

Notes on the Greek New Testament
Week 167 – Hebrews 9:6-10:10

Day 831: Hebrews 9:6-14

Verse 6

Τούτων δὲ οὕτως κατεσκευασμένων, εἰς
μὲν τὴν πρώτην σκηνὴν διὰ παντός
εἰσάσιν οἱ ἱερεῖς τὰς λατρείας
ἐπιτελοῦντες,

οὕτως **thus, in this way**
κατεσκευασμένων **Verb, perf pass ptc, gen
pl κατασκευάζω see v.2**
πρῶτος, η, ον **see 8:7**

Here meaning the outer Tabernacle

σκηνή, ης **f see v.2**
δια παντός **continually**

"As distinguished from παντοτε (cf. 7:25) it seems to express the continuous, unbroken permanence of a characteristic habit while παντοτε marks that which is realised on each several occasion." Westcott

εἰσάσιν **Verb, pres indic 3s εἰσεῖμι enter, go in**

λατρεία, ας **f service, worship; pl. rites**
ἐπιτελεω **complete, accomplish**

"The ritual duties performed by them there were three in particular: (1) the tending from evening to morning of the golden lampstand to ensure that its lamps were kept burning without interruption (Ex 27:20f.); (2) the burning of incense on the altar of incense each morning and evening when the lamps were dressed (Ex 30:7f.); and (3), in contrast to the two duties already mentioned, which were performed daily, the weekly replacement, on every sabbath day, of the loaves on the table of showbread (Lev 24:8f)." Hughes.

Verse 7

εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἑνιαυτοῦ
μόνος ὁ ἄρχιερεὺς, οὐ χωρὶς αἵματος, ὃ
προσφέρει ὑπὲρ αὐτοῦ καὶ τῶν τοῦ λαοῦ
ἀγνοημάτων,

δευτερος, α, ον **second**

I.e. the Holy of Holies.

ἅπαξ **once, one time, once for all time**

Meaning, only on that one day. The priest entered the Holy of Holies more than once on that day.

ἑνιαυτος, ου **m year**
μονος, η, ον **adj only, alone**
χωρὶς **prep with gen without, apart from**
αἷμα, ατος **f blood**

He brought first the blood of the bullock which was a sin offering for himself and then the blood of the goat, a sin offering for the people. See Leviticus 16.

προσφέρω **offer, present**
ἑαυτος, ἑαυτη, ἑαυτον **him/her/itself**

Cf. 5:3; 7:27.

λαος, ου **m people**
ἀγνοημα, τος **n a sin committed through ignorance**

Again, the limitations of the Old Covenant are stressed. It could only deal with sins committed in ignorance.

Verse 8

τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ
ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν
ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς
ἐχούσης στάσιν,

δηλω **make clear, indicate**

The details of the Tabernacle were ordained by God and through them, and the rituals of worship, God the Holy Spirit was teaching vital lessons.

μηπω **adv not yet**
πεφανερῶσθαι **Verb, perf pass infin**
φανερω **make known, reveal, make evident**

ὁδος, ου **f way, path**

τὴν τῶν ἁγίων ὁδὸν 'The way into the holies', i.e. probably the 'Holy of Holies'.

ἔτι **still, yet**

στασις, εως **f standing, existence**

"... as long as the old system with its imperfections remained in force." Hughes. "Does not necessarily imply that the earthly sanctuary, as a natural structure, no longer existed; what is implied is that, with Christ's passing 'through the heavens' (4:14) into the presence of God, the earthly structure has lost its sanctuary status." Bruce. I.e. no longer has its divinely appointed standing.

Verse 9

ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν
ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι
προσφέρονται μὴ δυνάμεναι κατὰ
συνείδησιν τελειῶσαι τὸν λατρεύοντα,

ὅστις, ἥτις, ὅ τι **who, which**
παραβολή, ης **f parable, comparison**
καιρος, ου **m time, season, age**

ἐνεστηκότα Verb, perf act ptc, m acc s
ἐνιστημι be present

This phrase is the focus of some debate as to whether it refers to 'the time *then* present' i.e. the time of the Old Covenant, or 'the time *now* present', introducing the contrasting freeness of access *now* enjoyed under the New Covenant compared with the shadows of the Old. Westcott suggests that the writer of Hebrews distinguishes between three periods – the past (the Old Covenant), the present (the New Covenant inaugurated), and the future (the consummation of the New Covenant at Christ's return). Hughes follows Delitzsch in thinking that the meaning is that the Mosaic ritual was a parable pointing to the new dispensation in which the types and shadows are now being fulfilled.

