

## THE EPISTLE TO THE

# HEBREWS

## INTRODUCTION

“Who wrote the Epistle God only knows.” Such was the verdict of Origen, and modern criticism has gotten no farther. That it is not the work of Paul is the almost unanimous judgment of modern scholars. Its authenticity as a Pauline writing has been challenged from the earliest times. In the Eastern church, both Clement and Origen regarded the Greek Epistle as Paul’s only in a secondary sense; Clement holding that it was written by Paul in Hebrew and translated by Luke. Origen knew only that some held Clement of Rome and some Luke to be the author. Its position and designation in the Peshitto Version shows that it was regarded as not strictly one of Paul’s epistles, but as an appendix to the collection. Eusebius’s testimony is inconsistent. He holds a Hebrew original, and a translation by Clement, and cites the letter as Pauline (*H.E.* 38). Again, he expressly classifies it with *antilegomena* (6:13); but in 3:25 he evades the question, naming the Pauline Epistles as *homologumena*, but without stating their number.

In the West the epistle was known to Clement of Rome, who frequently quotes it, but without naming the author. The Pauline authorship was expressly denied by Hippolytus: the Muratorian Canon does not mention it, and reckons only seven churches to which Paul wrote: Tertullian in Africa apparently knew nothing of a Pauline Epistle to the Hebrews, but spoke of an Epistle of Barnabas to the Hebrews. It was not recognized by Cyprian. From the fourth century its canonical authority was admitted in the West, partly on the assumption of its Pauline authorship; but the influence of the earlier suspicion remained, and Jerome declared that the custom of the Latins did not receive it as St. Paul’s. Augustine agreed substantially with Jerome. It was authorized as canonical by two councils of Carthage (397, 419 A.D.); but the language of the former council was peculiar: “Thirteen Epistles of Paul, and one of the same to the Hebrews.” The decree of the latter council was “fourteen Epistles of Paul.”

From this time the canonical authority and authorship of the epistle were generally accepted until the age of the Reformation, when the old doubts were revived by Cajetan and Erasmus. The council of Trent (1545-1563) decreed fourteen Pauline Epistles; yet different views have been current among Roman Catholic theologians, as Bellarmine, Estius, and others. Luther denied the Pauline authorship, and placed the epistle along with James, Jude, and Revelation, after “the right-certain, main books of the New Testament.” Melancthon treated it as anonymous. The Magdeburg Centuriators (1559-1574) denied that it was Paul’s, as did Calvin. Under Beza’s influence it was separated from the Pauline letters in the Gallican Confession (1571). The Belgic and Helvetic Confessions declared it Pauline. The hypothesis of the Pauline authorship was conclusively overthrown by Bleek in 1868.

The conclusion of modern scholarship rests upon:

**(1) *THE STYLE AND DICTION.*** — While Paul’s style is marked by frequent irregularities, anacolutha, unclosed parentheses, and mixed metaphors, this epistle is written in a flowing, symmetrical, and artistically elaborated style. The difference is as marked as that between a chapter of Gibbon and one of Sartor Resartus. The rhetorical art of Hebrews appears in the careful arrangement of the words, the rhythmical structure of sentences, and the sonorous compounds. The paragraphs are sometimes arranged in a regular series of premises and conclusions, with parentheses which do not lose their connection with the main topic, while the whole is developed in regular sequence, without anacolutha.

**(2) *THE METHODS OF THOUGHT AND THE POINTS OF VIEW.*** — These differ from those of the Pauline Epistles. The two do not materially disagree. They reach, substantially, the same conclusions, but by different processes and from different positions. The points of emphasis differ. Topics which, in the Pauline letters, are in the foreground, in Hebrews fall into the shade or are wholly passed over.

**(a) *The conception of faith.*** In Paul, faith is belief in Jesus Christ as a means of justification, involving a sharp opposition to the works of the law as meriting salvation. In Hebrews, faith is trust in the divine promises as distinguished from seeing their realization, a phase of faith which appears rarely in Paul. Both agree that faith is the only true

medium of righteousness; but Hebrews sets forth two great factors of faith, namely, that God *is*, and that he is a rewarder of them which diligently seek him.

**(b)** *The mode of presenting the contrast between the covenant of works and the covenant of grace through faith.* Both Paul and the author of Hebrews recognize a relation and connection between the two covenants. The one prefigures and prepares the way for the other. The Christian church is “the Israel of God,” “the people of God,” “the seed of Abraham.” Both teach that forgiveness of sin and true fellowship with God cannot be attained through the law, and that Christianity represents the life-giving Spirit, and Judaism the letter which killeth. Both assert the abrogation of the old covenant by Christ. Paul, however, views Judaism almost entirely as a law to be fulfilled by men; while our writer regards it as a system of institutions designed to represent a fellowship between God and his worshippers. Paul, accordingly, shows that the law cannot put man into right relation with God, because man cannot fulfill it; while Hebrews shows that the institutions of the old covenant cannot, by reason of their imperfection, establish a real fellowship with God. To Paul, the reason why the old covenant did not satisfy lay, not in the law, which “is, holy and just and good,” but in the relation of man to the law, as unable to fulfill its demands. It cannot effect justification, and it works to make man conscious of his sin, and to drive him to the true source of righteousness. To our writer the reason is to be sought in the fact that the atoning and purifying institutions of the law cannot remove the sins which prevent fellowship with God.

From Paul’s point of view he might have been expected to show that, in the Old Testament economy, it devolved on the sacrificial institution, centered in the high-priesthood, to meet the want which was not met by legal obedience. To his assertion that men could not fulfill the demands of the law, it might have been answered that the sacrifices, not in being works of the law, but in being ordained by God himself as atonements for sin, changed men’s defective righteousness into a righteousness which justified them before God. But Paul does not meet this. He nowhere shows the insufficiency of the Old Testament sacrifices. He does not treat the doctrine of the high-priesthood of Christ. He regards the system of

sacrifices less as a divinely-ordained means of atonement than as a work performed by men, and therefore in the line of other works of the law.

This gap is filled by the writer to the Hebrews, in showing that the ceremonial economy did not and could not effect true fellowship with God. He, no doubt, perceived as clearly as Paul that the observance of the ritual was of the nature of legal works; but he speaks of the ritual system as only a *presumed* means of grace intended to define and enforce the idea of fellowship with God, and to give temporary comfort to the worshipper, but practically impotent to institute and maintain such fellowship in any true and deep sense. Therefore he emphasizes the topic of the priesthood. He dwells on the imperfect and transient nature of the priestly office: he shows that the Levitical priesthood was only a foreshadowing of a better and permanent priesthood. Christ as the great high priest, who appears nowhere in the Pauline Epistles, is the central figure in the Epistle to the Hebrews. He treats of the ritual system and its appliances as mere types of an enduring reality: he characterizes the whole body of Levitical ordinances and ceremonies as fleshly; and through all runs the one, sad note, accentuated again and again, “they can never take away sins:” “they can never make the comers thereunto perfect:” “they are mere ordinances of the flesh, imposed until the time of reformation.”

(c) *The view of the condition in which the subject of the law’s dominion is placed.* To Paul it is a condition of bondage, because the law is a body of demands which man must fulfill (Romans 7.). To our writer it is a condition of unsatisfied longing for forgiveness and fellowship, because of the insufficiency of the ritual atonement. Accordingly, Hebrews points to the satisfaction of this longing in Christ, the great high priest, perfecting by one offering those who are being sanctified, purging the conscience from dead works to serve the living God. Paul points to the fact that Christ has put an end to the tyranny of the law, and has substituted freedom for bondage. The conception of *freedom* does not appear in Hebrews. Neither ἐλεύθερος, ἐλευθερία, nor ἐλευθεροῦν occur in the epistle.

(d) *The doctrine of the resurrection of Christ.* This emerges everywhere in Paul’s epistles. There is but one allusion to it in Hebrews (13:20),

although it is implied in the doctrine of Christ's high-priesthood, he being a priest "according to the power of an indissoluble life" (7:16).

(e) *The Gentiles*. There is no mention of the Gentiles in relation to the new covenant, a topic which constantly recurs in Paul.

(f) *Sin*. Sin is not treated with reference to its origin as by Paul. The vocabulary of terms for sin is smaller than in the Pauline writings.

(g) *Repentance*. The denial of the possibility of repentance after a lapse (6:4-6, comp. 10:26-29) is not Pauline.

(3) *THE USE OF DIVINE TITLES*. — *Κύριος* *Lord*, very common in Paul, is comparatively rare in Hebrews. Similarly, *Ἰησοῦς Χριστός* *Jesus Christ*, which occurs thirty times in Romans alone. *Χριστός Ἰησοῦς*, which is characteristically Pauline, does not appear at all, neither does *σωτήρ* *savior*, which is found in Ephesians and Philippians.

(4) *THE GENERAL SCHEME OF TREATMENT*. — This is broader than that of Paul, viewing man not only in his relation to the law, but to God's original ideal, and to the harmony with God's entire economy in nature and revelation. Man, nature, history, alike illustrate the incarnation. The Son of God, through whom the worlds were made, is the heir of all things, and, as creator and heir, interprets all life. He not only creates, but *bears on* all things by the word of his power toward the consummation — complete harmony with the divine archetype. As high priest he makes God and man at one in every sphere of being. He stands for the solidarity of humanity. He is not perfected without the community of sons (11:40). He is himself a son, a partaker of human nature.

With Paul, the law is chiefly a law of ordinances to be replaced by the gospel. It is abolished in Christ. It cannot be perfectly observed. It generates the knowledge of sin. It cannot generate righteousness. Christianity is a manifestation of the righteousness of God apart from the law. Faith is counted for righteousness to him that worketh not but believeth. The law works wrath, and is unto death. It is subsidiary, with a special view to the concrete development of sin.

Equally our epistle shows the insufficiency of the law to reconcile men to God, but in a different way. Paul emphasizes the substitution of the

gospel for the law: Hebrews the germ of a saving economy contained in the law, and the necessity of its development by the gospel. Paul does not overlook the fact that the law was our pedagogue to bring us to Christ, but he does not show *how*, as our writer does. The latter emphasizes the unity of the divine plan, shows how the Levitical institutions pointed forward to Christ, and how the heavenly archetype was foreshadowed in the ritual system. With all Paul's strong assertion of the holiness of the law, he never dwells on it with the sad tenderness for the vanishing system which marks the Epistle to the Hebrews. With Paul the break with the law was sharp and complete. The law, as a champion of which he had been a persecutor of Christ, is thrown into sharp relief against Christ and the gospel. With James and Peter the case was different. It would not be strange if some writing should issue from their circle as "the last voice of the apostles of the circumcision," contemplating with affectionate sympathy that through which they had been led to see the meaning of the gospel, and finding in it "a welcome, though imperfect source of consolation, instead of a crushing burden, as in Paul's case" (Westcott).

**(5) THE PERSONAL AUTHORITY OF THE WRITER IS WHOLLY IN THE BACKGROUND.** — This is in marked contrast with the epistles of Paul. He appears to place himself in the second generation of believers to whom the salvation preached by Christ had been certified by ear-witnesses; while Paul refuses to be regarded as a pupil of the apostles, and claims to have received the gospel directly from the Lord, and to have been certified of it by the Spirit.

If Paul was not the author, who was? One claim is about as good as another, and no claim has any substantial support. That of Apollos is founded solely upon <sup>4182</sup>Acts 18:24 f.; <sup>4012</sup>1 Corinthians 1:12; 2:4 ff. The most that can be deduced from these is that Apollos *might* have written it. There is no evidence that he wrote anything, and that he was learned and mighty in the Scriptures might easily have been true of others. Some modern critics incline to Barnabas, on the strength of the words of Tertullian alluded to above, but this is as unsatisfactory as the rest.

As regards the *destination* of the epistle, we are equally in the dark. By ecclesiastical writers from the earliest time it is cited under the title *to the Hebrews*, a fact which is entitled to some weight. It is evidently addressed

to a definite circle of readers, and that circle could hardly have been a mixed church of Jews and Gentiles, since it would have been impossible in that case for the letter to avoid allusions to the relations between the two, whereas it contains no allusion to Gentile Christians.

An hypothesis which has obtained considerable currency in modern criticism is, that the epistle was not addressed to Jewish Christians at all, but to Gentile Christians, as a warning against relapsing into heathenism, by showing them from the Old Testament the superiority of Christianity to Judaism. <sup>f157b</sup>

But this hypothesis presents formidable difficulties. This would seem to be a roundabout way of impressing Gentiles with the superior claims of Christianity. It would appear to have been the more natural course to institute a direct comparison between Christianity and paganism. See on ch. 13:7-15.

It is true that Gentile Christians were familiar with the Old Testament, and that Paul's epistles to Gentile readers contain frequent allusions to it; and, further, that Clement of Rome, in his epistle to the Gentile church at Corinth, makes much use of the Epistle to the Hebrews, and cites freely from the Old Testament. But to illustrate one's thoughts and arguments by occasional references to the Old Testament is a very different thing from drawing out an elaborate argument on the basis of a contrast between a new and an older order, designed to show, not only that the new is superior to the old, but that the new is enfolded in the old and developed from it. To this there is no parallel in the New Testament in writings addressed to Gentiles. It would have been superfluous to prove, as this epistle does, that the old order did not satisfy. The Gentiles never supposed that it did.

Moreover, in almost every case of Paul's allusion to the Jewish institutions, the reference is called out by some feature of the Mosaic economy which lay directly in his track and compelled him to deal with it. Thus, in Romans, he is forced to discuss the doctrine of salvation by faith with reference to the Jewish doctrine of salvation by the works of the law. The Galatians had been tempted by Judaising emissaries to return to the law of circumcision. In Corinth, Paul's authority and teaching had been assailed by Jewish aggressors. In Philippians we have no allusion to the

law until the writer comes to deal with “the dogs,” “the evil workers,” “the concision.” In Colossians, Jewish ceremonialism is a distinct factor of the heresy which is attacked; but nowhere in Paul’s epistles is there a didactic development of a thesis from the point of view of the Old Testament economy collectively.

The same remarks will apply to the case of Clement of Rome. In his Epistle to the Corinthians there are about twenty allusions to the Epistle to the Hebrews or quotations from it. Two of these relate to the majesty of God; one to Christ as high priest; in two or three there is a mere imitation of the phraseology of Hebrews, and the most of the passages are practical exhortations to the cultivation of moral virtues, enforced by allusions to the Old Testament worthies. Any of these passages might have occurred in an address to either Jews or Gentiles. They prove nothing as to the point in question. If we did not know from other sources that Clement’s epistle was addressed to a Gentile church, we could not infer that fact from these quotations and allusions. Moreover, Clement’s fondness for the Old Testament and the Epistle to the Hebrews is easily explained, if, as there is very good reason for believing, Clement himself was of Jewish origin, a Hellenist. <sup>f158b</sup>

The whole argument of the Epistle to the Hebrews is *technically* Jewish, and not of a character to appeal to Gentile readers. The argument, for example, for the superiority of Christ to the angels, would have much force addressed to Jews, since the doctrine of the communication of the Mosaic revelation through the ministration of angels was a familiar tradition. Between the writer and Jewish readers there would be no question as to the angelic mediation of the Sinaitic legislation; but the point would have no interest and no pertinency for the average Gentile. The Jew would readily apprehend that no theophany is a *direct* manifestation of God to the physical sense. The Gentile mode of thought would be the other way. The Jew would understand that angels were the administrators of the old covenant, and would instinctively catch the turn of the whole argument to the effect that with the exaltation of Christ the angelic sway of the old dispensation ceased.

The same thing might be said of the doctrine of the high-priesthood of Christ. If this was a point to make with Gentiles, it is strange that Paul

nowhere alludes to it; and what did the Gentile care about Melchisedec or the relation of Christ's priesthood to his?

It is indeed true that, in the practical warnings of the epistle, nothing is directly said about apostasy to Judaism; but the admonitions are enforced by distinctively Jewish references, as, for example, the warning against failure to enter into God's rest, which is pointed by the example of the Israelites in failing to enter Canaan. Would a writer have said to a Gentile convert that, in case of his committing willful sin, there was no expiation for him? But he might properly say to a Jewish Christian who was tempted to return to Judaism: "If you abandon Christ, and return to Judaism, you have no more sacrifice for sins. Your whole system of Levitical sacrifices is abolished. It is Christ or nothing."

It is very strongly urged that the warning against departing from the living God (3:12) might very properly be given to Gentiles as against a relapse into heathenism, while it would be utterly inappropriate to a Jewish Christian, because the living God is common to both Jews and Christians; and a relapse into Judaism could not, therefore, be a departure from the living God. But the objection overlooks the intent of the whole epistle, which is to show that the living God of the Jewish economy has revealed himself in the Christian economy, thereby superseding the former. It is the God of the Christian dispensation who is commended to the readers; the living God under a new and grander manifestation of life. God who spake by the prophets, now speaks by his Son the effulgence of his glory and the very image of his substance. To go back to the old economy of types and shadows, the economy of partial access to God, would be literally to depart from the living God. It would be, practically, to deny him as a living God by denying all development and expansion in his revelation of his own life, and confining that revelation to the narrow limits of the Mosaic system, in other words to identify the living God with the dead system. To depart from Christ, the Life, and to seek the God of the Old Testament revelation, would be to fall back from a living to a dead God.

Again, it is claimed that the words at the beginning of Chapter VI. could not be properly addressed to Jewish Christians: that only a heathen would need to lay such a foundation on his first acceptance of Christ. On the

contrary, all the points here enumerated would have had to be expounded to a Jew on becoming a Christian. See notes on that passage.

A still more difficult question is the *local* destination of the epistle. By those who supposed it to be the work of Paul, attempts were made to place this destination within the circle of Paul's recorded missionary labors; and it was accordingly assigned to almost every place visited or supposed to have been visited by him, — Macedonia, Corinth, Antioch, Spain, etc.

A plausible hypothesis assigned its destination to Jewish Christians in Alexandria. This was based on the fact that the Muratorian Canon (170-210), while omitting Hebrews, notes an Epistle to the Alexandrians (*Ad Alexandrinos*). It was argued that, since the Canon contains a list both of Paul's genuine epistles and of those falsely ascribed to him, and since Hebrews is not mentioned, the Alexandrian epistle can mean only the Epistle to the Hebrews. It was further urged that Alexandria had, next to Jerusalem, the largest resident Jewish population in the world, and that at Leontopolis in Egypt was another temple, with the arrangements of which the notices in Hebrews corresponded more nearly than with those of the Jerusalem temple.<sup>f159b</sup> Moreover, the Alexandrian character of the phraseology of the epistle was supposed to point to Alexandrian readers.

But,

**(a)** We have no positive history of the church in Egypt in apostolic times.

**(b)** Although there are numerous notices of the epistle by early Alexandrian writers, there is no hint of its having been addressed to their own church.

**(c)** In the Muratorian Canon the Epistle to the Alexandrians is distinctly stated to be a forgery in the name of Paul.

**(d)** It cannot be shown that the temple at Leontopolis exercised the same power over the Alexandrian Jews as the temple at Jerusalem did over the Palestinian Jews. Even in Egypt the Jerusalem temple was recognized as the true center of worship. Moreover, the Christian church at Alexandria was a mixed church.

(e) The furniture of the temple at Jerusalem was more like that of the tabernacle described in Hebrews than that of the Egyptian temple.

A widely-accepted view is that the epistle was addressed to Jewish Christians in Palestine and Jerusalem. Unmixed Jewish-Christian churches were to be found nowhere else; and only there would there be likely to exist that attachment to the old worship which is assumed in the epistle, while it treats only incidentally of those rites to which, in the Dispersion, the greatest importance was naturally assigned — ablutions, etc. The claim that the epistle was addressed to Rome involves a mixed church. The Roman church became more Gentile after Paul's residence in Rome. On the assumption that Jewish Christians were addressed, it is difficult to account for the Roman destination, unless the letter was intended for a distinct circle of Jewish Christians in Rome, which is not impossible. That the epistle was used by Clement proves nothing. The phrase *ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας* *they from Italy salute you* might seem to point to Rome as the residence of the parties saluted; but that is by no means certain. The meaning of the expression must first be settled. It may mean "those in Italy send greeting from Italy," or, "those who are from Italy (whose home is there, but who are now with me) send greeting to you (whoever may be addressed)." The latter meaning is the more probable; but on that supposition the words afford no reliable indication of the residence of those addressed. They mean merely that certain Italians in the writer's company greet the writer's correspondents, who may have been in Palestine, Asia, or Egypt. <sup>f160b</sup>

The Palestinian hypothesis is not free from difficulty. It appears, at first sight, unlikely that the author would have written in Greek to Palestinian Jewish Christians, whose language was Aramaic, and would have used the Septuagint exclusively in citations from the Old Testament. Nevertheless, Greek was understood and spoken in Palestine: many Greek-speaking Jews resided in Jerusalem (<sup>400b</sup>Acts 6:9), and there were in that city synagogues of the Cyrenians and Alexandrians, in which Greek and the Septuagint would certainly be used. The Hellenists were numerous and influential enough to carry their point in the matter of ministration to their widows (<sup>400b</sup>Acts 6:1 ff.). Finally, it is not impossible that the writer of the epistle was not sufficiently acquainted with Aramaic to write effectively in that language.

The decisive settlement of the date of the epistle is practically given up by critics. The most that can be done is to try and fix approximately the limits within which the composition was possible. <sup>f161b</sup> Only one point is definitely fixed. It must have been written before Clement's Epistle to the Corinthians (95). If addressed to Jewish Christians, or indeed to Gentiles, it is highly probable that it was written before the destruction of Jerusalem (70), since it is most unlikely that the writer would have omitted an allusion to an event which furnished such a striking confirmation of his teaching. This probability would be strengthened if it could be proved that the Jewish sacrifices were still being offered at the time when the epistle was composed: but this cannot be conclusively shown. The use of the present tense in 8:4 ff.; 9:6, 9; 10:1 ff.; 13:10 ff., is not decisive. Attempts to identify the persecution alluded to in 10:2 are the merest guess-work. To refer it to the Neronian persecution (64) is to assume that it was addressed to Rome, and is, therefore, to beg the question. The reference of 10:36 and 12:3 to the persecution of Domitian (95), is utterly without foundation, to say nothing of the fact that it is not certain that those two passages refer to persecution at all. Against a date near 95 is the use of the epistle by Clement, unless the Roman address can be proved. Otherwise, some time would be required for it to obtain such currency and recognition as would account for Clement's familiarity with it. Against a very late date is also the fact that Timothy appears as an active evangelist, which could hardly have been the case if the letter was written as late as 90. Against a very early date is the admitted fact that a second generation of Christians is addressed; and that the references to persecution apparently point to a comparatively distant time. If we are to lay stress on the omission of all reference to the destruction of Jerusalem, as I think we must do, it seems to me that the epistle was written not far from 67.

There is no reason for disputing the author's acquaintance with the writings of Paul, as there is none for asserting his dependence upon them. There are lexical resemblances and resemblances in thought and phrasing, but nothing to show that the writer of Hebrews drew upon Paul to any considerable extent. The coincidences with Galatians which are pointed out are superficial, and may be fairly traced to common Jewish ideas with which both writers were familiar. As to Romans, Ephesians, and Corinthians, the resemblances are, in a number of cases, due to quotation

from the same source; in other cases they occur in warnings from the example of the Israelites; in others again there is a coincidence of a current phrase, such as “if God permit,” which any author might use. In some other instances cited the resemblance is too remote to be significant.

As to the influence of Philo, we may freely admit the evidences of the writer’s Alexandrian training, and the possibility, probability, of his acquaintance with Philo’s writings.<sup>f162b</sup> The epistle does exhibit certain points of resemblance to Philo, such as similar forms of quotation, similar use of Old Testament passages and narratives, and statements like those of Philo, such as those respecting the sinlessness of the Logos-Priest, the heavenly home of the patriarchs, and the **λόγος τομεύς** *the dividing word* (4:12): but Philo’s meaning differs radically from that of the epistle. Our writer’s Christology has no affinity with that of Philo. On certain leading topics, such as the two ages of the world, the mediation of the law by angels, the Sabbath-rest, the heavenly sanctuary, and the heavenly Jerusalem, he exhibits more affinity with Palestinian than with Alexandrian thought. The most that can be claimed is that the Epistle to the Hebrews returns echoes of Philo, and exhibits formal and limited resemblances to him.<sup>f163b</sup>

## LITERATURE

There is a want of good commentaries in *English*. The principal ones are:

H. Alford, in his Greek Testament.

B. F. Westcott, *The Epistle to the Hebrews, Greek Text with Notes and Essays*.

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G. Milligan, *The Epistle to the Hebrews, with Critical Introduction*.

In *German* are:

Fried. Bleek, *Der Hebräerbrief erklärt*.

Fr. Delitzsch, *Kommentar zum Briefe an die Hebräer*.

A. Tholuck, *Kommentar zum Briefe an die Hebräer*.

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Ed. Reuss, *L'Épître aux Hébreux. Essai d'une Traduction Nouvelle, accompagné d'un Commentaire Théologique*.

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Eug. Ménégoz, *La Théologie de l'Épître aux Hébreux*.

There may also be noted:

K. Wieseler, *Untersuchung über den Hebräerbrief, namentlich seinen Verfasser und seine Leser.*

J. H. R. Biesenthal, *Epistola Pauli ad Hebraeos, cum Rabbinico Commentario.*

Theo. Zahn, *Einteitung in das Neue Testament, § 47.*

## CHAPTER 1

THEME OF THE EPISTLE. — God has given a revelation of salvation in two stages. The first was preparatory and transient, and is completed. The second, the revelation through Jesus Christ, is final. The readers who have accepted this second revelation are warned against returning to the economy of the first.

1. *God*. Both stages of the revelation were given by God.

*At sundry times* (πολυμερῶς). Rend. *in many parts*. N.T.<sup>o</sup>. °LXX, but πολυμερής Wisd. vii. 22. In the first stage of his revelation, God spake, not *at once*, giving a complete revelation of his being and will; but in many separate revelations, each of which set forth only a portion of the truth. The truth as a whole never comes to light in the O.T. It appears fragmentarily, in successive acts, as the periods of the Patriarchs, Moses, the Kingdom, etc. One prophet has one, another element of the truth to proclaim.

*In divers manners* (πολυτροπῶς). Rend. *in many ways*. N.T.<sup>o</sup>. LXX, 4 Macc. iii. 21. This refers to the difference of the various revelations in contents and form. Not the different ways in which God imparted his revelations to the prophets, but the different ways in which he spoke by the prophets to the fathers: in one way through Moses, in another through Elijah, in others through Isaiah, Ezekiel, etc. At the founding of the Old Testament kingdom of God, the character of the revelation was elementary. Later it was of a character to appeal to a more matured spiritual sense, a deeper understanding and a higher conception of the law. The revelation differed according to the faithfulness or unfaithfulness of the covenant-people. Comp. Ephesians 3. 10, *the many-tinted wisdom of God*, which is associated with this passage by Clement of Alexandria (*Strom.* 1. 4, 27). “Fitly, therefore, did the apostle call the wisdom of God *many-tinted*, as showing its power to benefit us *in many parts* and *in many ways*.”

*Spake* (λαλήσας). See on Matthew 28. 18. Often in the Epistle of the announcement of the divine will by *men*, as 7:14; 9:19: by *angels*, as 2:2.

by *God himself* or *Christ*, as 2:3; 5:5; 12:25. In Paul, almost always of men: once of Christ, <sup><413B></sup>2 Corinthians 13:3: once of the Law, personified, <sup><413B></sup>Romans 3:9.

*In time past* (πάλαι) Better, *of old*. The time of the Old Testament revelation. It indicates a revelation, not only given, but completed in the past.

*Unto the fathers* (τοῖς πατέραςιν). Thus absolutely, <sup><4122></sup>John 7:22; <sup><4125></sup>Romans 9:5; 15:8. More commonly with *your* or *our*.

*By the prophets* (ἐν τοῖς προφήταις). Rend. “in the prophets,” which does not mean *in the collection of prophetic writings*, as <sup><4165></sup>John 6:45; <sup><4130></sup>Acts 13:40, but rather *in the prophets themselves* as the vessels of divine inspiration. God spake *in* them and *from* them. Thus Philo; “The prophet is an interpreter, echoing *from within* (ἐνδοθεν) the sayings of God” (*De Praemiis et Poenis*, § 9)

2. *In these last times* (ἐπ’). Lit. *at the last of these days*. The exact phrase only here; but comp <sup><4182></sup>1 Peter 5:20 and Jude 18. LXX, ἐπ’ ἐσχάτου τῶν ἡμερῶν *at the last of the days*, <sup><4214></sup>Numbers 24:14; <sup><4161></sup>Deuteronomy 4:30; <sup><4230></sup>Jeremiah 23:20; 25:18; <sup><2714></sup>Daniel 10:14. The writer conceives the history of the world in its relation to divine revelation as falling into two great periods. The first he calls αἱ ἡμέραι αὐταὶ *these days* (1:2), and ὁ καιρὸς ὁ ἐνεστηκώς *the present season* (9:9). The second he describes as καιρὸς διορθώσεως *the season of reformation* (9:10), which is ὁ καιρὸς ὁ μέλλων *the season to come*: comp. ἡ οἰκουμένη ἡ μέλλουσα *the world to come* (2:5); μέλλων αἰὼν *the age to come* (6:5); πόλις ἡ μέλλουσα *the city to come* (12:14). The first period is the period of the old covenant; the second that of the new covenant. The second period does not begin with Christ’s first appearing. His appearing and public ministry are at the end of the first period but still within it. The dividing-point between the two periods is the συντέλεια τοῦ αἰῶνος *the consummation of the age*, mentioned in 9:26. This does not mean the same thing as *at the last of these days* (1:2), which is the end of the first period denoted by *these days*, but the conclusion of the first and the beginning of the second period, at which Christ appeared to put away sin by the sacrifice of himself. This is the end of the καιρὸς ἐνεστηκώς *the present season*: this is the limit of the validity of the old sacrificial offerings: this is

the inauguration of the *time of reformation*. The phrase ἐπ' ἔσχάτου τῶν ἡμερῶν τούτων therefore signifies, in the last days of the first period, when Christ was speaking on earth, and before his crucifixion, which marked the beginning of the second period, the better age of the new covenant.

*Hath spoken unto us* (ἐλάλησεν ἡμῖν). Rend. *spake*, referring to the time of Christ's teaching in the flesh. *To us* God spake as to the fathers of old.

*By his son* (ἐν υἱῷ). Lit. *in a son*. Note the absence of the article. Attention is directed, not to Christ's divine personality, but to his filial relation. While the former revelation was given through a definite class, the prophets, the new revelation is given through one who is a son as distinguished from a prophet. He belongs to another category. The revelation was a *son-revelation*. See ch. 2:10-18. Christ's high priesthood is the central fact of the epistle, and his sonship is bound up with his priesthood. See ch. 5:5. For a similar use of υἱός *son* without the article, applied to Christ, see ch. 3:6; 5:8; 7:28.

*Whom he hath appointed heir of all things* (ὃν ἔθηκεν κληρονόμον πάντων). For ἔθηκεν *appointed*, see on <sup><6516></sup>John 15:16. For κληρονόμος *heir*, see on *inheritance*, 1 Peter 1:4; and comp. on Christ as heir, <sup><4111></sup>Mark 12:1-12. God eternally predestined the Son to be the possessor and sovereign of all things. Comp. <sup><6823></sup>Psalms 89:28. Heirship goes with sonship. See <sup><6517></sup>Romans 8:17; <sup><6107></sup>Galatians 4:7. Christ *attained* the messianic lordship through incarnation. Something was *acquired* as the result of his incarnation which he did not possess before it, and could not have possessed without it. Equality with God was his birthright, but out of his human life, death, and resurrection came a type of sovereignty which could pertain to him only through his triumph over human sin in the flesh (see ver. 3), through his identification with men as their brother. Messianic lordship could not pertain to his preincarnate state: it is a matter of function, not of inherent power and majesty. He was *essentially* Son of God; he must *become* Son of man.

*By whom also he made the worlds* (δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας). Διὰ commonly expresses secondary agency, but, in some instances, it is used of God's direct agency. See <sup><6101></sup>1 Corinthians 1:1; <sup><6001></sup>2 Corinthians 1:1; <sup><6107></sup>Galatians 4:7. Christ is here represented as a mediate agency in creation.

The phrase is, clearly, colored by the Alexandrian conception, but differs from it in that Christ is not represented as a mere instrument, a passive tool, but rather as a cooperating agent. “Every being, to reach existence, must have passed through the thought and will of the Logos” (Godet); yet “the Son can do nothing of himself but what he seeth the Father doing” (<sup><489></sup>John 5:19). With this passage <sup><5016></sup>Colossians 1:16 should be studied. There it is said that all things, collectively (*τὰ πάντα*), were created *in* him (*ἐν αὐτῷ*) and *through* him (*δι’ αὐτοῦ* as here). The former expression enlarges and completes the latter. *Δι’ αὐτοῦ* represents Christ as the mediate instrument. *Ἐν αὐτῷ* indicates that “all the laws and purposes which guide the creation and government of the universe reside in him, the Eternal Word, as their meeting-point.” <sup>f164b</sup> Comp. <sup><400></sup>John 1:3; <sup><488></sup>1 Corinthians 8:6. For *τοῦς αἰῶνας* *the worlds*, see additional note on <sup><500></sup>2 Thessalonians 1:9. Rend. for *by whom also he made, by whom he also made*. The emphasis is on *made*, not on *worlds*: on *the fact of creation*, not on *what was created*. In the writer’s thought heirship goes with creation. Christ is heir of what he made, and because he made it. As *πάντων*, in the preceding clause, regards all things taken singly, *αἰῶνας* regards them in cycles. *Αἰῶνας* does not mean *times*, as if representing the Son as the creator of all time and times, but creation unfolded in time through successive aeons. All that, in successive periods of time, has come to pass, has come to pass through him. Comp. <sup><401></sup>1 Corinthians 10:11; <sup><482></sup>Ephesians 3:21; <sup><502></sup>Hebrews 9:26; <sup><5017></sup>1 Timothy 1:17; LXX, Tob. xiii. 6, 10; <sup><481></sup>Ecclesiastes 3:11. See also Clement of Rome, *Ad Corinth.* 35, ὁ δημιουργὸς καὶ πατὴρ τῶν αἰώνων *the Creator and Father of the ages*. Besides this expression, the writer speaks of the world as *κόσμος* (4:3; 10:5); ἡ οἰκουμένη (1:6), and *τὰ πάντα* (1:3).

**3. *Being* (ὄν).** Representing *absolute* being. See on <sup><400></sup>John 1:1. Christ’s absolute being is exhibited in two aspects, which follow:

*The brightness of his glory* (ἀπαύγασμα τῆς δόξης αὐτοῦ). Of *God’s* glory. For *brightness* rend. *effulgence*. *Απαύγασμα*, N.T.<sup>o</sup> LXX, only *Wisd.* vii. 26. <sup>o</sup>Class. It is an Alexandrian word, and occurs in Philo. <sup>f165b</sup> Interpretation is divided between *effulgence* and *reflection*. <sup>f166b</sup> *Effulgence* or *outraying* accords better with the thought of the passage; for the writer is treating of the *preincarnate* Son; and, as Alford justly remarks, “the Son of God is, in this his essential majesty, the *expression* and the sole

expression of the divine light; not, as in his incarnation, its *reflection*.” The consensus of the Greek fathers to this effect is of great weight. The meaning then is, that the Son is the *outraying* of the divine glory, exhibiting in himself the glory and majesty of the divine Being. “God lets his glory issue from himself, so that there arises thereby a *light-being* like himself” (Weiss). Δόξα *glory* is the expression of the divine attributes collectively. It is the unfolded fullness of the divine perfections, differing from μορφή θεοῦ *form of God* (<sup><5706></sup>Philippians 2:6), in that μορφή is the immediate, proper, personal investiture of the divine essence. Δόξα is attached to deity. μορφή is identified with the inmost being of deity Δόξα is used of various visible displays of divine light and splendor, as <sup><1247></sup>Exodus 24:17; <sup><1853></sup>Deuteronomy 5:24; <sup><1248></sup>Exodus 40:34; <sup><1440></sup>Numbers 14:10, 15; 19:42; <sup><3001></sup>Ezekiel 10:4; 43:4, 5; 50:28, in 23; <sup><1325></sup>Leviticus 9:23, etc. We come nearer to the sense of the word in this passage in the story of Moses’s vision of the divine glory, <sup><1233></sup>Exodus 33:18-23; 34:5, 7.

*The express image of his person* (χαρακτήρ τῆς ὑποστάσεως αὐτοῦ) Rend the very image (or impress) of his substance The primary sense of ὑπόστασις *substance is something which stands underneath; foundation, ground of hope or confidence, and so assurance* itself. In a philosophical sense, *substantial nature; the real nature of anything which underlies and supports its outward form and properties.* In N.T., <sup><6004></sup>2 Corinthians 9:4, 11, 17, <sup><3834></sup>Hebrews 3:14; 11:1, signifying in every instance *ground of confidence or confidence* In LXX, it represents fifteen different words, and, in some cases, it is hard to understand its meaning notably <sup><1321></sup>1 Samuel 13:21 In <sup><1012></sup>Ruth 1:12, <sup><5708></sup>Psalms 37:8, <sup><3195></sup>Ezekiel 19:5, it means *ground of hope.* in <sup><1004></sup>Judges 6:4, Wisd. xvi. 21, *sustenance* in <sup><1316></sup>Psalms 38:5; 136:15, *the substance or material of the human frame:* in <sup><1323></sup>1 Samuel 13:23; <sup><3311></sup>Ezekiel 26:11, *an outpost or garrison:* in <sup><1810></sup>Deuteronomy 11:6; <sup><1321></sup>Job 22:20, *possessions.* The theological sense, *person,* is later than the apostolic age. Here, *substantial nature, essence.* Χαρακτήρ from χαράσσειν *to engrave or inscribe, originally a graving-tool; also the die on which a device is cut.* It seems to have lost that meaning, and always signifies *the impression* made by the die or graver. Hence, *mark, stamp,* as the image on a coin (so often) which indicates its nature and value, or the device impressed by a signet. N.T. <sup><1323></sup>Leviticus 13:28; 2 Macc. iv. 10; 4 Macc. xv. 4. The kindred χάραγμα *mark,* <sup><4173></sup>Acts 17:29;

<sup><4336></sup> Revelation 13:16, 17. Here the essential being of God is conceived as setting its distinctive stamp upon Christ, coming into definite and characteristic expression in his person, so that the Son bears the exact impress of the divine nature and character.

*And upholding all things* (φέρων τε τὰ πάντα). Rend. *maintaining*.

*Upholding* conveys too much the idea of the passive support of a burden. “The Son is not an Atlas, sustaining the dead weight of the world” (quoted by Westcott). Neither is the sense that of *ruling* or *guiding*, as Philo (*De Cherub*. § 11), who describes the divine word as “the steersman and pilot of the all.” It implies *sustaining*, but also *movement*. It deals with a burden, not as a dead weight, but as in continual movement; as Weiss puts it, “with the all in all its changes and transformations throughout the aeons.” It is concerned, not only with sustaining the weight of the universe, but also with maintaining its coherence and carrying on its development. What is said of God, <sup><5017></sup> Colossians 1:17, is here said or implied of Christ: τὰ πάντα ἐν αὐτῷ συνέστηκεν *all things* (collectively, the universe) *consist* or *maintain their coherence in him*. So the Logos is called by Philo *the bond* (δεσμὸς) *of the universe*; but the maintenance of the coherence implies the guidance and propulsion of all the parts to a definite end. *All things* (τὰ πάντα) collectively considered; the universe; all things in their unity. See ch. 2:10; <sup><4182></sup> Romans 8:32; 11:36; <sup><4186></sup> 1 Corinthians 8:6; <sup><4010></sup> Ephesians 1:10; <sup><5016></sup> Colossians 1:16.

*By the word of his power* (τῷ ῥήματι τῆς δυνάμεως αὐτοῦ). The phrase N.T.<sup>o</sup>, but comp <sup><4137></sup> Luke 1:37. and see note. *The word* is that in which the Son’s power manifests itself. *Αὐτοῦ* *his* refers to Christ. Nothing in the context suggests any other reference. The world was called into being by the word of God (ch. 11. 3), and is maintained by him who is “the very image of God’s substance.”

*When he had by himself purged our sins* (καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος). Omit *by himself*; <sup>f167b</sup> yet a similar thought is implied in the middle voice, *ποιησάμενος* which indicates that the work of purification was done by Christ *personally*, and was not something which he *caused to be done* by some other agent. *Purged*, lit. *having made purification* The phrase N.T.<sup>o</sup> LXX, <sup><4121></sup> Job 7:21. *Καθαρισμός* *purification* occurs in Mark, Luke John, 2nd Peter, <sup>o</sup>P., and only here in Hebrews. The

verb καθαρίζειν *to purify* is not often used in N.T of cleansing from *sin*. See <sup><G001></sup>2 Corinthians 7:1; <sup><G007></sup>1 John 1:7, 9 Of cleansing *the conscience*, <sup><R034></sup>Hebrews 9:14. Of cleansing *meats and vessels*, <sup><A125></sup>Matthew 23:25, 26, <sup><H079></sup>Mark 7:19, <sup><A015></sup>Acts 10:15; 11:9. Of cleansing *the heart*, <sup><A015></sup>Acts 15:9.

The meaning here is cleansing *of sins*. In the phrase “to cleanse *from sin*,” always with ἀπό *from*. In carrying on all things toward their destined end of conformity to the divine archetype, the Son must confront and deal with the fact of sin, which had thrown the world into disorder, and drawn it out of God’s order. In the thought of making purification of sins is already foreshadowed the work of Christ as high priest, which plays so prominent a part in the epistle.

*Sat down on the right hand of the majesty on high* (ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς) Comp. <sup><B001></sup>Psalm 110:1, ch. 8:1; 10:12; 12:2; <sup><E011></sup>Ephesians 1:20; Apoc 3:21. The verb denotes a *solemn, formal* act; the assumption of a position of dignity and authority The reference is to Christ’s ascension. In his exalted state he will still be bearing on all things toward their consummation, still dealing with sin as the great high priest in the heavenly sanctuary. This is elaborated later. See ch. 8; 9:12 ff *Μεγαλωσύνη* *majesty*, only here, ch. 8:1; Jude 25. Quite often in LXX. There is suggested, not a contrast with his humiliation, but his resumption of his original dignity, described in the former part of this verse. <sup><E011></sup>Ἐν ὑψηλοῖς, lit. *in the high places*. Const. with *sat down*, not with *majesty*. The phrase N.T. <sup><LXX></sup>LXX, <sup><B001></sup>Psalm 92:4; 112:5. <sup><E011></sup>Ἐν τοῖς ὑψίστοις *in the highest (places)*, in the Gospels, and only in doxologies. See <sup><A019></sup>Matthew 21:9; <sup><H010></sup>Mark 11:10; <sup><L014></sup>Luke 2:14. <sup><E011></sup>Ἐν τοῖς ἐπουρανίοις *in the heavenly (places)*, only in Ephesians See 1:3, 20; 2:6; 3:10; 6:12.

4. The detailed development of the argument is now introduced. The point is to show the superiority of the agent of the new dispensation to the agents of the old — the angels and Moses. Christ’s superiority to the angels is first discussed.

*Being made so much better than the angels* (τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων). The informal and abrupt introduction of this topic goes to show that the writer was addressing Jewish Christians, who were familiar with the prominent part ascribed to angels in the O.T. economy, especially in the giving of the law. See on <sup><R034></sup>Galatians 3:9. For

*being made*, rend. *having become*; which is to be taken in close connection with *sat down*, etc., and in contrast with ὢν *being*, ver. 3. It is not denied that the Son was essentially and eternally superior to the angels; but his glorification was conditioned upon his fulfillment of the requirements of his human state, and it is this that is emphasized. After having passed through the experience described in <sup><107></sup>Philippians 2:6-8, he sat down on the right hand of the divine majesty as *messianic* sovereign, and so *became* or *proved to be* what in reality he was from eternity, superior to the angels. Τοσοῦτω— ὅσῳ *so much* — *as*. Never used by Paul. Κρείττων *better, superior*, rare in Paul, and always neuter and adverbial. In Hebrews thirteen times. See also <sup><107></sup>1 Peter 3:17; <sup><107></sup>2 Peter 2:21. Often in LXX. It does not indicate here *moral excellence*, but *dignity* and *power*. He *became* superior to the angels, resuming his preincarnate dignity, as he had been, for a brief period, less or lower than the angels (ch. 2:7). The superiority of Messiah to the angels was affirmed in rabbinical writings.

*He hath by inheritance obtained* (κεκληρονόμηκεν). More neatly, as Rev., *hath inherited*, as a son. See ver. 2, and comp. <sup><107></sup>Romans 8:17. For the verb, see on <sup><107></sup>Acts 13:19, and <sup><107></sup>1 Peter 1:4.

*More excellent* (διαφορώτερον). Διάφορος only once outside of Hebrews, <sup><107></sup>Romans 12:6. The comparative only in Hebrews. In the sense of *more excellent*, only in later writers. Its earlier sense is *different*. The idea of *difference* is that which radically distinguishes it from κρείττων *better*. Here it presents the comparative of a comparative conception. The Son's name differs from that of the angels, and is *more different* for good.

*Than they* (παρ' αὐτοῦς). Lit. *beside* or *in comparison with them*. Παρα, indicating comparison, occurs a few times in Luke, as 3:13; 13:2; 18:4. In Hebrews always to mark comparison, except 11:11, 12.

5. The writer proceeds to establish the superiority of the Son to the angels by O.T. testimony. It is a mode of argument which does not appeal strongly to us. Dr. Bruce suggests that there are evidences that the writer himself developed it perfunctorily and without much interest in it. The seven following quotations are intended to show the surpassing excellence of Christ's name as set forth in Scripture. The quotations present difficulty in that they appear, in great part, to be used in a sense and with an application different from those which they originally had. All that can

be said is, that the writer takes these passages as messianic, and applies them accordingly; and that we must distinguish between the doctrine and the method of argumentation peculiar to the time and people. Certain passages in Paul are open to the same objection, as <sup><4186></sup>Galatians 3:16; 4:22-25.

*To which* (τίνι). Note the author's characteristic use of the question to express denial. Comp. ver. 14; 2:3; 3:17; 7:11; 12:7.

First quotation from <sup><4107></sup>Psalm 2:7. The Psalm is addressed as a congratulatory ode to a king of Judah, declaring his coming triumph over the surrounding nations, and calling on them to render homage to the God of Israel. The king is called *Son of Jahveh*, and is said to be "begotten" on the day on which he is publicly recognized as king. Words of the same Psalm are quoted <sup><4105></sup>Acts 4:25, and these words <sup><4103></sup>Acts 13:33.

Thou art my Son. Note the emphatic position of υἱός *son*. See on ver. 4. In the O.T. *son* is applied to angels *collectively*, but never *individually*. See <sup><4101></sup>Psalm 29:1; 89:6. Similarly, *son* is applied to the chosen nation, <sup><4102></sup>Exodus 4:22; <sup><41010></sup>Hosea 11:1, but to no individual of the nation.

*Have I begotten* (γεγέννηκα). Recognized thee publicly as sovereign; established thee in an *official* sonship-relation. This official installation appears to have its N.T. counterpart in the resurrection of Christ. In <sup><4103></sup>Acts 13:33, this is distinctly asserted; and in <sup><41010></sup>Romans 1:4, Paul says that Christ was "powerfully declared" to be the Son of God by the resurrection from the dead. Comp. <sup><41018></sup>Colossians 1:18; <sup><41015></sup>Revelation 1:5. f168b

Second quotation, <sup><41074></sup>2 Samuel 7:14. The reference is to Solomon. David proposes to build a temple. Nathan tells him that this shall be done by Solomon, whom Jahveh will adopt as his son. In <sup><41018></sup>2 Corinthians 6:18, Paul applies the passage to followers of the Messiah, understanding the original as referring to all the spiritual children of David.

*A father — a son* (εἰς πατέρα—εἰς υἱόν). Lit. *for or as a father — son*. This usage of εἰς mostly in O.T. citations or established formulas. See <sup><41015></sup>Matthew 19:5; <sup><41013></sup>Luke 2:34; <sup><41017></sup>Acts 19:27; <sup><41010></sup>1 Corinthians 4:3.

6. Third quotation, marking the relation of angels to the Son.

*And again, when he bringeth in, etc.* (ὅταν δὲ πάλιν εἰσαγάγῃ). Const. *again* with *bringeth in*. “When he a *second time* bringeth the first-begotten into the world.” Referring to the second coming of Christ. Others explain *again* as introducing a new citation as in ver. 5; but this would require the reading πάλιν δὲ ὅταν *and again, when*. In Hebrews, πάλιν, when joined to a verb, always means *a second time*. See 5:12; 6:1, 2. It will be observed that in this verse, and in 5:7, 8, God is conceived as *spoken of* rather than as *speaking*; the subject of λέγει *saith* being indefinite. This mode of introducing citations differs from that of Paul. The author’s conception of the inspiration of Scripture leads him to regard all utterances of Scripture, without regard to their connection, as distinct utterances of God, or the Holy Spirit, or the Son of God; whereas, by Paul, they are designated either as utterances of Scripture in general, or of individual writers. Very common in this Epistle are the expressions, “God *saith, said, spake, testifieth,*” or the like. See ch. 2:11, 13; 3:7; 4:4, 7; 7:21; 10:5, 8, 15, 30. Comp. with these <sup><8117></sup>Romans 1:17; 2:24; 4:17; 7:7; 9:13; 10:5, 16, 20, 21; 11:2. Ὅταν εἰσαγάγῃ *whenever he shall have brought*. The event is conceived as occurring at an indefinite time in the future, but is viewed as complete. Comp. <sup><8104></sup>John 16:4; <sup><402></sup>Acts 24:22. This use of ὅταν with the aorist subjunctive never describes an event or series of events as completed in the past.

*The first-begotten* (τὸν πρωτότοκον). Mostly in Paul and Hebrews. Comp. <sup><8182></sup>Romans 8:29; <sup><5115></sup>Colossians 1:15, 18; <sup><8105></sup>Revelation 1:5. Μονογενής *only-begotten* (<sup><8114></sup>John 1:14, 18; 3:16, 18; <sup><8101></sup>1 John 4:9, never by Paul) describes the unique relation of the Son to the Father in his divine nature: πρωτότοκος *first-begotten* describes the relation of the risen Christ in his glorified humanity to man. The comparison implied in the word is not limited to angels. He is the first-born in relation to the creation, the dead, the new manhood, etc. See <sup><5115></sup>Colossians 1:15, 18. The rabbinical writers applied the title *first-born* even to God. Philo (*De Confus. Ling.* § 14) speaks of the Logos as πρωτόγονος or πρεσβύτατος *the first-born or eldest son*.

*And let all the angels of God worship him* (καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ). Προσκυνεῖν *to worship* mostly in the Gospels, Acts, and Apocrypha. In Paul only <sup><4345></sup>1 Corinthians 14:25. Very often in LXX. Originally, to *kiss the hand to*: thence, *to do homage to*. Not

necessarily of an act of *religious* reverence (see <sup><40></sup>Matthew 9:18; 20:20), but often in N.T. in that sense. Usually translated *worship*, whether a religious sense is intended or not: see on <sup><440></sup>Acts 10:25. The quotation is not found in the Hebrew of the O.T., but is cited literally from LXX, <sup><63></sup>Deuteronomy 32:43. It appears substantially in <sup><190></sup>Psalms 96:7. For the writer of Hebrews the LXX was Scripture, and is quoted throughout without regard to its correspondence with the Hebrew.

7. Fourth quotation, <sup><190></sup>Psalms 103:4, varies slightly from LXX in substituting *a flame of fire* for *flaming fire*.

*Who maketh his angels spirits* (ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα). For *spirits* rend. *winds* <sup>f169b</sup> This meaning is supported by the context of the Psalm, and by <sup><88></sup>John 3:8. Πνεῦμα often in this sense in Class. In LXX, <sup><186></sup>1 Kings 18:45; 19:11; <sup><170></sup>2 Kings 3:17; <sup><80></sup>Job 1:19. Of *breath* in N.T., <sup><508></sup>2 Thessalonians 2:8; <sup><611></sup>Revelation 11:11. In Hebrew, *spirit* and *wind* are synonymous. The thought is according to the rabbinical idea of the variability of the angelic nature. Angels were supposed to live only as they ministered. Thus it was said: "God does with his angels whatever he will. When he wishes he makes them sitting: sometimes he makes them standing: sometimes he makes them winds, sometimes fire." "The subjection of the angels is such that they must submit even to be changed into elements." "The angel said to Manoah, 'I know not to the image of what I am made; for God changes us each hour: wherefore then dost thou ask my name? Sometimes he makes us fire, sometimes wind.'" The emphasis, therefore, is not on the fact that the angels are merely servants, but that their being is such that they are only what God makes them according to the needs of their service, and are, therefore, changeable, in contrast with the Son, who is ruler and unchangeable. There would be no pertinency in the statement that God makes his angels spirits, which goes without saying. The Rabbis conceived the angels as perishable. One of them is cited as saying, "Day by day the angels of service are created out of the fire. stream, and sing a song, and disappear, as is said in <sup><512></sup>Lamentations 3:23, 'they are new every morning.'" For *leitourgoús* *ministers*, see on *ministration*, <sup><112></sup>Luke 1:23, and *ministered*, <sup><412></sup>Acts 13:2.

8. Fifth quotation, <sup><987></sup>Psalm 45:7, 8. A nuptial ode addressed to an Israelitish king. The general sense is that the Messiah's kingdom is eternal and righteously administered.

*Thy throne, O God* (ὁ θρόνος σου ὁ θεός). I retain the vocative, although the translation of the Hebrew is doubtful. The following renderings have been proposed: "thy throne (which is a throne) of God": "thy throne is (a throne) of God": "God is thy throne." Some suspect that the Hebrew text is defective.

*Forever and ever* (εἰς τὸν αἰῶνα τοῦ αἰῶνος). Lit. *unto the aeon of the aeon*. <sup>f170b</sup> See additional note on <sup><900></sup>2 Thessalonians 1:9.

*A sceptre of righteousness* (ἡ ράβδος τῆς εὐθύτητος). Rend. *the sceptre*. The phrase N.T.<sup>o</sup>. <sup>o</sup>LXX. <sup>o</sup>Ευθύτης, lit. *straightness*, N.T.<sup>o</sup>. It occurs in LXX.

9. *Iniquity* (ἀνομίαν). Lit. *lawlessness*.

*Hath anointed* (ἔχρισεν). See on *Christ*, <sup><400></sup>Matthew 1:1. The ideas of the royal and the festive unction are combined. The thought includes the royal anointing and the fullness of blessing and festivity which attend the enthronement.

*Oil of gladness* (ἔλαιον ἀγαλλιάσεως). The phrase N.T.<sup>o</sup>. <sup>o</sup>LXX.

<sup>o</sup>Αγαλλίασις *exultant joy*. Comp. <sup><404></sup>Luke 1:44; <sup><4026></sup>Acts 2:46, and the verb ἀγαλλιάσθαι, <sup><4152></sup>Matthew 5:12; <sup><2021></sup>Luke 10:21, etc. The noun only here in Hebrews, and the verb does not occur.

*Fellows* (μετόχους). With exception of <sup><4077></sup>Luke 5:7, only in Hebrews. Lit. *partakers*. In the Psalm it is applied to other kings: here to angels.

10. Sixth quotation (10-12), exhibiting the superior dignity of the Son as creator in contrast with the creature. Psalm 101: 26-28. The Psalm declares the eternity of Jahveh.

*And — in the beginning* (καὶ—κατ' ἀρχάς). *And* connects what follows with *unto the Son he saith*, etc., ver. 8. Κατ' ἀρχάς *in the beginning*, N.T.<sup>o</sup>. Often in Class., LXX only Psalm 18: 152. The more usual formula is ἐν ἀρχῇ or ἀπ' ἀρχῆς.

*Hast laid the foundation* (ἐθεμελίωσας). Only here in Hebrews. In Paul, <sup><418></sup>Ephesians 3:18; <sup><502></sup>Colossians 1:23.

**11. They** (αὐτοῖ). The heavens: not heaven and earth.

*Remainest* (διαμένεις). Note the present tense: not *shalt remain*. Permanency is the characteristic of God in the absolute and eternal present.

**12. Vesture** (περιβόλαιον). Only here and <sup><415></sup>1 Corinthians 11:5. From περιβάλλειν *to throw around: a wrapper, mantle*.

*Shalt thou fold them up* (ἐλίξεις αὐτούς). Rather, *roll them up*. A scribal error for ἀλλάξεις *shalt change*. After these words the LXX repeats ὡς ἱμάτιον *as a garment* from ver. 11.

*Shall not fail* (οὐκ ἐκλείψουσιν). Shall not be ended. With this exception the verb only in Luke's Gospel. See <sup><216></sup>Luke 16:9; 22:32; 23:45. Very frequent in LXX.

**13.** Seventh quotation, Psalm 109. No one of the angels was ever enthroned at God's right hand.

*Sit* (κάθου). Or *be sitting*, as distinguished from ἐκάθισεν, ver. 3, which marked the act of assuming the place.

*On my right hand* (ἐκ δεξιῶν μου). Lit. "from my right hand." The usual formula is ἐν δεξιᾷ. The genitive indicates moving *from* the right hand and taking the seat. The meaning is, "be associated with me in my royal dignity." Comp. <sup><201></sup>Daniel 7:13, 14, and the combination of the Psalm and Daniel in Christ's words, <sup><414></sup>Mark 14:62. Comp. also <sup><424></sup>Matthew 24:30; <sup><413></sup>Acts 2:34; <sup><455></sup>1 Corinthians 15:25; <sup><412></sup>1 Peter 3:22.

**14. Ministering spirits** (λειτουργικὰ πνεύματα). Summing up the function of the angels as compared with Christ. Christ's is the highest dignity. He is co-ruler with God. The angels are *servants* appointed for service to God for the sake of (διὰ) the heirs of redemption.

Λειτουργικὰ *ministering*, N.T.<sup>o</sup>. See on *ministers*, ver. 7.

## CHAPTER 2

The opening words of this chapter illustrate the writers habit of introducing his practical exhortations into the body of his argument, unlike Paul, who defers them until the end. Comp. ch. 3. 7-19; 5:11.

1. *Therefore* (διὰ τοῦτο). Because you have received a revelation superior to that of the old dispensation, and given to you through one who is superior to the angels.

*To give the more earnest heed* (περισσοτέρως προσέξειν). Lit. *to give heed more abundantly*. Προσέχειν *to give heed*, lit. *to hold (the mind) to*. °P. The full phrase in <sup><K07></sup>Job 7:17. Mostly in Luke, Acts, and the Pastorals. See on <sup><S004></sup>1 Timothy 1:4. Περισσοτέρως *more abundantly*, in Hebrews only here and 13:19: elsewhere only in Paul.

*To the things which we have heard* (τοῖς ἀκουσθεῖσιν). Lit. *to the things which were heard*, that is, from the messengers of the gospel. Comp. the phrase ὁ λόγος τῆς ἀκοῆς *the word of hearing*, ch. 4:2; <sup><S0B3></sup>1 Thessalonians 2:13. Εὐαγγέλιον *gospel* does not occur in the Epistle, and εὐαγγελίζεσθαι *to proclaim good tidings*, only twice.

*We should let them slip* (παραρυῶμεν). Rend. *should drift past them*. N.T. °. From παρὰ *by* and ῥεῖν *to flow*. Of the snow slipping off from the soldiers' bodies, Xen. *Anab.* iv. 4, 11: of a ring slipping from the finger, Plut. *Amat.* 754: see also LXX, <sup><S0E1></sup>Proverbs 3:21, and Symmachus's rendering of <sup><S0E2></sup>Proverbs 4:21, "let not my words *flow past* (παραρρησάτωσαν) before thine eyes." The idea is in sharp contrast with *giving earnest heed*. Lapse from truth and goodness is more often the result of inattention than of design. Drifting is a mark of death: giving heed, of life. The log drifts with the tide: the ship breasts the adverse waves, because some one is giving earnest heed.

2. *The word spoken by angels* (ὁ δι' ἀγγέλλων λαληθεὶς λόγος). The Mosaic legislation which was conveyed through the mediation of angels. Comp. <sup><S0E3></sup>Deuteronomy 33:2; <sup><S0E4></sup>Acts 7:38, 53; <sup><S0E5></sup>Galatians 3:19, on which see note. The agency of angels indicates the limitations of the legal dispensation; its character as a dispensation of the flesh. Hence its

importance in this discussion. The abolition of the old limitations is the emancipation of man from subordination to the angels. The O.T. is made to furnish proof that such subordination is inconsistent with man's ultimate destiny to sovereignty over all creation.

*Was steadfast* (ἐγένετο βέβαιος). Rend. *proved sure*: realized itself in the event as securely founded in the divine holiness, and eternal in its principles and obligations. Comp. <sup><415B></sup>Matthew 5:18.

*Transgression and disobedience* (παράβασις καὶ παρακοή).

**Παράβασις** is a *stepping over the line*; the violation of a positive divine enactment. See on <sup><412></sup>Romans 2:23. **Παρακοή** only in Paul and Hebrews, is a disobedience which results from neglecting to *hear*; from letting things *drift by*. It is noticeable how often in O.T. obedience is described as hearing, and disobedience as refusing to hear. See <sup><1516></sup>Exodus 15:26; 19:5, 8; 23:22; <sup><4118></sup>Joshua 1:18; <sup><322></sup>Isaiah 28:12; 30:9; <sup><4110></sup>Jeremiah 11:10; 32:23; 35:16. Comp. <sup><4157></sup>Acts 7:57.

*A just recompense of reward* (ἔνδικον μισθαποδοσίαν). Ἐνδικος *just*, only here and <sup><4118></sup>Romans 3:8. °LXX, quite frequent in Class., but mainly in poetry. The meaning is substantially the same as δίκαιος as it appears in the familiar phrase δίκαιός εἰμι with the infinitive: thus, δίκαιός εἰμι **κολάζειν** *I am right to punish*, that is, *I have a right*, etc., right or justice being regarded as working within a definite circle. **Μισθαποδοσία** *recompense* only in Hebrews. Comp. 10:35; 11:26. °LXX, °Class., where the word is, **μισθοδοσία**. From **μισθός** *wages* and **ἀποδιδόναι** *to pay off* or *discharge*. The reference is, primarily, to the punishments suffered by the Israelites in the wilderness. Comp. ch. 3:16; 10:28 <sup><4116></sup>1 Corinthians 10:5, 6.

