

Notes on the Greek New Testament
Week 163 – Hebrews 2:10-4:5

Day 811: Hebrews 2:10-18

Verse 10

Ἔπρεπεν γὰρ αὐτῷ, δι• ὃν τὰ πάντα καὶ δι• οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

"The conjunction *For* indicates that our author is now explaining more fully what he has just said concerning the purpose of the incarnation of the Son, namely that 'by the grace of God he might taste death for every one.' To the unregenerate mind, for the divine Redeemer to be humbled by incarnation, and much more so by the shame of dying on a cross, seemed totally inappropriate: a crucified Messiah was a 'stumbling block to Jews and folly to Gentiles' (1 Cor 1:23). The purpose of this and the following verses is to show how *fitting* this method of salvation is and, by implication, how totally inappropriate any other notion must be." Hughes.

πρεπει impers verb it is fitting, it is proper

Westcott says that suffering is part of the human condition and a necessary part of man's discipline. In this sense it was 'fitting' for Christ to suffer. These verses view Christ's sufferings and death primarily not from the perspective of substitutionary sinbearing but from that of Christ's complete identification with the human condition.

δι ὃν ... δι οὗ for whom ... through whom

The subject here is God the Father rather than the Son.

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many

'Many sons' Christ has been called the Son, now those brought to glory are also called sons.

δοξα, ης f see v.7

ἀγαγόντα Verb, aor act ptc, m acc s ἄγω

Westcott suggests that the aorist is used here because of its connection with τελειῶσαι – the same act accomplished both. Hughes calls it "a proleptic aorist which envisages the work of Christ and its consequences for mankind as a unity. As the glorification of the 'many sons,' though yet to be experienced, is inseparably bound up with the glorification of him who is uniquely the Son, which has already been realised, the bringing of the many sons to glory is more than assured, it is to all intents and purposes a reality now because of their union with him who is crowned with glory and honour."

ἀρχηγος, ου m leader, pioneer,
originator

"The noun ἀρχηγος is difficult to translate satisfactorily. It signifies one who is both the source or initiator and the leader (ἀρχη plus ἄγω), one who first takes action and then brings those on whose behalf he has acted to the intended goal. The same designation is applied to Jesus in 12:2 below and also in Acts 3:15 and 5:31, where, as ἀρχηγος της ζωης, he is both the source and the means of life." Hughes.

σωτηρια, ας f salvation

παθημα, τος n see v.9

τελειω make perfect, complete

"It is fitting that our Redeemer should have been *made perfect through suffering*: first, because his completely victorious suffering of temptation of every kind (Heb 4:15) was essential to his achievement of that perfection which qualified him to offer himself on the cross as the spotless Lamb of God in the place of sinners (1 Pet 1:18f.; 3:18); second, because his suffering and death at Calvary annulled the power of Satan and set free the 'many sons' who were destined for glory (vv. 14f. below); and, third, because his own experience of human suffering in the body he assumed has enabled him as a compassionate high priest to aid and strengthen at all times those who are afflicted with trials and temptations (vv. 17f. below; see also the commentary below on 4:15f. and 5:8)..."

"A serious problem with the recipients of this epistle was that, though they had at first gladly entered into suffering, now their zeal was flagging and they were in need of endurance (10:32ff.; 12:12f.). They are urged to look to him who is both the pioneer and the perfecter of their faith (12:2) and who has by his suffering and exaltation opened up the way for them to that glorious realm where he even now is enthroned (10:19ff.)." Hughes

Verse 11

ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἕξ
ένος πάντες· δι· ἦν αἰτίαν οὐκ
ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν,

τε enclitic particle and; τε ... καὶ both ...
and

ἀγιάζω sanctify, make holy

"The Christian's consecration to God is achieved solely by the reconciling act of Christ at Calvary." Hughes.

εἷς, μία, ἓν gen ἑνός, μίας, ἑνός one

I.e. share in one humanity. It is conceivable, particularly in the light of v.16, that the reference here may be to Abraham.

πάντες Adjective, m nom pl πᾶς
αἰτία, ας f reason, cause
ἐπαισχυνομαι be ashamed

Verse 12

λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς
ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω
σε·

The quotation is from Ps 22:22. This Psalm is Messianic and speaks of Christ's triumph consequent upon his suffering. These texts are cited with intelligent reference to their context. As F.F. Bruce notes, we have here, "a good example of C.H. Dodd's thesis that the principal Old Testament quotations are not isolated proof-texts, but carry their contexts with them by implication."

