

Notes on the Greek New Testament
Week 166 – Hebrews 7:18-9:5

Day 826: Hebrews 7:18-25**Verse 18**

ἀθέτησις μὲν γὰρ γίνεται προαγούσης
ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ
ἀνωφελές,

ἀθετησις, εως f nullification, abrogation

Occurs in the NT only here and in 9:26. A legal term for an annulment.

προαγω go before; ptc. foregoing, former ἐντολή, ης f see v.16

Particularly the legislation regarding the levitical priesthood and associated sacrifices.

ἀσθενής, ες sick, weak, helpless
ἀνωφελής, ες useless(ness)

The law offers no help.

Verse 19

οὐδὲν γὰρ ἔτελείωσεν ὁ νόμος,
ἐπεισαγωγή δὲ κρείττονος ἐλπίδος, δι• ἧς
ἐγγίζομεν τῷ θεῷ.

τελειωω make perfect

Particularly the sacrificial system.

ἐπεισαγωγή, ης f bringing in

ἐπεισαγωγή δε – the completion of the μεν ... δε phrase begun in verse 18 concerning the abrogation of the old.

κρείττων and κρείσσων, ον gen ονος
better; greater, superior

"The comparison is between the commandment characteristic of the Law and the hope characteristic of the Gospel; and not between the temporal hope of the Law and the spiritual hope of the Gospel." Westcott

ἐλπιδος, ιδος f hope

ἐγγίζω approach, draw near

The comments of Bruce are helpful here. He says, "The psalmist who cried 'Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity' (Ps 32:1f) knew the blessedness of a peaceful conscience; and his colleague who said, 'It is good for me to draw near unto God' (Ps 73:28), knew that access to the divine presence was always available to the man of faith. But these experiences had nothing to do with the Levitical ritual or the Aaronic priesthood. The whole apparatus of worship associated with that ritual and priesthood was calculated rather to keep men at a distance from God than to bring them near. But the 'hope set before us' in the Gospel is better because it accomplishes this very thing that was impossible under the old ceremonial; it enables Christians to 'draw nigh unto God.'" Cf. Rom 8:3.

Calvin comments, "The person who still holds to or wishes to restore the shadows of the law not only obscures the glory of Christ but also deprives us of a tremendous blessing, in that he puts a distance between us and God, to approach whom freedom has been granted in the gospel."

Verse 20

Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,

As in the case of the promise to Abraham (cf. 6:13ff.), so with priesthood after the order of Melchizedek (Ps 110:4), the promise was accompanied by an oath. Hughes comments, "It is a matter of exceptional significance that the covenant with Abraham and the declaration concerning the priestly order of Melchizedek were both confirmed by God with an oath, for under these two heads all the gracious promises and prophecies which precede the coming of Christ are gathered, and with the coming of Christ both the evangelical covenant and the evangelical priesthood burst into fulfilment."

ὅσος, η, ον correlative pronoun, as much as

χωρὶς prep with gen without, apart from ὀρκωμοσία, ας f oath, taking of an oath

"The Law is an expression of the sovereign power of God Who requires specific obedience: the oath implies a purpose of love not to be disturbed by man's unworthiness." Westcott

γεγονότες Verb, perf act ptc, m nom pl
γίνομαι

Verse 21

ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν, Ὁμοσεν κύριος, καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα,

ὄμοσεν Verb, aor act indic, 3 s ὀμνω and ὀμνυμι swear, make an oath
μεταμεληθήσεται Verb, fut pass dep indic, 3 s μεταμελομαι change one's mind

Because no oath was attached to the Aaronic priesthood, so it could be annulled. But, in contrast concerning the Melchizedekian priesthood, God has sworn and will not go back on his word.

Verse 22

κατὰ τοσοῦτο [καὶ] κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

τοσοῦτος, αὐτη, οὐτον / οὐτο correlative
adj so much
κρειπτων see v.19
διαθηκη, ης covenant

A passing mention of 'covenant' before turning to consider the theme in chapter 8.

