

## HEBREWS

### I. INTRODUCTION<sup>1</sup>

#### *Author*

The authorship of this epistle is technically **anonymous**, although the writer was definitely known to his readers (13:18-24). Therefore, the question of the author's specific identity has been an arena of speculation for generations throughout church history, as can be witnessed by a mere perusal of commentaries on the Book of Hebrews. Scholars have suggested numerous names as possibilities for the authorship of this epistle. Some of the names proposed by the **ancient church testimony** are Paul, Luke, Barnabas, and Clement. Some of the **modern proposals** have speculated on even wider spectrum of possibilities: Apollos, Aquila and Priscilla, Silvanus (Silas), Peter, Philip, Stephen, Jude, Aristion, and many others.<sup>2</sup> Each is presented with valid possibilities, but none can be persuaded with dogmatic certainty.

The controversy concerning this epistle centers on the **authorship of the apostle Paul**, for the most part. The **Eastern Church** (Alexandria) accepted it as an original Pauline, canonical book, whereas the **Western Church** (Rome) denied its Pauline authorship and excluded it from the canon, mainly because of the uncertain authorship.<sup>3</sup> What, then, are the

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<sup>1</sup> For a good concise yet thorough introduction of the Epistle to the Hebrews, see W. L. Lane's article, "Hebrews," in *Dictionary of Later New Testament and Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: InterVarsity Press, 1997), 443-58; see also Donald A. Hagner's introductory book, *Encountering The Book of Hebrews*, Encountering Biblical Studies, ed. Walter A. Elwell (Grand Rapids, MI: Baker, 2002), 19-37. For a more extensive treatment of the introduction of the epistle, see W. L. Lane's detailed commentary, *Hebrews 1-8*, Word Biblical Commentary, ed. David A. Hubbard, Glenn W. Barker, and Ralph P. Martin, vol. 47a (Dallas, TX: Word, 1991), xlvii-clvii. For a superb treatment of the exegetical, biblical theology of the Book of Hebrews, see Buist M. Fanning's "A Theology of Hebrews," in *A Biblical Theology of the New Testament*, ed. Roy B. Zuck and Darrell Bock (Chicago: Moody Press, 1994), 369-415.

<sup>2</sup> For a thorough treatment on the subject of authorship and interaction with each of the names proposed for authorship, see Paul Ellingworth's excellent commentary, *The Epistle to the Hebrews: A Commentary on the Greek Text*, New International Greek Testament Commentary, ed. I. Howard Marshall and W. Ward Gasque (Grand Rapids, MI: Eerdmans, 1993), 3-21. See Ellingworth's commentary also for the most comprehensive bibliography on the literature on Hebrews.

<sup>3</sup> Robert G. Gromacki, *New Testament Survey* (Grand Rapids, MI: Baker, 1974), 319.

arguments used for and against the Pauline authorship? The **arguments against** his authorship are as follows:<sup>4</sup> first, Paul's usual salutation and mention of his name are missing; second, Paul was an apostle to the Gentiles, but this epistle is addressed to Jews; third, Hebrews 2:3 says that the writer, along with the readers, did not hear the gospel directly from Christ and this was not true of Paul; and fourth, a style of writing and kind of argument are used by the author which differ from Paul's other writings. The **arguments for** his authorship are as follows:<sup>5</sup> first, the author may have been in prison (10:34), and the apostle Paul was imprisoned more than once; second, the author was familiar with Timothy (13:23); third, the author may have been in Rome (13:23), and these things are true of Paul as well. However, all things considered, the arguments against Paul's authorship of this epistle seem to be stronger.

The clues that can be gleaned from the text itself, these factors are true of the author: first, he was a man of high literary ability, based on his composition and the quality of Greek; second, he heard of Christ through others (2:3); third, he was a friend of Timothy (13:24); and he was well versed in the Old Testament Scriptures (LXX), evidenced by his quotations to validate his arguments. These clues seem to fit best with **Apollos** as being the author of this epistle. Apollos was a Jew who was "an eloquent man, well versed in the scriptures" (Acts 18:24), he was a convincing apologist (v. 28), and he associated with the apostle Paul (1 Cor 1:2; 3:4-6; 4:6).<sup>6</sup> Among all the proposed candidates for authorship of Hebrews, Apollos seems the least objectionable since there is nothing known about Apollos that would exclude his authorship of Hebrews.<sup>7</sup> With all that having been said concerning the authorship of Hebrews, though, it is also safe to conclude that the identity of the author cannot be determined with any dogmatic certainty. Most scholars who have grappled with the problem of authorship of this epistle finally

