition, which does not require radical revisions. (2) Paraenetic material demonstrates a “lack of continuity” between its individual sayings. (3) Although a string of sayings in a paraenesis lacks continuity, external connections are seen in the formal links between

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47 Ibid., 195, who lists some of both the twenty-three vice lists and twenty virtue lists (containing a total of sixty-one virtues) in the New Testament.

48 Ibid.

49 Ibid.; cf. Col. 3:5 and 1 Thess. 4:3-7.

50 Ibid., 196, which is similar to Dibelius’ “*Household Lists*”; however, submission to governmental authority is seen in Rom. 13:1-7. See also Col. 3:18-41; Eph. 5:21-6:9; 1 Pet. 3:1-7 for household codes. “The household code is used as an apologetic defense in the face of potential persecution, demonstrating that Christianity is not subversive. Household codes have no missionary purpose, but are directed primarily to Christians,” ibid., 196. *The two-ways tradition* may be seen as a metaphor for a life of vice or virtue as seen in the two gates of Matt. 7:13-14.


52 Ibid.
the individual sayings; for example, a catchword, which originated as a mnemonic device.\textsuperscript{53} (4)

Another characteristic is “\textit{the repetition of identical motifs in different places within a writing.}”\textsuperscript{54} (5)

The admonitions in James do not apply to a single audience and set of circumstances; therefore, “it is not possible to construct a single frame into which they will all fit.”\textsuperscript{55}

Burger places paraenesis within the scope of genres that he calls “\textit{symbuleutische Gattungen},” which includes such items as “postconversational exhortation,” “anomalous discourse,” and “protreptic exhortation.”\textsuperscript{56} He collates Christian paraenesis under seven headings.\textsuperscript{57} (1) \textit{Allgemeine soziale Pflichten} are the social ethics typically connected with the Kingdom of God (1 Pet. 2:17; Titus 3:1-2; Gal 5:10). (2) \textit{Innergemeindliche soziale Pflichten} address such matters as “Bruderliebe” (1 Thess. 4:9-12) and “Gastfreundschaft” (Heb. 13:1-7). (3) \textit{Gemeindeparänese} is distinct from \textit{Innergemeindliche soziale Pflichten} in the exhortation uses words like “einander,” “der ander,” “ein anderer,” “jeder,” “einemütig,” and “dasselbe.” (4) \textit{Paränese über Eigentum und SEXualethic} is seen in 1 Thess. 4:1-9; Heb. 13:4-5; and the Decalog. (5) \textit{Paränese zum Sich-Unterordnen} exhorts individuals to submit to authority in order to maintain order (for example, 1 Cor. 11:3-22; Col. 3:18; 1 Pet. 3:8; Gal. 5:13). (6) \textit{Paränese über den Verzicht auf Vergeltung, Lohn, Widerstand und

\textsuperscript{53}Ibid., 6. The \textit{catchword} is the best known device for making these external connections, ibid. Examples include James 1:4-5 (\textit{λειπόμενοι, λείπεται}); 1:12-13 (\textit{πειρασμόν, πειραξόμενος, πειράζομαι, απειραστός, περιάζει}; 1:26-27 (\textit{θρησκός, θρησκεία}); 2:12-13; 3:17-18; 5:9-12; 5:13-19.

\textsuperscript{54}Ibid., 11.

\textsuperscript{55}Ibid.

\textsuperscript{56}Klaus Berger, Formgeschichte des Neuen Testaments (Heidelberg: Quelle & Meyer, 1984), 117-220.

\textsuperscript{57}Ibid., 124-30.
richterliches Handeln in diesem Äon calls for a particular quality of behavior in light of the imminent coming of God as “Richter und Rächer” (for example, Matt. 5:39-48; Rom 12:14-21; 1 Pet. 3:8-9). (7) Metaphorische Paränese über Wachsamkeit und Nüchtersein employs words such as “wachen,” “trunken,” “bereit,” “Tag,” and “Stunde” (for example, 1 Pet. 4:7-8; 1 Thess, 5:6-7).  

Summary

Paraenetic literature is one of the kleine Gattungen under wisdom literature; however, paraenesis and instruction are kleine Gattungen of paraenetic literature. Paraenesis in the New Testament is influenced by Iranian, Greco-Roman, Hellenistic-Judaism, and the words of Christ. The themes of individual admonitions are diverse, but Dibelius, Perdue, Zimmermann, and Berger make significant contributions to the interpretative process concerning paraenesis. Their contributions are applied in the following exegesis of Heb. 13:1-19.