γένονεν Verb, perf act indic, 3s γίνομαι
ἔγγυος, ου m guarantor, guarantee

Only here in the NT. The term was common in legal and promissory notes of the period. "The ἔγγυος undertakes weightier responsibility than the μεσιτης, he is answerable for the fulfilment of the obligation which he guarantees." Bruce
"Jesus – the Son of man – having entered into the presence of God for man is the sure pledge of the validity of the New Covenant ... A surety for the most part pledges himself that something will be: but here the Ascended Christ witnesses that something is: the assurance is not simply of the future but of that which is present though unseen." Westcott

Verse 23

καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ καλύεσθαι παραμένειν·

πλειων, πλειον or πλεον more, many, a larger number
γεγονότες see v.20
θανατος, ου m death

κωλυω hinder, prevent
παραμενω remain, continue in office

Verse 24

ὁ δὲ διὰ τὸ μένειν αὐτόν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

μενω remain, stay, abide
ἀπαραβατος, ον permanent, untransferable

Westcott says that this word implies that "Christ's Priesthood is His alone, open to no rival claims, liable to no invasion of its function.

ἱερωσυνη, ης f see v.11

Verse 25

ὅθεν καὶ σφῶζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους διὰ αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

ὅθεν therefore, for which reason
σωζω save, rescue
παντελης, ες complete; εἰς το π. fully, completely, forever

"The salvation wrought by Christ reaches to the last element of man's nature and man's life." Westcott

δυναμαι can, be able to
προσερχομαι come or go to, approach
παντοτε always
ζωω live, be alive
ἐντυγχανω turn to (God on behalf of), plead, appeal

"He pleads our cause with the Father (1 John 2:1 παρακλητος), and makes the prayers heard which we know not how to shape." Westcott. And the Father most willingly answers these prayers, cf. Rom 8:37.
"His eternal session in heaven, since his ascension, results in the ceaseless maintenance of this priestly ministry ... His intercession is not the humble prayer of a suppliant, but the confident plea of an advocate. Aaron bore the names of the children of Israel on the breastplate of judgement when he went into the Holy place, for a memorial before the Lord continually (Ex 28:29). But Jesus, the high priest of the heavenly sanctuary, lives for ever to intercede for all time with God himself." Montifiore

It is impossible to pray for someone and, at the same time, to forget them. Christ is able to save because he has his people always and individually at the centre of his thoughts.

Day 827: Hebrews 7:26-28**Verses 26-28**

These verses focus on the perfection of Jesus' high priesthood and his self-offering, preparing the way for an exposition of the heavenly sanctuary (chapter 8) and of Jesus' self-sacrifice (chapters 9-10).

Verse 26

Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμιάντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·

τοιουτος, αυτη, ουτον correlative pronoun and adjective **such, of such kind**
 πρεπει impers verb **it is fitting, it is proper**

Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς 'such a high priest exactly befitted us,' "that is to say, answered exactly to the requirements of the predicament in which we, as fallen creatures, were placed." Hughes.
 Cf 2:10. Jesus has inherent fitness for the office of Mediator unlike the Levitical priests who were ritually made fit.

ὅσιος, α, ον **holy**

Westcott says that ἅγιος marks consecration, devotion; ὅσιος marks a particular moral position. Hughes remarks that this adjective has specifically messianic connotations in the thought of the apostles reflecting Ps 16:10 (see Acts 2:27; 13:35).

ἄκακος, ον **innocent**

ἀμιάντος, ον **pure, undefiled, unstained**

Some suggest that these qualities describe Christ respectively in relation to God, to other men and to himself. These qualities were necessary for him to offer the sacrifice of *himself* on our behalf (v.27).

κεχωρισμένος Verb, perf pass ptc, m nom s
 χωριζω **separate**; pass. **separate oneself, be separated**

ἁμαρτωλος, ον **sinful, sinner**

"The complete separation of the Lord from sinners which was realised through His life (John 14:30) was openly established by His victory over death at the Resurrection (Acts 2:24); and that victory is the foundation of His present work." Westcott.

Hughes underlines that this is not a quasi physical separation, for "the epistle as a whole ... emphasises *nearness* rather than remoteness... The separateness of Christ from sinners of which our author speaks here points rather to his separation from that which constitutes them sinners, namely their sin." Calvin similarly says, "He is described as separated from us not because he rejects us from his society, but because he is uniquely distinguished from us in that he is free from all defilement."

ὑψηλότερος, α, ον **higher, above**

(comparitive of ὑψηλος)

οὐρανος, ου m **heaven**

This also is an element that enables him to be the high priest we need for he is our mediator in the presence of God.

Verse 27

ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὡπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.

