

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

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.

¹This research document is formulated using Microsoft Word for Windows Ver. 6.0, Microsoft Corporation, Redmond, Wash., 1993; Gramcord GNT for Windows, The Gramcord Institute, Vancouver, Wash., 1995; Alfred Rahlfs, ed., Septuaginta (Stuttgart: Deutsche Biblegesellschaft, 1979; and Barbara Aland, et al., eds. The Greek New Testament, 4th rev. ed. (Stuttgart: Deutsche Biblegesellschaft, 1994), which is also referred to as UBS4.

²Lorin L. Cranford, Exegeting the New Testament: A Seminar Working Model with Expanded Research Bibliography, 2d rev. ed. (Fort Worth: Scripta Publishing Inc., 1991); however, this model is augmented by the revisions that the seminar adopted during the fall semester of 1996.

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 Gesichtespunkten geleitet, traditionelle Einzelanweisungen an einen bestimmten Adressaten richtet.”³ Gammie defines paraenesis 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.”⁴ 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.”⁵ 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, mahnenden und warnenden Abschnitte unserer Quellen einbegreifen.”⁶ Therefore, the literary *kleine Gattung* for the hortatory material used in antiquity and the early church is generally labeled “paraenesis.”

³Ehrhard Kamlah, Die Form der katalogischen Paränese im Neuen Testament, *Wissenschaftliche Untersuchungen zum Neuen Testament*, ed. Joachim Jeremias and Otto Michel, no. 7 (Tübingen: J.C.B. Mohr, 1964), 1.

⁴John G. Gammie, “Paraenetic Literature: Toward the Morphology of Secondary Genre,” *Semeia* 50 (1990): 51.

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.*

⁶Hartwig Thyen, Der Stil der Jüdisch-Hellenistischen Homilie (Göttingen: Vandenhoeck & Ruprecht, 1955), 87.

The Greek word παραίνεσις refers to any type of exhortation.⁷ As advisory speech, παραίνεσις offers options or a “χουντερ-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 *kleine Gattung*, 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.

⁷A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2d ed. rev., s.v. “παραίνεσις.”

⁸Stanley K. Stowers, Letter Writing in Greco-Roman Antiquity, Library of Early Christianity, ed. Wayne A. Meeks (Philadelphia, Westminster Press, 1986), 94.

⁹Gammie, “Paraenetic Literature,” 70; and The Interpreter’s Dictionary of the Bible: Supplementary Volume, s.v. “Exhortation in the N T,” by D. Schroeder.

¹⁰Stowers, Letter Writing, 94; David E. Aune, The New Testament in Its Literary Environment, Library of Early Christianity, ed. Wayne A. Meeks (Philadelphia, Westminster Press, 1987), 194-197; and Abraham J. Malherbe, Moral Exhortation, A Greco-Roman Sourcebook, Library of Early Christianity, ed. Wayne A. Meeks (Philadelphia, Westminster Press, 1986), 124-25, who states that paraenetic speech may consist of brief admonitions strung together (e.g., Romans 12-13; James 1) or may be expanded (e.g., James 2-3).

¹¹Aune, Literary Environment, 191.

¹²*Ibid.*

4:1-2; 2 Thess. 3:6; Phil. 3:1).¹³ 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.”¹⁴

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, ἀδελφοί.”¹⁵ Paraenesis can be exemplified and transmitted by persons who are socially and morally superior to the addressees.¹⁶

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 Losungen 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.”¹⁷ Dibelius adds that “eine Schatz von Mahnungen

¹³Ibid.; William G. Doty, Letters in Primitive Christianity, Guides to Biblical Scholarship: New Testament Series, ed. Dan O. Via, Jr. (Philadelphia: Fortress Press, 1973), 37; Abraham J. Malherbe, Social Aspects of Early Christianity, 2d ed. enlarged (Philadelphia: Fortress Press, 1983), 23-24; and Leo G. Perdue, “Paraenesis and the Epistle of James,” Zeitschrift für die neutestamentlichen Wissenschaft und die Kunde der älteren Kirche 72 (1972): 243-44, who observes that “a major purpose of paraenesis is to stimulate the memory of the recipient and to exhort him to act on the basis of what he knows.”

¹⁴Malherbe, Social Aspects, 23-24. See 1 Thess. 4:1, 9-10; 5:11 and 1:6; 2:14.

¹⁵See also 1 Thess. 1:5; 2:5, 9-10; 3:3.

¹⁶Aune, 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 Paränese ausreichend, hatten die Christen als ihr Sonderbesitztum: es waren die Worte Jesu.”¹⁸ 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.”¹⁹ Furthermore, Paul’s work is also influenced by the “popular philosophical street preaching of the Hellenistic world.”²⁰ 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-paraenetische; d.h. ethische Ungerweisung ist Zweck und Ziel dieser jüdischen Predigt voh ihrem

¹⁷Martin Dibelius, *Die Formgeschichte des Evangeliums*, 3d ed., ed. Günther Bornkamm (Tübingen: J.C.B. Mohr, 1959), 241. Martin Dibelius also states “daß die Christengemeinden sich auf diesem Gebiet [namely, sittliche Weisungen] wie auf anderen die Praxis des Diasporajudentums zunütze machten,” *Der Brief des Jakobus*, 9th ed, Kritische-exegetischer Kommenar über das Neue Testament, ed. Heinrich Greeven (Göttingen: Vandenhoech & Ruprecht, 1957), 4-5.

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

¹⁹Doty, *Letters*, 38.