καθ ἣν the antecedent is the σκηνης

δωρον, ου n gift, offering
θυσια, ας f sacrifice
προσφερω see v.7
δυναμαι be able to, be capable of
συνειδησις, εως f conscience

Cf. 5:14; 7:18f.,27. "By these sacrifices the conscience could only be cleansed from the kind of guilt which had been incurred through ritual offences." Motifiore.

τελειωω make perfect
λατρευω serve, worship

Verse 10

μόνον ἐπὶ βρωμασιν καὶ πόμασιν καὶ
διαφόροις βαπτισμοῖς, δικαιωματα
σαρκὸς μέχρι καιροῦ διορθωσεως
ἐπικείμενα.

μονον adv only, alone
βρωμα, τος n food, solid food
πομα, τος n drink
διαφορος, ον different
βαπτισμος, ου m washing (of hands);
ritual washing
δικαιωμα, τος n regulation, requirement
σαρξ, σαρκος f flesh, physical body

Ordinances which dealt with that which is external, cf. 7:16.

μεχρι and μεχρις prep with gen until
διορθωσις, εως f new order, reformation

A word not found elsewhere in Biblical Greek. Montefiore thinks it refers to the future 'new world' (cf. Matt 19:28; Acts 3:21). But the context seems to require reference to Christ's inauguration of the New Covenant through his death and resurrection which *is* the institution of the new age, as Hughes comments, "This 'time of reformation' has already been defined in terms of Jeremiah's prophecy of the new covenant and its fulfilment in Christ (Heb 8:7ff.)."

ἐπικειμαι lie upon, be imposed (of regulations)

Verse 11

Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν
γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ
τελειότερας σκηνης οὐ χειροποιήτου,
τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

The focus now turns to the superior and perfect High Priestly work of Christ.

παραγενόμενος Verb, aor midd dep ptc, m
nom s παραγινομαι come, arrive,
appear

ἀγαθος, η, ον good, useful

'good things' = all the blessings of the New Covenant. These are now realised (γενομενων) by virtue of his work. Some MSS read μελλοντων rather than γενομενων i.e. stating that the good things are 'to come' rather than being present. This reading is rejected by the majority of textual scholars (e.g. Nestle, Metzger), who argue that though the evidence is finely balanced, γενομενων has slightly better support and the reading μελλοντων could be a careless assimilation to 10:1. However, μελλοντων is preferred by Montefiore on dogmatic grounds – he argues that the good things are future rather than present.

μειζων, ον greater, greatest
τελειοτερος, α, ον more perfect
χειροποιητος, ον made by human hands

Cf. Mk 14:58; Jn 2:19ff.; Acts 7:48; 17:24.

κτισις, εως f creation, what is created

Verse 12

οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ
δὲ τοῦ ἰδίου αἵματος, εἰσηλθεν ἐφάπαξ εἰς
τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος.

αἷμα, ατος f blood
τραγος, ου m he-goat
μοσχος, ου m calf, young bull
ιδιος, α, ον one's own

The phrase δια του ιδιου αιματος contrasts with the μετα in the case of the priests of the Old Covenant. The writer does not say that Christ took his own blood into the heavenly sanctuary.

είσηλθεν Verb, aor act indic, 3 s
 εισερχομαι enter, go in
 ἐφραπαξ adv. once for all time
 αιωνιος, ον eternal, everlasting
 λυτρωσις, εως f redemption, setting free

It was because he has effected αιωνιαν λυτρωσιν, an eternal redemption, that he has entered once for all time. This sacrifice does not need (annual) repetition.