**3. How shall we escape** (πῶς ἡμεῖς ἐκφευξόμεθα). The rhetorical question expressing denial. *We* is emphatic. *We*, to whom God has spoken by his Son, and who, therefore, have so much the more reason for giving heed. **Ἐκφευξόμεθα** lit. *flee out from*. The English *escape* conveys the same idea, but, contains a picture which is not in the Greek word, namely, *to slip out of one's cape, ex cappa*, and so get away. Comp. French *Èchapper*. In Italian we have scappare "to escape," and also incappare "to fall into a snare," and incappuciare "to wrap up in a hood or cape; to mask."

*If we neglect* (ἀμελήσαντες). Lit. *having neglected*. Rare in N.T., °P. Comp. <sup><121></sup>Matthew 22:5; <sup><5044></sup>1 Timothy 4:14. The thought falls in with *drift past*, ver. 1.

*Salvation* (σωτηρίαν). Characterizing the new dispensation, as *the word* (ver. 2) characterizes the old. Not the *teaching* or *word* of salvation, but the *salvation itself* which is the gift of the gospel, to be obtained by purification from sin through the agency of the Son (ch. 1:3).

*Which* (ἥτις) Explanatory. A salvation which may be described as one which was first spoken by the Lord, etc.

*At the first began to be spoken* (ἀρχὴν λαβοῦσα). Lit. *having taken beginning to be spoken*. Rend. *which, having at the first been spoken*. The phrase N.T. °.

*By the Lord* (διὰ τοῦ κυρίου). Const. with ἀρχὴν λαβοῦσα, not with λαλεῖσθαι. It is *the beginning*, not the speaking which is emphasized.

*Was confirmed* (ἐβεβαιώθη). It was *sure* (βέβαιος) even as was the word spoken by angels (ver. 2), and it was *confirmed*, proved to be real, by the testimony of ear-witnesses.

*By them that heard* (ὑπὸ τῶν ἀκουσάντων). We heard it (ver. 1) from those who heard, the immediate followers of the Lord. The writer thus puts himself in the second generation of Christians. They are not said to have heard the gospel directly from the Lord. Paul, on the other hand, claims that he received the gospel directly from Christ (<sup><811></sup>Galatians 1:11).

**4. God also bearing them witness** (συνεπιμαρτυροῦντος τοῦ θεοῦ). The verb N.T. °: σύν *along with other witnesses*: ἐπὶ *giving additional testimony*: μαρτυρεῖν *to bear witness*.

*With signs and wonders* (σημείοις τε καὶ τέρασιν). A very common combination in N.T. See <sup><122></sup>Matthew 24:24; <sup><1122></sup>Mark 13:22; <sup><1148></sup>John 4:48; <sup><121></sup>Acts 2:43; <sup><121></sup>2 Corinthians 12:11, etc. See on <sup><122></sup>Matthew 24:24.

*Divers miracles* (ποικίλαις δυνάμεσιν). Rend. *powers*. No doubt these include miracles, see <sup><122></sup>Acts 2:22; <sup><121></sup>2 Corinthians 12:12; but *powers* signifies, not the miraculous *manifestations*, as *signs* and *wonders*, but the miraculous *energies* of God as displayed in his various forms of witness.

*Gifts* (μερισμοίς). Rend. *distributions* or *impartations*.

*Of the Holy Ghost*. The genitive is objective: distributions of the one gift of the Holy Spirit in different measure and in different ways. Comp. <sup><414></sup>1 Corinthians 12:4-11.

*According to his will* (κατὰ τὴν αὐτοῦ θέλησιν). Θέλησις *willing*: his act of will. N.T.<sup>o</sup>. Const. with *distributions*. The Spirit was imparted and distributed as God willed. The hortatory digression ends here. The subject of the Son's superiority to the angels is resumed.

5. The writer's object is to show that the *salvation*, the new order of things inaugurated by Christ, is in pursuance of the original purpose of creation, to wit, that universal dominion was to pertain to man, and not to angels. The great salvation means lordship of the world to be. This purpose is carried out in Christ, who, in becoming man, became temporarily subject to the earthly dispensation of which angels were the administrators. This was in order that he might acquire universal lordship *as man*. Being now exalted above angels, he does away with the angelic administration, and, in the world to come, will carry humanity with him to the position of universal lordship. This thought is developed by means of Psalm 8. Having set Christ above the angels, the writer must reconcile that claim with the historical fact of Christ's humiliation in his incarnate state. The Psalm presents a paradox in the antithesis of *lower than the angels* and *all things under his feet*. From the Psalm is drawn the statement of a *temporary* subordination of Christ to angels, followed by his *permanent* exaltation over them.

*Hath — put in subjection* (ὑπέταξεν). The word suggests an economy; not merely subjecting the angels, but *arranging* or *marshaling* them under a new order. See <sup><437></sup>1 Corinthians 15:27, 28; <sup><402></sup>Ephesians 1:22; <sup><403></sup>Philippians 3:21.

*The world to come* (τὴν οἰκουμένην τὴν μέλλουσαν). See on ch. 1:2. For ἡ οἰκουμένη *the inhabited (land or country)* see on <sup><404></sup>Luke 2:1. *The world to come* means the new order of things inaugurated by the sacrifice of Christ.

6. *In a certain place* (ποῦ). Only here and ch. 4:4, signifying indefinite quotation. It does not mean that the writer is ignorant of the author or of

the place, but assumes that the readers know it, and that it is a matter of no moment who said it or where it is written.

*Testified* (διεμαρτυράτο). Mostly in Luke and Acts. Only here in Hebrews. In Paul only in 1st Thessalonians. See on <sup><312></sup>1 Thessalonians 2:12. It implies a *solemn, earnest* testimony.

*What is man*. The Hebrew interrogation, *mah, what, what kind of*, implies “*how small or insignificant*” compared with the array of the heavenly bodies; not “*how great is man*.”

*The son of man*. Hebrew *son of Adam*, with a reference to his earthly nature as formed out of the dust. Very often in Ezekiel as a form of address to the prophet, LXX, υἱὲ ἀνθρώπου *son of man*. The direct reference of these words cannot be to the Messiah, yet one is reminded that *the Son of man* was Christ’s own title for himself.

*Visitest* (ἐπισκέπτῃ). The primary sense of the verb is *to look upon*; hence, *to look after* or *inspect*; *to visit* in order to inspect or help. Similarly the Latin *visere* means both *to look at* and *to visit*. An ἐπίσκοπος is an *overlooker*, and ἐπισκοπή is *visitation*. The verb only here in Hebrews, °P., very often in LXX. See on <sup><125></sup>Matthew 25:36. Here in the sense of *graciously and helpfully regarding; caring for*.

*Thou madest him a little lower than the angels* (ἡλάττωσας). Rend. *thou didst for some little time make him lower than the angels*. Ελαττοῦν *to make less or inferior*, only here, ver. 9, and <sup><183></sup>John 3:30. Often in LXX (principally Sirach). Βραχύ τι, the Hebrew as A.V. *a little; of degree*. The LXX translators interpreted it, apparently, of *time*, “*for some little time*.” Although there is precedent for both meanings in both Class. and N.T., the idea of time better suits the whole line of thought, and would probably, as Robertson Smith observes, have appeared to a Greek reader the more natural interpretation. For this sense see <sup><257></sup>Isaiah 57:17; <sup><414></sup>Acts 5:34. He who has been described as superior to the angels, was, for a short time, on the same plane with man, and identified with an economy which was under the administration of angels. This temporary subordination to angels was followed by permanent elevation over them. Παρ’ ἀγγέλους. The Hebrew is *m’elohim, than God*. Elohim is used in a wide sense in O.T.: see, for instance, <sup><191></sup>Psalms 82:6, where God addresses the judges by that title and

declares that he himself called them to their office and gave them their name and dignity. Comp. <sup><B></sup>John 10:34 and <sup><B></sup>Psalms 29:1, LXX υἱοὶ θεοῦ *sons of God*, A.V. *mighty*. The LXX translators understand it, not as representing the personal God, but that which is divine, in which sense it would be appropriate to angels as having divine qualities.

**8. For (γὰρ).** Explanatory. Thou hast put all things in subjection under his feet, *that is to say*, nothing is excepted.

*That is not put under him* (ἀντῷ ἀνυπότακτον). Lit. “unsubdued to him.” The adjective only here and <sup><B></sup>1 Timothy 1:9; <sup><B></sup>Titus 1:6. But this ideal is not yet a reality. We see not yet all things subjected to him, but we do see the germinal fulfillment of the prophecy in Jesus’ life, suffering, and death.

**9. Jesus — made a little lower, etc.** Repeated from ver. 7. To be subordinated to the angels is the same as being “made under the law,” <sup><B></sup>Galatians 4:4. In that chapter Paul shows that the law under which the church in its state of pupillage was kept (<sup><B></sup>Galatians 3:23; 4:3) was instituted through the mediation of angels (<sup><B></sup>Galatians 3:19). Then, as interchangeable with *under the law*, Paul has “enslaved *under the elements* (ὕπὸ τὰ στοιχεῖα) of the world” (<sup><B></sup>Galatians 4:3, 9). These elements are *elemental forces* or *spirits*, as appears from a correct interpretation of <sup><B></sup>Colossians 2:8, 20. <sup>f171b</sup> The subjection to elemental spirits is only another form of subjection to the angels of the law, and our author uses this doctrine to show the mutable nature of angels in contrast with the immutable perfection of the Son (see ch. 1:7, 8). This accords with the Epistle to the Colossians which deals with the heresy of angel-worship, and in which the worship of angels is represented as connected with the service of elemental or cosmic forces. Very striking is <sup><B></sup>Colossians 2:15. When the bond of the law was rendered void in Christ’s crucifixion, that ministry of angels which waited on the giving of the law was set aside by God (ἀπεκδύσαμενος) *having stripped off*, revealing Christ as the head of every principality and power. God made a *show* or *display* of them (ἐδειγμάτισεν) as subordinate and subject to Christ. He thus *boldly* (ἐν παρρησίᾳ), by a bold stroke, put his own chosen ministers in subjection before the eyes of the world. See on <sup><B></sup>Colossians 2:15. The use of the human name, Jesus, at this point, is significant. In this epistle that name

usually furnishes the key to the argument of the passage in which it occurs. See ch. 3:1; 6:20; 12:2.

*For the suffering of death crowned with glory and honor* (διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἑστεφανωμένον). The usual interpretation connects *for the suffering of death* with *made lower than the angels*, meaning that Jesus was subordinated to the angels for the suffering of death. But *for the suffering of death* should be connected with *crowned*, etc. Διὰ should be rendered *because of*. Jesus was crowned with glory and honor because of the suffering of death. Christ's exaltation and preeminence over the angels was won through humiliation and death. For *crowned*, see on <sup><3116></sup>2 Timothy 2:5. Exaltation was the logical result of Christ's humiliation (comp. <sup><3189></sup>Philippians 2:9), not simply its recompense (comp. <sup><1292></sup>Matthew 23:12; <sup><3411></sup>Luke 14:11; 18:14). He was glorified *in* humiliation. "The humiliation is only the glory not yet begun." <sup>f172b</sup>

*By the grace of God* (χάριτι θεοῦ). God manifested his grace in giving Christ the opportunity of tasting death for every man, and so abolishing death as a curse. The same thought of glory in humiliation is expressed in <sup><3114></sup>John 1:14. To be called to the office of "apostle and high-priest of our confession" (ch. 3:1), an office which involved personal humiliation and death, was to be "crowned with glory and honor," and was a signal token of God's favor. Note <sup><3123></sup>John 12:23, 28; 13:31, 32, in which Jesus speaks of his approaching passion as itself his glorification. Comp. <sup><3181></sup>Hebrews 3:3. It was desirable to show to Jews who were tempted to stumble at the doctrine of a crucified Messiah (<sup><3183></sup>Galatians 3:13), that there was a glory in humiliation. <sup>f173b</sup>

*Should taste death* (γεύσῃται θανάτου) The phrase is found several times in the Gospels, as <sup><3163></sup>Matthew 16:28; <sup><3181></sup>Mark 9:1; <sup><3197></sup>Luke 9:27; <sup><3185></sup>John 8:52. See on <sup><3197></sup>Luke 9:27; <sup><3185></sup>John 8:52.

The following statement justifies the bold assertion of ver. 9. With a view to the recoil of Jewish readers from the thought of a suffering Messiah (<sup><3123></sup>1 Corinthians 1:23), the writer will show that Jesus' suffering and death were according to the divine fitness of things.

**10. It became** (ἔπρεπεν). Not *logical necessity* (δεῖ, ver. 1), nor *obligation growing out of circumstances* (ὄφειλεν, ver. 17), but an *inner fitness* in

God's dealing. Dr. Robertson Smith observes: "The whole course of nature and grace must find its explanation in God; and not merely in an abstract divine *arbitrium*, but in that which befits the divine nature."

*For whom — by whom* (δι' ὧν—δι' οὗ). *For whom*, that is, *for whose sake* all things exist. God is the *final* cause of all things. This is not = εἰς αὐτὸν τὰ πάντα *unto whom are all things*, <sup>481B</sup>Romans 11:36; which signifies that all things have their *realization* in God; while this means that all things have their *reason* in God. By *whom*, *through whose agency*, all things came into being. On διὰ applied to God, see on ch. 1:2. These two emphasize the idea of fitness. It was becoming even to a God who is the beginning and the end of all things.

*In bringing many sons unto glory* (πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα). Const. *bringing with him*; <sup>f174b</sup>not with *captain*, which would mean "to perfect the captain, etc., as one who led many sons, etc."

Ἀγαγόντα is not to be explained *who had brought*, or *after he had brought*, with a reference to the O.T. saints, "he had brought many O.T. sons of God unto glory"; but rather, *bringing as he did*, or *in bringing*, as A.V. <sup>f175b</sup>*Many sons*, since their leader himself was a son. *Unto glory*, in accordance with the glory with which he himself had been crowned (ver. 9). The *glory* is not distinguished from the *salvation* immediately following. For the combination *salvation* and *glory* see <sup>481D</sup>2 Timothy 2:10; <sup>481E</sup>Revelation 19:1.

*To make perfect* (τελειῶσαι). Lit. *to carry to the goal or consummation*. The "perfecting" of Jesus corresponds to his being "crowned with glory and honor," although it is not a mere synonym for that phrase; for the writer conceives the perfecting not as an *act* but as a *process*. "To make perfect" does not imply moral imperfection in Jesus, but only the consummation of that human experience of sorrow and pain through which he must pass in order to become the leader of his people's salvation.

*The captain of their salvation* (τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν). Comp. <sup>481A</sup>Acts 5:31. Ἀρχηγὸς *captain*, quite frequent in LXX and Class. Rev. renders *author*, which misses the fact that the Son *precedes* the saved on the path to glory. The idea is rather *leader*, and is fairly expressed by *captain*.

**11.** In order to bring many sons unto glory, Christ assumes to them the relation of *brother*.

*He that sanctifieth* (ὁ ἁγιάζων). Sanctification is the path to glorification. Comp. <sup><304></sup>Hebrews 10:14.

*Of one* (ἐξ ἑνός). Probably God, although the phrase may signify *of one piece*, or *of one whole*. Jesus and his people alike have God for their father. Therefore they are brethren, and Christ, notwithstanding his superior dignity, is not ashamed to call them by that name.

**12.** This acknowledgment as brethren the writer represents as prophetically announced by Messiah in <sup><422></sup>Psalm 22:22. The Psalm is the utterance of a sufferer crying to God for help in the midst of enemies. The Psalmist declares that God has answered his prayer, and that he will give public thanks therefore.

*Unto my brethren* (τοῖς ἀδελφοῖς μου). His brethren in the worshipping assembly. This is applied by our writer to the human brotherhood at large, and Christ is represented as identifying himself with them in thanksgiving.

*Will I sing praise unto thee* (ὕμνήσω σε). Rare in N.T. <sup><413></sup>Matthew 26:30; <sup><414></sup>Mark 14:26; <sup><416></sup>Acts 16:25. Lit. *hymn thee*. Often in the Greek liturgies.

**13.** *I will put my trust, etc.* <sup><218></sup>Isaiah 8:17, 18. The passage occurs in an invective against the people's folly in trusting to any help but God's during the Syro-Israelitish war under Ahaz. The prophet is commanded to denounce those who trusted to soothsayers and not to God, and to bind and seal God's testimony to the righteous party who maintained their confidence in him — a party comprising the disciples of Isaiah, and in whom lies the prophet's hope for the future of Israel. Isaiah declares his own faith in God, and announces that he and his children have been appointed as living symbols of the divine will, so that there is no need of applying to necromancers. The names of the children are Shear-jashub *a remnant shall return*, and Maher-shalal-hash-baz *haste-spoil-hurry-prey*. These names will teach Israel that Assyria will spoil Damascus and Samaria; and that, in the midst of foreign invasion, God will still be with Judah, and will make a nation of the remnant which the war shall leave. The prophet and his children are thus omens of the nation's fortunes. The children were babes at this time, and "the only unity which existed among

them was that which exists between every father and his children, and that which resulted from their belonging to the same prophetic household and all bearing symbolic names (without knowledge of the fact on the part of the children).” <sup>f176b</sup> Our writer ignores the historical sense of the words, takes a part of a sentence and puts a messianic meaning into it, inferring from it the oneness of Jesus and his people, and the necessity of his assuming their nature in order to be one with them. He treats the two parts of the passage separately, emphasizing in the first part Messiah’s trust in God in common with his human brethren, and inserting ἐγὼ *I* into the LXX text in order to call special attention to the speaker as Messiah. In the second part, he expresses the readiness of himself and his children to carry out God’s will.

**14. *The children* (τὰ παιδία).** Children of men, the subjects of Christ’s redemption.

*Are partakers of flesh and blood* (κεκοινώνηκεν αἵματος καὶ σαρκός). For κεκοινώνηκεν see on <sup>◀812</sup>Romans 12:13. For *flesh and blood* the correct text reads *blood and flesh*. In rabbinical writers a standing phrase for human nature in contrast with God.

*Likewise* (παρὰ πλησίως). Rend. *in like manner*. N.T.<sup>o</sup>. Expressing general similarity. He took his place *alongside* (παρὰ) and *near* (πλησίως): *near by*.

*Took part* (μετέσχευεν). The verb only in Hebrews and Paul. The distinction between it and κεκοινώνηκεν *were partakers* is correctly stated by Westcott; the latter marking the characteristic sharing of the common fleshly nature as it pertains to the human race at large, and the former signifying the unique fact of the incarnation as a voluntary acceptance of humanity.

*He might destroy* (καταργήση). Rend. *bring to nought*. See on *cumbereth*, <sup>◀817</sup>Luke 13:7, and *make of none effect*, <sup>◀818</sup>Romans 3:3. The word occurs 27 times in N.T., and is rendered in 17 different ways in A.V.

*Him that had the power of death* (τὸν τὸ κράτος ἔχοντα τοῦ θανάτου). Not power *over* death, but *sovereignty* or *dominion of death*, a sovereignty of which death is the realm. Comp. <sup>◀821</sup>Romans 5:21, “Sin reigned *in* death.”

*That is the devil.* An explanation has been sought in the Jewish doctrine which identified Satan with Sammaël, the angel of death, who, according to the later Jews, tempted Eve. This is fanciful, and has no value, to say nothing of the fact that Michael and not Sammaël was the angel of death to the Israelites. The O.T. nowhere identifies Satan with the serpent in Eden. That identification is found in Wisd. ii. 24, and is adopted <sup>66b</sup> Revelation 12:9. The devil has not power to inflict death, nor is death, as such, done away by the bringing of the devil to nought. The sense of the passage is that Satan's dominion in the region of death is seen in the existence and power of the fear of death as the penalty of sin (comp. *through fear of death*, ver. 15). The fear of death as implying rejection by God is distinctly to be seen in O.T. It appears in the utterances of many of the Psalmists. There is a consciousness of the lack of a pledge that God will not, in any special case, rise up against one. Along with this goes the conception of Satan as the accuser, see Zechariah 3. This idea may possibly give coloring to this passage. Even before death the accuser exercises sway, and keeps God's people in bondage so long as they are oppressed with the fear of death as indicating the lack of full acceptance with God. How strongly this argument would appeal to Hebrew readers of the Epistle is clear from rabbinical theology, which often speaks of the fear of death, and the accuser as a constant companion of man's life. Jesus assumes the mortal flesh and blood which are subject to this bondage. He proves himself to be both exempt from the fear of death and victorious over the accuser. He never lost his sense of oneness with God, so that death was not to him a sign of separation from God's grace. It was a step in his appointed career; a means (*διὰ τοῦ θανάτου*) whereby he accomplished his vocation as Savior. His human brethren share his exemption from the bondage of the fear of death, and of the accusing power of Satan. "He that believeth on the Son *hath* eternal life." "Whether we live or die we are the Lord's." <sup>f177b</sup>

**15. Deliver** (*ἀπαλλάξῃ*). Only here in Hebrews, and besides, only <sup>4028</sup> Luke 12:58; <sup>4402</sup> Acts 19:12. Tolerably often in LXX. Very common in Class. Used here absolutely, not with *δουλείας* *bondage*, reading *deliver from bondage*.

*Subject to bondage* (*ἐνοχοὶ δουλείας*). "Ενοχοὶ from *ἐν* *in* and *ἔχειν* *to hold*. Lit. *holden of bondage*. See on James. 2:10. Comp. the verb *ἐξέξειν*,

◀1039 Mark 6:19 (note), and ▶881 Galatians 5:1. **Δουλεία** *bondage* only in Hebrews and Paul.

**16. Verily** (δῆπου). N.T.<sup>o</sup>. *Doubtless, as is well known.*

*Took not on him* (οὐ ἐπιλαμβάνεται). Rend. *he doth not take hold.*

Comp. ▶1049 Matthew 14:31; ▶1023 Mark 8:23; ▶487 Acts 18:17. Absolutely, in the sense of *help*, Sir. iv. 11. The Greek and Latin fathers explained the verb in the sense of *appropriating*. He did not appropriate the nature of angels. Angels did not need to be delivered from the fear of death.

*The nature of angels* (ἀγγέλων). *The nature* is not in the Greek, and does not need to be supplied if ἐπιλαμβάνεται is properly translated. Rend. *not of angels doth he take hold.* It is not angels who receive his help.

*The seed of Abraham.* The one family of God, consisting of believers of both dispensations, but called by its O.T. name. See ▶451 Psalm 105:6; ▶2415 Isaiah 41:8, and comp. ▶889 Galatians 3:29. The O.T. name is selected because the writer is addressing Jews. The entire statement in vers. 16, 17 is not a mere repetition of vers. 14, 15. It carries out the line of thought and adds to it, while at the same time it presents a parallel argument to that in vers. 14, 15. Thus: vers. 14, 15, Christ took part of flesh and blood that he might deliver the children of God from the fear of death and the accusations of Satan: vers. 16, 17, Christ takes hold of the seed of Abraham, the church of God, and is made like unto his brethren, tempted as they are, in order that he may be a faithful high priest, making reconciliation for sin, thus doing away with the fear of death, and enabling his people to draw near to God with boldness. Comp. ch. 4:15, 16. Christ gives that peculiar help the necessity of which was exhibited in the O.T. economy under which the original seed of Abraham lived. The fear of death, arising from the consciousness of sin, could be relieved only by the intervention of the priest who stood between God and the sinner, and made reconciliation for sin. Jesus steps into the place of the high priest, and perfectly fulfills the priestly office. By his actual participation in the sorrows and temptations of humanity he is fitted to be a true sympathizer with human infirmity and temptation (ch. 5:2), a merciful and faithful high priest, making reconciliation for sin, and thus abolishing the fear of death.

**17. Wherefore** (ὅθεν). <sup>o</sup>P. Often in Hebrews.

*In all things to be made like unto his brethren* (κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι). Comp. <sup><300></sup>Philippians 2:7, ἐν ὁμοιώματι ἀνθρώπων γενόμενος *having become in the likeness of men*. Likeness is asserted without qualification. There was a complete and real likeness to humanity, a likeness which was closest just where the traces of the curse of sin were most apparent — in poverty, temptation, and violent and unmerited death.

*It behooved* (ὄφειλεν). Indicating an obligation growing out of the position which Christ assumed: something which he *owed* to his position as the helper of his people.

*That he might be a merciful and faithful high priest* (ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς). Rend. *that he might be compassionate, and so* (in consequence of being compassionate), *a faithful high priest*. The keynote of the Epistle, the high-priesthood of Christ, which is intimated in ch. 1:3, is here for the first time distinctly struck. Having shown that Christ delivers from the fear of death by nullifying the accusing power of sin, he now shows that he does this in his capacity of high priest, for which office it was necessary that he should be made like unto his human brethren. In the O.T. economy, the fear of death was especially connected with the approach to God of an impure worshipper (see <sup><048></sup>Numbers 18:3, 5). This fear was mitigated or removed by the intervention of the Levitical priest, since it was the special charge of the priest so to discharge the service of the tabernacle that there might be no outbreak of divine wrath on the children of Israel (<sup><048></sup>Numbers 18:5). Γένηται *might show himself to be, or prove to be*. The idea of compassion as an attribute of priests is not found in the O.T. On the contrary, the fault of the priests was their frequent lack of sympathy with the people (see <sup><300></sup>Hosea 4:4-9). In the later Jewish history, and in N.T. times, the priestly aristocracy of the Sadducees was notoriously unfeeling and cruel. The idea of a compassionate and faithful high priest would appeal powerfully to Jewish readers, who knew the deficiency of the Aaronic priesthood in that particular. Πιστὸς *faithful*, as an attribute of a priest, appears in <sup><025></sup>1 Samuel 2:35. The idea there is *fidelity*. He will do all that is in God's mind. Comp. <sup><300></sup>Hebrews 3:2. This implies *trustworthiness*. The idea here is, faithful in filling out the true ideal of the priesthood (ch. 5:1, 2), by being not a mere ceremonialist but a compassionate man.

*In things pertaining to God* (τὰ πρὸς τὸν θεόν). Comp. <sup><6157></sup>Romans 15:17. A technical phrase in Jewish liturgical language to denote the functions of worship. Const. with a *faithful high priest*, not with *compassionate*.

*To make reconciliation* (εἰς τὸ ἰλάσκεσθαι). See on *propitiation*, <sup><6185></sup>Romans 3:25. The verb only here and <sup><6187></sup>Luke 18:13.

**18.** *In that he himself hath suffered being tempted* (ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς). Rend. *for having himself been tempted in that which he suffered*. The emphasis is on *having been tempted*. Christ is the succored of the tempted because he has himself been tempted. *Ἐν ᾧ* is not *inasmuch as*, but means *in that which*. *Ἐν ᾧ πέπονθεν* qualifies *πειρασθείς*, explaining in what the temptation consisted, namely, in *suffering*.<sup>f178b</sup>

## CHAPTER 3

1. The leading ideas of the preceding section are echoed in this verse: *brethren*, of whom Christ made himself the brother: *holy*, in virtue of the work of the sanctifier.

*Wherefore* (ὅθεν). Drawing a conclusion from ch. 2:9-18.

*Holy brethren* (ἀδελφοὶ ἅγιοι). The phrase N.T.<sup>o</sup> Ἀδελφοί *brethren*, in address, is not found in the Gospels. In Acts mostly ἄνδρες ἀδελφοί *brother men*. In Paul, ἀδ. ἀγαπητοί *brethren beloved*, or ἀδ. ἀγαπ. καὶ ἐπιπόθητοι *brethren beloved and longed for* (once, <sup><100></sup>Philippians 4:1), ἀδ. ἠγαπημένοι ὑπὸ τοῦ θεοῦ and τοῦ κυρίου *brethren beloved of God or of the Lord*, and ἀδ. μου *my brethren*. In James mostly ἀδ. μου. In Hebrews, except here, ἀδελφοὶ *simply*. *Holy brethren* (see ch. 2:11) are worshippers of God, taking the place of God's O.T. people, as called and consecrated to ethical and spiritual service according to the Christian ideal.

*Partakers of a heavenly calling* (κλήσεως ἐπουρανίου μέτοχοι). Μέτοχοι *partakers* only in Hebrews except <sup><187></sup>Luke 5:7. See on μετέσχεν *took part*, ch. 2:14. The phrase *heavenly calling* N.T.<sup>o</sup>. Comp. τῆς ἄνω κλήσεως *the upward calling*, <sup><1014></sup>Philippians 3:14. The expression points to the lordship of the world to be (ch. 2:5); and the world to be is the abiding world, the place of realities as contrasted with types and shadows. The calling comes from that world and is to that world. See ch. 13:14.

*Consider* (κατανοήσατε). <sup>f179b</sup> Attentively, thoughtfully (κατὰ). See on <sup><1023></sup>James 1:23. The writer's habit is to use the communicative *we* or *us* identifying himself with his readers.

*The apostle and high priest* (τὸν ἀπόστολον καὶ ἀρχιερέα). In calling Jesus apostle, the writer is thinking of Moses as one *sent* by God to lead Israel to Canaan. Comp. LXX, where ἀποστέλλειν *to send* is often used of Moses. See Exodus 3-7. Often of Jesus, as <sup><2016></sup>Luke 10:16; <sup><1817></sup>John 3:17; 5:36; 6:29.

*Of our profession* (τῆς ὁμολογίας ἡμῶν). Rend. *confession* for *profession*. The apostle and high priest whom we confess. Comp. <sup><502></sup>1 Timothy 6:12.

2. *Who was faithful* (πιστὸν ὄντα). Rend. “*is faithful*.” A general designation of inherent character. He *is* faithful as he ever *was*.

*To him that appointed him* (τῷ ποιήσαντι αὐτὸν). *Constituted* him apostle and high priest. Some render *created*, referring to Christ’s humanity or to his eternal generation. So the Old Latin, *creatori suo*; but this does not suit the context. Ποιεῖν often in Class. in the sense of *institute*, as sacrifices, funerals, assemblies, etc., and in the middle voice of *adoption* as a son. See <sup><0126></sup>1 Samuel 12:6; <sup><4034></sup>Mark 3:14; <sup><4026></sup>Acts 2:36.

*As also Moses* (ὡς καὶ Μωυσῆς). The highest example of human fidelity known to the readers.

*In all his house* (ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ). Const. with *was faithful*. Jesus was faithful even as Moses was faithful.

The subject of the high-priesthood of Christ, introduced in this verse, is not carried out in detail by showing the superiority of Jesus to earthly high priests. This is reserved for chs. 5-7. Instead, the writer proceeds to show that Christ is superior to Moses, as he has already shown his superiority to angels. He will thus have shown Christ’s superiority to both the agencies by which the old covenant was mediated. The subject is a delicate one to treat for Jewish readers to whom Moses was the object of the deepest veneration; but the treatment displays tact by placing Moses in the foreground beside Christ as an example of fidelity to his commission. Justice is thus done to the familiar historical record, and to God’s own testimony, <sup><0127></sup>Numbers 12:7. The general sense of the comparison is that Moses was as faithful as any *servant* in a house can be, while Christ was not a servant in the house, but a son, and displayed his fidelity in that capacity.

3. *Was counted worthy* (ἡξίωται). Used both of *reward* which is due (<sup><5017></sup>1 Timothy 5:17) and of *punishment* (<sup><3019></sup>Hebrews 10:29).

*Of more glory* (πλείονος δόξης). Comp. ch. 2:8, 9.

*Inasmuch as* (καθ' ὅσον). Rend. by *so much as*. The argument is based on the general principle that the founder of a house is entitled to more honor than the house and its individual servants. There is an apparent confusion in the working out, since both God and Christ appear as *builders*, and Moses figures both as the house and as a servant in the house. The point of the whole, however, is that Moses was a *part* of the O.T. system — a servant in the house; while Christ, as one with God who established all things, was the founder and establisher of both the Old and the New Testament economies.

4. *He that built all things is God* (ὁ πάντα κατασκευάσας θεός). The verb includes not only *erection*, but *furnishing with the entire equipment*. See ch. 9:2; <sup><120></sup>1 Peter 2:10. The verb <sup>o</sup>P. The application of *built* or *established* to Christ (ver. 3) is guarded against possible misapprehension. Christ is the establisher, but not by any independent will or agency. As the Son he is *he that built*, but it is as one with God *who built all things*. The *special* foundership of Christ does not contradict or exclude the *general* foundership of God. <sup>f180b</sup>

5. *And Moses*. Καὶ *and* introduces the further development of the thought of vers. 2, 3 — *fidelity*, and the corresponding honor. It is not a second proof of the superiority of Christ to Moses. See <sup><121></sup>Numbers 12:7.

*A servant* (θεράπων). N.T.<sup>o</sup>. Comp. <sup><151></sup>Revelation 15:3. Often in LXX, mostly as translation of *'eber*, *servant*, *slave*, *bondman*. Also, when coupled with the name of a deity, a *worshipper*, *devotee*. Sometimes applied to angels or prophets. Of Moses, θεράπων κυρίου *servant of the Lord*, Wisd. x. 16. In Class. and N.T. the word emphasizes the performance of a present service, without reference to the condition of the doer, whether bond or free. An ethical character attaches to it, as to the kindred verb θεραπέυειν: service of an affectionate, hearty character, performed with care and fidelity. Hence the relation of the θεράπων is of a nobler and freer character than that of the δοῦλος or bondservant. The verb is used of a physician's tendance of the sick. Xenophon (*Mem.* 4:3, 9) uses it of the gods *taking care* of men, and, on the other hand, of men's worshipping the gods (2:1. 28). See Eurip. *Iph. Taur.* 1105; and on *heal*, <sup><100></sup>Matthew 8:7; <sup><101></sup>Luke 10:15, and on *is worshipped*, <sup><122></sup>Acts 17:25.

*For a testimony of those things which were to be spoken* (εἰς μαρτύριον τῶν λαληθησομένων). Εἰς *for*, with the whole preceding clause. Moses' faithful service in God's house was *for a testimony*, etc. The *things which were to be spoken* are the revelations afterward to be given in Christ. Others, however, explain of the things which Moses himself was afterward to speak to the people by God's command, referring to <sup><4412></sup>Numbers 12:8. According to this explanation, the fidelity hitherto exhibited by Moses ought to command respect for all that he might say in future. But

(1) in the present connection that thought is insignificant.

(2) It would be an exaggeration to speak of Moses's fidelity to God throughout his whole official career as a witness of the things which he was to speak to the people by God's command.

(3) The future participle requires a reference to a time subsequent to Moses's ministry. The meaning is that Moses, in his entire ministry, was but a testimony to what was to be spoken in the future by another and a greater than he. Comp. <sup><4515></sup>Deuteronomy 18:15, explained of Christ in <sup><4412></sup>Acts 3:22, 23.

**6. *But Christ.*** Replacing the human name *Jesus*, and being the *official* name which marks his position over the house.

*As a son* (ὡς υἱός). The fidelity of Moses and the fidelity of Christ are exhibited in different spheres: of Moses in that of servant; of Christ in that of son.

*Over his own house* (ἐπὶ τὸν οἶκον αὐτοῦ). Comp. ch. 10:21, and notice ἐπὶ *over* his house, and ἐν *in* all his house, of Moses. For "*his own house*" rend. "*his house*," referring to God. Reference to Christ would destroy the parallel. It is said by some that the matter of respective positions is irrelevant: that the main point is *fidelity*, and that therefore it does not matter whether Moses was a son or a servant, provided he was faithful. But the writer evidently feels that Christ's position as a son *enhanced* his fidelity. Comp. ch. 5:8. The implication is that Christ's position involved peculiar difficulties and temptations.

*Whose house* (οἶ). God's house. The church is nowhere called the house of Christ.

*We* (ἡμεῖς). Even as was the house in which Moses served. The Christian community is thus emphatically designated as *the house of God*, implying the transitoriness of the Mosaic system. Comp. <sup><516></sup>1 Corinthians 3:16, 17; <sup><476></sup>2 Corinthians 6:16; <sup><402></sup>Ephesians 2:22; 1 Peter 4. 17.

*Hold fast* (κατάσξωμεν). The verb is used in N.T. as here, <sup><521></sup>1 Thessalonians 5:21; Philemon 13; of *restraining* or *preventing*, <sup><404></sup>Luke 4:42; of *holding back* or *holding down* with an evil purpose, <sup><615></sup>Romans 1:18; <sup><511></sup>2 Thessalonians 2:7; of *holding one's course toward, bearing down for*, <sup><421></sup>Acts 27:40.

*The confidence and the rejoicing of the hope* (τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος). The combination *confidence and rejoicing* N.T.<sup>o</sup>. *Rejoicing or boasting of hope* N.T.<sup>o</sup>, but comp. <sup><519></sup>1 Thessalonians 2:19. For *παρρησία* *confidence* see on <sup><513></sup>1 Timothy 3:13. The entire group of words, *καύχημα* *ground of glorying*, *καύχησις* *act of glorying*, and *καυχᾶσθαι* *to glory*, is peculiarly Pauline. Outside of the Pauline letters *καυχᾶσθαι* occurs only <sup><500></sup>James 1:9; 4:16; *καύχησις* only <sup><5016></sup>James 4:16; and *καύχημα* only here. The thought here is that the condition of being and continuing the house of God is the holding fast of the hope in Christ (*ἐλπίδος* of the *object* of hope) and in the consummation of God's kingdom in him; making these the ground of boasting, exultantly confessing and proclaiming this hope. There must be, not only confidence, but *joyful* confidence. Comp. <sup><418></sup>Romans 5:3; <sup><4182></sup>Ephesians 3:12, 13; <sup><5183></sup>Philippians 3:3.

*Firm unto the end* (μέχρι τέλους βεβαίαν). Textually, there is some doubt about these words. Westcott and Hort bracket them. Tischendorf retains, and Weiss rejects them. The latter part of this verse marks the transition to the lesson of the wilderness-life of the exodus; the writer fearing that the fate of the exodus-generation may be repeated in the experience of his readers. We are God's house if we steadfastly hold fast our Christian hope, and do not lose our faith as Israel did in the wilderness. The exhortation to faith is thrown into the form of warning against unbelief. Faith is the condition of realizing the divine promise. The section is introduced by a citation from <sup><357></sup>Psalms 95:7, 8.

7. *Wherefore as the Holy Ghost saith* (διὸ καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον). See on ch. 1:6. The formula *the Spirit the holy* (*Spirit*) is common in

the N.T. with the exception of the Catholic Epistles, where it does not occur. The construction of the passage is as follows: **Διὸ** *wherefore* is connected with **βλέπετε** *take heed*, ver. 12. The point is *the writer's* warning, not the warning of *the citation*. The whole citation including the introductory formula, down to *rest*, ver. 11, is parenthetical.

*Today if ye will hear his voice* (σήμερον ἐάν τῆς φωνῆς αὐτοῦ ἰκούσητε). The Hebrew reads, *O that you would hear his voice today*. *Today* is prophetically interpreted by the writer as referring to the Christian present, the time of salvation inaugurated by the appearance of Christ.

**8. Harden not** (μὴ σκληρύνητε). In N.T. mostly in this epistle. Comp. <sup><499></sup>Acts 19:9; <sup><508></sup>Romans 9:18, see note. The group of kindred words consists of **σκληρός** *hard* (see on <sup><423></sup>Matthew 25:24; Jude 14); **σκληρότης** *hardness* (<sup><499></sup>Romans 2:5); **σκληρύνειν** *to harden* (<sup><499></sup>Acts 19:9; <sup><508></sup>Romans 9:18); and the compounds **σκληροκαρδία** *hardness of heart* (<sup><499></sup>Matthew 19:8; <sup><410></sup>Mark 10:5), and **σκληροτράχηλος** *stiff-necked* (Acts 7:5). All occur in LXX, with the addition of **σκληρῶς** *hardly, painfully* (not in N.T.).

*In the provocation* (ἐν τῷ παραπικρασμῷ). Only here and ver. 15. In LXX only <sup><494></sup>Psalms 94:8. The verb **παραπικραίνειν** *to provoke*, only in ver. 16. Often in LXX. The simple verb **πικραίνειν** *to make bitter*, <sup><509></sup>Colossians 3:19; <sup><611></sup>Revelation 8:11; 10:9, 10. From **πικρός** *bitter, pungent*: hence *to stir up to bitterness, to irritate*. Comp. LXX <sup><310></sup>Ezekiel 2:4.

*In the day* (κατὰ τὴν ἡμέραν). **Κατὰ** in a temporal sense, as <sup><411></sup>Acts 12:1; 19:23; 27:27. Comp. **κατ' ἀρχάς** *in the beginning*, ch. 1:10.

*Of temptation* (τοῦ πειρασμοῦ). Rend. "of the temptation," referring to a definite event, the murmuring against Moses at Rephidim on account of the lack of water, <sup><071></sup>Exodus 17:1-7. In that passage the LXX gives for the two proper names *Massah* and *Meribah*, **πειρασμός** *temptation*, which is correct, and **λοιδόρησις** *railing or reviling*, which is loose, since *Meribah* signifies *strife*. <sup>f181b</sup> In Psalm 94, LXX renders *Meribah* **παραπικρασμός** *provocation*, which is inexact, and *Massah* **πειρασμός** *temptation*, which is correct.

**9. When (οὐ).** Rend. *where*. See οὐ after ἔρημος *wilderness*, <sup><8185></sup>Deuteronomy 8:15.

*Tempted me, proved me* (ἐπείρασαν ἐν δοκιμασία). Lit. *tried (me) in proving*. The text differs from LXX, which reads ἐπείρασαν, ἐδοκίμασαν *tempted, proved*, as A.V. The phrase here means *tempted by putting to the test*. Comp. ἐκπειράζειν *to tempt or try with a view to seeing how far one can go*. See on <sup><4319></sup>1 Corinthians 10:9.

*And saw my works* (καὶ εἶδον τὰ ἔργα μου). Some construe *my works* with both verbs: *tried and saw my works*: but it is better to supply *me* after ἐπείρασαν *tempted*, to take *works* with *saw* only, and to give καὶ the force of *and yet* (see on <sup><2877></sup>Luke 18:7). “They tempted and yet saw my works;” *although they saw my works*. The Hebrew is “tried me, proved me, yea saw my works.”

*Forty years*. In LXX this is connected with *saw my works*. In the Hebrew *forty years* begins the next clause.

**10. Wherefore I was grieved** (διὸ προσώχθισα). The Hebrew omits *wherefore*. It was inserted because of the transfer of *forty years* to the preceding clause. The verb προσώχθισα *I was grieved*, only here and ver. 17. In LXX for *go, to spue out; gail, to exclude, reject, abhor; ma'as, to repudiate*.

**11. So I swear (ὥς)**. Rend. “*according as I swear*”: the ὥς correlating the oath and the disobedience.

*They shall not enter into my rest* (εἰ ἐλεύσονται εἰς τὴν κατάπαυσιν μου). Lit. *if they shall enter*, etc. A common Hebraistic formula in oaths. Where God is speaking, as here, the ellipsis is “*may I not be Jehovah if they shall enter*.” Where man is speaking, “*so may God punish me if*”; or “*God do so to me and more if*.” Comp. <sup><4182></sup>Mark 8:12: LXX, <sup><1142></sup>Genesis 14:23; <sup><6135></sup>Deuteronomy 1:35; <sup><1051></sup>1 Kings 1:51; 2:8. Sometimes the ellipsis is filled out, as <sup><9187></sup>1 Samuel 3:17; <sup><1035></sup>2 Samuel 3:35. Κατάπαυσιν *rest*, only in Hebrews, and <sup><4079></sup>Acts 7:49. The verb καταπαύειν *to lay to rest* also only in Acts and Hebrews. In Class. the verb sometimes means *to kill* or *to depose from power*. In the original citation the reference is to Canaan. Paul uses κληρονομία *inheritance* in a similar sense.

**12.** Note how the following exhortation is colored by the O.T. citation: *evil heart; the today; be hardened; take heed* (βλέπετε). See to it. Often in warnings or admonitions: sometimes with ἀπό from, with genitive of that against which the warning is given, as <sup><MARK></sup>Mark 8:15; 12:38; but so only in the Gospels. In construction connect with διό ver. 7; *therefore beware*.

*Lest there be* (μήποτε ἔσται). The indicative with μή *lest* shows that with the *fear* that the event *may* occur, there is blended a *suspicion* that it *will* occur.

*In any of you* (ἐν τινι ὑμῶν). They are appealed to individually.

*An evil head of unbelief* (καρδία πονηρὰ ἀπιστίας). The hole phrase N.T.<sup>o</sup>. Neither do the combinations *evil heart* or *heart of unbelief* occur elsewhere. In LXX, among nearly a thousand instances of καρδία *heart*, καρδία πονηρὰ *evil heart* appears only five times, and in three of the five in apocryphal books. See Sir. ix. 1; Bar. i. 22; ii. 8. In LXX proper, <sup><JER></sup>Jeremiah 16:12; 18:12. Ἀπιστίας *of unbelief*, specifies that in which the more general πονηρὰ *evil* consists. An evil-heart is an unbelieving heart.

*In departing from the living God* (ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος). The characteristic of unbelief. Faith is personal union with God. Unbelief separates from God. The phrase *living God* is common to both Testaments. For the bearing of the words upon the question of the Gentile destination of the Epistle, see Introduction.

**13.** *While it is called today* (ἄρχις οὗ τὸ σήμερον καλεῖται). Lit. *so long as the today is being named*. The article points to the former expression — *the* “today” of ver. 7. It is the day of grace, while salvation through Christ is still attainable.

*Through the deceitfulness of sin* (ἀπάτη τῆς ἁμαρτίας). Ἀπάτη is rather a *trick, stratagem, deceit*, than the quality of deceitfulness. The warning is against being hardened by a trick which their sin may play them. Note the article, *the* or *his* sin — the sin of departing from the living God. The particular deceit in this case would be the illusion of faithfulness to the past.

**14.** *We are made partakers of Christ* (μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν). Rend. *we are become fellows with Christ*. For *fellows* see

◀457▶ Luke 5:7; ▶300▶ Hebrews 1:9. It marks even a closer relation than “brethren.” See ▶223▶ Luke 22:30; ▶8187▶ Romans 8:17; ▶6191▶ Revelation 3:21.

*Beginning of our confidence* (τὴν ἀρχὴν τῆς ὑποστάσεως). The believing confidence with which we began our Christian life. For ὑπόστασις *confidence* see on ch. 1:3. The Greek fathers render *substance*; that in virtue of which we are believers.

*Unto the end* (μέχρι τέλους). Better, *the consummation*. It is more than mere *termination*. It is the point into which the whole life of faith finally gathers itself up. See ▶8162▶ Romans 6:21; ▶7115▶ 2 Corinthians 11:15; ▶1089▶ Philippians 3:19; ▶3005▶ Hebrews 6:8; ▶6003▶ 1 Peter 1:9.

**15.** *While it is said* (ἐν τῷ λέγεσθαι). The formula by which the writer reverts to the previous citation. Connect with *if we hold fast*. The exhortation of ver. 12 answered to Psalm 95; so the condition of fulfillment in ver. 14 is declared to rest on the same Scripture. Only *on the ground of what is said* in that Psalm does the holding fast come to pass. Rend. therefore, “We are fellows of Christ if we hold the beginning of our confidence steadfast unto the end, seeing it is said,” etc.

**16.** *For some, when they had heard, did provoke* (τίνες γὰρ ἀκούσαντες παρεπίκραναν). Rend. *who, when they heard, did provoke?* The interrogative *τίνες* calls special attention to those who provoked God. The writer would say, “My warning against apostasy is not superfluous or irrelevant: *for*, consider: *who* were they that provoked God? They were those who had fairly begun their journey to Canaan, as you have begun your Christian course. *They* provoked God, so may *you*.”

*Howbeit not all* (ἀλλ’ οὐ πάντες). Wrong. The interrogation should be continued. Who were they? But (ἀλλ’) why do I ask? *Were they not all who came out of Egypt by Moses?* They were so numerous that they practically constituted the whole generation of the exodus. So far from its being true that a good ending necessarily follows a good beginning, a whole generation of God’s chosen people failed to reach the Land of Promise because they provoked God.

**17.** The interrogation still continued. “With whom was he displeased forty years? Was it not with them?” etc.

*Carcasses* (τὰ κῶλα). N.T.<sup>o</sup>. LXX for *peger*, a corpse. Κῶλον properly a limb. The idea of *dismemberment* underlies the use of the word. Comp. <sup>449</sup>Numbers 14:29 (LXX), and <sup>405</sup>1 Corinthians 10:5, of the rebellious Israelites, who κατεστρώθησαν ἐν τῇ ἐρήμῳ *were strewn down along in the wilderness*.

**18.** *To them that believed not* (τοῖς ἀπειθήσασιν). Rend. *to them that disobeyed*.

## CHAPTER 4

Christian salvation, having been presented as lordship over the world to come, and as deliverance from the fear of death, is now to be presented as participation in the rest of God. The purpose of vers. 1-11 is to confirm the hope of that rest, and to warn against forfeiting it. There is a possibility of your forfeiting it. The rest of God was proclaimed to your forefathers, but they did not enter into it because of their unbelief. It has been proclaimed to you. You may fail as did they, and for the same reason.

1. *Being left* (καταλειπομένης). Still remaining: not *being neglected*. It is not a reason for fearing that is given, but a circumstance connected with the thing to be avoided. As there is now left a promise, let us fear. *Being left* announces the thought which is afterward emphasized, and on which the whole treatment of the subject turns — that *God's original promise of rest remains unchanged, and still holds good*. Such being the case, he who doubts the promise itself, or thinks that it is too late for him to enjoy its fulfillment, runs a risk.

*Should seem to come short* (δοκῆ ὑστερηκέναι). According to this rendering, the meaning is that one must avoid *the appearance* of having failed to enter into the rest; the perfect tense (ὑστερηκέναι) placing the reader at the parousia, when judgment will be pronounced. This is forced, tame, and irrelevant to the previous discussion. Rend. *lest any one of you think he has come too late for it*. This accords with the previous admonitions against unbelief. For one to think that he has come too late to inherit the promise is to disbelieve an immutable promise of God. Hence the writer may well say, "Since this promise *remains*, let us *fear* to distrust it." Ὑστερεῖν is *to be behind; to come late; to come short; hence, to suffer need*, as <sup><3041></sup>Philippians 4:12; of material deficiency, <sup><2154></sup>Luke 15:14; <sup><4188></sup>John 2:3; of moral and spiritual shortcoming, <sup><8121></sup>Romans 3:23; <sup><4188></sup>1 Corinthians 8:8; <sup><38215></sup>Hebrews 12:15.

2. *For unto us was the gospel preached* (καὶ γὰρ ἔσμεν εὐηγγελισμένοι). Lit. *we have had good tidings proclaimed to us*. The translation of the A.V. is unfortunate, since it conveys the technical and conventional idea of *preaching the gospel*, which is entirely out of place

here. The reference is to the special announcement of the rest of God; the glad tidings that God has provided a rest for his people. This announcement was made to the fathers, and signified to them the promise of the rest in Canaan. It has been proclaimed to us, and to us is the announcement of the heavenly rest. The emphasis is on the entire statement, “we have had the good tidings proclaimed to us,” rather than on we as contrasted with *they*.

*The word preached* (ὁ λόγος τῆς ἀκοῆς). Lit. *the word of the message*. See on <sup>5183</sup>1 Thessalonians 2:13.

*Not being mixed with faith in them that heard it* (μὴ συνκεκερασμένους τῇ πίστει τοῖς ἀκούσασιν). Rend. *because not incorporated by faith in them that heard*.<sup>f182b</sup> A body of obedient hearers with whom the erring Israelites were not incorporated would be an idea foreign to the discussion. Moreover, in ch. 3:16, the writer has declared that there were practically no believing hearers. He says that although the good tidings were announced to them, they did not profit them. The word did not profit them because it (the word) was not assimilated by faith in those that heard. They did not make the promise of rest their own. Their history was marked by continual renewals and rejections of the promise.

**3. For we which have believed do enter into rest** (εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες). I say by faith, *for*, we believers, who embraced the Christian faith when it was offered to us (note the aorist participle), *do* enter into the rest. **Εἰσερχόμεθα** categorical; not *are entering* or *are on the way to*, but entering into the rest is a fact which characterizes us as believers.

*As he said* (καθὼς εἶρηκεν). We enter in *accordance with the saying* which follows.

*As I have sworn — if they shall enter*. The statement is somewhat obscure. The meaning is, *we* (who believed) enter into rest in accordance with God’s declaration that *they* (who did not believe) should *not* enter. The point is *faith* as the condition of entering into the rest.

*Although the works were finished* (καίτοι τῶν ἔργων γενηθέντων). This is an awkward and indirect way of saying, “these unbelievers did not enter into God’s rest, although he had provided that rest into which they might

have entered.” The providing of the rest is implied in the completion of God’s works. The writer assumes the readers’ acquaintance with the narrative of the creation in Genesis.

4. What was implied in the preceding verse is now stated.

*Did rest from all his works* (κατέπαυσεν—ἀπὸ πάντων τῶν ἔργων αὐτοῦ). The verb only in Hebrews and <sup><4448></sup>Acts 14:18. *Works*, plural, following LXX. The Hebrew has *work*.

5. *In this place* (ἐν τούτῳ). The passage already cited, ver. 3. It is cited again to show that the rest was not entered into.

6. The rest was not appropriated by those under Moses, nor, in the full sense, by those under Joshua, nor in David’s time.

*It remaineth that some must enter therein* (ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν). *Απολείπεται* “remains *over from* past times.” The promise has not been appropriated. It must be appropriated in accordance with God’s provision. The rest was not provided for nothing. God’s provision of a rest implies and involves that some enter into it. But the appropriation is yet in the future. It *remains* that some enter in.

*They to whom it was first preached* (οἱ πρότερον εὐαγγελισθέντες). Lit. *they who were first the subjects of the announcement of the glad tidings*. It is desirable to avoid the word *preached*. See on ver. 2. The Israelites under Moses and Joshua are meant.

*Because of unbelief* (δι’ ἀπίθειαν). Rend. for *unbelief, disobedience*. Comp. ch. 3:18. *Απίθεια* *disobedience* is the active manifestation of *ἀπιστία* *unbelief*.

7. *Again he limiteth a certain day* (πάλιν τινὰ ὀρίζει ἡμέραν). For *limiteth* rend. *defineth*. For the verb see on *declared*, <sup><610></sup>Romans 1:4. The meaning is, he gives another opportunity of securing the rest, and calls the period in which the opportunity is offered *today*.

*In David*. The date of the composition of Psalm 95 is uncertain. In LXX (94) it is called a Psalm of David. In the words *in David* the writer may adopt the LXX title, or may mean simply *in the Psalms*. In the Hebrew the Psalm has no inscription.

*After so long a time* (μετὰ τοσοῦτον χρόνον). The time between Joshua and David. After this long interval he renews the promise in the Psalm.

*As it is said* (καθὼς προείρηται). Rend. *as it hath been before said*; referring to the citations, ch. 3:7, 8, 15.

8. But it might be said that under Joshua the people did enter into the promised rest. He therefore shows that Israel's rest in Canaan did not fulfill the divine ideal of the rest.

*Jesus* (Ἰησοῦς). Rend. *Joshua*, and see on <sup>402</sup>Matthew 1:21.

*After this* (μετὰ ταῦτα). After the entrance into Canaan under Joshua.

9. *There remaineth therefore a rest* (ἄρα ἀπολείπεται σαββατισμός). *Remaineth*, since in the days of neither Moses, Joshua, or David was the rest appropriated. He passes over the fact that the rest had not been entered into at any later period of Israel's history. Man's portion in the divine rest inaugurated at creation has never been really appropriated: but it *still remaineth*. This statement is justified by the new word for "rest" which enters at this point, σαββατισμός instead of κατάπαυσις, N.T. °, °LXX, °Class., signifies a *keeping Sabbath*. The *Sabbath* rest points back to God's original rest, and marks the *ideal* rest — the rest of perfect adjustment of all things to God, such as ensued upon the completion of his creative work, when he pronounced all things good. This falls in with the ground-thought of the Epistle, the restoration of all things to God's archetype. The sin and unbelief of Israel were incompatible with that rest. It must remain unappropriated until harmony with God is restored. The Sabbath-rest is the consummation of the new creation in Christ, through whose priestly mediation reconciliation with God will come to pass.

*For the people of God* (τῷ λαῷ τοῦ θεοῦ). For the phrase see <sup>403</sup>Romans 9:25; 11:1; <sup>404</sup>1 Peter 2:10. and comp. *Israel of God*, <sup>405</sup>Galatians 6:16. The true Israel, who inherit the promise by faith in Christ.

10. Only in such a Sabbath-rest is found the counterpart of God's rest on the seventh day.

*For he that is entered into his rest* (ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ). Whoever has once entered. <sup>f183b</sup> His God's. The aorist marks the completeness of the appropriation — once and for all.

*He also hath ceased from his own works* (καὶ αὐτος κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ). Omit *own*. The statement is a general proposition: any one who has entered into God's rest has ceased from his works.

*As God did from his* (ὡςπερ ἀπὸ τῶν ἰδίων ὁ θεός). Rend. *as God (did) from his own.* Ἰδίων *own* signifies more than mere possession. Rather, works *peculiarly* his own, thus hinting at the perfect nature of the original works of creation as corresponding with God's nature and bearing his impress. The blessing of the Sabbath-rest is thus put as a cessation from labors. The basis of the conception is Jewish, the rest of the Sabbath being conceived as mere abstinence from labor, and not according to Christ's conception of the Sabbath, as a season of refreshment and beneficent activity, <sup><402></sup>Mark 2:27; <sup><407></sup>John 5:17. Our writer's conception is not the rabbinical conception of cessation of work, but rather of the cessation of the weariness and pain which accompany human labor. Comp. <sup><443></sup>Revelation 14:13; 21:4; <sup><2107></sup>Luke 11:7; 18:5; <sup><407></sup>Galatians 6:17.

**11.** This promise of rest carries with it a special responsibility for the people of God.

*Let us labor therefore* (σπουδάσωμεν οὖν). For the verb, see on <sup><405></sup>Ephesians 4:3. *Give diligence*, not *hasten*, which is the primary meaning.

*That rest* (ἐκείνην τὴν κατάπαυσιν). The Sabbath-rest of God, instituted at creation, promised to the fathers, forfeited by their unbelief, remaining to us on the condition of faith.

*Lest any man fall after the same example of unbelief* (ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας). Πέσῃ *fall* is to be taken absolutely; not, *fall into the same example.* Ὑπόδειγμα *example*, mostly in Hebrews. Rejected as unclassical by the Attic rhetoricians. Originally a *sign* which suggests something: a *partial suggestion* as distinct from a *complete expression*. See ch. 8:5; 9:23. Thus Christ's washing of the disciples' feet (<sup><435></sup>John 13:15) was a typical suggestion of the whole field and duty of ministry. See on <sup><405></sup>1 Peter 2:6. It is not easy to give the exact force of ἐν *in*. Strictly speaking, the "example of disobedience" is

conceived as that in which the falling takes place. The fall is viewed in the sphere of example. Comp. 2 Macc. iv. 30; <sup><4017></sup>1 Corinthians 2:7. Rend. *that no man fall in the same example of disobedience*: the same as that in which they fell.

**12.** The exhortation is enforced by reference to the character of the revelation which sets forth the rest of God. The message of God which promises the rest and urges to seek it, is no dead, formal precept, but is instinct with living energy.

*The word of God* (ὁ λόγος τοῦ θεοῦ). That which God speaks through any medium. The primary reference is to God's declarations concerning his rest. The fathers explained it of the *personal* Word as in the Fourth Gospel. But in the Epistle there is no approach to any definite use of λόγος with reference to Christ, not even in the description of his relation to God in ch. 1, where, if anywhere, it might have been expected. In ch. 6:5 and 11:3 we find ῥῆμα. Everywhere in the Epistle Christ appears as *the Son*, not as *the Word*. In this passage, the following predicates, ἐνεργῆς, τομώτερος, κριτικὸς, would hardly be applied to the Logos, and in ver. 14 he is styled *Jesus the Son of God*.

*Quick and powerful* (ζῶν καὶ ἐνεργῆς). Note the emphatic position of ζῶν *living*. *Living* is the word of God, since it is the word of "the living God" (ch. 3:12). *Living* in its essence. For ἐνεργῆς *active, energizing*, and kindred words, see on <sup><4012></sup>John 1:12; <sup><4012></sup>Philippians 3:21; <sup><4012></sup>Colossians 1:29; Philemon 6. Manifesting itself actively in the world and in men's hearts. Comp. <sup><4012></sup>1 Peter 1:23.

*Sharper than any two-edged sword* (τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον). Τομώτερος *sharper* from τέμνειν *to cut*, N.T.<sup>o</sup> LXX. The word of God has an incisive and penetrating quality. It lays bare self-delusions and moral sophisms. For the comparison of the word of God or of men to a sword, see <sup><4504></sup>Psalms 57:4; 59:7; 64:3; <sup><4017></sup>Ephesians 6:17. Philo calls his Logos ὁ τομεύς *the cutter*, as cutting chaos into distinct things, and so creating a kosmos. Ὑπὲρ *than*, is literally, *above*. Πᾶσαν *any*, is *every*. Δίστομον only here and <sup><4016></sup>Revelation 1:16; 2:12, lit. *two-mouthed*. In LXX always of a sword. See <sup><4016></sup>Judges 3:16; <sup><4916></sup>Psalms 149:6; <sup><4016></sup>Proverbs 5:4; Sir. xxi. 3. In Class. of a cave with a *twofold mouth* (Soph. *Philoct.* 16); of *double-branching* roads (Soph. *Oed. Col.* 900); of

rivers with *two mouths* (Polyb. 34:10, 5). **Στόμα** *mouth*, of the *edge* of a sword, <sup><0274</sup>Luke 21:24; <sup><0313</sup>Hebrews 11:34. Often in LXX, as <sup><0308</sup>Genesis 34:26; <sup><0618</sup>Joshua 10:28, 33, 35, 37, 39; <sup><0008</sup>Judges 1:8. So occasionally in Class., as Homer, *Il.* 15. 389. **Κατεσθίειν** or **κατέσθειν** *to devour* is used of the sword, <sup><0590</sup>Deuteronomy 32:42; <sup><0123</sup>2 Samuel 2:26; <sup><2308</sup>Isaiah 31:8; <sup><0129</sup>Jeremiah 2:30, etc. **Μάχαιρα** *sword*, in Class. *a dirk or dagger*: rarely, *a carving knife*; later, *a bent sword or sabre* as contrasted with a *straight, thrusting sword*, **ξίφος** (not in N.T. but occasionally in LXX). **Ρομφαία**, <sup><0125</sup>Luke 2:35 (see note), elsewhere only in Revelation, very often in LXX, is a large broadsword. In LXX of Goliath's sword, <sup><0175</sup>1 Samuel 17:51

*Piercing* (**διϊκνούμενος**). Lit. *coming through*. N.T.<sup>o</sup>.