²⁰Ibid. 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.

Anfang bis zum Ende.”²¹

Working from a Religionsgeschichte Schule perspective, Kamlah catalogues New Testament paraenesis according to the functions of the nonbiblical forms with which they are supposedly syncretistic.²² These functional forms are *descriptive* and *paraenetic*.²³ The background for the *descriptive* material (*Die deskriptiven Kataloge*) is the Iranian dualistic cosmology, which emphasizes the coming salvation and judgment.²⁴ The antecedents for the *paraenetic* material (“*Kataloge mit paränetischer Funktion*”) lie in the Hellenistic dualistic cosmology, which stresses moral change.²⁵ Kamlah explains the distinctiveness of each form:

Der Unterschied der Form rührt aus dem verschiedenen Weg, den beide Typen in die Urchristenheit genommen habe. Ihr antithetisches Schema, in dem sie Gut und Böse gegeneinanderstellen und nichts Mittleres zulassen, stammt aus der iranischen Kosmologie. Der erste Typ ist dabei ein Stück einer unmittelbaren Übernahme dieser Kosmologie in die jüdische Anthropologie. Er schildert im Judentum die Verhaltenweisen, die je den beiden antithetischen Geistern im Menschen entsprechen and auch als deren Gefolge vorgestellt sein können. Von dort hat ihn die Urchristenheit übernommen. Daß der zweite sich vom ersten so unterscheidet, liegt darin, daß seine Form zunächst im hellenistischen Synkretismus astrologisch interpretiert worden war. Die gute Reihe war jetzt Kennzeichen für das von den sieben bösen Planetensphären und ihren Lastern nicht überwältigte gute Wesen, die Laster der Einfluß der Planeten auf die Welt.²⁶

²¹Thyen, Homilie, 87.

²²Kamlah, Paränese, 1-10.

²³For 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 *topoi*.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

²⁷John M. G. Barclay, Obeying the Truth: Paul’s Ethics in Galatians (Philadelphia: Fortress Press, 1991), 222.

²⁸David 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.

²⁹Aune, Literary Environment, 172.

³⁰*Ibid.*, 173.

composite sub-genres: paraenesis and instructions.³² The *Gattungen* of instructions and paraenesis have common “simple sub-genre.”³³ These include admonitions, exhortations, precepts, wisdom sayings, and parables.³⁴ In addition to these constituents, paraenetic materials include *paradeigmata* (models, examples, illustrations) and chreiai (instructive anecdotes of action or speech).³⁵

Perdue posits that paraenesis is shaped by two sociological models within a given culture: *order* and *conflict*.³⁶ The social character of the *order* model seeks to transmit accepted forms of institutions and values.³⁷ It often uses exemplary models of human conduct, duty, and obedience who are the *paradeigmata* of moral conduct.³⁸ 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.³⁹ The primary occasions for moral exhortation are “luminal experiences, social roles,

³¹Gammie, “Paraentic Literature,” 46-48.

³²Ibid., 46. See appendix v.

³³Ibid., 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.

³⁴Ibid., 46-47.

³⁵Ibid., 46-47, 68, 70.

³⁶Leo G. Perdue, “The Social Character of Paraenesis and Paraenetic Literature,” *Semeia* 50 (1990): 5-6.

³⁷Ibid., 5-6, 27.

³⁸Ibid., 16-17.

³⁹Ibid., 8-9, 26.

and social groups.”⁴⁰ 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.⁴¹

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.⁴² These are the “*Household Lists*” and the “*Teaching of the Two Ways*,” which presents antithetical ways of living.⁴³ The “*Household Lists*” (which are similar to Perdue’s *Gemeinschaften*) convey regulations for husbands and wives, parents and children, and slaves and masters.⁴⁴

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.⁴⁵

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

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

⁴¹Ibid., 27.

⁴²Martin Dibelius, *A Fresh Approach to the New Testament and Early Christian Literature*, The International Library of Christian Knowledge, ed. William A. Brown and Bertram L. Woolf (New York: Charles Scribner’s Sons, 1936), 220. See also Perdue, “Social Character of Paraenesis,” 5, 27, who states that the “paraenetic literature of Judaism and early Christianity drew heavily from two major cultural spheres: the ancient Near East . . . and Graeco-Roman civilization.”

⁴³Ibid., 220-24. See the Epistle of Barnabas 18-20 and the Didache 1-6.

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

⁴⁵Heinrich Zimmermann, *Neutestamentliche Methodenlehre: Darstellung der historisch-kritischen Methode*, 7th ed., ed. Klaus Kliesch (Stuttgart: Verlag Katholisches Bibelwerk, 1982), 165-69.

categories of Dibelius and Zimmermann: *vice and virtue lists*, *codes of household ethics*, and *the two-ways tradition*.⁴⁶ The *vice and virtue lists* exhibit a sub-set of three primary forms.⁴⁷ (1) “*Polysyndetic lists*” use connective particles such as “and,” “anor,” and “aor” (1 Pet. 2:1).⁴⁸ (2) “*Asyndetic lists*” omit connective particles (2 Cor. 12:21). (3) “*Amplified lists*” expand on some or all items in the list.⁴⁹ *Codes of household ethics* focus on submission and reciprocal obligations within the extended family.⁵⁰

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.⁵¹ (2) Paraenetic material demonstrates a “*lack of continuity*” between its individual sayings.⁵² (3) Although a string of sayings in a paraenesis lacks continuity, external connections are seen in the formal links between

⁴⁶Aune, Literary Environment, 194-97.