Ibid., 124-130.
CHAPTER I

EXEGESIS OF HEBREWS 13:1-19

Dynamic Equivalent Translation of Hebrews 13:1-19

1 Let brotherly love continue. 2 Stop being unmindful of hospitality; for during this, some who entertained angels did so without knowing it. 3 Remember the prisoners as though being bound with them, and remember the ones who are being mistreated since we also are in the body. 4 Let the marriage be honored in everything, and let the marriage bed be undefiled; for God will judge fornicators and adulterers. 5 Let your disposition be without a love for money, being content with what is at hand. For he has said, ‘I will by no means leave you and by no means will I desert you.’” 6 so that being confident we say, ‘The Lord is my Helper, and I will not be afraid, what shall man do to me?’ 7 Consider the ones who are leading you, who are the one who spoke the word of God to you; looking back upon the result of the manner of their life, imitate their faith. 8 Jesus Christ is the same yesterday, today, and forever. 9 Stop being led away by diverse and strange teachings; for it is good for the heart to be strengthened by grace, not by food through which the ones who are thusly ordering their lives were not been benefited. 10 We have an altar from which the ones who serve the tabernacle do not have authority to eat. 11 For the blood of the animals, whose bodies are being burned outside of the camp, is brought for them into the holy place by the high priest for sin offerings. 12 Therefore Jesus, in order that he might sanctify the people through his own blood, also suffered outside the gate. 13 Therefore, let us go outside of the camp to him while bearing his reproach; 14 for we do not have a lasting city but we are searching for the one that is coming. 15 Let us continually offer sacrifices of praise through him to God, that is, the fruit of the lips which is the confessing of his name. 16 And stop forgetting the doing of good things and sharing; for with such sacrifices God is well pleased. 17 Obey the one who are leading you and submit to them; for they watch over your souls on the grounds that they will give an account; let them do this with joy and not with grief, for this is unprofitable for you. 18 Pray for us; for we are confident that we have a clear conscience, desiring to conduct ourselves well in all things. 19 And I exhort you more earnestly to do this, in order that I may be restored to you sooner.

Context of the Paraenesis

Hebrews is a complex document that both reflects the mind set of “alexandrinisch-hellenistischen Judentums” and juxtaposes the old and new covenants with a view to demonstrating


Attridge sees Hebrews as an epideictic oration, with *symbolik* (advisory or deliberative) elements, that evidences a formal introduction, scriptural citations, exposition or thematic
elaboration, and application. Also, the phrase \( \lambda \rho \gamma \omicron \zeta \pi \alpha \rho \alpha \kappa \lambda \acute{\iota} \zeta \sigma \epsilon \omicron \varsigma \) (Heb. 13:22) in the epistolary postscript identifies the body of the work as "word of exhortation." These characteristics show Hebrews to be a homily that functions to confirm the values and commitments of a socially ostracized community. The exhortations show that these values require engagement in society rather than separation from it.

**Expositional Outline of Hebrews 13:1-19**

I. Believers should demonstrate compassion toward others (13:1-4).
   A. Believers are to love and be hospitable toward others (13:1-2).
   B. Believers are to minister to prisoners and mistreated persons (13:3).
   C. Believers are to maintain the integrity of their marriages (13:4).

II. Christians should not be distracted by the love of money (13:5-6).
   A. Christians are not to love money (13:5).
   B. God provides security for his people through his abiding presence (13:5-6).

III. Believers should consider and imitate their spiritual leaders (13:7).

IV. Because of Christ, the Christian life is characterized by his grace, the reproach of his death, and the search for an eternal city (13:8-14).
   A. Jesus Christ is to be seen as unchanging (13:8).
   B. Christians are to be strengthened by grace rather than strange practices (13:9).

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63 Harold W. Attridge, “Paraenesis in a Homily (\( \lambda \rho \gamma \omicron \zeta \pi \alpha \rho \alpha \kappa \lambda \acute{\iota} \zeta \sigma \epsilon \omicron \varsigma \)): The Possible Location of, and Socialization in, the >Epistle to the Hebrews,” Semeia 50 (1990): 214, 216-17.

64 Ibid., 216-17. Attridge prefers the term “paraclesis” over “homily” for the sub-genre of which Hebrews is a part, ibid., 217.


66 Attridge, Paraenesis, 223.
C. Christians are to recognize the benefit of the better sacrifice (13:10-11).
D. Christians are to bear the reproach of Jesus’ death while seeking the eternal city (13:12-14).

V. The ministry of the believers should be pleasing to God (13:15-16).
   A. Believers are to make sacrifices (13:15-16).
   B. Appropriate sacrifices are pleasing to God (13:16).

VI. Church leaders and members should realize their obligations to each other (13:17).
   A. Christians are expected to obey and submit to their leaders (13:17).
   B. Leaders are expected to watch over the people (13:17).
   C. Causing the leaders grief is unprofitable for God’s people (13:17).

VII. Believers both should pray for those who are absent and should live with a clear conscience (13:18-19).
   A. Believers are to pray for those who are absent (13:18).
   B. Believers are expected to maintain a clear conscience (13:18).
   C. Prayer is urgently needed for those who are absent (13:19).

Exegesis of Hebrews 13:1-19

The diverse exhortations in Hebrews 13:1-19 reflect all of Berger’s categories of paraenetic material, for example, Gemeindepäranese (13:18-19) and Paränes über Eigentum und Sexualethik (13:4). In the present investigation, these are labeled as kleiner Gattungen (or “smaller genres”). However these admonitions can be collated into two larger and overlapping kleine Gattungen. These are Gemeinschaften, in which intimate associations exist (for example, 13:18-19) and Pflichtenkataloge, which deals with church order as in Heb. 13:17.

Believers Should Demonstrate Compassion toward Others (13:1-4)

The exhortations in this section are examples of Innergemeindliche soziale Pflichten, which address such matters as Bruderliebe” and Gastfreundschaft” as in Heb. 13:1-3; Paränes über

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69 Zimmermann, Methodenlehre, 165-69.
Believers Are to Love and Be Hospitable toward Others (13:1-2)

The chapter opens with an admonition that φιλαδελφία should continue. The term is common in New Testament paraenesis. The noun appears twelve times in the New Testament, of which five occurrences are in the nominative case (Rom. 12:10; 1 Thess. 4:9; Heb. 13:1; 1 Pet. 1:22; 2 Pet. 1:7). Φιλαδελφία is used in 4 Macc. 13:23 for the love of a blood sibling (της φιλαδελφίας οι επτας αδελφοι). In 2 Macc. 15:14, the word conveys the love of a fellow countryman. In Christian literature, φιλαδελφία it is used figuratively for the love of other Christians, who are regarded as brothers and sisters in Christ (Rom. 12:10; 2 Pet. 1:7). This concept of love, built upon the concepts of family and κοινωνία is a part of the early Christian ethic.