εὐράμενος Verb, aor midd ptc, m nom s
 εὕρισκω find, discover

"The form εὐράμενος is found here only in the NT. The force of the middle voice (compare 1:3 ποιησαμενος) is that of 'having obtained as the issue of personal labour' directed to this end." Westcott.
 Hughes comments, "The aorist participle εὐράμενος plainly means that Christ entered into the heavenly sanctuary *after he had secured* an eternal redemption: the securing of our eternal redemption took place at the cross and was followed by his entry into heaven. Hughes includes an extended and very helpful excursus on *The Blood of Jesus and his Heavenly Priesthood*. Hughes quotes with approval the words of Bruce, "Aaron certainly carried the sacrificial blood into the holy of holies, but our author deliberately avoids saying that Christ carried His own blood into the heavenly sanctuary. Even as a symbolic expression this is open to objection. There have been expositors who, pressing the analogy of the Day of Atonement beyond the limits observed by our author, have argued that the expiatory work of Christ is not completed on the cross – not completed indeed, until he ascended from earth and 'made atonement for us in the heavenly holy of holies by the presentation of His efficacious blood'. But while it was necessary under the old covenant for the sacrificial blood first to be shed in the court and then to be brought into the holy of holies, no such division of our Lord's sacrifice into two phases is envisaged under the new covenant. When upon the cross He offered up His life to God as a sacrifice for his people's sin, He accomplished in reality what Aaron and his successors performed in type by the twofold act of slaying the victim and presenting its blood in the holy of holies. The title of the Anglican Article XXXI speaks rightly 'of the one oblation of Christ finished upon the cross.'"

Verse 13

εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

The blood of bulls and goats refers to the ceremony of the Day of Atonement – the plural recalling its annual repetition.

σποδος, ον f ashes
 δαμαλις, εως f heifer

See Numb 19. Again Hughes warns against "pressing every detail [of the ceremony] to serve a typological purpose. Hughes includes an extended note on the purpose of the inclusion of this reference to the ashes of a heifer.

ῥαντιζω sprinkle
 κεκοινωμένους Verb, perf pass ptc, m acc
 πλ κοινοω defile, make unclean
 ἀγιάζω sanctify, make holy
 σαρξ, σαρκος f see v.10

See the note on verse 9. These ceremonies provided 'ritual' purification, ceremonial cleanness. "The idea is that of ceremonial purity which enabled the Jew to enjoy the full privileges of his covenant worship and fellowship with the external church of God." Westcott.

καθαροτης, ητος f purification, purity

Verse 14

πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρῶς τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

"The work of the incarnate Son penetrated right to the heart of the matter: it was *inward*, not outward, *radical* instead of superficial, purifying *the conscience*, not just the flesh, and therefore fully and finally effective as a remedy for the sickness of mankind." Hughes. Westcott says that Christ's sacrifice was "voluntary, rational, spontaneous and moral."

ποσος, η, ον how much(?)
 μαλλον adv more
 αιωνιος, ον eternal, everlasting

πνευματος αιωνιου Westcott understands as a reference to Christ's 'inseparable and unchangeable Divine Nature' – so also Montefiore.

Bruce suggests that the author has in mind here the Servant of Yahweh (cf. v.28). In Isaiah, the Servant is introduced when God says 'I have put my Spirit upon Him' (Is 42:1). It is in the power of the Divine Spirit accordingly that the Servant accomplishes every phase of his ministry including the crowning phase in which he accepts death for the transgression of his people."

ἐαυτος, ἐαυτη, ἐαυτον him/her/itself
προσήνεγκεν Verb, aor act indic, 3 s
προσφερω see v.7

Cf. Jn 10:17f where Jesus says that he will lay down his own life, no one will take it from him.

ἄμωμος, ον faultless; without blemish

Cf. 1 Peter 1:19 and Is 53:9.

καθαριεῖ Verb, fut act indic, 3 s καθαριζω
cleanse, make clean, purify
συνειδησις, εως f see v.9

The readings ἡμων and ὑμων have fairly well balanced support. Metzger writes concerning the UBS text, ἡμων "Was preferred because the author uses the direct address only in the hortatory sections of his epistle."

νεκρος, α, ον dead

On 'dead works' see 6:1

λατρευω see v.9
ζωω live, be alive

"Purity is not the end but the means of the new life. The end of the restored fellowship is energetic service of Him who alone lives and gives life." Westcott.
The living God cannot be served with dead works.

Day 832: Hebrews 9:15-22

9:15- 10:18

"Mention of the new covenant in the last section leads the writer to further reflection on Christ as mediator. He shows the significance of Christ's death in his role as mediator between God and man and makes clear that he had entered a better sanctuary and offered a more complete offering, i.e. of himself. This section concludes the main doctrinal argument" Guthrie

The main divisions of this section are:

- i) 9:15-22, the significance of Christ's death;
- ii) 9:23-28, his entrance into the heavenly sanctuary;
- iii) 10:1-18, his offering of himself for others.

Verse 15

Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

διαθηκη, ης covenant, will, testament
καινος, η, ον new
μεσιτης, ου m mediator, intermediary

Cf. 1 Cor 3:6

ὅπως (οἱ ὅπως ἄν) that, in order that
θανατος, ου m death

The death of Christ was both an atoning sacrifice and that which seals the covenant and guarantees its promises – the shedding of the 'blood of the New Covenant'.