ἀπαγγελῶ Verb, fut act indic, 1 s
ἀπαγγέλλω announce, proclaim
ὄνομα, τος n name
μεσος, η, ον middle; ἐν μ. in the middle,
among
ἐκκλησία, ας f congregation, church
ὑμνεω sing praises to
σε Pronoun, acc s ου

Verse 13

καὶ πάλιν, Ἐγὼ ἔσομαι πεποιοῦς ἐπ·
αὐτῷ· καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδιά
ἃ μοι ἔδωκεν ὁ θεός.

πάλιν again, once more

Cf. Is 8:17; 12:2; 2 Sam 22:3. "The reference is certainly, as it appears to Is 8:17, where the words immediately precede the following quotation. The two sentences of Isaiah are separated because they represent two aspects of the typical prophet in his relation to Christ. In the first the prophet declares his personal faith in God in the midst of judgements. In the second he stands forth with his children as representing 'the remnant,' the seed of the Church in Israel." Westcott

ἔσομαι Verb, fut indic, 1 s εἶμι

πεποιοῦς Verb, perf act ptc, m nom s
πειθω persuade; perf trust, rely on,
have confidence

παιδίον, ου n child

Cf. Is 8:18.

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

"Within this setting [Is 8] ... Isaiah declares: 'Behold, I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts.' Applied to the Christian situation, these words speak of a world under the cloud of God's judgment, but of a world also for whom God has provided a Redeemer; and of a Redeemer to whom God has given *children*, the children, that is, of God, who as Christ's brethren constitute the elect people of God. These are *given* to the Son by the Father; hence the certainty with which Christ affirmed: 'All that the Father gives me will come to me' (Jn 6:37; cf. Jn 6:39; 10:29; 17:2, 6, 9, 24; 18:9)." Hughes.

Verse 14

ἐπεὶ οὖν τὰ παιδιά κεκοινωνηκεν αἵματος
καὶ σαρκός, καὶ αὐτὸς παραπλησίως
μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου
καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ
θανάτου, τοῦτ· ἔστιν τὸν διάβολον,

ἐπεὶ since, because, for

παιδίον, ου n child

κεκοινωνηκεν Verb, perf act indic, 3 s
κοινωνεω share, take part

αἷμα, ατος f blood

σαρξ, σαρκος f flesh, physical body,
human nature

'blood and flesh', cf. Eph 6:12, = 'human nature.'

παραπλησίως likewise

The word occurs here only in the New Testament.

μετέσχεν Verb, aor act indic, 3 s μετεχω
share in

Spells the death of any form of docetism.

θανάτος, ου m see v.9

καταργεω render ineffective, do away with

"Christ by the offering of Himself ... made perfect atonement for sin and so brought to nought the power of the devil." Westcott. Death is the devil's realm.

κρατος, ους n power, dominion
διαβολος, ου m the devil

"Christ assumed mortality that he might by death conquer the prince of death and set men free from his tyranny." Westcott
"At the cross, the place of death, the decisive encounter between God and Satan occurred... There is no question or possibility of an insoluble dilemma involving a cosmic dualism of God and Satan, as though they were equally opposed to each other as two equal and ultimate realities. The power of death wielded by the devil is not an absolute power; indeed, death is the sentence of God pronounced against man who sinfully has transferred his allegiance from his Creator to the creature (Gen 3:1ff.; Ezek 18:4; Rom 3:23) and who in doing so has turned his back on God's realm of life in favour of Satan's realm of death. It is in this sense that the devil is said to hold the power of death. But the power which he presently wields is also the power by which he is destroyed (1 Jn 3:8; Rev 20:10)." Hughes.