Verses one and two are asyndetically connected by paralleling φιλαδελφία and φιλοξενία. With the admonition to stop forgetting to be hospitable to strangers, the writer of Hebrews may have

70 Berger, Formgeschichte, 124-30.
71 Gramcord GNT.
72 Ibid.
in mind Abraham’s reception of the three strangers in Genesis 18 and Lot’s hospitality to the same individuals in Genesis 19.⁷⁵

The impetus for the admonitions in Heb. 13:1-2 is introduced by the conjunction γὰρ (13:2).⁷⁶ Since unknowing hospitality to angels and God’s judgment upon unrighteousness are significant elements in the plot of Genesis 18-19, the mention of αὐτοῖς οὖν in Heb. 13:2 suggests a similar connection. Likewise, the importance of hospitality to strangers in the eschatological judgment scene of Matt. 25:31-46 probably lies within the intended reader’s frame of reference.

**Believers Are to Minister to Prisoners and Mistreated Persons (13:3)**

The exhortation to be mindful of those who are imprisoned, as though being bound (οἵ συνδεδεμένοι) with them, suggests that some of the church members were suffering for their faith.⁷⁷ The parallel exhortation concerning τῶν κακοχωμένων implies that nonimprisoned believers were also suffering. The expressions οἵ συνδεδεμένοι and ως καὶ αὐτοὶ οὖν εἰς σῶματι indicate that those who express φιλαδελφία and φιλοξενίας identify intimately with imprisoned and mistreated persons.

**Believers Are to Maintain the Integrity of Their Marriages (13:4)**

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⁷⁶A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2. ed. rev., s.v. “γὰρ,” which can be used to express cause, inference, continuation, or to explain (Rom. 7:2; Heb. 3:4).

Löhr observes that “Hebr 13,4 steht im Kontext einer Reihe von Einzelmahnungen, die man als Akatalogische Paränese” zusammenfassen kann. V. 4 ist von den umgebenden Versen abgehogen durch die Gerichtswarnung.” The admonition in Heb. 23:4 has no verb. Since the verse occurs in the context of imperative verbs, the imperative εστω should be supplied. Concerning the impetus for compliance to the exhortation, Löhr states that “Die zweite Hälf des Verses neint nicht einfach, chiastisch angefügt, das gleiche, sondern konkretisiert die Forderung. Ἡ κοιτή kann metonymisch oder euphemistisch auch für den Geschlechtsverkehr selbst gebraucht werden.”

Τίμιος is most commonly used in the Greek Bible concerning precious stones (1 Kings 7:9-11) or in eschatological imagery (Rev. 18:12). Apart form Heb. 13:4, τίμιος is not used in reference to marriage. The noun πορνος (“fornicator”) refers to a male prostitute. However, it is used both generically for “one who practices sexual immorality” (1 Cor. 5:10; Eph. 5:5) and to make a distinction here between adultery and fornication.

Christians Should not Be Distracted by the Love of Money (13:5-6).

Christians Are Not to Love Money (13:5)


79 Ibid.


81 Gramcord GNT.

Although Heb. 13:5, which is an *Allgemeine soziale Pflichten* exhortation, has an asyndetic relation to the previous verse, it is conceptually linked to it.\(^{83}\) The linking of sex (13:4) and money (13:5) is common in Christian, Greco-Roman, and Jewish paraenetic material.\(^{84}\) Moreover, the commands concerning sex and covetousness are juxtaposed in the decalogue. Westcott identifies the link as the self-seeking which results in the lust for sex and money.\(^{85}\)

The γαρ sets out the motivation for following the exhortation; namely, αὐτὸς γαρ εἴρηκεν· Ὅμηρος se ἄνω σώδι σε ἐγκαταλίπω, which is a quote from Deut. 31:6. Forms of this expression appear also in Gen. 28:15; Deut. 31:8; Josh. 1:5.

**God Provides Security for His People through His Abiding Presence (13:5-6)**

The impetus for compliance with the exhortations in Heb. 13:5 continues into verse six with another quote from the Septuagint, Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος. Ps. 17:6 LLX; 118:6 NASB). The motivation for compliance with the exhortation not to be driven by the love of money (13:5) is expressed in such a manner that another admonition may be inferred from the quote; that is, trust in God, who provides.

**Believers Should Consider and Imitate Their Spiritual Leaders (13:7)**

\(^{83}\)See Berger, *Formgeschichte*, 124-30, concerning *Allgemeine soziale Pflichten*.


The readers of the letter are expected to μνημονεύτε (“to consider” or “be mindful”) of the ηγομένων. This admonition is a Paränese zum Sich-Unterordern in which the leaders are held up as Aparadeigmata” of moral conduct. The present participle form of ηγέομαι appears in Heb. 13:7, 17, 24. The present tense of the participle suggests that the reference is to the individuals who lead at the time of the writing. However, it may refer to former leaders or the founders of the congregation.