*Even to the dividing asunder of soul and spirit and of the joints and marrow* (ἄρχι μερισμοῦ ψυχῆς καὶ πνεύματος ἁρμῶν τε καὶ μυελῶν). **Μερισμός** *dividing*, only here and ch. 2:4, is not to be understood of dividing soul *from* spirit or joints *from* marrow. Soul and spirit cannot be said to be separated in any such sense as this, and joints and marrow are not in contact with each other. **Μερισμός** is the *act* of division; not the *point* or *line* of division. Joints and marrow are not to be taken in a literal and material sense. <sup>f184b</sup> In rendering, construe *soul, spirit, joints, marrow*, as all dependent on *dividing*. *Joints and marrow* (**ἁρμῶν, μυελῶν**, N.T.<sup>o</sup>) are to be taken figuratively as joints and marrow of soul and spirit. This figurative sense is exemplified in classical usage, as Eurip. *Hippol.* 255, “to form moderate friendships, and not **πρὸς ἄρκον μυελὸν ψυχῆς** to the deep *marrow* of the soul.” The conception of *depth* applied to the soul is on the same figurative line. See Aesch. *Agam.* 778; Eurip. *Bacch.* 203. Attempts to explain on any psychological basis are futile. The form of expression is poetical, and signifies that the word penetrates to the inmost recesses of our spiritual being as a sword cuts through the joints and marrow of the body. The separation is not of one part from another, but operates in each department of the spiritual nature. The expression is expanded and defined by the next clause.

*A discerner* (**κριτικὸς**). N.T.<sup>o</sup>. <sup>o</sup>LXX. The word carries on the thought of *dividing*. From **κρίνειν** *to divide or separate*, which runs into the sense of *judge*, the usual meaning in N.T., judgment involving the *sifting out* and

analysis of evidence. In κριτικὸς the ideas of *discrimination* and *judgment* are blended. Vulg. *discretor*.

*Of the thoughts and intents of the heart* (ἐνθυμήσεων καὶ ἐννοιῶν καρδίας). The A.V. is loose and inaccurate. Ἐνθύμησις rare in N.T. See <sup><1001></sup>Matthew 9:4; <sup><4172></sup>Acts 17:29. Comp. ἐνθυμεῖσθαι, <sup><1011></sup>Matthew 1:20; 9:4. In every instance, both of the noun and of the verb, the sense is *pondering* or *thinking out*. Rend. *the reflections*. Ἐννοια only here and <sup><1001></sup>1 Peter 4:1. It is *the definite conception* which follows ἐνθύμησις. Rend. *conceptions*.

13. From the word of God the writer proceeds to God himself as cognizant of all things; thus giving a second ground for the exhortation of ver. 11.

*Creature* (κτίσις). See on <sup><4181></sup>Romans 8:19; <sup><4187></sup>2 Corinthians 5:17; <sup><5015></sup>Colossians 1:15. Here in the sense of *thing created*.

*Opened* (τετραχλισμένα). N.T. °. °LXX. Only later Greek. Evidently connected with τράχηλος *neck, throat*. The exact metaphor, however, it is impossible to determine. The following are the principal explanations proposed: *taken by the throat*, as an athlete grasps an adversary; *exposed*, as a malefactor's neck is bent back, and his face exposed to the spectators; or, as the necks of victims at the altar are drawn back and exposed to the knife. The idea at the root seems to be the bending back of the neck, and the last explanation, better than any other, suits the previous figure of the sword. The custom of drawing back the victim's neck for sacrifice is familiar to all classical students. See Hom. *Il.* 1:459; 2:422; Pindar, *Ol.* 13:114. The victim's throat bared to the sacrificial knife is a powerful figure of the complete exposure of all created intelligence to the eye of him whose word is as a two-edged sword.

*With whom we have to do* (πρὸς ὃν ἡμῖν ὁ λόγος). Rend. *with whom is our reckoning*; that is *to whom we have to give account*. <sup>f185b</sup>

14. Chapter 2:17, 18 is now resumed. This and the following verse more naturally form the conclusion of the preceding section than the introduction to the following one.

*Great high priest* (μέγαν). Emphasizing Christ's priestly character to Jewish readers, as superior to that of the Levitical priests. He is holding up the *ideal* priesthood.

*Passed into the heavens* (διελθούσας τοὺς οὐρανοὺς). Rend. "passed through the heavens." Through, and up to the throne of God of which he wields the power, and is thus able to fulfill for his followers the divine promise of rest.

*Jesus the Son of God*. The name *Jesus* applied to the high priest is forcible as recalling the historical, human person, who was tempted like his brethren. We are thus prepared for what is said in ver. 15 concerning his sympathizing character.

**15.** *We have not an high priest who cannot, etc.* Whatever may be thought to the contrary; whatever contrary conclusion may be drawn from the character of the Levitical priests, or from Christ's exalted dignity and purity.

*Touched with the feeling* (συνπαθήσαι). Only here and ch. 10:34. This is more than *knowledge* of human infirmity. It is *feeling* it by reason of a common experience *with* (σύν) men.

*Infirmities* (ἀσθενείας). Not *sufferings*, but *weaknesses*, moral and physical, which predispose to sin and facilitate it.

*Like as we are* (καθ' ὁμοίότητα). Lit. *according to likeness*. Ἡμῶν of us or our is to be understood, or, as some, ἡμῖν, according to his likeness to us.

*Without sin* (χωρὶς ἁμαρτίας). This, of course, implies that he was not led into sin by temptation, and also that no temptation aroused in him sin already present and dormant. It is not meant that temptation arising from sin external to himself was not applied to him.

**16.** *Come — unto* (προσερχόμεθα). °P., often in Hebrews, and commonly in the same sense as here — approach to God through the O.T. sacrifices or the sacrifice of Christ. Paul's word *προσαγωγή* *access* expresses the same idea. <sup>f186b</sup> See <sup><sup>εφ</sup></sup> Ephesians 2:18; 3:12. The phrase *come boldly* expresses a thought which the Epistle emphasizes — that

Christianity is the religion of *free access* to God. Comp. <sup><4782></sup>2 Corinthians 3:12, 13.

*Unto the throne of grace* (τῷ θρόνῳ τῆς χάριτος). The phrase N.T. °. Throne of *glory*, <sup><4828></sup>Matthew 19:28; <sup><4253></sup>25:31: *of majesty*, <sup><3801></sup>Hebrews 8:1. In Revelation *throne* occurs over forty times, either *the throne*, or *his throne*, or *throne of God*. Once *throne of the beast*, <sup><6601></sup>16:10. *Throne of grace* expresses grace as the gift of divine power.

*Mercy — grace* (ἐλεος—χάρις). *Mercy* for past sins; *grace* for future work, trial, and resistance to temptation.

*To help in time of need* (εἰς εὐκαιρον βοήθειαν). Lit. for *seasonable help*, or *help in good time*; before it is too late; while there is still time to seek God's rest. Others, however, explain, *when it is needed*; or, *before temptation leads to sin*.

## CHAPTER 5

The doctrine of the high-priesthood of Christ.

The Hebrew Christians were not familiar with Christ under the aspect of a high priest. They did not understand the application of the title and office to him. They could not infer it from his early life, since he was not of the lineage of Aaron, nor from his ministry, since he claimed no special privilege of access to the temple, performed no priestly functions, and contradicted the whole Jewish conception of the priesthood.

1. *Every high priest* (παῖς ἀρχιερέυς). Every Levitical high priest.

Ἀρχιερέυς<sup>OP</sup>.

*Taken* (λαμβανόμενος). Rend. *being taken*, or *since he is taken*: not *who is taken*. The point is that the high priest's efficiency for men depends on his being taken from among men.

*Is ordained* (καθίσταται). Constituted priest. See on <sup><300P></sup>Titus 1:5.

*For men* (ὑπὲρ ἀνθρώπων). *On behalf of* men.

*In things pertaining to God* (τὰ πρὸς τὸν θεόν). As respects his relation to God. See on ch. 2:17.

*That he may offer* (ἵνα προσφέρῃ). Προσφέρειν, lit. *to bring to* (the altar). Comp. <sup><40E></sup>Matthew 5:23. <sup>OP</sup>, who, however, has the kindred noun προσφορά *offering*. Very often in LXX; nineteen times in Hebrews, and always, with one exception (ch. 12:7), in the technical sense, as here.

*Gifts — sacrifices* (δῶρα—θυσίας). Δῶρα *offerings generally*: θυσίας *bloody sacrifices*. The distinction, however, is not constantly observed. Thus, θυσίαι, of unbloody offerings, <sup><400P></sup>Genesis 4:3, 5; <sup><400P></sup>Leviticus 2:1; <sup><40E></sup>Numbers 5:15: δῶρα, of bloody offerings, <sup><400P></sup>Genesis 4:4; <sup><400P></sup>Leviticus 1:2, 3, 10.

*For sins* (ὑπὲρ ἁμαρτιῶν). In this the priest's efficiency is especially called out, and he who has not genuine compassion for the sinful cannot do this efficiently. Hence the words which follow.

2. *Have compassion* (μετιοπαθεῖν). N.T.<sup>o</sup>. °LXX. °Class. Originally of the rational regulation of the natural passions, as opposed to the Stoic ἀπάθεια, which involved the crushing out of the passions. Often, in later Greek, of moderating anger. It is not identical with συνπαθήσαι (ch. 4:5), but signifies *to be moderate* or *tender* in judgment toward another's errors. Here it denotes a state of feeling toward the ignorant and erring which is neither too severe nor too tolerant. The high priest must not be betrayed into irritation at sin and ignorance, neither must he be weakly indulgent.

*The ignorant* (τοῖς ἀγνοοῦσι). Comp. ἀγνοημάτων ignorances, ch. 9:7, and <sup>CHS22</sup>Numbers 15:22-31, where the distinction is drawn between sins of ignorance and sins of presumption. Atonement for sins of ignorance was required by the Levitical law as a means of educating the moral perception, and of showing that sin and defilement might exist unsuspected: that God saw evil where men did not, and that his test of purity was stricter than theirs.

*For that he himself also is compassed with infirmity* (ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν). Sympathy belongs to the high-priestly office, and grows out of the sense of personal infirmity. The verb is graphic: *has infirmity lying round him*. Comp. ch. 12:1, of the encompassing (περικείμενον) cloud of witnesses. Ἀσθένειαν the moral weakness which makes men capable of sin. This is denied in the case of Christ. See ch. 7:28.

3. *He ought* (ὀφείλει). It is his duty, growing out of the fact of his own infirmity.

4. The high priest must be divinely called. One thus compassed with infirmity would shrink from such an office unless called to it by God.

*He that is called* (καλούμενος). The A.V. follows T.R., ὁ καλούμενος. The article should be omitted. Rend. *but being called by God (he taketh it), as did Aaron*.

5. *Did not glorify himself to be made high priest.* Εδόξασεν glorified is general, and is more specifically defined by γεννηθῆναι ἀρχιερέα *to be made high priest*.

*But he that said unto him, Thou art my Son, etc.* Supply *glorified him*. He did not glorify himself, but God who styled him “son” glorified him. *Thou art my Son* is introduced thus in close connection with the call to the priesthood, in recognition of the fact that the priesthood of Christ had its basis in his sonship. “Christ’s priestly vocation ceases to be an accident in his history, and becomes an essential characteristic of his position as Son: sonship, christhood, priestliness, inseparably interwoven” (Bruce).

**6.** *Thou art a priest forever, etc.* According to this verse Christ is prophetically pointed out in Psalm 110 as an eternal priest, independent of fleshly descent, a king, and superior in dignity to the Levitical priests.

*According to the order* (κατὰ τὴν τάξιν). According to the rank which Melchisedec held. Almost = *like*. For Melchisedec see ch. 7.

**7.** He is now to show that Christ was under training for the priesthood, and describes the process of training.

*Who* (ὅς). Nominative to ἔμαθεν *learned*, ver. 8, to which all the participles are preparatory.

*In the days of his flesh* (ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ). During his mortal life.

*When he had offered up prayers and supplications* (δεήσεις τε καὶ ἵκετηρίας προσενέγκας). Δεήσεις *special, definite requests*: ἵκετηρίας, N.T.<sup>o</sup>, is properly an adjective, *pertaining to or fit for suppliants*, with ῥάβδους *staves* or ἐλαίας *olive-branches* understood. The olive-branch bound round with wool was held forth by a suppliant in token of his character as such. The phrase προσφέρειν N.T.<sup>o</sup>. f187b

*Unto him that was able to save him from death* (πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου). Const. with *prayers and supplications*, not with *offered*. *To save him from death* may mean to deliver him from the *fear of death*, from the *anguish of death*, or from *remaining a prey to death*. In either case, the statement connects itself with the thought of Christ’s real humanity. He was under the pressure of a sore human need which required divine help, thus showing that he was like unto his brethren. He appealed to one who could answer his prayer. The purport of the prayer is not stated. It is at least suggested by <sup>408b</sup> Matthew 26:39.

*And was heard in that he feared* (καὶ εἰσακουσεὶς ἀπὸ τῆς εὐλαβείας). Rend. *was heard on account of his godly fear*. *Ευλάβεια* only here and ch. 12:28. The verb *εὐλαβεῖσθαι* *to act cautiously, beware, fear*, only ch. 11:7. The image in the word is that of *a cautious taking hold (λαμβάνειν)* and *careful and respectful handling*: hence piety of a *devout and circumspect* character, as that of Christ, who in his prayer took account of all things, not only his own desire, but his Father's will.

*Ευλάβεια* is ascribed to Christ as a human trait, see ch. 12:28. He was *heard*, for his prayer was answered, whatever it may have been. God was able to save him from death altogether. He did not do this. He was able to sustain him under the anguish of death, and to give him strength to suffer the Father's will: he was also able to deliver him from death by resurrection: both these he did. It is not impossible that both these may be combined in the statement *he was heard*. <sup>f188b</sup>

**8.** *Though he were a Son* (καίπερ ὢν υἱός). For *were* rend. *was*. His training for the priesthood involved suffering, even though he was a son. Connect with *ἔμαθεν* *learned*, not with the preceding clause, which would mean that his position as a son did not exempt him from the obligation to godly fear, which is true as a fact (see ver. 7), but is not the point of emphasis here.

*Learned he obedience* (ἔμαθεν τὴν ὑπακοήν). Omit *he*, since the subject of *ἔμαθεν* *learned* is *ὃς* *who*, ver. 7. Jesus did not have to learn to obey, see <sup>Ⓜ</sup>John 8:29; but he required the special discipline of a severe human experience as a training for his office as a high priest who could be touched with the feeling of human infirmities. He did not need to be disciplined out of any inclination to disobedience; but, as Alford puts it, “the special course of submission by which he became perfected as our high priest was gone through in time, and was a matter of acquirement and practice.” This is no more strange than his growth in wisdom, <sup>Ⓜ</sup>Luke 2:52. *Growth* in experience was an essential part of his humanity.

*By the things which he suffered* (ἀφ' ὧν ἔπαθεν). Or *from* the things, etc. Note the word-play, *ἔμαθεν ἔπαθεν*. So Croesus, addressing Cyrus, says, τὰ δέ μοι παθήματα, ἐόντα ἀχάριστα, μαθήματα γέγονεν, “my sufferings, though painful, have proved to be *lessons*” (Hdt. i. 207): so

Soph. *Trach.* 142, μήτ' ἐκμάθοις παθοῦσα “mayst thou not *learn* by *suffering*.”

**9.** *And being made perfect* (καὶ τελεωθεῖς). Comp. ch. 2:10. The fundamental idea in τελειοῦν is the bringing of a person or thing to the goal fixed by God. Comp. ch. 7:11, 19; 9:9; 10:1, 14; 11:40; 12:23. Here of Christ's having reached the end which was contemplated in his divinely-appointed discipline for the priesthood. The consummation was attained in his death, <sup><319></sup>Philippians 2:8: his *obedience* extended even unto death.

*The author of eternal salvation* (αἴτιος σωτηρίας αἰωνίου). Αἴτιος, N.T.<sup>o</sup>, an adjective, *causing*. Comp. *captain of salvation*, <sup><320></sup>Hebrews 2:10. The phrase σωτηρία αἰώνιος *eternal salvation* N.T.<sup>o</sup>, but see LXX, <sup><316></sup>Isaiah 15:17. Not *everlasting* salvation, but a salvation of which all the conditions, attainments, privileges, and rewards transcend the conditions and limitations of time.

*Unto all them that obey him* (πᾶσιν τοῖς ὑποκούουσιν αὐτῷ). *Obey* points to *obedience*, ver. 8, and *salvation* to *save*, ver. 7. If the *captain* of salvation must learn obedience, so must his followers. Comp. <sup><308></sup>2 Thessalonians 1:8.

**10.** *Called of God* (προσαγορευθεῖς). Rend. *since he was addressed or saluted by God*. God recognized and saluted him as that which he had *become* by passing through and completing his earthly discipline.

Προσαγορεύειν *to address* N.T.<sup>o</sup>. A few times in LXX.

**11.** From this point the comparison of Christ with Melchisedec would naturally be developed; but the author digresses into a complaint of the imperfect spiritual attainment of his readers, and a remonstrance and admonition extending to the end of ch. 6.

*Of whom* (περὶ οὗ). Rend. *concerning which*. Not Melchisedec, but the *topic* that Christ is a priest after the order of Melchisedec, a topic to which great importance is attached. Can it be imagined that the discussion of such a topic would appeal to a Gentile audience as a reason for not relapsing into paganism?

*We have many things to say* (πολὺς ἡμῖν ὁ λόγος). Lit. *the discourse is abundant unto us*. *We* refers to the writer himself.

*Hard to be uttered* (δυσερμήνευτος λέγειν). Lit. *hard of interpretation to speak*. The A.V. entirely misses the idea of interpretation. Rev. better, *hard of interpretation*. Δυσερμήνευτος N.T.<sup>o</sup>. °LXX. °Class.

*Ye are dull of hearing* (νωθοὶ γέγονατε ταῖς ἀκοαῖς). Rend. *ye have grown dull in your hearing*. For ἀκοή *hearing* see on <sup><514></sup>2 Timothy 4:3. The verb implies a deterioration on the hearers' part. Νωθοὶ only here and ch. 6:12. From νη *not* and ὠθεῖν *to push*. Hence *slow, sluggish*. <sup>f189b</sup> Mostly in later Greek, although Plato uses it much in the same sense as here. "When they have to face study they are *stupid* (νωθοί) and cannot remember." *Theaet.* 144 B. In LXX, <sup><102></sup>Proverbs 22:29; Sir. iv. 29; 11:12. Sometimes = *low, mean, obscure*. So in Proverbs, but in Sirach *slack, slow*.

**12.** *When for the time ye ought to be teachers* (ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον). Rend. *for when ye ought to be teachers by reason of the time*. A.V. entirely obscures the true meaning, which is that, because of the time during which the readers have been under instruction, they ought to be able to instruct others.

*Again* (πάλιν). Not with *teach you*, as A.V., but with *ye have need*. The position of the word is emphatic. *Again* ye have need of being taught the very rudiments of divine truth which ye were taught long ago.

*Which be* (τινὰ). A.V. takes the pronoun as interrogative (τίνα). Better *indefinite* as subject of διδάσκειν *teach*. Rend. "ye have need that *some one* teach you."

*The first principles of the oracles* (τα, στοιχεῖα τῆς ἀρχῆς τῶν λογίων). Lit. *the rudiments of the beginning of the oracles*. The phrase στοιχεῖα τῆς ἀρχῆς N.T.<sup>o</sup>. It is = *primary elements*. For στοιχεῖα see on <sup><400></sup>Galatians 4:3. λόγιον is a diminutive, meaning strictly a *brief utterance*, and used both in classical and biblical Greek of *divine utterances*. In Class. of *prose oracles*. Philo uses it of the O.T. prophecies, and his treatise on the Ten Commandments is entitled περὶ τῶν δέκα λογίων. In LXX often generally — "the *word or words* of the Lord," see <sup><000></sup>Numbers 24:16; <sup><400></sup>Deuteronomy 33:9; <sup><410></sup>Psalms 11:6; 17:30, etc. It was used of the *sayings*

of Jesus, see Polycarp, *Ad Phil.* 7. From the time of Philo, of any sacred writing, whether discourse or narrative. Papias and Irenaeus have **τὰ κυριακὰ λόγια** *dominical oracles*. <sup>f190b</sup> The meaning here is *the O.T. sayings*, especially those pointing to Christ.

*And are become* (**καὶ γεγόνατε**). As in ver. 11, implying degeneracy. The time was when you needed the strong meat of the word.

*Milk* (**γάλακτος**). Comp. <sup><489D></sup>1 Corinthians 3:2. Answering to *rudiments*.

*Strong meat* (**στερεὰς τροφῆς**). Lit. *solid* meat. See on *steadfast*, <sup><489D></sup>1 Peter 5:9. More advanced doctrinal teaching. The explanation of the Melchisedec priesthood to which the writer was about to pass involved the exhibition for the first time of the opposition of the N.T. economy of salvation to that of the old, and of the imperfection and abrogation of the O.T. priesthood. To apprehend this consequence of N.T. revelation required alert and matured minds. This is why he pauses to dwell on the sluggish mental and spiritual condition of his readers.

**13. Useth** (**μετέχων**). Rend. *partakes of*. See on ch. 1:9; 2:14; 3:1, 14.

*Unskilful* (**ἄπειρος**). N.T. <sup>o</sup>. Rend. *unskilled* or *inexperienced*.

*In the word of righteousness* (**λόγου δικαιοσύνης**). The phrase N.T. <sup>o</sup>. The genitive **δικαιοσύνης** of *righteousness* is combined in N.T. with *way, God, gift, instruments, servants, law, ministration, fruit and fruits, ministers, hope, breastplate, crown, king, preacher*. It is a mistake to attempt to give the phrase here a concrete meaning. It signifies simply a word of normally right character. It is not = *the Christian revelation*, which would require the article. Probably, however, in the foreground of the writer's thought was the word spoken by the Son (ch. 1:2); the salvation which at first was spoken by the Lord (ch. 2:3). <sup>f191b</sup>

*A babe* (**νήπιος**). See on <sup><487D></sup>Romans 2:20; <sup><487D></sup>1 Corinthians 3:1; <sup><487D></sup>Ephesians 4:14.

**14. Strong meat belongeth to them that are of full age** (**τελείων δέ ἐστιν ἢ στερεὰ τροφή**). This rendering is clumsy. Rend. *solid food is for full-grown men*. For **τελείων** *full-grown*, see on <sup><487D></sup>1 Corinthians 2:6. Often by Paul, as here, in contrast with **νήπιοι** *immature Christians*. See

1 Corinthians 2:6; 3:1; 13:11; Ephesians 4:4. Paul has the verb *νηπιάζειν* *to be a child* in 1 Corinthians 14:20.

*By reason of use* (διὰ τὴν ἔξιν). For use rend. *habitude*. N.T.<sup>o</sup>. It is the condition produced by past exercise. Not the *process* as A.V., but the *result*.

*Their senses* (τὰ αἰσθητήρια). N.T.<sup>o</sup>. Organs of perception; perceptive faculties of the mind. In LXX see Jeremiah 4:19; 4 Macc. ii. 22.

*Exercised* (γεγυμνασμένα). See on 2 Peter 2:14, and 1 Timothy 4:7.

*Good and evil*. Not moral good and evil, but wholesome and corrupt doctrine. The implication is that the readers' condition is such as to prevent them from making this distinction.

## CHAPTER 6

Some difficulty attaches to the first three verses, because the writer combines two thoughts: his own intention to proceed from elementary to more advanced teachings, and his readers' advance to that higher grade of spiritual receptiveness on which the effectiveness of his teaching must depend. The mistake in interpretation has been in insisting that the three verses treat only the one or the other thought. Observe that *διὸ* *wherefore* is connected with the rebuke in ch. 5:11, 12; and that that rebuke is directly connected with the announcement of the doctrine of the Melchisedec priesthood of Christ. The course of thought is as follows: Christ is a priest after the order of Melchisedec (ch. 5:10). There is much to be said on this subject, and it is hard to explain, because you have become dull, and need elementary teaching, whereas, by reason of your long Christian standing, you ought to be teachers yourselves (ch. 5:11, 12). For you all recognize the principle that baby-food is for babes, and solid food only for men, whose powers have been trained by habitual exercise (ch. 5:13, 14). *Wherefore*, in order that you may be aroused from your sluggishness and have your perceptions brought up to the matured condition which befits men in Christ, and in order that I may, at the same time, complete the development of my theme, I propose that we together move forward to completion: I to the full exposition of the subject of Christ's high-priesthood, and you to that maturity of discernment which becomes you. This will require us both to leave the rudimentary stage of teaching concerning Christ.

**1. *Leaving the principles of the doctrines of Christ*** (ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον). Lit. *leaving the word of the beginning concerning Christ*. *Ἀφέντες* *leaving* or *dismissing* does not imply ceasing to believe in elementary truths or to regard them as important, but leaving them "as a builder leaves his foundation in erecting his building" (Bruce). *The word of the beginning of Christ* is practically = *the rudiments of the beginning*, ch. 5:12; that rudimentary view of Christ's person and office which unfolds into the doctrine of his priesthood. Up to this point the writer has shown only that the permanent elements of the old covenant remain and are exalted in Christ. The more difficult point, which it will

require matured perception to grasp, is that Christ's priesthood involves the entire abolition of the old covenant.

*Let us go on unto perfection* (ἐπὶ τὴν τελειότητα φερόμεθα). Lit. *let us be born on to completeness*. The participial clause, *leaving*, etc., is related to the verbal clause as expressing a necessary accompaniment or consequence of the latter. *Let us be born on to completeness, and, because of this, leave*, etc. This sense is not given by the Rev. **Τελειότης** only here and <sup>5814</sup>Colossians 3:14. Rend. *completeness*. The completeness is viewed as pertaining to both the writer and the readers. He proposes to fully develop his theme: they are exhorted to strive for that full Christian manhood which will fit them to receive the fully-developed discussion.

*Not laying again the foundation* (μὴ πάλιν θεμέλιον καταβαλλόμενοι). Not explanatory of *leaving*, etc. The following words, describing the elements of the foundation, — repentance, baptisms, etc., — simply illustrate in a general way the proposal to proceed to the exposition of the doctrine of Christ's priesthood. The illustrative proposition is that a building is not completed by lingering at the foundation; and so Christian maturity is not to be attained by going back to subjects which belong to the earliest stage of Christian instruction. He purposely selects for his illustration things which belong to the very initiation of Christian life.

*Dead works* (νεκρῶν ἔργων). The phrase only in Hebrews. Comp. ch. 9:14. Not sinful works in the ordinary sense of the term, but works without the element of life which comes through faith in the living God. There is a sharp opposition, therefore, between dead works and faith. They are contraries. This truth must be one of the very first things expounded to a Jew embracing Christianity.

**2. Doctrine of baptisms** (βαπτισμῶν διδαχὴν). <sup>f192b</sup> Not laying again as a foundation the teaching (διδαχὴν) of baptisms. **βαπτισμός** only here, ch. 9:10, and <sup>5810a</sup>Mark 7:4. The common form is **βάπτισμα**. Neither word in LXX or Class. The meaning here is *lustral rites in general*, and may include the baptism of John and Christian baptism. The teaching would cover all such rites, their relations and comparative significance, and it would be necessary in the case of a Jewish convert to Christianity who might not perceive, for example, any difference between Jewish lustrations and Christian baptism.

*Laying on of hands.* See on <sup><5044></sup>1 Timothy 4:14. A Jewish and a Christian practice.

*Resurrection — eternal judgment.* Both resurrection and future judgment were Jewish tenets requiring exposition to Jewish converts as regarded their relations to the same doctrines as taught by Christianity. The resurrection of Christ as involving the resurrection of believers would, of itself, change the whole aspect of the doctrine of resurrection as held by a Few. *Ἀιώνιου* *eternal* certainly cannot here signify *everlasting*. It expresses rather a judgment which shall transcend all temporal judgments; which shall be conducted on principles different from those of earthly tribunals, and the decisions of which shall be according to the standards of the economy of a world beyond time. See additional note on <sup><5002></sup>2 Thessalonians 1:9. The phrase *eternal judgment* N.T.<sup>o</sup>. Comp. *κρίμα τὸ μέλλον* *the judgment to come*, <sup><4025></sup>Acts 24:25.

**3. If God permit** (*ἐάνπερ ἐπιτρέπη ὁ θεός*). The exact formula N.T.<sup>o</sup>. Comp. <sup><4307></sup>1 Corinthians 16:7; <sup><4821></sup>Acts 18:21. Pagan parallels are *τῶν θεῶν θελόντων* *if the gods will*; *θεῶν ἐπιτρεπόντων* *the gods permitting*, and *θεῶν βουλομένων* *if the gods desire*. An ominous hint is conveyed that the spiritual dullness of the readers may prevent the writer from developing his theme and them from receiving his higher instruction. The issue is dependent on the power which God may impart to his teaching, but his efforts may be thwarted by the impossibility of repentance on their part. No such impossibility is imposed by God, but it may reside in a moral condition which precludes the efficient action of the agencies which work for repentance, so that God cannot permit the desired consequence to follow the word of teaching.

**4. Impossible** (*ἀδύνατον*). It is impossible to dilute this word into *difficult*.

*Those who were once enlightened* (*τοὺς ἅπαξ φωτισθέντας*). Rend. “*once for all* enlightened.” *Ἄπαξ* is frequent in the Epistle. Comp. ch. 9:7, 26, 27, 28; 10:2; 12:26, 27. Indicating that the enlightenment ought to have sufficed to prevent them from falling away; not that it does not admit of repetition. *Enlightened*, through the revelation of God in Christ, the true light, and through the power of the Spirit. *Φωτίζειν* in LXX usually *to teach* or *instruct*; see <sup><0493></sup>Psalms 108:130; <sup><0270></sup>2 Kings 12:2; 17:27. Comp. in

N.T. <sup>400</sup>John 1:9; <sup>4018</sup>Ephesians 1:18; 3:9; <sup>3002</sup>Hebrews 10:32. Erasmus gives the correct explanation: “Who once for all have left the darkness of their former life, having been enlightened by the gospel teaching.” There is no ground for explaining the word here of baptism, although the fathers from the time of Justin Martyr used φωτίζειν and φωτισμός in that sense, and this usage continued down to the Reformation. See Just. Mart. *Apol.* 1. 62. Chrysostom entitled his 59th Homily, addressed to candidates for baptism, πρὸς τοὺς μέλλοντας φωτίζεσθαι *to those who are about to be enlightened*; and justified this name for baptism by this passage and 10:32. The Peshitto translates this passage, “who have once (for all) descended to baptism.” The N.T. gives no example of this usage. <sup>f193b</sup>

*Tasted of the heavenly gift* (γευσαμένους τῆς δωρεᾶς τῆς ἐπουρανίου) For γευσαμένους *tasted*, comp. ch. 2:9. The meaning is, *have consciously partaken of*. Comp. <sup>4001</sup>1 Peter 2:3, and τρώγων *eateth*, <sup>4005</sup>John 6:56. The heavenly gift is the Holy Spirit. It is true that this is distinctly specified in the next clause, but the two clauses belong together. <sup>f194b</sup>

*Partakers of the Holy Ghost* (μετόχους πνεύματος ἁγίου). “Heavenly gift” emphasizes the *heavenly quality* of the gift. *The Holy Ghost* is the gift itself which possesses the heavenly quality.

**5. The good word of God** (καλὸν θεοῦ ῥῆμα). The gospel of Christ as preached. Comp. ch. 2:3. To *the word* are attached life (<sup>4001</sup>Acts 5:20); *spirit and life* (<sup>4006</sup>John 6:63); *salvation* (<sup>4014</sup>Acts 11:14); *cleansing* (<sup>4005</sup>Ephesians 5:26); especially *the impartation of the Spirit* (John 3:34; <sup>4005</sup>Acts 5:32; 10:44; <sup>4007</sup>Ephesians 6:17; <sup>3004</sup>Hebrews 2:4).

*Powers of the world to come* (δυνάμεις μέλλοντος αἰῶνος). Not foretastes of heavenly bliss. *The world to come* is the world of men under the new order which is to enter with the fulfillment of Christ’s work. See on *these last days*, ch. 1:2. These powers are characteristic of that period, and in so far as that dispensation is inaugurated here and now, they assert and manifest themselves.

**6. If they shall fall away** (καὶ παραπεσόντας). Lit. *and having fallen away*. Comp. πέση *fall*, ch. 4:11. Παραπίπτειν, N.T.<sup>o</sup>. It means to *deviate, turn aside*. Comp. LXX, <sup>3043</sup>Ezekiel 14:13; 15:8.

*To renew them again* (πάλιν ἀνακαινίζειν). The verb N.T.<sup>o</sup>.  
 Ἀνακαινοῦν to renew, <sup><4016></sup>2 Corinthians 4:16; <sup><5030></sup>Colossians 3:10.

*Seeing they crucify to themselves — afresh* (ἀνασταυροῦντας ἑαυτοῖς). In the Roman classical use of the word, ἀνά has only the meaning *up*: to nail *up* on the cross. Here in the sense of *anew*, an idea for which classical writers had no occasion in connection with crucifying. <sup>f195b</sup>Ἐαυτοῖς for *themselves*. So that Christ is no more available for them. They declare that Christ's crucifixion has not the meaning or the virtue which they formerly attached to it.

*The Son of God*. Marking the enormity of the offense.

*Put him to an open shame* (παραδειγματίζοντας). N.T.<sup>o</sup>. Rarely in LXX. Comp. <sup><4216></sup>Numbers 25:4, *hang them up*. From παρά beside, δεικνύοναι to show or point out. To put something alongside of a thing by way of commending it to imitation or avoidance. *To make an example of*; thence to expose to public disgrace. Δείγμα example, only Jude 7. Δειγματίζειν to make a public show or example, <sup><4019></sup>Matthew 1:19; <sup><5025></sup>Colossians 2:15. See additional note at the end of this chapter.

7. The inevitableness of the punishment illustrated by a familiar fact of nature.

*The earth* (γῆ). Or *the land*. Personified. Comp. αὐτομάτη ἡ γῆ *the land of itself*, <sup><4023></sup>Mark 4:28, see note.

*Which drinketh in* (ἡ πιούσα). Appropriates the heavenly gift of rain, the richness of which is indicated by *that cometh oft upon it*.

*Herbs* (βοτάνην). Grass, fodder. N.T.<sup>o</sup>.

*Meet for them by whom it is dressed* (εὔθετον ἐκείνοις δι οὓς καὶ γεωργεῖται). For εὔθετον, lit. *well placed*, thence *fit* or *appropriate*, see <sup><4022></sup>Luke 9:62; 14:85. Γεωργεῖν to till the ground, N.T.<sup>o</sup>. Rend. *tilled*.

*Dress* is properly to *trim*. The natural result of the ground's receiving and absorbing the rains is fruitfulness, which redounds to the benefit of those who cultivate it.

*Receiveth blessing from God* (μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ). Rend. *partaketh of blessing*. The blessing is increased fruitfulness. Comp. <sup><132</sup>Matthew 13:12; <sup><132</sup>John 15:2.

8. *But that which beareth thorns and briers* (ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους). Wrong. As given in A.V. the illustration throws no light on the subject. It puts the contrast as between two kinds of soil, the one well-watered and fertile, the other unwatered and sterile. This would illustrate the contrast between those who have and those who have not enjoyed gospel privileges. On the contrary the contrast is between two classes of *Christians* under equally favorable conditions, out of which they develop opposite results. Rend. *but if it (the ground that receives the rain) bear thorns and thistles*, etc. "Ἀκανθαὶ *thorns*, from ἀκὴ *a point*. Τρίβολος, from τρεῖς *three* and βέλος *a dart*; having three darts or points. A ball with sharp iron spikes, on three of which it rested, while the fourth projected upward, was called *tribulus* or *tribolus*, or *caltrop*. These were scattered over the ground by Roman soldiers in order to impede the enemy's cavalry. A kind of thorn or thistle, a land-caltrop, was called *tribulus* So Virgil,

*"Subit aspera silva,  
Lappaeque tribulique."  
Georg. i. 153.*

*Is rejected* (ἀδόκιμος). Lit. *unapproved*. See on *reprobate*, <sup><128</sup>Romans 1:28.

*Nigh unto cursing* (κατάρας ἐγγύς). See on <sup><131</sup>Galatians 3:10. Enhancing the idea of rejected. It is exposed to the peril of abandonment to perpetual barrenness.

*Whose end is to be burned* (ἥς τὸ τέλος εἰς καῦσιν). ἥς *whose*, of which, may be referred to *cursing* — the end of which cursing: but better to the main subject, γῆ *the land*. Τέλος *is consummation* rather than *termination*. Εἰς καῦσιν, lit. *unto burning*. Comp. LXX, <sup><2316</sup>Isaiah 40:16. The consummation of the cursed land is burning. Comp. <sup><1316</sup>John 15:6. The field of thorns and thistles is burned over and abandoned to barrenness.  
f196b

9. But the writer refuses to believe that his readers will incur such a fate.

*Beloved* (ἀγαπητοί). Only here in the epistle. It often suggests an argument. See <sup><4144></sup>1 Corinthians 10:14; 15:58; <sup><4100></sup>2 Corinthians 7:1.

*We are persuaded* (πεπεισμεθα). We are firmly convinced. The verb indicates a past hesitation overcome.

*Better things* (τὰ κρείσσονα). The article gives a collective force, the better *state of things*, the going on unto perfection (ver. 1). For κρείσσονα *better*, see on ch. 1:4.

*That accompany salvation* (ἐχόμενα σωτηρίας). Ἐχεσθαι with a genitive is a common Greek idiom meaning to hold one's self to a person or thing; hence to be closely joined to it. So in a local sense, <sup><4138></sup>Mark 1:38; in a temporal sense, <sup><4133></sup>Luke 13:33, *next*. He is persuaded that they will give heed to all things which attend the work of salvation and will enjoy all that attaches to a saved condition.

**10.** He is encouraged in this confidence by the fact that they are still as formerly engaged in Christian ministries.

*Your work and labor of love* (τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης). Omit *labor*. The A.V. follows T.R. τοῦ κόπου. Rend. *your work and the love which ye shewed*, etc.

*Which ye have shewed toward his name* (ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ). The verb means, strictly, to show something *in* one's self; or to show one's self in something. similar praise is bestowed in ch. 10:32. They have shown both love and work toward God's name. That does not look like crucifying Christ. God is not *unjust*, as he would show himself to be if he were forgetful of this.

**11.** *We desire* (ἐπιθυμοῦμεν). Strongly, earnestly. Comp. <sup><4137></sup>Matthew 13:17; <sup><4215></sup>Luke 22:15. The manifestations just mentioned make the writer desire that they may exhibit more of the spirit which animates their beneficent works.

*Each* (ἕκαστον). He is concerned, not only for the body of believers, but for each member.

*To the full assurance of hope unto the end* (πρὸς τὴν πληροφῶριαν τῆς ἐλπίδος ἄρχι τέλους). That is, we desire that each of you exhibit the

same diligence to develop your hope, which is in danger of failing, into full assurance, unto the end of the present season of trial with its happy consummation. Comp. <sup><63></sup>Romans 8:24. For **πληροφορία** see on <sup><505></sup>1 Thessalonians 1:5, and comp. <sup><642></sup>Romans 4:21; 14:5. It is practically the same whether we translate *full development* or *full assurance*. The two meanings coalesce. Hope develops into full assurance.

**12. Slothful** (**νωθροὶ**). See on ch. 5:11. Or *sluggish*, as you will become if you lose hope.

*Followers* (**μιμηταὶ**). Rend. *imitators*.

*Faith and patience* (**πίστεως καὶ μακροθυμίας**). For *patience* rend. *long-suffering*, and see on <sup><587></sup>James 5:7. Faith and long-suffering go together. Faith does not win its inheritance without persevering endurance; hence long-suffering is not only presented as an independent quality, but is predicated of faith.

*Inherit* (**κληρονομοῦντων**). Notice the present participle, are *inheriting*. Their present faith and perseverance are now making for their final inheritance. Comp. <sup><614></sup>Ephesians 1:14.

**13.** Illustration of the long-suffering of faith by the example of Abraham. The necessity for emphasizing this element of faith lay in the growing discouragement of the Jewish Christians at the long delay of Christ's second coming. Comp. ch. 11. Abraham became a sojourner in the land of the promise, looking for the heavenly city (ch. 11:9, 10). All the instances cited in that chapter illustrate the long outlook of faith, involving patient waiting and endurance. The example of Abraham shows, first, that the promise of God is sure.

*Because he could swear by no greater* (**ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι**). Lit. *since he had (the power) to swear by no one greater*.

*By himself* (**καθ' ἑαυτοῦ**). Comp. <sup><1216></sup>Genesis 22:16. N.T.<sup>o</sup>, but see LXX, <sup><1008></sup>Amos 6:8.

**14. Surely blessing I will bless thee** (**εἰ μὴν εὐλογῶν εὐλογήσω σε**). **Εὐ μὴν** as a formula of swearing N.T.<sup>o</sup>. In LXX, see <sup><1425></sup>Numbers 14:23, 28,

35; <sup><2852></sup>Isaiah 45:23; <sup><2837></sup>Ezekiel 33:27; 34:8. *Blessing I will bless* is a Hebraism, emphasizing the idea contained in the verb. Comp. LXX, <sup><1227></sup>Genesis 22:17; <sup><1251></sup>Numbers 25:10; <sup><1653></sup>Deuteronomy 15:4. <sup>f197b</sup>

**15.** *After he had patiently endured* (μακροθυμήσας). Pointing back to μακροθυμία *long-suffering*, ver. 12.

*He obtained* (ἐπέτυχεν). The compounded preposition ἐπὶ has the force of *upon: to light or hit upon*. The verb indicates that Abraham did not personally receive the *entire* fulfillment of the promise, but only the germ of its fulfillment. It was partially fulfilled in the birth of Isaac. See <sup><6118></sup>Romans 4:18.

The security of the divine promise illustrated by the analogy of human practice.

**16.** *And an oath for confirmation is to them an end of all strife* (καὶ πάσης αὐτοῖς ἀντιλογίας πέρασ εἰς βεβαίων ὁ ὄρκος). FOR “*an oath*,” rend. “*the oath*”: generic. Const. *for confirmation* with *end*. “The oath is final for confirmation.” Πέρασ is *the outermost point*; the point beyond which one cannot go. With this exception always in N.T. in the plural, of *the ends of the earth*. See <sup><1122></sup>Matthew 12:42; <sup><6118></sup>Romans 10:18. So often in LXX.

Ἀντιλογία, strictly *contradiction*, only in Hebrews and Jude 11, on which see note.

**17.** *Wherein* (ἐν ᾧ). Referring to the whole previous clause. In accordance with this universal human custom.

*Willing* (βουλόμενος). Rend. *being minded*. See on <sup><1119></sup>Matthew 1:19.

*The immutability* (τὸ ἀμετάθετον). The adjective used substantively. Only here and ver. 18.

*Confirmed* (ἐμεσίτευσεν). Rend. *interposed or mediated*. Comp. μεσίτης *mediator*. From μέσος *midst*. Placed himself *between* himself and the heritors of the promise.

**18.** *Two immutable things* (δύο πραγμάτων ἀμεταθέτων). His word and his oath.

*Strong consolation* (ἰσχυρὰν παράκλησιν). Ἰσχυρὸς *strong* implies indwelling strength embodied or put forth either aggressively or as an obstacle to resistance; as an army or a fortress. For *consolation* rend. *encouragement*, and see on <sup><416></sup>Luke 6:24; <sup><444B></sup>1 Corinthians 14:3.

*Who have fled for refuge* (οἱ καταφυγόντες). Only here and <sup><4406></sup>Acts 14:6. The compound verb is well rendered by A.V., since, as distinguished from the simple φεύγειν *to flee*, it expresses flight to a definite place or person for safety. Hence often used in connection with an altar or a sanctuary. The distinction between the simple and the compound verb is illustrated in Hdt. iv. 23, where, speaking of the barbarous tribe of the Iyrcae, he says, “Whoever *flees* (φεύγων) and *betakes himself for refuge* (καταφύγη) to them, receives wrong from no one.” So Xen., *Hellen.* 1, 6, 16: “Conon fled (ἔφευγε) in swift vessels, and *betakes himself for refuge* (καταφεύγει) to Mitylene.”

*To lay hold upon the hope set before us* (κρατῆσαι τῆς προκειμένης). For κρατῆσαι *to lay fast hold*, see on <sup><400B></sup>Mark 7:3; <sup><4481></sup>Acts 3:11; <sup><509></sup>Colossians 2:19. Προκειμένης *lying before or set before; destined or appointed*. Mostly in Hebrews. Comp. <sup><440D></sup>2 Corinthians 8:12; Jude 7. <sup>f198b</sup>

**19.** *An anchor of the soul* (ἄγκυραν τῆς ψυχῆς). The same figure is implied <sup><501B></sup>1 Timothy 1:19.

*Sure and steadfast* (ἀσφαλῆ τε καὶ βεβαίαν). The distinction between the two adjectives expresses the relation of the same object to different tests applied from without. Ασφαλῆ, *not*, σφάλλειν *to make totter*, and so *to baffle or foil*. Hence, secure against all attempts to break the hold. Βεβαίαν *sustaining one's steps in going* (βαίνεν *to go*): not breaking down under what steps upon it.

*Which entereth into that within the veil* (εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπέτασματος). Const. the participle εἰσερχομένην *entering* with *anchor*. Ἐσώτερον only here and <sup><440B></sup>Acts 16:24. Comparative, of something *farther* within. So ἐσωτέραν φυλακὴν “the *inner* prison,” <sup><440A></sup>Acts 16:24. Καταπέτασμα *veil*, <sup>o</sup>Class. Commonly in N.T. of the veil of the temple or tabernacle. See <sup><4125I></sup>Matthew 27:51; <sup><500B></sup>Hebrews 9:3. *That within the veil* is the unseen, eternal reality of the heavenly world. <sup>f199b</sup>  
Two figures are combined:

(a) the world a sea; the soul a ship; the hidden bottom of the deep the hidden reality of the heavenly world.

(b) The present life the forecourt of the temple; the future blessedness the shrine within the veil. The soul, as a tempest-tossed ship, is held by the anchor: the soul in the outer court of the temple is fastened by faith to the blessed reality within the shrine.

**20.** *Whither the forerunner is for us entered* (ὅπου πρόδρομος ὑπὲρ ἡμῶν ἔσῆλθεν). "Ὄπου, strictly *where*, instead of ὅποι *whither* (not in N.T.), but more significant as indicating an *abiding* there. Πρόδρομος *forerunner*, N.T.<sup>o</sup>. It expresses an entirely new idea, lying completely outside of the Levitical system. The Levitical high priest did not enter the sanctuary as a forerunner, but only as the people's representative. He entered a place into which none might follow him; in the people's stead, and not as their pioneer. The peculiarity of the new economy is that Christ as high priest goes nowhere where his people cannot follow him. He introduces man into full fellowship with God. The A.V. entirely misses this point by rendering "the forerunner," as if the idea of a high priest being a forerunner were perfectly familiar. Rend. *whither as a forerunner Jesus entered*. Comp. ch. 10:19.

*Made a high priest* (ἀρχιερεὺς γενόμενος). Rend. *having become a high priest*, etc. *Become*, because his office must be inaugurated by his suffering human life and his death.

### ADDITIONAL NOTE ON VERSES 4-6.

The passage has created much discussion and much distress, as appearing to teach the impossibility of restoration after a moral and spiritual lapse. It is to be observed:

(1) That the case stated is that of persons who once knew, loved, and believed Christian truth, and who experienced the saving, animating, and enlightening energy of the Holy Spirit, and who lapsed into indifference and unbelief.

(2) The questions whether it is possible for those who have once experienced the power of the gospel to fall away and be lost, and whether, supposing a lapse possible, those who fall away can ever be

restored by repentance — do not belong here. The possibility of a fall is clearly assumed.

(3) The sin in the case supposed is the relinquishment of the spiritual gifts and powers accompanying faith in Christ, and rejecting Christ himself.

(4) The significance of this sin lies in the mental and spiritual condition which it betrays. It is the recoil of conviction from Christ and the adoption of the contrary conviction.

(5) The writer does not touch the question of the possibility of *God's* renewing such to repentance. He merely puts his own hypothetical case, and says that, in the nature of such a case, the ordinary considerations and means which are applied to induce men to embrace the gospel no longer appeal to the subjects supposed. He contemplates nothing beyond such agencies, and asserts that these are powerless because the man has brought himself into a condition where they can no longer exert any power.

Whether God will ever reclaim by ways of his own is a point which is not even touched. Destruction of the faculty of spiritual discernment is the natural outcome of deliberate and persistent sin, and the instrument of its punishment. Note, “renew unto *repentance*.” God promises pardon on penitence, but not penitence on sin. See a powerful passage in Coleridge’s *Moral and Religious Aphorisms*, Amer. ed., Vol. I., p. 191.

## CHAPTER 7

The Melchisedec-priesthood of Christ. — Christ can be a priest without Aaronic descent, and his priesthood is of a higher and older type than the Levitical.

1. *For this Melchisedec, etc.* See <sup>4148</sup>Genesis 14:18-20; Psalm 110.

2. *First being by interpretation King of righteousness* (πρῶτον μὲν ἔρμηνευόμενος βασιλεὺς δικαιοσύνης). The *first* designation is the literal interpretation of the Hebrew name. *Being interpreted* belongs only to this designation. So Joseph *Ant.* i., x., 2: σημαίνει δε τοῦτο βασιλεὺς δίκαιος “and this (the name Melchisedec) signifies *righteous king*.”

*And after that also* (ἔπειτα δὲ καί). Then follows a designation derived from his character, *king of peace*. Supply *being*; not *being interpreted*.

*Salem*. Commonly regarded as the site of Jerusalem. It has also been supposed to represent Σαλείμ *Salim*, mentioned in <sup>4123</sup>John 3:23. Jerome says that the place retained that name in his day, and that the ruins of Melchisedec’s palace were shown there. <sup>f200b</sup> The ancient name of Jerusalem was Jebus. Others, again, suppose that Salem is not the name of a place, but is merely the appellation of Melchisedec. The passage in Genesis, however, points to a place, and the writer might naturally have desired to indicate the typical meaning of the city over which Melchisedec reigned.

3. *Without father, without mother, without descent* (ἀπάτωρ, ἀμήτωρ, ἄγενεαλόγητος). The three adjectives N.T.<sup>o</sup>, <sup>o</sup>LXX. The meaning is that there is no record concerning his parentage. This is significant as indicating a different type of priesthood from the Levitical, in which genealogy was of prime importance. No man might exercise priestly functions who was not of the lineage of Aaron.

*Having neither beginning of days nor end of life*. That is to say, history is silent concerning his birth and death.

*But made like unto the Son of God* (ἀφομοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ). The verb N.T.<sup>o</sup>. *Made like* or *likened*, not *like*. “The resemblance

lies in the Biblical representation, and not primarily in Melchisedec himself" (Westcott). Son of *God*, not Son of *man*, for the likeness to Jesus as Son of man would not hold; Jesus, as man, having had both birth and death. The words *likened unto the Son of God* stand independently. Not to be connected with the following sentence, so as to read *abideth a priest continually like the Son of God*; for, as a priest, Melchisedec, chronologically, was prior to Christ; and, therefore, it is not likeness with respect to priesthood that is asserted. The likeness is in respect to the things just predicated of Melchisedec. Christ as Son of God was without father, mother, beginning or end of days; and, in these points, Melchisedec is likened in Scripture to him.

*Abideth a priest continually* (μένει ἱερεὺς εἰς τὸ διηνεκές). Διηνεκής from διαφέρειν *to bear through*; born on through ages, continuous. Only in Hebrews. There is no historical account of the termination of Melchisedec's priesthood. The tenure of his office is uninterrupted. The emphasis is on the eternal duration of the ideal priesthood, and the writer explains the Psalm as asserting eternal duration as the mark of the Melchisedec order. Accordingly, he presents the following characteristics of the ideal priesthood: *royal, righteous, peace-promoting, personal and not inherited, eternal*. Comp. <sup><300></sup>Isaiah 9:6, 7; 11. 4:10; <sup><307></sup>32:17; 53:7. It is, of course, evident to the most superficial reader that such exposition of O.T. scripture is entirely artificial, and that it amounts to nothing as proof of the writer's position. Melchisedec is not shown to be an eternal high priest because his death-record is lost; nor to be properly likened unto the Son of God because there is no notice of his birth and parentage.

4. The superiority of the Melchisedec priesthood to the Levitical.

*Consider* (θεωρεῖτε). Only here in Hebrews and <sup>o</sup>P. Except this passage, confined to the Synoptic Gospels, Acts, and Johannine writings. See on <sup><208></sup>Luke 10:18; <sup><418></sup>John 1:18.

*How great* (πηλίκος). Only here and <sup><801></sup>Galatians 6:11.

*The patriarch* (ὁ πατριάρχης). Only here and in Acts.

*The tenth* (δεκάτην). Properly an adjective, but used as a noun for *tithe*. Only in Hebrews, as is the kindred verb δεκατοῦν *to impose or take*

tithes. Ἀποδεκατοῖν to exact tithes, <sup><305></sup>Hebrews 7:5. Comp. <sup><423></sup>Matthew 23:23; <sup><414></sup>Luke 11:42.

*Of the spoils* (ἐκ τῶν ἀκροθινίων). The noun N.T.<sup>o</sup>, from ἄρκον *topmost point*, and θίς *a heap*. The top of the pile: the “pick” of the spoil.

5. If Melchisedec was greater than Abraham, he was greater than Abraham’s descendants, including the tribe of Levi.

*They that are of the sons of Levi who receive, etc.* (οἱ ἐκ τῶν υἱῶν Λευεὶ λαμβάνοντες). Those *out of* the sons of Levi who become priests. Not those who receive the priesthood *from* the sons of Levi. Not all Levites were priests, but only those of the house of Aaron.

*The office of the priesthood* (τὴν ἱερατίαν). Only here and <sup><410></sup>Luke 1:9.

*A commandment* (ἐντολήν). A special injunction, See on <sup><305></sup>James 2:8; <sup><415></sup>Ephesians 2:15.

*To take tithes* (ἀποδεκατοῖν). See on ver. 4.

*That is of their brethren, though they come out of the loins of Abraham.*

The people, the brethren of the Levites, are descended from their common ancestor, Abraham, yet the Levites exact tithes from them.

6. *But he whose descent is not counted from them* (ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν). Lit. *he who is not genealogically derived from them*: Melchisedec. The verb N.T.<sup>o</sup>.

*Received tithes of Abraham.* Melchisedec, who has no part in the Levitical genealogy, and therefore no legal right to exact tithes, took tithes from the patriarch himself. Hence he was greater than Abraham. The right of the Levitical priest to receive tithes was only a *legal* right, conferred by special statute, and therefore implied no *intrinsic* superiority to his brethren; but Melchisedec, though having no legal right, received tithes from Abraham as a voluntary gift, which implied Abraham’s recognition of his *personal* greatness.

*And hath blessed him that had the promises.* Melchisedec accepted the position accorded to him by Abraham’s gift of tithes by bestowing on Abraham his blessing, and Abraham recognized his superiority by

accepting his blessing. He who had received the divine promises might have been supposed to be above being blessed by any man. The significance of this acceptance is brought out in the next verse.

**7. Without all contradiction** (χωρὶς πάσης ἀντιλογίας). Asserting a principle which no one thinks of questioning: it is *the less* who is blessed, and *the greater* who blesses.

**8. Here** (ὧδε). In the Levitical economy.

*Men that die receive tithes.* The emphasis is on ἀποθνήσκοντες *dying*. The Levites are dying men, who pass away in due course, and are succeeded by others.

*But there* (ἐκεῖ δὲ). In the case of Melchisedec.

*(He receiveth them of whom) it is witnessed that he liveth* (μαρτυρούμενος ὅτι ζῆ). The Greek is very condensed: *being attested that he liveth*. The A.V. fills it out correctly. Melchisedec does not appear in Scripture as one who dies, and whose office passes to another. See on *abideth continually*, ver. 3.

**9.** Levi himself, in the person of Abraham, was tithed by Melchisedec.

*As I may say* (ὡς ἔπος εἰπεῖν). = *so to speak*. N.T.<sup>o</sup>. LXX. Introducing an unusual statement, or one which may appear paradoxical or startling to the reader, as this statement certainly is, to a modern reader at least.

*In Abraham* (δι' Ἀβραάμ). Lit. *through* Abraham.

**10.** *In the loins of his father* (ἐν τῇ ὀσφύϊ τοῦ πατρὸς). *His own* father; not of Abraham.

*When Melchisedec met him.* In the person of Abraham. The whole Jewish law, its ordinances and priesthood, are regarded as potentially in Abraham. When Abraham paid tithes, Levi paid tithes. When Abraham was blessed, Israel was blessed. It is a kind of reasoning which would appeal to Hebrews, who so strongly emphasized the solidarity of their race. Comp. <sup>4000</sup>Romans 9:4, 5.

**11.** In Christ, as the Melchisedec-priest, the ideal of the priesthood is realized.

*Perfection* (τελείωσις). Only here and <sup>4045</sup>Luke 1:45. The *act* or *process* of consummating. By this word is signified the establishment of a perfect fellowship between God and the worshipper. See ch. 9:9; 10:1.

*Priesthood* (ιερωσύνης). Only in Hebrews. See vers. 12, 14. It expresses the *abstract notion* of the priest's office; while *ιερατία* ver. 5, expresses the priestly *service*.

*For under it the people received the law* (γὰρ ἐπ' αὐτῆς νενομοθέτηται). *Under*, rather *on the basis of*. The verb lit. *the law has been laid down* Only here and ch. 8:6.

*What further need* (τίς ἔτι χρεία). "Ἐτι *after that*, assuming that there was perfection through the Levitical priesthood.

*Another priest* (ἕτερον ἱερέα). Not merely *another*, but a *different kind of* priest. See on <sup>4023</sup>Matthew 6:24.

*Should rise* (ἀνίστασθαι). In Hebrews only here and ver. 15, both times in connection with *priest*.

**12. Being changed** (μετατιθεμένης). Or *transferred* to another order. See on <sup>4019</sup>Galatians 1:6.

*A change* (μετάθεσις). A *transfer* to a new basis. Only in Hebrews. See ch. 11:5; 12:27. The inferiority of the Levitical priesthood is inferred from the fact that another priesthood was promised. If perfection was possible at all under the Mosaic economy, it must come through the Levitical priesthood, since that priesthood was, in a sense, the basis of the law. The whole legal system centered in it. The fundamental idea of the law was that of a people united with God. Sin, the obstacle to this ideal union, was dealt with through the priesthood. If the law failed to effect complete fellowship with God, the priesthood was shown to be a failure, and must be abolished; and the change of the priesthood involved the abolition of the entire legal system.

**13.** As the law prescribed that the priesthood should be of the order of Aaron, a new priesthood, not of that order, must set aside the law.

*Pertaineth to another tribe* (φυλῆς ἑτέρας μετέσχηκεν). Lit. *hath partaken of another tribe*. Not only *another*, but a *different* tribe; one not specially set apart to sacerdotal service.

*Of which no man gave attendance at the altar* (ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ). Προσέχειν originally *to bring to; bring the mind to; attend to*. See on ch. 2:1. θυσιαστήριον *altar*, °Class. Strictly an altar for the sacrifice of victims; but used of the altar of incense, <sup><0111></sup>Luke 1:11; <sup><0880></sup>Revelation 8:3; comp. <sup><0301></sup>Exodus 30:1. See on <sup><4472></sup>Acts 17:23. It was also used of the enclosure in which the altar stood. See Ignat. *Eph.* v; *Trall.* vii. See Lightfoot's interesting note, *Ignatius and Polycarp*, Vol. ii., p. 43.

**14. Evident** (πρόδηλον). Obvious. See on <sup><5124></sup>1 Timothy 5:24.

*Sprang* (ἀνατέταλκεν). Rend. *hath sprang*. In N.T. always of the rising of a heavenly body, sun or star, except <sup><0254></sup>Luke 12:54, of a cloud, and here. See LXX, <sup><0331></sup>Genesis 32:31; <sup><0218></sup>Exodus 22:3; <sup><0047></sup>Numbers 24:17; <sup><0083></sup>Judges 9:33; <sup><2342></sup>Isaiah 14:12; 40:1; <sup><3012></sup>Malachi 4:2. Also of the springing up of plants, <sup><0005></sup>Genesis 2:5; 3:18; <sup><0322></sup>Deuteronomy 29:23; of the growing of the beard, <sup><0005></sup>2 Samuel 10:5.

**15. Evident** (κατάδηλον). N.T. °. *Thoroughly evident*. Not referring to that which is declared to be πρόδηλον *evident* in ver. 14, viz., that Christ sprang out of Judah, but to the general proposition — the unsatisfactory character of the Levitical priesthood.

*Similitude* (ὁμιότητα). Better, *likeness*: answering to *made like*, ver. 3, and emphasizing the personal resemblance to Melchisedec.