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<sup>4</sup> Ellingworth, 7-12. Ellingworth convincingly argues against the Pauline authorship based on the following expressions and mannerisms that are present in other Pauline writings but not in the Book of Hebrews: (1) terms related to knowledge and revelation; (2) expressions of emotion; (3) terms relating to life and death; (4) expressions referring to power, conflict, and judgment; (5) other anthropological and ethical terms; (6) terms relating to the people of God; (7) liturgical terms; (8) terms referring mainly to the author's own situation and work; (9) divine names and titles.

<sup>5</sup> For an argument in favor of the Pauline authorship, see J. Dwight Pentecost in his commentary, *A Faith that Endures: The Book of Hebrews Applied to the Real Issues of Life* (Grand Rapids, MI: Discovery House, 1992), 3-8. Pentecost argues that the apostle Paul and the writer to the Hebrews share a similar experience and doctrine in their writings. He further argues that like the apostle Paul, the writer to the Hebrews also quotes the Old Testament Scriptures often to support his arguments. Although these are legitimate issues, I believe the argument against Paul's authorship is more numerous and convincing.

<sup>6</sup> Ellingworth, 20-21. This view was first proposed by Martin Luther (1482-1546) and has gained quite an acceptance, although certainly not with unanimous consensus.

<sup>7</sup> Ellingworth, 21. The only objection that may be raised against Apollos, however, would be that if he were the author, it would seem strange that no one thought of him before Luther's time.

express agreement with Origen's famous dictum that "who really wrote this epistle, only God knows."<sup>8</sup>

### ***Date***

This epistle was obviously written before A.D. 96, since Clement of Rome quoted from Hebrews in his writings.<sup>9</sup> It was probably written also before A.D. 70, since the temple was still standing and Levitical priests seemed to have been still functioning (7:27; 8:3-4, 13; 9:13; 10:1-4, 11; 13:11).<sup>10</sup> No mention is made in the book about the temple's destruction or the end of the sacrificial system. However, the epistle was written during the lifetime of second generation of believers (2:3b), and at a considerable time after their conversion (5:12), and after some of their leaders had died (13:7). Therefore, the date of writing was probably in the **sixties**, preferably just prior to or during the **Neronian persecution**.<sup>11</sup>

### ***Background***

The questions regarding the readership of the epistle are the key in determining the background and purpose of this epistle. Who were they (identity)? Where were they (location)? And, what situation were they undergoing that prompted the author to write this urgent epistle (*Sitz im Leben*)? Since the author does not give the purpose statement himself, it is necessary to recreate the situation of the readers from the text itself. First, concerning the **identity of the audience**, it seems likely that these were **genuine believers** in Christ. They were **predominantly Christians**, because the author refers to them throughout the epistle as "brothers" (3:1, 12; 10:19; 13:1, 22). In addition, they are said to have come to the Lord through eyewitnesses of Christ (2:3), they had made a profession of faith (4:14). Possibly they were originally proselytes, who had repented of their empty works and had confessed a faith in the true God (6:1-2). Furthermore, they had even suffered for their faith (10:32), and that they were in danger of drifting from their profession (3:1; 4:14), and they were also in danger of losing heart (12:3).

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<sup>8</sup> Merrill C. Tenney, "A New Approach to the Book of Hebrews" *Bibliotheca Sacra* 123 (July-September 1966): 230-36.

<sup>9</sup> F. F. Bruce, *The Epistle to the Hebrews*, New International Commentary on the New Testament, ed. Gordon D. Fee, rev. ed. (Grand Rapids, MI: Eerdmans, 1990), 20-22.

<sup>10</sup> Donald Guthrie, *The Letter to the Hebrews: An Introduction and Commentary*, Tyndale New Testament Commentaries, ed. Leon Morris (Grand Rapids, MI: Eerdmans, 1993), 28-31. Although it has been objected that the author appeals to the tabernacle rather than to the Temple, as Guthrie contends, the present tenses, used for instance in 9:6-9 (cf. also 7:8; 13:10) indicate that the Temple ritual was still being observed at the time of writing.

<sup>11</sup> Guthrie, 31.