Ἐκβασίν, which appears only here and in 1 Cor. 10:17, refers either to the result of a person’s way of life or to a person’s death, perhaps in martyrdom. In the context of Hebrews 13, the word likely refers to the Asuccessful” outcome of one’s way of life. Moreover, the use of the noun ἀναστροφή (way of life, conduct, behavior) with εκβασίν strengthens any argument for this understanding of Ἐκβασίν.

Because of Christ, the Christian Life Is Characterized by His Grace, the Reproach of His Death, and the Search for an Eternal City (13:8-14)

Jesus Christ Is to Be Seen as Unchanging (13:8)

Although, the statement Ἰησοῦς Χριστὸς ἔχεις καὶ σήμερον ὁ σὰτός καὶ εἰς τοὺς αἰῶνας seems isolated, without any

86 See Berger, Formgeschichte, 124-30, for Paränese zum Sich-Unterordern; and see Perdue “Social Character,” 16-17, for paradeigmata of moral conduct.

87 Moffatt, Hebrews, 230; and Attridge, Hebrews, 391.

88 Gramcord GNT indicates that both occurrences are in the accusative form.


90 Ibid., “ἀναστροφή.”
verbal or syntactic connection with the surrounding verses, it is conceptually tied to the subsequent section (Heb. 13:9-16). The statement introduces the themes of Jesus Christ, his sacrificial suffering, and his ongoing high priestly ministry.

The enduring reign of Jesus Christ is a significant theme in Hebrews (1:3, 13; 7: 24-25; 8:1; 10:12-13; 12:2; 13:8). This reality as expressed here

( Ιησοῦς Χριστὸς ἔχεις καὶ σήμερον ὁ αὐτός καὶ εἰς τοὺς αἰώνας) provides impetus for the admonitions in Heb. 13:9-16. O αὐτὸς is an idiom for “the same” (Matt. 26:44; Rom. 9:21; 1 Cor. 1:10; Eph. 6:9). The qualifier ἔχεις refers to the ministry of the historical Jesus. The use of σήμερον points to the abiding presence of Jesus and his intercessory work in heaven (Heb. 7:25; 9:24). In addition, the entire expression introduces Jesus as an archetype or a paradigm for ministry that is pleasing to God.

Christians Are to Be Strengthened by Grace Rather Than Strange Practices (13:9)

The use of μη with an imperative indicates a command to bring to an end a condition now existing” (Matt. 14: 27; Acts 10:15; 1 Thess. 5:19). Therefore, the μη παραφέρεσθε statement is an admonition to stop” the activity, which is already in progress, namely, being led away by διδαχούς ποικίλαις καὶ ξέναις. An implicit call to

91 Ellingworth, Hebrews, 704.


93 See Leland Ryken, Words of Delight: A Literary Introduction to the Bible (Grand Rapids: Baker Book House, 1987), 26-29, for archetypes; and Perdue, Social Character, 16-17, for paradeigmata.

follow the teaching of the leaders may be seen in this example of *Paränese zum Sich-Unterordern*. The references to ritual foods (βρόμοσιν) and grace (χάριτι) suggest that the content of the diverse teachings (διδάχαις ποικίλαις) is Jewish. The same may be true of the διδάχαις...ζέναις. The archetypes of “grace” (representing the new covenant) and “diverse and strange teachings” (representing the old covenant) are in dialectical opposition in this verse.

**Christians Are to Recognize the Benefit of the Better Sacrifice (13:10-11)**

According to Westcott, since the concept of sacrifice is explicit in this section, Christ, the Christian counterpart to the Jewish sacrificial system must be embedded in θυσιαστήριον. With this in mind, Westcott asserts that θυσιαστήριον (Heb. 13:10) is a reference to the Eucharist. However, seeing that the author of the document places the archetypes of the θυσιαστήριον εξ ὧν φαγεῖν οὐκ ἔχουσιν ἔξουσίαν οἷς τῇ σκηνῇ λατρεύοντες ανδρὸς ζῷων τῷ αἵμα in a dialectical relationship that distinguishes the new and superior covenant from the old covenant, the Eucharist is not in view here. The more natural understanding of θυσιαστήριον is as a reference to the cross of Christ, which was located outside the city gate. Thüsing states “Mit dem Wort *qusiasthvrion* meint der Verfasser nicht den Tisch des

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96 See Attridge, *Hebrews*, 394-96, for discussion of the diverse teachings and foods.


99 Ibid.

100 Ryken, *Delight*, 26-29.
Christians Are to Bear the Reproach of Jesus’ Death while Seeking the Eternal City (13:12-14)

The sacrificial animals were burned outside the camp. The priests customarily ate portions of the sacrificed animal; however, on the Day of Atonement the priests did not have this right (Leviticus 16). The Day of Atonement for Christians is the occasion of the atoning sacrifice at Golgotha, which took place outside the city gate. The purpose of Jesus’ suffering is ἵνα ἀγιάσῃ διὰ τοῦ ἱδίου αἵματος τον λαόν (Heb. 13:12).

The appropriate response here to the suffering of Jesus (who is the paradeigma for human conduct, duty and obedience) is both the abandoning of the old covenant and the bearing of the reproach (ὀνειδίσμον) of Christ’s death while seeking the coming eternal city. Attridge sees ὀνειδίσμον as one’s willingness to take up the cross. Since Christians do not have a permanent city, they should not seek acceptance in Jerusalem, which serves as an archetype for the old covenant. The thrust of the Metaphorische Paräneese über Wachsamkeit und Nüchtersein in Heb.