⁴⁷Ibid., 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.

⁴⁸Ibid.

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

⁵⁰Ibid., 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.

⁵¹Martin Dibelius, A Commentary on the Epistle of James, trans. Michael A. Williams, Hermeneia: A Critical and Historical Commentary on the Bible, ed. Helmut Koester (Philadelphia: Fortress Press, 1976), 5.

⁵²Ibid.

the individual sayings; for example, a catchword, which originated as a mnemonic device.⁵³ (4)

Another characteristic is “*the repetition of identical motifs in different places within a writing.*”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.”⁵⁵

Burger places paraenesis within the scope of genres that he calls “*ymbuleutische Gattungen,*” which includes such items as “postconversinial exhortation,” “Anormative discourse,” and “protreptic exhortation.”⁵⁶ He collates Christian paraenesis under seven headings.⁵⁷ (1) *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) *Innergemeindliche soziale Pflichten* address such matters as “*Bruderliebe*” (1 Thess. 4:9-12) and “*Gastfreundschaft*” (Heb. 13:1-7). (3) *Gemeindeparänese* is distinct from *Innergemeindliche soziale Pflichten* in the exhortation uses words like “*einander,*” “*der ander,*” “*ein anderer,*” “*jeder,*” “*einmütig,*” and “*dasselbe.*” (4) *Paränese über Eigentum und Sexualethic* is seen in 1 Thess. 4:1-9; Heb. 13:4-5; and the Decalog. (5) *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) *Paränese über den Verzicht auf Vergeltung, Lohn, Widerstand und*

⁵³Ibid., 6. The *Acatchword* is the best known device for making these external connections, *ibid.* Examples include James 1:4-5 (λειπόμενοι, λείπεται); 1:12-13 (πειρασμόν, πειραζόμενος, πειράζομαι, απειραστός, περιάζει; 1:26-27 (θηρσκος, θηρσκεία); 2:12-13; 3:17-18; 5:9-12; 5:13-19.

⁵⁴Ibid., 11.

⁵⁵Ibid.

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

⁵⁷Ibid., 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).⁵⁸

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.

⁵⁸Ibid., 124-130.

CHAPTER II

EXEGESIS OF HEBREWS 13:1-19

Dynamic Equivalent Translation of Hebrews 13:1-19

¹Let brotherly love continue. ²Stop being unmindful of hospitality; for during this, some who entertained angels did so without knowing it. ³Remember the prisoners as though being bound with them, and remember the ones who are being mistreated since we also are in the body. ⁴Let the marriage be honored in everything, and let the marriage bed be undefiled; for God will judge fornicators and adulterers. ⁵Let your disposition be without a love for money, being content with what is at hand. For he has said, **AI will by no means leave you and by no means will I desert you,** ⁶so that being confident we say, **AThe Lord is my Helper, and I will not be afraid, what shall man do to me?** ⁷Consider 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. ⁸Jesus Christ is the same yesterday, today, and forever. ⁹Stop 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. ¹⁰We have an altar from which the ones who serve the tabernacle do not have authority to eat. ¹¹For 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. ¹²Therefore Jesus, in order that he might sanctify the people through his own blood, also suffered outside the gate. ¹³Therefore, let us go outside of the camp to him while bearing his reproach; ¹⁴for we do not have a lasting city but we are searching for the one that is coming. ¹⁵Let us continually offer sacrifices of praise through him to God, that is, the fruit of the lips which is the confessing of his name. ¹⁶And stop forgetting the doing of good things and sharing; for with such sacrifices God is well pleased. ¹⁷Obey 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. ¹⁸Pray for us; for we are confident that we have a clear conscience, desiring to conduct ourselves well in all things. ¹⁹And 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

the superiority of the new covenant because of Christ.⁵⁹ The substance of Hebrews, unlike the Pauline writings in which the paraenetic material follows doctrinal matters, alternates between doctrinal and paraenetic materials.⁶⁰ However, Michel and Filson note that chapter thirteen is distinct from the previous material in the same letter.⁶¹ Michel adds “Geht man der Form der Einzelsprüche nach, dann erkennt man, daß dies Kapitel keineswegs als >Nachtrag’ angesehen werdendarf, sondern im Aufbau des ganzen Briefes seine eigene Aufgabe zu erfüllen hat.”⁶²

Attridge sees Hebrews as an epideictic oration, with *ymbuleutic* (advisory or deliberative) elements, that evidences a formal introduction, scriptural citations, exposition or thematic

⁵⁹Hans Hübner, Biblische Theologie des Neuen Testaments, vol. 3 (Göttingen: Vandenhoeck & Ruprecht, 1995), 15, who states “Die hermeneutische Position, die sich im Hebr manifestiert, ist durch ein Denken bestimmt, das dem des alexandrinisch-hellenistischen Judentums nahe verwandt ist, das seinerseits, wenn auch nur eklektisch und insofern partiell, *platonische* Elemente in sich aufgenommen hat. Es wird sich u.a. an Hebr 8,5; 9,23f. zeigen, wo sich der platonische Einfluß im theologischen Denken des Autors in einem bemerkenswerten Dualismus kundtut (Gegensatz von *υπόδειγμα* und *σκιά* einerseits und *τα αληθινά* andererseits). *Die Berufung auf die Schrift eschient demnach im Horizont griechischen Denkens*”; and Barnabas Lindars, “The Rhetorical Structure of Hebrews,” New Testament Studies 35 (1989): 382. The theme of the relationship between the two covenants is evident in the opening of the letter (Heb. 1:1-4). See Donald A. Carson, Douglas J. Moo, and Leon Morris, An Introduction to the New Testament (Grand Rapids: Zondervan Publishing House, 1992), 401-4, for discussion of possible addressees. Although the recipients are likely Christians, the letter could be intended for Jewish believers, Hellenistic believers, or both groups of Christians.