ἀναγκη, ης f **necessity**

ὡπερ **as, just as**

πρότερον adv **προτερον first of all**

ἰδιος, α, ον **one's own**

ἁμαρτια, ας f **sin**

θυσια, ας f **sacrifice**

ἀναφερω **offer (of sacrifice)**

Many commentators object that the High priest only offered up sacrifices for himself and then for the rest of the community *once a year* on the day of atonement. Hughes considers the suggestion that these words may reflect first century practice but, having considered this and several other interpretations, concludes, "It is perhaps best to suppose that our author is speaking both generally and particularly in this verse, in such a way that when he says 'daily' he has in mind the complex daily sacrificial routine performed by high priest as well as priests, whereas when he says 'first for his own sins and then for those of the people' his thought is moving from the general to the particular, and is in fact beginning to focus on that great festival which was the annual consummation of the whole sacrificial system. Certainly, from now on, the centre of interest becomes the significance of the entry of our Melchizedek into the heavenly holy of holies once for all, in fulfilment of the typology of the entry of the Aaronic high priest into the earthly holy of holies once a year, and his opening of the way for us into the divine presence, in contrast to the levitical dispensation under which the people were totally excluded from the innermost sanctuary."

ἐπειτα **then, afterwards**

λαος, ου **m people, a people**
ἐραπαξ **adv. once for all time**

This, and its simpler form ἀπαξ are central concepts in this epistle. Taken together these words occur 11 times. ἐραπαξ is the more emphatic form.

ἑαυτος, ἑαυτη, ἑαυτον **him/her/itself**
ἀνεγκας **Verb, aor act ptc, m nom s**
ἀναφερω

Verse 28

ὁ νόμος γὰρ ἀνθρωπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

καθιστημι and καθιστανω **put in charge, appoint**

ἀσθενεια, ας **f weakness**

"This 'weakness' includes both the actual limitations of humanity as it is, and the personal imperfections and sins of the particular priest." Westcott.

Hughes comments, "Because of their weakness these former high priests were incapable of making an atonement infinite in worth and eternal in its effect."

ὀρκωμοσια, ας **f see v.20**

Cf. Ps 110:4.

μετὰ τὸν νόμον i.e. showing the imperfection of the law in that the oath instituted another priesthood.

υἱὸν The theme of the Son is central to this epistle, cf. 1:1,5,8,13; 3:5 etc. Part of the contrast here is between the plural ἀνθρωπους and the singular υἱὸν.

τετελειωμένον **Verb, perf pass ptc, m acc & n nom/acc s τελειω make perfect**

"This verse condenses and recapitulates within the briefest possible compass the main themes of the epistle up to this point." Hughes.

Day 828: Hebrews 8:1-6

Verses 1-6

The focus moves onto the theme of the new Sanctuary. There are not only aspects of discontinuity but also typological affinities between the old system of the sanctuary set up under Moses and the eternal order of Melchizedek established in Christ.

Verse 1

Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,

κεφάλαιον, ου **n main point, summary**

The main point is that "it is precisely *such a high priest that we have*: he is real and he is ours!" Hughes.

τοιουτος, αυτη, ουτον **correlative pronoun and adjective such, of such kind**

ἐκάθισεν ... for this phrase, cf. 1:3. The sense here is that Christ has 'taken his seat'.

θρονος, ου **m throne**

οὐρανος, ου **m heaven**

τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς **a reverential periphrasis for God.**

"Unlike the earthly priesthoods, that of the Son of God is performed in heavenly glory with a dignity that is kingly and a power that is divine." Spicq.

Verse 2

τῶν ἀγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἀνθρωπος.

ἅγιος, α, ον **holy**

των ἁγίων is probably to be taken as neuter, referring to holy things or to the sanctuary. A number of patristic authors treated it as masculine, 'among the saints,' or 'a minister of the saints.'

λειτουργος, ου m servant, minister

"Christ serves though He reigns and reigns in serving." Westcott. The noun λειτουργος specifically designates the priestly minister in Is 61:6 and Jer 33:21.

σκηνη, ης f tent, tabernacle, dwelling place

"The general thought is that of the immediate presence of God." Westcott

ἄληθινος, η, ον real, genuine, true

"In contrast to the perishable tent or tabernacle which accompanied the Israelites in their wilderness wanderings, the heavenly reality into which the ascended Lord has entered is the genuine sanctuary, the imperishable holy of holies." Hughes. Cf. 9:24.

Owen interprets the 'true tent' here and 'greater and more perfect tent' of 9:11 to mean the body or humanity of Christ. This sense is unlikely.