ἀπολυτρωσις, εως f redemption,
deliverance, setting free
παραβασις, εως f transgression,
disobedience, sin

"That is, deliverance from the guilt and condemnation which the law pronounces against all law-breakers and which the blood of brute beasts could never remove (see vv. 9f., 13f. above, and 10:4)." Hughes

ἐπαγγελια, ας f promise

λάβωσιν Verb, aor act subj, 3 pl λαμβανω
αἰωνιος, ον eternal, everlasting
κληρονομα, ας f inheritance

The old (Mosaic) covenant included the promise of an inheritance, a promise first given to Abraham, but its realisation was conditional upon obedience. The blood of Christ atones for sin (transgression of the law), and secures the promised eternal inheritance of which the land under the old covenant was but a shadow (cf. 1 Peter 1:3ff). Hughes comments, "The physical land and the posterity that in due course inherited it were in effect sacramental in character: they constituted a sign, visible and passing, which pointed beyond itself to a reality, as yet invisible, which would be permanent. And this is precisely what our author teaches. Although Abraham and the other early patriarchs died without seeing the fulfilment of the covenant promise, they were not therefore excluded from the enjoyment of what had been promised... They looked for 'a better country, that is, a heavenly one' (11:3-15). Patiently enduring, they seized the hope that was set before them and through the victory of their faith 'obtained the promise' (6:15,18)."

Verse 16

ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη
φέρεσθαι τοῦ διαθεμένου·

ὅπου adv. where

ἀνάγκη, ης f necessity

φέρεσθαι Verb, pres pass infin φερω
bring

Most argue that the thought has moved from that of covenants to testaments or wills. However, Westcott argues that there is a single model here – that of the covenant. "It is not said that he who makes the covenant 'must die,' but that his death must be 'brought forward,' 'presented,' 'introduced upon the scene,' 'set in evidence,' so to speak... He who makes the covenant (ὁ διαθεμενος) is, for the purpose of the covenant, identified with the victim by whose representative death the covenant is ordinarily ratified. In the death of the victim his death is presented symbolically... But here Christ died in His own Person; and by this dying He gave absolute validity to the covenant which He mediated." Cf. Genesis 15.

Bruce suggests that this is straining the sense here and Hughes says that ratification of covenants did not always involve a death, e.g. the covenant between David and Jonathan or the covenant with Noah. Hence διαθήκη is used here in the sense of a 'last will and testament.' A will is operative only with the death of the testator.

διαθεμένου Verb, aor midd ptc, m gen s
διατιθεμαι make (of covenants or wills)

Verse 17

διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ
μήποτε ἰσχύει ὅτε ζῆ ὁ διαθέμενος.

νεκρος, α, ον dead

ἐπὶ νεκροῖς 'with reference to dead people'

βεβαιος, α, ον reliable, confirmed,
effective

With the death of the testator, a last will and testament is unalterable, it cannot be changed in any way.

ἐπεὶ since, because, for
μήποτε conj. otherwise; here = 'never'
ἰσχω be able, be effective
ὅτε conj when, at which time
ζῆ Verb, pres act indic, 3s ζῶ see v.14

Bruce comments, "All analogies from ordinary life must be defective when they are applied to Him who rose from the dead and is thus able personally to secure for His people the benefits which he died to procure for them. He is testator and executor in one, surety and mediator alike."

Verse 18

ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος
ἐγκεκαίνισται·

ὅθεν therefore, for which reason

χωρὶς see v.7

αἷμα, ατος f see v.7

ἐγκεκαίνισται Verb, perf pass indic, 3 s
ἐγκαινίζω put into force, inaugurate

Verse 19

λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν
νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ,
λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν
τράγων] μετὰ ὕδατος καὶ ἔριου κοκκίνου
καὶ ὕσσωπου αὐτό τε τὸ βιβλίον καὶ
πάντα τὸν λαὸν ἐράντισεν,

This verse refers back to the ceremonies of
Exodus 24.

λαληθείσης Verb, aor pass ptc, f gen s

λαλεω speak, talk

ἐντολη, ης f command

νομος, ου m law

λαος, ου m see v.7

λαβὼν Verb, aor act ptc, m nom s λαμβανω

μοσχος, ου m see v.12

τραγος, ου m see v.12

The phrase καὶ τῶν τραγῶν is omitted from p⁴⁶ s^c K L Ψ syr *et al.* It is possible that these words were omitted to conform the statement to Ex 24:5. However, it is equally possible that the shorter reading was expanded in imitation of v.12. The UBS text therefore includes the words but encloses them in square brackets "in order to indicate a certain doubt that they belong there."