Verse 15

καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

ἀπαλλάξῃ Verb, aor act subj, 3 s

ἀπαλλάσσω set free

ὅσος, η, ον correlative pronoun, as much as; pl. as many as, all

φοβος, ου m fear

ζωω live, be alive

ἐνοχος, ον liable, answerable

δουλεια, ας f slavery

"The death that man fears, moreover, is not just the physical death that he faces; it is the 'second death,' the fact that after death there is judgment (Rev 2:11; 20:6; 21:8; Heb 9:27). But now, on the cross, Christ has endured that judgment and liberated us from the fear of death and its bondage. By his death he has removed the sting of death, which is sin, and has turned our defeat into victory (1 Cor 15:56f.)... Nothing in this whole universe, not even death, has the power to separate the Christian believer from the love of God, the living God, which is in Christ Jesus (Rom 8:38f.). Truly, for the man of faith death has been swallowed up in victory (1 Cor 15:54)! This truth should have a profound effect on the Christian's attitude not only to his own death but also to the death of friends and loved ones who 'fall asleep in the Lord' see 1 Thess 4:13ff.]" Hughes.

Verse 16

οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

δηπου it is clear, of course

"That he preferred us to angels is not owing to our excellency but to our misery." Calvin

ἐπιλαμβανομαι take hold of, help

"He lays hold of 'a faithful seed' to support and guide them to the end which he himself has reached." Westcott.

Hughes follows Spicq in favouring the 'classical' interpretation of ἐπιλαμβάνεται, namely a reference to Christ 'taking on [the nature of ...]' I.e. Christ did not take on angelic nature but human nature.

σπερμα, τος n seed, offspring

"The mention of Abrahamic ancestry here ... denotes something more than Christ was a Jew by birth. In 'taking to himself; the 'seed of Abraham' he shows not only that he belongs to but also that he is the fulfilment of the line of the covenant. The covenant established by God with Abraham is brought to a head and finds its consummation in Christ... Thus in saying that Christ took to himself the seed of Abraham our author places the incarnation within the perspective of the covenant, of which the incarnate Son is the focal point. He is the covenantal seed of Abraham, and his people are one with him by spiritual incorporation into that same seed, without respect to race or culture. In him they are the 'many sons' who are being brought to glory (v. 10), whom he is not ashamed to call 'brethren' (v.11), 'the children' God has given him (v. 13), delivered by him from bondage and death (v.15) – those, namely, who, having received him and believed in his name, he has given the power to become children of God (Jn 1:12)." Hughes.

Verse 17

ὅθεν ὄφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ·

ὅθεν **therefore, for which reason**

This word, which is not found in Paul's epistles, is comparatively frequent in this epistle.

ὄφειλω **ought, must, be bound**

κατὰ πάντα 'in every respect.'

ὁμοιωθῆναι Verb, aor pass infin ὁμοιωσῶ **make like; pass resemble, be like**
ἐλεήμων, ον gen ονος **merciful**
γένηται Verb, aor subj, 3 s γινομαι
πιστος, η, ον **faithful, trustworthy**

Our High-priest is 'merciful' in considering the needs of each sinful man and 'faithful' ('one in whom the believer can trust') in applying the means which he administers." Westcott

ἀρχιερεὺς, εως m **high priest**

"The writer introduces quite abruptly this title which is the key-word of his teaching, and which is applied to the Lord in this Epistle only among the writings of the NT." Westcott. "The Son could not have represented men before God, offering, as their high priest, the sacrifice of himself on their behalf and in their place, had he not first become their fellow man." Hughes.

τα πρὸς τὸν θεὸν 'in the things that pertain to God.'

ἱλασκομαι **bring about forgiveness for, propitiate**

For a discussion of the meaning of this verb and its cognates see Leon Morris, *The Apostolic Preaching of the Cross*, chs. 4 & 5. "God displayed his love by sending his Son for the precise purpose that he might be the propitiation for our sins (1 Jn 4:10; Rom 5:6, 8, 10). It was by propitiation that love acted; and all along it was God who was acting. To procure our restoration, God himself has met the demands of his own holiness. He has, so to speak, propitiated himself in our place, thereby achieving the reconciliation to himself of mankind, who otherwise were hopelessly alienated and under condemnation because of sin." Hughes.

ἁμαρτία, ας f **sin**

λαος, ου m **people, a people**

Verse 18

ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

πέπονθεν Verb, perf act indic, 3 s πασχω **suffer**

πειρασθεὶς Verb, aor pass ptc, m nom s
πειραζω **test, put to the test, tempt**

δυναμαι **can, be able to**

βοηθῆσαι Verb, aor act infin βοηθεω **help**

Christ not only secures forgiveness by his death, he supplies powerful help in the face of sin and temptation by virtue of his risen life and power.