⁶⁰Calvin R. Schoonhoven, “The >Analogy of Faith’ and the Intent of Hebrews,” in Scripture, Tradition, and Interpretation: Essays Presented to Everett F. Harrison by His Students and Colleagues in Honor of His Seventy-Fifty Birthday, ed. W. Ward Gasque and William S. LaSor (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978), 92.

⁶¹Floyd V. Filson, >Yesterday’: A Study of Hebrews in the Light of Chapter 13, Studies in biblical Theology, 2d series, ed. C. F. D. Moule, no. 4 (Naperville, IL: Alec R. Allenson, 1967), 25; and Otto Michel, Der Brief an die Hebräer, Kritisch-exegetischer Kommentar über das Neue Testament, 13th ed. (Göttingen: Vandenhoeck & Ruprecht, 1975), 478, who observes “Eine Reihe einzelner Mahnsprüche scheint so allgemeiner Art zu sein, daß sie jeder Gemeinde zugesprochen sein könnten.”

⁶²Michel, Hebräer, 479.

elaboration, and application.⁶³ Also, the phrase λόγος παρακλήσεως (Heb. 13:22) in the epistolary postscript identifies the body of the work as Aword of exhortation.”⁶⁴ These characteristics show Hebrews to be a homily that functions to confirm the values and commitments of a socially ostracized community.⁶⁵ The exhortations show that these values require engagement in society rather than separation from it.⁶⁶

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).

⁶³Harold W. Attridge, “Paraenesis in a Homily (λόγος παρακλήσεως): The Possible Location of, and Socialization in, the >Epistle to the Hebrews,” Semeia 50 (1990): 214, 216-17.

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

⁶⁵Ibid., 216-17. N. T. Wright, Christian Origins and the Question of God, vol. 1, The New Testament and the People of God (Minneapolis: Fortress Press, 1992), 410, states that underneath the Apoetic sequence[@] of Israel’s history in Hebrews, lies an implicit narrative sequence that focuses on the temple cult.

⁶⁶Attridge, AParaenesis,@ 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, *Gemeindeparänese* (13:18-19) and *Paränese über Eigentum und Sexualethik* (13:4).⁶⁷ 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*,⁶⁸ in which intimate associations exist (for example, 13:18-19) and *Pflichtenkataloge*, which deals with church order as in Heb. 13:17.⁶⁹

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 *ABruderliebe*" and *Gastfreundschaft*" as in Heb. 13:1-3; *Paränese über*

⁶⁷Berger, Formgeschichte, 124-30.

⁶⁸Perdue, "Social Character", 27.

⁶⁹Zimmermann, Methodenlehre, 165-69,

Eigentum und Sexualethic (13:4); and *Paränese über den Verzicht auf Vergeltung, Lohn, Widerstand und richterliches Handeln in diesem Äon*, which calls for a particular quality of behavior with a view to the eschatological judgment (13:4).⁷⁰

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.⁷¹ 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).⁷² 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).⁷³ This concept of love, built upon the concepts of family and κοινωνία is a part of the early Christian ethic.⁷⁴

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

⁷⁰Berger, Formgeschichte, 124-30.

⁷¹Gramcord GNT.

⁷²Ibid.

⁷³A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2. ed. rev., s.v. Αφιλαδελφία.Ⓔ

⁷⁴See Herbert Braun, An die Hebräer, Handbuch zum Neuen Testament, ed. Andreas Lindemann, no. 14 (Tübingen: J.C.B. Mohr, 1984), 449, who states ΑIm NT dann φιλαδελφία als Liebe zum mitgläubenden Bruder in der familia die.Ⓔ

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 γαρ (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 αγγελους 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 (οἱ συνδεδεμένοι) with them, suggests that some of the church members were suffering for their faith.⁷⁷ The parallel exhortation concerning τῶν κακουχομένων implies that nonimprisoned believers were also suffering. The expressions οἱ συνδεδεμένοι and ως και αυτοι οντες εν σώματι 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)

⁷⁵James Mofatt, A Critical and Exegetical Commentary on the Epistle to the Hebrews, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments, ed. Alfred Plummer (Edinburgh: T. & T. Clark, 1924), 225.

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

⁷⁷Peter Rhea Jones, "A Superior Life: Hebrews 12:3-13:25," Review and Expositor 82 (1985): 399.

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 abgehoben durch die Gerichtswarnung.”⁷⁸ 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 κοιτὴ kann metonymisch oder euphemistisch auch für den Geschlechtsverkehr selbst gebraucht werden.”⁷⁹

Τίμιος is most commonly used in the Greek Bible concerning precious stones (1 Kings 7:9-11) or in eschatological imagery (Rev. 18:12).⁸⁰ Apart from Heb. 13:4, τίμιος is not used in reference to marriage.⁸¹ The noun πορνοϋς (“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.⁸²

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

Christians Are Not to Love Money (13:5)

⁷⁸Hermut Löhr, Umkehr und Sünde im Hebräerbrief, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche, ed. Erich Gräber, no. 73 (Berlin: Walter de Gruyter, 1994), 130.

⁷⁹Ibid.