ὕδωρ, ὕδατος n water

ἔριον, ου n wool

κοκκινος, η, ον scarlet, red

ὕσσωπος, ου m & f hyssop (a small bush
with aromatic leaves used for ritual
purification)

Cf. Lev 14:1ff; Num 19:6,18.

βιβλίον, ου n book, scroll

ῥαντίζω sprinkle

There are a number of features here which differ from the account in Exodus. Exodus makes no mention of goats, water, scarlet wool or hyssop (though cf. Lev 14:4-7 and Numb 19:6,17), nor does Moses sprinkle the scroll. Owen suggests that the author "gathers into one head sundry things wherein the sprinkling of blood was of use under the law, as they are occasionally expressed in various places." Bruce suggests that here (as elsewhere with details of the Tabernacle furnishings) our author may be drawing upon some other source which is no longer extant – an oral tradition perhaps (cf. comment on v 21).

Verse 20

λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός·

ἐνετείλατο Verb, aor midd dep indic, 3 s
ἐντελλομαι command, order

Cf. Ex 24:8. "The extent to which our author's quotation varies from this [Ex 24:8] is not significant, except for the probability that the form 'This is the blood of the covenant' is an assimilation to the words used by Christ at the institution of the eucharist: 'this is my blood of the covenant' (Mk 14:24; Mt 26:28; cf. Lk 22:20; 1 Cor 11:25), thereby implying a bond between the two occasions. To partake of the eucharistic cup is to declare in faith and with gratitude one's acceptance of the new covenant in Christ's blood (Lk 22:20)." Hughes.

Verse 21

καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν.

σκηνη, ης f tent, tabernacle
σκευος, ους n object, vessel
λειτουργια, ας f service
ὁμοίως likewise, in the same way

Again, the writer goes beyond what is recorded in the Exodus narrative, but his words echo those of Josephus (Ant 3:8:6).

Verse 22

καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

σχεδον adv almost, nearly
καθαριζω cleanse, make clean, purify

Montefiore says that this is not strictly true and suggests that other means of forgiveness are prayer (Dan 9:19), fasting (Joel 2:12) and penitance (Ps 51:17). But Bruce rightly states that the *general rule* was that *ceremonial cleansing* or atonement had to be effected by means of blood.

χωρις see v.7

αἱματεκχυσια, ας f shedding of blood

A word not found elsewhere in Biblical Greek.

ἄφεσις, εως f forgiveness, cancellation
(of sins)

"Once again ... the language used here is strongly reminiscent of the words with which our Lord instituted the eucharist: 'this is my blood of the covenant, which is poured out for many for the forgiveness of sins' (Mt 26:28)." Hughes.

Westcott suggests that, "The absence of further definition here (contrast 10:18) leaves it with the broad sense of 'release,' 'deliverance,' not so much from special sins as from the bondage of which wrong-doing is a result."

Day 833: Hebrews 9:23-28

Verse 23

Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττωσιν θυσίαις παρὰ ταύτας.

ἀναγκη, ης f see v.16
υποδειγμα, τος n example
οὐρανος, ου m heaven
καθαριζω see v.22
ἐπουρανιος, ον heavenly, celestial

The suggestion is not that heaven itself needed some purification but that Christ's sacrifice has opened the way for humankind to enter into the very presence of God in a manner not effected by the sacrifices of the old covenant.

κρειπτων and κρεισσων, ον gen ονος
better; greater, superior

Westcott says of these verses that they offer "an additional feature in the pre-eminence of the new order over the old. The sacrifice on which it rests is better (vv. 12f); the covenant in which it is embodied is better (15-22): the service also – one sovereign and all-sufficing act – is better (23-28)."

θυσια, ας f see v.9

"The plural is used for the expression of the general idea ... And in point of fact the simple sacrifice of Christ fulfilled perfectly the ideas presented by the different forms of Levitical sacrifices." Westcott. Hughes similarly says that the plural is an accommodation to the plural 'these [rites]'. In reality, the better is a single sacrifice, cf. 10:12.