"The power of sympathy lies not in the mere capacity for feeling, but in the lessons of experience. And again, sympathy with the sinner in his trial does not depend on the experience of sin but on the experience of the strength of temptation to sin which only the sinless can know in its full intensity. He who falls yields before the last strain." Westcott. Westcott also points to the way in which the author lays great stress on the historic details of Jesus life.

Day 812: Hebrews 3:1-6**Chapter 3**

"The writer shows that Moses' status as a servant was greatly inferior to Jesus' status as son. Moreover, in spite of his greatness, Moses never achieved his aim of leading the Israelites into the promised land; this too is in strong contrast to the completed work of Christ which is strongly stressed later in the epistle." Guthrie

Verse 1

ὁθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, ὁθεν see 2:17

"The term *brethren* which the author uses to address the recipients of the letter shows that, though they are in need of correction and admonition, he has not ceased to regard them as his fellow Christians and companions in the faith." Hughes.

ἅγιος, α, ον holy
κλήσις, εως f call, calling
ἐπουρανος, ον heavenly, celestial

Our calling is heavenly both in its origin and in its end.

μετοχος, ου m one who shares in, partner
κατανοεω consider, think of

"In Christ the functions of Moses and Aaron are combined, each in an infinitely loftier form." Westcott.
The designation of Christ as 'apostle' is unparalleled in the NT – though John speaks of Jesus having been 'sent' by the Father even as he is sending the apostles into the world (Jn 20:21 cf. 17:18).

ὁμολογια, ας f confession, profession

Verse 2

πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν [ὄλω] τῷ οἴκῳ αὐτοῦ.

πιστος, η, ον see 2:17
ποιήσαντι Verb, aor act ptc, m dat s ποιεω

The sense here is 'appointed' – "who invested him with his office" Westcott. For this use of ποιεω cf. Mk 3:14.
Christ came only to do the Father's will, cf. 10:7,9.

ὄλος, η, ον whole, all

Of the reading ὄλω Metzger, on behalf of the UBS Committee writes, "Both external evidence and transcriptional probabilities are singularly difficult to evaluate. On the one hand, ὄλω is read by a wide variety of text-types, but is suspect as having been conformed to the text of v.5 and/or Numb 12:17. On the other hand, several early and excellent witnesses lack ὄλω, but the omission may be a deliberate (Alexandrian?) emendation, introduced to render the OT quotation more appropriate to the argument (in v.2 'whole' disturbs the parallelism between Moses and Jesus). In the face of such a balance of possibilities, a majority of the Committee thought it best to include ὄλω in the text, but to enclose it within square brackets."

οἶκος, ου m house, household, family

The allusion is to Numb 12:7.

Verse 3

πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξίωται καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.

πλειων, πλειον οσ πλεον more
δοξα, ης f glory, splendour
ἠξίωται Verb, perf pass indic, 3 s ἄξιοω
consider worthy, make worthy
ὅσος, η, ον correlative pronoun, as much as, καθ ὅσον to the degree that
τιμη, ης f honour
κατασκευάσας Verb, aor act ptc, m nom s
κατασκευαζω prepare, build, furnish

"The concept of Christ as the builder of the house is probably based on the messianic prophecy of Zechariah 6:12f., which declares: 'Behold, the man whose name is the Branch: for he shall grow up in his place, and he shall build the temple of the Lord. It is he who shall build the temple of the Lord, and shall bear royal honour, and shall sit and rule upon his throne.' It also rests on God's promise to David that he would raise up for him a son who will build a house for God and whose throne would be established forever (1 Chr 17:11f.). As Mediator, Redeemer, and Lord, Jesus Christ is the builder of the house, the *ecclesia*, of God's people, who as 'living stones' are 'built into a spiritual house' (1 Pet 2:5) and 'a holy temple' (Eph 2:21). Moses, a truly great figure, was nonetheless a member of the household and indeed a servant in it (v.5)." Hughes.

Verse 4

πάς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος,
ὁ δὲ πάντα κατασκευάσας θεός.

κατασκευάσας Verb, aor act ptc, m nom s
κατασκευάζω

Treated parenthetically in many translations.

Verse 5

καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ
αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν
λαληθησομένων,

The contrast suggested by μὲν ... δε is
between ἐν ... τῷ οἴκῳ and ἐπὶ τὸν οἶκον
and also between θεράπων and υἱός.