**16. The law of a carnal commandment** (νόμον ἐντολῆς σαρκίνης). The phrase N.T. °. Νόμον *the norm or standard*, as <sup><0612></sup>Romans 7:21, 23. Ἐντολῆς, the *specific precept* of the Mosaic law regarding Levitical priests. Comp. <sup><0105></sup>Ephesians 2:15. Σαρκίνης *fleshly*, indicates that the conditions of the Levitical priesthood had reference to the body. Fitness for office was determined largely by physical considerations. The priest must be of proper descent, without bodily blemish, ceremonially pure. See ch. 9:1-5, 10, and comp. <sup><0612></sup>Romans 8:3. Such a priesthood cannot be eternal.

*After the power of an endless life* (κατὰ δύναμιν ἀκαταλύτου).

Δύναμιν *inherent virtue*. Rend. for *endless, indissoluble*. Comp.

καταλύθη *loosened down*, of a tent, <sup><481></sup>2 Corinthians 5:1; of the stones of the temple, <sup><481></sup>Matthew 24:2. Jesus was high priest in virtue of the energy of indissoluble life which dwelt in him, unlike the priests who die, ver. 8.

This truth the writer finds in the Psalm

**18, 19.** The structure of the passage is as follows: The two verses contain a proposition in two parts. The verb γίνεται *is or comes to pass* is common to both parts. Ουδὲν—ὁ νόμος is parenthetical. Rend. “for there is a disannulling of a foregoing commandment, because of its weakness and unprofitableness (for the law made nothing perfect), and the bringing in thereupon of a better hope through which we draw nigh unto God.”

**18.** *There is verily a disannulling of the commandment going before* (ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς). *Verily* is superfluous. Αθέτησις only here and ch. 9:26; a very few times in LXX: The fundamental idea is the doing away of something established (θετόν). The verb ἀθετεῖν *to make void, do away with*, is common in N.T. and in LXX, where it represents fifteen different Hebrew words, meaning *to deal falsely, to make merchandise of, to abhor, to transgress, to rebel, to break an oath*, etc. The noun, in a technical, legal sense, is found in a number of papyri from 98 to 271 A.D., meaning the making void of a document. It appears in the formula εἰς ἀθίτησιν καὶ ἀκύρωσιν *for annulling and canceling*. Προαγούσης ἐντολῆς *rend. of a foregoing commandment*. The expression is indefinite, applying to any commandment which might be superseded, although the commandment in ver. 16 is probably in the writer's mind. *Foregoing*, not emphasizing mere precedence in time, but rather the preliminary character of the commandment as destined to be done away by a later ordinance. With *foregoing* comp. <sup><5018></sup>1 Timothy 1:18; 5:24.

*For the weakness and unprofitableness thereof* (διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές). Rend. “because of its weakness and unprofitableness.” It could not bring men into close fellowship with God. See <sup><4810></sup>Romans 5:20; 8:3; <sup><4810></sup>Galatians 3:21. Ανωφελές *unprofitable*, only here and <sup><5010></sup>Titus 3:9.

**19.** *For the law made nothing perfect* (οὐδὲν γὰρ ἔτελείωσεν ὁ νόμος). Parenthetical. The A.V. overlooks the parenthesis, ignores the connection of *bringing in* with *disannulling*, translates *δὲ* *but* instead of *and*, and supplies *did*; thus making an opposition between *the law which made nothing perfect* and *the bringing in of a better hope*, which did make something perfect. What the writer means to say is that, according to the Psalm, there takes place, on the one hand, a disannulling of the preliminary commandment because it was weak and unprofitable, unable to perfect anything, and on the other hand, the introduction of a better hope.

*The bringing in of a better hope* (ἐπεισαγωγή κρείττονος ἐλπίδος).

Ἐπεισαγωγή N.T.<sup>o</sup>, <sup>o</sup>LXX, is “a bringing in upon” (ἐπὶ), upon the ground formerly occupied by the commandment. So Rev., correctly, “a bringing in thereupon.” For κρείττων *better*, see on ch. 1:4. The comparison is not between *the hope* conveyed by the commandment, and the *better hope* introduced by the gospel, but between *the commandment* which was characteristic of the law (<sup><4115</sup>Ephesians 2:15) and *the hope* which characterized the gospel (<sup><4110</sup>Romans 5:2-5; 8:24).

*By the which we draw nigh to God* (δι’ ἧς ἐγγίζομεν τῷ θεῷ). Giving the reason why the hope is better. Christianity is the religion of good hope because by it men first enter into intimate fellowship with God. The old priesthood could not effect this.

**20-24.** A third argument to show the inferiority of the old priesthood. It is twofold:

- (a) the new priesthood was established with the oath of God;
- (b) it is held perpetually by one person, in contrast with the old priesthood which was administered by a succession of priests.

**20.** *Not without an oath* (οὐ χωρὶς ὀρκωμοσίας). The A.V. is, on the whole, better than Rev. by inserting *he was made priest*. Ὀρκωμοσία only in Hebrews. In LXX see <sup><4378</sup>Ezekiel 17:18; 1 Esdr. 9:93. For *an oath* rend. *the taking of an oath*.

**21.** *For those priests were made* (οἱ μὲν γὰρ—εἰσὶν ἱερεῖς γεγονότες). Rend. *for they have been made priests*. Lit. *are priests, having become such*.

*Without an oath.* Without the taking of an oath by God. Scripture says nothing of an oath of God when he appointed Aaron and his posterity to the priesthood.

*But this with an oath* (ὁ δὲ μετὰ ὀρκωμοσίας). Rend. *but he with the taking of an oath.* The taking of the oath accompanied (μετὰ) the inauguration into the priesthood.

*That said* (λέγοντος). Better, *saith.* Still says, since the promise is realized in Christ's priesthood.

**22. Was Jesus made a surety of a better testament** (κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς). "Ἐγγυος surety, N.T.<sup>o</sup>. Comp. Sir. xxix. 15, 16; 2 Macc. x. 28. Occasionally in Class., where also occur ἔγγυᾶν *to give as a pledge*, ἐγγύη *surety*, ἐγγύησις *giving in surety*, ἐγγυητής *one who gives security*, and ἐγγητός *plighted*, always of a wife. The idea underlying all these words is that of putting something *into one's hand* (ἐν in γύαλον *hollow of the hand*) as a pledge. For *testament* rend. *covenant* and see on ch. 9:16. The thought of a covenant is introduced for the first time, and foreshadows ch. 8:6-13. It adds to the thought of the inferiority of the Levitical priesthood that of the inferiority of the *dispensation* which it represented.

**23. Were many priests** (πλείονές εἰσιν γεγονότες ἱερεῖς). Comp. ver. 21 for the construction. Rend. *have been made priests many in number.*

*Because they were not suffered to continue* (διὰ τὸ κωλύεσθαι παραμένειν). Rend. *because they are hindered from continuing.* Παραμένειν "to abide by their ministrations."

**24. Hath an unchangeable priesthood** (ἀπαράβατον ἔχει τὴν ἱερωσύνην). Rend. *hath his priesthood unchangeable.* The A.V. misses the possessive force of the article, *his* priesthood, and the *emphasis is on unchangeable* ἀπαράβατος, N.T.<sup>o</sup>. °LXX. This may be explained either as *inviolable*, or *which does not pass over to another*. Comp. <sup>Exodus</sup> Exodus 32:8; Sir. xxiii. 18. Usage is in favor of the former meaning, but the other falls in better with the course of thought.

**25. To the uttermost** (εἰς τὸ παντελές). Παντελής *all complete*. only here and <sup>Luke</sup> Luke 13:11. *Not perpetually, but perfectly.*

*Come unto God* (προσερχομένους τῷ θεῷ). The verb <sup>o</sup>P., and in this sense only in Hebrews and <sup><4004></sup>1 Peter 2:4. See a peculiar usage in <sup><506B></sup>1 Timothy 6:3. Comp. ἐγγίζειν *to draw near*, <sup><500B></sup>James 4:8; <sup><507B></sup>Hebrews 7:19.

*To make intercession for them* (εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν). The verb only here in Hebrews. Comp. ὑπερεντυγχάνειν, <sup><608B></sup>Romans 8:26, see note. See also on ἐντεύξεις *supplications*, <sup><501B></sup>1 Timothy 2:1. The idea is not *intercession*, but *intervention*. It includes every form of Christ's identifying himself with human interests. <sup>f201b</sup> The attempt has been made to trace this idea to Philo, who alludes to the λόγος ἰκέτης *the suppliant Logos*, and the λόγος παράκλητος *the advocate-Logos*. But the Logos is not treated by Philo as a divine-human personality intervening for men, but as a poetical personification allegorically considered. In one instance the suppliant Logos is the cry of the oppressed Israelites; in another, Moses, as the allegorical representative of the universal reason of mankind. It represents certain functions of human reason and speech. Again, the suppliant is. the visible Cosmos striving to realize its ideal.

**26-28.** Sketch of the ideal priest.

**26.** *Became us* (ἡμῖν ἔπρεπεν). See on ch. 2:10. For the verb see on <sup><500B></sup>Titus 2:1. There was an essential fitness in the gift of our great high priest. Comp. ch. 2:17.

*Holy* (ὅσιος). See on <sup><607B></sup>Luke 1:75. Always with a relation to God; never of moral excellence as related to men. Of Christ, <sup><4027></sup>Acts 2:27; <sup><4435></sup>13:35; of a bishop, <sup><500B></sup>Titus 1:8.

*Harmless* (ἄκακος). Rend. *guileless*. Free from malice and craft. Only here and <sup><503B></sup>Romans 16:18. *Undefiled* (ἀμίαντος), see on <sup><600B></sup>1 Peter 1:4.

*Separate* (κεχωρισμένος). Rend. *separated*: denoting a condition realized in Christ's exaltation. Comp. <sup><500B></sup>Romans 6:10.

*Higher than the heavens* (ὑψηλότερος τῶν οὐρανῶν). Comp. <sup><600B></sup>Ephesians 4:10, <sup><5044></sup>Hebrews 4:14.

**27.** Who needeth not *daily* (καθ' ἡμέραν). Apparently inconsistent with ch. 9:7: but the sense is, "who hath no need day by day as the high priest

had (year by year) to offer sacrifices,” etc. The great point is *repetition*, whether daily or yearly. <sup>f202b</sup>

*Once* (ἐφάπαξ). Rend. *once for all*. Contrasted with *daily*.

*When he offered up himself* (ἑαυτὸν ἀνεπέγκας). A new thought. For the first time Christ appears as *victim*. Comp. ch. 9:12, 14; <sup><411D></sup>Ephesians 5:2.

**28.** Summarizing the contents of vers. 26, 27. — The law constitutes *weak* men high priests. God’s sworn declaration constitutes a son, perfected forevermore. Ἀνθρώπους *men*, many in number as contrasted with one Son. Ἐχοντασ ἀσθενειαν *having infirmity*, stronger than ἀσθενεῖς *weak*, which might imply only special exhibitions of weakness, while *having infirmity* indicates a general characteristic. See on <sup><612></sup>John 16:22.

*A son*. Again the high-priesthood is bound up with sonship, as in ch. 5:5, 6.

## CHAPTER 8

Christ's fulfillment of his high-priestly office as related to the Aaronic priesthood. — Christ's ministry is superior to that of the Levitical priests as he himself is superior to them.

1. *Of the things which we have spoken* (ἐπὶ τοῖς λεγομένοις). The A.V. is wrong. *Ἐπὶ* is *in the case of*, or *in the consideration of*: not *of*, nor *in addition to*. *Τοῖς λεγομένοις* “the things which are being spoken”: the matters now under discussion.

*The sum* (κεφάλαιον). Rend. *the chief point*. It is not the sum of what precedes, but the main point of the present discussion. This point is that Christ is the minister of a better sanctuary, connected with a better covenant.

*Such* an high priest (τοιούτου). Taken up from ch. 7:26.

*Is set* (ἐκάθισεν). Repeating ch. 1:3. Rend. *sat down*.

*The throne of the majesty* (τοῦ θρόνου τῆς μεγαλωσύνης). See on ch. 1:3. The phrase N.T.<sup>o</sup>.

*In the heavens* (ἐν τοῖς οὐρανοῖς). Const. with *sat down*, not with *majesty*, which is complete in itself and needs no qualifying epithet.

2. *A minister* (λειτουργός). Sat down as a minister. From an old adjective *λεῖτος* or *λείτος* (found only in this compound), *belonging to the people*, and *ἔργον* *work*. Hence, originally, the service of the state in a public office. In LXX and N.T. *λειτουργός* *minister*, *λειτουργεῖν* *to minister*, and *λειτουργία* *ministry* are used both of priestly service to God and of service to men. *Λειτουργία* in LXX rarely of the service of the priests, often of the Levites. See <sup><1004></sup>1 Kings 1:4; 19:21; <sup><1042></sup>2 Kings 4:43; 6:15. *Λειτουργοὺς* <sup><5007></sup>Hebrews 1:7, in the general sense of *servants of God*.

*Of the sanctuary* (τῶν ἁγίων). The heavenly sanctuary. *Τὰ ἅγια* *the most holy place*, <sup><3008></sup>Hebrews 9:8, 12, 25; 10:19; 13:11. Comp. *ἅγια ἁγίων* *holy of holies*, <sup><5008></sup>Hebrews 9:3. “*Ἅγια* *holy places generally*, but with special reference to the innermost sanctuary, <sup><3024></sup>Hebrews 9:24.

*The true tabernacle* (τῆς σκηνῆς τῆς ἀλυθινῆς). Explanatory of τῶν ἁγίων. The form of expression is emphatic: *the tabernacle, the genuine one*, as compared with the tabernacle in the wilderness. For ἀλυθινός *real, genuine*, see on <sup><400></sup>John 1:9. Σκηνή *a tent*. For different shades of meaning, comp. <sup><400></sup>Matthew 17:4; <sup><260></sup>Luke 16:9; <sup><407></sup>Acts 7:43. In this epistle always of the tabernacle in the wilderness.

3. A priest is appointed to offer gifts and sacrifices. Therefore Christ, a high priest, must have gifts and sacrifices to offer, and a sanctuary in which to offer them.

*Wherefore it is of necessity* (ὅθεν ἀναγκάϊον). Rend. *wherefore it is necessary*.

*Somewhat to offer* (ὃ προσενέγκη). Lit. *what he may offer*. The construction is unusual. Comp. <sup><4016></sup>Acts 21:16. The statement is a truism, unless it be assumed that the Hebrew Christians were ignorant of the doctrine of Christ's priesthood.

4. Rend. "Now if he were on earth he would not be a priest at all, seeing that there are those who offer the gifts according to the law." Christ could not be a priest on earth, because there is an order of priests already established by law; and as Christ was not of the tribe of Levi (ch. 7:13, 14) he could have nothing in common with them.

5. *Who serve unto the example and shadow of heavenly things* (οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων). The connection is, "there are those who offer the gifts according to the law, such as (οἵτινες) serve," etc. For λατρεύουσιν *serve*, see on <sup><500></sup>2 Timothy 1:3. Omit *unto*. Rend. *serve the copy and shadow*, etc., or, as Rev., *that which is a copy and shadow*. For ὑπόδειγμα *copy*, see on <sup><418></sup>1 Peter 5:3; <sup><400></sup>2 Peter 2:6. Comp. <sup><302></sup>Hebrews 9:23. Τῶν ἐπουρανίων "of heavenly things." Τὰ ἐπουράνια in N.T. usually "heavenly places." See <sup><400></sup>Ephesians 1:3; 2:6; 3:10; 6:12: "heavenly things," <sup><402></sup>John 3:12; <sup><190></sup>Philippians 2:10; <sup><302></sup>Hebrews 9:23. <sup>f203b</sup>

*As Moses was admonished* (καθὼς κεκηρμάτισται Μωσῆς). By God. This, and the remainder of the verse, explain the words *copy and shadow*. For κρηματίζειν see on <sup><402></sup>Matthew 2:12; <sup><402></sup>Luke 2:26; <sup><412></sup>Acts 11:26. Comp. κρηματισμός *answer* (of God), <sup><510></sup>Romans 11:4. In <sup><400></sup>Exodus

40:1, where Moses is commanded to make the tabernacle, God is expressly named.

*To make* (ἐπιτελεῖν). The margin of Rev. *complete* may easily convey a wrong idea. The sense is *to carry out* or *execute* the plan given to him.

*For, See* (ὄρα γάρ). Γάρ *for* is not a part of the quotation, but is argumentative. Moses was admonished, *for* God said “See,” etc.

*That thou make* (ποιήσεις). A direct command. “See, thou shalt make.”

*Pattern* (τύπον). See on <sup><418B></sup>1 Peter 5:3. The meaning is that, in all essential features, the Levitical system of worship was a copy of a heavenly reality. This was pressed into an absurd literalism by the Rabbins, who held that there were in heaven original models of the tabernacle and of all its appurtenances, and that these were shown to Moses in the Mount. The writer draws out of this vulgar conception the thought that the material tabernacle was an emblem of a spiritual, heavenly sanctuary. The Levitical priests, therefore, serve only a copy and shadow.

**6. *But now*** (νῦν δὲ). Νῦν is logical: as the case now stands. The statement of ver. 4 is taken up. “If he were on earth he could not be a priest,” etc., but *now*, since Christ *is* a priest, and must have a sanctuary and an offering, he has a more excellent ministry.

*He hath obtained a more excellent ministry* (διαφορωτέρας τέτυχεν λειτουργίας). The ministry of the heavenly sanctuary.

*He is the mediator of a better covenant* (κρείττονός ἐστιν διαθήκης μεσίτης). For *μεσίτης mediator*, see on <sup><418B></sup>Galatians 3:19. Both here and in the following chapter, the ideas of the sanctuary and the covenant are closely united. God’s covenant was embodied in the sanctuary. The ark was “the ark of the covenant”; the tables of the law were “the tables of the covenant.” The essence of a covenant is the establishment of a relationship. The sanctuary was the meeting-place of God and man. The ritual of sacrifice adjusted the sinner’s relation to a holy God. All the furniture and all the ordinances of the tabernacle assumed the covenant between God and his people. Thus the two ideas belong together. The minister of the Levitical sanctuary was the mediator of the old covenant. A new covenant implies a new ministry, a better covenant implies a better

ministry. Christ's priesthood implies a sanctuary. The new sanctuary implies a new covenant. This covenant is a better covenant because it

*Was established upon better promises* (ἐπὶ κρείττοσιν ἐπαγγελίαις νομοθετήται). For *established* rend. *enacted*. Νομοθετεῖν to enact a law, only here and ch. 7:11. A few times in LXX: Νομοθεσία enacting, only <sup><800></sup>Romans 9:4 νομοθέτης lawgiver, only <sup><800></sup>James 4:12. The better covenant was enacted as truly as was the law. See ver. 10. The new covenant was a new law — the perfect law, the law of liberty, <sup><800></sup>James 1:25.

7. The statement that a better covenant was enacted upon better promises is justified by the very existence of that second covenant. "If that first covenant had been faultless, there would no place have been sought for a second." The argument is like that in ch. 7:11 (see note). Notice the imperfect tense ἐζητείτο, lit. *would have been being sought*. A search would not have been going on. This implies a sense of dissatisfaction while the old covenant was still in force, and a looking about for something better. This hint is now expanded. It is to be shown that the Levitical system answered to a covenant which was recognized as imperfect and transitory by an O.T. prophet, since he spoke of a divine purpose to establish a new covenant.

8. *For finding fault with them* (μεμóμενος αὐτοῦς). <sup>f204b</sup> *Them* signifies the possessors of the first covenant. The prophet says what follows by way of blame. The passage cited is Jeremiah 38, LXX (A.V. 31); 31-34. The writer assumes that Jeremiah's new covenant means the Christian covenant.

*I will make* (συντελέσω). Rend. *I will conclude* or *consummate*. See on <sup><800></sup>Luke 4:13. Only here in Hebrews, and once in Paul, <sup><800></sup>Romans 9:28, a citation.

*With* the house (ἐπὶ). The preposition marking direction toward.

*A new covenant* (διαθήκην καινήν). Always καινή in the phrase *new covenant*, except <sup><800></sup>Hebrews 12:24, where we have νέα. For the distinction see note there, and on <sup><800></sup>Matthew 26:29.

**9. In the day when I took** (ἐν ἡμέρᾳ ἐπιλαβομένου μου). An unusual construction. Lit. *in the day of me having taken hold*. Comp. <sup><4049></sup>John 4:39.

**10. The covenant which I will make** (ἡ διαθήκη ἣν δοθήσομαι). The noun and the verb are cognate — *the arrangement which I will arrange*. A covenant (διαθήκη) is something arranged (διατίθεσθαι) between two parties. See the same combination, <sup><4185></sup>Acts 3:25.

*I will put my laws* (διδούς νόμους μου). Lit. *giving my laws*: const. with *I will make*: “the covenant which I will make by giving my laws.”

*Mind* (διάνοιαν). The moral understanding. See on <sup><4121></sup>Mark 12:30; <sup><4015></sup>Luke 1:51. *Hearts*, καρδίας, see on <sup><4021></sup>Romans 1:21; 10:10.

*A God — a people* (εἰς θεόν—εἰς λαόν). Lit. *unto a God*, etc. A Hebraistic form of expression, εἰς signifying the destination of the substantive verb. The sense is, I will be to them *to serve as a God*; or my being as related to them will *amount to my being a God to them*. Comp. <sup><4095></sup>Matthew 19:5; <sup><4068></sup>2 Corinthians 6:18; <sup><3057></sup>Hebrews 1:5.

**11. His neighbor** (τὸν πολίτην). Lit. *his citizen*: his fellow-citizen. <sup>f205b</sup>

*Know the Lord* (γνώθι τὸν κύριον). As if commending God to the knowledge of one who is ignorant of him.

*All shall know* (πάντες εἰδήσουσιν). Observe the two words for *know*: γνώθι of the recognition of a stranger; εἰδήσουσιν of an absolute acquaintance as of one born under God’s covenant.

*From the least to the greatest* (ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν). Lit. *from the little unto the great of them*. This knowledge of God will be without distinction of age or station.

**12. Merciful** (ἴλεως). Only here and <sup><4062></sup>Matthew 16:22, see note.

*Unrighteousness* (ἀδικίαις). *Unrighteousnesses*. The only occurrence of the word in the plural. For ἀδικία see on <sup><4013></sup>2 Peter 2:13.

*Their sins and their iniquities* (τῶν ἁμαρτιῶν αὐτῶν). Omit *and their iniquities*. <sup>f206b</sup> For ἁμαρτία *sin*, see on <sup><4012></sup>Matthew 1:21; and for both ἀδικία and ἁμαρτία, on <sup><4019></sup>1 John 1:9. Comp. <sup><4057></sup>1 John 5:17.

*Will I remember no more* (οὐ μὴ μνησθῶ ἔτι). Lit. *I will by no means remember any more.*

**13.** *In that he saith a new covenant* (ἐν τῷ λέγειν καινὴν). Lit. “in his saying new.”

*He hath made the first old* (πεπαλαίωκεν τὴν πρώτην). Παλαιοῦν *to make old*, only in Hebrews and <sup><423></sup>Luke 12:33. Comp. <sup><3011></sup>Hebrews 1:11.

*Now that which decayeth and waxeth old* (τὸ δὲ παλαιούμενον καὶ γηράσκον). Rend. *but that which is becoming old and waxing aged.*

Γηράσκειν (only here and <sup><4018></sup>John 21:18) adds the idea of *infirmity* to that of age.

*Is ready to vanish away* (ἐγγύς ἀφανισμοῦ). Lit. *is nigh unto vanishing.*

Ἀφανισμός *vanishing*, N.T.<sup>o</sup>. Often in LXX. Class. rare and late. The whole statement indicates that the writer regarded the Sinaitic covenant, even in Jeremiah’s time, as obsolete, and that Jeremiah himself so regarded it. When God announced a new covenant he proclaimed the insufficiency of the old, and the promise of a new covenant carried with it the promise of the abrogation of the old. The new covenant is so shaped as to avoid the defects of the old one, and some one has remarked that, in one aspect, it is a criticism of the Sinaitic covenant. The following are its provisions:

- (1) The law will no more be merely external, but a law written in the heart. Comp. <sup><4088></sup>2 Corinthians 3:8.
- (2) The people will be on intimate and affectionate terms with God, so that the knowledge of God will be general.
- (3) Sin will be dealt with more radically and effectively.

## CHAPTER 9.

The new scene and conditions of Christ's high-priestly work — the higher sanctuary and the better covenant (ch. 8:1-6) — are presented with more detail.

1. *Ordinances of divine service* (δικαιώματα λατρείας). For δικαιώμα ordinance, see on <sup><4516></sup>Romans 5:16. For λατρεία service, see on <sup><4174></sup>Luke 1:74; <sup><6218></sup>Revelation 22:3; <sup><10819></sup>Philippians 3:3; <sup><51009></sup>2 Timothy 1:3. The meaning is ordinances directed to or adapted for divine service.

*A worldly sanctuary* (τὸ ἅγιον κοσμικόν). The A.V. misses the force of the article. Rend. *and its sanctuary a sanctuary of this world*. Τὸ ἅγιον in the sense of *sanctuary* only here. Elsewhere the plural τὰ ἅγια. *of this world* in contrast with the heavenly sanctuary to be mentioned later. <sup>f207b</sup>

2. *Was made* (κατεσκευάσθη) See on ch. 3:3.

*The first*. The first *tabernacle*, that is, the first *division* of the tabernacle. He speaks of the two divisions as two tabernacles.

*Candlestick* (λυχνία). Rend. *lampstand*, See on <sup><4185></sup>Matthew 5:15; <sup><6112></sup>Revelation 1:12. Description in <sup><12531></sup>Exodus 25:31-37. Comp. Zechariah 4.

*The table and the shewbread* (ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων). See <sup><12523></sup>Exodus 25:23-30; x 25:13; <sup><34104></sup>2 Chronicles 2:4; 13:11. The table and the loaves are treated as one item. Lit. *the table and the setting forth of the loaves*, that is, *the table with its loaves set forth*. See on <sup><41123></sup>Mark 2:26; <sup><41123></sup>Acts 11:23.

*Which is called the sanctuary* (ἥτις—ἅγια). Since it was thus furnished. See on ch. 8:2.

3. *After the second veil* (μετὰ τὸ δεύτερον καταπέτασμα). According to <sup><12571></sup>Exodus 26:31-37 there were two veils, the one before the door of the tent and the other before the sanctuary. After passing the first veil and entering the tent, the worshipper would see before him the second veil behind which was the holy of holies. The writer calls this also a *tabernacle*, ver. 2.

4. *The golden censer* (χρυσοῦν θυμιατήριον). The noun N.T. <sup>o</sup>. It may mean either *censer* or *altar of incense*. In LXX the altar of incense is called *θυσιαστήριον θυμιάματος* <sup><1210></sup>Exodus 30:1, 27; <sup><1207></sup>Leviticus 4:7: comp. <sup><1211></sup>Luke 1:11. *Θυμιατήριον* is used of a *censer*, <sup><1239></sup>2 Chronicles 26:19; <sup><1218></sup>Ezekiel 8:11; 4 Macc. vii. 11. These are the only instances of the word in LXX: accordingly, never in LXX of the altar of incense. Josephus uses it for both. The golden censer is not mentioned in O.T. as a part of the furniture of the holy of holies. The facts of the case then are as follows:

(a) according to Exodus 31 the incense-altar was in the holy place, not in the holy of holies;

(b) Philo and Josephus use *θυμιατήριον* for the altar of incense; <sup>f208b</sup>

(c) there is no mention in O.T. Of a censer set apart for the day of atonement;

(d) the high priest was to *enter* with incense, so that the ark might be veiled by the smoke (<sup><1212></sup>Leviticus 16:12). Hence the censer could not have been kept in the holy of holies;

(e) the writer clearly speaks of an abiding-place of the *θυμιατήριον* in a particular division of the tabernacle.

There is evidently a discrepancy, probably owing to the fact that the writer drew his information from the O.T. by which he might have been led into error. Thus <sup><1215></sup>Exodus 26:35, there are mentioned in the holy place *without the veil* only the candlestick and the table, and not the incense-altar. Again, when the standing-place of the incense altar was mentioned, the expressions were open to misconstruction: see <sup><1210></sup>Exodus 30:6; 40:5. On the day of atonement, the incense-altar, like the most holy place, was sprinkled with blood. This might have given rise to the impression that it was in the holy of holies.

*With gold* (χρυσίῳ). Properly, *wrought* gold.

*Wherein* (ἐν ᾗ). But according to <sup><1264></sup>Exodus 16:34; <sup><1217></sup>Numbers 17:10, neither the pot of manna nor Aaron's rod was in the ark, but "before the testimony"; while in <sup><1256></sup>Exodus 25:16, Moses was commanded to put only the tables of the law into the ark; and in <sup><1218></sup>1 Kings 8:9 it is said of the ark

in the temple, “there was nothing in the ark save the two tables of stone.” The writer follows the rabbinical tradition that the pot of manna and the rod were inside of the ark.

*Golden pot* (στάμος χρυσῆ). Σταμος, N.T.<sup>o</sup>, a few times in LXX, rare in Class. *Golden* is an addition of the LXX. Comp. <sup><216></sup>Exodus 16:33.

5. *Cherubim of glory* (χερουβειν δόξης). Setting forth or exhibiting the divine glory. The word signifies *living creatures*, and they are described as ζῶα. Hence usually with the neuter article τὰ. See <sup><210></sup>Isaiah 6:2, 3; <sup><200></sup>Ezekiel 1:5-10; <sup><205></sup>10:5-20, and comp. <sup><600></sup>Revelation 4:6-8. Nothing could be more infelicitous than the A.V. rendering of ζῶα *beasts*.

*Shadowing the mercy-seat* (κατασκιάζοντα τὸ ἱλαστήριον).

Κατασκιάζειν, N.T.<sup>o</sup>, <sup>o</sup>LXX, occasionally in Class. Throwing their shadow *down* upon the mercy-seat. For, ἱλαστήριον, see on <sup><612></sup>Romans 3:25. Used in LXX to translate *qophert*, the *place of covering sin*, the throne of mercy above the ark.

*Particularly* (κατὰ μέρος). In detail; his main point being the twofold division of the tabernacle. The phrase N.T.<sup>o</sup>. Note the completeness of the list of articles of furniture in the tabernacle, even to the inclusion of things which had no connection with worship; also the emphasis on the costliness of the articles — gold. The writer will say all that can be said for this transitory, shadowy tabernacle; but all that he can say about the costliness of the apparatus only emphasizes the inferior and unspiritual character of the worship. The vessels are superior to the service. <sup>f209b</sup>

6. The inferiority of the ancient system was proved by the old tabernacle itself: by its division into two parts, both of which were inaccessible to the people.

*Always* (διὰ παντὸς). Rend. *continually*. The phrase is usually found in connection with matters involving relations to God — worship, sacrifice, etc. See <sup><188></sup>Matthew 18:10; <sup><215></sup>Luke 24:53; <sup><402></sup>Acts 2:25; 10:2; <sup><316></sup>2 Thessalonians 3:16; <sup><315></sup>Hebrews 13:5.

*Accomplishing* (ἐπιτελοῦντες). See on ch. 8:5, and <sup><400></sup>Galatians 3:3. The verb is used of performing religious services by Herodotus. See 1:167; 2:63, 122; 4:186.

7. *Errors* (ἀγνοημάτων). Lit. *ignorances*. See on ch. 5:2.

8. *The Holy Ghost*. Speaking through the appliances and forms of worship. The intimation is that God intended to emphasize, in the old economy itself, the fact of his inaccessibility, in order to create the desire for full access and to prepare the way for this.

*The way into the holiest of all* (τὴν τῶν ἁγίων ὁδὸν). Lit. *the way of the holies*. For the construction comp. ὁδὸν ἔθνῶν *way of the Gentiles*, <sup>4105</sup>Mark 10:5. The phrase N.T.<sup>o</sup>. Τῶν ἁγίων as in vers. 12, 24, 25; 10:19.

*While as the first tabernacle was yet standing* (ἔτι τῆς πρώτης σκηνῆς ἐξούσης στάσιν). By the first tabernacle is meant the first *division*. The point is that the division of the tabernacle showed the limitations of the Levitical system, and kept the people from coming directly to God. Of this limitation the holy place, just outside the second veil, was specially significant; for the holy place barred priests and people alike from the holy of holies. The priests could not pass out of it into the holy of holies; the people could not pass through it to that sanctuary, since they were not allowed in the holy place. The priests in the holy place stood between the people and God as revealed in the shrine. Ἐξούσης στάσιν, lit. *had standing*. The phrase N.T.<sup>o</sup>. Στάσις everywhere in N.T. except here, is used in its secondary sense of *faction, sedition, insurrection*. Here in its original sense. Note that the sense is not *physical* and *local* as the A.V. implies, but *remained a recognized institution*.

9. *Which* (ἣτις). The first division of the tabernacle. The double relative directs attention to the emphasis which belongs to the first tabernacle. The way into the holiest was not yet manifest while the first tabernacle continued to be a recognized institution, *seeing that* the first tabernacle was a parable, etc.

*A figure* (παραβολή). Outside of the Synoptic Gospels, only here and ch. 11:19. Here of a visible symbol or type. See on <sup>4105</sup>Matthew 13:3.

*For the time then present* (εἰς τὸν καιρὸν τὸν ἐνεσθηκότα). Rend. *now present*, as contrasted with the “time of reformation,” ver. 10. See *on these last days*, ch. 1:2. Εἰς *for; with reference to; applying to*. Καιρὸς *season* is used instead of αἰὼν *age*, because “the time” is conceived by the writer as a critical point, — a turning-point, at which the old system is to take its

departure. For ἐνεστηκότα present, see on <sup><304></sup>Galatians 1:4, and comp. <sup><418></sup>Romans 8:38; <sup><412></sup>1 Corinthians 3:22.

*In which* (καθ' ἣν). The A.V. wrongly assumes a reference to the *tabernacle*; whereas the reference is to the *parable*. Rend. *according to which*.

*Were offered — could not* (προσφέρονται μὴ δυνάμεναι). Rend. “are offered” or “are being offered”; and for “could not,” “cannot.”

*Make him that did the service perfect* (τελειῶσαι τὸν λατρεύοντα). Rend. as Rev. “make the worshipper perfect.” See ch. 7:11.

*As pertaining to the conscience* (κατὰ συνείδησιν). Having shown that the division of the tabernacle proved the imperfection of the worship, the writer will now show that the Levitical ritual did not accomplish the true end of religion. The radical defect of the Levitical system was its inability to deal with the *conscience*, and thus bring about the “perfection” which is the ideal of true religion. That ideal contemplated the cleansing and renewal of the inner man; not merely the removal of ceremonial uncleanness, or the formal expiation of sins. Comp. <sup><425></sup>Matthew 23:25, 26. For συνείδησις *conscience*, see on <sup><416></sup>1 Peter 3:16.

**10.** The impotence of the gifts and sacrifices lay in the fact that they were only symbolic ordinances.

*Which stood in* (ἐπὶ). The passage should be read thus: “according to which are offered gifts and sacrifices which cannot perfect the worshipper as touching the conscience, being mere ordinances of the flesh *on the ground of* (ἐπὶ *resting upon*) meats,” etc.

*Meats and drinks and divers washings* (βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς). Βρώμασιν, clean and unclean *meats*. πόμασιν *drinks*, concerning which the Levitical law laid down no prescriptions except as to abstinence in the case of a Nazarite vow, and of the priests when they were about to officiate. See <sup><406></sup>Numbers 6:3; <sup><410></sup>Leviticus 10:9. For βαπτισμοῖς *washings* see on ch. 6:2.

*And carnal ordinances* (δικαιώματα σαρκὸς). Omit *and*. The phrase is a general description of *meats*, etc. Lit. *ordinances of the flesh*.

*Imposed* (ἐπικείμενα). Some interpreters find in this the suggestion of a *burden*, which these ceremonial observances assuredly were. Comp.

<sup><450></sup>Acts 15:10. This, however, is not probable.

*Until the time of reformation* (μέχρι καιροῦ διορθώσεως). Διόρθωσις N.T.<sup>o</sup>, <sup>o</sup>LXX, occasionally in Class. Διόρθωμα *correction, amendment*, <sup><441></sup>Acts 24:2. Διόρθωσις lit. *making straight*: used by medical writers of straightening a distorted limb. The verb διορθοῦν (not in N.T.) in LXX of *mending one's ways*, <sup><210></sup>Jeremiah 7:3, 5; Wisd. ix. 18. Of *setting up or establishing*, <sup><230></sup>Isaiah 16:5; 42:7. "The time of reformation" is the Christian age, when God made with his people a better covenant. It was inaugurated by the death of Christ. See on ch. 1:2. The gifts and offerings were only provisional, to tide the people over to the better time.

**11.** The time of reformation introduces a higher sanctuary, a better offering, a more radical salvation.

*Having come* (παραγενόμενος). Having appeared in the world. Only here in Hebrews, and only once in Paul. <sup><401></sup>1 Corinthians 16:3. Most frequent in Luke and Acts.

*Of good things to come* (τῶν γενομένων ἀγαθῶν). According to this reading the A.V. is wrong. It should be "of the good things *realized*," or *that have come to pass*. The A.V. follows the reading μελλόντων *about to be*. So Tischendorf and Rev. T. Weiss with Westcott and Hort read γενομένων. Blessings not merely prophetic or objects of hope, but actually attained; free approach to God, the better covenant, personal communion with God, the purging of the conscience.

*Through* a greater and more perfect tabernacle (διὰ). The preposition is instrumental. Comp. ver. 12. Const. with ἀρχιερεὺς *high priest*, and as qualifying it. "A high priest *with* a greater and more perfect tabernacle." It has been shown that the new high priest must have a sanctuary and an offering (ch. 8:2-8). Accordingly, as the Levitical priests were attached to (were priests *with*) an inferior tabernacle, so Christ appears *with* a greater and more perfect tabernacle. For this use of διὰ see <sup><612></sup>Romans 2:27; 14:20; <sup><404></sup>2 Corinthians 2:4; 3:11. Note the article with *tabernacle, his greater, etc.* <sup>f210b</sup>

*That is to say not of this building* (τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως). For *building* rend. *creation*. See on <sup><888></sup>Romans 8:19; <sup><407></sup>2 Corinthians 5:17; <sup><5015></sup>Colossians 1:15. The meaning is, not belonging to this natural creation either in its materials or its maker.

**12.** *By the blood of goats and calves* (δι' αἵματος τράγων καὶ μόσχων). Διὰ with, as ver. 11. Μόσχος originally *a tender shoot* or *sprout*: then *offspring* generally. Everywhere in the Bible *calf* or *bullock*, and always masculine.

*His own blood.* The distinction is not between the different *bloods*, but between the *victims*. The difference of blood is unimportant. Regarded merely as blood, Christ's offering is not superior to the Levitical sacrifice. If Christianity gives us *only* the shedding of blood, even Christ's blood, it does not give us a real or an efficient atonement. Whatever significance may attach to the blood is derived from something else. See on ver. 14.

*Once* (εφάπαξ). Rend. *once for all*.

*Having obtained eternal redemption* (αἰωνίαν λύτρωσιν εὐράμενος). Having *found* and *won* by his act of entrance into the heavenly sanctuary. This is better than to explain "entered the sanctuary after having obtained redemption by his life, death, and resurrection"; for the work of redemption is crowned and completed by Christ's ascension to glory and his ministry in heaven (see Romans 6). Even in the old sanctuary the rite of the Day of Atonement was not complete until the blood had been offered in the sanctuary. *Eternal*, see or ch. 6:2. Not mere *duration* is contemplated, but *quality*; a redemption answering in its quality to that age when all the conditions of time shall be no more: a redemption not ritual, but profoundly ethical and spiritual. Λύτρωσιν *redemption*, only here, <sup><4016></sup>Luke 1:68; 2:38. See on *might redeem*, <sup><5014></sup>Titus 2:4.

**13-14.** Justifying the preceding words, and answering the question, *What has Christ to offer?*

**13.** *Ashes of a heifer* (σποδός δαμάλεως). Σποδός ashes, only here, <sup><4112></sup>Matthew 11:21; <sup><4013></sup>Luke 10:13, in both instances in the phrase *sackcloth and ashes*. Often in LXX. Δαμάλις *heifer*, N.T.<sup>o</sup>. The two examples selected cover the entire legal provision for removing uncleanness, whether contracted by sin or by contact with death. "The blood of bulls and goats"

refers to the sin-offerings, perhaps especially to the annual atonement (Leviticus 16); “the ashes of a heifer” to the occasional sacrifice of the red heifer (Numbers 19) for purification from uncleanness contracted by contact with the dead. The Levitical law required *two* remedies: the Christian economy furnishes *one* for all phases of defilement.

*Sprinkling the unclean* (ῥαντίζουσα τοὺς κεκοινωμένους). For sprinkling see on <sup><100></sup>1 Peter 1:2. The verb only in Hebrews, except <sup><100></sup>Mark 7:4. For *the unclean* rend. *them that have been defiled*. The literal rendering of the participle brings out better the *incidental* or *occasional* character of the defilement.

**14. Through the eternal spirit** (διὰ πνεύματος αἰωνίου). For *the* rend. *an*. Διὰ through = *by virtue of*. Not the Holy Spirit, who is never so designated, but Christ’s own human spirit: the higher element of Christ’s being in his human life, which was charged with the eternal principle of the divine life. Comp. <sup><100></sup>Romans 1:4; <sup><100></sup>1 Corinthians 15:45; <sup><100></sup>1 Peter 3:18; <sup><100></sup>Hebrews 7:16. This is the key to the doctrine of Christ’s sacrifice. The significance and value of his atonement lie in the personal quality and motive of Christ himself which are back of the sacrificial act. The offering was the offering of Christ’s deepest self — his inmost personality. Therein consists the attraction of the cross, not to the shedding of blood, but to Christ himself. This is Christ’s own declaration, <sup><100></sup>John 12:32. “I will draw all men unto *me*.” Therein consists its potency for men: not in Christ’s satisfaction of justice by suffering a legal penalty, but in that the cross is the supreme expression of a divine spirit of love, truth, mercy, brotherhood, faith, ministry, unselfishness, holiness, — a spirit which goes out to men with divine intensity of purpose and yearning to draw them into its own sphere, and to make them partakers of its own eternal quality. This was a fact before the foundation of the world, is a fact today, and will be a fact so long as any life remains unreconciled to God. Atonement is eternal in virtue of the eternal spirit of Christ through which he offered himself to God.

*Offered himself without spot* (ἑαυτὸν προσήνεγκεν ἄμωμον). The two other elements which give superior validity to Christ’s sacrifice. It was *voluntary*, a *self-offering*, unlike that of brute beasts who had no volition and no sense of the reason why they were offered. It was *spotless*. He was

a perfectly righteous, sinless being, perfectly and voluntarily obedient to the Father's will, even unto the suffering of death. The legal victims were only physically unblemished according to ceremonial standards. "Ἀμωμος in LXX, technically, of victims, <sup><120></sup>Exodus 29:1; <sup><100></sup>Leviticus 1:3, 10, etc.

*Purge your conscience* (καθαριεῖ τὴν συνείδησιν ἡμῶν) For *your* rend. *our*. The superior *nature* of Christ's sacrifice appears in its deeper *effect*. While the Levitical sacrifice accomplished only formal, ritual expiation, leaving the inner man unaffected, while it wrought externally and dealt with specific sins the effect of Christ's sacrifice goes to the center of the moral and spiritual life, and cleanses the very fountainhead of being, thus doing its work where only an eternal spirit can do it. Καθαρίζειν *to purge* is not a classical word. In Class. καθαίρειν (also in LXX): but καθαρίζειν appears in inscriptions in a ritual sense, and with ἀπὸ *from*, as here, <sup>f211b</sup> thus showing that the word was not confined to biblical and ecclesiastical Greek.

*From dead works* (ἀπὸ νεκρῶν ἔργων). The effect of Christ's sacrifice upon the conscience transmits itself to the works, and fills them with the living energy of the eternal spirit. It changes the character of works by purging them of the element of death. This element belongs not only to works which are acknowledged as sinful and are committed by sinful men, but to works which go under the name of religious, yet are performed in a merely legal spirit. None the less, because it is preeminently the religion of faith, does Christianity apply the severest and most radical of tests to works. Professor Bruce truthfully says that "the severest test of Christ's power to redeem is his ability to loose the bonds springing out of a legal religion, by which many are bound who have escaped the dominion of gross, sinful habits."

**15.** The efficacy of Christ's sacrifice is bound up with a covenant. His priesthood involves a new and a better covenant. See ch. 8:6-13. That covenant involves his death.

*For this cause* (διὰ τοῦτο). Indicating the close relation between the cleansing power of Christ's blood and the new covenant.

*Mediator of the new testament* (διαθήκης καινῆς μεσίτης). For the new testament rend. a new covenant. See on next verse. For μεσίτης mediator, see on <sup><418></sup>Galatians 3:19, 20.

*By means of death* (θανάτου γενομένου). Rend. a death having taken place.

*For the redemption of the transgressions* (εἰς ἀπολύτρωσιν τῶν παραβάσεων). The phrase redemption of transgressions (that is, from transgressions) only here. Ἀπολύτρωσις in N.T. mostly absolutely: the redemption, or your redemption, or simply redemption. Twice with genitive of that which is redeemed, <sup><418></sup>Romans 8:23; <sup><411></sup>Ephesians 1:14. Only once in LXX, <sup><203></sup>Daniel 4:32. For παράβασις transgression, see on <sup><412></sup>Romans 2:23.

*Under* the first testament (ἐπὶ). On the basis of: estimated according to the standard of the provisions of the first covenant, and to be atoned for in the way which it prescribed. By this expression he emphasizes the insufficiency of every other atoning provision, selecting the system which represented the most elaborate and complete atonement for sin prior to Christ. The intimation is in the same direction with that of the phrase through an eternal spirit — that the ideal redemption must be eternal.

*They which are called* (οἱ κεκλημένοι). Without regard to nationality. The scope of the new covenant was wider than that of the old. Comp. <sup><413></sup>Acts 2:39. In ch. 3:1, the readers are addressed as “partakers of a heavenly calling,” which corresponds with “eternal inheritance” here. Those who obtain this inheritance are designated as “called.” See <sup><415></sup>Ephesians 1:18; <sup><512></sup>1 Thessalonians 2:12; 5:24; <sup><413></sup>1 Peter 3:9.

*Of eternal inheritance* (τῆς αἰωνίου κληρονομίας). Rend. “the eternal inheritance”: something recognized as a fact. For κληρονομία inheritance, see on <sup><410></sup>1 Peter 1:4, and comp. <sup><411></sup>Ephesians 1:14. The whole statement implies that the provisions of the Levitical system were inadequate to procure and insure full salvation.

**16.** *For where a testament is* (ὅπου γὰρ διαθήκη). “The English Version has involved this passage in hopeless obscurity by introducing the idea of a testament and a testator.” This statement of Rendall (*Epistle to the Hebrews*, p. 159) is none too strong. That interpretation, however, is

maintained by a very strong array of modern expositors. <sup>f212b</sup> It is based upon κληρονομία *inheritance*; it being claimed that this word changes the whole current of thought. Hence it is said that the new covenant established by Christ is here represented as a testamentary disposition on his part, which could become operative in putting the heirs in possession of the inheritance only through the death of Christ. See Additional Note at the end of this chapter.

*There must also of necessity be the death of the testator* (θάνατου ἀνάγκη φέρεσθαι τοῦ διαθεμένου). Rend. *it is necessary that the death of the institutor (of the covenant) should be born*. With the rendering *testament*, φέρεσθαι is well-nigh inexplicable. If covenant the meaning is not difficult. If he had meant to say *it is necessary that the institutor die*, he might better have used γένεσθαι: “it is necessary that the death of the institutor *take place*”; but he meant to say that it was necessary that the institutor die *representatively*; that death should be *born* for him by an animal victim. If we render *testament*, it follows that the death of the testator himself is referred to, for which θάνατου φέρεσθαι is a very unusual and awkward expression.

**17.** *For a testament is of force after men are dead* (διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία). Rend. “for a covenant is of force (or sure) over (or upon) dead (victims).” Comp. Soph. *Elect.* 237; Eurip. *Ion.* 228; Aesch. *Eumen.* 316; Hdt. iv. 162. See also <sup>12107</sup> Leviticus 21:5.

*Otherwise it is of no strength at all while the testator liveth* (ἐπεὶ μὴ τότε ἰσχύει ὅτε ζῆ ὁ διαθέμενος). Rend. “since it hath not then force when the institutor is alive”: until he has been representatively slain.

**18.** *Whereupon* (ὅθεν). Rend. *wherefore, or for which reason*: on the general principle that a covenant must be ratified by death.

*Neither the first testament was dedicated without blood* (οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐνκεκαίνισται). Rend. “neither hath the first (covenant) been inaugurated without blood.” There is surely no excuse for inserting *testament* here, as A. V., since the allusion is clearly to the ratification of a covenant with blood. But further, as this and the verses immediately following are intended to furnish a historical illustration of the statements in vers. 16, 17, we seem forced either to render *covenant* in those verses,

or to assume that the transaction here related was the ratification of a will and testament, or to find our writer guilty of using an illustration which turns on a point entirely different from the matter which he is illustrating. Thus: a testament is of force after men are dead. It has no force so long as the testator is alive. *Wherefore*, the first *covenant* was ratified by slaying victims and sprinkling their blood. For the incident see <sup><0248></sup>Exodus 24:8.

<sup><0114></sup>Ἐνκαίνιζεν only here and ch. 10:20 LXX, *to renew*, <sup><0114></sup>1 Samuel 11:14; <sup><0458></sup>2 Chronicles 15:8; <sup><0100></sup>Psalms 1:10: *to dedicate*, <sup><0183></sup>1 Kings 8:63; 1 Macc. iv. 86. Comp. τὰ ἐνκαίνια *the feast of dedication*, <sup><0302></sup>John 10:22. Rend. οὐδὲ *neither*, as A.V., and not *not even*, in which case the meaning would be, “not even the first covenant, although its ministries did not perfect the worshipper as touching the conscience,” a thought which would be foreign to the point, which is merely the analogy in the matter of death.

**19.** The statement of verse 18 historically confirmed by the story of the establishment of the law-covenant, Exodus 24.

*Of calves and goats* (τῶν μόσχων καὶ τῶν τράγων). Not mentioned in the O.T. account. The goat was always for a sin-offering, and the sacrifices on this occasion were oxen, and are described as burnt offerings and sacrifices of peace, <sup><0245></sup>Exodus 24:5. In the original covenant with Abraham a she-goat and a heifer are specially mentioned, <sup><0159></sup>Genesis 15:9.

*Water, scarlet wool, hyssop — sprinkled the book* (ὕδατος, ἐρίου κοκκίνου, ὑσσώπου αὐτὸ τε τὸ βιβλίον ἐράντισεν). None of these are mentioned in the O.T. account, which the writer appears to have filled up from the details of subsequent usage. Comp. the additions in vers. 5, 10. It will also be observed that the sacrifices on the occasion of establishing the law covenant were not made according to the Mosaic ritual. They were offered, not by the priests, but by the young men, <sup><0245></sup>Exodus 24:5. For κόκκινος *scarlet*, see on <sup><0276></sup>Matthew 27:6.

Ἵσσωπος *hyssop* appears in <sup><0122></sup>Exodus 12:22; <sup><0344></sup>Leviticus 14:4, 6, 49; <sup><0496></sup>Numbers 19:6, 18; <sup><0510></sup>Psalms 51:9; <sup><0329></sup>John 19:29. Mostly in connection with lustral ceremonies. The vexed question of the precise botanical character of the plant has never been decisively settled. <sup>f213b</sup>

**22.** The historical facts are summed up, emphasizing one point — cleansing by blood.

*Almost all things* (σχεδον-πάντα). The A.V. is wrong. Σξεδὸν *almost* or *nearly* is prefixed to the entire clause, and applies to both its members. Rend. “and I may almost say, it is in blood,” etc. *Almost* provides for such exceptions as <sup><D90></sup>Exodus 19:10; 32:30-32; 5:11-13; <sup><D97F></sup>Leviticus 15:5; 16:26-28; 22:6; <sup><D46G></sup>Numbers 16:46-48; 31:23, 24; <sup><D50D></sup>Psalms 51:1-17; 32:1, 2.

*And without shedding of blood is no remission* (καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις). This sentence also is covered by “I may almost say.” It does not state that without shedding of blood there is no remission of sins, which “would be in conflict with the history and literature of the Old Testament.” <sup>f214b</sup> See exceptions above.

αἱματεκχυσία *shedding of blood*, N.T.<sup>o</sup>, °LXX, °Class. Οὐ γίνεται ἄφεσις, lit. *remission does not take place or ensue*. For ἄφεσις see on <sup><D95F></sup>James 5:15; most frequent in Luke and Acts. In Hebrews only here and ch. 10:18. Commonly with a genitive, in the phrase *remission of sins*: but sometimes absolutely as here, <sup><D46B></sup>Mark 3:29; <sup><D46B></sup>Luke 4:18.

**23.** The heavenly sanctuary required a better purification than the Levitical.

*The patterns of things in the heavens*. The earthly tabernacle and its furniture. See on ch. 8:5.

*With these* (τούτοις). Things specified in ver. 19.

*With better sacrifices* (κρείττοσι θυσίαις). How can it be said that the heavenly things needed cleansing? It is not easy to answer. Various explanations have been proposed, which the student will find collected in Alford’s note on this passage. The expression is rhetorical and figurative, and appears to be founded on that feature of the Levitical ritual according to which the high priest was required, on the Great Day of Atonement, to make an atonement for the sanctuary, “because of the uncleanness of the children of Israel.” He was to do this also for the tabernacle of the congregation, and for the great altar. See <sup><D16G></sup>Leviticus 16:16 ff. The rite implied that even the holy of holies had contracted defilement from the people’s sin. Similarly, the atoning blood of Christ is conceived as purifying the things of the heavenly sanctuary which had been defiled by the sins of men. “If the heavenly city of God, with its Holy Place, is, conformably with the promise, destined for the covenant-people, that they

may there attain to perfect fellowship with God, then their guilt has defiled these holy things as well as the earthly, and they must be purified in the same way as the typical law appointed for the latter, only not by the blood of an imperfect, but of a perfect sacrifice” (Delitzsch). <sup>f215b</sup>

**24.** Under the old covenant, the bloodshedding was symbolical: the death of the institutor was by proxy. In the ratification of the new covenant, Christ himself was the covenant-victim, and a real cleansing power attaches to his blood as the offering of his eternal spirit.

*The holy places made with hands* (χειροποίητα ἅγια). For *holy places* rend. *a holy place*, the plural being used of the sanctuary. Christ is not entered into a hand-made sanctuary.

*Figures* (ἀντίτυπα). Or. *figure*. Only here and <sup>412b</sup>1 Peter 3:21, see note. Answering to the patterns in the heavens, ch. 8:5. Rev. *like in pattern*.

*Now to appear* (νῦν ἐμφανισθῆναι). *Now*, not only in contrast with the time of the old, typical economy, but also implying a continually-present manifestation, *for us, now, as at his first entrance into the heavenly sanctuary*. Ἐμφανισθῆναι, rend. *to be manifested*. Better than *to appear*, because it exhibits the manifestation of Christ as something *brought about* as the result of a new and better economy, and distinctly contemplated in the institution of that economy. Christ is made openly manifest before the face of God. The Levitical priest was compelled to shroud the ark and the shekinah with incense-smoke, that he might not look upon God face to face.

**25.** *Nor yet that* (οὐ δ' ἵνα). Supply *did he enter*. “Nor yet did he enter that he might offer,” etc.

*He should offer himself often* (πολλάκις προσφέρει ἑαυτόν). His offering did not need repetition like the Levitical sacrifices. *Offer himself* refers rather to Christ’s entrance into the heavenly sanctuary and presentation of himself before God, than to his offering on the cross. See on ver. 14. The sacrifice on the cross is described by παθεῖν *suffer*, ver. 26, and is introduced as a distinct thought. The point is that, being once in the heavenly sanctuary, Christ was not compelled to renew often his presentation of himself there, since, in that case, it would be necessary for

him to *suffer* often. Each separate offering would necessitate a corresponding suffering.

**26.** *Since the foundation of the world* (ἀπὸ καταβολῆς κόσμου). For, from the foundation of the world, sin required atonement by sacrifice; and, therefore, if Christ had been a victim like others, which must be offered repeatedly, he would have had to suffer repeatedly from the foundation of the world. If his sacrifice, like the animal atonements, had availed for a time only, he would have been obliged to repeat his offering whenever that time expired; and, since his atonement was designed to be universal, it would have been necessary for him to appear repeatedly upon earth, and to die repeatedly from the foundation of the world. Comp. <sup><0021></sup>1 Peter 1:20; <sup><0018></sup>Revelation 13:8. <sup>f216b</sup>

*In the end of the world* (ἐπὶ συντελείᾳ τῶν αἰώνων). In N.T. *συντέλεια* *consummation*, always with αἰὼν *age*. With the plural αἰώζων only here. Everywhere else *συντέλεια αἰῶνος*. The A.V. gives a wrong impression as of the end of this visible world. The true sense is *the consummation of the ages*: that is to say, Christ appeared when the former ages had reached their moral consummation under the old Levitical economy. Comp. ch. 1:2.

*To put away sin* (εἰς ἀθέτησιν τῆς ἁμαρτίας). Lit. *for the putting away of sin*. For ἀθέτησις see on ch. 7:18. Note the singular number, *sin*. The sacrifice of Christ dealt with sin as a principle: the Levitical sacrifices with individual transgressions.

**27.** That there is no place for a repeated offering of Christ is further shown by reference to the lot of men in general. The very idea is absurd; for men die once, and judgment follows. Christ was man, and Christ died. He will not come to earth to live and die again. Christ died, but judgment did not follow in his case. On the contrary, he became judge of all.

*It is appointed* (ἀπόκειται). Lit. *is laid by in store*. Comp. <sup><0021></sup>Luke 19:20; <sup><0005></sup>Colossians 1:5 (see note); <sup><0002></sup>2 Timothy 4:8.

**28.** *Christ*. Emphasizing him, as the figure to which the old economy pointed.

*Was once offered* (ἄπαξ προσενεχθεὶς). Lit. *having been offered once for all*. Note the passive in contrast with *offer himself*, ver. 25. He was *appointed* to die as truly as we. Comp. <sup><420></sup>Luke 24:26; <sup><416></sup>Matthew 26:53, 54; <sup><407></sup>Psalms 40:7, 8.

*To bear* (ἀνενεγκεῖν). Not in the sense of *bearing a sin offering up to the cross*; for ἁμαρτία never means a sin-offering; nor in the sense of *putting away*; but signifying *to take upon himself and bear as a burden*.

*Unto them that look for him* (τοῖς αὐτὸν ἀπεκδεχομένοις). Rend. *await him*. For the verb, see on <sup><303></sup>Philippians 3:20. This second coming with salvation is only for those who await him in faith.

*Shall he appear* (ὀφθήσεται). The usual verb for the appearance of Christ after his resurrection.

*The second time* (ἐκ δευτέρου). A phrase quite common in N.T., but not in Paul. The idea is, beginning *from* the second: the second in a series taken as the point of departure. As among men judgment follows as the second thing after death, so, when Christ shall appear for the second time, he will appear as the sinless Savior.

*Unto salvation* (εἰς σωτηρίαν). Not as a sinner to be judged, but as the Savior of mankind. It is not said that he will appear as judge, but only that he will not share the judgment which befalls all men after death. Still the phrase may imply that he will award salvation, as judge, to such as have believed on him.

### ADDITIONAL NOTE ON VERSE 16

Against the rendering *testament* for διαθήκη, and in favor of retaining *covenant*, are the following considerations:

(a) *The abruptness of the change, and its interruption of the line of reasoning*. It is introduced into the middle of a continuous argument, in which the new covenant is compared and contrasted with the Mosaic covenant (ch. 8:6-10:18).

(b) The turning-point, both of the analogy and of the contrast, is that both covenants were inaugurated and ratified by *death*: not *ordinary, natural* death, but *sacrificial, violent* death, accompanied with

bloodshedding as an essential feature. Such a death is plainly indicated in ver. 15. If **διαθήκη** signifies *testament*, **θάνατον** *death* in ver. 16 must mean natural death without bloodshed.

(c) The figure of a testament would not appeal to Hebrews in connection with an inheritance. On the contrary, the idea of the **κληρονομία** was always associated in the Hebrew mind with the inheritance of Canaan, and that inheritance with the idea of a covenant. See <sup><1600></sup>Deuteronomy 4:20-23; <sup><3165></sup>1 Chronicles 16:15-18; <sup><3938></sup>Psalms 105:8-11.

(d) In LXX, from which our writer habitually quotes, **διαθήκη** has universally the meaning of covenant. It occurs about 350 times, mostly representing *berith, covenant*. In the Apocryphal books it has the same sense, except in Sir. xxviii. 33, where it signifies *disposition* or *arrangement*. **Διατιθέσθαι** *to dispose* or *arrange* represents *karath, to cut off, hew, divide*. The phrase *karath berit, to cut* (i.e., *make*) *a covenant*, is very common. The verb marks a *disposing* by the divine will, to which man becomes a party by assent; while **συντιθέσθαι** indicates an arrangement between two equal parties. There is not a trace of the meaning *testament* in the Greek O.T. In the classics **διαθήκη** is usually *testament*. Philo uses the word in the sense of *covenant*, but also shows how it acquired that of *testament* (*De Mutatione Nominum*, § 6 ff.). The Vulgate has *testamentum*, even where the sense of *covenant* is indisputable. See <sup><1038></sup>Exodus 30:26; <sup><4144></sup>Numbers 14:44; <sup><1165></sup>2 Kings 6:15; <sup><2169></sup>Jeremiah 3:16; <sup><3101></sup>Malachi 3:1; <sup><4172></sup>Luke 1:72, <sup><4125></sup>Acts 3:25; 7:8. Also in N.T. quotations from the O.T., where, in its translation of the O.T., it uses *foedus*. See <sup><2631></sup>Jeremiah 31:31, cit. <sup><3088></sup>Hebrews 8:8. For **διατιθέσθαι** of making a covenant, see <sup><3101></sup>Hebrews 8:10; <sup><4125></sup>Acts 3:25; <sup><3106></sup>Hebrews 10:16.