⁸⁰Paul Ellingworth, The Epistle to the Hebrews: A Commentary on the Greek Text, The New International Greek Testament Commentary, ed. I. Howard Marshall and W. Ward Gasque (Grand Rapids: William B. Eerdmans Publishing Co., 1993), 697.

⁸¹Gramcord GNT.

⁸²A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2. ed. rev., s.v. “πορνοϋς.” See also 1 Cor. 6:9.

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, αὐτος γαρ εἶρηκεν· Οὐ μή σε ἀνῶ οὐδ' Οὐ μή 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 ἔμοι βοηθός, και 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)

⁸³See Berger, Formgeschichte, 124-30, concerning *Allgemeine soziale Pflichten*.

⁸⁴See Harold W. Attridge, The Epistle to the Hebrews, Hermeneia, ed. Helmut Koester (Philadelphia: Fortress Press, 1989), 387; and Mofatt, Hebrews, 228-29.

⁸⁵Brooke F. Westcott, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984), 432.

The readers of the letter are expected to *μνημονεύετε* (“to consider” or “be mindful”) of the *ηγουμένων*. This admonition is a *Paränese zum Sich-Unterordern* in which the leaders are held up as *Αparadeigmata*” of moral conduct.⁸⁶ 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.⁸⁷

Ἐκβασιν, 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..⁸⁸ In the context of Hebrews 13, the word likely refers to the “unsuccessful” outcome of one’s way of life.⁸⁹ Moreover, the use of the noun *ἀναστροφή* (way of life, conduct, behavior) with *εκβασιν* strengthens any argument for this understanding of *εκβασιν*.⁹⁰

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 Χριστός ἐχθες καὶ σήμερον ὁ αὐτός καὶ εἰς τοὺς αἰῶνας seems isolated, without any

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

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

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

⁸⁹A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2. ed. rev., s.v. “*εκβασιν*.”

⁹⁰*Ibid.*, “*ἀναστροφή*.”

verbal or syntactic connection with the surrounding verses, it is conceptually tied to the subsequent section (Heb. 13:9-16).⁹¹ 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 (Ἰησοῦς Χριστός ἐχθες καὶ σήμερον ὁ αὐτός καὶ εἰς τοὺς αἰῶνας) provides impetus for the admonitions in Heb. 13:9-16. Ὁ αὐτός is an idiom for "the same" (Matt. 26:44; Rom. 9:21; 1 Cor. 1:10; Eph. 6:9).⁹² The qualifier ἐχθες 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.⁹³

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

The use of μή 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).⁹⁴ Therefore, the μή παραφέρεσθε statement is an admonition to "stop" the activity, which is already in progress, namely, being led away by διδαχαῖς ποικίλαις καὶ ξένοις. An implicit call to

⁹¹Ellingworth, Hebrews, 704.

⁹²A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2. ed. rev., s.v. "αὐτός."

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

⁹⁴A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2. ed. rev., s.v. "μή."

follow the teaching of the leaders may be seen in this example of *Paränese zum Sich-Unterordern*.⁹⁵ The references to ritual foods (βρώμασιν) and grace (χάριτι) suggest that the content of the diverse teachings (διδασχαις ποικίλαις) is Jewish.⁹⁶ The same may be true of the διδασχαις . . . ξέναις. The archetypes of “grace” (representing the new covenant) and “diverse and strange teachings” (representing the old covenant) are in dialectical opposition in this verse.⁹⁷

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.⁹⁸ With this in mind, Westcott asserts that θυσιαστήριον (Heb. 13:10) is a reference to the Eucharist.⁹⁹ However, seeing that the author of the document places the archetypes of the θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες ἀνδ ζώων τὸ αἷμα in a dialectal relationship that distinguishes the new and superior covenant from the old covenant, the Eucharist is not in view here.¹⁰⁰ 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 quasiasthrion meint der Verfasser nicht den Tisch des

⁹⁵Berger, Formgeschichte, 124-30.

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

⁹⁷Ryken, Delight, 26-29.

⁹⁸Westcott, Hebrews, 437-38.

⁹⁹Ibid.

¹⁰⁰Ryken, Delight, 26-29.

Herrenmahls, sondern das Kreuz von Golgotha bzw. wohl noch richtiger den Gedreuzigten selbst, der als der Geopferte ständig vor dem Vater steht; denn er, der himmlische Hohepriester, nimmt in Wirklichkeit auch die Stelle des Altares ein.”¹⁰¹

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.¹⁰² The purpose of Jesus' suffering is *ἵνα ἁγιασῆ δια τοῦ ἰδίου 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 (*ονειδισμον*) of Christ's death while seeking the coming eternal city. Attridge sees *ονειδισμον* as one's willingness to take up the cross.¹⁰³ 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 Paränese über Wachsamkeit und Nüchternheit* in Heb.

¹⁰¹Wilhelm Thüsing, Studien zur neutestamentlichen Theologie, ed. Thomas Söding, Wissenschaftliche Untersuchungen zum Neuen Testament, ed. Martin Hengel and Otfried Hofius, no. 82 (Tübingen: J.C.B. Mohr, 1995), 180; who qualifies this statement by stating “Der ‘Altar,’ von dem die Christen nach diesem Vers ihre heilige Speise erhalten, meint im Sinne des Hebr sicher nicht den irdischen Abendmahlstisch, auch nicht eigentlich das Kreuz von Golgotha, sondern befindet sich wie das Fleisch und das Blut des Hohenpriesters im Himmel; letztlich is dieser himmlische Altar der geopferete und verklärte Hohepriester selbst,” *ibid.*, 196.