παρά preposition with acc beside, rather than

Verse 24

οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·

χειροποίητος, ον see v.11

ἀντίτυπος, ον copy; figure pointing to ἀληθινος, η, ον real, genuine, true

'heaven itself' "is regarded as the absolute truth which the Holy of Holies symbolised." Westcott

ἐμφανισθῆναι Verb, aor pass infin
ἐμφανίζω make known, reveal, pass appear openly

"The word ἐμφανιζεσθαι (Matt 27:53; cf Rom 10:20) as distinguished in such a connexion from φανεροῦσθαι (2 Cor 10:11f), conveys the thought of that being made a clear object of sight, which under ordinary circumstances is not so... Ἐμφανης is the general opposite of 'invisible' as φανερος is to 'indistinct.'" Westcott Westcott also comments on the unusual combination of νῦν with the aorist ἐμφανισθῆναι. It expresses both a completed act and also a continuing effect.

προσωπον, ον n face, presence

Note the ὑπὲρ ἡμῶν Christ appears as our Advocate (1 Jn 2:2).

Verse 25

οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὡς περὶ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ,

πολλάκις often, repeatedly, frequently
προσφέρω see v.7

Cf. v.14

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

ὡς περ as, just as

ἐνιαυτος, ον m year

αἷμα, ατος f blood

ἀλλοτριος, α, ον belonging to another

Verse 26

ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰῶνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θουσίας αὐτοῦ πεφανερώται.

ἐπει since

Here, 'since in that case', 'else'

ἔδει Verb, imperf indic, 3 s (impers) δεῖ impersonal verb it is necessary

παθεῖν Verb, aor act infin πασχω suffer, experience

καταβολη, ης f beginning, creation

νῦν (orig. an emphatic form of νυν) now

ἅπαξ once, one time, once for all time

συντελεια, ας f end, completion

αἰωνων Noun, gen pl αἰων, αἰωνος m

age, world order, eternity

συντελεια των αἰωνων 'the end of the ages'. The phrase is not found elsewhere in the NT, but cf. Matt 13:39, 40, 49; 24:3; 28:20. The phrase should be linked with 'last days' in 1:2. Cf. also Gal 4:4; 1 Peter 1:20; 1 Cor 10:11.

ἀθετησις, εως f nullification, removal

ἁμαρτια, ας f sin

θουσια, ας f sacrifice, victim

Calvin comments, "He appeared once for all because if he had come a second or third time there would have been a defect in the first sacrifice which would deny this fulness."

φανερω make known, reveal

"Each element in this sentence brings out some contrast between the work of Christ and that of the Levitical High-priests. Their sacrifices were repeated year by year during a long period of preparation: His sacrifice was offered once for all at the close of the succession of ages. They by their action called sins to mind (10:3): He annulled sin. They provided typical atonement through the blood of victims: He provided an absolute atonement by the sacrifice of Himself. With them the most impressive fact was the entrance into the darkness in which the Divine Presence was shrouded: with Him the manifestation on earth, still realised as an abiding reality, brought the Divine Presence near to men." Westcott

Verse 27

καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

ὅσος, η, ον correlative pronoun, as much

as; καθ' ὅσον inasmuch as

καθ' ὅσον ... οὕτως και expresses a conclusion drawn from an identity between two objects in some particular respects." Westcott

ἀποκειμαι be stored away; impers be one's lot

It is 'laid up' for man – appointed to man.

ἅπαξ see v.26

ἀποθνήσκω die, face death

κρισις, εως f judgement, condemnation

Verse 28

οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

οὕτως and οὕτω adv. formed from οὗτος thus, in this way

"Men die once by divine appointment, and in their case death is followed by judgement. Christ died once, by divine appointment, and his death is followed by salvation for all his people." Bruce

προσενεχθεὶς Verb, aor pass ptc, m nom s προσφέρω

πολυς, πολλή, πολυ gen πολλοῦ, ης, ου much, many

ἀνενεγκεῖν Verb, aor act infin ἀναφέρω bear the burden of, take away

"This most remarkable phrase appears to be taken from Is 53:12, where the sense is 'to take upon himself and bear the burden of sin.' Christ 'carried to the cross' and there did away with sin and sins." Westcott

δευτερος, α, ον second; ἐκ δ. a second time

χωρὶς prep with gen without, apart from ὀφθήσεται Verb, fut pass indic, 3 s ὄραω see; pass. appear

ἀπεκδεχομαι look for, wait for

"The Israelites who watched their High Priest enter the sanctuary for them watched expectantly for his reappearance; that was a welcome sign that he and the sacrifice which he has presented had been accepted by God." Bruce. Hughes adds that the High Priest during his time in the holy of holies was interceding for his people. "Thus Aaron bore the names of the sons of Israel upon his heart and in the sanctuary brought them to continual remembrance before the Lord (Ex 28:29)." He comments that those who eagerly await Christ's reappearance will receive "the full and consummating joy of their eternal salvation ... while for those who neglect such a great salvation (2:3) there can be only 'a fearful expectation of judgment' (10:27; cf. 12:25)."