πιστός, η, ον see 2:17
ὅλος, η, ον whole, all
θεράπων, οντος m servant

This word occurs here only in the NT.

μαρτυριον, ου n testimony, witness,
evidence
λαληθησομένων Verb, fut pass ptc, gen pl
λαλεω speak, talk

"By God through the prophets and finally
through Christ (1:1)." Westcott.
"That is to say, an important element of Moses'
stewardship was that of witness, not to himself
as though he were the end and fulfilment of
God's purposes, but to realities which were
still future and would come to expression in
the incomparably greater person of Christ."
Hughes. Cf. Jn 5:46.

Verse 6

Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ·
οὗ οἶκός ἐσμεν ἡμεῖς, ἐάν(περ) τὴν
παρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος
κατάσωμεν.

Christians now, rather than Jews, are the house
of God. Cf. Gal 6:10; Eph 2:19; 1 Peter 4:17.

ἐάν if, even if
παρησία, ας f boldness, assurance
καύχημα, τος n boasting, pride

Cf. Rom 5:2.

ἐλπις, ιδος f hope

"The conception of 'hope' occupies an
important place in the Epistle... Hope is
related to Faith as the energetic activity of life
is related to life. Through hope the power of
faith is seen in regard to the future. Hope
gives distinctness to the objects of faith."
Westcott. The readers of this letter are to
boast in their hope rather than being ashamed
of it.

κατάσωμεν Verb, aor act subj, 1 pl
κατεχω hold fast

Cf. Jn 8:31. Bruce remarks on the "repeated
insistence" in Hebrews "on the fact that
continuance in the Christian life is the test of
reality."

"It must not be imagined that our author is
speaking only theoretically rather than
addressing himself to the realities of the
situation. His perception of the perilous state
of this particular community was what
impelled him to undertake the writing of this
epistle. His readers, he discerns, are in danger
of wavering under the influence of strange
ideas and hostile pressures. Like Christians in
every age, they are face to face with
perplexities and temptations. They are
exhorted accordingly not to weaken and retire
from the struggle, and reminded that only if
they *hold fast* are they God's 'house.' Nor does
an admonition of this kind conflict with the
dominical and apostolic teaching that the
Christian's eternal security is dependent not
upon himself but on Christ and his merits
alone (cf. Jn 5:24; 6:37; 10:27-29; Acts 2:47;
Rom 11:6f.; 1 Cor 1:26ff.; 2 Cor 5:18ff.; Eph
2:8-10). But it does mean that a man whose
profession of faith is contradicted by the
quality of his life should examine himself and
see whether he is a Christian at all (2 Cor
13:5). Security in Christ does not absolve one
from personal responsibility: quite the
contrary, for the regenerate man is under total
obligation to God. Seriousness in believing
should manifest itself in seriousness
concerning doctrine and conduct. And this is
applicable to communities as well as
individuals; hence the incitements to the seven
churches of the Apocalypse to overcome, to be
faithful unto death, and to hold fast until Christ
comes (Rev 2:7, 11, 17, 25f.; 3:5, 11f., 21)."
Hughes.

Day 813: Hebrews 3:7-11

"The comparison of Christ with Moses leads
naturally to a comparison of those who
respectively received their teaching." Westcott

Verse 7

Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον,
Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
διὸ therefore, for this reason

Cf. Ps 95. Hughes comments, "Plainly, the wilderness setting of this quotation would have had particular appropriateness for a group or community whose expectations were to a greater or lesser degree coloured by teachings similar to those of the Dead Sea Sect, for the adherents of the latter had withdrawn themselves to the wilderness with the express intention of reconstructing the exodus situation of their forefathers under Moses, there by discipline and faithfulness to prepare themselves for the establishment of the kingdom of righteousness.

"This formula *as the Holy Spirit says* which introduces the quotation has the effect of demanding the serious attention of the readers and emphasising the extreme seriousness of the warning conveyed in the quotation: it is none other than the Holy Spirit who is admonishing them through this passage of Scripture. While it is doubtless true that the author is not primarily concerned here with the doctrine of biblical inspiration, yet these few words disclose in a manner which is quite unforced the attitude with which he regards Scripture."