¹⁰²See L. Paul Turdinger, “The Gospel Meaning of the Secular: Reflections on Hebrews 13:10-13,” Evangelical Quarterly 54 (1982): 235-38.

¹⁰³Attridge, Hebrews, 399.

13:12-14 is that Christians should seek acceptance in την μέλλουσαν that επιζητούμεν, which represents the new covenant.¹⁰⁴ The going out (εξερχώμεθα) 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 ανένσεος δια παντος to God " δι' αυτου [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.¹⁰⁵ 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.*"¹⁰⁶ He also states that "Für Paulus, der das Adurch 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 einbezieth."¹⁰⁷

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

¹⁰⁵Berger, Formgeschichte, 124-30. The idiom δια παντος" means "through all" or "continually," Fritz Rienecker, A Linguistic Key to the Greek New Testament, ed. Cleon L. Rogers, Jr. (Grand Rapids: Zondervan Publishing House, 1980), 719.

¹⁰⁶Thüsing, Theologie, 177.

¹⁰⁷Ibid.

The τοῦτο ἔστιν phrase identifies the καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ statement as exegetical to θυσίαν αἰνέσεως. The juxtapositioning of praise and confession suggests that they are synonymous. Similarly, ὁμολογούντων is probably appositional to χειλέων, so that the fruit is the confessing of his name. The expression τῷ ὀνόματι αὐτοῦ refers to God's name. The word ὄνομα does not appear in Hebrews concerning Christ.¹⁰⁸ Moreover, the phrase τῷ ὀνόματι 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 δια αὐτου 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 Pleasing to God (13:16)

The verb ἐπιλανθανεσθε in verses two and sixteen indicate that Heb. 13:2-16 forms an *inclusio* in which τῆς εὐποιας καὶ κοινωνίας (13:16) are specified in the preceding admonitions. The use of εὐαρεστεῖται in reference to sacrifices is unique to this section. Εὐαρεστεῖται 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

¹⁰⁸Gramcord GNT.

¹⁰⁹Ibid.

¹¹⁰See appendix iv.

this admonition is a *Paränese über den Verzicht auf Vergeltung, Lohn, Widerstand und richterliches Handeln in diesem Äon kleiner Gattung*.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*.

The admonition Ἀπείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε” is an example of *Paränese zum Sich-Unterordnen* in which individuals are exhorted to submit to authority.¹¹³ An admonition for the leaders is implicit in the statement ὡς λόγον ἀποδώσοντες, namely, leaders are expected to watch over the people for the spiritual good of the community of faith. Christians are to avoid διδαχαῖς ποικίλαις καὶ ξέναις (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 “unprofitable” and perhaps “harmful” for the church members.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)

¹¹¹See Ellingworth, Hebrews, 722.

¹¹²Berger, Formgeschichte, 124-30.

¹¹³Ibid.

¹¹⁴Rienecker, Key, 720.

Although Ellingworth observes that *πειθόμεθα* in verse eighteen “verbally recalls” the *πείθεσθε* in verse seventeen, he states that no verbal connection exists between the verses.¹¹⁵ *Πείθω* means “convince,” “persuade,” “mislead,” “obey,” or “follow”.¹¹⁶ *Πείθω* has a different meaning in each verse, but verbal connection exists through the occurrences of the word. Furthermore, *πείθω* is likely a “catchword” used to tie the verses together.¹¹⁷ Also, an attitude of submission is implicit in both *πειθόμεθα* and *πείθεσθε*.

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 *καλὴν 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. *Τάχιον* 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 *αποκατασταθῶ* is not certain. The author may be delayed by illness or by various circumstances.¹²¹ Verse twenty-

¹¹⁵Ellingworth, *Hebrews*, 724-25.

¹¹⁶A *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d ed. rev. s.v. “*πείθω*.”

¹¹⁷Dibelius, *James*, 11.

¹¹⁸Berger, *Formgeschichte*, 124-30.

¹¹⁹Perdue, “Social Character,” 16-17.

¹²⁰Ellingworth, *Hebrews*, 727.

¹²¹Westcott, *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.¹²² 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

¹²²Lorin L. Cranford, Exegeting the New Testament: Research Update with Research Bibliography, vol. 2 (Fort Worth: Scripta Publishing, 1991), 23. Proposed additions to the model are in bold print.

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 **A**Bruderliebe” and **A**Gastfreundschaft.”

Gemeindeparänese (uses words like **A**one another,” **A**the other,” **A**each one” and **A**the same.”

Paränese über Eigentum und Sexualethic (1 Thess. 4:1-9; Heb. 13:4-5; and the decalogue)

Paränese 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)

Paränese 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 **A**Richter und Rächer,” e.g., Matt. 5:39-48; Rom 12:14-21)

Metaphorische Paränese über Wachsamkeit und Nüchternsein (employs words such as **A**increase,” **A**ready,” **A**day,” and **A**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:

Berger, Klaus. Formgeschichte des Neuen Testaments. Heidelberg: Quelle & Meyer, 1984.

¹²³Zimmermann, Methodenlehre, 165-66.

¹²⁴Ibid.; and Dibelius, Fresh Approach, 220-24.

¹²⁵Perdue, ASocial Character,@ 27.

¹²⁶Zimmermann, Methodenlehre, 165-66.

¹²⁷Berger, Formgeschichte, 124-30.