ἔπηξεν Verb, aor act indic, 3s πηγνυμι
put up, pitch (a tent)

Cf. Num 24:6.

Verse 3

πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκη.

προσφερω offer, present

δωρον, ου n gift, offering

θυσια, ας f sacrifice

καθίσταται Verb, pres pass indic, 3 s

καθιστημι see 7:28

ὅθεν where, from where, therefore, for which reason

ἀναγκαιος, α, ον necessary

προσενέγκη Verb, aor act subj, 3 s

προσφερω

"The one sufficient offering was made by Christ as the condition of entrance into the sanctuary *through His own blood* (9:12). On this His intercession is based. That intercession knows no end or interruption; and therefore no second offering is required ... Many have interpreted the τι of 'the Blood'. But the Blood was not properly 'offered' in the Holy of Holies on the Day of atonement (yet see 9:7). It was used as the means of entrance and purification. Even so Christ entered into the Divine Presence through (δία) His own Blood (9:12), and by that purifies 'the heavenly things' (9:23) and the people (13:12); but we do not read that He 'offered' it." Westcott. Bruce thinks that the aorist προσενεγκη indicates a reference to Christ's once-for-all sacrifice. Montefiore similarly argues that the offering is past, "Jesus' present ministry in heaven is intercession, not offering, and so it was in the past that he had to have had something to offer."

Verse 4

εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·

γη, γης f earth, land

ἂν particle indicating contingency

I.e. Christ was not of the tribe of Levi. Cf. 7:14.

νομος, ου m law

δωρον, ου n see v.3

"The statement in the present tense that 'there are priests who offer gifts according to the law,' is another of the indications in this epistle that the levitical priesthood was still in existence when it was written, and thus that the Jerusalem temple was still standing, with the consequence that the date of composition must have been prior to AD 70." Hughes.

Verse 5

οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθως κεχηματίσται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ορα γάρ, φησίν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·

οἵτινες Pronoun, m nom pl ὅστις, ἧτις, ὁ τι who, which

ὑποδειγμα, τος n example

Here, maybe 'plan,' cf. Ezek 42:15 LXX.

σκια, ας f shadow, foreshadowing

Cf. 10:1; Col 2:17.

λατρευω serve, worship

ἐπουρανιος, ον heavenly

κεχρημάτισται Verb, perf pass indic, 3 s
χρηματιζω instruct, reveal

Carries the sense of Divine direction.

μελλω be going, be about, intend
ἐπιτελεω complete, accomplish

Here has the sense of 'put into effect' rather than 'complete.'

σκηνη, ης f see v.2
ὄραω see, observe; make sure

The reference here is to Ex. 25:40.

φησίν Verb, pres act indic, 3 s φημι say
τυπος, ου m pattern, example, type

It is claimed by some that the author of Hebrews is influenced by Philo, especially in his contrast between the earthly type and the heavenly ἀληθινος. But, as Bruce puts it, the thought is rather that the whole of the Levitical order foreshadowed the spiritual order of the New Covenant (cf. 10:1). The new not only replaces the old, it fulfils it, for the old was designed to point to the reality of the new.

δειχθέντα Verb, aor pass ptc, m acc s
δεικνυω show
ὄρος, ους n mountain

Against the suggestion that the author of this Epistle is influenced by Philo, Hughes comments "It is idle to inquire concerning the manner in which Moses was shown the pattern of the tabernacle at Sinai... The instructions Moses received on the mountain were followed in the construction of the tabernacle, but we may be sure that we who live after the advent of Christ have a clearer comprehension of its typological significance than he had, man of faith though he was (11:23ff.; cf. 1 Pet 1:10-12)."

Verse 6

νυν[ι] δὲ διαφορωτέρας τέτυχεν
λειτουργίας, ὅσω καὶ κρείττονός ἐστιν
διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν
ἐπαγγελίας νενομοθέτηται.

νυνι (originally an emphatic form of νυν)
now

The force is primarily logical rather than temporal.

διαφορωτερος, α, ον superior, far
superior (comp. of διαφορος)
τέτυχεν Verb, perf act indic, 3 s τυγχανω
obtain, receive

λειτουργια, ας f service
ὅσος, η, ον correlative pronoun, as much
as

κρείττων see 7:19

διαθηκη, ης covenant
μεσιτης, ου m mediator, intermediary

"μεσιτης describes the action of Christ at the establishment of the New Covenant, as ἐγγυος (7:22) describes the position which He holds towards men by assuring them of its validity." Westcott

ὄστις, ἥτις, ὅ τι who, which
ἐπαγγελια, ας f promise

Cf. Jn 1:17. The 'better promises' are those connected with the New Covenant as prophecied in Jer 31:31ff – cf. vv8-12.