σωτηρια, ας f salvation

Day 834: Hebrews 10:1-4

Chapter 10

Westcott says that in chapter 10, the writer points out:

- i) The inherent weaknesses and provisional nature of these sacrifices (vv. 1-4);
- ii) The true action of the sacrifice of Christ (vv. 5-10);
- iii) The perpetual efficacy of Christ's sacrifice is then argued from his present Kingly Majesty (vv. 11-14);
- iv) In consequence, the prophetic description of the New Covenant finds its fulfilment in Him (vv. 15-18).

Verse 1

Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκῆς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·

σκια, ας f shadow, foreshadowing

Cf. 8:5. Westcott thinks that the illustration is from art. The σκια is the outline figure while the completed representation with all its colour and solidity is the εἰκων.

νομος, ου m law

μελλω (ptc. without infin) coming, future

ἀγαθος, η, ον good

"The blessings which belonged to the 'coming age' (6:5) ... These are here spoken of as future from the standpoint of the Law. And though they were essentially realised by the accomplishment of Christ's work (9:11...) they still remain in part yet future in regard to man's full enjoyment of them (13:14)."

εἰκων, ονος f likeness, image, form

πραγμα, τος n matter, thing

"In the expression αὐτὴν τὴν εἰκόνα τῶν πραγμάτων [*the true form of these realities*] the noun εἰκων does not connote a copy or likeness which as such would be other than the reality; if it did, what is said here would be meaningless if not contradictory. Its sense, rather, is the *manifestation* of the reality itself, and this is the sense found in both classical and contemporary Greek." Hughes. Cf. 2 Cor 4:4; Col 1:15.

ἐνιαυτος, ου m year

Westcott says that "the two phrases *κατ' ἐνιαυτον* and *εἰς το διανεκες* are placed (irregularly) at the head of the clauses to which they belong in order to bring out the conception of 'yearly repetition' and 'perpetuity' of effect which characterise the Old and New Covenants."

θυσια, ας f see 9:26

"The identical repetition was a sign of the powerlessness of the system." Westcott

προσπερω see 9:7

διηνεκης, ες continuous; εἰς το δ. for all time; continually, perpetually

Westcott argues that *διηνεκες* belongs with the final verb, *τελειωσαι* (see note above). It "expresses the thought of a continuing and abiding result."

οὐδεποτε never

δυναμαι be able to, be capable of

προσερχομαι come or go to, approach

Includes all of the worshipers, not just the priests (cf. 7:25).

τελειωω make perfect

Contrast this with Jn 17:4 and Jesus' cry from the cross *τετελειωται* Jn 19:30

Verse 2

ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμενοι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους;

ἐπει since, for

ἂν particle indicating contingency

Introducing a hypothetical question, 'since in that case would they not have ceased ...'

παυω stop; midd stop, cease, cease from

μηδεις, μηδεμα, μηδεν no one, nothing
ἔτι still, yet

συνειδησις, εως f conscience, awareness

Here in the latter sense of consciousness, awareness. "Though what is being spoken of here is more than mere consciousness or awareness (JB): it is the *conscience* or radical knowledge of guilt which places one under the shadow of God's judgment, described as the 'evil conscience' in verse 22 below, and which, as we have seen, the blood of Christ alone purifies from dead works to serve the living God (9:14)." Hughes.

ἁμαρτια, ας f sin

λατρευω serve, worship

ἅπαξ once, one time, once for all time

κεκαθαρισμένους Verb, perf pass ptc, m

acc pl καθαριζω cleanse, make clean

Verse 3

ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν,

ἀναμνησις, εως f reminder, remembrance

The continual sacrifices served as a continual reminder of sin without providing relief. Hughes suggests that, "It is worthy of notice that the term *reminder* used here by our author is potentially ambivalent, in that the yearly sacrifices not only reminded the people of their own sinfulness but also reminded them that *God remembers sin*." Westcott draws the contrast between this and the 'Christian Eucharist' "that was instituted in Christ's words, *εἰς την ἔμην ἀναμνησιν* (Lk 22:19; 1 Cor 11:24), to bring to men's minds the recollection of the redemption which he accomplished. Hughes comments that, "The gospel transforms *anamnesis* from a remembrance of guilt to a remembrance of grace." The promise of the new covenant quoted in 8:12 and in verse 17 below, is that God "will remember their sins no more."