(e) The ratification of a covenant by the sacrifice of a victim is attested by <sup><1150></sup>Genesis 15:10; <sup><3105></sup>Psalms 1:5; <sup><2618></sup>Jeremiah 34:18. This is suggested also by the phrase *karath berit, to cut a covenant*, which finds abundant analogy in both Greek and Latin. Thus we have **ὄρκια τάμνειν** *to cut oaths*, that is, to sacrifice a victim in attestation (Hom. *Il.* 2. 124; *Od.* 24. 483; Hdt. vii. 132). Similarly, **σπονδὰς** *let us cut* (*make*) *a league* (Eurip. *Hel.* 1235): **φίλια τεμνεσθαι** *to cement*

*friendship* by sacrificing a victim; lit. *to cut* friendship (Eurip. *Suppl.* 375). In Latin, *foedus ferire* *to strike* a league *foedus ictum* *a ratified* league, ratified by a *blow* (*ictus*).

(f) If *testament* is the correct translation in vers. 16, 17, the writer is fairly chargeable with a rhetorical blunder; for ver. 18 ff. is plainly intended as a historical illustration of the propositions in vers. 16, 17, and the illustration turns on a point entirely different from the matter illustrated. The writer is made to say, “A *will* is of no force until after the testator’s death; *therefore* the first *covenant* was ratified with the blood of victims.

## CHAPTER 10

**1-18.** A summary restatement of the matters discussed from ch. 8:1.

**1.** The arrangement of the verse is much disputed. Rend. “The law, with the same sacrifices which they continually renew year by year, can never make the comers thereunto perfect.” <sup>f217b</sup>

*A shadow* (σκιά). The emphasis is on this thought. The legal system was a shadow. Σκιά is a *rude outline, an adumbration*, contrasted with εἰκὼν, *the archetypal or ideal pattern*. Σκιά does not accurately exhibit the figure itself. Comp. ch. 8:5.

*Of good things to come* (τῶν μελλόντων ἀγαθῶν). From the point of view of the law.

*The very image of the things* (αὐτὴν τὴν εἰκόνα τῶν πραγμάτων) For εἰκὼν *image*, see on <sup>6334</sup>Revelation 13:14; <sup>6100</sup>Philippians 2:7. Πραγμάτων *things* expresses a little more distinctly than μελλόντων the idea of *facts and realities*.

*Can* (δύναται). Δύναται might be expected with ὁ νόμος *the law* as the subject. If δύναται, the plural, is retained, the clause *the law — image of the things* must be taken absolutely, the construction of the sentence breaking off suddenly, and the subject being changed from *the law to the priests*: “The priests can never,” etc. It is better to read δύναται in the singular, with Tischendorf, Westcott and Hort, and Weiss.

*Continually* (εἰς τὸ διηνεκῆς). See on ch. 7:3, and comp. vers. 12, 14. Const. with *offer*.

**2.** *To be offered* (προσφερόμεναι). The present participle brings out more forcibly the continuous repetition: “Ceased *being offered*.”

**3.** *A remembrance of sins* (ἀνάμνησις ἁμαρτιῶν). Each successive sacrifice was a fresh reminder of sins to be atoned for; so far were the sacrifices from satisfying the conscience of the worshipper. Ἀνάμνησις, lit. *a calling to mind*. Comp. ver. 17, and see LXX, <sup>6155</sup>Numbers 5:15.

5. Confirming the assertion of ver. 4 by a citation, <sup><940></sup>Psalm 40:7-9, the theme of which is that deliverance from sin is not obtained by animal sacrifices, but by fulfilling God's will. The quotation does not agree with either the Hebrew or the LXX, and the Hebrew and LXX do not agree. The writer supposes the words to be spoken by Messiah when he enters the world as Savior. The obedience to the divine will, which the Psalmist contrasts with sacrifices, our writer makes to consist in Christ's offering once for all. According to him, the course of thought in the Psalm is as follows: "Thou, O God, desirest not the sacrifice of beasts, but thou hast prepared my body as a single sacrifice, and so I come to do thy will, as was predicted of me, by the sacrifice of myself." Christ did not yield to God's will as authoritative constraint. The constraint lay in his own eternal spirit. His sacrifice was no less his own will than God's will.

*Sacrifice and offering* (θυσίαν καὶ προσφορὰν). The animal-offering and the meal-offering.

6. *Burnt offerings and sacrifices for sin* (ὄλοκαυτώματα καὶ περὶ ἁμαρτίας). The burnt-offering and the sin-offering.

7. *In the volume of the book* (ἐν κεφαλίδι βιβλίου). Κεφαλίς, N.T.<sup>o</sup>, is a diminutive, meaning *little head*. Lat. *capitellum* or *capitulum*. The *extremity* or *end*, as the capital of a column. See <sup><1272></sup>Exodus 26:32, 37. Sometimes the column itself, as <sup><1208></sup>Exodus 40:18; <sup><1013></sup>Numbers 3:36. Said to be used of the *tips* or *knobs* of the rollers around which parchments were rolled, but no instances are cited. *A roll of parchment, a book-roll*, <sup><1119></sup>Ezekiel 2:9. Meaning here the Scriptures of the O.T. for Hebrew *megilla*. Κεφαλίς is found in LXX with βιβλίου *book*, only <sup><1119></sup>Ezekiel 2:9; <sup><1119></sup>Psalm 39:7. For, βιβλίον *book*, see on <sup><1119></sup>2 Timothy 4:13.

8. *Above when he said* (ἀνώτερον λέγων). Lit. *saying above*. Introducing a partial repetition of the quotation.

9. *He taketh away the first that he may establish the second*. Removes that which God does not will, the animal sacrifice, that he may establish that which God does will, the offering of an obedient will.

10. *By the which will* (ἐν ᾧ θελήματι). The will of God as fulfilled in Christ.

*We are sanctified* (ἡγιασμένοι). Lit. *we are having been sanctified*; that is, in a sanctified state, as having become partakers of the spirit of Christ. This is the work of the eternal spirit, whose will is the very will of God. It draws men into its own sphere, and makes them partakers of its holiness (<sup><321></sup>Hebrews 12:10).

*Once for all* (εφάπαξ). Const. with *are sanctified*. The sanctification of the Levitical offerings was only temporary, and had to be repeated. Christ's one offering "perfected forever them that are sanctified" (ver. 14).  
f218b This thought is elaborated in vers. 11-14.

**11. Every priest** (πᾶς). Suggesting many priests. Comp. ch. 7:23.

*Standeth* (ἔστηκεν). Servile attitude, contrasted with that of the exalted Savior, ch. 1:3.

*Daily — often — the same*. The wearisome round of daily offerings, always the same, contrasted with the one offering, once for all.

*Take away* (περιελεῖν). Only here in connection with sin. See on <sup><406></sup>2 Corinthians 3:16. The verb literally means *to strip off all round*. See <sup><444></sup>Genesis 41:42 (of a ring): <sup><434></sup>Genesis 38:14; <sup><421></sup>Deuteronomy 21:13 (of clothes). Comp. εὐπερίστατος, <sup><321></sup>Hebrews 12:1, see note, and περίκειται ἀσθένειαν *is compassed about with weakness*, <sup><381></sup>Hebrews 5:2. See also *clothed with shame*, and with *cursing*, <sup><451></sup>Psalms 35:26; 109:18.

**12. Forever** (εἰς τὸ διηνεκές). Const. with *offered*. The reason appears in ver. 14. It is according to the usage of the epistle to place this phrase *after* that which it qualifies. Thus *one sacrifice forever* is contrasted with *the same sacrifices often*. This agrees also with what follows. He offered one sacrifice forever, and then sat down, awaiting its eternal result. f219b

**14. He hath perfected forever** (τετελείωκεν εἰς τὸ διηνεκές). Note the continued emphasis upon the τελείωσις perfection. Comp. ch. 7:11, 19; 9:9; 10:1; 12:2. No more sacrifices are needed. The reign of the Great High Priest is not to be interrupted by the duty of sacrifice.

**15-17.** Repetition of the passage already cited from Jeremiah in ch. 8:10-12. The nerve of the citation is ver. 17.

**18.** *There is no more offering for sin.* Forgiveness of sin is the characteristic of the new covenant. In Jeremiah complete pardon of sins is promised. If the pardon is complete, there is left no place for the Levitical sacrifices under the new covenant. At this point the doctrinal portion of the epistle ends.

**19.** *To enter into the holiest* (εἰς τὴν εἴσοδον τῶν ἁγίων). Lit. *for the entering of the holiest*. The phrase *παρρησία εἰς boldness unto*, N.T.<sup>o</sup>. *Παρρησία* with *περὶ concerning*, <sup><4165></sup>John 16:25; with *πρὸς* with reference to, <sup><4109></sup>2 Corinthians 7:4; <sup><4121></sup>1 John 3:21; 5:14. "Εἰσοδος in N.T. habitually of the *act* of entering.

*By the blood* (ἐν τῷ αἵματι). Lit. "in the blood": in the power or virtue of.

**20.** *By a new and living way which he hath consecrated for us* (ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν). The A.V. is wrong. "Ἡν which is to be construed with εἴσοδον *entrance*. Thus: "having boldness for the entrance which he has inaugurated (or opened) for us — a way new and living." For ἐνεκαίνισεν see on ch. 9:18. The way must be *opened*, for every other way is closed. *Ἐνκαίνιζεν* in LXX of the inauguration of a house, kingdom, temple, altar. See <sup><6106></sup>Deuteronomy 20:5; <sup><9114></sup>1 Samuel 11:14; <sup><1063></sup>1 Kings 8:63; <sup><4438></sup>2 Chronicles 15:8. *Πρόσφατον* *new*, N.T.<sup>o</sup>. In LXX, see <sup><0469></sup>Numbers 6:3; <sup><6527></sup>Deuteronomy 32:17; <sup><8909></sup>Psalms 80:9; <sup><2009></sup>Ecclesiastes 1:9. The derivation appears to be *πρὸς* *near to*, and *φατός* *slain* (from *πέμφαμα*, the perfect of *φένειν* *to kill*). According to this the original sense would be *newly-slain*; and the word was used of one so recently dead as to retain the appearance of life: also, generally, of things which have not lost their character or appearance by the lapse of time; of fishes, fruits, oil, etc., which are *fresh*; of anger which has not had time to cool. Later the meaning was weakened into *new*. <sup>f220b</sup> Note that the contrast is not between a new and an old way, but between a new way and *no* way. So long as the old division of the tabernacle existed, the way into the holiest was not opened, ch. 9:8. *Ζῶσαν* *living*. *A living way* seems a strange expression, but comp. Peter's *living stones*, <sup><0125></sup>1 Peter 2:5. Christ styles himself both *way* and *life*. The bold figure answers to the fact. The new way is *through* a life to life.

*Through the veil* (διὰ τοῦ καταπετάσματος). The veil of the holy of holies is rent. Christ's work does not stop short of the believer's *complete* access to God himself.

*That is to say his flesh* (τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ). Const. with *veil*: the veil which consisted in his flesh. His flesh was the state through which he had to pass before he entered heaven for us. See ch. 2:9-18; 5:7-9; 10:5. When he put off that state, the veil of the temple was rent. He passed through humanity to glory as the forerunner of his people, ch. 6:20.

**21. A high priest** (ἱερέα μέγαν). Lit. *a great priest*. Comp. <sup><221></sup>Leviticus 21:10, LXX. Not merely = ἄρχιερεὺς *high priest*, but emphasizing Christ's superior *greatness* as high priest.

*House of God* (οἶκον τοῦ θεοῦ). In the Gospels always of the temple. Not found in Paul. Once in the Pastorals, of the church, <sup><5185></sup>1 Timothy 3:15, and so <sup><4147></sup>1 Peter 4:17. Here the whole Christian family. Comp. <sup><4186></sup>1 Corinthians 3:16, 17; <sup><4186></sup>2 Corinthians 6:16; <sup><4122></sup>Ephesians 2:22.

**22. Let us draw near** (προσερχώμεθα). See on ch. 4:16.

*With a true heart* (μετὰ ἀληθινῆς καρδίας). A right and genuine inward attitude toward God. For the phrase comp. LXX, <sup><330></sup>Isaiah 38:3. N.T. <sup>o</sup>. For ἀληθινῆς see on <sup><4100></sup>John 1:9, and comp. <sup><380></sup>Hebrews 8:2; 9:24. A true heart is required to enter the true sanctuary. The phrase means more than in *sincerity*. Sincerity is included, but with it all that enters into a right attitude toward God as revealed in our Great High Priest, — gladness, freedom, enthusiasm, bold appropriation of all the privileges of sonship.

*In full assurance of faith* (ἐν πληροφορίᾳ πίστεως). Full conviction engendered by faith. See on ch. 6:11. Faith is the basis of all right relation to God.

*Sprinkled from an evil conscience* (ῥεραντισμένοι—ἀπὸ συνειδήσεως πονηρᾶς). This qualification for a right approach to God is stated typologically. As the priests were sprinkled with the sacrificial blood and washed with water before ministering, so do you who have now the privilege and standing of priests in approaching God, draw near, priestlike, as sharers in an economy which purges the conscience (ch. 9:14), having your consciences purged. Your own hearts must experience the effects of

the great sacrifice of Christ, — pardon, moral renewal, deliverance from a legal spirit. On the priesthood of believers see <sup><4015></sup>1 Peter 2:5, 9; <sup><4291></sup>Exodus 19:6; <sup><2310></sup>Isaiah 61:6. This idea is dominated in our epistle by that of Christ's priesthood; but it is not excluded, and is implied throughout. See ch. 13:15. For *sprinkled*, see on <sup><4102></sup>1 Peter 1:2.

*Bodies washed* (λελουσμένοι τὸ σῶμα). Also typological. Most, expositors refer to baptism. The most significant passage in that direction is <sup><4021></sup>1 Peter 3:21; comp. <sup><4152></sup>Ephesians 5:26; <sup><4187></sup>Titus 3:5. It may be, though I doubt if the idea is emphasized. I incline, with Dr. Bruce, to think that it indicates generally the thoroughness of the cleansing process undergone by one who surrenders himself, soul, body, and spirit, to God.

**23. Profession of our faith** (τὴν ὁμολογίαν τῆς ἐλπίδος). Rend. “confession of our hope.” Faith does not appear among Ms. readings. It is an innovation of the translators. *Hope* is the rendering of Tyndale, Coverdale, the Great Bible, the Geneva, the Bishops', and Rheims. On *confession* see on <sup><4013></sup>2 Corinthians 9:13, and comp. notes on <sup><4123></sup>1 Timothy 6:12, 13. The phrase *confession of hope* N.T.<sup>o</sup>. They are steadfastly to confess their hope in God's promise and salvation. Comp. ch. 3:6; 6:11, 18; 7:19. *Hope* is here = *the object of hope*.

*Without wavering* (ἀκλινη). N.T.<sup>o</sup>.

**24. Let us consider one another** (κατανοῶμεν ἀλλήλους). Take careful note of each other's spiritual welfare. For the verb see on <sup><4113></sup>James 1:23. It denotes *attentive, continuous* care. Comp. <sup><4311></sup>Hebrews 3:1.

*To provoke* (εἰς παροξυσμόν). Lit. *with a view to incitement*. Only here and <sup><4153></sup>Acts 15:39. From *παροξύνειν* to *sharpen*. Hence to *stimulate*. In <sup><4153></sup>Acts 15:39, the *result* of provocation; *irritation* or *contention*. Here the *act* of incitement. Twice in LXX, <sup><4123></sup>Deuteronomy 29:28; (27) Jeremiah 29 (32.) 3, 7; for the Hebrew *qatsaph* *anger, wrath, altercation*. The Hebrew derivation is from *qatseph* a *splinter*. The new economy demands mutual care on the part of the members of the Christian community. Comp. <sup><4125></sup>1 Corinthians 12:25. They must stir up each other's religious affections and ministries.

**25. The assembling of ourselves together** (ἐπισυναγωγὴν ἑαυτῶν). <sup><4125></sup>Επισυναγωγή only here and <sup><4102></sup>2 Thessalonians 2:1, see note. The *act* of

assembling, although some explain *assembly*. The antithesis is, “not forsaking assembling, but exhorting in assembly.” Lünemann aptly says that the idea of apostasy which would be conveyed by the rendering *assembly* or *congregation* is excluded by ἔθος *habit* or *custom*, which implies an often recurring act on the part of the same persons.

*As the manner of some is* (καθὼς ἔθος τισίν). For *manner* rend. *custom*. Lit. *as is custom unto some*. Ἔθος mostly in Luke and Acts. Comp. <sup><100></sup>Luke 1:9; <sup><690></sup>John 19:40.

*Ye see the day approaching* (βλέπετε ἐγγίζουσιν τὴν ἡμέραν). The day of Christ’s second coming, bringing with it the judgment of Israel. He could say “ye see,” because they were familiar with Christ’s prophecy concerning the destruction of the temple; and they would see this crisis approaching in the disturbances which heralded the Jewish war.

**26. We sin willfully** (ἐκουσίως ἀμαρτανόντων ἡμῶν). *Εκουσίως willfully*, only here and <sup><1182></sup>1 Peter 5:2. Comp. Philemon 14, κατ’ ἐκούσιον *of free will*. See LXX, <sup><1182></sup>Numbers 15:3. The willful sin is the abandonment of Christianity for Judaism.

*The knowledge* (ἐπίγνωσις). Only here in Hebrews. Very common in Paul. For the word, and the phrase *knowledge of the truth*, see on <sup><1004></sup>1 Timothy 2:4. *The truth* is the revelation through Christ.

*There remaineth no more sacrifice for sins* (οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία). Of course not. For the Levitical sacrifices are abolished. It is Christ’s sacrifice or none.

**27. But a certain fearful looking for** (φοβερὰ δέ τις ἐκδοχή). Rend. “a kind of fearful expectation.” Εκδοχή N.T.<sup>o</sup>, <sup>o</sup>LXX.

*Fiery indignation* (πυρὸς ζῆλος). For ζῆλος see on <sup><1014></sup>James 3:14. The radical idea of the word is *ferment of spirit* (ζεῖν *to boil*; see <sup><1182></sup>Acts 18:25; <sup><621></sup>Romans 12:11). This idea takes on different aspects in ζῆλος, as *indignation*, <sup><1182></sup>Acts 5:17; *zeal*, <sup><1017></sup>John 2:17; <sup><602></sup>Romans 10:2; <sup><1002></sup>2 Corinthians 7:7; 11:2; <sup><1017></sup>Philippians 3:6; *envy*, <sup><613></sup>Romans 13:13; <sup><1001></sup>1 Corinthians 3:3; <sup><811></sup>Galatians 5:20. In the last sense often with ἔπις *strife*. The phrase *fiery indignation*, lit. *indignation of fire* (N.T.<sup>o</sup>) is an adaptation from <sup><2311></sup>Isaiah 26:11.

*The adversaries* (τοὺς ὑπεναντίους). Only here and <sup><5024></sup>Colossians 2:14. Often in LXX.

**28. He that despised** (ἀφετήσας τις). Lit. *one* that despised; *any* transgressor. The verb only here in Hebrews. The kindred noun ἀθέτησις only in Hebrews. See ch. 7:18; 9:26.

*Died* (ἀποθνήσκει). Lit. *dieth*. According to the ordinance as it *now* stands in the law.

*Without mercy* (χωρὶς οἰκτιρμῶν). The phrase N.T.<sup>o</sup>. For the noun see on <sup><4008></sup>2 Corinthians 1:3.

*Under two or three witnesses* (ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν). As in LXX, <sup><5716></sup>Deuteronomy 17:6. Ἐπὶ with dative signifying *on condition of* two or three witnesses testifying. Comp. <sup><5187></sup>1 Timothy 5:17, where the same phrase occurs with the genitive, *before, in the presence of*. Comp. also <sup><5935></sup>Deuteronomy 19:15.

**29. Of how much** (πόσῳ). Not qualifying χείρονος *sorer*, but the whole clause: “by how much think ye shall he be thought worthy of sorer punishment.”

*Punishment* (τιμωρίας). N.T.<sup>o</sup>. Occasionally in LXX, frequent in Class. Originally *assistance*; assistance to one who has been wronged; punishment. With no sense of chastisement. It is purely retributive. <sup>f221b</sup>

*Trodden under foot* (καταπατήσας) Only here in Hebrews. <sup>o</sup>P. Frequent in LXX for *spoiling, defeating, treating contemptuously*. The strong term is purposely selected in order to convey the sense of the fearful outrage involved in forsaking Christ and returning to Judaism.

*Hath counted an unholy thing* (κοινὸν ἡγησάμενος). Ἠγεῖσθαι *to count* or *deem* means a conscious judgment resting on a deliberate weighing of the facts. See <sup><5120></sup>Romans 12:10; <sup><5008></sup>Philippians 2:3. Here it implies a deliberate, contemptuous rejection of the gifts of the new covenant. The fundamental idea of κοινὸς is *shared by all, public*. Thus <sup><4024></sup>Acts 2:44; 4:39; <sup><5001></sup>Titus 1:4; Jude 3. Out of this grows the idea of *not sacred*; not set apart for particular uses by purification, and so (ceremonially) *unclean* or *defiled*, as <sup><4009></sup>Mark 7:2, 5; <sup><4014></sup>Acts 10:14, 28; 11:8. In these cases it is not implied that

the thing is defiled or filthy in itself, but only unclean through the absence of that which would set it apart. Comp. <sup><5144></sup>Romans 14:14. Here the word admits of two explanations:

- (1) that Christ's blood was counted *common*, having no more sacred character or specific worth than the blood of any ordinary person;
- (2) that in refusing to regard Christ's blood as that of an atoner and redeemer, it was implied that his blood was *unclean* as being that of a transgressor. The former seems preferable.

There was no specific virtue in Christ's blood *as blood*; but a peculiar and unique virtue attached to it as the offering of his eternal spirit (ch. 9:14), as the blood shed in ratification of a sacred covenant established by God, and as having sanctifying virtue. This view is further justified by the combination of *blood* and *spirit*, as sources of sanctification allied in the writer's mind.

*Hath done despite unto the spirit of grace* (καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας). *Ἐνυβρίζειν* to *insult*, N.T.<sup>o</sup>. The simple verb ὑβρίζειν in Matthew, Luke, Acts, and Pastorals. It will be observed that the work of the Holy Spirit does not receive in this epistle the emphasis which marks it in some other portions of the N.T.

**30.** *We know him that hath said* (οἶδαμεν γὰρ τὸν εἰπόντα). The retribution (τιμωρία) is certain, because assured by the word of God in Scripture.

*Vengeance* (ἐκδίκησις). An unfortunate translation, since it conveys the idea of *vindictiveness* which does not reside in the Greek word. It is the full meting out of justice to all parties. The quotation is an adaptation of the LXX of <sup><6235></sup>Deuteronomy 32:35. The second citation is literally from LXX of <sup><6236></sup>Deuteronomy 32:36.

**31.** *To fall, etc.* Comp. LXX, <sup><6237></sup>2 Samuel 24:14; Sir. ii. 18.

*Of the living God.* The living God, revealed in the living Christ, will not suffer his sacrificial gift and his covenant to be slighted and insulted with impunity. See on ch. 3:12.

**32.** *After ye were illuminated* (φωτισθέντες). See on ch. 6:4.

*A great fight* (πολλήν ἄθλησιν). "Ἀθλησις N.T.<sup>o</sup>. <sup>o</sup>LXX. See on ἀλθῆ strive, <sup><515></sup>2 Timothy 2:5. See Introduction, on the allusions in the epistle to persecution.

**33.** *Whilst ye were made a gazing-stock* (θεατριζόμενοι). N.T.<sup>o</sup>. <sup>o</sup>LXX, <sup>o</sup>Class. Lit. *exhibited in the theater*. Comp. <sup><401></sup>1 Corinthians 4:9.

*Whilst ye became companions* (κοινωνοὶ γενηθέντες). Rend. by *becoming partakers*. More than companionship is implied. For κοινωνοὶ see on <sup><401></sup>Luke 5:10. The noun and its kindred verb in N.T. almost exclusively of ethical and spiritual relations, as <sup><512></sup>1 Timothy 5:22; <sup><403></sup>1 Peter 4:13; 2 John 11; <sup><518></sup>1 Corinthians 10:18; <sup><400></sup>2 Corinthians 1:7; Philemon 17. Even when applied to pecuniary contributions they imply Christian fellowship as the basis of the liberality. See on <sup><521></sup>Romans 12:13; 15:27; <sup><515></sup>Philippians 4:15.

*Of them that were so used* (τῶν οὕτως ἀναστροφόμενων). Rend. "of them that fared thus." Others render "who conducted themselves thus"; endured their persecutions, so bravely. But the οὕτως can refer only to *made a gazing-stock*.

**34.** *For ye had compassion of me in my bonds* (καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε). Entirely wrong, following T.R. τοῖς δεσμοῖς μου. Rend. "ye had compassion on the prisoners." So Vulg. *vinctis compassi estis*. The corrupt reading has furnished one of the stock arguments for the Pauline authorship of the Epistle.

*Took joyfully* (μετὰ χαρᾶς προσεδέξασθε). The verb primarily to *receive to one's self, accept*, as here. Comp. <sup><215></sup>Luke 15:2; <sup><182></sup>Philippians 2:29. Mostly, in N.T. however, to *wait for, expect*, as <sup><415></sup>Mark 15:43; <sup><125></sup>Luke 2:25, 38; <sup><221></sup>Acts 23:21.

*Spoiling* (ἄρπαγὴν). Only here <sup><125></sup>Matthew 23:25; <sup><213></sup>Luke 11:39. Allied with ἀρπάζειν to *snatch away*.

*Of your goods* (τῶν ὑπαρχόντων ὑμῶν). The verb ὑπάρχειν means originally to *begin, or begin to be*; hence of anything that has begun to be, to *come forth, be there*; then simply to *be*. Accordingly the phrase ὑπάρχει μοὶ τι means *there is something to me, I have something*. See <sup><415></sup>Acts 3:6; 4:37; 28:7. Hence τὰ ὑπάρχοντα *things which are to one*;

*possessions, goods.* See <sup><1021></sup>Matthew 19:21; 24:27; <sup><1018></sup>Luke 8:3; <sup><402></sup>Acts 4:32. <sup>f222b</sup>

*Knowing in yourselves that ye have, etc.* (γινώσκοντες ἔχειν ἑαυτοὺς). Rend. “knowing that ye yourselves have a better,” etc. The A.V. follows T.R. ἐν ἑαυτοῖς. <sup>f223b</sup> Ye yourselves in contrast with your spoilers.

*Substance* (ὑπαρξιν). Only here and <sup><405></sup>Acts 2:45. Occasionally in LXX. Rend. *possession*.

**35. Confidence** (τὴν παρρησίαν). Rend. *boldness*. The boldness and courage which you manifested under persecution.

**36. Ye might receive the promise** (κομίσησθε τὴν ἐπαγγελίαν). Comp. ch. 11:13, 39, and see on <sup><1008></sup>1 Peter 1:8. The verb implies, not mere *obtaining*, but receiving and carrying away for use and enjoyment.

**37. A little while** (μικρὸν ὅσον ὅσον). Strictly, *a very little while*. The phrase N.T.<sup>o</sup>. It is not part of the quotation, but is taken from <sup><335></sup>Isaiah 26:20, the only instance. See Aristoph. *Wasps*, 213.

*He that shall come will come* (ὁ ἐρχόμενος ἥξει). Rend. “he that cometh will come.” In the Hebrew (<sup><318></sup>Habakkuk 2:3) the subject of the sentence is the vision of the extermination of the Chaldees. “The vision — will surely come.” As rendered in the LXX, either Jehovah or Messiah must be the subject. The passage was referred to Messiah by the later Jewish theologians, and is so taken by our writer, as is shown by the article before ἐρχόμενος. Comp. <sup><1018></sup>Matthew 11:3; 21:9; <sup><8127></sup>John 11:27. Similarly he refers ἥξει *shall come* to the final coming of Messiah to judge the world.

**38. Now the just shall live by faith** (ὁ δὲ δίκαιός (μου) ἐκ πίστεως ζήσεται). Cited by Paul, <sup><8117></sup>Romans 1:17; <sup><8117></sup>Galatians 3:11. <sup>f224b</sup> In the original prophecy the just man is contrasted with the haughty Chaldaean invaders, who are puffed up and not upright. Through his steadfast obedience to God he shall be kept alive in the time of confusion and destruction.

*But if any man draw back* (καὶ ἐὰν ὑποστείληται). Omit *if any man*. Rend. “and if he draw back,” that is, the just man. The possibility of the

lapse of even the just is assumed. See on ch. 6:4-6. The verb only here, <sup><A></sup>Acts 20:20, 27; <sup><B></sup>Galatians 2:12. See on <sup><A></sup>Acts 20:20. Rare in LXX.

*Shall have no pleasure* (οὐκ εὐδοκεῖ). Rend. “hath no pleasure.” “If he draw back — in him,” not in the Hebrew, which reads, “behold, puffed up within him is his soul, it is not upright.” The clauses of the LXX are transposed here.

**39.** *But we are not of them who draw back* (ἡμεῖς δὲ οὐκ ἔσμεν ὑποστολή). Lit. *we are not of shrinking back*. Ὑποστολή N.T.<sup>o</sup>, <sup>o</sup>LXX, <sup>o</sup>Class. Ἔιναι with genitive marks the quality or peculiarity of a person or thing. Comp. ch. 12:11 χαρᾶς εἶναι *to be of joy, joyful*. We do not partake of drawing back, which is characteristic of recreants.

*Unto perdition* (εἰς ἀπώλειαν). Or *destruction*. Drawing back *makes for and terminates in* (εἰς) *destruction*.

*Of them that believe* (πίστεως). Rend. *of faith*. The phrase εἶναι πίστεως *to be of faith*, N.T.<sup>o</sup>.

*Saving* (περιποίησιν). See on <sup><A></sup>1 Thessalonians 5:9.

## CHAPTER 11

The concluding statement of ch. 10 suggests the following discussion of the nature of faith and of its fruits as called out by God's revelation from the earliest time.

1. *Faith* (πίστις). Without the article, indicating that it is treated in its abstract conception, and not merely as Christian faith. It is important that the preliminary definition should be clearly understood, since the following examples illustrate it. The key is furnished by ver. 27, *as seeing him who is invisible*. Faith apprehends as a real fact what is not revealed to the senses. It rests on that fact, acts upon it, and is upheld by it in the face of all that seems to contradict it. Faith is a real seeing. See Introduction, p. 363.

*Substance* (ὑπόστασις). See on ch. 1:3 and 3:14. On the whole, the Rev. *assurance* gives the true meaning. The definition has a scholastic and philosophic quality, as might be expected from a pupil of the Alexandrian schools. The meaning *substance, real being*, given by A.V., Vulg., and many earlier interpreters, *suggests* the true sense, but is philosophically inaccurate. *Substance*, as used by these translators, is *substantial nature*; the real nature of a thing which underlies and supports its outward form or properties. In this sense it is very appropriate in ch. 1:3, in describing the nature of the Son as the image or impress of God's essential being; but in this sense it is improperly applied to faith, which is *an act* of the moral intelligence directed at an object; or *a condition* which sustains a certain relation to the object. It cannot be said that faith is substantial being. It *apprehends* reality: it is that to which the unseen objects of hope become real and substantial. *Assurance* gives the true idea. It is the firm grasp of faith on unseen fact.

*Evidence* (ἔλεγχος). N.T.<sup>o</sup>. Quite often in LXX for *yakach, to reprove, rebuke, punish, blame*. See <sup><102></sup>Proverbs 1:23; Wisd. ii. 14; Sir. xxi. 12. See especially on the kindred verb ἐλέγχειν, <sup><411></sup>John 3:20. Rend. *conviction*. Observe that ὑπόστασις and ἔλεγχος are not two distinct and independent conceptions, in which case καὶ would have been added; but they stand in apposition. Ἐλεγχος is really included in ὑπόστασις, but

adds to the simple idea of assurance a suggestion of influences operating to produce conviction which carry the force of demonstration. The word often signifies a process of proof or demonstration. So von Soden: “a being convinced. Therefore not a rash, feebly-grounded hypothesis, a dream of hope, the child of a wish.”

*Of things* (πραγμάτων). Πράγμα is, strictly, a thing done; an accomplished fact. It introduces a wider conception than ἐλπίζομένων *things hoped for*; embracing not only future realities, but all that does not fall under the cognizance of the senses, whether past, present, or future.

2. *For by it* (ἐν ταύτῃ γὰρ). Lit. *for in this*. Rend. *therein*: in the sphere and exercise of faith: as believers. Comp. <sup><560></sup>1 Timothy 5:10. *For* introduces a proof of the preceding statement concerning the nature of faith. Faith has power to see and realize the unseen, *for* the experience of the fathers proves it.

*The elders obtained a good report* (ἐμαρτυρηθήσαν οἱ πρεσβύτεροι). *The elders* for the more common the fathers: the saints of the O.T. dispensation, many of whose names are recorded in this chapter.

Ἐμαρτυρηθήσαν, lit. *were born witness to*. God bore witness to them in the victory of their faith over all obstacles, and their characters and deeds as men of faith were recorded in Scripture. For this use of μαρτυρεῖν in the passive, see <sup><408></sup>Acts 6:3; 10:22; 16:12; <sup><420></sup>Romans 3:21; <sup><308></sup>Hebrews 7:8, 17. Notice that the statement in this verse does not begin the list of examples, which commences with ver. 4, but is closely attached to the definition in ver. 1 as a comprehensive justification of it.

3. Neither does this verse belong to the list of historical instances from Genesis, in which men exercised faith. It is merely the first instance presented in O.T. history of an opportunity for the exercise of faith as the assurance and conviction of things not seen. Like ver. 2, it is closely connected with the definition. It contains the exposition of the nature of faith, by showing that in its earliest and most general expression — belief in the creation of the visible universe by God — it is a conviction of something not apprehensible by sense. <sup>f225b</sup>

*We understand* (νοοῦμεν). Νοεῖν signifies *to perceive with the νοῦς* or reflective intelligence. In Class. of seeing with the eyes, sometimes with

ὄφθαλμοῖς expressed; but as early as Homer it is distinguished from the mere physical act of vision, as perception of the mind consequent upon seeing. Thus, τὸν δὲ ἰδὼν ἐνόησε *and seeing him he perceived* (Il. 11. 599): οὐκ ἴδον οὐδ' ἐνόησα *I neither saw nor perceived* (Od. 13. 318). In N.T. never of the mere physical act. Here is meant the inward perception and apprehension of the visible creation as the work of God, which follows the sight of the phenomena of nature.

*The worlds* (τοὺς αἰῶνας). Lit. *the ages*. The world or worlds as the product of successive aeons. See on ch. 1:2.

*Were framed* (κατηρτίσθαι). Put together; adjusted; the parts fitted to each other. See on Galatians 6:1; Matthew 21:16; Luke 6:40. Of the *preparing* and *fixing* in heaven of the sun and moon, LXX, Psalm 73:16; 88:37: of *building* a wall, 2 Esdr. 4:12, 13, 16. See also Psalm 39:6. Rend. *have been framed*. The A.V. gives the impression of one giving his assent to *an account* of creation; but the perfect tense exhibits the faith of one who is actually contemplating creation itself.

*By the word of God* (ῥήματι). Comp. Genesis 1; Psalm 33:6; 118:5.

*So that things which are seen were not made of things which do appear* (εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγόνεσθαι). For *things which are seen*, rend. *that which is seen*. For *were not made* rend. *hath not been made*. Εἰς τὸ followed by the infinitive signifies *result*, not *purpose*. We perceive that the worlds have been framed by the word of God, so that (this being the case) that which is visible has not arisen out of that which is seen. <sup>f226b</sup> Μὴ not negatives the remainder of the clause taken as a whole. In other words, the proposition denied is, *that which is seen arose out of visible things*. By many early interpreters μὴ was transposed, and construed with φαινομένων alone, signifying “that which is seen has arisen from things which do *not* appear.” These things were explained as chaos, the invisible creative powers of God, etc.

4. *Abel offered unto God* (“Αβελ προσήνεγκεν τῷ θεῷ). For the phrase see ch. 9:14.

*A more excellent sacrifice* (πλείονα θυσίαν). Greater in value in God’s eyes. For πλείων in this sense, see ch. 3:3; Matthew 6:25; Luke 11:31; 12:23. In Paul never in this sense. Others explain *a more abundant*

sacrifice, referring to the material character of the offerings. See <sup><0004></sup>Genesis 4:4. But the difference between the offerings of Abel and Cain, considered in themselves, is largely a matter of speculation, and, as Lünemann justly remarks, such an interpretation accentuates unduly a purely external feature. <sup>f227b</sup>

*By which he obtained witness* (δι ἧς ἐμαρτυρήθη). Lit. *was witnessed to*, as ver. 2. The pronoun *which* may refer either to the sacrifice or to faith. Better the latter, as is apparent from ver. 2, and probably from ver. 7, although the relation there is somewhat different.

*Righteous* (δίκαιος). Abel is called righteous by Christ himself. <sup><4235></sup>Matthew 23:35. Comp. <sup><4182></sup>1 John 3:12. See on <sup><4107></sup>Romans 1:17.

*God testifying of his gifts* (μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ). Defining more specifically the general *was witnessed to*. God bore witness by his acceptance of the gifts. Ἐπὶ marks the fact *on* which the witness was based.

*Yet speaketh* (ἔτι λαλεῖ). Comp. <sup><0010></sup>Genesis 4:10. *Still*, although ages have passed since his death. Comp. ch. 12:24. Not that his voice still cries to God (so Bleek and others), but that by his faith he still speaks to us in the O.T. Scriptures, though dead. Const. ἔτι *yet* with λαλεῖ *speaketh*; not with *being dead*, in the logical sense, “*even being dead*,” as <sup><4107></sup>Romans 3:7. <sup>f228b</sup>

5. *Enoch*. <sup><0051></sup>Genesis 5:21-24. Comp. Sir. xliv. 16; xlix. 14; Wisd. iv. 10.

*Was translated* (μετετέθη). The verb used of Enoch’s translation, LXX, <sup><0051></sup>Genesis 5:24. In <sup><4076></sup>Acts 7:16 of the transporting of the remains of Jacob and his sons to Sychem. In <sup><4106></sup>Galatians 1:6, of the sudden change in the religious attitude of the Galatians. In <sup><4072></sup>Hebrews 7:12, of the change in the priesthood.

*That he should not see death* (τοῦ μὴ ἰδεῖν θάνατον). This may signify *the purpose* of his translation, but probably refers to *the result*. He was translated *so that he did not* see death. Comp. <sup><4233></sup>Matthew 21:32; <sup><4079></sup>Acts 7:19. <sup><4008></sup>Romans 7:3. <sup>f229b</sup>

*Was not found because God had translated him* (οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός) Cited from LXX, <sup><0052></sup>Genesis 5:24. For *had translated* rend. *translated*.

*He had this testimony* (μεμαρτύρηται). Rev properly preserves the force of the perfect tense, “he *hath had* witness *born* to him.” The testimony still stands on record.

*That he pleased God*. Rend. *hath pleased*. Comp. LXX, <sup><0052></sup>Genesis 5:22, 24. Faith was exhibited by Enoch in walking with God (comp. A.V. <sup><0052></sup>Genesis 5:22, “walked with God,” and LXX, εὐαρέστησε *pleased* God). Faith creates close personal relation.

**6. To please** (εὐαρεστήσαι). The aorist gives the sense of at all, stating the verbal idea without time, as a universal proposition. Comp. <sup><0052></sup>Romans 8:8.

*Cometh* (προσερχόμενον). See on ch. 4:16. *Must* (δεῖ). An essential obligation. In the nature of the case. *That he is* (οὔτι ἔστιν). Faith in God involves belief in his existence although he is unseen.

*Is a rewarder* (μισθαποδότης). Note the difference of the verb: not simply *exists*, but *comes to pass as; proves to be*, habitually, so that he who approaches God has, through faith, the assurance that his seeking God will result in good to himself. **Μισθαποδότης** *rewarder*, N.T. <sup>o</sup>. Comp. **μισθαποδοσία** *recompense of reward*, ch. 2:2 (note); 10:35; 11:26.

*Of them that diligently seek him* (τοῖς ἐκζητοῦσιν αὐτὸν). Lit. *unto them that seek him out*. Comp. <sup><0052></sup>Acts 15:17; <sup><0052></sup>Hebrews 12:17; <sup><0052></sup>1 Peter 1:10. The verb is used of seeking God, <sup><0052></sup>Romans 3:11. God’s beneficent will and attitude toward the seeker are not always apparent at the first approach. In such cases there is occasion for faith, in the face of delay, that diligent seeking will find its reward. One is reminded of Jesus’ lessons on importunity in seeking God, <sup><0052></sup>Luke 11:5-10; 18:1-8.

*He hides himself so wondrously  
 As though there were no God;  
 He is least seen when all the powers  
 Of ill are most abroad.  
 Or he deserts us at the hour  
 The fight is almost lost,  
 And seems to leave us to ourselves  
 Just when we need him most.  
 It is not so, but so It looks;  
 And we lose courage then;  
 And doubts will come if God hath kept  
 His promises to men.”  
 Faber.*

### 7. *Noah.* <sup><0001></sup>Genesis 6.

*Being warned of God* (χρηματισθεῖς). *Of God* is not in the text. See on <sup><4022></sup>Matthew 2:12; <sup><4022></sup>Luke 2:26; <sup><4125></sup>Acts 11:26; and comp. <sup><3885></sup>Hebrews 8:5.

*Of things not seen as yet* (περὶ τῶν μηδέπω βλεπομένων). Const. with εὐλάβηθεῖς, and rend. “by faith Noah, being warned, having reverent care concerning things not seen as yet, prepared an ark,” etc. Thus χρηματισθεῖς *warned* is taken absolutely. <sup>f230b</sup> *The things not seen* were the well-known contents of the revelation to Noah, <sup><0003></sup>Genesis 6:13 ff., as apprehended by Noah’s faith.

*Moved with fear* (εὐλάβηθεῖς). N.T.<sup>o</sup>. Often in Class. and LXX See on εὐλάβεια *godly fear*, ch. 5:7. The A.V. gives the impression that Noah acted under the influence of *fright*. Rev. improves on this a little by rendering *godly fear*. The true idea is *pious care*, a reverent circumspection with regard to things enjoined by God, and as yet unseen, yet confidently expected on the strength of God’s word.

*Prepared* (κατεσκεύασεν). Built and equipped. See on ch. 3:3.

*An ark* (κιβωτὸν). Originally, *a wooden chest* Also of the ark of the covenant in the temple and tabernacle, as ch. 9:4; <sup><6118></sup>Revelation 11:19 Of Noah’s ark. <sup><0048></sup>Matthew 24:38; <sup><0177></sup>Luke 17:27; <sup><0121></sup>1 Peter 3:20 *Λάρσαξ* *a chest* is found in Class. in the same sense. Every classical scholar will recall the charming fragment of Simonides on Danae and her infant son Perseus exposed in an ark:

Ἵστε λάρνακι ἐν δαισαλέῳ ἄνεσμος

βρέμε πνέων κ. τ. λ.

Also of the ark of Deucalion, the mythic Noah.

*By the which* (δι' ἧς). By faith: although some refer it to the ark.

*He condemned the world* (κατέκρινεν τὸν κόσμον). His faith was exhibited in building the ark on the mere strength of God's declaration, while as yet there were no signs of the flood. By his faith thus manifested he announced the condemnation of the world to destruction. *World* is to be taken as in <sup><0015></sup>2 Peter 2:5. It is not used in Hebrews in the ethical sense so common in John and Paul — the world as alien from God. The meaning of the statement is not that Noah condemned the conduct of his contemporaries by the contrast presented by his own faith, after the analogy of <sup><0241></sup>Matthew 12:41; <sup><0127></sup>Romans 2:27.

*And became heir* (καὶ—ἐγένετο κληρονόμος). This is not an independent clause, but is dependent on δι' ἧς *by which*. It is connected by καὶ with the preceding clause, and the two clauses are parallel, describing the lot of Noah and his family. *Became heir* is practically = *became partaker of*. The literal sense of *heir* must not be pressed. Certainly not “inherited the righteousness of Abel and Enoch.” But righteousness came to Noah in virtue of his intimate fellowship with God. Of him as of Enoch, it is said that “he walked with God,” <sup><0009></sup>Genesis 6:9. Because of this fellowship he was a son of God and an heir of righteousness.

*Of the righteousness which is by faith* (τῆς κατὰ πίστις δικαιοσύνης). In the O.T. Noah is the first to receive the title of δίκαιος *righteous*, <sup><0009></sup>Genesis 6:9; comp. <sup><0444></sup>Ezekiel 14:14, 20; Sir. xliv. 17. Κατὰ πίστιν, lit. *according to faith*, comp. <sup><0029></sup>Matthew 9:29; <sup><0012></sup>Titus 1:1, 4. Paul has δικαιοσύνη and δίκαιος *from or out of faith* (ἐκ πίστεως), *by faith* (διὰ πίστεως), *founded on faith* (ἐπὶ τῇ πίστει), and *of faith* (πίστεως), none of which are found either in Hebrews or in the Pastorals. Κατὰ πίστιν signifies *according to faith* as a standard; but the conception at bottom is not essentially different from Paul's, unless there be imported into his conception the scholastic fiction of imputed righteousness. Paul, in Romans 4 is at pains to show that the Christian conception of righteousness by faith has its parallel in Abraham, and that the doctrine of

justification by faith is no new thing. Faith is the ground and the germ of righteousness. Our writer here lays down the absolute and universal standard of righteousness for the men of both dispensations — *according to faith*. Hence, like Paul, he cites the words of <sup><382></sup>Habakkuk 2:4. See ch. 10:38.

**8.** Paul exhibits faith as the element of personal righteousness in Abraham. In these verses (8-22) faith, according to the opening definition in this chapter, is that assurance and conviction of unseen things which caused Abraham and the patriarchs to rely confidently upon the future fulfillment of the divine promises.

*When he was called to go out — obeyed* (καλούμενος ἐξελθεῖν ὑπήκουσεν). A. V. is wrong. *Ἐξελθεῖν* to go out should be construed with ὑπήκουσεν obeyed, and καλούμενος being called is to be taken absolutely. Καλούμενος, the present participle, indicates Abraham's immediate obedience to the call: *while he was yet being called*. Rend. "when he was called obeyed to go out." The infinitive explains the more general obeyed, by specifying that in which his obedience was shown. For the construction, see <sup><415></sup>Acts 15:10; <sup><500></sup>1 Thessalonians 1:9; <sup><385></sup>Hebrews 5:5. For the narrative, see <sup><113></sup>Genesis 12:1-6, and comp. <sup><402></sup>Acts 7:2-5.

*Whither he went* (ποῦ ἔρχεται). Note the picturesque continued present tense, "whither he is going," as of Abraham on his journey.

**9.** *He sojourned in* (παρόκησεν εἰς). The verb lit. to dwell beside or among. Πάροικος, a foreigner dwelling in a state without rights of citizenship. In Class. only in the sense of neighbor. See on <sup><228></sup>Luke 24:18. The verb of rest with the preposition of motion (only here) signifies that he went into the land and dwelt there. Usually with ἐν in, but sometimes with the simple accusative, as <sup><228></sup>Luke 24:18; <sup><178></sup>Genesis 17:8; <sup><164></sup>Exodus 6:4.

*Land of promise* (γῆν τῆς ἐπαγγελίας). Note the article, omitted in A. V., the promise: the land which was designated in the promise of God. See <sup><117></sup>Genesis 12:7; 13:15. The phrase N. T. <sup>o</sup>. There is no corresponding phrase in O. T.

*Strange* (ἄλλοτρίαν). *Another* (ἄλλη) land than his own. So LXX, <sup><153></sup>Genesis 15:13. Comp. <sup><402></sup>Acts 7:6.

*In tabernacles* (ἐν σκηναίς). Or *tents*, as a migratory people, without a permanent home.

*The heirs with him* (τῶν συνκληρονόμων). Joint-heirs or fellow-heirs. °LXX, °Class. See <687>Romans 8:17; <488>Ephesians 3:6; <688>1 Peter 3:7. The three, Abraham, Isaac, and Jacob, are mentioned because they cover the entire period of the sojourn in Canaan. Faith inspired these to endure patiently their unsettled life, since it assured them of a permanent home in the future.

**10.** *For he looked for a city which hath foundations* (ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔξουσιν πόλιν). The sense is impaired in A.V. by the omission of the articles, *the city, the foundations*. Passing over the immediate subject of God's promise to Abraham — his inheritance of the land in which he sojourns — the writer fastens the patriarch's faith upon the heavenly fulfillment of the promise — the perfected community of God, which, he assumes, was contained in the original promise. By *the city* he means the heavenly Jerusalem, and his statement is that Abraham's faith looked forward to that. The idea of the new or heavenly Jerusalem was familiar to the Jews. See ch. 12:22, 13:14; <802>Galatians 4:26; <689>Revelation 3:12; 21:2. The Rabbins regarded it as an actual city. For *the foundations* comp. <684>Revelation 21:14. In ascribing to the patriarchs an assured faith in heaven as the end and reward of their wanderings, the writer oversteps the limits of history; but evidently imports into the patriarchal faith the contents of a later and more developed faith — that of himself and his readers.

*Builder and maker* (τεχνίτης καὶ δημιουργός) *Τεχνίτης* *artificer, architect*. Comp. <489>Acts 19:24 (note), 38; <682>Revelation 18:22, and LXX, <695>1 Chronicles 29:5; Cant. 7:1; Wisd. viii. 6; xiv. 2; Sir. ix. 17 *Δημιουργός* N.T. °, originally *a workman for the public* (δῆμος); generally, *framer, builder*. It is used by Xenophon and Plato of the maker of the world (Xen. *Mem.* i. iv., 9; Plato, *Tim* 40 C; *Repub.* 530 A). It was appropriated by the Neo Platonists as the designation of God. To the Gnostics, the Demiurge was a limited, secondary God, who created the world; since there was no possibility of direct contact between the supreme, incommunicable God and the visible world.

**11. Sarah.** Faith prevailing against natural impossibilities. See <sup><648></sup>Romans 4:19-22. Both Abraham and Sarah doubted at first (<sup><1177></sup>Genesis 17:17; 18:12); but both became persuaded of the truthfulness of the promise.

*Herself* (αὐτὴ) She who at first doubted.

*To conceive seed* (εἰς καταβολὴν σπέρματος). In every other instance in N.T. καταβολή means *foundation*, and appears in the phrase καταβολὴ κόσμου *foundation of the world*. Originally it means *throwing down*; hence, the *depositing* of the male seed in the womb. The sentence may be explained either, “received strength as regarded the deposition of seed,” to fructify it; or, “received strength for the foundation of a posterity,” σπέρμα being rendered in accordance with ch. 2:16; 11:18, and καταβολή in the sense of *foundation*, as everywhere else in N.T.

*And was delivered of a child when she was past age* (καὶ παρὰ καιρὸν ἡλικίας). *Was delivered of a child* not in the text. Καὶ *and that*. Rend. “received strength,” etc., “and that when she was past age.” Παρὰ καιρὸν ἡλικίας, lit. *past the season of age*. For ἡλικία see on *stature*, <sup><1225></sup>Luke 12:25.

**12. As good as dead** (νενεκρωμένου). Comp. <sup><648></sup>Romans 4:19. *As good as* is an addition of A.V. The Greek reads *and that a dead man*. Comp. νέκρωσιν *deadness* applied to Sarah, <sup><648></sup>Romans 4:19.

*Stars — sand*. See <sup><1227></sup>Genesis 22:17; 32:12.

*By the seashore* (παρὰ τὸ χεῖλος τῆς θαλάσσης). Lit. *by the lip of the sea*. The phrase N.T.<sup>o</sup>. Very often in LXX, as <sup><1227></sup>Genesis 22:17; <sup><1183></sup>Exodus 14:30: *lip of a river*, <sup><1417></sup>Genesis 41:17; <sup><1175></sup>Exodus 7:15: *of a brook*, <sup><1123></sup>Deuteronomy 2:36; 3:12: *of Jordan*, <sup><1213></sup>2 Kings 2:13. So in Class. The vigor thus supernaturally imparted to Abraham does not appear to have exhausted itself in the generation of Isaac; since, according to <sup><1231></sup>Genesis 25:2, Abraham became by Keturah the father of six sons after the death of Sarah.

**13. In faith** (κατὰ πίστιν). See on ver. 7.

*Not having received* (μὴ κομισάμενοι). See on ch. 10:36. They died according to faith, inasmuch as they did not receive. They died under the

regimen of faith, and not of sight. For the phrase **κομίζειν τὰς ἐπαγγελίας** *to receive the promises*, comp. ch. 10:36; 11:39.

*Having seen them afar off* (πόρρωθεν αὐτὰς ἰδόντες). By faith; *from afar*.

*Were persuaded of them and embraced them* (ἀσπασάμενοι). The A.V. completely destroys the beauty of this verse. It reads *were persuaded*, following T.R. **πεισθέντες**, and translates **ἀσπασάμενοι** *embraced*, which is a sort of inferential rendering of the original sense *to salute or greet*. Rend. “having seen them from afar and greeted them”: as seamen wave their greeting to a country seen far off on the horizon, on which they cannot land. Lünemann appropriately quotes Virgil, *Aen.* 3. 522:

*“Cum proculi obscuros collis humilemque videmus  
Italiam. Italiam primus conclamat Achates,  
Italiam laeto socii clamore salutant.”*

*Confessed that they were strangers and pilgrims* (ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι). They admitted and accepted the fact with the resignation of faith, and with the assurance of future rest. Comp. <sup><123></sup>Genesis 23:4; 24:37; 28:4; 47:9; <sup><139></sup>Psalm 39:12; 119:19, 54. For **παραπίδημοι** *sojourners*, see on <sup><101></sup>1 Peter 1:1. In the anonymous Epistle to Diognetus, an apologetic letter, probably of the second century, and one of the gems of early Christian literature, occur the following words concerning Christians: “They inhabit their own country, but as sojourners: they take part in all things as citizens, and endure all things as aliens: every foreign country is theirs, and every country is foreign.”

**14. Declare plainly** (ἐμφαμίζουσιν). <sup>o</sup>P. See on <sup><612></sup>John 14:21. Occasionally in LXX. Rend. “make it manifest.”

*They seek a country* (πατρίδα ἐπιζητοῦσιν). The verb is found in LXX, chiefly in the sense of seeking after God or another deity. See <sup><100></sup>2 Kings 1:3, 6; 3:11; 8:8; 22:18; <sup><148></sup>2 Chronicles 18:6. Comp. **ἐπιζητουμένη πόλις** *a city sought after* (Zion), <sup><252></sup>Isaiah 62:12. **Πατρίς** is a *native* country; a *fatherland*. Only here and in Gospels and Acts. Quite often in LXX.

**15. If they had been mindful** (εἰ ἐμνημόνευον). In N.T. habitually *remember*. So invariably in LXX. The meaning here is, that if, in their declaration (ver. 14) that they were seeking a country, they had called to

mind the country from which they came out, they could have returned thither, so that it is evident that they did not mean that country. <sup>f231b</sup>

*To have returned* (ἀνακάμψαι). Rend. “to return.” Lit. *bend their way back again* (ἀνα).

**16.** *Now they desire* (νῦν ὀρέγονται). Νῦν *now* is logical: as the case now stands. For ὀρέγονται *desire*, see on <sup><501></sup>1 Timothy 3:1.

*Is not ashamed* (οὐκ ἐπαισχύνεται). Because they have commended themselves to God by their faith, so that he acknowledges them as his own. Comp. ch. 2:11; <sup><485></sup>Mark 8:28, 38; <sup><516></sup>Romans 1:16; <sup><508></sup>2 Timothy 1:8, 16.

*To be called their God* (Θεὸς ἐπικαλεῖσθαι αὐτῶν). Lit. *to be surnamed*. Comp. <sup><406></sup>Acts 4:36; 10:5, 18, 32. God was called the God of Abraham, of Isaac, and of Jacob. See <sup><486></sup>Exodus 3:6.

*For he hath prepared for them a city* (ἡτοίμασιν γὰρ αὐτοῖς πόλιν). Comp. <sup><153></sup>Matthew 25:34; <sup><642></sup>John 14:2; <sup><612></sup>Revelation 21:2. *City* is significant, as showing that the fulfillment of God’s promise lies in introducing them into the perfection of *social* life. Comp. <sup><682></sup>Revelation 3:12; 21:2, 10; 22:19.

**17.** *When he was tried offered up* (προσενήνοχεν πειραζόμενος). The full sense of the statement is missed in A.V. The meaning is that *while the trial is yet in progress*, Abraham *hath already offered up his son*, before the trial has come to an issue, by the act of his obedient will, through faith in God. Comp. <sup><522></sup>James 2:21.

*He that had received* (ὁ ἀναδεξάμενος). The verb only here and <sup><487></sup>Acts 28:7. It means *to accept; to welcome* and entertain. So Rev. *gladly received*.

*Accounting* (λογισάμενος). See on <sup><612></sup>1 Peter 5:12; <sup><545></sup>Romans 4:5; 8:18.

*From whence* (ὅθεν). Rend. *wherefore*: because of his faith in God’s power and truthfulness. Ὅθεν, though occasionally in a local sense in N.T., as <sup><124></sup>Matthew 12:44; <sup><2124></sup>Luke 11:24; <sup><445></sup>Acts 14:26, is much more common in the logical or causal sense, *wherefore, on which account*. So in every other instance in Hebrews. In the local sense it would mean *from the dead*.

*Also he received him in a figure* (αὐτὸν καὶ ἐν παραβολῇ ἔκομίσαστο). *Καὶ* marks the receiving as answering to the faith. As Abraham believed in God's power to restore Isaac, so, because of his faith, he *also* received him. For *ἔκομίσαστο* *received* see on ch. 10:36. *Ἐν παραβολῇ* *in a parable*. Since the sacrifice did not take place as a literal slaughter, there could not be a literal restoration from death. There was a real offering in Abraham's will, but not a real death of Isaac. Isaac's death took place symbolically, in the sacrifice of the ram: correspondingly, the restoration was only a symbolic restoration from the dead. Some expositors, among whom is Westcott, explain thus: Abraham accounted that God was able to raise Isaac from the dead, from which he received him *at birth*, in that Isaac sprung from one *dead* (νενεκρωμένου, ver. 12). This is extremely labored and artificial. <sup>f232b</sup>

**20. Blessed** (εὐλόγησεν). See on <sup><4213</sup>John 12:13.

*Concerning things to come* (καὶ περὶ μελλόντων). A.V. Omits *καὶ* which gives an emphasis to the following words. Isaac pronounced a blessing, *and that* concerning things to come; things beyond the lifetime of Jacob and Esau. See <sup><1724</sup>Genesis 27:29, 39. The blessing was an act of faith. Isaac's confidence in the power of his blessing to convey the good which it promised was "the assurance of things hoped for, the conviction of things not seen," founded on the promise of <sup><1775</sup>Genesis 17:5.

**21. When he died** (ἀποθνήσκων). Rend. "when dying." It is quite superfluous to explain this as emphasizing the strength in contrast with the weakness of approaching death; or that, in the birth of Joseph's two sons before Jacob's death, Jacob discerned a monition to adopt them into the direct line of his own sons. The meaning is simply that these events took place in Jacob's last hours.

*Blessed each* (ἕκαστον εὐλόγησεν). See <sup><4487</sup>Genesis 48:17-20. Each son received a separate and distinct blessing, although Joseph had expected only one common blessing for both. Jacob's discernment of faith appeared in this, as in the precedence assigned to the younger son.

*And worshipped leaning on the top of his staff* (καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ). From the LXX of <sup><4479</sup>Genesis 47:31. It seems to have been loosely included by our writer among the incidents of

Jacob's last hours (**ἀποθνήσκων**), although it belongs to a different part of the narrative. The promise given by Joseph to remove his father's remains to the family sepulchre may have been regarded as preparatory to the blessing, or introduced in order to emphasize the devotional character of the entire proceeding. The words *upon the head of his staff* are from the LXX; the Hebrew being "Jacob bowed himself upon *the head of the bed*." Comp. <sup><0047></sup>1 Kings 1:47. According to its vowel-points the same Hebrew word signifies either *staff* or *bed*. The LXX has chosen the former, and renders by **ῥάβδος** *staff*. According to the Hebrew, the meaning is that Jacob, having been sitting during the conversation, lay down when it was finished, probably overcome by weakness, and breathing a prayer as he fell back on his pillow. <sup>f233b</sup>

**22. When he died** (**τελευτῶν**). Comp. <sup><0025></sup>Genesis 1:26, LXX. The verb means to *finish* or *close*, with *life* understood. Always in this sense in N.T. See <sup><0029></sup>Matthew 2:19; 9:18; <sup><0029></sup>Luke 7:2, etc. Never used by Paul. Rend. "when near his end."

**Made mention of** (**περὶ—ἐμνημόνευσεν**). See on ver. 15. A.V. has *remembered* in marg. *Remembered* is appropriate here. Joseph on his death-bed remembered the promise of God to give the land of Canaan to the seed of Abraham (<sup><0027></sup>Genesis 12:7; 13:15; 15:7), and also the prediction to Abraham that his descendants should pass four hundred years in bondage in a strange land, and should afterward be brought out thence, <sup><0028></sup>Genesis 15:13, 14.

**The departing of the children of Israel** (**τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ**). "Ἐξοδος only here, <sup><0031></sup>Luke 9:31 (note) and <sup><0015></sup>2 Peter 1:15 (note). Ὁι υἱοὶ Ἰσραὴλ is one of several phrases in N.T. denoting the chosen people. There are also *house* (**οἶκος**) and *people* (**λαὸς**) of Israel, and *Israel of God*, and *Israel according to the flesh*.

**And gave commandment** (**καὶ ἐνετείλατο**). **Καὶ** and so; in consequence of his remembering the prophecy of the exodus. The verb indicates a *specific* injunction (**ἐντολή**). See on <sup><0044></sup>1 Timothy 6:14.