103 Attridge, Hebrews, 399.
13:12-14 is that Christians should seek acceptance in τὴν μέλλουσαν that επιζητοῦμεν, which represents the new covenant. The going out (ἐξερχόμεθα) in Heb. 13:13 shows that the Christian is not to withdraw from the world, but to bear the reproach of Christ’s death before the world.

The Ministry of the Believers Should Be Pleasing to God (13:15-16)

Believers Are to Make Sacrifices (13:15-16)

Since believers are exhorted to offer up θυσίαν αινέσεως διὰ παντός to God ” δὲ αὐτοῦ [Christ],” the emphasis of this Paränese über den Verzicht auf Vergeltung, Lohn, Widerstand und richterliches Handeln in diesem Äon is on the believers’ sacrifice rather than that of Christ. Thüsing points out that “Das Opfer der Christen steht in engstem Zusammenhang mit Christus und seinem Opfer. Wir haben bisher eine knappe Wendung noch nicht berücksichtigt, die sich sowohl in 1 Petr 2,5 als auch in Hebr 13,5 findet: Die Christen bringen ihre Opfer ‘durch Christus’ dar.” He also states that “Für Paulus, der das durch Christus” nicht ausdrücklich mit dem Opfer der Christen verbindet, sondern in vergleichbarer Weise mit ihrem Gotteslob, bedeutet die Formel, daß der Kyrios die Christen durch seinen Geist in sein eigenes Gotteslob einbezieht.”

104 The two cities, the μένουσαν and the μέλλουσαν, serve as dialectical archetypes. See Ryken, Delight, 26-29.


106 Thüsing, Theologie, 177.

107 Ibid.
The τοῦτο ἔστιν phrase identifies the καρπον χειλέων ὀμολογοῦντων τῷ ὄνοματι αὐτοῦ statement as epexegetical to θυσίαν αἰνέσεως. The juxtapositioning of praise and confession suggests that they are synonymous. Similarly, ὀμολογοῦντων is probably appositional to χειλέων, so that the fruit is the confessing of his name. The expression τῷ ὄνοματι αὐτοῦ refers to God’s name. The word ὸνομα does not appear in Hebrews concerning Christ. 108 Moreover, the phrase τῷ ὄνοματι αὐτοῦ is unique to Heb. 13:15. 109

The geographical distribution and the strength of the textual relationships support the reading that includes οὐν, but the two earliest witnesses predate the first appearance of οὐν by at least a century. Although the evidence affords no definitive conclusion, the omission of οὐν seems slightly more appropriate here. The uniqueness of both διὰ αὐτοῦ οὐν and οὐν accompanied by a present subjunctive or aorist verb does not support the longer reading. Moreover, the shorter reading is generally preferred. 110

Appropriate Sacrifices Are Pleading to God (13:16)

The verb ἐπιλανθανεῖσθε in verses two and sixteen indicate that Heb. 13:2-16 forms an inclusio in which τῆς εὐποιιας καὶ κοινονίας (13:16) are specified in the preceding admonitions. The use of ἐυαρεστεῖται in reference to sacrifices is unique to this section. Ἐυαρεστεῖται in the Septuagint is used concerning individuals who are pleasing to God (for example, Gen. 5:22; 6:9) and to other persons (for example, Gen 24:40). 111 The mention of sacrifices that are pleasing to God suggests that

108 Gramcord GNT.
109 Ibid.
110 See appendix iv.
this admonition is a Paränese über den Verzicht auf Vergeltung, Lohn, Widerstand und richterliches Handeln in diesem Äon kleiner Gattung.\textsuperscript{112}

Church Leaders and Members Should Realize Their Obligations to Each Other (13:17)

Although Heb. 13:2-16 is structurally a coherent unit, the references to τοῖς ἡγουμένοις ὑμῶν in 13:17 and τῶν ἡγουμένων ὑμῶν in 13:7 tie the paraenesis in 13:17 to the preceding inclusio.\textsuperscript{112} The admonition ἀπείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε” is an example of Paränese zum Sich-Unterordenen in which individuals are exhorted to submit to authority.\textsuperscript{113} An admonition for the leaders is implicit in the statement ὥς λόγον ἀποδόσοντες, namely, leaders are expected to watch over the people for the spiritual good of the community of faith. Christians are to avoid διδαχὰς ποικίλας καὶ ξένας (13:9) by obediently following their leaders. Motivation for compliance to the tandem exhortations to obey and submit to the leaders is two-fold. First, the leaders will give an account for their ministry. Second, noncompliance with the admonitions and causing the leaders grief is at least ἄunprofitable” and perhaps ἄharmful” for the church members.\textsuperscript{114}

Believers Both Should Pray for Those Who Are Absent and Should Live with a Clear Conscience (13:18-19)

Believers are to pray for those who are absent (13:18)

\footnotesize
\begin{itemize}
  \item \textsuperscript{111}See Ellingworth, Hebrews, 722.
  \item \textsuperscript{112}Berger, Formgeschichte, 124-30.
  \item \textsuperscript{113}Ibid.
  \item \textsuperscript{114}Rienecker, Key, 720.
\end{itemize}
Although Ellingworth observes that πειθόμεθα in verse eighteen “verbally recalls” the πειθεσθε in verse seventeen, he states that no verbal connection exists between the verses.\(^{115}\) Πειθω means “convince,” “persuade,” “mislead,” “obey,” or “follow.”\(^{116}\) Πειθω has a different meaning in each verse, but verbal connection exists through the occurrences of the word. Furthermore, πειθω is likely a catchword” used to tie the verses together.\(^{117}\) Also, an attitude of submission is implicit in both πειθόμεθα and πειθεσθε.