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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...ἔλαθόν τινες ξενίσαντες ἀγγέλους.
- 13·3
 (4) μιμνήσκεσθε τῶν δεσμίων
 ὡς συνδεδεμένοι,
 καὶ
 (5) ἡμιμνήσκεσθε τῶν κακουχομένων
 ὡς...αὐτοὶ ὄντες ἐν σώματι.
- 13·4
 (6) Τίμιος ἔστω ὁ γάμος
 ἐν πᾶσιν
 καὶ
 (7) ἡ κοίτη ἔστω ἀμίαντος,
 γὰρ
 (8) πόρνους...καὶ μοιχοὺς κρινεῖ ὁ θεός.
- 13·5
 (9) Ἀφιλάργυρος ἔστω ὁ τρόπος,
 ἀρκούμενοι τοῖς παροῦσιν.
 γὰρ
 (10) αὐτὸς...εἴρηκεν,
 (A) Οὐ μὴ σε ανῶ
 οὐδ'
 (B) οὐ μὴ σε ἐγκαταλίπω,
 13·6 ὥστε θαρροῦντας ἡμᾶς ἰδύναμθα λέγειν,
 (X) Κύριος ἐστὶ ἐμοὶ βοηθός,
 καὶ
 (Δ) οὐ φοβηθήσομαι,
 (E) τί ποιήσει μοι ἄνθρωπος;
- 13·7
 (11) Μνημονεύετε τῶν ἡγουμένων ὑμῶν,
 οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ,
 ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς
 ᾧν...μιμεῖσθε τὴν πίστιν.
- 13·8
 (12) Ἰησοῦς Χριστὸς ἔστιν ὁ αὐτός
 ἐχθὲς
 καὶ

σήμερον
καὶ
εἰς τοὺς αἰῶνας.

13·9 ποικίλαις
καὶ

(13) ξέναις
διδασκαίς...μὴ παραφέρεσθε·
γὰρ

(14) χάριτι
ἐστὶν καλὸν...βεβαιουῖσθαι τὴν καρδίαν,
οὐ βρώμασιν
ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.

13·10

(15) ἔχομεν θυσιαστήριον
ἐξ οὗ...οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.
φαγεῖν

13·11

γὰρ
ᾧν
(16) εἰσφέρεται ζῶων τὸ αἷμα
περὶ ἁμαρτίας
εἰς τὰ ἁγία
διὰ τοῦ ἀρχιερέως,
τούτων τὰ σώματα κατακαίεται
ἔξω τῆς παρεμβολῆς.

13·12

διὸ
καὶ
ἵνα ἁγιάσῃ τὸν...λαόν,
διὰ τοῦ ἰδίου αἵματος
(17) Ἰησοῦς,...ἔπαθεν.
ἔξω τῆς πύλης

13·13

τοίνυν
(18) ἐξερχόμεθα
πρὸς αὐτὸν
ἔξω τῆς παρεμβολῆς
τὸν ὀνειδισμόν αὐτοῦ φέροντες·

13·14

γὰρ
(19) οὐ...ἔχομεν...μένουσιν πόλιν
ᾧδε

(20) ἀλλὰ
τὴν μέλλουσιν ἐπιζητοῦμεν.

13·15

δι' αὐτοῦ
(21) ἀναφέρωμεν θυσίαν αἰνέσεως...τῷ θεῷ,
διὰ παντός
τούτ' ἐστὶν καρπὸν χειλέων
ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

- 13·16 δὲ
 (22) τῆς εὐποιΐας...μὴ ἐπιλανθάνεσθε·
 καὶ
 κοινωνίας
- γὰρ
 (23) τοιαύταις...θυσίαις εὐαρεστεῖται ὁ θεός.
- 13·17
 (24) Πείθεσθε τοῖς ἡγουμένοις ὑμῶν
 καὶ
 (25) ὑπέικετε αὐτοῖς,
 γὰρ
 (26) αὐτοὶ ἀγρυπνοῦσιν
 ὑπὲρ τῶν ψυχῶν ὑμῶν
 ὡς λόγον ἀποδώσοντες,
 μετὰ χαρᾶς
 ἵνα...τοῦτο ποιῶσιν
 καὶ
 μὴ στενάζοντες·
 γὰρ
 (27) ἀλυσιτελές...ὑμῖν τοῦτο ἔστιν.
- 13·18
 (28) Προσεύχεσθε περὶ ἡμῶν·
 γὰρ
 (29) πειθόμεθα
 ὅτι καλὴν συνείδησιν ἔχομεν,
 ἐν πᾶσιν
 καλῶς θέλοντες ἀναστρέφεσθαι.
- 23·19 δὲ
 περισσοτέρως
 (30) παρακαλῶ
 τοῦτο ποιῆσαι,
 ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