**23. Of his parents** (**ὑπὸ τῶν πατέρων αὐτοῦ**). Lit. *by his fathers*. Comp. <sup><0022></sup>Exodus 2:2. **Πατέρες** *fathers*, according to a late Greek usage, is

employed like *γονεῖς* *parents*. Similarly the Lat. *patres* and *soceri*, including *both* parents, or father and mother in law.

*Proper* (ἀστεῖον). Only here and <sup><4071></sup>Acts 7:20, on which see note. Rend. “comely.”

*Commandment* (διάταγμα). N.T.<sup>o</sup>. Rend. “mandate.”

**24.** *When he was come to years* (μέγας γενόμενος). Lit. *having become great*. Comp. LXX, <sup><4021></sup>Exodus 2:11. Often in the phrase μικροὶ καὶ μεγάλοι *small and great; young and old*. See <sup><4022></sup>Acts 26:22; <sup><3881></sup>Hebrews 8:11; <sup><6108></sup>Revelation 11:8; 13:16, etc.

**25.** *To suffer affliction with* (συνκακουχεῖσθαι). N.T.<sup>o</sup>, <sup>o</sup>LXX, <sup>o</sup>Class. The verb κακουχεῖν *to treat ill*, ver. 37; ch. 13:3; LXX, <sup><4026></sup>1 Kings 2:26; 11:39. Rend. “to be evil entreated.”

*Than to enjoy the pleasures of sin for a season* (ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν). Lit. *than to have temporary enjoyment of sin*. The emphasis is first on *temporary* and then on *sin*. For ἀπόλαυσις *enjoyment*, see on <sup><3467></sup>1 Timothy 6:17. Πρόσκαιρος *for a season, temporary*, rare in N.T. <sup>o</sup>LXX. Once in Paul, see <sup><4008></sup>2 Corinthians 4:18.

**26.** *Esteeming the reproach of Christ* (ἡγησάμενος τὸν ὀνειδισμόν τοῦ Χριστοῦ). The participle gives the reason for his choice of affliction instead of sin: *since he esteemed*. “The reproach of Christ” is the reproach peculiar to Christ; such as he endured. The writer uses it as a current form of expression, coloring the story of Moses with a Christian tinge. Comp. <sup><6150></sup>Romans 15:3; <sup><3833></sup>Hebrews 13:13; <sup><4005></sup>2 Corinthians 1:5; <sup><5021></sup>Colossians 1:24; <sup><3034></sup>Philippians 3:14; <sup><4014></sup>1 Peter 4:14. The phrase is applied to Moses as enduring at the hands of the Egyptians and of the rebellious Israelites the reproach which any faithful servant of God will endure, and which was endured in a notable way by Christ.

*He had respect unto* (ἀπέβλεπεν εἰς). N.T.<sup>o</sup>. Lit. *he looked away* (from the treasures of Egypt, etc.) *unto* the recompense.

**27.** *He forsook Egypt* (κατέλιπεν Ἄιγυπτον). After he had killed the Egyptian, <sup><4025></sup>Exodus 2:15. Not in the general exodus. The historical order

of events is preserved: the flight to Midian, the Passover, the Exodus, the passage of the Red Sea.

*The wrath* (τὸν θυμὸν). Only here in Hebrews. See on <sup><4185></sup>John 3:36.

*He endured* (ἐκαρτέρησεν). N.T.<sup>o</sup>. Occasionally in LXX. Often in Class. He was *stanch* and *steadfast*.

*As seeing him who is invisible* (τὸν ἀόρατον ὡς ὄρων). since he saw, etc. The emphasis is on *invisible*, pointing back to the introductory definition of faith. The word is used of God, <sup><5015></sup>Colossians 1:15; <sup><5017></sup>1 Timothy 1:17.

**28. Kept the passover** (πεποίηκεν τὸ πάσχα). Rend. “hath instituted the passover.” The perfect tense indicates the continued significance of the service down to the time of writing. The phrase ποιεῖν τὸ πάσχα on N.T. only here and <sup><4138></sup>Matthew 26:18. The usual N.T. phrase is φαγεῖν τὸ πάσχα *to eat* the Passover. See <sup><4137></sup>Matthew 26:17; <sup><4142></sup>Mark 14:12; <sup><4221></sup>Luke 22:11. Ποιεῖν τὸ πάσχα unquestionably means *to keep* or *celebrate* the Passover, as <sup><4138></sup>Matthew 26:18; <sup><4248></sup>Exodus 12:48; <sup><4002></sup>Numbers 9:2, 4, 6, 10, 13; <sup><5112></sup>Deuteronomy 16:1: but the verb is elastic. The corresponding Hebrew verb ‘asa, among other meanings, signifies *to create* (<sup><4000></sup>Genesis 1:7; 2:2); *to establish* (<sup><2117></sup>Ecclesiastes 2:5, 6, 8); *to constitute* (<sup><4123></sup>1 Kings 12:31, 32); *to make ready* or *prepare* (<sup><4735></sup>Judges 13:15; *to prepare as a sacrifice* (<sup><1365></sup>Psalms 66:15). In all these instances it is rendered in LXX by ποιεῖν. In N.T. we find ποιεῖν ἄριστον or δεῖπνον *to prepare a breakfast* or *dinner*. Accordingly ποιεῖν may properly be used here of the *instituting* of the Passover. Moreover the two following clauses clearly indicate that the writer is referring to the original institution.

*The sprinkling of blood* (τὴν πρόσχυσιν τοῦ αἵματος). Πρόσχυσις *affusion*, N.T.<sup>o</sup>, <sup>o</sup>LXX, <sup>o</sup>Class. From προσχεῖν *to pour on*. In the post-Exodus legislation the blood which, in the original institution, was sprinkled on the door-posts and lintels (<sup><4122></sup>Exodus 12:22), was thrown upon the altar (<sup><4540></sup>Deuteronomy 16:6), and προσχεῖν in LXX is used of this act almost without exception. See <sup><4240></sup>Exodus 24:6; 29:16; <sup><4123></sup>Leviticus 1:5, 11; 3:2, 8, 13, etc.

*Lest he that destroyed the first-born should touch them* (ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγη αὐτῶν). Rend. “that the destroyer of the first-born should not touch them,” a rendering which brings out more

sharply the preventive purpose of the sprinkling of blood. Ὀλοθρεύειν *to destroy*, N.T. °, °Class. Ο ὀλοθρεύων is used in the narrative of <sup><2112></sup>Exodus 11:23 for *the destroying angel*. The kindred noun ὀλοθρευτής *destroyer* (°LXX, °Class.) occurs in <sup><6000></sup>1 Corinthians 10:10 of the plague in <sup><0165></sup>Numbers 16:46-50. For θίγη *should touch*, see on <sup><5122></sup>Colossians 2:21.

**29. Passed through** (διέβησαν). Only three times in N.T. See <sup><2167></sup>Luke 16:26; <sup><4149></sup>Acts 16:9. The simple Βαίηνη does not occur in N.T.

*The Red Sea* (τὴν Ἐρυθρὰν θάλασσαν). Called by the Israelites *the sea*, <sup><2142></sup>Exodus 14:2, 9, 16, 21, 28, etc., and, specially, the sea of Suph (*sedge, seeds*). In LXX always as here except <sup><07116></sup>Judges 11:16, where it is θάλασσα Σῖφ i.e. *Suph*. By the Greeks the name was at first applied to the whole ocean from the coast of Ethiopia to the island of Taprobana or Ceylon. Afterward, when they learned of the existence of an Indian Ocean, they applied the name merely to the sea below Arabia, and to the Arabian and Persian gulfs.

*Which the Egyptians assaying to do* (ἧς πείραν λαβόντες οἱ Αἰγύπτιοι). The A.V. has *assaying*, according to the older English usage. *Assay* is now chiefly used of the testing of precious metals; but in the sense of *try* it is found in Piers Ploughman, Gower, Chaucer, Shakespeare. Lit. *of which (sea) the Egyptians having taken trial*. The phrase πείραν λαμβάνειν *to take trial* occurs also in LXX, <sup><6587></sup>Deuteronomy 28:56. In N.T. only here and ver. 36.

*Were drowned* (κατεπόθησαν). Lit. *were drunk down*. See on <sup><1294></sup>Matthew 23:24. Comp. LXX, <sup><12504></sup>Exodus 15:4, and in N.T. <sup><6554></sup>1 Corinthians 15:54; <sup><4119></sup>2 Corinthians 2:7; 5:4.

**30. Compassed about** (κυκλωθέντα). Comp. <sup><2717></sup>Luke 21:20; <sup><6124></sup>John 10:24. °P.

**31. The harlot Rahab** (Ραὰβ ἡ πόρνη). See Joshua 2; 6:17, and comp. <sup><5125></sup>James 2:25. Rahab's occupation is stated without mincing, and the lodging of the spies at her house was probably not a matter of accident. Very amusing are the efforts of some earlier expositors to evade the fact of a harlot's *faith*, by rendering πόρνη *landlady*.

*Perished not with* (οὐ συναπόλετο). N.T.<sup>o</sup>. In LXX see <sup><016></sup>Numbers 16:26; <sup><020></sup>Psalms 25:9; 27:3.

*Them that believed not* (τοῖς ἀπειθήσασιν). Rend. “them that were disobedient.” Simple disbelief is expressed by ἀπιστεῖν, ἀπιστία: disbelief as it manifests itself in disobedience, by ἀπειθεῖν. Ἀπειθεῖν is ἀπιστεῖν on its active side. See on <sup><036></sup>John 3:36, and comp. <sup><038></sup>Hebrews 3:18; 4:6, 11; <sup><013></sup>Romans 11:30, 32, contrasting with <sup><012></sup>Romans 11:20, 23. Ἀπειθεῖν here describes the failure to be persuaded that God had given the land to the Israelites, and the consequent refusal to surrender Jericho. Rahab’s faith is shown <sup><019></sup>Joshua 2:9-11.

*When she had received the spies* (δεξαμένη τοὺς κατασκόπους). Rend. “having received.” For this sense of friendly reception as a guest see <sup><018></sup>Luke 10:8, 10. Κατάσκοπος a spy, N.T.<sup>o</sup>. LXX, <sup><040></sup>Genesis 42:9, 11 14; <sup><021></sup>1 Samuel 26:4.

*With peace* (μετ’ εἰρήνης). The phrase only here and <sup><053></sup>Acts 15:33. Quite often in LXX, as <sup><015></sup>Genesis 15:15; 26:29; <sup><083></sup>Exodus 18:23; <sup><010></sup>Deuteronomy 20:20; <sup><018></sup>Judges 8:9. In N.T. ἐν εἰρήνῃ in peace (<sup><016></sup>Acts 16:36; <sup><026></sup>James 2:16): εἰς εἰρήνην into peace (<sup><054></sup>Mark 5:34; <sup><013></sup>Luke 7:50; 8:48); both these very often in LXX. Rahab received the spies without enmity, and did not allow them to suffer harm from others. An interesting parallel is furnished by Dante, *Purg.* 2:99, in the case of the pilot-angel who conveys souls to the shore of Purgatory.

*“He, sooth to say, for three months past has taken  
Whoever wished to enter, with all peace”  
(without interposing any obstacle.)* <sup>f234b</sup>

**32. To tell** (διηγοῦμενον). Lit. *the time will fail me telling*: if I tell. See on <sup><019></sup>Mark 9:9, and comp. <sup><016></sup>Mark 5:16; <sup><039></sup>Luke 8:39; 9:10; <sup><027></sup>Acts 9:27, and διήγησις narrative (A.V. declaration), <sup><011></sup>Luke 1:1.

*Gideon, etc.* These names of the four judges are not enumerated in chronological order. Samuel is closely connected with David as in the history, but with τε καὶ as introducing the new order of the prophets.

**33. Through faith** (διὰ πίστεως). This formula is now substituted for the instrumental dative πίστει by faith. The reason for the change cannot

perhaps be accurately formulated, but will be appreciated by one who *feels* the Greek idioms as better suiting the more general illustrations which follow.

*Subdued kingdoms* (κατηγωνίσαντο βασιλείας). The verb N.T.<sup>ο</sup>, <sup>ο</sup>LXX, signifies *fought down*; overcame by struggle, as Barak, Judges 4; Gideon, Judges 7; Jephthah, Judges 11; David, 2 Samuel 5.

*Wrought righteousness* (ἠργάσαντο δικαιοσύνην). For the phrase comp. <sup>405</sup>Acts 10:35. Referring not merely to their personal virtues, but to the public exercise of these as leaders, as <sup>1085</sup>2 Samuel 8:15; <sup>1384</sup>1 Chronicles 18:14; <sup>904</sup>1 Samuel 12:4. Faith showed itself in the association of righteousness with power. Comp. <sup>290</sup>Isaiah 9:7; 54:14; <sup>1109</sup>1 Kings 10:9.

*Obtained promises* (ἐπέτυχον ἐπαγγελιῶν). See on ch. 6:15.

*Stopped* (ἔφραξαν). The verb means *to fence in; block up*. Rare in N.T. See <sup>618</sup>Romans 3:19; <sup>4110</sup>2 Corinthians 11:10, and comp. φραγμός *a fence*, <sup>423</sup>Matthew 21:33; <sup>404</sup>Ephesians 2:14. Occasionally in LXX, as <sup>3808</sup>Job 38:8; <sup>3115</sup>Proverbs 21:13; <sup>3347</sup>Zechariah 14:5. The reference is no doubt to Daniel, <sup>2762</sup>Daniel 6:22; comp. 1 Macc. ii. 60.

**34. Quenched the violence of fire** (ἔσβεσαν δύναμιν πυρός). Rend. “the power of fire.” Reference to the three Hebrews, Daniel 3; comp. 1 Macc. ii. 59.

*Edge of the sword* (στόματα μαχαίρης). Lit. *mouths of the sword*. See on ch. 4:12. The plural *edges* indicates frequent assaults.

*Out of weakness* (ἀπὸ ἀσθενείας). Rend. “*from weakness*.” For the sense of ἀπὸ *from*, see <sup>4151</sup>Luke 5:15. The meaning is not confined to sickness, as in the case of Hezekiah (2 Kings 20; Isaiah 38). The main reference is probably to Samson, <sup>763</sup>Judges 16:28 ff.

*The armies of the aliens* (παρεμβολὰς ἄλλοτρίων). Omit both *the*’s in translation. For παρεμβολὰς see on <sup>4234</sup>Acts 21:34. Very often in LXX. *Aliens*, foreign foes or invaders.

**35. Women.** The recorded raisings from the dead are mostly for women. See <sup>1177</sup>1 Kings 17:17 ff.; <sup>1417</sup>2 Kings 4:17 ff. Comp. <sup>4071</sup>Luke 7:11 ff.; John 11; Acts 9. The reference here is to the first two.

*Raised to life again* (ἐξ ἀναστάσεως). Rend. “by a resurrection”; and for the force of ἐξ comp. <sup>f235b</sup> Romans 1:4.

*Were tortured* (ἐτυμπανίσθησαν). N.T.<sup>o</sup>. LXX once, <sup>f201</sup> 1 Samuel 21:18. Originally *to beat a drum* (τύμπανον). Hence *to beat, to cudgel*. The A.V. of <sup>f213</sup> 1 Samuel 21:13, describing the feigned madness of David, renders ἐτυμπάνιζεν “*he scrabbled on the doors of the gate,*” meaning that he beat the doors like a madman. Τύμπανον means *a drum or a drumstick*; hence *a cudgel*; so Aristoph. *Plut.* 476, where it is associated with κύφωv *a pillory*. Comp. 2 Macc. vi. 19, 28. The meaning here is, *were beaten to death with clubs*, the word being used to represent cruel torture in general.

*Not accepting deliverance* (οὐπροσδεξάμενοι τὴν ἀπολύτρωσιν). For the verb, see on ch. 10:34. *The* (τὴν) deliverance offered at the price of denying their faith. See 2 Macc. vi. 21-27.

*A better resurrection* (κρείττονος ἀναστάσεως). Better than a resurrection like those granted to the women above mentioned, which gave merely a continuation of life on earth. Comp. 2. Macc. vii. 9, 14.

**36. Of cruel mockings** (ἐμπαυγμῶν). N.T.<sup>o</sup>, <sup>o</sup>Class. Rare in LXX. *Cruel* is an insertion of A.V. Rend. “of mockings.” Ἐμπαυγμονή *mockery* (<sup>o</sup>LXX, Class.) is found <sup>f233</sup> 2 Peter 3:3 (note); and ἐμπαύκτης *mock* or *scoffer*, <sup>f233</sup> 2 Peter 3:3; Jude 18. Ἐμπαύζειν *to mock* is quite frequent in the Synoptic Gospels, and occurs also in LXX.

**37. They were stoned** (ἐλιθάσθησαν). A characteristic Jewish punishment. See <sup>f233</sup> 2 Chronicles 24:20; <sup>f237</sup> Matthew 23:37; <sup>f231</sup> John 10:31; <sup>f235</sup> Acts 5:26; <sup>f237</sup> 7:59; <sup>f237</sup> 14:19. The verb λιθοβολεῖν is also used in Matthew, Luke, and Acts, and once in this epistle, 12:20.

*Were sawn asunder* (ἐπίσθησαν). N.T.<sup>o</sup>. As Isaiah, according to tradition.

*Were tempted* (ἐπειράσθησαν). If the reading is correct, which seems probable, the reference is probably to inducements offered them to abandon their loyalty to God. It has seemed to many out of place, because occurring in the midst of a list of different forms of violent death. <sup>f236b</sup>

**38. Of whom the world was not** (ὧν οὐκ ἦν ἄξιος ὁ κόσμος). This clause falls into the series of participles which precedes it; the form of the relative

sentence being adopted because of the lack of a proper participial phrase to express the statement. At the same time it prepares the way for the following clause in which the participial construction is resumed. Rend. “they went about in sheepskins and goatskins, being destitute, afflicted, evil-entreated, men of whom the world was not worthy, wandering in deserts,” etc. By *the world* (κόσμος) is not meant the *corrupt* world, as in John and Paul (see on ver. 7), but the world considered as an economy which was unworthy of these, because ruled by sense and not by faith. Their plane of life was higher.

*They wandered* (πλανώμενοι). Lit. *wandering* or *straying*, apart from the homes and the intercourse of men.

*Caves of the earth* (ὀπαῖς τῆς γῆς). Ὀπή only here and <sup>3911</sup>James 3:11. It means *a hole*; primarily a place through which one can *see* (ὄπωπα). In LXX *the cleft* of the rock in which God placed Moses, <sup>1332</sup>Exodus 33:22: *a window, a latticed opening*, <sup>4118</sup>Ecclesiastes 12:3: *the eye-socket*, <sup>3442</sup>Zechariah 14:12: *a hole in the wall*, <sup>3687</sup>Ezekiel 8:7: *a hole in a tree*, 4 Macc. xiv. 16.

**39.** *Having obtained a good report* (μαρτυρηθέντες). Rend. “having had witness born to them.” See on ver. 2.

**40.** *Having provided* (προβλεψαμένου). N.T. °.

*For us* (περὶ ἡμῶν). The better thing is for *us*. It was not for them: they lived in the assurance of a future time better than their own, and in this assurance of faith, did their work and bore their burden in their own time. It is one of the achievements of faith to be cheerfully willing to be only a stage to some better thing which we cannot share.

*That they without us should not be made perfect* (ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν). Each successive stage of history gathers up into itself the fruit of preceding stages. This passage teaches the solidarity of humanity in its work as well as in itself. The man of the present requires the work and suffering and achievement of the men of the past to complete him and his work. The future men will, in like manner, require the work and suffering and achievement of the men of today to complete them. The whole creation, in all its successive aeons, moves *together* toward

*“The one far-off, divine event.”*

## CHAPTER 12

1. *Therefore* (τοιγαροῦν). An emphatic particle, strongly affirming the facts on which the following exhortation is based.

*We also* are compassed (καὶ ἡμεῖς). According to this the sense would be, those described in ch. 11 were compassed with a cloud of witnesses, and *we also* are so compassed. Wrong. The *we also* should be construed with *let us run*. “Therefore *let us also* (as they did) run our appointed race with patience.”

*Seeing we are compassed about with so great a cloud of witnesses* (τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων). Lit. *having so great a cloud of witnesses lying around us*. Νέφος *cloud*, N.T.<sup>o</sup>, means a great mass of cloud covering the entire visible space of the heavens, and therefore without definite form, or a single large mass in which definite outlines are not emphasized or distinguished. It thus differs from νεφέλη, which is a detached and sharply outlined cloud. Νέφος is therefore more appropriate to the author’s image, which is that of a vast encompassing and overhanging mass. The use of cloud for a mass of living beings is familiar in poetry. Thus Homer, *a cloud of footmen* (*Il.* 23:138): of *Trojans* (*Il.* 16:66). Themistocles, addressing the Athenians, says of the host of Xerxes, “we have had the fortune to save both ourselves and Greece by repelling *so great a cloud of men*” (Hdt. viii. 109). Spenser, *F. Q.* 1:1, 23:

*“A cloud of cumbrous gnattes doe him molest.”*

*Milton, Par. L. 1:340*

*“A pitchy cloud of locusts.”*

*Witnesses* (μαρτύρων) does not mean *spectators*, but those who have born witness to the truth, as those enumerated in ch. 11. Yet the idea of spectators is implied, and is really the principal idea. The writer’s picture is that of an arena in which the Christians whom he addresses are contending in a race, while the vast host of the heroes of faith who, after having born witness to the truth, have entered into their heavenly rests watches the contest from the encircling tiers of the arena, compassing and overhanging it like a cloud, filled with lively interest and sympathy, and lending heavenly aid. How striking the contrast of this conception with

that of Kaulbach's familiar "Battle of the Huns," in which the slain warriors are depicted rising from the field and renewing the fight in the upper air with aggravated fury.

**Weight** (ὄγκον). N.T.<sup>o</sup>, <sup>o</sup>LXX. Lit. *bulk, mass*. Often in Class. Sometimes metaphorically of a person, *dignity, importance, pretension*: of a writer's style, *loftiness, majesty, impressiveness*. Rend. "encumbrance," according to the figure of the racer who puts away everything which may hinder his running. So the readers are exhorted to lay aside every worldly hindrance or embarrassment to their Christian career.

*And the sin which doth so easily beset* (καὶ τὴν εὐπερίστατον ἁμαρτίαν). Καὶ adds to the general *encumbrance* a specific *encumbrance* or hindrance. Ἐυπερίστατος N.T.<sup>o</sup>, <sup>o</sup>LXX, <sup>o</sup>Class. From εὐ *readily, deftly, cleverly*, and περίστασθαι *to place itself round*. Hence, of a sin which readily or easily encircles and entangles the Christian runner, like a long, loose robe clinging to his limbs. *Beset* is a good rendering, meaning *to surround*. In earlier English especially of surrounding crowns, etc., with jewels. So Gower, *Conf.* <sup><3000></sup>Amos 1:127.

*"With golde and riche stones beset."  
Shakespeare, Two Gent. Ver. 5:3:*

*"The thicket is beset; he cannot 'scape."*

The sin may be any evil propensity. The sin of unbelief naturally suggests itself here.

**With patience** (δὶ ὑπομονῆς). Ὑπομονὴ includes both passive endurance and active persistence. See on <sup><3000></sup>2 Peter 1:6, and <sup><3000></sup>James 5:7. For this use of δὶ *with*, see on ch. 9:11.

**The race** (τὸν ἀγῶνα). Instead of a specific word for *race* (δρόμος), the general term *contest* is used. For προκείμενον *set before*, see on ch. 6:18.

**2. Looking** (ἀφορῶντες). Only here and <sup><3000></sup>Philippians 2:28. In LXX see 4 Macc. xvii. 10. Looking away from everything which may distract. Comp. <sup><3000></sup>Philippians 3:13, 14, and ἀπέβλεπεν *he had respect*, lit. *looked away*, <sup><3000></sup>Hebrews 11:26. Wetstein cites Arrian, *Epictet.* 2:19, 29: εἰς τὸν Θεὸν ἀφορῶντες ἐν παντὶ μικρῷ καὶ μεγάλῳ *looking away unto God in everything small and great*.

*Jesus.* Having presented a long catalogue of witnesses under the old covenant, he now presents Jesus, the mediator of the new covenant, and the supreme witness. See <sup><110></sup>Revelation 1:5; 3:14; <sup><103></sup>1 Timothy 6:13.

*The author and finisher of our faith* (τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν). The A.V. is misleading, and narrows the scope of the passage. For *author*, rend. *leader* or *captain*, and see on ch. 2:10. For *finisher*, rend. *perfecter*. For *our faith*, rend. *faith* or *the faith*. Not our Christian faith, but faith absolutely, as exhibited in the whole range of believers from Abel to Christ. Christ cannot be called *the author* or *originator* of faith, since the faith here treated existed and worked before Christ. Christ is *the leader* or *captain* of faith, in that he is *the perfecter* of faith. In himself he furnished the perfect development, the supreme example of faith, and in virtue of this he is the *leader* of the whole believing host in all time. Notice the recurrence of the favorite idea of *perfecting*. Comp. ch. 2:10; 5:9; 6:1; 7:11, 19, 28; 9:9; 10:1, 14; 11:40. Τελειωτής *perfecter*, N.T.<sup>o</sup>, LXX, <sup>o</sup>Class.

*For the joy that was set before him* (ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς). Ἀντὶ in its usual sense, *in exchange for*. Προκειμένης *lying before, present*. The joy was the full, divine beatitude of his preincarnate life in the bosom of the Father; the glory which he had with God before the world was. In exchange for this he accepted the cross and the blame. The contrast is designed between the *struggle* which, for the present, is alone set before the readers (ver. 1), and the *joy* which was already present to Christ. The heroic character of his faith appears in his renouncing a joy already in possession in exchange for shame and death. The passage thus falls in with <sup><106></sup>Philippians 2:6-8. <sup>f237b</sup>

*The cross* (σταυρὸν). Comp. <sup><120></sup>Philippians 2:8. <sup>o</sup>LXX. Originally *an upright stake* or *pale*. Σταυροῦν *to drive down a stake; to crucify*. Comp. the use of ξύλον *wood* or *tree* for the cross, <sup><150></sup>Acts 5:30; 10:39; <sup><124></sup>1 Peter 2:24. See on <sup><231></sup>Luke 23:31.

*The shame* (αἰσχύνης). Attendant upon a malefactor's death.

*Is set down, etc.* See ch. 1:3, 13; 8:1; 10:12. Notice the tenses: *endured*, aorist, completed: *hath sat down*, perfect, he remains seated and reigning.

**3. For consider** (ἀναλογίσασθε γὰρ). Γὰρ *for* introduces the reason for the exhortation to look unto Jesus. Look unto him, *for* a comparison with him will show you how much more he had to endure than you have. Ἀναλογίζεσθαι N.T.<sup>o</sup>. Comp. 3 Macc. vii. 7. It means *to reckon up; to consider in the way of comparison*.

**Contradiction of sinners** (ὕπὸ τῶν ἁμαρτωλῶν ἀντιλογίαν). *Contradiction or gainsaying*. See on ch. 6:16, and comp. ch. 7:7. See on *gainsaying*, Jude 11. *Of sinners, ὕπὸ by, at the hands of*.

**Against himself** (εἰς ἑαυτοῦς). According to this text we should render “against themselves.” Comp. <sup><0468></sup>Numbers 16:38. The explanation will then be that Christ endured the gainsaying of sinners, who, in opposing him, were enemies of their own souls. The reading ἑαυτοῦς however, is doubtful, and both Tischendorf and Weiss read ἑαυτὸν *himself*, which I prefer.

**Lest ye be wearied and faint in your minds** (ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλύόμενοι). Rend. “that ye be not weary, fainting in your minds.” Ἐκλύειν is *to loosen*, hence, *to relax, exhaust*. So often in LXX. See <sup><0468></sup>Deuteronomy 20:3; <sup><0468></sup>Judges 8:15; <sup><0468></sup>1 Samuel 14:28. Comp. <sup><0468></sup>Matthew 15:32; <sup><0468></sup>Mark 8:3; <sup><0468></sup>Galatians 6:9.

**4. Unto blood** (μέχρις αἵματος). Your strife against sin has not entailed the shedding of your blood, as did that of many of the O.T. worthies, and of Jesus himself. See ch. 11:35, 37. Of Jesus it is said, <sup><0468></sup>Philippians 2:8, “he became obedient *to the extent of death* (μέχρι θανάτου). Comp. 2 Macc. xiii. 14.

**Striving against sin** (πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι). The verb N.T.<sup>o</sup>. LXX, 4 Macc. xvii. 14. Sin is personified.

**5. Ye have forgotten** (ἐκλέλησθε). N.T.<sup>o</sup>. Common in Class., <sup>o</sup>LXX. The simple verb λανθάνειν means *to escape notice; to be unseen or unknown*. Middle and passive, *to let a thing escape; forget*. Some render interrogatively, “have ye forgotten?”

**Speaketh unto you** (ὕμῖν διαλέγεται). The verb always in the sense of *mutual converse or discussion*. See <sup><0468></sup>Mark 9:34; <sup><0468></sup>Acts 17:2; 18:19. Rend. “reasoneth with you.”

*My son, etc.* From <sup>3081</sup>Proverbs 3:11, 12. Comp. <sup>3087</sup>Job 5:17.

*Despise not* (μὴ ὀλιγόρει). N.T.<sup>o</sup>. LXX only in this passage. Quite often in Class. It means *to make little of* (ὀλίγος).

*Chastening* (παιδείας). Mostly in Hebrews See on <sup>4104</sup>Ephesians 6:4, and <sup>3180</sup>2 Timothy 3:16.

6. *He chasteneth* (παιδεύει). See on <sup>4236</sup>Luke 23:16.

*Scourgeth* (μαστιγοῖ). Not very common, but found in all the four Gospels. Hebrews only here. Quite often in LXX.

*Receiveth* (παραδέχεται). Admits to filial privileges: acknowledges as his own. Of receiving the word of God, <sup>4104</sup>Mark 4:20: of receiving delegates from a body, <sup>4104</sup>Acts 15:4: of adopting or approving customs, <sup>4102</sup>Acts 16:21.

7. *If ye endure chastening* (εἰς παιδείαν ὑπομένετε). Rend. "it is for chastening that ye endure." A.V. follows the reading of T. R. εἰ *if*. Do not faint at affliction. Its purpose is disciplinary. Παιδεία is here *the end* or *result* of discipline. In ver. 5 it is *the process*.

*God dealeth with you as with sons* (ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεὸς). The verb means *to bring to*: often *to bring an offering* to the altar, as <sup>4102</sup>Matthew 5:23, 24; 8:4. In the passive voice with the dative, *to be born toward one*; hence, *to attack, assail, deal with, behave toward*. See Thucyd. i. 140; Eurip. Cycl. 176; Hdt. vii. 6. The afflictive dealing of God with you is an *evidence* that you are sons.

*What son* is he whom the father, etc. (τίς υἱός). Some interpreters render, "who is a son whom the father?" etc. That is, no one is a son who is without paternal chastening. The A.V. is better. The idea expressed by the other rendering appears in the next verse.

8. *Of which all are partakers* (ἧς μετοχοὶ γέγονασι πάντες). Rend. "of which all have been made partakers." For μέτοχοι *partakers* see on ch. 3:14. *All*, that is, all sons of God.

*Bastards* (νόθοι). N.T.<sup>o</sup>. See Wisd. iv. 3. They might think that they would not suffer if they were really God's sons; whereas the reverse is the case. If they did not suffer, they would not be God's sons.

9. *Furthermore* (εἰτα). Everywhere else in N.T. this particle marks a succession of time or incident. See <sup><4047></sup>Mark 4:17; 8:25; <sup><4182></sup>Luke 8:12; <sup><4375></sup>1 Corinthians 15:5, 7. Here it introduces a new phase of the subject under discussion.

*Fathers of our flesh* (τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας). Up to this point the suffering of Christians has been explained by God's fatherly relation to them. Now the emphatic point is that their fathers, with whom God is compared, were only *earthly, human* parents. The phrase *πατέρας τῆς σαρκὸς* N.T.<sup>o</sup>, but kindred expressions are found <sup><4041></sup>Romans 4:1, 9:3; <sup><4049></sup>Galatians 4:29; <sup><4324></sup>Hebrews 2:14.

*Which corrected* (παιδευτὰς). Lit. "we have had fathers of our flesh *as* chasteners." Only here and <sup><4122></sup>Romans 2:20. In LXX, Sir. xxxvii. 19; <sup><4389></sup>Hosea 5:2; 4 Macc. v. 34; ix. 6.

*Shall we not much rather be in subjection* (οὐ πολὺ μάλλον ὑποταγησόμεθα). The comparison is between the respect paid to a fallible, human parent, which may grow out of the natural relation, or may be due to fear, and the complete subjection to the divine Father.

*To the Father of spirits* (τῷ πατρὶ τῶν πνευμάτων). Contrasted with *fathers of the flesh*. Their relation to us is limited; his is universal. They are related to us on the fleshly side; he is the creator of our essential life. Our relation to him is on the side of our eternal being. Comp. <sup><4003></sup>John 4:23, 24; <sup><4311></sup>Zechariah 12:1; <sup><425701></sup>Isaiah 57:16. The phrase N.T.<sup>o</sup>. Comp. LXX, <sup><4042></sup>Numbers 16:22; 27:16; <sup><46215></sup>Revelation 22:6. Clement of Rome styles God *the benefactor* (εὐεργέτης) of spirits, *the creator and overseer* (κτίστης, ἐπίσκοπος) of every spirit, and *the Lord* (δεσπότης) of spirits. *Ad Corinth.* 59, 64.

*And live* (καὶ ζήσομεν). Have true life; not limited to the future life. Comp. <sup><4185></sup>John 5:26; 6:57; <sup><41811></sup>1 John 5:11; <sup><461111></sup>Revelation 11:11; <sup><4163></sup>Acts 16:28; <sup><46111></sup>Romans 6:11; 14:8; <sup><4109></sup>1 John 4:9, and see on *living God*, <sup><4382></sup>Hebrews 3:12.

**10.** Much difficulty and confusion have attached to the interpretation of this verse, growing out of:

(a) the relations of the several clauses;

(b) the meaning of *for a few days*, and how much is covered by it. The difficulties have been aggravated by the determination of commentators to treat the verse by itself, confining the relation of its clauses within its own limits, attempting to throw them into pairs, in which attempt none of them have succeeded, and entirely overlooking relations to the preceding verse.

*For a few days* (πρὸς ὀλίγας ἡμέρας). This clause is directly related to *be in subjection to the father of spirits and live*, and points a contrast. On the one hand, subjection to the Father of spirits, the source of all life, has an *eternal* significance. Subjection to his fatherly discipline means, not only the everlasting life of the future, but present life, eternal in quality, developed even while the discipline is in progress. Subjection to the Father of spirits and life go together. On the other hand, the discipline of the human father is brief in duration, and its significance is confined to the present life. In other words, the offset to *for a few days* is in ver. 9. To read *for a few days* into the two latter clauses of the verse which describes the heavenly discipline, and to say that both the chastening of the earthly and of the heavenly father are of brief duration, is to introduce abruptly into a sharp contrast between the two disciplines a point of resemblance. The dominant idea in πρὸς is not mere *duration*, but duration as related to *significance*: that is to say, “*for a few days*” means, during just that space of time in which the chastisement had force and meaning. See, for instances, <sup><418></sup>Luke 8:13; <sup><485></sup>John 5:35; <sup><517></sup>1 Thessalonians 2:17; <sup><408></sup>2 Corinthians 7:8. The *few days* can scarcely refer to the whole lifetime, since, even from the ancient point of view of the continuance of parental authority, parental discipline is not applied throughout the lifetime. It signifies rather the brief period of childhood and youth.

*After their own pleasure* (κατὰ τὸ δοκοῦν αὐτοῖς). Better, *as seemed good to them*. The αὐτοῖς has a slightly emphatic force, as contrasted with a higher intelligence. The thought links itself with παιδευτὰς in ver. 9, and is explained by *as seemed good to them*, and is placed in contrast with subjection to the Father of spirits. The human parents were shortsighted,

fallible, sometimes moved by passion rather than by sound judgment, and, therefore, often mistaken in their disciplinary methods. What seemed good *to them* was not always best *for us*. No such possibility of error attaches to the Father of spirits.

*But he for our profit* (ὁ δὲ ἐπὶ τὸ συμφέρον). The contrast is with what is implied in *as seemed good to them*. The human parent may *not* have dealt with us to our profit. Συμφέρειν means *to bring together: to collect or contribute in order to help: hence, to help or be profitable*. Often impersonally, συμφέρει *it is expedient*, as <sup>405B</sup>Matthew 5:29; 18:6; <sup>415C</sup>John 11:50. The neuter participle, as here, *advantage, profit*, <sup>420C</sup>1 Corinthians 12:7; 2 Corinthians 12:1. There is a backward reference to *live*, ver. 9, the result of subjection to the Father of spirits; and this is expanded and defined in the final clause, namely:

*That we might be partakers of his holiness* (εἰς το μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ). Lit. *unto the partaking of his holiness*. Ἐἰς marks the *final purpose* of chastening. Holiness is life. Shall we not be subject to the Father of spirits and live? For, in contrast with the temporary, faultful chastening of the human parent, which, at best, prepares for work and success in time and in worldly things, his chastening results in holiness and eternal life.

**11.** *No chastening for the present seemeth* (πᾶσα μὲν παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ). Lit. *all chastening — doth not seem*. Πᾶσα *of all sorts*, divine and human. The A.V., by joining οὐ *not* to πᾶσα *all*, and rendering *no chastisement*, weakens the emphasis on the idea *every kind of chastisement*. Πρὸς μὲν τὸ παρὸν *for the present*. For the force of πρὸς see on ver. 10. Not merely *during* the present, but for the present regarded as the time in which its application is necessary and salutary. Μὲν indicates that the suffering present is to be offset by a fruitful future — *but* (δὲ) *afterward*.

*To be joyous but grievous* (χαρᾶς εἶναι ἀλλὰ λύπης). Lit. *to be of joy but of grief*.

*It yieldeth the peaceable fruit of righteousness* (καρπὸν εἰρηνικὸν ἀποδίδωσιν δικαιοσύνης). Perhaps with a suggestion of *recompense* for the long-suffering and waiting, since ἀποδιδόναι often signifies “to

give back.” The phrase ἀποδιδόναι καρπὸν only here and <sup><621D></sup> Revelation 22:2. Καρπὸν *fruit* with δίδοναι *to give*, <sup><413B></sup> Matthew 13:8; <sup><400B></sup> Mark 4:8: with ποιεῖν *to make or produce*, often in Synoptic Gospels, as <sup><400B></sup> Matthew 3:8, 10; 7:17; <sup><400B></sup> Luke 3:8; 6:43, etc.: with φέρειν *to bear*, always and only in John, <sup><424></sup> John 12:24; 15:2, 4, 5, 8, 16: with βλαστάνειν *to bring forth*, <sup><545B></sup> James 5:18. Ἐιρηνικός *peaceable*, in N.T. Only here and <sup><587></sup> James 3:17, as an epithet of wisdom. Quite often in LXX of men, the heart, especially of words and sacrifices. The phrase καρπὸς εἰρηνικός *peaceable fruit* (omit *the*), N.T.<sup>o</sup>, <sup>o</sup>LXX. The phrase *fruit of righteousness*, <sup><3011></sup> Philippians 1:11; <sup><500B></sup> James 3:18, and LXX, <sup><300B></sup> Proverbs 3:9; 11:30; 13:2; <sup><3003></sup> Amos 6:13: comp. <sup><500B></sup> Psalm 1:3; 57:11. The genitive of *righteousness* is explicative or appositional; fruit which *consists in* righteousness or *is* righteousness.

*Unto them which are exercised thereby* (τοῖς δι' αὐτῆς γεγυμνασμένοις). Who have been subjected to the severe discipline of suffering, and have patiently undergone it. For the verb see on <sup><5007></sup> 1 Timothy 4:7. Rend. “it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.” This preserves the Greek order, and puts *righteousness* in its proper, emphatic position.

**12. Wherefore** (διὸ). Because chastening is thus necessary, and serves for wholesome discipline, and issues in holiness..

*Lift up* (ἀνορθώσατε). Found in <sup><421B></sup> Luke 13:13; <sup><4156></sup> Acts 15:16 (citr). Occasionally in LXX. It signifies *to set up, make, erect*. In O.T. *to establish*, as a throne (<sup><4073></sup> 2 Samuel 7:13, 16); *a house* (<sup><4025></sup> 2 Samuel 7:26; <sup><3724></sup> 1 Chronicles 17:24); *to raise up one who is down* (<sup><4307></sup> Psalm 145:9; Sir. xi. 12). In <sup><4156></sup> Acts 15:16, *to build anew*. By medical writers, *to straighten; to set* dislocated parts of the body. See <sup><421B></sup> Luke 13:13. <sup>f238b</sup> The translation here should be more general: not *lift up*, which is inappropriate to *paralyzed knees*, but *set right; brace*. As falling in with the thought of this passage, comp. the LXX of <sup><570B></sup> Psalm 17:35, which, for the A.V. “thy gentleness hath made me great,” gives “thy discipline hath established me or set me up.” See also <sup><540B></sup> Psalm 19:8.

*The hands which hang down* (τὰς παρειμένας χεῖρας). Rend. *the slackened or weakened hands*. Comp. <sup><239B></sup> Isaiah 35:3; Sir. xxv. 23; <sup><4001></sup> 2 Samuel 4:1. The verb *παριέναι* (only here and <sup><4140></sup> Luke 11:42) originally

means *to let pass, disregard, neglect; thence to relax, loosen*. See Clem. Rom. *Ad Corinth.* 34, who associates it with **νοθηρὸς** *slothful* (comp. <sup><361b</sup> Hebrews 5:11).

*And the feeble knees* (**καὶ τὰ παραλελυμένα γόνατα**). For *feeble* rend. *palsied*. See on <sup><418b</sup> Luke 5:18.

**13. Make straight paths for your feet** (**τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν**). After the LXX of <sup><100b</sup> Proverbs 4:26. The corresponding Hebrew means *to tear, to cut into*: hence *to cut through* as a path; *to make firm* or *plain*. Ὀρθός N.T. Only here and <sup><440b</sup> Acts 14:10; commonly *straight* or *upright*, but also *right, safe, happy*. Comp. <sup><100b</sup> Proverbs 8:6; 15:14; 21:8. here, not in the sense of *straight* as distinguished from *crooked*, but more generally, *right, plain*, by implication *even* or *smooth*. <sup>f239b</sup> Τροχιὰ N.T.<sup>o</sup> is literally *a wheel-track* (**τροχός** *a wheel*). Very rare in profane Greek. Τοῖς ποσὶν ὑμῶν “*for your feet,*” not *with*. That is, exert yourselves to make the course clear for yourselves and your fellow Christians, so that there be no stumbling and laming.

*That which is lame* (**τὸ χωλὸν**). Χωλός *lame, halting*, only in Synoptic Gospels and Acts. Mostly in the literal sense. Proverbial in <sup><332b</sup> Isaiah 33:23. Metaphorically here, and partly <sup><408b</sup> Matthew 18:8; <sup><409b</sup> Mark 9:45. The verb **χωλαίνειν** *to be lame* or *to make lame* (not in N.T.) is used metaphorically in LXX, <sup><366b</sup> Psalm 18:45; <sup><112b</sup> 1 Kings 18:21, where the A.V. “*how long halt ye between two opinions*” is **ἕως πότε ὑμεῖς χωλανεῖτε ἐπ’ ἀμφοτέραις ταῖς ἰγνύαις** *how long do ye go lame on both your hams?* Τὸ χωλὸν here signifies the *lame part* or *limb*.

*Be turned out of the way* (**ἐκτραπή**). Rend. “*be put out of joint.*” The A.V. is according to the more usual meaning of the verb, which, in N.T., is confined, with this exception, to the Pastoral Epistles. See <sup><100b</sup> 1 Timothy 1:6; 5:15; <sup><500b</sup> 2 Timothy 4:4. LXX only <sup><308b</sup> Amos 5:8. But it is also used by medical writers in the passive, with the meaning *to be wrenched* or *dislocated*. <sup>f240b</sup> There is nothing strange in the use of this word in a medical sense by our writer, whose work bears the stamp of Alexandria. The Greeks received their knowledge of surgery from the Egyptians, and mural paintings and documents, and even hieroglyphic symbols, prove that that people had attained remarkable proficiency in the science. Herodotus (ch. 3:131) mentions a medical school at Cyrene in Africa, and says that

the pupils of that school were regarded as the second best physicians in all Greece. At the time of Galen (163 A.D.) the medical school of Alexandria was the most famous in the world, and Galen himself studied there. Celsus (first half of the first century A.D.), in the 7th book of his treatise *De Artibus*, treats of surgical operations according to the views of the Alexandrian schools. The commonly accepted rendering of the A.V., besides giving a conception which is very tame, presents two incongruities: the association of *going astray* with *lameness*, and of *healing* with *straying*. The other rendering gives a lively and consistent image. Make the paths smooth and even, so that the lame limb be not dislocated by stones or pitfalls. Do everything to avoid aggravating the weakness of a fellow-Christian. Rather try to heal it. Τὸ χωλὸν may refer either to an individual or to a section of the church which is weak and vacillating.

**14. Follow peace** (εἰρήνην διώκετε). Comp. LXX, <sup><420></sup>Psalm 23:14, and <sup><549></sup>Romans 14:19; <sup><681></sup>1 Peter 3:11. The verb is used of the pursuit of moral and spiritual ends, <sup><693></sup>Romans 9:30, 31; 12:13; <sup><640></sup>1 Corinthians 14:1; <sup><182></sup>Philippians 3:12, 14; <sup><175></sup>1 Thessalonians 5:15; <sup><561></sup>1 Timothy 6:11; <sup><522></sup>2 Timothy 2:22.

**Holiness** (ἁγιασμόν). See on <sup><669></sup>Romans 6:19.

**15. Looking diligently** (ἐπισκοποῦντες). A.V. gives *diligently* as the force of ἐπὶ; but ἐπὶ signifies *direction* rather than *intensity*. The idea is *exercising oversight*. Only here and <sup><682></sup>1 Peter 5:2.

**Fail of** (ὕστερῶν ἀπὸ). Rend. “fall back from,” implying a previous attainment. The present participle marks something in progress: “lest any one *be falling back*.”

**Root of bitterness** (ρίζα πικρίας). From LXX, <sup><628></sup>Deuteronomy 29:18. A bad man in the church. Ῥίζα *of a person*, 1 Macc. i. 10.

**Springing up** (ἄνω φύουσα). The participle pictures the springing up in progress; the root gradually revealing its pernicious character.

**Trouble** (ἐνοχλή). Only here and <sup><688></sup>Luke 6:18, see note.

**Many be defiled** (μιασθῶσιν οἱ πολλοί). Rend. “*the many*”: the majority of the church. For the verb see on <sup><683></sup>John 18:28.

**16. *Fornicator* (πόρνος).** In the literal sense, as always in N.T.

*Profane person* (βέβηλος). See on <sup><5100></sup>1 Timothy 1:9.

*As Esau.* Only the epithet *profane* is applied to Esau, not *fornicator*.

*For one morsel of meat* (ἀντὶ βρώσεως μιᾶς). Βρώσις, lit. *the act of eating*, as <sup><4804></sup>1 Corinthians 8:4, <sup><5147></sup>Romans 14:17: “one *eating* of meat.” Sometimes *corrosion*, as <sup><4083></sup>Matthew 6:19. Sometimes of *that which is eaten*, <sup><3627></sup>John 6:27, 55.

*Sold* (ἀπέδετο). The word occurs in the narrative of <sup><4231></sup>Genesis 25:31, 33, LXX. In N.T. often of *discharging an obligation; paying back. To sell*, <sup><4488></sup>Acts 5:8; 7:9.

*His birthright* (τὰ πρωτοτοκία). N.T.<sup>o</sup>, <sup>o</sup>Class. In this form only in the later Greek translations of the O.T. Πρωτοτοκείον, a very few times, almost all in this narrative.

**17. *He found no place of repentance* (μετανοίας γὰρ τόπον οὐχ εὔρεν).** The phrase *place of repentance* N.T.<sup>o</sup>. This does not mean that Esau was rendered incapable of repentance, which is clearly contradicted by what follows; nor that he was not able to persuade Isaac to change his mind and to recall the blessing already bestowed on Jacob and give it to him. This is unnatural, forced, and highly improbable. The words *place of repentance* mean *an opportunity to repair by repenting*. He found no way to reverse by repentance what he had done. The *penalty* could not be reversed in the nature of the case. This is clear from Isaac’s words, <sup><4273></sup>Genesis 27:33.

*Sought it carefully* (ἐκζητήσας). See on <sup><4010></sup>1 Peter 1:10. Comp. <sup><3810></sup>Hebrews 11:6. See also on *questionings*, <sup><5100></sup>1 Timothy 1:4.

**18.** Following this allusion to Esau, and perhaps suggested by it, is a passage setting forth the privileges of the Christian birthright and of Christian citizenship in contrast with those under the old covenant.

*The mount that might be touched and that burned with fire* (ψηλαφωμένω καὶ κεκαυμένω πυρὶ). Ὅρει *mount* is omitted by the best texts, but should be understood. <sup>f241b</sup> Ψηλαφᾶν is rare in N.T. and LXX; fairly frequent in Class. Radically, it is akin to ψᾶν, *to rub, wipe*; hence feeling on the surface, as <sup><4070></sup>Genesis 27:12, 21, 22, LXX: a touch which

communicates only a superficial effect. It need not imply contact with an object at all, but simply the movement of the hands feeling *after* something. Hence often of the groping of the blind, as <sup><632></sup>Deuteronomy 28:29; <sup><2390></sup>Isaiah 59:10; <sup><8364></sup>Job 5:14. Appropriate here as indicating mere superficial contact. The present participle *that is being touched*, means simply that the mountain was something material and tangible. The A.V. *which might be touched*, although not literally correct, conveys the true sense.

*That burned with fire* (κεκαυμένω πυρὶ). See <sup><1938></sup>Exodus 19:18; <sup><1041></sup>Deuteronomy 4:11; 5:4; 9:15. The participle is passive, *set on fire*; *kindled with fire*: not attributive of πυρὶ, *enkindled fire*.

*Blackness, darkness, tempest* (γνόφω, ζόφω, θύελλα). Γνόφος (N.T.<sup>o</sup>) and ζόφος (elsewhere only 2 Peter and Jude) belong to the same family. As distinguished from σκότος *darkness that conceals*, as opposed to light, these words signify *half-darkness, gloom, nebulousness*; as the darkness of evening or the gathering gloom of death. It is a darkness which does not entirely conceal color. Thus δνόφος, the earlier and poetic form of γνόφος, is used by Homer of water which appears dark against the underlying rock, or is tinged by mire. Γνόφος and σκότος appear together, <sup><1012></sup>Exodus 10:22; 14:20; <sup><6411></sup>Deuteronomy 4:11; 5:22. Γνόφος alone, <sup><1012></sup>Exodus 20:21. Ζόφος only in the later version of Symmachus. See on <sup><1015></sup>John 1:5. Θύελλα N.T.<sup>o</sup>, from θύειν *to boil or foam*. It is a brief, violent, sudden, destructive blast, sometimes working upward and carrying objects into the upper air; hence found with αείρειν *to lift* and ἀναρπάζειν *to snatch up* (see Hom. *Od.* 20:63). It may also come from above and dash down to the ground (Hom. *Il.* 12:253). Sometimes it indicates the mere force of the wind, as ἀνέμοιο θύελλα (Hom. *Od.* 12:409; *Il.* 6:346).

**19. Sound of a trumpet** (σάλπιγγος ἦχος). See <sup><1936></sup>Exodus 19:16, 19; 20:18. Ηχος a noise, almost entirely in Luke and Acts. See <sup><1065></sup>Luke 4:37; <sup><4112></sup>Acts 2:2; comp. LXX, <sup><9449></sup>1 Samuel 14:19. Of the roar of the waves, <sup><1015></sup>Luke 21:25; comp. LXX, <sup><9617></sup>Psalms 64:7; 76:17. A rumor or report, see on <sup><1065></sup>Luke 4:37, and comp. LXX, <sup><9446></sup>1 Samuel 4:16; <sup><1016></sup>Psalms 9:6. It does not occur in the O.T. narrative of the giving of the law, where we have φωνή *voice*; see LXX, <sup><1936></sup>Exodus 19:13, 16, 19; 20:18. For φωνή σάλπιγγος

voice of a trumpet in N.T., see <sup><611></sup> Revelation 1:10; 4:1; 8:13. Σάλπιγξ is a war-trumpet.

*Voice of words* (φωνῆ ῥημάτων). See <sup><129></sup> Exodus 19:19; <sup><160></sup> Deuteronomy 4:12; 5:22, 24, 26.

*Entreated* (παρητήσαντο). See on <sup><507></sup> 1 Timothy 4:7.

*Be spoken to them any more* (προστεθῆναι αὐτοῖς). Lit. *be added*. See on <sup><139></sup> Luke 3:19; 20:11; <sup><412></sup> Acts 12:3. *To them* refers to the hearers, not to the things heard. Rend. “that no word more should be spoken unto them.” Comp. <sup><120></sup> Exodus 20:19; <sup><165></sup> Deuteronomy 5:25; 18:16.

**20.** *That which was commanded* (τὸ διαστελλόμενον). See on <sup><417></sup> Mark 7:36; <sup><452></sup> Acts 15:24.

*Touch* (θίγη). Elsewhere in N.T. only ch. 11:28 and <sup><512></sup> Colossians 2:21. LXX only <sup><129></sup> Exodus 19:12. It implies a touching or grasping which affects the object (comp. ver. 18 on ψηλαφᾶν). In Class. often of touching or handling some sacred object which may be desecrated by the one who lays hands on it. See Soph. *Philoct.* 667; *Oed. Tyr.* 891, 899. So here, the touch of the mountain was *profanation*.

*Shall be stoned* (λιθοβολήσεται). Found in Matthew, Luke, and Acts. In LXX see <sup><129></sup> Exodus 19:13. Comp. ἐλιθάσθησαν, ch. 11:37. The correct text omits *or thrust through with a dart*.

**21.** *The sight* (τὸ φανταζόμενον). N.T.<sup>o</sup> LXX, Wisd. vi. 16; Sir. xxxi. 5. Rend. “the appearance”: that which was made to appear.

*I exceedingly fear and quake* (ἐκφοβός εἰμι καὶ ἔντρομος). Lit. *I am frightened away (or out) and trembling*. Ἐκφοβός only here and <sup><410></sup> Mark 9:6. Comp. LXX, <sup><169></sup> Deuteronomy 9:19. Ἐντρομος, only <sup><412></sup> Acts 7:32; 16:29. Rare in LXX.

**22.** *The heavenly Jerusalem*. See on <sup><405></sup> Galatians 4:26. The spiritual mountain and city where God dwells and reigns. Comp. Dante *Inf.* 1:128:

“*Quivi e la sua cittade, e l’alto seggio.*”<sup>f242b</sup>

Comp. <sup><110></sup> Psalm 2:6; 48:2, 3; 50:2; 78:68; <sup><410></sup> 110:2; <sup><281></sup> Isaiah 18:7; <sup><212></sup> Joel 2:32; <sup><300></sup> Micah 4:1, 2; <sup><310></sup> Amos 1:2.

*To an innumerable company of angels* (μυριάσιν ἀγγέλων). On this whole passage (22-24) it is to be observed that it is arranged in a series of clauses connected by καὶ. Accordingly μυριάσιν *to myriads* or *tens of thousands* stands by itself, and πανηγύρει *festal assembly* goes with ἀγγέλων *angels*. Μυριάς (see <sup><1211></sup>Luke 12:1; <sup><4193></sup>Acts 19:19; <sup><6151></sup>Revelation 5:11; quite often in LXX) is strictly the number *ten thousand*. In the plural, *an innumerable multitude*. So A.V. here. Rend. “to an innumerable multitude,” placing a comma after μυριάσιν, and connecting *of angels* with the next clause. This use of μυριάσιν without a qualifying genitive is justified by numerous examples. See <sup><1236></sup>Genesis 24:60; <sup><1523></sup>Deuteronomy 32:30; 33:2; <sup><9817></sup>1 Samuel 18:7, 8; <sup><9107></sup>Psalms 90:7; Cant. 5:10; <sup><2170></sup>Daniel 7:10; 11:12; Sir. xlvii. 6; 2 Macc. viii. 20; Jude 14. Χιλιάδες *thousands* is used in the same way. See Isaiah 70:22; <sup><2170></sup>Daniel 7:10.

**23.** *To the general assembly* (πανηγύρει). Const. with ἀγγέλων *of angels*, with comma after *angels*. Rend. “to a festal assembly of angels.” This and the next clause show what the myriads consist of, — a host of angels and redeemed men. Πανήγυρις, N.T.<sup>o</sup>, is *a gathering to celebrate a solemnity*, as public games, etc.: a public, festal assembly. Frequently joined with ἑορτή *feast*. See <sup><2671></sup>Ezekiel 47:11; <sup><3011></sup>Hosea 2:11; 9:5. The verb πανηγυρίζειν *to celebrate or attend a public festival, to keep holiday*, occurs occasionally in Class.: not in N.T.: LXX once, <sup><261></sup>Isaiah 66:10. The *festal assembly* of angels maintains the contrast between the old and the new dispensation. The host of angels through whose ministration the law was given (see on ch. 2:2, and <sup><4189></sup>Galatians 3:19) officiated at a scene of terror. Christian believers are now introduced to a *festal host*, surrounding the exalted Son of man, who has purged away sins, and is enthroned at God’s right hand (ch. 1:3).

*And church of the first-born which are written in heaven* (καὶ ἐκκλησίᾳ πρωτότων ἀπογεγραμμένων ἐν οὐρανοῖς). This forms a distinct clause; “and to the church,” etc. For ἐκκλησίᾳ *assembly* or *church*, see on <sup><1168></sup>Matthew 16:18; <sup><5101></sup>1 Thessalonians 1:1. The “myriads” embrace not only angels, but redeemed men, enrolled as citizens of the heavenly commonwealth, and entitled to the rights and privileges of first-born sons. Πρωτότοκος *first-born* is applied mostly to Christ in N.T. See <sup><6189></sup>Romans 8:29; <sup><5115></sup>Colossians 1:15, 18; <sup><8101></sup>Hebrews 1:6; <sup><6115></sup>Revelation 1:5. Comp. <sup><8128></sup>Hebrews 11:28, and <sup><4111></sup>Luke 2:7. Properly applied to Christians by

virtue of their union with Christ, “the first-born of all creation,” “the first-born from the dead,” as sharing his sonship and heirship. See <sup><4184></sup>Romans 8:14-17, 29. The word also points to Christians as the true *Israel* of God. The analogy is suggested with the first-born of Israel, to whom peculiar sanctity attached, and whose consecration to himself God enjoined (<sup><4181></sup>Exodus 13:1, 11-16); and with the further application of the term *first-born* to Israel as a people, <sup><4182></sup>Exodus 4:22. The way was thus prepared for its application to the Messiah. There seems, moreover, to be a clear reference to the case of Esau (ver. 16). Esau was the first-born of the twin sons of Isaac (<sup><4185></sup>Genesis 25:25). He sold his birthright (**πρωτοτοκία**), and thus forfeited the privilege of the first-born. The assembly to which Christian believers are introduced is composed of those who have not thus parted with their birthright, but have retained the privileges of the first-born. The phrase “church of the first-“ includes all who have possessed and retained their heavenly birthright, living or dead, of both dispensations: the whole Israel of God, although it is quite likely that the Christian church may have been most prominent in the writer’s thought.

*Which are written in heaven* (**ἀπογεγραμμένων ἐν οὐρανοῖς**).

**Ἀπογράφειν**, only here and <sup><4181></sup>Luke 2:1, 3, 5, means *to write off* or *copy*; to enter in a register the names, property, and income of men. Hence, **ἀπογραφή** *an enrollment*. See on <sup><4181></sup>Luke 2:1, 2. Here, inscribed as members of the heavenly commonwealth; citizens of heaven;

<sup><4184></sup>Philippians 4:3; <sup><4185></sup>Revelation 3:5; 13:8, etc. See for the image, <sup><4182></sup>Exodus 32:32; <sup><4183></sup>Psalms 69:28; <sup><4181></sup>Isaiah 4:3; <sup><4181></sup>Daniel 12:1; <sup><4181></sup>Luke 10:20.

*To God the judge of all* (**κριτῆ θεῶ πάντων**). Rend. “a judge who is God of all.” Comp. <sup><4181></sup>Daniel 7:9 ff. God of all his first-born, of those whom he chastens, of all who are in filial relations with him under both covenants, and who, therefore, need not fear to draw near to him as judge.

*Spirits of just men made perfect* (**πνεύμασι δικαίων**). The departed spirits of the righteous of both dispensations, who have completed their course after having undergone their earthly discipline. Notice again the idea of **τελείωσις**, not attained under the old covenant, but only through the work of Christ, the benefits of which the disembodied saints of the O.T. share with departed Christian believers. Comp. ch. 11:40.

**24.** *The mediator of the new covenant* (διαθήκης νέας μεσίτη). See ch. 7:22; 8:6, 8, 9, 10; 9:15. For *covenant*, see on ch. 9:6 ff. For *the new covenant*, rend. *a new covenant*. Νέα *new*, only here applied to the covenant in N.T. The word elsewhere is *καινή*. For the distinction, see on <sup><1029></sup>Matthew 26:29. It is better not to press the distinction, since *νεός*, in certain cases, clearly has the sense of *quality* rather than of *time*, as <sup><402></sup>1 Corinthians 5:7; <sup><5020></sup>Colossians 3:10, and probably here, where to confine the sense to *recent* would seem to limit it unduly. In the light of all that the writer has said respecting the better quality of the Christian covenant, superseding the old, outworn, insufficient covenant, he may naturally be supposed to have had in mind something besides its mere recentness. Moreover, all through the contrast from ver. 18, the thought of earlier and later is not once touched, but only that of inferior and better; repellency and invitation; terrors and delights; fear and confidence. Note that the privilege of approaching the Mediator *in person* is emphasized.