Not only were the readers of this epistle genuine believers in Christ, specifically, they were probably **Jewish Christians**, for the most part. This can be evidenced by the traditional title of the epistle in the most reliable texts, which reads “To the Hebrews,” and the book’s general argument and outlook, with its many references to Levitical worship. Furthermore, the author’s frequent references to the Old Testament and to Old Testament history as the basis for his warnings and exhortations, give clues to their identity.<sup>12</sup> The author also presupposes the recipients’ detailed knowledge of the tabernacle, the priesthood, sacrifices, and the feasts that were an essential part of the Old Testament Levitical system.<sup>13</sup>

The second important question in regards to the audience is their **location** or the **place of residence**. Many different cities have been proposed as the destination of this epistle such as Alexandria, Corinth, Syria, Asia Minor, Jerusalem, and Rome. But the two most frequently mentioned cities are **Jerusalem** and **Rome**. Those who support Jerusalem as the place of residence for the original readers give credible arguments. First, the readers seem to have an intimate knowledge of tabernacle and temple rituals, sacrifices, forms of worship, services, priesthood, and feasts. Such knowledge would come only from long exposure to these things and was something those dwelling elsewhere would not have had.<sup>14</sup> Secondly, since this epistle seems to have been written to a specific congregation rather than a general audience, it seems more likely that a small geographic area such as Jerusalem would be the more fitting target. Thirdly, if the Epistles of Peter were written to the Jewish believers in the Roman provinces, then the Epistle to the Hebrews seems more likely to be written for the Jews in Palestine, since they were written in approximately same dates.

While these arguments are legitimate, there are also many convincing arguments against Jerusalem and in favor of Rome. For instance, Hebrews 12:4 says they had not yet suffered martyrdom, whereas in Jerusalem there were martyrs including Stephen, James, and others. Moreover, the references to the readers’ generosity (6:10; 13:16) seem to stand in contrast to the poor situations in the Jerusalem church as described in Paul’s letters (Rom 15:26; 1 Cor 16:3; 2 Cor 8:4; Gal 2:10; cf. Acts 11:29; 24:17).<sup>15</sup> In addition, it is doubtful that a Jew writing to those living in Palestine would quote exclusively from the Septuagint (LXX) rather than from the Hebrew Old Testament. Thus, the readers were probably Hellenistic (Greek-speaking) Jews.

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<sup>12</sup> Pentecost, 11.

<sup>13</sup> Pentecost, 11.

<sup>14</sup> Pentecost, 12.

<sup>15</sup> Ellingworth, 28-29.

The third important question in regards to the readership of this epistle is their possible **life-situation** that prompted the occasion for this writing. If the readers of this epistle were Jewish Christians facing the prospect of persecution in the sixties, then their situation may possibly be imaginable. Pentecost is helpful in painting a picture of their probable life-situation.

Those Jews who were baptized in the name of Jesus Christ were “put out of the synagogue” (John 16:2). They were no longer considered Jews or members of the commonwealth of Israel. They were treated as Gentiles. They were no longer welcomed in the synagogue or in the temple. They also gave up any possibility of employment because they were considered unclean.

But if they, because of faith in Jesus Christ, publicly identified themselves with Him, they would be delivered from the judgment God had pronounced on that generation of Israel. Baptism, then, built a wall between those Jewish believers and the community in which they had previously lived. Before their separation from Israel, these people would attend the synagogue, sit at the feet of the rabbi, and be taught the Scriptures. But now, rather than gathering in the synagogue, they gathered together to be taught by the apostles (Acts 1:12-14; 2:42; 4:34-37; 9:26-27). The apostles assumed the role that had been fulfilled by the rabbis in the synagogue, as believers fellowshiped together from house to house rather than finding their fellowship in the synagogue. This separation from the synagogue and from the rabbis only further emphasized their departure from the nation of Israel, which faced an irrevocable coming judgment.

