

Notes on the Greek New Testament
Week 168 – Hebrews 10:11-11:7

Day 836: Hebrews 10:11-18**Verse 11**

Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν καθ' ἡμέραν
λειτουργῶν καὶ τὰς αὐτὰς πολλάκις
προσφέρων θυσίας, αἵτινες οὐδέποτε
δύναται περιελεῖν ἁμαρτίας.

ἱερεὺς, εὼς m priest

ἔστηκεν Verb, Perf act indic, 3 s ἴστημι pf
stand

Cf. Deut 10:8; 18:7. "The idea of 'standing' is that of a work still to be done, of service still to be rendered, of homage still to be paid." Westcott

λειτουργεῶ serve, worship

"They not only 'stand ministering,' but 'stand ministering daily.' They had ministered yesterday; but today they must minister again, and again they must minister tomorrow and the next day – so long as the legal dispensation continues. Every day they began afresh, as if nothing had yet been done." John Brown

πολλάκις often, repeatedly, frequently

προσφέρω offer, present

θυσία, ας f see 9:6

ὅστις, ἥτις, ὅ τι see v.8

οὐδέποτε never

δυναμὶ be able to, be capable of

περιελεῖν Verb, aor act infin περιαιρεῶ
take away, remove

"Man is, so to speak, wrapped up in sin. He weaves, as it were, in action ... a terrible robe for himself ... This enveloping shroud, no part of his true self, has to be stripped off (2 Cor 3:16)." Westcott

Verse 12

οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν
προσενέγκας θυσίαν εἰς τὸ διηνεκὲς
ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,

εἷς, μα, ἐν gen ἑνός, μίας, ἑνός one,
single

προσενέγκας Verb, aor act ptc, m nom s
προσφέρω

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

Cf. 10:1, 14 and 7:3. Does the phrase εἰς τὸ διηνεκῆς belong with προσενέγκας or ἐκάθισεν? Westcott argues the former, saying that "The connexion of εἰς τὸ διηνεκῆς with the following ἐκάθισεν is contrary to the usage of the Epistle; it obscures the idea of the perpetual efficacy of Christ's one sacrifice." Tasker disagrees saying that Westcott's claims are "excessive."

καθίζω sit down, take one's seat

"A seated priest is the guarantee of a finished work and an accepted sacrifice." Bruce

δεξιός, α, ον right, δεξιά right hand

Verse 13

τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ
ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν
αὐτοῦ·

λοιπός, η, ον rest, remaining: (το)

λοιπὸν adv. henceforth, from now on

ἐκδεχομαι wait for, expect

ἕως conj until, while

τεθῶσιν Verb, aor pass subj, 3 pl τιθεμι
place, set

ἐχθρός, α, ον enemy, one hated

ὑποπόδιον, ον n footstool

πούς, ποδός m foot

An echo of Ps 110:1, cf. also Heb 2:8.

Hughes comments, "The complete defeat of his enemies is assured, for the supreme exaltation by which the redemption he accomplished on earth as the incarnate Son has been crowned spells the doom of every opponent of his authority. Indeed, the coming of the Son into the world is already his overcoming of the world (Jn 16:33)." Hughes continues by quoting PT Forsyth, "The absolute ultimate judgment of the world took place in Christ's death. There God spoke his last word – His last endless word. The last moral reality is there, the last standard, the last judgment. The last judgment is behind us. The true judgment-seat of Christ, where we must all appear, is the Cross... We do not realise that the prince of this world has been finally judged, and that we live in a saved world only because we live in a judged world... Christ is not Judge merely at some future coming. He is eternal Judge in His great work as the Crucified, a work historic yet timeless and final. In him the prince of this world has been finally and effectively judged, and the absolute condemnation passed. Satan then fell from his heaven. The absolute and irreversible judgment was passed upon evil. There too, the judgment of our sins fell once for all on the Holy One and the Just. The judgment Christ exercises stands on the judgment He endured. He assumes judgment because He absorbed it. Salvation and judgment are intertwined..."