νενομοθέτηται Verb, pluperfect pass indic,
3 s νομοθετεομαι be given the law; be based on

Westcott prefers 'enacted.' Hughes says the meaning is 'legally secured.'

Day 829: Hebrews 8:7-13

Verses 7-13

"The teaching of the prophets bears witness to the superiority of the New order over the Old... for if the first Covenant had completely fulfilled the purpose to which a Covenant between God and man is directed, then there would have been no room for another." Westcott

Verse 7

Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος·

πρωτος, η, ον first
ἐκεινος, η, ο demonstrative adj. that
ἀμεμπτος, ον blameless, faultless

The fault lay not with the Covenant itself but with those who received it as is clear from the opening words of the next verse.

δευτερος, α, ον second
ζητω seek, search for, look for
τοπος, ου m place, opportunity

On this phrase, cf. 12:17; Rom 12:19; Acts 25:16.

Verse 8

μεμρόμενος γὰρ αὐτοὺς λέγει, Ἴδου ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,
μεμφομαι find fault with, blame

The variants αὐτους (κ* A D *et al*) and αὐτοῖς (p⁴⁶ κ^c B D^c Byz *et al*) are fairly evenly supported. Metzger reports of the UBS Committee that "Observing the direction in which scribal corrections moved, a majority of the Committee preferred the reading αὐτους." Hughes argues that αὐτοῖς makes more sense in context. He argues that God does not find fault with them but with the covenant and so reads, 'for he finds fault (i.e. with the first covenant) when he says *to them...*' The point, however, is arguable.

The quote that follows is from Jer 31:34ff

συντελεω complete, finish, bring about, establish

It will be entirely of God's doing.

οἶκος, ου m house, household, people
Ἰούδα Noun, gen s Ἰουδας

It will result in a united people of God, a covenant characterised by reconciliation.

διαθηκη, ης see v.6
καινος, η, ον new

"In 12:24 we read διαθηκη νεα. The distinction between καινος and νεος is clearly marked in the NT usage. Καινος expresses that which is new in regard to what has preceded, is novel in character or unused; νεος that which is new in regard to its own being, as having been in existence but a short time." Westcott

Verse 9

οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει κύριος.

ἐπιλαβομένου Verb, aor midd dep ptc, m & n gen s ἐπιλαμβανομαι take hold of, sieze

χειρ, χειρος f hand

ἐξαγαγεῖν Verb, aor act infin ἐξαγω lead or bring out

γη, γης f earth, land

"The Old Covenant is connected with the first formation of the nation and with that sovereign display of God's power by which he separated externally a people from the world." Westcott

ἐνέμειναν Verb, aor act indic, 3 pl ἐμμενω remain faithful to, obey

κἀγὼ a compound word = και ἐγὼ

ἀμελεω disregard, reject

This follows the LXX, but the Hebrew has the verb **לעב** which is normally rendered "I was husband (or lord) to them." However, it is argued by Delitzsch and others that **לעל** with the preposition **ל** carries the force 'I rejected; I was displeased with, grew weary of them.'

The promise of the New Covenant provides remedy for the weaknesses of the Old in that it includes:

- i) The implanting of God's law in the heart;
- ii) Knowledge of God as a matter of personal experience;
- iii) The blotting out of sins.

Verse 10

ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

διαθήσομαι Verb, fut midd dep indic, 1 s
διατιθεμαι make (of covenants)

μετὰ τὰς ἡμέρας ἐκεῖνας corresponds to 'last days' of 1:2.

διδούς Verb, pres act ptc, m nom s διδομι νομος, ου m law

The plural emphasises the detail, i.e. there will not merely be a general desire to please but a concern for detailed obedience.

διανοια mind, understanding, intentions
καρδια, ας f heart

Cf. 2 Cor 3:3

ἐπιγραφο write on or in

"The law which formerly was external and accusing now becomes internal, an element of the redeemed nature, and a delight to fulfil." Hughes.