Hughes goes on to comment on the author's conviction that what was spoken by God long ago remains of relevance; "He regards Scripture not as a dead letter of a bygone period but as fully existential in its significance, so that what was spoken or written in the wilderness situation centuries before continues to have a dynamic applicability to the people of God in his own day."

σημερον today

Verse 8

μη σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

σκληρυνω make stubborn

παραπικρασμος, ου m rebellion (during the time of Israel's wandering in the wilderness)

πειρασμος, ου m period or process of testing, trial, temptation

The original has the proper names Meribah and Massah. The LXX may have intended Παραπικρασμος and Πειρασμος as proper names. The incidents concerned span the whole period of the forty years (Num 20:1ff; Ex 17:1ff; cf. Deut 33:8).

ἐρημος, ου f deserted place, desert

Verse 9

οὐ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου

οὐ adv where

ἐκπειραζω put to the test, tempt

Westcott suggests that the absence of a direct object suggests that they tested not God but his works. However, it is probably better to understand the object of the testing to be implied and to be God himself.

πατηρ, πατρος m father

δοκιμασια, ας f test, testing

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see

Verse 10

τεσσεράκοντα ἔτη· διὸ προσωχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον, Ἄει πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·

τεσσερακοντα forty

ἔτη Noun, nom & acc pl ἔτος, ους n year

In the original these words go with the following clause.

Westcott suggests that "The period had a significant coincidence with the interval which had elapsed since the Passion at the time when the Epistle was written."

διο see v.7

προσωχθιζω be angry

The original, **ἠγ** suggests loathing.

γενεα, ας f generation

εἶπον Verb, aor act indic, 1s & 3pl λεγω

ἀει always, constantly

πλαναω lead astray, mislead, deceive

ἔγνωσαν Verb, aor act indic, 3pl γινωσκω

ὁδος, ου f way, path

Verse 11

ὡς ὄμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

ὄμοσα Verb, aor act indic, 1s ὀμνυω

swear, vow, make an oath

ὀργη, ης f wrath, anger

εἰσελεύσονται Verb, fut midd dep indic, 3pl εἰσερχομαι enter, go in, come in

The phrase εἰ εἰσ. means "They shall by no means enter ..." Cf. Mk 8:12 and Gen 14:23; Num 14:30; 1 Sam 3:17.

καταπαυσις, εως f place of rest, rest

"At the first the occupation of the promised land was treated as being ideally the fulfilment of the highest destiny of Israel in perfect fellowship with God (Lev 26:11f). But the partial outward accomplishment of the national hope necessarily fixed attention upon the spiritual realities with which the imperfect earthly blessings corresponded. The unsatisfying character of the temporal inheritance quickened aspirations after a truer inheritance which the prophets cherished and deepened." Westcott

Day 814: Hebrews 3:12-19

Verse 12

Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

βλεπω see

Note the ἀδελφοί "thus indicating that, while he finds it necessary to rebuke them sternly, he does not despair of there being true faith, and faithfulness, among them." Hughes.

μηποτε lest, otherwise

ἔσται Verb, fut indic, 3 s εἶμι

πονηρος, α, ον evil, bad, wicked

ἀπιστία, ας f unbelief

ἀποστῆναι Verb, aor act infin ἀφισταμαι (verb dep in all forms but aorist) leave, go away, desert, commit apostasy

ζαω live, be alive

"In old times the glory of Israel was the knowledge of 'the living God'; but now to fall back from Christianity to Judaism was really to revolt from him (comp, 6:5ff), for as God is living so the revelation He gives of Himself is progressive." Westcott. On the evil of apostasy, cf. 2 Peter 2:15, 20f.

Verse 13

ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἁμαρτίας·

παρακαλεω exhort, encourage

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun, himself, herself, itself

Here equivalent to ἀλληλους (one another), cf. Eph 4:32; Col 3:13. "An important means for withstanding the enticement to apostasy is that of mutual exhortation or admonition. Christians have a corporate as well as an individual responsibility." Hughes.

ἕκαστος, η, ον each, every

καθ' ἑκάστην ἡμέραν day by day. "How different might have been the story of the Israelites in the wilderness if only they had daily fostered among themselves a constant faith in God instead of mutually inciting a spirit of rebellion and unbelief!" Hughes.

ἄχρι (and ἄχρις) prep with gen until;
ἄχρι οὗ until, as long as
σημερον see v.7

I.e. "as long as the present day of God's grace endures." Hughes.