The admonitory plea for prayer suggests that this verse is Gemeindeparänese.\(^{118}\) The impetus for prayer is that the author and his associates have a καλὶν συνείδησιν. The stated confidence of a clear conscience implicitly indicates that the writer is a paradeigma of human conduct.\(^{119}\)

Prayer is urgently needed for those who are absent (13:19)

The added exhortation in verse nineteen adds a sense of urgency to the initial request in verse eighteen. Τάχισο is likely comparative in meaning and implies that the anticipated restoration will be sooner than if you did not pray.”\(^{120}\) The precise circumstance of the impending ἀποκατασταθω is not certain. The author may be delayed by illness or by various circumstances.\(^{121}\) Verse twenty-

\(^{115}\) Ellingworth, Hebrews, 724-25.


\(^{117}\) Dibelius, James, 11.

\(^{118}\) Berger, Formgeschichte, 124-30.


\(^{120}\) Ellingworth, Hebrews, 727.

\(^{121}\) Westcott, Hebrews, 447; and Attridge, Hebrews, 403.
three suggests that, although Timothy may be imprisoned, the author is not.
CONCLUSION

Theological Summation of Hebrews 13: 1-19

The readers of Hebrews 13:1-19 are expected to hold fast to the unchanging revelation that is fulfilled in Christ, his sacrificial death and suffering, and his ongoing high priestly ministry. Because believers share in the unique grace of God and the privileges available within the community of faith, they are to manifest brotherly love in doing good things and sharing, rather than living in fear and being ashamed to bear the reproach of Christ’s death in the world. Moreover, believers are to resist diverse, or strange, teachings that do not reflect the grace expressed in the new covenant. The community of faith should understand that their experience of God’s grace does not preclude personal and mutual responsibility and accountability. In other words, the leaders and church members are responsible to each other and to God for sacrifices that are pleasing to God.

Recommendation for Revision of the Exegetical Model.

The seminar working model should be revised in order to reflect more fully the contributions of Dibelius, Perdue, Zimmermann, and Burger for the kleine Gattung of Paraenesis. Therefore the kleine Gattungen of both Gospel and Epistle on pages 22-23 in “Step 4” of the seminar model should be revised and expanded as outlined here. Since passages like Matt. 5:39-48 are paraenetic in nature, the words “Paraenesis (see Epistle below)” should be added below “Logia” and “Parables” under the category of “Sayings” in the genre of “Gospel” on page 22. Also the recommendation

includes a sub-category of seven more specific forms within the four “Paraenetic *kleine Gattungen*” in epistolary material. The sub-genre are grouped under the heading “Paraenetic *kleiner Gattungen,*”

**Paraenetic *kleine Gattungen***:

*Tugend- und Lasterkataloge* (Vice/Virtue Lists, Zimmermann)\(^{123}\)

*Haustafeln* (Domestic Codes) and *Household Lists*, Dibelius)\(^{124}\)

*Gemeindetafeln* (Duty Codes) and *Gemeinschaften* (intimate associations, Perdue)\(^{125}\)

**Pflichtenkataloge** (Church Order, Zimmermann)\(^{126}\)

*Paraenetic kleiner Gattungen* (Berger):\(^{127}\)

- *Allgemeine soziale Pflichten* (social ethics connected with the Kingdom of God)
- *Innergemeindliche soziale Pflichten* (such matters as *Bruderliebe*” and *Gastfreundschaft.*”
- *Gemeindeparänes* (uses words like *one another,”* *the other,”* *each one”* and *the same.*”
- *Paränes über Eigentum und Sexualethic* (1 Thess. 4:1-9; Heb. 13:4-5; and the decalogue)
- *Paränes zum Sich-Unterordnen* (submit to authority in order to maintain order, e.g., 1 Cor. 11:3-22; Col. 3:18; 1 Pet. 3:8; Gal. 5:13)
- *Paränes über den Verzicht auf Vergeltung, Lohn, Widerstand und richterliches Handeln in diesem Äon* (calls for a particular quality of behavior in light of the imminent coming of God as *Richter und Rächer,”* e.g., Matt. 5:39-48; Rom 12:14-21)
- *Metaphorische Paränes über Wachsamkeit und Nüchtersein* (employs words such as *increase,”* *ready,”* *day,”* and *hour,”* e.g., 1 Pet. 4:7-8; 1 Thess, 5:6-7; Eph. 6:14)

Also, section “5. Paraenesis” on page 70 in appendix e should include the following bibliographic items that are beneficial in exegeting paraenetic materials:


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\(^{123}\) Zimmermann, *Methodenlehre,* 165-66.


\(^{125}\) Perdue, *ASocial Character,*@ 27.

\(^{126}\) Zimmermann, *Methodenlehre,* 165-66.


APPENDIX I

BLOCK DIAGRAM OF HEBREWS 13:1-19

13:1  (1) Ἡ φιλαδελφία μενέτω.

13:2  (2) τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,
    γὰρ
(3) διὰ ταύτης... ἐλαθών τινες ξενίσαντες ἀγγέλους.

13:3  (4) μιμησθεὶς τῶν δεσμῶν
    ὡς συνδεδεμένοι,
    καὶ
(5) ἡ μιμησθεὶς τῶν κακουχουμένων
    ὡς... αὐτοὶ ὄντες ἐν σώματι.