Verse 14

μιᾶ γὰρ προσφορᾶ τετελείωκεν εἰς τὸ διηγεκὲς τοὺς ἀγιαζομένους.

εἷς, μιᾶ, ἓν see v.12

τετελείωκεν Verb, perf act indic, 3 s
τελειωω make perfect, complete

"It is significant that Christ Himself is said to perfect 'the offering': it is not said that 'the offering' perfects. His action is personal in the application of His own work. The importance of this form of expression appears from the language used of the Law: 7:19 οὐδὲν ἔτελειωσεν ὁ νομος. Cf. 9:9; 10:1. In the case of the Levitical institution the action of the appointed ministers fell into the background." Westcott

διηγεκῆς, εἷς see v.12

ἀγιαζῶ see v.10

Here we have the present continuous in contrast to the Aorist participle of 10:10. It may mean either:

- i) Those who are undergoing the progressive experience of sanctification – to be completed in glory;

- ii) Those many people who are, throughout this Gospel age, coming to know Christ and are sanctified in him.

Westcott combines the two saying it refers to "all who from time to time realise progressively in fact that which has been potentially obtained for them." John Flavel focuses on the latter sense, saying it implies "that the oblation made unto God by Jesus Christ is of unspeakable value, and everlasting efficacy, to perfect all them that are, or shall be sanctified, to the end of the world." (*Works*, Vol 1, p.55).

Verses 15-18

"The apostle goes back in conclusion to the testimony of the prophet from which he commenced his exposition of the high-priestly and sacrificial service of the New Covenant." Westcott

Verse 15

Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι,

"The reintroduction of this quotation with the assurance that it is in truth the witness of the Holy Spirit has the effect of clinching and bringing to its conclusion the long argument regarding the nature of Christ's high priesthood and the perfection and finality of his atoning sacrifice, whereby the new covenant is brought to fulfilment." Hughes.

μαρτυρεω bear witness, testify, affirm
εἰρηκέναι Verb, perf act infin λεγω

Verse 16

Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,

Cf. 8:10 – part of a fuller quotation from Jer. 31:31-34 in Heb 8:8-12.

Verse 17

καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι.

Cf. 8:12

ἀνομία, ἀσ f wickedness, lawlessness,
sin

μνησθήσομαι Verb, fut pass dep indic, 1 s
μιμνησκομαι remember, call to mind

Here μνησθησομαι rather than the LXX μνησθω which is also in 8:12. οὐ μη μνησθω focuses on the single act of forgetting while μνησθησομαι carries the forgetfulness to an endless future.

Verse 18

ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

ὅπου adv. where

ἄφεσις, εως f see 9:22

"The consequences of sin are threefold: debt which requires forgiveness, bondage which requires redemption, alienation which requires reconciliation ... The words ἄφεσις, ἀφιεναι express the first idea: comp Matt 18:27, 32, 35." Westcott

οὐκέτι adv no longer, no more
προσφορα, ας f offering, sacrifice

"If, as seems to be the case, those to whom this letter is addressed have been swayed by enticements to return to or compromise with a purified type of Judaism, they cannot now, after the full and careful instruction our author has given them, pretend to be ignorant that any reversion to the shadowy forms and sacrifices of the Mosaic law can only mean the negation of the Christian gospel. There follows, approximately, a prolonged and powerful exhortation to lay firm hold of the blessings of the new covenant which God has made available to them through the mediation of Jesus Christ, our sole Redeemer and Lord." Hughes.

Day 837: Hebrews 10:19-25

Hebrews 10:19-39

"Although various appeals to the readers have been made during the main doctrinal section, the concluding chapters contain Christian advice about various issues of practical life. There are extended passages on faith and discipleship."

In the rest of chapter 10 "The writer sets out the privileges and responsibilities of the Christian life (10:19-25). This leads into another solemn warning passage (10:26-31) and a reminder of the value of past Christian experience (10:32-39)." Guthrie

Verse 19

ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἰσοδὸν τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

"The manner in which our author addresses his readers as *brethren* is particularly appropriate at this juncture as he solemnly urges them to give proof of their faith by acting upon it, for it shows that he admonishes them not as their judge but as their brother or fellow Christian and thus that he is confident that a genuine work of God has taken place in their midst." Hughes.