ἔσομαι Verb, fut indic, 1 s εἶμι

ἔσονται Verb, fut indic, 3 pl εἶμι

λαος, ου m people, a people

Verse 11

καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνώθι τὸν κύριον, ὅτι πάντες εἰδήσουσιν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.

διδάξωσιν Verb, aor act subj, 3 pl διδασκω teach

ἕκαστος, η, ον each, every

πολιτης, ου m citizen, fellow-citizen

γνώθι Verb, aor act imperat, 2 s γινωσκω

πάντες Adjective, m nom pl πας

εἰδήσουσιν Verb, fut act indic, 3 pl οἶδα
know, understand
μικρος, α, ον little, small, insignificant
ἕως prep with gen to, as far as
μεγας, μεγαλη, μεγα large, great

One mark of the New Covenant is that there is no priestly or privileged class. All have immediate knowledge of God, from the least to the greatest.

Verse 12

ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

ἴλεως, ον merciful
ἔσομαι see v.10
ἀδικια, ας f wrongdoing, evil, sin
ἁμαρτια, ας f sin
μνησθῶ Verb, aor pass subj, 1 s
μνησκομαι remember, call to mind
ἔτι still, yet

"The New Covenant ... rests upon forgiveness on the part of God, not on performance on the part of men. Its foundation is grace and not works (Jhn 1:17)." Westcott. The new covenant has its focus in the perfect atoning work of Christ, "this forgiving and reconciling mercy has been procured for us by the high-priestly mediation of our Saviour Christ." Hughes.

Verse 13

ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρωτὴν· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

καινος, η, ον see v.8
πεπαλαίωκεν Verb, perf act indic, 3 s
παλαιωω make or declare old or obsolete
πρωτος, η, ον see v.7
γηρασκω become old, age
ἐγγυς adv near
ἀφανισμος, ου m disappearing, destruction

Further evidence that Hebrews was written before 70 AD – the temple and its sacrifices were still continuing, though declared obsolete. Cf. 13:10.

Day 830: Hebrews 9:1-5

Chapter 9

Verses 1-10 describe in summary the features of Old Testament worship. Verses 11-26 contrast this with the work of Christ. Verses 1-5 focus on the Tabernacle

Verse 1

Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιοματά λατρείας τὸ τε ἅγιον κοσμικόν.

εἶχε Verb, imperf act indic, 3 s ἔχω
πρωτος, η, ον see 8:7

ἡ πρώτη refers to διαθηκη

δικαιωμα, τος η regulation, requirement
λατρευα, ας f service, worship

"What follows is, in fact, an explanation of these 'regulations for worship,' with particular reference to the parallels and contrasts between them and the high-priestly ministry of Christ." Hughes.

ἅγιος, α, ον holy, consecrated

"The singular το ἅγιον is the sense of *the sanctuary* is not found elsewhere in the NT." Westcott

κοσμικος, η, ον worldly; man-made

Here bears the sense 'belonging to this world.'

Verse 2

σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἢ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται Ἅγια·

σκηνη, ης f tent, tabernacle
κατεσκευάσθη Verb, aor pass indic, 3 s
κατασκευαζω prepare, construct, furnish

ἡ πρώτη here means the *outer* tent, i.e. the holy place rather than the holy of holies.

λυχνια, ας f lampstand, stand
τραπεζα, ης f table, food, meal; bank
προθεσις, εως f something set forth;
ἄρτοι της π. bread offered to God
ἄρτος, ου m bread, a loaf

"After ἄρτων several witnesses (B cop^{1ay} eth¹⁰) add καὶ το χρουσουν θυμιατηριον, and in verse 4, instead of χρουσουν ἔχουσα θυμιατηριον καὶ the same witnesses read only ἔχουσα. The transposition was obviously made in order to remove the difficulty concerning the author's statement regarding the location of the golden altar of incense in the Tabernacle." Metzger *Textual Commentary*

ὅστις, ἥτις, ὅ τι who, which

Verse 3

μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἢ λεγομένη Ἅγια Ἁγίων,

"This is the only place in which μετὰ is used in this local sense in the NT." Westcott

δευτερος, α, ον see 8:7

"No other, or first, curtain has been mentioned by our author, but he has two in mind, the first being the curtain to which one entering the tabernacle would come as he passed from the courtyard into the holy place. To move on further into the innermost sanctuary of the holy of holies he would have to pass through a second curtain." Hughes.