For those with true understanding, the Resurrection validated Jesus Christ and demonstrated that Israel’s rejection of Him was a sin in God’s sight. This in turn vindicated the judgment Jesus had announced to that generation of Israel. Therefore the separation of thousands of Hebrew believers from the synagogue produced a hatred for them and ultimately generated a prolonged and intense persecution at the hands of the remaining unconverted Jews.<sup>16</sup>

Tenney is also helpful in describing the purpose of the epistle:

Hebrews, then, was written specifically to encourage a church that had been torn from its spiritual moorings and cast adrift in the uncertain political and social life of a chaotic age. Its members could no longer class themselves as Jews, for the Jewish system of temple worship which was about to perish offered them no refuge. Their faith in Christ was scorned by those who adhered to the law as an ethical system, and was ridiculed by the Gentiles who could discern no possibility of salvation in the crucified Galilean prophet. These believers were committed by their initial confession to the inescapable alternative of either renouncing Christ as a delusion or of reaffirming their original decision by the persistence of faith at the risk of ostracism and persecution. They were disoriented by the impending collapse of the Jewish commonwealth, were doctrinally unstable, and were fearful of the future.<sup>17</sup>

Therefore, this urgent epistle was written to the Jewish believers who were weary in the midst of

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<sup>16</sup> Pentecost, 17-19.

<sup>17</sup> Merrill C. Tenney, “A New Approach to the Book of Hebrews,” 235.

persecution for their faith and couldn't "go another step." They were contemplating returning to the safe haven of Judaism rather than go forward in their Christian faith. The writer of the epistle wrote to encourage and exhort the believers to remain steadfast in their faith based on the superiority of Jesus Christ, rather than return to the obsolete system of Judaism. To return to it would be equivalent to denying their faith in Christ and publicly shaming Him.<sup>18</sup>

## II. ANALYSIS

### *Theme*

The Superiority of Jesus Christ

### *Outline*

#### **I. THE SUPERIORITY OF CHRIST: *Doctrinal* (1:1–10:18)**

- A. Christ's Superiority in His Person (1:1–4:13)
  - 1. His superiority to angels as Revealer (1:1–2:18)
  - 2. His superiority to Moses as Redeemer and Ruler (3:1–4:13)
- B. Christ's Superiority in His Priesthood (4:14–10:18)
  - 1. His superiority to Aaron (4:14–7:28)
  - 2. His superior covenant (8:1–13)
  - 3. His superior sanctuary (9:1–12)
  - 4. His superior sacrifice (9:13–10:18)

#### **II. THE SUPERIOR CHRISTIAN LIFE: *Practical* (10:19–13:25)**

- A. The Life of Faith (10:19–11:40)
- B. The Life of Patient Endurance (12:1–29)
- C. The Life of Love and Good Deeds (13:1–21)
- D. Conclusion (13:22–25)

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<sup>18</sup> For a thorough treatment on the various views of interpretation on the "warning passages" in the Book of Hebrews, see Herbert W. Bateman IV's recently edited work *Four Views on the Warning Passages in Hebrews* (Grand Rapids, MI: Kregel, 2007).

### III. SYNTHESIS

The Epistle to the Hebrews was written to Jewish Christians who were contemplating a return to Judaism because of the intense persecutions that resulted from their faith in Christ. The author wrote this epistle to encourage and exhort them to patiently endure in the life of faith they had previously known because Jesus Christ is superior to Judaism in every way. This long epistle develops the **theme of Christ's superiority** in **two major sections**: first is the **doctrinal part** that develops the theme of Christ's superiority (1:1–10:18); and second is the **practical part** where the believers are exhorted to a superior Christian life (10:19–13:25).

The **first section** of this epistle is **mainly doctrinal** where the author exhorts and encourages believers to patiently endure in the life of faith (1:1–10:18). He does this by first demonstrating the **superiority of Christ** to Judaism in **His person** (1:1–4:13). According to the author, Jesus Christ is **superior to the angels as the Revealer of God** (1:1–2:18); and He is **superior to Moses as Redeemer and Ruler** (3:1–4:13). Throughout the Old Testament, God's revelation to mankind was frequently communicated through angels. While the revelations given to individuals were significant, the greatest revelation given to people through angels was the Law, which was revealed by angels to Moses at Sinai. Paul wrote concerning the Law, "It was appointed through angels by the hand of a mediator" (Gal 3:19). Therefore, Israel considered all revelation given through angels to be authentic, trustworthy, and binding. And, if God's people were to put themselves under a new revelation from God, they would have to be shown that the new is superior to the old. The writer does this by showing that the new revelation came through a Person superior to the angels, through whom the old revelation came. Jesus Christ's revelation of God is superior than the revelation given through the Law, because Jesus is superior to angels. Therefore, the revelation of God given through Jesus Christ is superior and more complete.