παρρησια, ας f openness, boldness, assurance

The gospel which reconciles gives bold access to God, as children to a Father, "...boldness despite the frankest recognition of our sins, comp 3:6; 4:16." Westcott. Hughes comments, "The freedom of access into the presence of God Guaranteed by the gospel, furthermore, contrasts strikingly with the exclusion of the people from the most holy place where the glory of the Lord rested upon the mercy seat." Cf. Eph 3:12.

εἰσοδος, ου f entrance

αἷμα, ατος f see 9:12

Verse 20

ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,

ἐνεκαίνισεν Verb, aor act indic, 3 s

ἐγκαينيζω inaugurate, open

ὁδος, ου f way

προσφατος, ον new, not previously available

A word not found elsewhere in the New Testament.

"It is *ever* new, inasmuch as, unlike the old imperfect way, it never becomes old and obsolete (cf. 8:13)." Hughes.

ζῶσαν Verb, pres act ptc, f acc s ζαω live, be alive

The way is Christ himself. It is 'living' by virtue of his endless life. Cf. Jn 14:6.

καταπετασμα, τος n curtain

The curtain which barred access into the presence of God under the Old Covenant is replaced by Christ himself who provides access as Mediator of the New Covenant. The way that was closed is now open.

σαρξ, σαρκος f flesh, human nature

Westcott understands σαροξ of 'human nature' and believes that the phrase qualifies ὁδον rather than καταπετασματος – Jesus' human nature is the way of access through the veil into God's presence. "It was by the 'way of His flesh,' by a way which lay in His humanity, that Christ entered through the veil after the offering of Himself as a High-priest able to sympathise with men. And it is by virtue of His humanity, and sprinkled with His blood, that Christians come before God." Hughes says that the Greek does not lend itself to this interpretation. Rather, he quotes with approval John Owen who says that the significance of the analogy between the curtain of the tabernacle and the flesh (i.e. human person) of Jesus "is only this, that by virtue of the sacrifice of Christ, wherein his flesh was torn and rent, we have a full entrance into the holy place [meaning, as the context shows, the most holy place], such as would have been of old upon the rending of the veil."

Verse 21

καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,

ἱερευς, εως m priest
μεγας, μεγαλη, μεγα large, great

Westcott says that this is not meant as an alternative form to ἀρχιερευς but that "The epithet *great* describes the sovereign power of our Priest."

οἶκος, ου m house, household

"The House of God includes the whole Christian economy both in its earthly and in its heavenly elements; in its organisation and its members. The Church on earth, so far as it has a true existence, lives by its embodiment of the heavenly idea." Westcott. Cf. 3:6.

Verse 22

προσερχομεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ·

"These privileges of Christians are to be used. They must personally exercise their right of access to God." Westcott

προσερχομαι come or go to, approach

For the use of this verb in connection with approach *to God* cf. 1 Peter 2:4.

ἀληθινος, η, ον real, genuine, true

"A heart which expresses completely the devotion of the whole person to God. There is no divided allegiance: no reserve of feeling." Westcott

πληροφορια, ας f full assurance

Westcott says, "faith which has reached its mature vigour." But the sense seems rather, the full assurance which comes from faith: faith itself is weak, the assurance is in its object.