σκληρυνθῇ Verb, aor pass subj, 2 s

σκληρυνω make stubborn; pass be stubborn, be hardened

ἀπάτη, ης f deception

ἁμαρτία, ας f sin

Westcott says that "Sin is represented as an active, aggressive power." Cf. 12:4.

Verse 14

μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἔανπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν,

μετοχος, ου m see v.1

γεγόναμεν Verb, perf act indic, 1 pl

γίνομαι

Westcott draws attention to the article ὁ Χριστος, "the Christ, the hope of our fathers."

ἐαν if; ἔανπερ if only

ἀρχη, ης f beginning, first principle

ὑποστασις, εως f confidence, assurance, conviction

Expresses "that resolute confidence which opposes a strong resistance to all assaults. It is used in late Greek writers for firmness of endurance under torture." Westcott.

τὴν ἀρχὴν τῆς ὑποστάσεως the confidence we had at the beginning, i.e. when we first became Christians. Cf. 6:10.

μέχρι and μέχρις conj until

τέλος, ους n end

βεβαιος, α, ον reliable, firm

On βεβαιος cf. 2:2; 6:19. What God has spoken is sure, firm and unshakeable, therefore we may lay hold of it with unshakable confidence.

κατάσχωμεν Verb, aor act subj, 1 pl

κατεχω see v.6

Cf. also 10:23. 'if we hold fast the beginning of our confidence unto the end.' It is only continuance in the Christian faith that demonstrates a genuine participation in Christ – that we truly belong to him and have a share in his kingdom.

Verse 15

ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

Repeats the quotation from vv 7 & 8, for which see vocabulary.

Many prefer to link v.15 with the verses that follow rather than those which precede. The repetition of this verse recalls the entire passage cited in vv 7-11.

Verse 16

τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;

παρεπίκραναν Verb, aor act indic, 3 pl
παραπικραίνω rebel

Westcott draws attention to the sequence of thought in verses 16-19. The very people whom God had rescued were those who rebelled against him and so were rejected. The phrases are all introduced with interrogative pronouns, τίνες ... τίσιν ... Who? ... With whom?

πάντες Adjective, m nom pl πας

The faith of Joshua and Caleb does not invalidate this generalisation. "The point is that this generation, which had firsthand experience of the goodness of God in bringing them from slavery to freedom, comprised the very last group of persons one would have expected to rebel against their Saviour God." Hughes.

ἐξεληθόντες Verb, aor act ptc, m pl nom
ἐξερχομαι

Verse 17

τίσιν δὲ προσοχθισεν τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

προσοχθίζω see v.10

τεσσαράκοντα see v.10

οὐχὶ (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

ἁμαρτήσασιν Verb, aor act ptc, dat pl
ἁμαρτανῶ sin, commit sin

κῶλον, ου n dead body, corpse

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall
ἐρημος, ου f see v.8

Verse 18

τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν;

ὤμοσεν Verb, aor act indic, 3 s ὀμνῶ see v.11

εἰσελεύσεσθαι Verb, fut midd dep infin
εἰσερχομαι see v.11

κατάπαυσις, εως f see v.11

ἀπειθήσασιν Verb, aor act ptc, dat pl
ἀπειθεῶ disobey, be an unbeliever

'to them that were disobedient'

Verse 19

καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

βλεπω see v.12

Introducing a general conclusion.

ἠδυνήθησαν Verb, aor indic, 3 pl δυναμαι
can, be able to

ἀπιστία, ας f see v.12

"The failure of the first generation of redeemed Jews, who corresponded in position with the first generation of Christians, is traced back to its source. The faith which they had at the beginning failed them. They fell into unbelief." Westcott.

"It is what happened when man fell first from God; it was repeated in the wilderness; and the same disastrous sequence was now threatening the community to whom this letter was sent. The rest from which Adam and Eve were excluded was that of fellowship with God in Eden; the rest forfeited by the rebellious Israelites was that of the promised land; and the rest denied to apostates from the Christian faith is that of the eternal Sabbath of the new heaven and new earth (Rev 2:6; 22:1ff.)... True rest is the enjoyment by the creature of perfect harmony with his Creator, and it can therefore only be *rest in God*. As such, it is totally incompatible with unbelief and disobedience toward God." Hughes.