Jesus Christ is superior in His person to angels not only as the Revealer of God, He is also superior to Moses as Redeemer and Ruler of God's people (3:1–4:14). The Jews revered Moses as the Redeemer and Ruler who brought Israel out of Egypt and led them through the wilderness sojourns, and it was important that they clearly understand that Jesus Christ is superior to Moses. While Moses is a creature and a servant, Christ is the Creator and the Son. Moses was faithful in God's house, but Christ is over God's house. Therefore, the author exhorts his readers to believe in and obey Christ, because not to believe in and obey Him is to lose out on God's rest and blessings, evidenced by the Israelites in the wilderness.

The superiority of Jesus Christ over Judaism is demonstrated not only in **His person** (1:1–4:13), but also in **His priesthood** (4:14–10:18). This section emphasizes between the **New Covenant** and the **Old Covenant**. Although the Old Covenant with its priesthood, sanctuary, and sacrificial system was good and needful, it was **inferior** and **temporary**. The **superior** and **permanent** way was provided through Jesus Christ, the great High Priest. The New Covenant, with its eternal High Priest, Jesus Christ, is superior in every way. The **priesthood of Christ** is better than the **Aaronic priesthood**, because His priesthood is superior in quality in that He is in a **better position** as well as being a **better priest** and He is in a **better order** (4:14–7:28). Christ's priesthood is superior based on a **better place of ministry** (in the heavens) and a **better covenant** (New Covenant) (8:1-13), a **better sanctuary** (not the old tabernacle but the heavenly tabernacle) (9:1-12), and a **better sacrifice** (that was once for all and eternal) (9:13–10:18). Whereas the Old Testament sacrifices were temporary and unable to remove the guilt of sin, Christ's sacrifice was efficacious and complete.

The **second section** of this epistle (10:19–13:25) is **practical**, where the author exhorts believers to a **life of faith** (10:19–11:40), a **life of patient endurance** (12:1-29), and a **life of love and good deeds** (13:1-21) based on the superiority of Jesus Christ. **First**, the believers are exhorted to a **life of faith** in relation to God, in fellowship with other believers, and in regards to their fear of persecution from the world. The author encourages the believers to a life of faith by reminding them of the faithful lives of Old Testament saints. These saints of God also lived a life of faith in spite of difficult circumstances, and they were challenged to do the same. **Second**, the believers are also exhorted to a **life of patient endurance** in the midst of fear and persecution (12:1-29). The example of Christ is given to encourage the believers to obedience and submission, even in the fear of death. And **third**, the believers are also exhorted to a **life of love and good deeds** (13:1-21). The believers are given numerous exhortations to love and good deeds both publicly and privately, both within the church and without. The **source of enablement** to fulfill these exhortations is in **Jesus Christ**: “May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus Christ, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen” (13:20-21).



## IV. NOTES

### I. THE SUPERIORITY OF CHRIST (1:1–10:18)

#### A. Christ's Superiority in His Person (1:1–4:13)

##### 1. His superiority to angels as Revealer (1:1–2:18)

###### a. in His deity (1:1–2:4)

###### 1) the declaration of His revelation (1:1-2)

###### 2) the description of His deity (1:3-14)

###### a) the designations of the Son's deity (1:3-4)

###### b) the demonstrations of the Son's superiority (1:5-14)

###### 3) the demonstration of His judgment (2:1-4)

*–warning passage #1 (2:1-4)*

b. in His humanity (2:5-18)

1) to fulfill God's purpose for man (2:5-9a)

2) to taste death for all (2:9b)

3) to bring many sons to glory (2:10-13)

4) to destroy the devil (2:14)

5) to deliver those in bondage (2:15)

6) to become a merciful and faithful high priest (2:16-17a)

7) to make atonement for sins (2:17b)

8) to help those who are being tempted (2:18)

2. His superiority to Moses as Redeemer and Ruler (3:1–4:13)

a. in His sonship (3:1-19)

1) the descriptions of His sonship (3:1-6)

2) the consequences of His sonship (3:7-19)

*–warning passage #2 (3:7–4:13)*

b. in His rest (4:1-13)

1) the possibility of rest (4:1-10)

2) the exhortation to enter the rest (4:11-13)

B. Christ's Superiority in His Priesthood (4:14–10:18)

1. His superiority to Aaron (4:14–7:28)

a. superiority in position (4:14–6:20)

1) explanations of His superior position (4:14–5:10)