APPENDIX II

SEMANTIC DIAGRAM OF HEBREWS 13:1-19

		Conn.	Funct.	Tense	Pers.	Num.	Subj.
	1	--	imper.	Pres.	3	Sing.	φιλαδελφια
1.							
A. a)	2	--	imper.	Pres.	2	Pl.	[υμεις]
2. b)	3	γαρ	Decl.	Pres.	3	Pl.	τινες
I.	4	--	imper.	Pres.	2	Pl.	[υμεις]
1.							
B. 2.	5	και	imper.	Pres.	2	Pl.	[υμεις]
1.	6	--	imper.	Pres.	3	Sing.	Τίμιος
C. 2.	7	και	imper.	Pres.	3	Sing.	κοίτη
3.	8	γαρ	Decl.	Fut.	3	Pl.	Θεός
A.	9	--	imper.	Pres.	3	Sing.	τρόπος
1.	10	γαρ	Decl.	Perf.	3	Sing.	αυτος
II. a)	A	--	Decl.	Aor.	1	Sing.	[εγω]
B. 2. b)	B	ουδ'	Decl.	Aor.	1	Sing.	[εγω]
3. a)	C	--	Decl.	Pres.	3	Sing.	Κύριος
b)	D	και	Decl.	Fut.	1	Sing.	[εγω]
c)	E	--	Interog.	Fut.	3	Sing.	α'νθρωπος
III.	11	--	imper.	Pres.	2	Pl.	[υμεις]
A.	12	--	Decl.	Pres.	3	Sing.	Ιησους Χριστος
1.	13	--	imper.	Pres.	2	Pl.	[υμεις]
B. 2.	14	γαρ	Decl.	Pres.	3	Sing.	βεβαιουσθαι- καρδιαν
IV. 1.	15	--	Decl.	Pres.	1	Pl.	[ημεις]
C. 2.	16	γαρ	Decl.	Pres.	3	Sing.	αμα
1.	17	διο	Decl.	Aor.	3	Sing.	Ιησους
D. 2.	18	τοίνυν	imper.	Pres.	1	Pl.	[ημεις]
a)	19	γαρ	Decl.	Pres.	1	Pl.	[ημεις]
3. b)	20	αλλα	Decl.	Pres.	1	Pl.	[ημεις]
1.	21	--	imper.	Pres.	1	Pl.	[ημεις]
A. 2.	22	δε	imper.	Pres.	2	Pl.	[υμεις]
V. B.	23	γαρ	Decl.	Pres.	3	Sing.	[υμεις]
1.	24	--	imper.	Pres.	2	Pl.	[υμεις]
A. 2.	25	και	imper.	Pres.	2	Pl.	[υμεις]
VI. B.	26	γαρ	Decl.	Pres.	3	Pl.	[ημεις]
C.	27	γαρ	Decl.	Pres.	3	Sing.	τουτο
A.	28	--	imper.	Pres.	2	Pl.	[υμεις]
B.	29	γαρ	Decl.	Pres.	1	Pl.	[ημεις]

C. 30 δε Decl. Pres. 1 Sing. [εγω]

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 to 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) (E) 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

WITNESSES THAT INCLUDE ουυ

Century	Alexandrian (Aland I-II)	Western (Aland IV)	Unclassified (Aland III)	Byzantine (Aland V)
III				
IV	a ²		Cyril	
V	A C			Chrysostom
VI	D ¹ 6 81			
VII				
VIII				
IX			150	Byz (K)
X	1739		1912	
XI	1962		436 459 104 256	
XII			1573	1319 2127 1241
XIII			263 365	1852
XIV	1881			2200

WITNESSES WHICH OMIT ου^η

Century	Alexandrian (Aland I-II)	Western (Aland IV)	Unclassified (Aland III)	Byzantine (Aland V)
III	P, ⁴⁶ Origin			
IV	a*			
V				
VI	D			
VII				
VIII				
IX	Y		P	

EVALUATION OF EXTERNAL EVIDENCE

Date

The Alexandrian,⁴⁶ witness and Origin are the earliest manuscripts listed in the critical apparatus of UBS4. The second oldest classes of texts are α and Cyril; however, some α texts omit $\sigma\upsilon\nu$, and others include the word. Cyril attests to the reading that includes $\sigma\upsilon\nu$. Nevertheless, the earliest evidence favors the omission of $\sigma\upsilon\nu$.

Geographical Distribution

The twenty-seven witnesses that include $\sigma\upsilon\nu$ 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 $\sigma\upsilon\nu$ and five texts omit it. Cyril, Chrysostom, nine unclassified, and eight Byzantine texts include $\sigma\upsilon\nu$, 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 $\sigma\upsilon\nu$ by at least a century. Although the evidence affords no definitive conclusion, the omission of $\sigma\upsilon\nu$ seems slightly more appropriate here.

EVALUATION OF INTERNAL EVIDENCE

Transcription Probabilities

Shorter/Longer Reading

Although the shorter reading is usually preferable, the exclusion of η may be accidental because of the similarity between the ending of $\alpha\upsilon\tau\omicron\upsilon$ and the form of $\sigma\upsilon\nu$. The flow of thought is smooth when reading the section either with or without the $\sigma\upsilon\eta$.

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 $\delta\iota\alpha\ \alpha\upsilon\tau\omicron\upsilon\ \omicron\upsilon\nu$ construction occurs nowhere else in the New Testament.¹²⁸ The conjunction $\omicron\upsilon\nu$ in close proximity to either a present, active, subjunctive or aorist verb is not found elsewhere in the New Testament.¹²⁹

Summary of Internal Evidence

The uniqueness of both $\delta\iota\alpha\ \alpha\upsilon\tau\omicron\upsilon\ \omicron\upsilon\nu$ and $\omicron\upsilon\nu$ 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 $\omicron\upsilon\nu$ by at least a century. Although the evidence affords no definitive conclusion, the omission of $\omicron\upsilon\wedge\eta$ seems slightly more appropriate here. The uniqueness of both $\delta\iota\alpha\ \alpha\upsilon\tau\omicron\upsilon\ \omicron\upsilon\nu$ and $\omicron\upsilon\nu$ with a present subjunctive or aorist verb does not support the longer reading. Moreover, the shorter reading is generally preferred.

¹²⁸Gramcord GNT.

¹²⁹Gramcord GNT.

APPENDIX V

SECONDARY GENRES OF WISDOM LITERATURE

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