πιστις, εως f faith

ῥεραντισμένοι Verb, perf pass ptc, m nom

πλ ῥαντιζω sprinkle

συνειδησις, εως f conscience

πονηρος, α, ον evil, bad

λελουσμένοι Verb, perf pass ptc, m nom pl

λουω wash, bathe

σωμα, τος n body

ὕδωρ, ὕδατος n water

καθαρος, α, ον pure, clean

Hughes comments, "As under the old system the priests drew near in the person of him who was their high priest, so now in the person of our unique High Priest we have priestly access into the sanctuary of God's presence. Thus Peter teaches that Christians constitute 'a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ' (1 Pet 2:5). And as at their consecration the levitical priests were washed with water and sprinkled with the blood of sacrifice (Ex 29:4, 21), so now sprinkling and washing are obligatory for all who belong to this 'holy priesthood.' In this connection, the fact that the altar of sacrifice, where the blood of the victims was shed, and the laver, containing the water used for washing by the priests, were closely associated with each other in the court of the tabernacle is particularly significant (see Ex 40:29-32)." Hughes follows Westcott and Bruce in seeing here an allusion to baptism but rejects Westcott's suggestion that there is also an allusion to the eucharist.

Verse 23

κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος·

κατεχω hold fast, keep

ὁμολογια, ας f confession, profession

Westcott thinks that this term was used especially of the profession of faith that accompanied baptism.

ἐλπις, ιδος f hope

Cf. 6:18. This 'hope' is that of perfect communion with God in glory. "The resurrection of Christ is the pledge of its fulfilment (1 Peter 1:3, 21)." Westcott.

ἀκλινης, ες without wavering, firmly

The word occurs here only in the NT.

πιστος, η, ον faithful, trustworthy, reliable
ἐπαγγειλάμενος Verb, aor midd dep ptc, m
nom s ἐπαγγελλομαι promise

"The fidelity of God is not only the sure ground of our confidence but ... it challenges our fidelity." Westcott

Verse 24

καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,

"As has frequently been observed, the first appeal (v. 22) is related to faith, the second (v. 23) to hope, and the third (v. 24) to love (cf. 1 Cor 13:13)." Hughes.

κατανοεω consider, think of, observe

Christians are not to be those who 'mind their own business' (though cf. 1 Thess 4:11).

ἀλλήλων, οἰς, οὖς reciprocal pronoun one another

παροξυσμος, οὖς m encouragement; sharp agreement or disagreement

Cf Acts 15:39. Of παροχυσμον ἀγαπης Westcott says, "The combination has a startling sound. Christians are to be roused, provoked, but to love." Westcott distinguishes καλα ἔργα from ἀγαθα ἔργα saying that the former are "Works which by their generous and attractive character win the natural admiration of men ... Compare Matt 5:16."

Verse 25

μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτα μᾶλλον ὅσα βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

The pain of relating to others whose imperfections are as great as one's own, and indeed mirror one's own, is sometimes so sharp that we wish only to shut ourselves away from fellowship. That is not an option open to the Christian.

ἐγκαταλείπω forsake, abandon; leave behind

ἐπισυναγωγή, ης f assembling, gathering

The verbal form ἐπισυναγω occurs 7 times in the NT: of crowds gathered around Jesus (Mk 1:33; Lk 12:1); in Jesus' words concerning Jerusalem – how he would have gathered them (Matt 23:37 (twice); Lk 13:34); of the end of the age when the elect are gathered together (Matt 24:31; Mk 13:27). The noun occurs only once apart from this verse, and that is in 2 Thess 2:1 of our being gathered to Christ when he returns. In every instance, the word is used of being gathered together *around the Lord Jesus*.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ἔθος, οὖς n custom, practice

τις, τὶ acc τινά, τὶ gen τινός dat τινί
enclitic pronoun and adj anyone, a certain

Some had fallen into the habit of absenting themselves from the meetings of the church, perhaps because of the threat of persecution.

παρακαλεω exhort, encourage

τοσοῦτος, αυτη, ουτον / ουτο correlative
adj so much

μαλλον adv more

ὅσος, η, ον correlative pronoun, as much as, how far

βλεπω see

ἐγγιζω approach, draw near

Hughes comments, "When spoken of in this absolute manner, 'The Day' can mean only the last day, that ultimate eschatological day, which is the day of reckoning and judgment, known as the Day of the Lord (cf. 1 Cor 3:13; Acts 2:20; 1 Thess 5:2; 2 Thess 2:2; 2 Peter 3:10,12; Mt 7:22; 10:15; 11:22,24; 24:36; Mk 13:32; Lk 10:12; 17:26,30,31; 21:34; Jn 6:39; Phil 1:6,10; 2:16; 1 Cor 1:8; 5:5; 2 Cor 1:14; Jude 6; Rev 6:17)."