2) exhortation based on His superior position (5:11–6:20)

a) the announcement to go on to maturity (5:11–6:12)

*–warning passage #3 (5:11–6:20)*

b) the assurance in going on to maturity (6:13-20)

b. superiority in priesthood (7:1-28)

1) Christ's priesthood is superior to Aaron's because  
Melchizedek was superior to Levi (7:1-10)

2) Christ's priesthood is superior to Aaron's because  
the Levitical priesthood was set aside (7:11-19)

3) Christ's priesthood is superior to Aaron's because  
Christ Himself is a better priest (7:20-28)

## 2. His superior covenant (8:1-13)

### a. superior place of ministry (8:1-5)

1) the heavenly sanctuary (8:1-2)

2) the earthly sanctuary (8:3-5)

### b. superior covenant (8:6-13)

1) the eternality of Christ's covenant (8:6)

2) the temporality of the Levitical covenant (8:7-13)

## 3. His superior sanctuary (9:1-12)

### a. the earthly tabernacle (9:1-10)

1) the furniture (9:1-5)

2) the functions (9:6-7)

3) the finitude (9:8-10)

b. the heavenly tabernacle (9:11-12)

1) divine creation (9:11)

2) divine sacrifice (9:12)

4. His superior sacrifice (9:13–10:18)

a. the satisfaction of Christ's sacrifice (9:13-28)

1) it cleanses the conscience of the worshiper (9:13-14)

2) it enacts a New Covenant (9:15-22)

3) it removes sin (9:23-28)

b. the sufficiency of Christ's sacrifice (10:1-18)

1) the inadequacy of the Levitical sacrifices (10:1-4)

a) it is unable to perfect the worshiper (10:1-2)

b) it is unable to take away the guilt (10:3-4)

2) the adequacy of Christ's sacrifice (10:5-18)

a) He fulfilled God's will (10:5-10)

b) He sat down after His offering (10:11-14)

c) He forgives sin (10:15-18)

## **II. THE SUPERIOR CHRISTIAN LIFE (10:19–13:25)**

A. The Life of Faith (10:19–11:40)

1. The exhortation to life of faith (10:19-39)

a. in relation to faith and hope in God (10:19-23)

b. in relation to fellowship with other believers (10:24-31)

*–warning passage #4 (10:26-31)*

c. in relation to fear of persecution from outsiders (10:32-39)

2. The examples of life of faith (11:1-40)

a. the definition of faith (11:1-3)

1) the nature of faith (11:1)

2) the result of faith (11:2)

3) the insight of faith (11:3)

b. the demonstrations of faith (11:4-38)

1) in the prepatriarchal period (11:4-7)

2) in the patriarchal period (11:8-22)

3) in the life of Moses (11:23-29)

4) in the time of the conquest (11:30-31)



5) in the time of the Judges to the Prophets (11:32-38)

c. the destiny of faith (11:39-40)

1) their commendation (11:39)

2) their perfection (11:40)

B. The Life of Patient Endurance (12:1-29)

1. The exhortation to patient endurance (12:1-4)

a. the exhortation to persevere (12:1)

b. the example of Christ (12:2-4)

2. The explanation of divine discipline (12:5-11)

a. it proves God's love (12:5-9)

b. it provides holiness (12:10-11)

3. The expectations in suffering (12:12-29)

a. the exhortation to holiness (12:12-17)

b. the escape in holiness (12:18-29)

1) the refuge in testing (12:18-24)

2) the reminder not to reject God (12:25-27)

*–warning passage #5 (12:25–29)*

3) the reason to persevere (12:28-29)

C. The Life of Love and Good Deeds (13:1-21)

1. The exhortations to obedience (13:1-19)

a. in social matters (13:1-6)

1) to love other believers (13:1)

2) to entertain strangers (13:2)

3) to remember the imprisoned (13:3)

4) to remain faithful to spouse (13:4)

5) to remain free from love of money (13:5)

6) to remain free from fear (13:6)

b. in spiritual matters (13:7-19)

1) to imitate past leaders' faith (13:7-8)

2) to avoid false doctrine (13:9-10)

3) to bear Jesus' disgrace publicly (13:11-14)

4) to offer continual sacrifices (13:15-16)

5) to submit to spiritual leaders (13:17-18)

2. The enablement of obedience (13:20-21)

D. Conclusion (13:22-25)