ἐνιαυτος, ου m see v.1

Verse 4

ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

ἀδυνατος, ον impossible

αἷμα, ατος f blood

ταυρος, ου m bull

τραγος, ου m he-goat

Cf. 9:12f, 19.

ἀφαιρω take away

Cf Rom 11:27 quoting Is 27:9 LXX

ἁμαρτια, ας f sin

Day 835: Hebrews 10:5-10

Verse 5

Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

Attention now turns to the continuing effective sacrifice of Christ using words from Ps 40:6-8.

διο therefore, for this reason

εἰσερχομαι enter, go in, come in

θυσια, ας f see 9:26

προσφορα, ας f offering, sacrifice; act of offering

θελω wish, will

σωμα, τος n body

Follows the LXX. The Hebrew reads 'ears'. Hughes comments, "The original form, 'ears thou hast dug for me,' means simply, 'thou hast caused me to hear and obey thy will,' or, in other words, to 'glorify God in [my] body' (1 Cor 6:20). The thrust is identical with that of Samuel's admonitory words to Saul: 'Has the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams' (1 Sam 15:22; cf. Isa 1:11ff.; Amos 5:21f.; Hos 6:6; Ps 51:16ff.; Jer 7:21f.)."

καταρτιζω act & midd make, prepare

"The King, the representative of men, recognises in the manifold organs of his personal power – his body – the one fitting means for rendering service to God. Through this, in its fulness, He can do God's will. Not by anything outside of Himself, not by animals in *sacrifices*, not by the fruits of the earth in *offerings*, but by the use of his own endowments, as He is enabled to use them, He will accomplish that which God designed for him to do." Westcott. Compare the use of Ps 8 in chapter 2.

Verse 6

όλοκαυτωματα και περι άμαρτίας ούκ ευδόκησας.

όλοκαυτωμα, τος n whole burnt offering
ευδοκεω be pleased, take pleasure in

Verse 7

τότε ειπον, Ίδου ήκω, έν κεφαλίδι βιβλίου γέγραπται περι έμου, του ποιήσαι, ό θεός, τó θέλημά σου.

τοτε then, at that time
ειπον Verb, aor act indic, 1s & 3pl λεγω
ήκω come, have come, be present
κεθαλις, ιδος f roll (of a scroll or book)
βιβλιον, ου n book, scroll, written
statement
γέγραπται Verb, perf pass indic, 3 s γραφω
write

"The Law which foreshadowed the duties of a King of Israel (περι έμου) was the rule of the King's life." Westcott

ποιήσαι Verb, aor act infin ποιεω
θελημα, ατος n will, wish, desire

"The will of God answers to the fulfilment of man's true destiny; and this, as things actually are, in spite of the Fall. Christ, as Son of man, made this will His own and accomplished it. The utterance of the King of Israel expressed man's true aim, which was beyond human reach, and so rightly belongs to the Messiah who attained it. Compare John 4:34; 8:29." Westcott

Verse 8

άνωτερον λέγων ότι Θυσίας και προσφοράς και όλοκαυτωματα και περι άμαρτίας ούκ ήθέλησας ουδέ ευδόκησας, αίτινες κατά νόμον προσφέρονται,

άνωτερον adv first
όστις, ήτις, ό τι who, which
νομος, ου m see 9:19

Verse 9

τότε ειρηκεν, Ίδου ήκω του ποιήσαι τó θέλημά σου. αναιρει τó πρώτον ίνα τó δεύτερον στήση·

τοτε see v.7
ειρηκεν Verb, perf act indic, 3 s λεγω
αναιρεω do away with
στήση Verb, aor act subj, 3 s ίστημι set,
establish

τó δεύτερον στήση "namely, the will of God involving the offering of himself as the one sacrifice for sins forever." Hughes.

Verse 10

έν ω θελήματι ήγιασμένοι έσμέν δια τής προσφοράς του σωματος Ίησου Χριστου έφάπαξ.

θελημα, ατος n will, wish
ήγιασμένοι Verb, perf pass ptc, m nom pl
άγιαζω sanctify, make holy
σωμα, τος n body
εφάπαξ adv. once for all time

This sanctification was accomplished through the perfect life and atoning death of Christ.