*Blood of sprinkling* (αἷματι ῥαντισμοῦ). ῥαντισμός *sprinkling* only here and <sup><1002></sup>1 Peter 1:2, see note. The phrase *blood of sprinkling* N.T. °. °LXX, where we find ὕδωρ ῥαντισμοῦ *water of sprinkling*, <sup><0493></sup>Numbers 19:9, 13, 20, 21. For the verb ῥαντίζειν *to sprinkle*, see on ch. 9:13. The mention of blood naturally follows that of a covenant, since no covenant is ratified without blood (ch. 9:16). The phrase is sufficiently explained by ch. 9:16-22.

*Speaketh better things* (κρεῖττον λαλοῦντι). For “better things” rend. “better.” The blood is personified, and its voice is contrasted with that of Abel, whose blood cried from the ground for vengeance upon his murderer (<sup><1002></sup>Genesis 4:10). The voice of Christ’s blood calls for mercy and forgiveness.

*Than that of Abel* (παρὰ τὸν Ἄβελ). Rend. “than Abel.” Comp. ch. 11:4, where Abel himself speaks.

**25.** *See — refuse* (βλέπετε — παραιτήσησθε). For, *βλέπετε* *see* see on ch. 3:12. For *παραιτήσησθε* *refuse*, see on <sup><5002></sup>1 Timothy 4:7.

*Him that speaketh* (τὸν λαλοῦντα). Through his blood. Rend. “that is speaking,” the participle denoting something that is going on.

*They* (ἐκεῖνοι). The people of the Exodus. See ch. 4:2. The words from *for if they* to the end of the verse are parenthetical.

*That spake on earth* (ἐπὶ γῆς τὸν χρηματίζοντα). For *spake* rend. warned, and see on ch. 8:5. Ἐπὶ upon earth should not be construed with *refused* nor *warned*, but with the whole clause. “If on earth they escaped not, refusing him that warned.”

*If we turn away* (ἀποστρεφομενοι). Lit. *turning away*. The present participle, possibly with reference to the relapse into Judaism as already in progress.

*From him that speaketh from heaven* (τὸν ἀπ’ οὐρανῶν). Lit. *from him from the heavens*. Supply as A.V. *that speaketh* Ὁ ἀπ’ οὐρανοῦ or οὐρανῶν does not occur in N.T. elsewhere. Wherever ἀπ’ οὐρ. appears, some act or thing is always named which proceeds from heaven. See <sup><122></sup>Matthew 24:29; <sup><1181></sup>Mark 8:11; <sup><1051></sup>Luke 9:54; 17:29; 21:11; <sup><1228></sup>22:43; <sup><1068></sup>John 6:38; <sup><1001></sup>1 Thessalonians 1:7. The speaker from heaven is still God, but speaking through his Son. The thought connects itself with that of Christ carrying his blood into the heavenly sanctuary, from which he exerts his power on behalf of men. See ch. 9:12, 24. This will be the clearer if we throw out the idea of Christ presenting his blood to an angry God as a propitiation, and interceding with him to pardon sin. See note on ch. 7:26.

**26.** *Whose voice* (οὗ ἡ φωνή). Connect, after the parenthesis, with *speaketh better*, etc., ver. 24.

*Shook* (ἐσάλευσεν). See on <sup><121></sup>Luke 21:26, and comp. *σάλος* *tossing* or *swell* of the sea, <sup><1215></sup>Luke 21:25. See <sup><1011></sup>Judges 5:4; <sup><1117></sup>Psalms 113:7.

*He hath promised* (ἐπήγγελαί). See <sup><1011></sup>Haggai 2:6. The quotation is adapted from LXX, which reads: “Yet once will I shake the heaven and the earth and the sea and the dry land.” The Hebrew for “yet once” reads “yet a little while.” In Haggai’s prophecy, he comforts the people for their sorrow that the second temple is so inferior to the first, predicting that Jehovah will move heaven and earth and sea and land, and will fill the house with his glory; and the glory of the latter house shall exceed that of the former. The discipline begun on Sinai will then have its consummation. This shaking of heaven and earth was typified by the material shaking at

Sinai. The shaking predicted by the prophet is applied by our writer to the downfall of worldly powers before the kingdom of Christ, ver. 28; comp ch. 1:8, and see Zechariah 14.

**27. This word “yet once more”** (τὸ δέ ἔτι ἄπαξ). Attention is called to this phrase as specially significant, because it indicates that the shaking prophesied by Haggai is to be final. It is to precede the new heaven and the new earth. <sup><257></sup>Isaiah 65:17; 66:22; <sup><483></sup>2 Peter 3:13; <sup><611></sup>Revelation 21:1.

**Signifieth** (δηλοῖ). From δῆλος *manifest, evident*. To make manifest to the mind. Used of indications which lead the mind to conclusions about the origin or character of things. See Thucyd. 1:3; Aesch. *Pers.* 518. Comp. <sup><483></sup>1 Corinthians 3:13; <sup><300></sup>Hebrews 9:8; <sup><611></sup>1 Peter 1:11. Appropriate to prophetic revelations.

**The removing** (τὴν μετάθεσιν). See on ch. 7:12. For the thought comp. <sup><611></sup>1 John 2:17; <sup><401></sup>1 Corinthians 7:31.

**As of things that are made** (ὡς πεποιημένων). Made indeed by God, who also makes the new heaven and the new earth (<sup><257></sup>Isaiah 65:17; 66:22), but made to pass away.

**That the things which cannot be shaken may remain** (ἵνα μείνη τὰ μὴ σαλευόμενα). Whether we consider the things which are shaken, the old heavens and earth which pass away, or the new heaven and earth which cannot be shaken, both are **πεποιημένα** *made* by God. The writer perceives this, and therefore adds to *as of things that are made* a clause stating that they were made (by God himself) to pass away. Accordingly, ἵνα *in order that* is to be connected with **πεποιημένων**, after which the comma should be removed. Rend. “the removal of things made in order that they might await the things which are not shaken.” **Μένειν** is used in this sense, *await*, <sup><405></sup>Acts 20:5, 23, and often in Class. <sup>f243b</sup>

**28. Receiving a kingdom** (βασιλείαν παραλαμβάνοντες) The participle gives no note of time, but simply indicates the fact that Christians as such receive. The compounded preposition **παρὰ** adds to the idea of *receiving* that of *transmission* or *communication*. They receive *from* God. See <sup><205></sup>Daniel 7:18. **Βασιλεία** in the sense of the kingdom of Christ, in this epistle only here and ch. 1:8 (citn.). See on <sup><403></sup>Matthew 3:2; <sup><611></sup>Luke 6:20.

*Let us have grace* (ἔχωμεν χάριν). For *grace* rend. *thankfulness*. See <sup><217></sup>Luke 17:9; <sup><512></sup>1 Timothy 1:12; <sup><510></sup>2 Timothy 1:3. Comp. Psalm 1: 23.

*Acceptably* (εὐαρέστως). N.T.<sup>o</sup>, <sup>o</sup>LXX. Ἐυαρεστεῖν *to be well pleasing*, ch. 11:5, 6; 13:16. For the adjective εὐάρεστος *well-pleasing*, see on <sup><510></sup>Titus 2:9.

*With reverence* (μετὰ εὐλαβίας). Rend. “with pious care.” *Reverence* is translated from T. R. αἰδοῦς (see on <sup><510></sup>1 Timothy 2:9). See on ch. 5:7; 11:7.

*Fear* (δέους). N.T.<sup>o</sup>. See 2 Macc. iii. 17, 30; xii. 22; xiii. 16; xv. 23. Its fundamental idea is *timid apprehension of danger*; while φόβος is the terror which seizes one when the danger appears. Schmidt (*Synon.* 139, 10) illustrates happily. In a primitive forest an undefined sense of possible danger possesses one, and makes his heart beat quickly at every rustle of a leaf. This is δέος. When the voice and tread of a wild beast are distinctly heard close at hand, the δέος becomes φόβος. The phrase “with pious care and fear” is not explanatory of *acceptably*. These are to *accompany* (μετὰ) acceptable service. They do not imply a cringing or slavish feeling, but grow out of the warning in ver. 25, which runs through the two following verses, and implies that the catastrophe of ver. 27 will be final, leaving no more opportunity to retrieve the refusal of God’s invitation to the privileges of the new covenant, or the relapse into the superseded economy of Judaism.

**29.** *For our God is a consuming fire* (καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον). See <sup><217></sup>Exodus 24:17; <sup><502></sup>Deuteronomy 4:24; 9:3; <sup><310></sup>Malachi 3:2; 4:1. The verb N.T.<sup>o</sup>, a few times in LXX. Often in Class., especially Xenophon. Originally *to use up, spend, lavish*, as property: thence *to consume* as with fire. The simple verb ἀναλίσκειν *to expend* occurs <sup><215></sup>Luke 9:54; <sup><415></sup>Galatians 5:15; <sup><510></sup>2 Thessalonians 2:8. Ὁ θεὸς ἡμῶν is not *our* God as compared with the God of the Jews. He is the God of both covenants (see ch. 1:1, 2, and notes); but though now revealed in Jesus Christ, and offering all the privileges of the new covenant (vers. 22-24), his anger burns against those who reject these privileges.

## CHAPTER 13

1. *Let brotherly love continue* (φιλαδελφία μενέτω). Φιλαδελφία in Paul, <sup><523></sup>Romans 12:10; <sup><349></sup>1 Thessalonians 4:9. As a proper name, <sup><611></sup>Revelation 1:11; 3:7. It is not necessary to suppose that the admonition implies signs of estrangement among those addressed. Comp. ch. 3:13; 6:10; 10:24; 12:12-15.

2. *Be not forgetful to entertain strangers* (τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε). Lit. *be not forgetful of hospitality*. Φιλοξενία only here and <sup><523></sup>Romans 12:13. <sup>o</sup>LXX. Φιλόξενος hospitable, <sup><549></sup>1 Timothy 3:2; <sup><500></sup>Titus 1:8; <sup><609></sup>1 Peter 4:9. The rendering of Rev. *to show love unto strangers*, is affected. On the injunction comp. <sup><523></sup>Romans 12:13; <sup><549></sup>1 Timothy 3:2; <sup><500></sup>Titus 1:8; <sup><609></sup>1 Peter 4:9, and see Clem. Rom. *Ad Corinth.* x., xi., 12. The virtue of hospitality is not distinctively Christian. It appears with the very beginnings of history, largely as the result of nomadic conditions. It was peculiarly an Oriental virtue. In the Egyptian Book of the Dead, commendatory judgment is awarded to him who has fed the hungry and clothed the naked. The O.T. abounds in illustrations, and the practice of hospitality among the Arabs and Bedouen is familiar through the writings of travelers in the East. <sup>f244b</sup> Great stress was laid on the duty by the Greeks, as appears constantly in Homer and elsewhere. Hospitality was regarded as a religious duty. The stranger was held to be under the special protection of Zeus, who was called ξένιος, *the God of the stranger*. The Romans regarded any violation of the rites of hospitality as impiety. Cicero says: "It seems to me eminently becoming that the homes of distinguished men should be open to distinguished guests, and that it is an honor to the Republic that foreigners should not lack this kind of liberality in our city" (*De Off.* ii. 18).

*Have entertained angels unawares* (ἔλαθόν τινες ξεσίσαντες ἀγγέλους). The Greek idiom is, "were not apparent as entertaining angels." The verb ἔλαθον *were concealed* represents the adverb *unawares*. For similar instances see <sup><414></sup>Mark 14:8; <sup><426></sup>Acts 12:16; Aristoph. *Wasps*, 517; Hdt. i. 44; Hom. *Il.* 13:273. Ξενίζειν *to receive as a guest*, mostly in Acts. In LXX only in the apocryphal books. In later Greek, *to surprise*

with a novelty; passive, to be surprised or shocked. So <sup><6004></sup>1 Peter 4:4, 12; comp. 2 Ep. of Clem. of Rome (so called), 17: *To be a stranger or to be strange*, once in N.T., <sup><4173></sup>Acts 17:20. **Ξενισμός** *amazement, perplexity*, not in N.T. LXX, <sup><3157></sup>Proverbs 15:17. Comp. Ignatius, Ephesians 19. The allusion to the unconscious entertainment of angels is probably to Genesis 18, 19, but the idea was familiar in Greek literature. The Greeks thought that any stranger might be a God in disguise. See Hom. *Od.* 1. 96 ff.; 3. 329-370; 17. 485. Comp. also the beautiful story of Baucis and Philemon as related by Ovid (*Metam.* 8:626-724). The thought appears in our Lord's words, <sup><1251></sup>Matthew 25:34-46.

**3. Them that are in bonds** (τῶν δεσμίων). See on ch. 10:34.

*As bound with them* (ὡς συνδεδεμένοι). N.T. °. As if you were fellow-prisoners. Comp. <sup><624></sup>1 Corinthians 12:14-26; <sup><412></sup>2 Corinthians 11:29. Public intercession for prisoners has formed a part of the service of the church from the earliest times. See the prayer at the close of Clem. Rom *Ad Corinth.* 59. It also occurs in the daily morning service of the synagogue.

*Which suffer adversity* (κακουχουμένων). Rend. *are evil entreated*. See on ch. 11:37.

*As being yourselves also in the body* (ὡς καὶ αὐτοὶ ὄντες ἐν σώματι). As subject like them to bodily sufferings. Not *in the body* — *the church*, which would require the article. The expression ἐν σώματι in the sense of being still alive, only in <sup><4112></sup>2 Corinthians 12:2

**4. Marriage is honorable in all** (τίμιος ὁ γάμος ἐν πᾶσιν). **Γάμος** everywhere else in N.T. *a wedding or wedding feast*, often in the plural, as <sup><4122></sup>Matthew 22:2, 3, 4; <sup><423></sup>Luke 12:36. **Τίμιος** *honorable or held in honor*. Often in N.T. *precious*, of gold, stones, etc., as <sup><482></sup>1 Corinthians 3:12; <sup><674></sup>Revelation 17:4; 18:12: of life, <sup><402></sup>Acts 20:24: the fruits of the earth, <sup><517></sup>James 5:7; the blood of Christ, <sup><619></sup>1 Peter 1:19; the divine promises, <sup><600></sup>2 Peter 1:4. Rend. "let marriage be had in honor." The statement is hortatory, as suiting the character of the entire context, and especially the γὰρ *for*; "for whomongers," etc. **Ἐν πᾶσιν** in all respects," as <sup><5811></sup>1 Timothy 3:11; <sup><505></sup>2 Timothy 4:5; <sup><5029></sup>Titus 2:9; <sup><5018></sup>Colossians 1:18; <sup><5042></sup>Philippians 4:12. If as A.V., the more natural expression would be **παρὰ πᾶσιν** as <sup><1022></sup>Matthew 19:26; <sup><4018></sup>Acts 26:8; <sup><615></sup>Romans 2:13; <sup><5002></sup>2

Thessalonians 1:6; <sup><3027></sup>James 1:27. Ἐν πᾶσιν *in all things* appears in this chapter, ver. 18. <sup>f245b</sup> There are many points in which marriage is to be honored besides the avoidance of illicit connections. See on <sup><3006></sup>1 Thessalonians 4:6.

*God will judge* (κρινεῖ ὁ θεός). Note the emphatic position of ὁ θεός. *He* will judge and condemn infractions of the marriage-bond, however social sentiment may condone them.

**6. Let your conversation be without covetousness** (ἀφιλάργυρος ὁ τρόπος). Τρόπος originally *turn* or *direction*. Hence *ways manner, fashion; way* or *manner of life*. In this sense N.T.<sup>o</sup>. Elsewhere often in the phrase ὄν τρόπον or καθ' ὄν τρόπον *in* or *according to the way in which*. See <sup><4037></sup>Matthew 23:37; <sup><4034></sup>Luke 13:34; <sup><4011></sup>Acts 1:11; 15:11; <sup><4075></sup>27:25. The meaning here is *character* or *moral disposition*. Ἀφιλάργυρος *without covetousness*, only here and <sup><508B></sup>1 Timothy 3:3, see note.

*Be content with such things as ye have* (ἀρκοῦμενοι τοῖς παροῦσιν). Lit. *being contented with the things which are at hand*. For ἀρκεῖν *to suffice*, see <sup><4084></sup>Luke 3:14; <sup><4067></sup>John 6:7; <sup><5008></sup>1 Timothy 6:8. On the compounds αὐτάρκης *self-sufficient* and αὐτάρκεια *self-sufficiency*, see on <sup><4008></sup>2 Corinthians 9:8; <sup><5001></sup>Philippians 4:11.

*For he hath said* (αὐτὸς γὰρ εἶρηκεν). Rend. for “he himself.” God himself. For εἶρηκεν *hath said*, see ch. 1:13; 4:3, 4; 10:9.

*I will never leave nor forsake thee* (οὐ μή σε ἀνώ οὐδ' οὐ μή σε ἐγκαταλίπω). Comp. <sup><4025></sup>Genesis 28:15; <sup><4006></sup>Joshua 1:5; <sup><4506></sup>Deuteronomy 31:6. None of these, however, give the saying in the form in which it appears here. This appears to be a combination or general adaptation of those passages. For “never,” rend. “by no means” or “in no wise.” Ἀνώ from ἀνήμι. In <sup><4463></sup>Acts 16:26; 27:40, *to loosen*: <sup><4009></sup>Ephesians 6:9, *to give up or forbear*. Somewhat in this last sense here: “I will in no wise *give thee up, or let thee go*.” I will not relax my hold on thee. For ἐγκαταλίπω *forsake*, see on <sup><5002></sup>2 Timothy 4:10.

*So that we may boldly say* (ὥστε θαρροῦντας ἡμᾶς λέγειν). Lit. *so that, being of good courage, we say*. Θαρρεῖν *to be confident* or *bold*, only here in Hebrews. Elsewhere only in Paul. The kindred form θαρσεῖν is used in

N.T. only in the imperative **θάρσει** or **θαρσεῖτε** *take courage*. See <sup><409></sup>Matthew 9:2; <sup><418></sup>Mark 6:50; <sup><463></sup>John 16:33; <sup><421></sup>Acts 23:11.

*The Lord is my helper, etc.* From LXX, <sup><476></sup>Psalms 107:6 with slight alteration. Here, *what shall man do unto me* is an independent clause. LXX inserts *and*: “my helper *and* I will not fear,” and connects the last clause with “fear”: “I will not fear what man will do.”

**7-15.** The following passage presents many difficulties of detail, but its general sense is clear. It sums up in a striking way the main topics of the epistle, bringing them all to bear upon the conclusion that Judaism and Christianity are mutually exclusive, and thus enforcing the warning against a relapse into Judaism. It goes to show, in connection with other features of the epistle, the absurdity of the hypothesis that the epistle was intended as a warning to Gentile Christians against a relapse into Paganism. <sup>f246b</sup>

**7. Remember them which have the rule over you** (**μνημονεύετε τῶν ἡγουμένων ὑμῶν**). Remember, with a view to observing their admonitions. For **τῶν ἡγουμένων** *those who lead or rule*, see on <sup><513></sup>1 Thessalonians 5:13. Used of both civil and ecclesiastical rulers. Clement of Rome, among a great variety of names for church functionaries, has both **ἡγούμενοι** and **προηγούμενοι** (see *Ad Corinth.* 1, 21). Comp. <sup><452></sup>Acts 15:22. In LXX frequently, of various forms of authority, and in later Greek of bishops and abbots. For “which have the rule,” rend. “which *had*,” etc.

*Who have spoken* (**οἵτινες ἐλάλησαν**). Rend. “spoke,” and comp. ch. 2:3, 4.

*Follow* (**μιμεῖσθε**). Rend. “imitate.” See on ch. 6:12.

*Considering* (**ἀναθεωροῦντες**). Only here and <sup><473></sup>Acts 17:23, see note. The compound verb means to observe *attentively*. The simple verb **θεωρεῖν** implies a spiritual or mental interest in the object. See on <sup><418></sup>John 1:18.

*The end of their conversation* (**τὴν ἔκβασιν τῆς ἀναστροφῆς**). “*Ἐκβασις* only here and <sup><403></sup>1 Corinthians 10:13 (note). It means *outcome* or *issue*. See *Wisd.* viii. 8. In <sup><403></sup>1 Corinthians 10:13, *way out*. Comp. *Wisd.* ii. 17.

Ἐναστροφή is *life in intercourse with men*. See on <sup>1</sup> Peter 1:15. *Conversation*, in the older sense of that word, is a good rendering, as it is also a nearly literal rendering of the Greek word. The reference is to the end of their life; what kind of an end they made; possibly, but not necessarily, with an allusion to cases of martyrdom. What, now, was the subject of these teachers' faith which is commended to imitation? It is stated in the next verse.

8. *Jesus Christ the same* (Ἰησοῦς Χριστὸς ὁ αὐτός). The A.V. is slipshod, leaving the sentence without connection, or in apparent apposition with *the end of their conversation*. In translation this is commonly corrected by inserting *is*: "Jesus Christ *is* the same," etc. But even thus the real point of the statement is missed. No doubt the old teachers believed in the unchangeableness of Jesus Christ; but that fact is not represented as the subject of their faith, which would be irrelevant and somewhat flat. The emphatic point of the statement is *Christ*. They lived and died in the faith that Jesus is THE CHRIST — the Messiah. The readers were tempted to surrender this faith and to return to Judaism which denied Jesus's messiahship (comp. ch. 10:29). Hence the writer says, "hold fast and imitate their faith in Jesus as *the Christ*. He is ever the same. He must be to you, today, what he was to them, yesterday, and will be forever to the heavenly hosts — CHRIST. Rend. therefore "Jesus is Christ." Observe that our writer rarely uses the formula Jesus Christ. In ch. 10:10 it occurs in a passage in which the messianic mission of Jesus is emphasized (see vers. 5, 9), and in 13:21, in a liturgical formula. The temptation to forsake Jesus as Messiah is treated in the next verse.

9. *Be not carried about* (μὴ παραφέρεσθε). A.V. follows T.R. *περιφέρεσθε*. Rend. "carried *away*." The present tense indicates a present and active danger.

*With divers and strange doctrines* (διδασκαίς ποικίλαις καὶ ξέναις). For "doctrines" rend. "teachings." These teachings represent various phases of one radical error — the denial of Jesus's messiahship and of his messianic economy as superseding Judaism and all other means of salvation. Among them the writer's mind would naturally turn to the prescriptions concerning clean and unclean meats and sacrificial festivals. See next clause. These teachings were *various* as contrasted with the *one*

teaching of the gospel; they were *strange* as they differed from that teaching. Comp. <sup><400></sup>Galatians 1:6-9. For *ποικίλαις* see on <sup><5186></sup>2 Timothy 3:16.

*That the heart be established* (βεβαιοῦσθαι τὴν καρδίαν). There is an emphasis on *heart* as well as on *grace*. These strange teachings all emphasized *externalism*, in contrast with Christianity, which insisted upon the purification of the heart and conscience. The contrast is strongly stated in ch. 9:9, 14, and the Epistle constantly directs the readers to *the heart* as the true point of contact with God, and the source of all departures from him. See ch. 3:8, 10, 12, 15; 4:7, 12; 8:10; especially 10:22. Hence, the writer says, “it is good that the solid basis of your assurance before God be in the *heart*, purged from an evil conscience, so that you can draw near to God with a firmly-established confidence, with a true heart, in full assurance of faith”: ch. 10:22; comp. <sup><5183></sup>1 Thessalonians 3:13; <sup><5122></sup>2 Timothy 2:22.

*With grace, not with meats* (χάριτι οὐ βρώμασιν). The heart is the proper seat of the work of grace. Free grace is the motive-power of Christ’s sacrifice (<sup><402></sup>2 Corinthians 8:9; <sup><4015></sup>Galatians 1:15); it is behind the blood of the new covenant, and is the energetic principle of its saving operation. See <sup><4089></sup>Romans 5:2, 15; <sup><6151></sup>1 Corinthians 15:10; <sup><4016></sup>Ephesians 2:5, 7, 8; <sup><5187></sup>2 Thessalonians 2:16; <sup><5188></sup>Hebrews 2:9; 4:16; 10:29. *With meats* stands for the whole system of ceremonial observances, in contrast with grace, working on the heart. See ch. 9:10. This ceremonial system yielded no permanent benefit to those who lived under it. See ch. 7:25; 9:9, 13, 14; 10:1, 2, 4.

*Which have not profited them that have been occupied therein* (ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες). Lit. in the which they who walked were not profited. *Περιπατεῖν* to walk about is often used to express habitual practice or general conduct of life. See <sup><6084></sup>Romans 6:4; <sup><4022></sup>2 Corinthians 10:3; <sup><4021></sup>Ephesians 2:10; <sup><5187></sup>Colossians 3:7; 4:5.

**10.** Those who persist in adhering to the Jewish economy can have no part in the blessing of the new covenant. The two are mutually exclusive. The statement is cast in the mould of the Jewish sacrificial ritual, and in the figure of eating a sacrificial meal.

*We have an altar* (ἔχομεν θυσιαστήριον). It is a mistake to try to find in the Christian economy some specific object answering to *altar* — either the cross, or the eucharistic table, or Christ himself. Rather the ideas of approach to God, — sacrifice, atonement, pardon and acceptance, salvation, — are gathered up and generally represented in the figure of an altar, even as the Jewish altar was the point at which all these ideas converged. The application in this broader and more general sense is illustrated by Ignatius: “If one be not within the altar (ἐντὸς τοῦ θυσιαστηρίου the sacred precinct), he lacketh the bread of God... Whosoever, therefore, cometh not to the congregation (ἐπὶ τὸ αὐτὸ), he doth thereby show his pride, and hath separated himself,” *Eph.* 5. Ignatius here uses the word, not of a literal altar, but of the church. Comp. *Trall.* 7. Again: “Hasten to come together as to one temple, even God; to one altar, even to one Jesus Christ,” *Magn.* 7.

*Of which — to eat* (ἐξ οὗ — φαγεῖν). The foundation of the figure is the sacrifice of the peace or thank-offering, in which the worshippers partook of the sacrifice. See <sup><GREE></sup>Leviticus 7:29-35; <sup><GREE></sup>Deuteronomy 12:6; 27:7. The peace-offerings were either public or private. The two lambs offered every year at Pentecost (<sup><GREE></sup>Leviticus 23:19) were a public offering, and their flesh was eaten only by the officiating priests, and within the holy place. The other public peace-offerings, after the priests had received their share, were eaten by the offerers themselves. Jehovah thus condescended to be the guest of his worshippers. The large scale on which such festivals were sometimes celebrated is illustrated in <sup><GREE></sup>1 Kings 7:63. In private peace-offerings, the breast of the victim belonged to the Lord, who gave it to the priests (<sup><GREE></sup>Leviticus 7:30), and the right shoulder was given directly to the priests by Israel (<sup><GREE></sup>Leviticus 7:32). After the ritual of waving, the entrails were consumed, and the rest was eaten by the priest or the worshippers and their invited guests, among whom were specially included the poor and the Levites.

*Right* (ἐξουσίαν). See on <sup><GREE></sup>John 1:12.

*Which serve the tabernacle* (οἱ τῇ σκηνῇ λατρεύοντες). This does not mean the priests only, but the worshippers also. *Σκηνή* tabernacle is used figuratively for the whole ceremonial economy. A reference to the priests alone is entirely foreign to the context, and to the whole drift of the

discussion which contrasts the privileges of Christians at large (*we*) with those of Israel at large. The writer is speaking in the present tense, of institutions in operation in his own time, to which *tabernacle*, in any other than a figurative sense, would be inappropriate. Moreover, λατρεύειν *to serve* is used throughout the N.T., with the single exception of <sup><300></sup>Hebrews 8:5, of the service of the worshipper and not of the priest.

**11.** The statement that the adherents of the old economy are excluded from the privileges of the new is justified by an illustrative argument drawn from the ceremonies of the Great Day of Atonement. See Leviticus 16, and comp. <sup><300></sup>Hebrews 9:7. Of the victims offered on that occasion neither people nor priest were allowed to eat. The blood of the bullock and of one of the goats was carried into the sanctuary and sprinkled upon the mercy-seat, and afterward on the horns of the great altar outside; and the bodies of the slain animals were burned in a clean place outside of the camp or city.

*Beasts* (ζώων). Lit. *living creatures*. The victims for the Day of Atonement were a bullock and two young goats for sin-offerings, and two rams for burnt-offerings. Only one goat, chosen by lot, was slain; the other served as the scape-goat. Ζῶον *animal* is not used elsewhere of a sacrificial victim, either in N.T. or LXX. The word in N.T. mostly in Revelation. See on <sup><611></sup>Revelation 1:16; 4:6.

*Without the camp* (ἔξω τῆς παρεμβολῆς). Burning without the camp was also required in the case of victims offered at the consecration of the priests, <sup><224></sup>Exodus 29:14; at the sin-offering for the priest, <sup><301></sup>Leviticus 4:11, 12; and at the sin-offering for the congregation, <sup><302></sup>Leviticus 4:21. For παρεμβολή *camp*, see on <sup><423></sup>Acts 21:34.

**12.** *That he might sanctify the people* (ἵνα ἀγιάσῃ τὸν λαόν). Ἀγιάζειν *to sanctify* had a peculiar significance to Jews. It meant *to set them apart as holy*. Hence, the Israelites were called ἅγιοι, as separated from other nations and consecrated to God. Our writer extends the application of the word to Christians. For Christ's work he claims the same efficacy which the Jew claimed for the special call of God to Israel, and for the operation of the Jewish sacrificial system. The office of his atoning work is *to sanctify*; to make for himself a holy nation (ἔθνος ἅγιον), a people "prepared for the Lord" (<sup><417></sup>Luke 1:17); a true Israel of God. Ὁ λαός *the*

people, or **λαός** *my people*, occurs constantly in O.T. as a designation of Israel, and also in N.T. See, in this epistle, ch. 5:3; 7:5, 11, 27; 9:7,19. The N.T. extends the title to all who, under the new dispensation, occupy the position of Israel. See <sup><4020></sup>1 Peter 2:10; <sup><4022></sup>Matthew 1:21; <sup><4023></sup>Luke 2:10; <sup><3049></sup>Hebrews 4:9; 8:10; <sup><3033></sup>10:30; 11:25.

*With his own blood* (**διὰ τοῦ ἰδίου αἵματος**). In contrast with the blood of animal-sacrifices. Comp. ch. 9:12, 28.

*Suffered* (**ἔπαθεν**). Used of Christ in Hebrews, 1st Peter, and Acts, but not in Paul, who, however, has **παθήματα τοῦ Χριστοῦ** *sufferings of Christ*, <sup><4006></sup>2 Corinthians 1:5; <sup><3081></sup>Philippians 3:10 (**αὐτοῦ**).

*Without the gate* (**ἔξω τῆς πύλης**). *Gate* is substituted for *camp* (ver. 11), as more appropriate to a city.

**13. Bearing his reproach** (**τὸν ὀνειδισμόν αὐτοῦ φέροντες**). The reproach of exclusion from the Jewish commonwealth.

**14. For here have we no continuing city** (**οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν**). *Here*, on earth. *Continuing city*. Let us go forth without the gate to Jesus; for the system which has its center in Jerusalem, the Holy City, is no more ours. We are excluded from its religious fellowship by embracing the faith of him who suffered without the gate. The city itself is not abiding. As a *holy city*, it is the center and representative of a system of shadows and figures (ch. 8:5; 9:9, 23, 24; 10:1), which is to be shaken and removed, even as is the city itself (12:27); 8:13; 9:10; 10:9, 18. If the epistle had been written after the destruction of Jerusalem a reference to that event could hardly have been avoided here.

*One to come* (**τὴν μέλλουσαν**). Rend. "that which is to come." The heavenly Jerusalem. Comp. ch. 11:10, 13-16.

The course of thought in vers. 9-14 is as follows: Be not carried away with divers and strange teachings, for example, those concerning meats and drinks and sacrificial feasts. It is good that *the heart* be established, rather than that *the body* should be ceremonially pure; and that the heart be established by the grace of God in Christ, which alone can give inward peace, a pure conscience, an established rest and security — rather than by the consciousness of having partaken of meats ceremonially clean: for

those whose religious life was under the regimen of this ceremonial system derived no permanent profit from it. Not only so, the two systems exclude each other. You cannot hold by the Levitical system and enjoy the blessings of Christian salvation. It is the sacrifice of Christ through which you become partakers of grace. It is impossible to obtain grace through meats; for meats represent the economy which denies Christ; and, by seeking establishment through meats, you exclude yourselves from the economy which is the only vehicle of grace.

Accordingly, we have an altar and a sacrifice from which the votary of Leviticalism is excluded. By the Levitical law it was forbidden to eat the flesh of the victim offered on the Great Day of Atonement; so that, if the Levitical law still holds for you, you cannot partake of the Christian's atoning victim. The law under which you are prohibits you. According to that law, there is nothing to eat of in an atoning sacrifice, since the body of the victim is burned. Neither priest nor people have anything more to do with it, and, therefore, it is carried outside of the camp or city, outside of the region of O.T. covenant-fellowship. Similarly, so long as you hold by Judaism, participation in Christ's atoning sacrifice is impossible for you. It is outside your religious sphere, like the body of the victim outside the gate. You cannot eat of our altar.

The blood of the Levitical victim was carried into the holy of holies and remained there. If you seek the benefit of *that* blood, it must be *within* the camp, at the Levitical tabernacle or temple. And you cannot have the benefit of Christ's blood, for that compels you to go outside the gate, where he suffered. According to the O.T. law, you could partake of the benefit of the blood, but you could not eat of the body. Christ's sacrifice gives you both body and blood as spiritual food; but these you must seek outside of Judaism. Thus, by means of the O.T. ritual itself, it is shown that the Jewish and the Christian systems exclude each other. Christ must be sought outside of the Jewish pale.

**15.** *By him therefore* (δι' αὐτοῦ). Rend. "through him." Omit *therefore*. A.V. follows T.R. οὖν. Through Jesus, and not through the Jewish ritual.

*Let us offer* (ἀναφέρωμεν). Lit. *bring up* the offering to the altar. See <sup><4024></sup>James 2:21, where the full phrase occurs. For the phrase *offer up through Jesus Christ*, comp. <sup><4015></sup>1 Peter 2:5.

**The sacrifice of praise** (θυσίαν αἰνέσεως). The Levitical term for a thank-offering. See LXX, <sup><400D></sup>Leviticus 7:2, 3, 5; <sup><428B></sup>2 Chronicles 29:31; 33:16; <sup><494A></sup>Psalms 49:14, 23; 106:22; <sup><435B></sup>115:8. "Αἰνεσις *praise*, N.T. °. Often in LXX, °Class. For "the sacrifice" rend. "a sacrifice." The sacrifice of thanksgiving is to take the place of the animal sacrifice. For the emphasis on thanksgiving in N.T. see <sup><400D></sup>Ephesians 5:20; <sup><501D></sup>Colossians 1:12; <sup><515B></sup>1 Thessalonians 5:18. The Rabbins had a saying, "in the future time all sacrifices shall cease; but praises shall not cease." Philo says: "They offer the best sacrifice who glorify with hymns the savior and benefactor, God."

*That is the fruit of our lips* (τούτέστιν καρπὸν χειλέων). Omit *our*. From LXX of <sup><234D></sup>Hosea 14:3, where the Hebrew reads, "we will account our lips as calves" (offered in sacrifice). Comp. <sup><257D></sup>Isaiah 57:19.

*Giving thanks to his name* (ὁμολογούντων τῷ ὀνόματι αὐτοῦ). The phrase N.T. °, °LXX. Rend. "of lips which make confession to his name."

**16. But to do good and to communicate forget** (τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε). Lit. *but be not forgetful of doing good and communicating*. Ἐυποιία *beneficence*, N.T. °, °LXX, °Class. For κοινωνία *communication*, of alms, etc., see on <sup><415D></sup>Luke 5:10; <sup><412D></sup>Acts 2:42. See also <sup><515D></sup>Romans 15:26; <sup><410A></sup>2 Corinthians 8:4; 9:13. Comp. the verb κοινωνεῖν *to impart*, <sup><521D></sup>Romans 12:13; 15:27; <sup><510A></sup>Philippians 4:15.

**17. They watch** (ἀγρυπνοῦσιν). See on <sup><415B></sup>Mark 13:33, and comp. <sup><421D></sup>Luke 21:36; <sup><408B></sup>Ephesians 6:18.

*With grief* (στενάζοντες). Lit. *groaning*. See <sup><512A></sup>Romans 8:23, <sup><412D></sup>2 Corinthians 5:2, 4; <sup><510D></sup>James 5:9.

*Unprofitable* (ἀλυσιτελής). N.T. °, °LXX. From ἀ *not*, and λυσιτελής *paying for expenses*. Hence, *what does not pay; unprofitable*.

*I may be restored to you* (ἀποκατασταθῶ ὑμῖν). Not implying imprisonment, but enforced absence through sickness or other cause.

**20. The God of peace**. Not an O.T. phrase, and found only in Paul and Hebrews. See <sup><515B></sup>Romans 15:33; 16:20; <sup><414B></sup>1 Corinthians 14:33;

Philippians 4:9, <sup>5153</sup>1 Thessalonians 5:23; <sup>5186</sup>2 Thessalonians 3:16. The phrase signifies *God who is the author and giver of peace*.

*Who brought again from the dead* (ὁ ἀναγαγὼν ἐκ νεκρῶν). The only direct reference in the epistle to the resurrection of Christ. Ch. 6:2 refers to the resurrection of the dead generally. Ἀνάγειν of raising the dead, only <sup>5107</sup>Romans 10:7. Rend. “brought up,” and comp. Wisd. xvi. 13. Ἀνά in this compound, never in N.T. in the sense of *again*. See on <sup>4182</sup>Luke 8:22; <sup>4124</sup>Acts 12:4; 16:34; 27:3. The verb often as a nautical term to bring a vessel *up* from the land to the deep water; to put to sea.

*That great shepherd of the sheep* (τὸν ποιμένα τῶν προβάτων τὸν μέγαν). The Greek order is, “the shepherd of the sheep the great (shepherd).” Comp. <sup>4302</sup>John 10:2, 11, 14; <sup>4025</sup>1 Peter 2:25, and see <sup>2351</sup>Isaiah 63:11. Of God, Ezekiel 34.

*Through the blood of the everlasting covenant* (ἐν αἵματι διαθήκης αἰωνίου). Rend. “in the blood of an eternal covenant.” See <sup>3311</sup>Zechariah 9:11. The phrase *eternal covenant* N.T.<sup>o</sup>. Common in LXX; see <sup>4036</sup>Genesis 9:16; 17:19; <sup>4345</sup>Leviticus 24:8; <sup>4137</sup>2 Samuel 23:5; <sup>2494</sup>Jeremiah 39:40; <sup>2360</sup>Ezekiel 16:60. Const. with *the great shepherd of the sheep*. It may be granted that the raising of Christ from the dead, viewed as the consummation of the plan of salvation, was in the sphere of the blood of the covenant; nevertheless, the covenant is nowhere in the N.T. associated with the resurrection, but frequently with death, especially in this epistle. See <sup>4183</sup>Matthew 26:28; <sup>4221</sup>Luke 22:20; <sup>3905</sup>Hebrews 9:15, 16, 17, 20. The connection of the blood of the covenant with Christ’s pastoral office gives a thoroughly scriptural sense, and one which exactly fits into the context. Christ becomes the great shepherd solely through the blood of the covenant. Comp. <sup>4403</sup>Acts 20:28. Through this is brought about the new relation of the church with God described in ch. 8:10 ff. This tallies perfectly with the conception of “the God of peace”; and the great Shepherd will assert the power of the eternal covenant of reconciliation and peace by perfecting his flock in every good work to do his will, working in them that which is well pleasing in his sight. With this agree <sup>2515</sup>Jeremiah 50:5, 19; <sup>2362</sup>Ezekiel 34:25, and the entire chapter, see especially vers. 12-15, 23, 31. In these verses the Shepherd of the Covenant appears as guiding, tending his flock, and leading them into fair

and safe pastures. Comp. <sup><2581></sup>Isaiah 63:11-14, and <sup><6177></sup>Revelation 7:17, see note on ποιμανεῖ shall shepherd. Ἐν αἵματι “in the blood,” is in *virtue of*, or in the *power of* the blood.

**21. Make you perfect** (καταρτίσαι ὑμᾶς). The verb is aptly chosen, since the readers are addressed as a body — the flock of Christ. The prayer is for the complete mutual adjustment of all the members of the flock into a perfected whole, fitted to do the perfect will of God. See on <sup><1581></sup>1 Peter 5:10, and comp. notes on <sup><5872></sup>2 Timothy 3:17; <sup><4111></sup>1 Corinthians 1:10; <sup><7312></sup>2 Corinthians 13:11. Ignatius uses the word of the church’s being joined (κατηρτισμένοι) in common subjection to the Bishops and the Presbytery (*Eph.* ii), and of himself as one *composed* or *settled* into union (εἰς ἕνωσιν), that is, avoiding division in the church (*Philad.* 8); and again to the *Smyrnaeans* (1) “I have perceived that ye are *settled* or *compact*ed in faith immovable, being, as it were, nailed on the cross of the Lord Jesus Christ in flesh and in spirit.”

*In every good work* (ἐν παντὶ ἀγαθῷ). A.V. follows T.R. ἔργῳ *work*. Rend. “in every good thing.”

*To do his will* (εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ). To the end that you do, etc.

*Working in you* (ποιῶν ἐν ἡμῖν). Rend. “in us.” A.V. follows T.R. ὑμῖν you. For “working” rend. “doing.” The word plays on ποιῆσαι *to do*. “Make you perfect *to do* his will, he *doing* in us what is well-pleasing in his sight.”

*That which is well-pleasing in his sight* (τὸ ἀράρεστον ἐνώπιον αὐτοῦ). Comp. <sup><4151></sup>Ephesians 5:10. The phrase N.T.<sup>o</sup>. Ἐυάρεστον usually with the simple dative, as <sup><5121></sup>Romans 12:1; 14:8; <sup><4151></sup>Ephesians 5:10; <sup><5048></sup>Philippians 4:18. Comp. <sup><6122></sup>1 John 3:22.

**22. Suffer the word of exhortation** (ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως). For “suffer,” rend. “bear with.” See <sup><4184></sup>Acts 18:14; <sup><7112></sup>2 Corinthians 11:1; <sup><5872></sup>2 Timothy 4:3. Do not become impatient at my counsels in this letter. *The word of exhortation* refers to the entire epistle which he regards as hortatory rather than didactic or consolatory. The phrase only in <sup><4135></sup>Acts 13:15.

*I have written a letter unto you* (ἐπέστειλα ὑμῖν). A.V. supplies a *letter*. Rend. “I have written unto you.” The verb only here, <sup><4153></sup>Acts 15:20; 21:25. Lit. *to send*, not letters only. Sometimes with ἐπιστολαὶ or ἐπιστολάς *letters* added, as <sup><4169></sup>Nehemiah 6:19; 1 Macc. xii. 7. In N.T. always of sending a letter.

*In a few words* (διὰ βραχέων). There is a suggestion of apology. Do not grow impatient. The letter is short. The phrase N.T.<sup>o</sup>, but comp. διὸλίγων, <sup><4182></sup>1 Peter 5:12, and ἐν ὀλίγῳ *briefly*, <sup><4183></sup>Ephesians 3:3.

**23. Our brother Timothy** (τὸν ἀδελφὸν ἡμῶν Τιμόθεον). Paul’s habit, when using ὁ ἀδελφός *brother* with a proper name, is to put the proper name first. See <sup><6123></sup>Romans 16:23; <sup><4101></sup>1 Corinthians 1:1; 16:12; <sup><4102></sup>2 Corinthians 1:1; 2:13; <sup><5103></sup>Philippians 2:25.

*Set at liberty* (ἀπολελυμένον). Nothing is known of the fact referred to. Ἀπολύειν of releasing from confinement, <sup><4175></sup>Matthew 27:15; <sup><4390></sup>John 19:10; <sup><4183></sup>Acts 3:13; 4:21, 23; 5:40.

**24. They of Italy** (οἱ ἀπὸ τῆς Ἰταλίας). This may mean, “those who are in Italy send greeting from Italy”; or, “those of Italy (Italian Christians with the writer at the time) send greeting’ from the place at which the letter is being written. See Introduction. The phrase affords no reliable indication as to the residence of the persons addressed.

## WORDS WHICH ONLY OCCUR IN HEBREWS

ἀγενεαλόγητος	ἀγνόημα	ἀθέτησις
ἄθλησις	αἴγιος	αἵματεκχυσία
αἴνεσις	αἰσθητήριον	αἴτιος
ἀκατάλυτος	ἀκλινής	ἀκροθίνιον
ἄλυσιτελής	ἀμετάθετος	ἀμήτωρ
ἀνακαινίζω	ἀναλογίζομαι	ἀναρίθμνητος
ἀναταυρόω	ἀνταγωνίζομαι	ἀντικαθίστημι
ἀπαράβατος	ἀπάτωρ	ἀπαύγασμα
ἄπειρος	ἀποβλέπω	ἀπόστολος (of Christ)
ἄρμός	ἀφανής	ἀφανισμός
ἀφομοιόομαι	βοηθός	βοτάνη
γενεαλογέομαι	γεωργέομαι	γνόφος
δάμαλις	δεκάτη	δεκατόω
δέος	δέρμα	δημιουργός
δήπου	διάταγμα	διαφορώτερος
διηνεκής	διιγκνέομαι	διόρθωσις
δοκιμασία	δυσερμήνευτος	ἐάνπερ
ἔγγυος	ἐκβαίνω	ἐκδοχή
ἐκλανθάνομαι	ἐκτρομος	ἐλεγχος
ἐμπαιγμός	ἐνκαινίζω	ἐνυβρίζω
ἔξις	ἐπεισαγωγή	ἐπιλείπω
ἔπος	εὐαρεστέω	εὐαρέστως
εὐθύτης	εὐλάβεια	εὐλαβέομαι
εὐπερίστατος	εὐποιΐα	θεατρίζομαι
θέλησις	θεράπων	θύελλα
θυμιατήριον	ἱερωσύνη	ἱκετήριος
καθαρότης	κακουχέομαι	καρτεωέω
καταγωνίζομαι	κατάδηλος	καταναλίσκω
κατασκιάζω	κατάσκοπος	καῦσις
κεφαλίς	κοπή	κριτικός

κῶλον	λειτουργικός	λευειτικός
μερισμός	μεσιτεύω	μετάθεσις
μετέπειτα	μετριοπαθέω	μηδέπω
μηλωτή	μήν	μισθαποδοσία
μισθαποδότης	μυελός	νέφος
νόθος	νομοθετέω	νωθρός
ὄγκος	ὀλιγωρέω	ὀλοθρεύω
ὁμοιότης	ὀρκωμοσία	πανήγυρις
παραδειγματίζω	παραπικραίνω	παραπικρασμός
παραπίπτω	παραπλησίως	παραρέω
πεῖρα	πήγνυμι	πολυμερῶς
πολυτρόπως	πρίζω	προβλέπομαι
πρόδρομος	προσαγορεύω	προσοχθίζω
πρόσφατος	πρόσχυσις	πρωτοτόκια
σαββατισμός	στάμνος	συναπολλύμαι
συνδεόμαι	συναπιμαρτυρέω	συνκακουχεόμαι
συνπαθέω	τελειωτής	τιμωρία
τομός	τράγος	τραχηλίζομαι
τρίμηνος	τροχία	τυμπανίζω
ὑπείκω	ὑοστολή	φαντάζομας
φοβερός	χαρακτήρ	χεουβείν

## WORDS FOUND IN HEBREWS AND ELSEWHERE, BUT NOT IN PAUL

[Words which occur in the Pastorals are marked \*.]

ἄγαλλίασις	ἄγκυρα	αἰτία*
ἄκανθαί	ἄκρον	ἀμελέω*
ἀμίαντος	ἀναδέχομαι	ἀναθεωρέω
ἀνακάμπτω	ἀνατέλλω	ἀναφέρω
ἀνορθόω	ἀντιλογία	ἀντίτυπος
ἀνυπότακτος	ἀνωτέρον	ἀνωτέρον
ἀνωφελής*	ἀπαλλάσσω	ἀποβάλλω
ἀπογράφομαι	ἀποδεκατόω	ἀποδοκιμάζω
ἀποκαθίστημι	ἀπόλαυσις*	ἀπολείπω
ἀπολύω	ἀρέομαι*	ἀρπαγή
ἀρχηγός	ἀρχιερεύς	ἀσάλευτος
ἄστεῖος	ἄστρον	ἀφιλάργυρος*
βαπτισμός	βέβηλος*	βλαστάνω
βοήθεια	βραχύς	γάμος
γηράσκω	γυμνάζω*	διαβαίνω
διαλέγομαι	διαστέλλομαι	διατίθεμαι
διηγέομαι	δίστομος	ἔθος
εἰρηνικός	εἰσάγω	εἴσειμι
εἰσφέρω*	ἐκλείπω	ἐκουσίως
ἐκτρέπομαι*	ἐκφέρω*	ἐκφοβος
ἔλαιον	ἐλαττώω	ἐλεήμων
ἐμπίπτω*	ἐμφανίζω	ἐνθύμησις
ἔννοια	ἐνοχλέω	ἐντέλλομαι
ἐντρομος	ἐξάγω	ἔξοδος
ἐπιγράφω	ἐπιδείκνυμι	ἐπιλαμβάνομαι*
ἐπισκέπτομαι	ἐπισκοπέω	ἐπίσταμαι*
ἐπιστέλλω	ἔριον	ἐρμηνεύω
ἐρυθρός	ἐσώτερος	εὐκαιρος
ἐχθές	ζόφος	ζῶον

ἦχος	θεωρέω	θηρίον
ἰάομαι	ἱερατεία	ἱερεὺς
ἰλάσκομαι	ἴλεως	ἱμάτιον
καθαρισμός	καίτοι	κάμνω
καταπατέω	κατάπαυσις	καταπαύω
καταπέτασμα	κατασκευάζω	καταφεύγω
κεφάλαιον	κίβωτος	κλίνω
κοινῶ	κόκκινος	κοσμικός*
κριτής*	κυκλόω	λανθάνω
λέων*	λιθοβολέω	λούω
λύτρωσις	λυχνία	μάννα
μαστιγῶ	μάστιξ	μεγαλωσύνη
μεταλαμβάνω*	μέτοχος	μήποτε*
μιαίνω*	μονογενής	μόσχος
μυριάς	ξενίζω	ξηρός
ὄθεν	ὀλοκαύτωμα	ὄμνυω
ὀπή	ὀρέγομαι*	ὀρθός
ὄρκος	ὄσιος*	ὀστέον
παλαιῶ	παντελής	πάντοθεν
παραβολή	παραδέχομαι*	παραιτέομαι*
παραλύομαι	παραφέρω	παρεμβολή
παρεπίδημος	παρίημι	παροικέω
παροξυσμός	πατριάρχης	πατρίς
περιέρχομαι*	περικαλύπτω	περίκειμαι
πλήθος	ποικίλος*	πολίτης
πόρρωθεν	πρεσβύτερος*	προάγω*
πρόδηλος*	προσέρχομαι*	προσέχω*
προφέρω	πύλη	ῥαντίζω
ῥαντισμός	σεῖω	σκηνή
σπήλαιον	σποδός	στάσις
στερεός*	στεφανῶ*	συναντάω
συντέλεια	σχεδόν	ταῦρος
τάχειον* (variant)	τελείωσις	τελευταίω
τεχνίτης	τρίβολος	τροφή

ὑετός	ὑμνέω	ὑπαρξις
ὑπόδειγμα	ὑποκάτω	ὑποπόδιον
ὑσσωπος	ὑστερον	ὑψιστος
φύω	χείρων*	χρονίζω
χρύδεος*	χωλός	ψηλαφάω

## VOLUME 4

ftb1 - “Medio flexu litoris.” Pliny, H.N. 4:10.

ftb2 - The Cabeiri were Pelasgic deities worshipped in the islands between Euboea and the Hellespont, on the adjacent coasts of Asia Minor, and at Thebes and Andania in Greece. They were four in number, answering to Demeter, Persephone, Hades, and Hermes in the Greek mythology. Throughout the Roman period of Greek history the Cabeiric mysteries were held only second to the Eleusinian, and many Romans of high position were initiated.

ftb3 - John E. C. Schmidt, DeWette, Kern, Baur, Hilgenfeld, Pflleiderer, Weizsacker, Loman, Holtzmann, Schmiede.

ftb4 - Comp., for instance, <sup><small>2</small></sup> Thessalonians 1:1-7; 2:13-17; 3:1, 3, 12, and <sup><small>1</small></sup> Thessalonians 1:3, 4, 6, 7; 2:13, 15, 16; 3:3, 4, 5, 8, 9, 10, 11, 12.

ftb5 - The authenticity of the 2nd Epistle is defended by Jowett, Godet, Weiss, Lunemann, Schenkel, Reuss, Bleek, Renan, Salmon, Klopper, Julicher, Bornemann, Zahn, McGiffert.

ftb6 - No attempt is made to present an exhaustive catalogue of the Literature.

- ftb7 - See <sup><5107</sup>Romans 16:7; <sup><4806</sup>1 Corinthians 9:6, 6, and Bp. Lightfoot on “The Name and Office of an Apostle,” *Com. on Galatians* p. 92.
- ftb8 - The discussion in detail may be found in Bornemann’s *Thessalonicher-briefe*, p.37 f. and p. 53. See also Spitta, *Urchristenthum*, p. 120 f., and Lightfoot, *Notes on Epistles of St. Paul*, p. 22.
- ftb9 - There has been some dispute as to whether it was applied to a synagogue, but the usage of Josephus and Philo seems decisive in favor of that meaning. See Jos. *Vita*, 54; Juvenal, *Sat.* III 296; Schurer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II., p 73; Wendt, *Apostel-geschichte*, on <sup><4163</sup>Acts 16:13. An inscription preserved in the Berlin Egyptian Museum testifies to the meaning *synagogue* as early as the third century B.C. Zenobia and Vaballath, about 270 A.D., decree the restoration of an inscription on a synagogue, as follows:  
 Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἄσυλον King Ptolemy Euergetes. decrees that the place of prayer. be an asylum. See Deissmann, *Neue Bibetstudien*, p. 49.
- ftb10 - See an interesting article by John Rendel Harris, *Expositor*, Vol. IV., No. III., 1898, “A Study in Letter-writing.” Also an article by Walter Lock, *Expositor*, Vol. II., No.I., 1897, “<sup><4801</sup>1 Corinthians 8:1-9.A Suggestion.”
- ftb11 - See the note in Vol. III., p. 133 ff.
- ftb12 - Much discussion has arisen as to the proper connection of this passage. As punctuated and rendered in A.V. and Rev. the sequence is irregular. There is a clear antithesis between ἀλλ’ *but* and οὐ μόνον *not only*; and the sentence, if regular, would have closed with *in every place*. As it is, a new subject and predicate (*your faith — has gone forth*) is introduced with *in every place*. The simplest and best solution of the difficulty is to accept the irregular construction as characteristically Pauline. Others place a colon after *of the Lord*, and begin a new clause with *not only*.
- ftb13 - Dr. John Rendel Harris offers as a conjectural reading ἀπαγγέλλετε *ye report*, taking the passage as an exact parallel to ch. 2: 1, *ye know that our entrance was not in vain*. He thinks that thus a reference would be shown to a letter from the Thessalonians to Paul, and that

the difficulty would be relieved which grows out of the improbability of a newly founded church exerting so extensive an influence.  
*Expositor*, VOL 4, No. 3, 1898.

ftb14 - See Stanley's condensation of Wetstein, In *Com on Corinthians*, on <sup><400></sup>2 Corinthians 7:2.

ftb15 - See B. F. Westcott, *Religious Thought in the West*.

ftb16 - Dr. Harris says that the expression must be understood here in the sense "ye have admitted in your letter, " or "ye have testified." I do not think that this can be shown. It looks a little like a piece of special pleading.

ftb17 - Lightfoot's view, that the word is used with a reference to the impurities of the worship of Aphrodite at Corinth and of the Cabeiri at Thessalonica, seems far-fetched.

ftb18 - This interpretation is urged on the ground that **ἐπιβαρῆσαι**, ver. 9, and <sup><318></sup>2 Thessalonians 3:8, **κατεβάρησα**, <sup><426></sup>2 Corinthians 12:16, and **ὀβαρῆ**, <sup><410></sup>2 Corinthians 11:9, all refer to pecuniary support. Accordingly these words are connected with *covetousness*, ver. 5. But they are separated from **πλεονεξία** by a new idea, *seeking glory*, with which their connection is *immediate*. Moreover, it is unlikely that Paul would have attached the idea of covetousness to a rightful claim for support. Our explanation is further favored by the contrasted **νήπιοι**, ver. 7.

ftb19 - Deissmann, *Neue Bibelstudien*, p. 75 f.

ftb20 - See G. A. Deissmann's excellent monograph, *Die neutestamentliche Formel "in Christo Jesu."* Marburg. 1892.

ftb21 - It has been urged that vv. 14-16 are unbecoming one who had been himself a persecutor of the Jewish-Christian churches (so Baur, *Apostel Paulus*), and further that this diatribe is inconsistent with the patriotism which Paul displays in <sup><311></sup>Romans 9:11: These considerations, it is claimed, go to show that the Epistle is a forgery, or at least that vv. 14-16 are interpolated. Such criticism is hardly worthy of notice. Any allusion here to Paul's part in Jewish persecutions would have been in singularly bad taste. As for Paul's patriotism, genuine and deep though it was, it was secondary to his consuming zeal for Christ and his gospel. What he here says about the Jews he

had long known, and his recent experience in Macedonia might have moved even a patriot to fierce indignation against his own people.

ftb22 - As Ellicott on this passage, who asserts that a denial of that doctrine “can be only compatible with a practical denial of Scripture inspiration.”

ftb23 - Also *International Commentary on Philipians and Philemon*, Excursus on “Bishops and Deacons.”

ftb24 - Weiss substitutes it for **διάκονον**.

ftb25 - So Hesychius, who defines moved, shaken, disturbed (**κινεῖται, σαλεύεται. παράττεται**).

ftb26 - The explanation that Paul uses the participle strictly in its present sense, and means *we who are now being left*, merely distinguishing himself and his readers from those who have died, is strained in the interest of a particular theory of inspiration. See Ellicott.

ftb27 - Professor Ropes of Harvard, *Die Spruche Jesu*, holds the opposite view. He thinks that ver. 15 is not cited as the word of the Lord, but that the beginning of the citation is indicated by **ὅτι**, ver. 16, and the end by *air*, ver. 17, He regards the citation as a free rendering of a *logion* of Jesus, akin to ~~EBB~~ Matthew 24:30 f.

ftb28 - See O. Everling, *Die paulinische Angelologie und Damonologie*, s. 80 ff.

ftb29 - Lightfoot says that the combination **ἅμα σὺν** together with, is too common to allow the separation of the two words. This is not the case. Liddell and Scott give only one instance, Eurip. *Ion*, 717. They give one other with **μετὰ** Plato, *Critias*, 110 A, but here the words are separated. “Mythology and antiquarian research come *together* (**ἅμα**) into the cities, *along with* (**μετὰ**) leisure.”

ftb30 - See B. Jowett, “On the belief of the Coming of Christ in the Apostolical Age,” in *Commentary on the Epistles of Paul*.

ftb31 - Others join *in love* with *esteem* as forming one conception; but the phrase **ἠγεῖσθαι ἐν ἀγάπῃ** is not warranted by usage.

ftb32 - See John H. Ropes, *Die Spruche Jesu*, p. 141 f.; B. F. Westcott, *Introduction to the Study of the Gospels*, 5th ed., p. 454; John B.