13:4  (6) Τίμιος ἐστω ὁ γάμος
    ἐν πάσιν
    καὶ
(7) ἢ κοίτη ἐστω ἁμίαντος,
    γὰρ
(8) πόρνους... καὶ μοιχοὺς κρίνει ὁ θεὸς.

13:5  (9) Ἀφιλάργυρος ἐστω ὁ τρόπος,
    ἀρκοῦμενοι τοῖς παροῦσιν.
    γὰρ
(10) αὐτὸς... εἰρήκεν,
(A) ὡς μὴ σε ανώ
    οὔδ
(B) οὔ μὴ σε ἐγκαταλίπω,
13:6  ὡστε θαρροῦντας ἡμᾶς δύναμθα λέγειν,
(X) Κύριος ἐμοὶ βοηθός,
    καὶ
(Δ) οὐ φοβηθήσομαι,
(E) τί ποιήσει μοι ἄνθρωπος;

13:7  (11) Μνημονεύετε τῶν ἡγουμένων ὑμῶν,
    οἰτίνες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ,
    ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς
    ὁν... μιμεῖσθε τὴν πίστιν.

13:8  (12) Ἰησοῦς Χριστὸς ἐστὶν ὁ αὐτὸς
    εχθές
    καὶ
σήμερον
καὶ
eἰς τοὺς αἰῶνας.

13·9
ποικίλας
καὶ
ξέναις
(13)
διδαχαῖς...μὴ παραφέρεσθε.
γὰρ
χάριτι
(14)
ἐστὶν καλὸν...βεβαιοῦσθαι τὴν καρδίαν,
οὐ βρώμαςιν
ἐν οἷς οὐκ ἠφελήθησαν οἱ περιπατοῦντες.

13·10
(15)
ἐξομεν θυσιαστήριον
ἐξ οὐ...οὐκ ἐξουσιαν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

φαγεῖν

13·11
γὰρ
ὅν
(16)
eἰσφέρεται ζῷων τὸ αἷμα
περὶ ἁμαρτίας
eἰς τὰ αἴγιες
διὰ τοῦ ἀρχηγερέως,
τούτων τὰ σώματα κατακαίεται
ἐξω τῆς παρεμβολῆς.

13·12
διὸ
καὶ
(17)
ἵνα ἁγιάσῃ τὸν...λαόν,
διὰ τοῦ ἰδίου αἰματος
ἐξω τῆς πύλης

13·13
tοῖνυν
(18)
ἐξερχόμεθα
πρὸς αὐτόν
ἐξω τῆς παρεμβολῆς
tὸν ὀνειδισμὸν αὐτοῦ φέροντες.

13·14
γὰρ
(19)
οὐ...ἐξομεν...μένουσαν πόλιν
ὅδε
ἀλλὰ
(20)
tὴν μέλουσαν ἐπιζητοῦμεν.

13·15
dι᾿ αὐτοῦ
(21)
ἀναφέρομεν θυσίαν αἰνέσεως...τῷ θεῷ,
dιὰ παντὸς
tούτ ἐστιν καρπὸν χειλέων
ὁμολογοῦντον τῷ ὀνόματι αὐτοῦ.
13·16 δὲ
(22) τῆς εὐποιίας...μὴ ἐπιλανθάνεσθε· καὶ κοινωνίας
(23) τοιαύταις...θυσίαις εὑρεστείται ὁ θεός.

13·17
(24) Πείθεσθε τοῖς ἠγουμένοις ύμῶν καὶ
(25) ύπείκετε ἀυτοῖς, γὰρ
(26) οὗτοι ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ύμῶν ἃς λόγους ἀποδόσασθεν, μετὰ χαρᾶς ἵνα...τούτο ποιῶσιν καὶ μὴ στενάξοντες.
(27) ἀλυσιτελές...ὑμῖν τοῦτο ἐστίν.

13·18
(28) Προσεύχεσθε περὶ ἡμῶν· γὰρ
(29) πειθόμεθα οτι καλῆς συνείδησιν ἔχωμεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.

23·19 δὲ
(30) περισσοτέρως παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ύμῖν.
APPENDIX II

SEMANTIC DIAGRAM OF HEBREWS 13:1-19

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APPENDIX III
EXEGETICAL OUTLINE OF HEBREWS 13:1-19

I. (1-8) Believers were to demonstrate compassion toward others (13:1-4).
   A. (1-3) Believers were to love and be hospitable toward others (13:1-2).
      1. (1) Believers were to love others (13:1).
      2. (2-3) Believers were to be hospitable to strangers (13:2).
         a) (2) Believers were to be hospitable to others (13:2).
         b) (3) Some believers were unknowingly hospitable to angels (13:2).
   B. (4-5) Believers were to minister to prisoners and mistreated persons (13:3).
      1. (4) Believers were to be mindful of prisoners (13:3).
      2. (5) Believers were to remember the mistreated (13:3).
   C. (6-8) Believers were to maintain the integrity of their marriages (13:4).
      1. (6) The marriage relationship was to be honored (13:4).
      2. (7) The marriage bed was to be kept undefiled (13:4).
      3. (8) Fornicators and adulterers were to know that God will judge them (13:4).

II. (9-E) Christians should not be distracted by the love of money (13:5-6).
   A. (9) Christians were not to love money (13:5).
   B. (10-E) God provided security for his people through his abiding presence (13:5-6).
      1. (10) God has spoken concerning the matter of security (13:5).
      2. (A-B) God promised neither to leave nor abandon his people (13:5).
         a) (A) God promised not to leave his people (13:5).
         b) (B) God promised not to abandon his people (13:5).
      3. (C-E) Christians were free from the fear of harm (13:6).
         a) (C) God was a helper to his people (13:6).
         b) (D) Christians were not to be afraid (13:6).
         c) (D) No one was able to harm God’s people (13:6).