Day 815: Hebrews 4:1-5**4:1-13**

"Since Moses was unable to lead the Israelites into Canaan, the writer reflects on the position of Joshua, who did lead them in. But he shows that even Joshua did not secure for the people true rest. Joshua failed for the same reasons as Moses, that is, through the people's unbelief. This leads the writer to exhort his readers to seek that superior rest; which he goes on to imply is found in Christ." Guthrie

Verse 1

Φοβηθῶμεν οὐν μήποτε καταλειπομένης
ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν
αὐτοῦ δοκῆ τις ἐξ ὑμῶν ὑστερηκέναι·

φοβηθῶμεν Verb, aor pass dep subj, 1 pl
φοβεομαι trans fear, be afraid (of)
μήποτε lest, otherwise
καταλειπω leave, leave behind

"The promise was left because no purpose of God can fall to the ground; and this was unfulfilled in the case of those to whom it was first given ... The writer takes for granted throughout that whatever God in his love has ever destined for man is brought within man's reach by Christ 'the heir of all things,' the fulfilment of human destiny." Westcott.
"In the language of Psalm 95, it is still 'today' as far as God's promise is concerned; and this indicates both opportunity in that we live in God's day of grace, and responsibility on our part not to despise or turn away from this privilege." Hughes.

ἐπαγγελια, ας f promise
εἰσερχομαι enter, go in, come in
καταπαυσις, εως f see 3:11
δοκῆ Verb, pres act subj, 3 s δοκεω think
ὑστερηκέναι Verb, perf act infin ὑστερεω
lack, fall short of

Verse 2

καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ
κάκεινοι, ἀλλ· οὐκ ὠφέλησεν ὁ λόγος τῆς
ἀκοῆς ἐκείνους, μὴ συγκεκρασμένους τῇ
πίστει τοῖς ἀκούσασιν.

εὐηγγελισμένοι Verb, perf pass ptc, m nom
pl εὐαγγελιζω act. and midd proclaim
the good news
καθαπερ as, just as
κάκεινος, η, ο contraction of και ἐκεινος
and that one, he also, they also
ὠφελεω gain, profit, benefit
ἀκοῆς Noun, gen s ἀκη, ης f hearing
συγκεκρασμένους Verb, perf pass ptc, m
acc pl συγκεραννυμι unite, put
together

There are a 'bewildering variety of readings preserved in the manuscripts' (Metzger). Westcott suggests that this may reflect a primitive error. He suggests that if συγκεκρασμένους is adopted the sense is, "they were not united by faith with those that truly heard" i.e. with Moses, Joshua and Caleb. If συγκεκρασμενος is accepted (the reading of κ and preferred by Hughes), it means "it was not incorporated by faith in them that heard."

πίστει Noun, dat s πιστις, εως f faith
ἀκούσασιν Verb, aor act ptc, dat pl ἀκουω

Verse 3

εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ
πιστεύσαντες, καθως εἶρηκεν, Ὡς ὡμοσα
ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν
κατάπαυσίν μου, καίτοι τῶν ἔργων ἀπὸ
καταβολῆς κόσμου γενηθέντων.

εἰσερχομαι see v.1
πιστευω believe (in), have faith (in)

I.e. Christians.

εἶρηκεν Verb, perf act indic, 3 s λεγω

"Christ has brought this rest within the reach of His people." Westcott

ὡμοσα see 3:11
καίτοι yet, and yet, although
καταβολη, ης f beginning, creation
γενηθέντων Verb, aor pass dep ptc, gen pl
γίνομαι

'the works (of God) were finished from the creation of the world.' "God Himself had entered into it, though it still remained that His people should share it according to His purpose." Westcott.
"The futurity relates not to God's rest as such but to the enjoyment of it by his creatures." Hughes.

Verse 4

εἶρηκεν γὰρ που περὶ τῆς ἑβδόμης οὕτως,
καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ·

εἶρηκεν see v.3
πού enclitic adv somewhere

Cf. 2:6. Probably means 'as we know' or 'to quote familiar words.'

ἑβδομος, η, ον seventh
οὕτως thus, in this way
καταπαυω rest, cease

Verse 5

καὶ ἐν τούτῳ πάλιν, εἰ εἰσελεύσονται εἰς
τὴν κατάπαυσίν μου.

παλιν again, once more

The emphasis is upon entering *God's* rest.