καταπετασμα, τος η curtain

Ἁγια Ἁγιων – 'Holy of Holies' or 'most holy place'

Verse 4

χρυσούν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἧ ἰστάμνος χρυσοῦ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἢ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,

χρυσους, η, ουν made of gold, golden θυμιατηριον, ου η altar of incense

θυμιατηριον means literally, 'place where incense is burnt'. It is used in the LXX with the meaning "censer" but not of the incense altar. Some argue that the reference here is therefore to the golden censer used on the day of atonement which *was* taken within the veil (so AV which reads 'the golden censer'). However, Westcott argues it is unlikely that the altar of incense would have been omitted from the description. He suggests "The Altar of incense bore the same relation to the Holy of Holies as the Altar of burnt offering to the Holy Place. It furnished in some sense the means of approach to it. Indeed the substitute of ἔχουσα for ἐν ἧ ἐν ἧ (v.2) itself points clearly to something different from mere position." A similar assertion that the altar of incense *belonged to* the holy of holies, though it was situated outside the curtain, is found in Keil and Delitsch and is favoured by Spicq and Hughes. The latter cites Rev 3:8f as reflecting a similar understanding of the doctrinal association of the altar of incense with the throne of God.

κιβωτος, ου η ark, box

περικεκαλυμμένην Verb, perf pass ptc, f acc s περικαλυπτω cover, cover over

παντοθεν adv on all sides

χρυσιον, ου η gold

The OT mentions only the two tables of the law as being *in* the ark but this does not mean that the other things which were placed before the ark were not later put inside for safe keeping, particularly as it was moved. The ark and its contents disappeared with the destruction of Solomon's temple in 587 BC. The holy of holies in NT times was empty.

σταμνος, ου η jar

Cf. Rev 2:17

ῥάβδος, ου η stick, rod

βλαστήσασα Verb, aor act ptc, f nom s

βλαστᾶνω sprout

The divine proof of Aaron's exclusive right to the priesthood.

Hughes comments, "Though the wilderness manna and Aaron's rod have perished long since, the Christian who overcomes is promised that he will be given 'the hidden manna' to eat (Rev 2:17), that heavenly nourishment with which God eternally sustains his faithful servants. And through union with Christ he whose life previously was productive only of dead works (Heb 6:1) is now enabled to bring forth much good fruit to the glory of God (Jn 15:4,5,8; Gal 5:22f.). The same power that caused Aaron's rod to bud, blossom and bear fruit (Num 17) is even more powerfully at work in his experience."

πλαξ, πλακτος η tablet

Verse 5

ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

ὑπερανῶ prep with gen far above; above, over

"Not simply 'glorious Cherubim,' as if the epithet characterised their nature, but 'Cherubim of glory' ministering to the divine revelation. The divine glory, the revelation of God's majesty was in a peculiar sense connected with them. God revealed Himself 'from between them'." Westcott

κατασκιάζω overshadow

ἱλαστηριον, ου η atoning sacrifice, place where sins are forgiven

The Hebrew word *kapporeth* which this translates means simply 'cover.' Hughes comments, "This Hebrew word was descriptive in a literal sense, because, as we have seen, the mercy seat exactly covered the ark of the covenant. But it may well also have had a symbolical significance from the earliest times in that, as Westcott and others have pointed out, it was interposed between the tables of the law contained in the ark, by which the sinner stood condemned, and the glory of God's holy presence. This is certainly the implication of the Greek ἱλαστήριον, which means a place of propitiation. On the great annual Day of Atonement the culminating moment of propitiation and reconciliation came when the high priest, on entering the holy of holies, sprinkled the blood of atonement on the mercy seat in the awesome presence of God's glory (Lev 16:14ff.). It may reasonably be assumed that the same association between the atoning blood of sacrifice and the mercy of God was in the mind of the Psalmist when he exclaimed: 'Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputes no iniquity' (Ps 32:1f.). For the Christian, the rightness of linking the blood of atonement which was shed at Calvary with the mercy of God is confirmed both in the argument our author is about to develop (see vv 11ff. below) and in the only other place in the New Testament where the noun ἱλαστήριον occurs, namely Romans 3:25, a passage in which Paul applies the term directly to Christ: God, says the Apostle, set Christ Jesus forth 'to be a propitiation, through faith, by his blood' (ERF)."

μερος, ους η part; in part; κατα μέρος in detail

Hughes warns against excessive detailed allegorising of the minutiae of the tabernacle with examples by way of warning from medieval commentators.