Lightfoot, on <sup><1821></sup>1 Thessalonians 5:21, in *Notes on Epistles of St. Paul*. Also the remarks of Bornemann on this passage.

ftb33 - As Lightfoot on <sup><1819></sup>Philippians 2:9.

ftb34 - *The Epistles of St. John*, p. 205.

ftb35 - I attempt no interpretation of this passage as a whole, which I do not understand. The varieties of exposition are bewildering. Convenient summaries may be found in Lunemann's Meyer, Dr. Gloag's Introduction to the Pauline Epistles, and Bornemann's Commentary. Generally, it may be said that Paul seems to predict a great moral and religious defection which is to precede the coming of the Lord, and which is to reach its consummation in the appearance of an evil power described as *the Man of Sin*, the personal incorporation and concentration of wickedness. His coming is denoted by the same word as the coming of Christ (*παρουσία* ver. 9). He is represented as sitting in the temple of God, exhibiting himself as God, and performing miracles of falsehood according to the working of Satan. A restraining power is upon him, preventing his revelation before the proper time. The two knots of the passage are the identification of *the man of sin*, and of *him that restraineth*. The man of sin has been identified as Nero, the Pope of Rome, Luther, Mahomet, Caligula, Simon Magnus, Titus. By others, as representing not an individual, but the succession of popes the Jewish nation, and especially the Sanhedrim. The restraining power is explained as the Roman Empire; the German Empire; the Roman Emperor Vitellius; the Apostles; the chiefs of the Jewish nation against Simon the son of Giora; the Emperors Claudius and Vespasian; the pious Jews living at the time of the destruction of Jerusalem, James the Just. Opinions differ as to whether the man of sin is an individual or an organization. Romanists discover him in some representative enemy of Romanism; Protestants in the Roman church and hierarchy. Before any approach to a sound exegesis of the passage can be made, it will be necessary to define and settle the principles of apocalyptic interpretation, a matter which is still very much in the dark. About the only valuable thing that can be fairly extracted from the passage is Paul's firm assurance that God's hand is ever on the work of evil, and that in whatever form or with whatever power it may reveal itself, it will inevitably be subdued and crushed by the power of Christ.

ftb36 - For a full discussion, see Lightfoot, *On a Fresh Revision of the New Testament*. 3rd edition Appendix II.

ftb37 - So Lunemann, Lightfoot, Weizsacker, Ellicott, Bornemann. Schmiedel maintains the A.V. There is in N.T. no instance of ὑπομονή in the sense of waiting for, nor is the verb ὑπομένειν used in that sense. *Waiting for* or *awaiting* is expressed by ἀπεκδέχεσθαι (mostly Paul), ἀναμένειν (once in Paul), ἐκδέχεσθαι (twice in Paul), περιμένειν (not in Paul), προσδέχεσθαι (not in that sense in Paul), and προσδοκᾶν (not in Paul). In <sup><480></sup>Romans 8:26 Paul has δι ὑπομονῆς ἀπεκδεχόμεθα. In LXX both the noun and the verb are found in the sense of awaiting or waiting for. See <sup><510></sup>Ezra 10:2; <sup><480></sup>Psalms 38:7; <sup><4025></sup>Judges 3:25; <sup><1063></sup>2 Kings 6:33, Job. 5:7, etc. *Patient waiting for Christ* accords with the general drift of the Epistle. On the other hand see <sup><510></sup>1 Thessalonians 1:3, and <sup><510></sup>1 Thessalonians 1:10, *where for waiting for the Son* he uses ἀναμένειν.

ftb38 - The view here given is known as the South Galatian hypothesis. The other view, which limits the application of the name Galatia to the Galatian district, the country of the Asiatic Gauls, is known as the North Galatian hypothesis, and is held by the majority of critics. The South Galatian hypothesis was propounded as early as 1825 by Mynster (*Introduction to the Galatian Epistle*); was maintained by the French archaeologist Perrot (*De Galatia Provincia Romana, Paris, 1867*), who was followed by Renan (*Paulus, 1869*); and has been defended by Hausrath, Weizäcker, Zahn, Pfleiderer, Ramsay (*The Church in the Roman Empire*), and McGiffert (*Apostolic Age*). See also an article by Emilie Grace Briggs, "The Date of the Epistle to the Galatians," in the *New World*, March, 1900, and J. Vernon Bartlett, *The Apostolic Age*. Among the prominent advocates of the North Galatian hypothesis are Bishop Lightfoot (*Commentary on Galatians*), Lipsius (*Hand-Commentar*); Weiss and Jülicher (*Introductions to the N.T.*); Holsten (*Evangelium des Paulus*), Schürer (*Theologische Litteraturzeitung, 1892, 1893, and Jahrbucher fur protestantische Theologie, 1892*), and Sieffert (*Der Brief an die Galater, Meyer, 8 Aufl.*)

ftb39 - Weizsacker.

ftb40 - Galatians with Romans and the two Corinthian letters, were received as genuine and authentic by the Tubingen critics. Some sixteen years ago they were attacked by a small coterie of critics, chiefly in Holland. Allard Pierson and S. A. Naber ascribed the Pauline Epistles to one Paulus Episcopus, a Christian ecclesiastic, who appropriated large portions of certain reformed Jewish writings, and christianised them by means of changes and interpolations. A. D. Loman asserted that Christianity was a messianic movement among the Jews; that Jesus had no existence, but was a purely mythical embodiment of a series of ideas and principles developed in the second century. The four chief Epistles of Paul which contradict this hypothesis are spurious and legendary. Out of the anti-Judaic and universalistic Gnosis of the early part of the second century, was developed a Paul-legend in the interest of a universalistic Christianity. Romans, Galatians, and Corinthians were all written in Paul's name to recommend this Christianity. These views obtained no currency, and were repudiated by even the radical critics of Germany. Rudolph Steck of Bern (1888.) held that none of the four letters were the work of Paul, but were the product of a Pauline party of the second century. He revived the hypothesis of the dependence of the Pauline writings on Seneca.

ftb41 - As, for example, Lightfoot on <sup><sup>CIBI</sup>Philippians 3:11.</sup>

ftb42 - See *Introduction to the Catholic Epistles*, Volume 1, page 615 f., and J. B. Mayor, *The Epistle of St. James*, 36-61.

ftb43 - The reader who is curious about the matter may consult J.B. Mayor, *The Epistle of St. James*, chapter 1. He holds the Helvidian theory. Also J. B. Lightfoot, *St. Paul's Epistle to the Galatians*, essay on "The Brethren of the Lord." He holds the Epiphanian theory.

ftb44 - For the expression οἱ δοκοῦντες in Class., see Thucyd. 1:76; Eurip. *Hec.* 295; *Troad.* 609.

ftb45 - This explanation is adopted by Sieffert, Meyer, and Weizsacher. The expositors generally admit that no doubt on Paul's part is implied (so Winer, Alford, Lipsius, Ellicott, Lightfoot), but mostly insist on the first sense of μή πως. The difficulty of reconciling these two positions, which is clearly recognized by Ellicott, is evaded by referring τρέχω and δραμον to the opinions of others. So Ellicott: "If

others deemed Paul's past and present course fruitless, it really must, in that respect, have amounted to a loss of past and present labor."

ftb46 - Others, as Meyer, Ellicott, Sieffert, take **ποτέ** as strengthening the indefinite sense of **ὅποῖοι** like the Latin *cunque*. "Whatever in the world they were." This sense of **ποτέ** occurs in Class. but not in N.T. volume 6-7.

ftb47 - It is objected that this meaning is precluded by the middle voice, which requires us to render *undertook*. But the word in the middle voice is used in an active sense (see Xen. Cyr. 8:5, 4). It may mean *to lay upon another for one's own use or advantage* (Xen. Anab. 2: 2, 4). So here. They imposed no obligations in their own interest as Jewish Christians.

ftb48 - So Weizacker, *wirksam war*: and Lipsius, *sich wirksam erwiesen hat*.

ftb49 - See Pindar, Ol. 2:146, of Hector; Eurip. Iph. T. 50, 55, of the sons of a house. Hor. *Carm.* 1:35, 13, *stantem columnam*, of the public security and stability. Chaucer, of the Frere, *Prol. to Canterbury Tales*, 214,

"Un-to his order he was a noble post."  
Milton, *Par. L.* 2:302,

of Beelzebub: "in his rising seemed A pillar of state."

See also Clement, *ad Corinthians* 5, and in N.T. <sup><5485></sup>1 Timothy 3:15; <sup><6182></sup>Revelation 3:12.

ftb50 - Lightfoot says that, in patriarchal times, the outward gesture which confirmed an oath was different, and refers to <sup><6242></sup>Genesis 24:2. But this usage is referred to in only one other place, Genesis 67:29, and nothing is certainly known as to the significance of the act. See the interesting note on <sup><6242></sup>Genesis 24:2, in Lange's *Commentary*.

ftb51 - See a striking passage in Arrian's *Epictetus*, 2:9.

ftb52 - See Thuc. iv. 18; 6:86; Hdt. ii. 15. Comp. the meaning *to be taken for granted*, Plato *Symp.* 198 D; Tim. 30 C.

ftb53 - Hdt. vii. 144; Thuc. ii. 64. Comp. Aesch. *Agam.* 961, *to be in store*.

- ftb54 - Professor C. C. Everett, *The Gospel of Paul*, page 147. The reader will do well to study his interesting and suggestive discussion.
- ftb55 - See *International Commentary on Philipians and Philemon*, Excursus on “Paul’s Conception of Righteousness by Faith,” page 123 ff.
- ftb56 - As Lightfoot, *Introduction to Commentary on Galatians*, page 15.
- ftb57 - So Aristot. *Probl.* 20,34. The derivation from βάζω, βόσκω to *speak* or *talk* (Sieffert, Lightfoot, doubtfully, Thayer) is doubtful, as is also the connection with Lat. *fascinare* to bewitch. Comp. Vulg. *fascinavit vos*. See Curtius, *Greek Etymology*, Transl. 531, and Prellwitz, *Etymologisches Wörterbuch der griechischen Sprache*, sub βάσκανος.
- ftb58 - See Aristoph. *Av.* 450; Just. Mart. *Apol.* 2, 52; Plut. *Camillus*, 11. So, acc. to some, Jude 4, registered for condemnation. Comp. 1 Macc. x. 36, enrolled.
- ftb59 - Many of the earlier interpreters, *the hearing of the faith*, i. e., the reception of the gospel; but *the faith* is not used in the Pauline epistles as = *the gospel*. Others, as Lightfoot and Lipsius, *hearing which comes of faith*. But ἄκοή is habitually used in N.T. in a passive sense (see on <sup><0123></sup>1 Thessalonians 2:13), and the opposition is not between *doing* and *hearing*, but between the *law* and *faith*.
- ftb60 - In Hebrew 10:38, μοῦ after δίκαιος is retained by Tischendorf, Weiss, and Rev. T., and is bracketed by WH. Vulg. has *justus autem meus*.
- ftb61 - See Clement, *Ad Corinthians* 10, who enumerates the different forms of the promise to Abraham, citing <sup><0123></sup>Genesis 12:1-3; 13:14-16; and <sup><0155></sup>Genesis 15:5,6. See also <sup><0158></sup>Genesis 15:18; 17:8; 22:16-18.
- ftb62 - With this compare the words of Ellicott. “It may be true that similar arguments occur in rabbinical writers: it may be true that σπέρμα is a collective noun, and that when the plural is used ‘grains of seed’ are implied. All this may be so, — nevertheless, we have here an interpretation which the apostle, writing under the illumination of the Holy Ghost, has deliberately propounded, and which therefore, whatever difficulties may at first appear in it, is profoundly and indisputably true.”

ftb63 - The LXX of <sup><024></sup>Exodus 12:40 which Paul is assumed to follow, says that the sojourn of Israel in Egypt and *in the land of Canaan* was 430 years, according to one reading; but according to another, 435 years. Lightfoot says the 5 in the Vatican Ms. is erased, but Swete retains it in his edition of the LXX. The words *in the land of Canaan* are not in the Hebrew. In <sup><053></sup>Genesis 15:13 (comp. <sup><4076></sup>Acts 7:6. 400 years are given.

ftb64 - See an interesting passage in Plato, *Lysis*, 207, 208.

ftb65 - Ellicott and Lightfoot deny this, and say that **ενι** is the lengthened form of the adverbialised preposition **ἐν**, with which **εστι** must be supplied. But both retain in their texts the accentuation **εστι**, whereas the lengthened form of the preposition is **ἐνί**. In <sup><4005></sup>1 Corinthians 6:5, and often in Class. **ενι** and **ἐν** are found together, showing that **ενι** stands independently as a compound word. See Xen. *Anab.* 5:3, 11; Hdt. vii. 112; Plato, *Phaedo*, 77 E.

ftb66 - Hatch, *Essays in Biblical Greek*, page 73, thinks that it means *the administrator of the city lands*. **ὀικονομία** in papyri of the first and second centuries A. D. often signifies record, *document*.

ftb67 - The *living* father, Meyer, Sieffert. Alford, Ellicott, Eadie, leave it undecided. The *dead* father, Lipsius, Lightfoot, with the majority of older interpreters.

ftb68 - See E. Y. Hincks, *Journal of Bibl. Lit.*, Volume 15, 1896, page 183. Otto Everling, *Die paulinesche Angelologie und Damonologie*, page 65 ff. H. von Soden, on <sup><5008></sup>Colossians 2:8, in the *Hand-Commentar*. A. Ritschl, *Rechtfertigung und Versöhnung*, 3rd ed., ii., page 252. F. Spitta, *Der zweite Brief des Petrus*, etc., page 263 ff. E. Kuhl, Meyer series, *On Peter and Jude*. T. K. Abbott, *International Commentary*, on <sup><5008></sup>Colossians 2:8.

ftb69 - See T. K. Abbott on <sup><4023></sup>Ephesians 1:23, *International Commentary*, and comp. Lightfoot's detached note in *Commentary on Colossians*, page 323.

ftb70 - See *International Commentary on Philipians and Philemon*, page 83, and A. B. Bruce, *The Humiliation of Christ*, page 431. Also W. Beyschlag, *Die Christologie des Neuen Testaments*, and *Neutestamentliche Theologie*, 2 Aufl., Volume ii., page 77 ff.

- ftb71 - Dr. Plummer on <sup><400></sup>Luke 1:3 is, I think, mistaken in explaining **ανωθεν** in <sup><405></sup>Acts 26:5 as *radicitus* (thoroughly).
- ftb72 - See Ewald, *Antiquities of Israel* (trans.), page 342 ff. Riehm, *Handw. des Bib. Alterth.*, Art. "Monate." Schrader, *Keilinschriften*, 2nd ed. Wieseler, *Chronologie*.
- ftb73 - See Weizsacker, *Apostolische Zeitalter* (trans.) 1:112. McGiffert, *The Apostolic Age*, page 177 ff. Ramsay, *The Church in the Roman Empire*, page 62 ff.
- ftb74 - The reading, however, is doubtful. Tischendorf, Weiss, Tregelles, read **τέκνα**, which Westcott and Hort give in margin.
- ftb75 - Others: "Do ye not hear it as it is read in your worshipping assemblies?" The reading **ἀναγινώσκετε** *read aloud, read publicly*, is found in DFG, and is followed by the Vulg., *non legis*.
- ftb76 - *Paul's Conception of Christianity*, page 68.
- ftb77 - On allegorical interpretation in general see F. W. Farrar, *History of Interpretation*, Bampton, 1855. On the early training of Paul, Derenbourg, *Histoire de la Palestine d' apres les Thalmuds*, chapters 21, 22.
- ftb78 - See Lightfoot's excursus in *Commentary on Galatians*, page 190 ff.
- ftb79 - Lipsius explains the verb from the usage of grammarians, as *having letters of equal value*, and says that it is an example of the *Gematria* of the rabbinical schools, one of the methods of esoteric interpretation by which a numerical value was given to the letters of a word, and the word was connected with any other word the letters of which had the same numerical value, as *Mashiach Messiah*, and *nachash serpent*.
- ftb80 - Lightfoot says that **στήκω** does not appear earlier than N.T. There are, however, three instances in LXX where it appears as a various reading: <sup><404></sup>Exodus 14:13; <sup><406></sup>Judges 16:26; <sup><408></sup>1 Kings 8:11. In the two latter passages it is the reading of B, and is adopted by Swete. Lightfoot also says that it is found only in Paul, with one exception, <sup><412></sup>Mark 11:25. It occurs <sup><409></sup>Mark 3:31; <sup><407></sup>John 1:26. In <sup><404></sup>John 8:44 and <sup><410></sup>Revelation 11:4 there is a dispute between **εστηκεν** and **εστηκεν**. In both cases Westcott and Hort adopt the former, and Tischendorf the latter.

- ftb81 - Comp. *ελπιδα προσδοκᾶσθαι*, Demos. 1468, 13, and *προσδέχομαι*, Eurip. *Alcest.* 130: *τὴν ἐλπιδα*, <sup><A1B></sup>Titus 2:13. Also LXX, <sup><A30></sup>Isaiah 28:10; 2 Macc. vii. 14.
- ftb82 - See Dr. William H. Thomson's admirable little volume, *The Parables by the Lake*.
- ftb83 - So Lightfoot, Meyer, Ellicott, Eadie.
- ftb84 - Deissman, *Neue Bibelstudien*, p. 26 ff., holds that the word does not originate in Biblical Greek. His remarks, however, are not conclusive.
- ftb85 - See Professor Sanday's note on the history of *ἀγάπη*, *Commentary on Romans* (International), p. 374.
- ftb86 - Interpreters differ in the explanation of *πρὸ*. Lightfoot, Ellicott, Eadie, Thayer, Alford, Weiss, say caught *in* the fault *before* he can escape. But this is an unusual meaning of the verb, which is certainly not settled by Wisd. xvii. 17. Ellicott objects to the meaning given in the note, that, in that case, *πρὸ* would seem to excuse, whereas *καὶ* appears to point to an aggravation of the offense. If that be true, then, on Ellicott's explanation, the aggravation of the offense would appear to be in being caught.
- ftb87 - Quite a number of high authorities read *ἀναπληρώσετε*, future, *ye shall fulfill*.
- ftb88 - Blass, however (*N.T. Gramm.*, p. 68, note), says that *φρεναπάτης* appears in a papyrus of the second century B.C. He refers to Grenfell, *An Alexandrian Erotic Fragment*, Oxford, 1896, p. 3. See also Sophocles, *Greek Lexicon of the Roman and Byzantine Periods*, sub *φρεναπάτης*.
- ftb89 - Still, this does not always hold. We find *γέννημα, δίωγμα, θέλημα, ἴαμα, κήρυγμα, πλήρωμα* for *γέννησις, δίωξις, θέλησις, ἴασις, κήρυξις, πλήρωσις*.
- ftb90 - So many ancient interpreters, and Lightfoot, Ellicott, De Wette, Eadie, Alford.
- ftb91 - For the history of the word see Westcott, *Canon of the N.T.*, Appendix A.
- ftb92 - All that can be said in favor of the reference to Spain, is said by Bp. Lightfoot, *S. Clement of Rome*, ad loc.

- ftb93 - This is succinctly shown by Edwin Hatch, in his article "Pastoral Epistles," in the *Encyclopaedia Britannica*; and more in detail by von Soden, in his introduction to the Pastorals in the *Hand-Commentar*. The most recent defence of the opposite view is by John Vernon Bartlett, *The Apostolic Age*, 1899.
- ftb94 - Full lists of peculiarities of style and diction will be found in Holtzmann, *Die Pastoralbriefe*, ch. 7.
- ftb95 - See Pfeiderer, *Urchristenthum*, p. 801 ff., and Holtzmann, *Die Pastoralbriefe*, ch. 9.
- ftb96 - See Ellicott.
- ftb97 - It is difficult to determine the meaning decisively. The kindred verb **καταστέλλειν** means (a) *to put in order or arrange*. **Στέλλειν** is *to put or place*, and **κατὰ** probably has its distributive sense, denoting succession, relation, or proportion of parts. (b) *To let down or lower*, **κατὰ** having its primary sense of *down*. (c) Metaphorical, derived from the preceding, *to check or repress*. Thus <sup>41825</sup>Acts 19:25, 36. See also 2 Macc. iv. 31; 3 Macc. vi. 1. Hence **ὁ κατεσταλμένος** *the man of calm or sedate character* (Diod. i. 76; Arrian, *Epict.* iii. 23, 16). From these data two possible meanings are drawn: (1. *dress, attire*. So Hesychius (**περιβολή** garment) and Suidas (**στολή** raiment). It is used in <sup>23079</sup>Isaiah 61:3 as the translation of matsateh, *covering, wrapping*. The root ath, in every case, points to *veiling*. Plutarch (*Pericles*, 5. has **καταστολή περιβολῆς** arrangement of dress; and Josephus, B. J. 2:8, 4, **καταστολή καὶ σχῆμα σώματος** disposition and equipment of body, which phrase is explained by the following reference to details of dress. It must be admitted, however, that, with the exception of <sup>23079</sup>Isaiah 61:3, there is no instance of the absolute use of **καταστολή** in the sense of *dress*. The meaning in Plutarch is clearly *arrangement*, and in Josephus, **σχῆμα** may be rendered *dress*, while **καταστολή** probably means the general arrangement of the person. It is quite possible that from the use of **καταστολή** in these connections, it may have come to mean *dress* by itself. A possible analogy is suggested by the English *attire*, from the old French *atirier* or *atirer*, *to arrange, equip, decit., dress*, cognate with Provençal *atierar(a tire)*, *to bring into row or order*. The sense of adjusting or regulating runs into that of adorning. The context here, which refers to details of apparel, the fact

that both Paul and Peter specifically deal with the subject of female attire, the clear usage in Isaiah, the association of *καταστολή* with dress, and the definitions of the old lexi. cognographers, all seem to point to the meaning *apparel* So Holtzmann, Huther, and Weiss.

- ftb98 - Ammonius the Grammarian, fourth century. He wrote a work *On the Differences of Words of Like Signification*, which was appended to many of the older lexicons.
- ftb99 - The different uses of *αἰδώς* in Homer are discussed in a very interesting way in Gladstone's *Homer and the Homeric Age*, Vol. II., p. 431 ff. The best discussion of the word is by Schmidt, *Synonymik der griechischen Sprache*, VoL III., §140.
- ftb100 - The other rendering proposed is to retain the parenthesis, and connect *δὲ ἐργῶν ἀγαθῶν* through good works with *κοσμεῖν* adorn. Thus it will read. "Adorn themselves with good works. The objection to this is that *κοσμεῖν* is previously construed with *ἐν* ("in modest apparel, not in braided hair, gold, pearls, etc."), and we should therefore expect ejn instead of dij with good works. Further, it would be unsuitable to describe good works as an ornament when he is speaking of the demeanor of women in church assemblies
- ftb101 - See Introduction, and *Excursus* on "Bishops and Deacons" in *International Commentary on Philippians and Philemone*
- ftb102 - The reference to second marriages here is held by Holtzmann, Ellicott, von Soden, Wace, and Pfleiderer. Huther and Farrar take it as simply opposed to an immoral life, especially concubinage.
- ftb103 - See Dr. Sanday, *Expositor*, 3rd ser., v., 98, and Reville, *Les Origines de l' Episcopat*, p. 153 f.
- ftb104 - Holtzmann and Huther add <sup><G0011></sup> 1 Peter 4:11; but Huther says that it is not to be limited to the official ministry of the Deacon. It may fairly be taken in the general sense of *serve*. So von Soden.
- ftb105 - The reading *τάχιον* or *ταχεῖον* more quickly, is preferred by Tischendorf and Weiss. The comparative would signify *sooner than these instructions presuppose*.
- ftb106 - Holtzmann makes an ingenious plea for apposition with *γεοῦ* God, though he does not decisively adopt it. Others explain as

beginning the following clause, thus: "A pillar and stay of the truth, and confessedly great, is the mystery of godliness." This is quite inadmissible, as is the reference of the words to Timothy.

ftb107 - Dr. Briggs, *Messiah of the Apostles*, p. 229, thinks that the whole church is conceived as a pillar uplifting a *platform* or *basis* (ἔδραϊώμα) on which the truth rests. Besides being contrary to the true sense of ἔδραϊώμα, this explanation compels a very awkward metaphor

ftb108 - Those who are interested in the details of the controversy over this reading, may consult S. P. Tregelles, *An Account of the Printed Text of the Greek New Testament*, p. 165; and F. H. A. Scrivener, *Introduction to the Criticism of the New Testament*, 1st ed. Vol. II. 4th ed 390-395.

ftb109 - See J. B. Lightfoot, *S. Clement of Rome*, Vol. II., p. 406 ff.

ftb110 - This explanation destroys the chronological order, since the appearing to angels, the preaching among the nations, and the being believed on in the world, followed the ascension. But I am not sure that the preservation of the chronological order is absolutely essential, or that it might not have been violated in the credal hymn. The fact of the formal use of ἀναλαμβάνειν by Luke to describe the ascension seems to me to be significant, especially in view of the numerous and striking affinities of vocabulary in Luke, Acts, and the Pastorals. Besides, there is absolutely nothing else to which the word can naturally be referred here. The explanation to which von Soden inclines, that Christ was as taken up in glory by Christians, either in the ascription of glory to him or in the glory thereby imparted to men, seems most unnatural and forced.

ftb111 - Holtzmann, von Soden, Weiss, and Ellicott, instead of ἀγωνιζόμεθα *we strive*, read ὀνειδιζόμεθα *we suffer reproach*.

ftb112 - After carefully studying Holtzmann's elaborate attempt to prove that χάρισμα means *office conferred by ordination*, I am unable to see in it anything but a most ingenious piece of special pleading. There is absolutely no instance of the use of the word in that sense. The meaning given above is confirmed by Paul's usage as well as by that of Justin Martyr, Clement of Alexandria, Tertullian, Origen, and Eusebius. Ἐν σοὶ in *thee* cannot be wrenched into *thy* by references to

<506>2 Timothy 1:5 and <402>Matthew 6:23. "The office that is in *thee*" is quite inadmissible.

ftb113 - Holtzmann says that this passage in Acts is the basis of the ordinations picture presented here.

ftb114 - Eyh. ii; Magnes. ii, xiii; Tratt. ii, vii; Philad. iv, v, vii; Smyrn. viii, xii.

ftb115 - The view that the original Christian polity was drawn from that of the Synagoge was maintained by Rothe, Baur, Lightfoot, Hatch, and others. The development of the view given above is largely due to Schurer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, 2 Aufl., Bd. II. English trans. *A History of the Jewish People in the Time of Jesus Christ*, 2nd divis., Vol. II., p. 56 ff. Also, *Gemeindevorfassung der Juden in Rom in der Kaiserzeit*.

ftb116 - For a more detailed examination of this subject I must refer the reader to my Excursus on "Bishops and Deacons" in the *International Commentary on Philippians and Philemon*.

ftb117 - The late Dr. Hort, in his *Ecclesia*, holds that "Bishop" was not the designation of an *office*, but of a *function*. It was a description of the Elder's function. He says: "It is now pretty generally recognised . . . that we have not here (in the word ἐπίσκοπος) a different office, held by one person in contrast to the plural *Elders*." And he adds: "It is hardly less erroneous to take ἐπίσκοπος as merely a second title, capable of being used convertibly with πρεσβύτερος" (p 190).

ftb118 - So Holtzmann, who finds in it a trace of "the Mothers of the Synagogue" in the synagogues of the Jewish dispersion. See *Pastoralbriefe*, p. 241.

ftb119 - See Ignatius, Ep. to *Polycarp*, IV. nolyeap, Ep. to *Philippians*, VI.

ftb120 - On the enrollment of virgins in this order see Lightfoot, *Ignatius*. Vol. II., p. 322 ff. (2nd ed.).

ftb121 - Weizacker has it: wenn sie trotz Christus in Begierde fallen.

ftb122 - Holtzmann adds <4112>Mark 10:12, after the reading of T. R. γαμηθῆ ἀλλω *be married to another*. But the correct reading there is γαμήση ἀλλον *have married another*.

- ftb123 - The construction is awkward at best. The most common explanation is to make ἀργαὶ *idle* depend upon μανθάνουσιν *they learn*, understanding εἶναι *to be*. *they learn to be idle*. Others take περιερχόμεναι with, μανθάνουσιν; *they learn to go about*, which is not Greek. von Soden makes τὰ μὴ δέοντα *what they ought not* the object of both, μανθάνουσιν and λαλοῦσαι *speaking*, which is clearly inadmissible.
- ftb124 - Various explained, of ordination; of reception into the communion of the church; of the reception of heretics who, having been excluded from one congregation' should present themselves to another as candidates for membership.
- ftb125 - A temporal meaning is sometimes claimed for <sup><3078></sup>Hebrews 7:18 (so Holtzmann), but without sufficient reason. The commandment there is represented as an introduction to a greater and final ordinance.
- ftb126 - So Weizsacker: *sich des Wohlthuns befieissigen* Similarly, Holtzmann, von Soden, and Huther.
- ftb127 - The A.V. *perverse* disputings grew out of the reading of T. R. παραδιατριβαὶ in which παρὰ was taken in the sense of neglect or violation. Some of the Greek Fathers supposed that the word involved the idea of moral or mental *contagion*, and illustrated it by mangy sheep, which communicate disease by rubbing against each other. It is suggestive that διατριβή a *wearing away* or *waste of time* gradually passed into the meaning of *argument*. *Diatribē*, from the sense of *disputation*, passed into that of *invective* or *philippic*.
- ftb128 - See Hegesippus in Eusebius, H. E. iii. 20, 32, and the Epistle of the churches of Vienne and Lyons to the churches of Asia and Phrygia, Eusebius, H. E. v:1.
- ftb129 - See W. M. Ramsay, *The Church in the Roman Empire before A.D. 170*, and the monograph of E. G. Hardy, *Christianity and the Roman Government*, the best treatise on the subject in English.
- ftb130 - Where Westcott and Hort read χαρὰν *joy*; Tischendorf and Weiss χάριν *thanks*.
- ftb131 - As δι' ἣν αἰτίαν *quam ob rem* (2 Timothy. 1:6, 12, <sup><3013></sup>Titus 1:13): ὅν τρόπον *quemadmodum* (2 Timothy. 3:8): οἴους *quales* (2 Timothy.

3:11). Little or nothing can be inferred from these instances as to the composition of these Epistles at Rome.

ftb132 - Others with I *have remembrance*; but *without ceasing* would make it superfluous. Comp. <sup>ΣΕΒΩ</sup>1 Thessalonians 3:10.

ftb133 - According to Hofmann, they are *epistolary tears* (!) — a letter of Timothy to Paul, expressing his distress at the apostle's imprisonment, and, therefore, an occasion of thanksgiving to Paul.

ftb134 - The A.V. follows T. R. **δοῦν**; (the Lord) give.

ftb135 - Others connect With what follows: I endure — on this account, namely, that the elect may obtain salvation. For the elects' sake is not against this connection, since God's election does not do away with the faithful efforts of his servants.

ftb136 - Others refer faithful is the saying to what follows, and render **γὰρ** namely.

ftb137 - In 'armon *palace, fortress, citadel, hall*, is rendered by **θεμελία** See Hosea. 8:14; Amos 1 4, 7, 10, 12, 14; Jeremiah. 6:6; Isaiah.25:2.

ftb138 - As in the Westminster Confession, where this passage is cited as a proof-text of the dogma that those “angels and men” who are “predestined and foreordained” to everlasting life or death, “are particularly and unchangeable designed: and their number is so certain and definite that it cannot be either increased or diminished.” Chapter iii., Sect.4.

ftb139 - Some, as A.V., make both **αὐτοῦ** and **ἐκείνου** refer to the devil. Others explain: “having been taken captive by him (the servant of God) to do his (God's) will. “Others again, “having been taken captive by him (God) to do his (God's) will”

ftb140 - So Aeschylus, Agam. 1235, of Clytaemnestra, **ἄσπονδόν τ' ἄρὰν φίλοις πνέουσαν** “breathing an *implacable* curse against her friends.”

ftb141 - Holtzmann, on <sup>ΣΕΒΩ</sup>Titus 3:3, has, an apt comment: “Im Dienste eines *bunten* Getriebes von Begierden.” Weizacker: “Von allerlei Begierden umgetrieben.”

ftb142 - Joseph. *Ant. Proem.* 3, 4; 10:10, 4. Philo, *Vit. Mos.* 3, 39; *De Praem. et Poen.* & 14; *Leg. ad Gai.* & 29.

- ftb143 - The few passages which are cited in favor of the use of **γραφή** for Scripture as a whole, as <sup><RB2></sup>John 2:22; 17:12; <sup><RB2></sup>Galatians 3:22, are not decisive. They can all be assigned, with much appearance of probability, to definite Old Testaments passages.
- ftb144 - Weizsacker's *sich herzieht* is feeble. Better von Soden, *sich aufsammeln*; or Bahsen, *in Masse herbei schaffen*; or Hofmann, *hinzuhaufen*.
- ftb145 - The word appears in different forms. T. R. **φαιλόνης**. Also **φελώνης**, **φαιλώνης**.
- ftb146 - A Greek sophist of Bithynia in the second half of the third century, author of a selection of Attic verbs and nouns excluding all but the best Attic forms, and arranged alphabetically.
- ftb147 - On the **βύβλος** see Hdt. ii. 92, and Rawlinson's notes in his Translation.
- ftb148 - Much curious and useful information on the subject of ancient bookmaking is contained in Theodor Birt's *Das antike Buchwesen in seinem Verhältniss zur Litteratur*, Berlin, 1882.
- ftb149 - Not with **πίστιν**, nor **ἐπίγνωσιν**, nor **ἀληθείας**, neither of which rest upon hope; nor with **τῆς κατ' εὐσέβειαν**, which is a defining clause complete in itself.
- ftb150 - Readers of Goethe will recall his "Festspiel," *Des Epimenides Erwachen Werke*, Bd. 18.
- ftb151 - In accordance with this view von Soden renders *priesterlich*. The A.V., better than the Rev. *reverent*, which is colorless.
- ftb152 - follows the T. R. **οἰκουρούς**. Even with this reading the rendering is not accurate. The meaning is not *stayers* at home, but *keepers* or *guardians* of the household.
- ftb153 - Some interesting remarks on the use of **ἀγαθός** by Homer may be found in Gladstone's *Homer and the Homeric Age*, 2:419 ff.
- ftb154 - See Aristoph. *Vesp.* 949; Plato, *Euthyphro*, 3 D; *Protag.* 312 A; Zen. *Cyrop.* ii. i. 22; vii. i. 39. Deissmann cites one instance in an inscription at Carpathus, second century B.C., **ἀνέγκλητον αὐτὸν παρέσχηται** *show himself blameless*; and another from Mylasa in

Caria, first century B. C., *χρήσιμον ἑαυτὸν παρέσχηται* may show himself useful.

ftb155 - For one person are urged:

1. That the two appellations **θεὸς** and **σωτήρ** are included under a single article.
2. That **σωτήρ** With **ἡμῶν**, where there are two appellatives, has the article in every case, except <sup><5001></sup>1 Timothy 1:1; and that therefore its omission here indicates that it is taken with **θεοῦ** under the regimen of **τοῦ**.
3. That **ὁς** in verse 14 is singular and refers to Christ, indicating that only one person is spoken of in verse 13.
4. The analogy of <sup><6002></sup>2 Peter 1:1, 11; 3:18.
5. The declarations concerning Christ in <sup><5005></sup>Colossians 1:15; <sup><5002></sup>2 Thessalonians 1:7; <sup><6003></sup>1 Peter 4:13; <sup><5009></sup>Colossians 2:9.

For two persons are urged:

1. The fact that **θεὸς** is never found connected directly with **Ἰησοῦς Χριστὸς** as an attribute.
2. The frequency with which God and Christ are presented in the N.T. as distinct from each other, as having a common relation to men in the economy of grace, makes it probable that the same kind of union is intended here, and not a presentation of Christ as God.
3. The evident reference of **θεοῦ** in verse 11 to God the Father.
4. The analogy of <sup><5002></sup>2 Thessalonians 1:12.

ftb156 - The attempts to resolve the meaning into practice are mostly suspicious Of the four examples cited by Alford, two at least, Thucyd. 8:76, and Soph. *Elect.* 980, have clearly the sense of *taking the lead*. When Plutarch says of Aspasia **οὐ κοσμίου προεστῶσα ἐργασίας**, he means that she *superintended* an unseemly employment; she was at the head of an establishment. Notwithstanding all criticisms to the contrary, the Vulgate was on the right track, *bonis operibus praeesse*.

ftb157 - So Pfliegerer, von Soden, Julicher, Weizsacker, McGiffert.

ftb158 - See Lightfoot's *Clement of Rome*, Vol. 1, p. 59 ff. VOL. IV. — 24.

ftb159 - This temple was founded B.C. 180-145 by Onias, one of the high-priestly family. The building was a deserted temple of Pasht, the

cat-goddess. A description is given by Josephus *B. J.* 7. 10, 3; *Cont. Ap.* 2. 2.

- ftb160 - An able defense of the Roman hypothesis may be found in Réville, *Les Origines de l'Épiscopat*. While these sheets are going through the press, I have received the first number of Preuschen's *Zeitschrift für die neuest. Wissenschaft und die Kunde des Urchristenthums*, containing Harnack's ingenious paper, *Probabilia über die Adresse und den Verfasser des Hebräerbriefs*. He holds that the epistle was addressed to a Christian community — a house-church in Rome: that it was written by Aquila and Prisca, principally by the latter, and that, so far from being addressed especially to Hebrew Christians, it entirely ignores the difference between Hebrews and Gentiles.
- ftb161 - The results of even this attempt vary considerably. Bleek, 68-69: Lünemann, 65-67: Riehm, 64-66: Ebrard, end of 62: DeWette, 63-67: Tholuck and Wieseler, about 64: Alford, 68-70: Salmon, before 63: Westcott, 64-67: Jülicher, not before 70: Weiss, near 67: Harnack, 65-95: McGiffert, 81-96. One of the fairest and ablest discussions is by Harnack, *Chronologie der altchristlichen Litteratur*. Jülicher's discussions, in his *Einleitung in das Neue Testament*, will also repay study.
- ftb162 - Although critics are not unanimous on this point. It is disputed by Tholuck, Riehm, and Wieseler, and Weiss is evidently inclined to agree with them.
- ftb163 - A valuable discussion of the object is that of Riehm, *Lehrbegriff des Hebräerbriefs*, § 27.
- ftb164 - Lightfoot, on <sup>smk</sup>Colossians 1:16.
- ftb165 - See *De Concupisc.* 11: *De Opif. Mund.* § 51: *De Plant. No.* § 12.
- ftb166 - *Effulgence* is the rendering of the Greek fathers and of the majority of modern interpreters. The few instances of the word elsewhere give little help toward a decision, since in most if not all of them the meaning is disputed. The reader will do well to consult Theodoret on this passage; Athanasius, *Contra Arianos*, Orat. 2; Origen on John 32:18, and *Hom. on* <sup>amh</sup>Jeremiah 9:4, Chrysostom. *Hom.* ii. 2. See also Riehm, *Lehrbegriff des Hebräerbriefes*, 278 300, 408, 412.
- ftb167 - The A. V. follows the T R δι' ἑαυτοῦ, which is a gloss.

ftb168 - Opinions differ as to the sense in which this expression is applied to the Messiah. Origen, Athanasius, Lünemann, Alford, Bleek, *the eternal generation of the Son*: Chrysostom, Theodoret, Eusebius, Gregory of Nyssa, *the generation of the Son in time*: De Wette, *the manifestation of Jesus to men as the Son of God*: von Soden, *the establishment of the Son as heir in the world to come*. The reference to the resurrection is held by Delitzsch, Westcott, Weiss, Calvin.

According to these different explanations, **σήμερον** *today* will signify *eternity*, the time of *the incarnation*, the time of *the first prophetic announcement of Christ as Son*, the time of *the ascension*.

ftb169 - Bleek, Ebrard, Lünemann, Toy, rend. "who maketh winds his messengers and flames of fire his servants." This is defended on the ground of the previous "who maketh clouds his chariots." But in the Hebrew the order of our passage is transposed; and according to this rendering there would be no allusion to angels.

ftb170 - This is the reading of the LXX, and is followed by Tischendorf and Weiss. Westcott and Hort bracket **του αἰῶνος**.

ftb171 - On this subject see T. K. Abbott, *International Commentary on* <sup><1000></sup>Colossians 2:8, and compare Lightfoot, *Commentary on Colossians*, ad loc. Also von Soden ad loc. in *Hand-Commentar on Colossians*; Professor Hincks in *Journal of Biblical Literature*, Vol. xv., 1896; Otto Everling, *Die paulinische Angelologie und Daemonologie*, p. 65 ff.

ftb172 - Schmidt, Art. "Stand doppelter Christi," Herzog, *Real Encyc.*

ftb173 - Findlay, *Expositor*, 3rd ser. ix. 229, calls attention to the fact that **ἠλαττωμένον** and **ἔστεφανωμένον** are in the same tense and grammatical form, indicating contemporary rather than successive states. For **χάριτι θεοῦ** *by the grace of God*, some texts read **χωρίς θεοῦ** *apart from God*. So Weiss. On this reading interpretations differ, as, *apart from divinity: forsaken by God: for all, God only excepted* (!).

ftb174 - For the construction see Moulton's Winer, p. 402; and for similar instances, <sup><1007></sup>Luke 1:74; <sup><4112></sup>Acts 11:12; 15:22; 25:27.

ftb175 - The Vulgate has "qui multos filios in gloriam adduxerat." For the construction see Burton, *New Testament Moods and Tenses*, §149.

ftb176 - Professor Toy, *Quotations in the New Testament*.

- ftb177 - I desire to acknowledge my obligation in the notes on this passage to the very suggestive series of articles by Dr. W. Robertson Smith on "Christ and the Angels," *Expositor*, 2nd ser. Vols., ii., 3.
- ftb178 - Dr. W. Robertson Smith objects that Jesus was *in all points* tempted like as we are (ch. 4:15), and that not every temptation arises out of the painful experiences of life. But the great point is that Christ is able to succor the tempted because he has himself experienced temptation. The peculiar nature of his temptation, and the points of its correspondence with ours, are not in question. One point is selected out of the whole range of possible causes of temptation, and that the most prominent and obvious point — suffering.
- ftb179 - Some Interesting data and remarks on the use of "I," "we" and "you" in the Epistle may be found in Harnack's article, "Probabilia ber die Adresse und den Verfasser des Hebräerbriefs," in Preuschen's *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristenthums*, Heft i. v. 24.
- ftb180 - The older expositors regarded ὁ θεός as predicate, and ὁ πάντα κατασκευάσας as designating Christ; and explained, "now he that founded all things (Christ) must be God," thus using the passage as a proof of Christ's deity. But this would be entirely irrelevant. The writer is not trying to show that Christ was greater than Moses because he was God, but because of his fidelity as a son instead of as a servant. This is the point which he goes on to elaborate.
- ftb181 - Comp. τοῦ ὕδατος λειδορίας <sup><040B></sup> Numbers 20:24, and ὕδωρ Ἀντιλογίας <sup><041B></sup> Numbers 20:13; 27:14; <sup><042B></sup> Deuteronomy 32:51; 33:8; <sup><043B></sup> Psalm 80:7; 105:32. The LXX has preserved the proper names only in <sup><044B></sup> Ezekiel 47:19 Μαριμῶθ and 48:28, βαριμῶθ.
- ftb182 - There is a difference of reading: **συνκεκερασμένους** and **συνκεκερασμένος**. According to the former, the participle agrees with ἐκείτους them: "the word did not profit them, (they) not having been united, etc.," or, "since they were not united." According to the latter, the participle agrees with ὁ λόγος the word: "the word not having been united, etc." I prefer the second reading, although the external authority for the other is stronger. So Tischendorf and Weiss. Westcott and Hort read **συνκεκερασμένους**, but suspect a primitive corruption. Westcott, however, adopts the other in his commentary.

- ftb183 - Not as Ebrard and Alford, *he that entered*, referring to Christ, and contrasted with Joshua Jesus is not mentioned in the entire passage, 3:7-4:9.
- ftb184 - As Delitzsch, whose note on this passage is one of the curiosities of exegesis, and a specimen of literalism run mad.
- ftb185 - Not as Lünemann, Alford, Bleek, Calvin, De Wette, *toward whom a relation exists for us*, on which Weiss correctly remarks that this sense of **λόγος** is unbiblical.
- ftb186 - Though some, as Meyer and Ellicott, insist on the transitive sense — *introduction*.
- ftb187 - In his volume on Hebrews (1899.) Professor Bruce abandons the view held by him in his *Humiliation of Christ*, p. 30, that, in the use of the sacrificial expression **προσενέγκας**. the writer conceived Christ's prayer in Gethsemane as a sacrificial offering, and found in it a parallel with the offering which the Levitical high priest presented for himself; a view which must be regarded as fanciful. See Weiss ad loc.
- ftb188 - The rendering *he was heard (and so delivered) from his fear (that which he feared)* is untenable because **εὐλάβεια** cannot mean the *object* of fear. The rendering *he was heard by him who was his fear* is absurd.
- ftb189 - Schmidt, *Synon.*, says it is best represented by the German *nöhlen to dawdle*.
- ftb190 - An interesting discussion of the sword may be found in Lightfoot's *Essays on Supernatural Religion*, p. 172 ff.
- ftb191 - Surely not, as Lünemann, *the gospel message as centering in the doctrine of justification by faith*, which would be dragged in by the ears.
- ftb192 - There is a difference of reading: **διδασχῆν**, Westcott and Hort, Weiss: **διδασχῆς**, Tischendorf, Rev. T. If the latter, the arrangement may be
- (a) two distinct genitives, *of teaching, of baptisms*:
  - (b) **διδασχῆς** dependent on **βαπτισμῶν**, *baptisms accompanied with teaching*:
  - (c) **διδασχῆς** governing **βαπτισμῶν**, *teaching of baptisms*.

(a) is not in accord with the structure of what precedes and follows, since all the particulars of the foundation are designated by double expressions:

(b) is unusual and difficult to explain with the plural βαπτισμῶν, since baptism with teaching would mean Christian baptism, and,

βαπτισμῶν is not limited to Christian baptism:

(c) is preferable if διδασχῆς is to be read.

ftb193 - See a good note by Alford, *Commentary* ad loc.

ftb194 - The number and variety of explanations of *the heavenly gift* are bewildering: the Lord's Supper; regeneration in general, as distinguished from the special communication of the Spirit in baptism; persuasion of eternal life; righteousness; forgiveness of sins; peace which results from forgiveness; faith; the gospel; the heavenly light which produces the enlightenment; the abundant grace of Christianity.

ftb195 - Principal Edwards, *Expositor's Bible*, explains, "they cannot be renewed after falling away if they persist in crucifying." Surely nothing could be farther from the writer's meaning. Some of the older commentators, referring *renew them* to baptism, take *crucify* and *put to an open shame* as explanatory of ἀνακαινεζεῖν, thus: *to renew them to repentance which would be a recrucifying*. They refer to Paul's declaration, <sup>460</sup>Romans 6:3, that in baptism is signified the crucifixion of the old man with Christ. If baptism were repeated, Christ would be recrucified. But *Christ* is not crucified in baptism; only *the old man*.

ftb196 - The reference to Sodom and Gomorrah (Lünemann, Bleek) is forced, and perhaps equally so that of Westcott to volcanic fires. There is no thought of, purification by fire, which would be foreign to the subject.

ftb197 - Bleek holds that the form εἰ μὴν arose from a confusion of the Hebraistic εἰ μὴ (comp. Heb., 'im) and the Greek ἦ μὴν. Thayer (*Lex.*) says this must be the explanation unless εἰ came by itacism from ἦ. So Winer-Schmiedel, *N.T. Gramm.* § 5, 15. Deissmann, however (*Neue Bibelstudien*, Pt. ii., p. 33 ff.), gives instances of εἰ (εἰ?) μὴν from papyri before Christ, a hundred years older than this epistle, and from the same country in which the LXX was prepared. See also Blass, *N.T. Gramm.* Ss. 9, 60, 254.

ftb198 - Lünemann takes καταφυγόντες absolutely, and makes κρατήσαι τῆς προκ. ἐλπ. depend on παρακ. ἐχ. *that we who have fled for refuge might have strong consolation to lay hold, etc.*

ftb199 - Two other arrangements are proposed:

(a) ἀσφαλῆ, βεβαίαν, εἰσερχομένην with ἐλπίδα understood: *hope, sure, steadfast, entering, etc.*

(b) ἀσφαλῆ and Βεβαίαν with ἀγκυραν, and εἰσερχ. with ἐλπ. *a hope which enters, etc. (and which is) an anchor sure and steadfast.*

ftb200 - *Ep. ad Evangelium*, § 7. Stanley thinks that the meeting of Abraham and Melchisedec was at Gerizim. Ewald at a point north of Jerusalem.

ftb201 - See Westcott's note.

ftb202 - All explanations must be rejected which seek to modify the sense of καθ' ἡμέραν, as "on each *day of atonement*"; or "very often"; or "as the high priest daily feels the need." It is urged by some (as Menegoz) that the high priest took part in the daily sacrifices; but if such participation took place it was only occasional. Bleek thinks that the ceremonies of the great Day of Atonement were throughout before the writer's mind as the archetypal features of the high priest's ministry, and that these were in some sort reproduced in the daily sacrifices.

ftb203 - Westcott suggests "heavenly order." Lünemann supplies ἁγίωv *sanctuary.*

ftb204 - Westcott and Hort and Tischendorf read αὐτοὺς. Weiss and Rev. T. retain the T.R. αὐτοῖς. If the latter, the more probable construction is with *he saith*: "he saith to them," taking μεμφόμενος absolutely. If αὐτοὺς, the pronoun will be governed by μεμφόμενος, "blaming them."

ftb205 - Codex A, LXX, has τὸν ἀδελφόν *his brother*, and for τὸν ἀδελφόν in the following clause, τὸν πλησίον *his neighbor.*

ftb206 - καὶ τῶν ἀνομιῶν αὐτῶν T. R.

ftb207 - The rendering *well-ordered, seemly*, is contrary to usage. Κοσμικός has three meanings *relating to the universe; of the world; worldly*, with

an ethical sense — having the character of the sinful world. The word for *seemly* is **κόσμιος**, <sup><SIB></sup>1 Timothy 2:9; 3:2.

ftb208 - Philo, *Quis Rer. Divin.*, Mangey's ed., p. 504 *De Vita Mos.* Mangey p. 668. Joseph B. J. 5. 5, 5; *Ant.* 3:6, 8.

ftb209 - Professor Bruce's remarks on this point are worth reading: *The Epistle to the Hebrews*, p. 310 ff.

ftb210 - By some interpreters **διὰ** is explained as local, *passing through*, and **τῆς μείζονος—σκηνῆς** is construed with **εἰσῆλθεν**, ver. 12. Thus: "Christ having appeared as a high priest of the good things accomplished, entered into the holiest, *passing through* the greater and more perfect tabernacle." That is, as the Levitical high priest had to pass through the holy place in order to reach the holy of holies, so Christ passed through a holy place greater and more perfect than that of the ancient tabernacle, in order to reach the heavenly sanctuary. All kinds of explanations are given of this intermediate holy place; as, *the lower spaces of the heavens: Christ's human nature: his holy life: the church on earth: the world*, etc. It is to be said that this local sense of **διὰ** emphasizes a subordinate point, of which nothing is made in the epistle; which is not even stated. In other words, nothing in the epistle is made to turn on the fact of the high priest's passing through one place in order to reach another. The emphatic point is Christ's entering the heavenly sanctuary. His passing through the heavens (ch. 4:14) or through anything else, is a mere incident having no typical significance. The construction advocated by Rendall, *Epistle to the Hebrews*, should be noticed: "High priest of good things which came through the greater and more perfect tabernacle." But not the greater tabernacle, but Christ is everywhere represented as the agent of the good things of the new dispensation. The new sanctuary which Christ must have as high priest is an *accompaniment* of his position and ministry.

ftb211 - See Deissmann *Neue Bibelstudien*, Pt. 2, p. 43. He gives one specimen, 93 or 91 B.C.

ftb212 - As Bleek, Alford, Lünemann, Dwight. De Wette, Weiss, Briggs, Bruce, Rev. Vers., Lightfoot (on <sup><RHS></sup>Galatians 3:15), Thayer (Lex.), Edwards. Weizsäcker and von Soden both render *Stiftung* "foundation"; *a basis*, formally established, on which certain benefits are insured to those who accept it. Such a basis might be of the nature either of a

covenant or a testament. Bruce includes both under the word. Vaughan renders “arrangement,” whether of *relations* (covenant) or of *possessions* (testament).

- ftb213 - Those who are curious about the matter will find it discussed in Riehm’s *Handwörterbuch des biblischen Alterthums*, and in the article in Hastings’s *Dictionary of the Bible*, by Dr. George E. Post of Beyrout, than whom there is no more competent authority.
- ftb214 - Dr. Briggs, *Messiah of the Apostles*, p. 266.
- ftb215 - See also Riehm, *Lehrbegriff des Hebräerbriefs*, p. 542.
- ftb216 - If the question of the retrospective value of Christ’s sacrifice is raised here, some light is thrown upon it by the expression “through his eternal spirit,” ver. 14. An eternal spirit is independent of time, and acts performed under its inspiration are valid for all time. Christ offered himself in spirit before the foundation of the world. Was not the act of his eternal spirit the core of the whole preparatory system of sacrifice? What I take to be the correct interpretation of ~~ROMS~~ Romans 3:25, as given in the notes on that passage, agrees with this.
- ftb217 - Others take **κατ’ ἐνιαυτὸν** with the whole clause, **ταῖς αὐταῖς—προσφέρουσιν**, and **εἰς τὸ διηνεκὲς** with **τελειῶσαι**: thus: “with the same sacrifices which they offer year by year make perfect forever” (Westcott and von Boden). Others, **κατ’ ἐνιαυτὸν** with all that follows to **τελεῶσαι** (Alford, Ebrard, Delitzsch). Others, **κατ’ ἐνιαυτὸν** with **ταῖς αὐταῖς**, and **εἰς τὸ διηνεκὲς** with **προσφέρουσιν**: “with the same sacrifices every year which they offer continually” (Lünemann).
- ftb218 - Westcott takes **ἐφάπαξ** with the entire sentence: Alford with *offering*. It is true that the writer insists on the offering of Christ being “once for all” (ch. 7:27; 9:12, 26, 28; 10:12, 14), but here this connection would seem to require the article **τῆς ἐφάπαξ**.
- ftb219 - Others construe with *sat down*. So Lünemann, Bleek, De Wette.
- ftb220 - The derivation from **πρὸ** *before* and **σφάζειν** *to slay* is more than suspicious.
- ftb221 - The distinction sometimes asserted between **τιμωρία** *retribution*, and **κόλασις** *chastisement* for the amendment of the subject, does not

hold in N.T. Neither **κόλασις** nor **κολάζειν** convey any sense of chastisement. See <sup><402></sup>Acts 4:21; <sup><619></sup>2 Peter 2:9; Matthew 25:46; <sup><648></sup>1 John 4:18; nor is there a trace of this meaning of either noun or verb in LXX. See Trench, *New Testament Synonyms*, § 7, and Schmidt, *Synonymik*, §167, 1, 3. The prevailing sense of **κόλασις** in Class. is a *check* applied to prevent excess.

ftb222 - It is sometimes claimed that **ὑπάρξειν** as distinguished from **εἶναι** implies a reference to an antecedent condition. That is true in some instances, but the reference is not inherent in the verb; since sometimes there is implied a reference to a future condition, and sometimes the verb is used simply in the sense of **εἶναι** *to be* absolutely.

ftb223 - Others, as Alford and Lünemann, adopt the reading **ἑαυτοῖς** for *yourselves*. Westcott, and Rev. marg., reading **ἑαυτοῦς**, render it as the object **εχειν**, “knowing that ye had yourselves for a better possession,” and referring to <sup><6219></sup>Luke 21:19. According to this the sense is, “your true selves remained untouched. You saved them out of the wreck of your possessions.” This is foreign to the tone of the epistle, and must be regarded as artificial.

ftb224 - The Hebrew reads, “the just shall live by his constancy.” LXX, “the just shall live by my faith,” or (God. A) “my just one shall live by faith.” **Μου** does not appear in Romans or Galatians.

ftb225 - The assumption that this verse furnishes the first item in the catalogue of O.T. examples of faith, gives rise to such explanations as that of Michaelis, which is indorsed by Bleek; that the writer thought of the earliest men as attaining only by faith the knowledge that God made the world, and that he expressed himself so generally because that fact is not expressly related of them, and because their conduct did not indicate a living faith.

ftb226 - Some, however, insist that **εἰς τὸ**, etc., indicates *purpose* or *design*. So Westcott, who says, “the worlds were made, etc., *to the end that* that which is seen (be known) to have arisen not from things which appear.” According to this, faith certifies not only *the fact* of creation by the word of God, but also God’s *design* that creation should be believed to have taken place *only* by his word, calling the world out of nothing; and should not be believed to have arisen out of visible things

It must be allowed that εἰς τὸ followed by the infinitive, in every one of the eight other instances in this epistle, expresses purpose; and further, that such is its more frequent meaning everywhere. But

(a) such is not its *universal* meaning. See <sup><B12></sup>Romans 1:20; 12:3; <sup><B2></sup>2 Corinthians 8:6; <sup><B7></sup>Galatians 3:17; <sup><D16></sup>1 Thessalonians 2:16.

(b) either the sense nor the construction requires, and which is labored and unnatural.

(c) Γεγονέναι thus becomes excessively awkward. Alford justly says that, on this hypothesis, γεγονέναι ought to have been some subjective word; not, as it is now, a mere record of a past fact. The sense of *result* is held by Bleek. Alford, Weizsäcker, Burton.

ftb227 - That some external difference was recognized is most likely. See the peculiar reading of LXX, <sup><B7></sup>Genesis 4:7.

ftb228 - reads λαλεῖται *is spoken about*.

ftb229 - See Burton's *New Testament Moods and Tenses*, § 398.

ftb230 - The more usual interpretation is that of the A.V. But, as was long ago discerned by Grotius. and is clearly shown by Weiss and von Soden, the subjective negative μηδέπω agrees much better with the subjective quality (*reverent care*) than with the announcement of an objective fact (*being warned of things*, etc.).

ftb231 - Some interpreters render ἐμνημόνευον *mentioned*, citing <sup><B1></sup>1 Thessalonians 1:3, and <sup><B12></sup>Hebrews 11:22, where the verb is followed by περὶ with the genitive. In both these cases, however, the meaning *remember* is quite possible. Grammatical testimony is confusing. There are instances in Class. where the verb signifies *mention*, as Plato, *Legg.* 646 B, with accusative: also with περὶ and genitive. Winer says positively that verbs of making mention do not take a genitive in the N.T. (30, 10, c). On the other hand, the verb in the sense of *remember*, though mostly with the genitive, is sometimes found with the accusative, as <sup><B9></sup>Matthew 16:9; <sup><B1></sup>1 Thessalonians 2:9; <sup><B2></sup>2 Timothy 2:8. So in Class. Neither Class. nor N.T. furnishes any sufficient reason why the verb in <sup><B12></sup>Hebrews 11:22 should not be rendered *remembered*. Περὶ is constantly used in connection with mental operations as φροντίζειν. The kindred verb μιμνήσκεισθαι is used with περὶ and the genitive meaning *remember*; see Tob. iv. 1, and comp. Homer, *Od.* 7, 192; Hdt. i. 36: 9, 46; Plato, *Phileb.* 31 A.

**Μνημόσυνοσ** memorial is found with **περὶ** and genitive, <sup>Q32</sup>Exodus 28:12.

**ftb232** - The varieties of interpretation are endless. A list of the principal ones may be found in Westcott. One should be noticed, according to which **ἐν παραβολῇ** is explained *in venture* or *risk*, from **παραβάλλειν** *to throw beside, to expose*. The *verb* sometimes has this meaning in Class., and once in LXX, 2 Macc. iv. 38 but there is no instance of the *noun* **παραβολή** in that sense, either in N.T. LXX, or Class. Thayer cites one or two doubtful cases in later Greek. According to this interpretation the clause would read, “from whence he received him in risking him.” Lünemann explains: “on which account he received him on the ground *of the giving up*,” taking **παραβολή** in the sense of *surrender*.

**ftb233** - A formidable mass of hermeneutic rubbish has accumulated about this passage, for instance, that the act of Jacob implied the worship of the staff, or that the staff was Joseph’s, and that the patriarch paid formal reverence to the staff as a tribute to Joseph’s position, a view common among the Fathers; or that worship was paid to some image or symbol of power on the head of the staff, from which has been drawn the justification of image-worship.

**ftb234** - “Veramente da tre mesi egli ha tolto  
Chi ha voluto entrar *con tutta pace*.”

**ftb235** - Not as Westcott: “Resurrection, which is the transition from death to life, is that *out of which* the departed were received.”

**ftb236** - Accordingly a variety of readings has been proposed:  
**ἐπυρώθησαν, ἐπήρθαν, ἐπυρίσθησαν** *they were burned*:  
**ἐπάρθησαν** *they were pierced*: **ἐπειράθησαν** *they were impaled*:  
**ἐπηρώθησαν** *they were mutilated*: **ἐσπειράσθησαν** *they were broken on the wheel*: **ἐπάθησαν** *they were sold*.

**ftb237** - The interpretation of the passage has been dominated by the assumption that *the joy set before him* must refer to a future prize which Christ was to receive in return for his sufferings, “without which,” says Weiss, “he would not have been able to endure them.” Accordingly, **ἀντὶ** is explained *for the sake of* or *to obtain* the joy, and *the joy* is defined as *the heavenly reward*, or the *joy of being the*

*redeemer of his brethren.* This sense of ἄντι is legitimate, although it enfolds the meaning of *exchange* (see, for instance, <sup>4172</sup>Matthew 17:27; 20:28, and the formula ἄνθ' ὧν *because*). At any rate, its use here in that sense creates a feeling of awkwardness. We should rather expect ἔνεκα, or ὑπὲρ or διὰ with the accusative. Moreover, Christ did not endure cross and shame for the sake of heavenly reward, and the redemption of his brethren can hardly be called something to which he looked forward with *faith*.

ftb238 - A copious list of references to Hippocrates and Galen may be found in W. K. Hobart's *Medical Language of St. Luke*, p. 22.

ftb239 - So von Soden, "not the *direction* but the *surface*: ὀρθαί = *smooth, without stones or holes*."

ftb240 - Stephens, *Thes.*, gives *detorque*, and cites a number of instances from medical writers in which ἔκτροπή and ἔκτρόπιον are used of an everted eyelid, in which the lid is turned outward. Celsus says that when the eyelids refuse to come together, the lower lid hanging and dragging, and unable to unite with the upper, the Greeks call it ἔκτρόπιον.

ftb241 - This is preferable to the Vulg. adopted by Westcott, *ad tractabilem et accensibilem ignem* "to a palpable and kindred fire," thus making ψηλαφωμένω qualify πυρὶ. It destroys the antithesis clearly intended between the material Mount Sinai and the spiritual, heavenly Mount Zion, and leads us to expect as the antithesis of material fire, some other kind of fire. The other rendering is required by σιῶν ορει, ver. 22. Moreover, ψηλαφωμένω as an epithet of πυρὶ is unnatural.

ftb242 - "Here is his city and his lofty seat."

ftb243 - Another mode of rendering is "things which are made to the end that the things which cannot be shaken may abide." To this it is justly objected that μείνη is thus compelled to assume an elliptical sense: "Come into the place of the things removed and so abide"; for as Alford remarks, "things which cannot be shaken remaining merely, would be a matter of course."

ftb244 - See Dr. W. M. Thomson, *The Land and the Book*; Burckhardt, *Notes on the Bedouins and Wahabys*; Lane, *Modern Egyptians*;

Palgrave, *Central and Eastern Arabia*; Trumbull, *Oriental Social Life*; etc.

ftb245 - Calvin, taking **πᾶσι** as masculine, explains that marriage is not to be denied to any class of men, as to priests. Others explain that marriage is not to be avoided on ascetic grounds by any one.

ftb246 - The hypothesis that the letter was called out by “an amateur attachment to Levitical institutions” on the part of Gentile Christians, leading to the adoption of an eclectic system in which Jewish elements figured, is too shadowy to call for serious refutation. That Judaism became a “fad” for a time in certain circles, is a well-known fact, which has its analogy in the affectation of Buddhism by certain individuals in modern times. But there is no historical evidence that in the Gentile church this affectation of Judaism ever assumed the proportions of a movement, or afforded a menace to Gentile Christianity sufficiently serious to call out such a production as the Epistle to the Hebrews.