III. (11) Believers were expected to consider and imitate their spiritual leaders (13:7).

IV. (12-20) Because of Christ, the Christian life was characterized by his grace, the reproach of his death, and the search for an eternal city (13:8-14).
   A. (12) Jesus Christ was to be seen as unchanging (13:8).
   B. (13-14) Christians were to be strengthened by grace rather than strange practices (13:9).
      1. (13) Christians were not to be misled into strange practices (13:9).
      2. (14) Christians were better strengthened by grace than by foods (13:9).
   C. (15-16) Christians are to recognize the benefit of the better sacrifice (13:10-11).
      1. (15) Christians and the priests used different sacrifices for sin (13:10).
      2. (16) Jewish priests used the blood of animals for sin offerings (13:11).
   D. (17-20) Christians were to bear the reproach of Jesus’ death while seeking the eternal city (13:12-14).
      1. (17) Jesus shed his own blood for the sins of the people (13:12).
      2. (18) Christians were to bear the reproach of Jesus’ death (13:13).
3. (19-20) Christians are to seek the coming eternal city (13:14).
   a) (19) Christians did not have a lasting city (13:14).
   b) (20) Christians were to search for the coming city (13:14).

V. (21-23) The ministry of the believers should be pleasing to God (13:15-16).
   A. (21-22) Believers were expected to sacrifices (13:15).
      1. (21) Believers were to offer sacrifices of praise to God (13:15).
      2. (22) Believers were to do good and share for the benefit of others (13:16)
   B. (23) Appropriate sacrifices were pleasing to God (13:16).

VI. (24-27) Church leaders and members were to realize their obligations to each other (13:17).
   A. (24-25) Christians were expected to obey and submit to their leaders (13:17).
      1. (24) Christians were expected to obey their leaders (13:17).
      2. (25) Christians were expected to submit to their leaders (13:17).
   B. (26) Leaders are expected to watch over the people (13:17).
   C. (27) Causing the leaders grief was unprofitable for God’s people (3:17).

VII. (28-30) Believers were both to pray for those who are absent and live with a clear conscience (13:18-19).
   A. (28) The Believers were to pray for those who were absent (13:18).
   B. (29) Believers were expected to maintain a clear conscience (13:18).
   C. (30) Prayer was urgently needed for those who were absent (13:19).
APPENDIX IV

TEXTUAL VARIANT ANALYSIS

PASSAGE: Hebrews 13:15

APPARATUS: UBS4

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EVALUATION OF EXTERNAL EVIDENCE

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The Alexandrian witness and Origin are the earliest manuscripts listed in the critical apparatus of UBS4. The second oldest classes of texts are a and Cyril; however, some a texts omit οὐν, and others include the word. Cyril attests to the reading that includes οὐν. Nevertheless, the earliest evidence favors the omission of οὐν.

**Geographical Distribution**

The twenty-seven witnesses that include οὐν demonstrate a broader geographical distribution than the six witnesses (mostly Alexandrian) that omit the word. Geographical distribution favors the longer reading.

**Textual Relationships**

The Alexandrian witnesses are divided: nine texts include οὐν and five texts omit it. Cyril, Chrysostom, nine unclassified, and eight Byzantine texts include οὐν, while only one unclassified text omits it. These textual relationships offer a moderate level of certainty for the authenticity of the longer reading.

**Summary of the External Evidence**

The geographical distribution and the strength of the textual relationships support the longer reading, but the two earliest witnesses predate the first appearance of οὐν by at least a century. Although the evidence affords no definitive conclusion, the omission of οὐν seems slightly more appropriate here.

**EVALUATION OF INTERNAL EVIDENCE**

**Transcription Probabilities**

**Shorter/Longer Reading**

Although the shorter reading is usually preferable, the exclusion of οὐν may be accidental because of the similarity between the ending of οὐν and the form of οὐν. The flow of thought is smooth when reading the section either with or without the οὐν.

**Reading Different from Parallel**

No parallels exist.

**More Difficult Reading**

Neither reading suggests a scribal tendency to smooth over or correct apparent difficulties.

**Reading Which Best Explains the Origin of Other(s)**
Neither reading seems to suggest a reason for the rise of the alternate reading.

**Intrinsic Probabilities**

The διὰ αὐτοῦ οὐν construction occurs nowhere else in the New Testament.\textsuperscript{128} The conjunction οὐν in close proximity to either a present, active, subjunctive or aorist verb is not found elsewhere in the New Testament.\textsuperscript{129}

**Summary of Internal Evidence**

The uniqueness of both διὰ αὐτοῦ οὐν and οὐν with a present subjunctive or aorist verb does not support the longer reading. Moreover, the shorter reading is generally preferred.

**CONCLUSION**

The geographical distribution and the strength of the textual relationships support the longer reading, but the two earliest witnesses predate the first appearance of οὐν by at least a century. Although the evidence affords no definitive conclusion, the omission of οὐν seems slightly more appropriate here. The uniqueness of both διὰ αὐτοῦ οὐν and οὐν with a present subjunctive or aorist verb does not support the longer reading. Moreover, the shorter reading is generally preferred.

\textsuperscript{128}Gramcord GNT.

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BIBLIOGRAPHY


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