And F F Bruce comments, "The period between the first advent of Christ and His parousia is the end-time, the 'last days', the 'last hour.' Whatever the duration of the period may be, for faith 'the time is at hand' (Rev 1:3). Each successive Christian generation is called upon to live as the generation of the end-time, if it is to live as a *Christian* generation."

Day 838: Hebrews 10:26-31

Verses 26-31

These verses speak of a settled state of rebellion rather than a fall into sin. "It must be observed that the argument assumes that the sacrifice of Christ is finally rejected, and sin persisted in (ἀμαρτανόντων). The writer does not set limits to the efficacy of Christ's work for the penitent." Westcott

Verse 26

Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία,

ἐκουσίως willingly; deliberately

ἀμαρτανω sin, commit sin

"The phrase includes two distinct elements, the voluntariness, that is the realised consciousness of the sin, and the habitual indulgence in the sin. Such a sin involves apostasy from Christ." Westcott

λαβεῖν Verb, aor act infin λαμβανω

ἐπιγνωσις, εως f knowledge, recognition

"The use of the compound phrase (λαβειν την ἐπιγν.) for the simple verb ... brings out the double aspect of the knowledge as God's gift and man's acquisition... In gaining it man is active and yet it is not from him." Westcott

ἀληθεια, ας f truth

οὐκετι see v.18

ἀπολειπω leave behind; pass. remain
θυσια, ας f sacrifice, victim

If the one sacrifice for sin is rejected, there is no other. "They have wilfully cut themselves off from the sole means of forgiveness and reconciliation." Hughes.

Verse 27

φοβερὰ δέ τις ἐκδοχή κρίσεως καὶ πυρὸς
ζήλος ἐσθίειν μέλλοντος τοῦ
ὑπεναντίους.

φοβερος, α, ον fearful, terrifying

Cf. v 31.

τις see v.25

"The rhetorical use of the indefinite τις gives a solemn awe to the statement. The fact that the expectation cannot be exactly defined necessarily makes it more impressive." Westcott

ἐκδοχη, ης f expectation, prospect

The noun occurs here only in the NT

κρισις, εως f judgement

πυρ, ος n fire

ζηλος, ου m, and ους n zeal, jealousy

The words πυρος ζηλος are adapted from Is 26:11, cf. Zeph 1:18. "The word ζηλος suggests the thought of love which has been wronged, just as πυρ describes one aspect of the Divine Nature: cf. 12:29." Westcott

ἐσθιω and ἐσθω eat, consume

μελλω be going, be destined

ὑπεναντιος, α, ον against, opposed to; ὁ
ὑ. foe, enemy

Verse 28

ἀθετήσας τις νόμον Μωϋσέως χωρὶς
οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν
ἀποθνήσκει·

ἀθετήσας Verb, aor act ptc, m nom s

ἀθετεω reject, set aside

νομος, ου m law

χωρις prep with gen without, apart from

οἰκτιρμος, ου m compassion, mercy

δυο gen & acc δυο dat δυσιν two

ἢ or

τρεις, τρια gen τριων dat τρισιν three

μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

"The reference, as marked by the clause ἐπι
δυσιν ἢ τρισιν μ. ἀποθ. (Deut 17:6),
appears to be to the specific warning against
idolatry (Deut 17:2ff)." Westcott

ἀποθνησκω die, face death

Verse 29

πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται
τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ
καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης
κοινὸν ἡγησάμενος ἐν ᾧ ἡγιασθη, καὶ τὸ
πνεῦμα τῆς χάριτος ἐνυβρίσας;

ποσος, η, ον how much(?)

δοκεω think, suppose

χειρων, ον gen ονος worse, more severe

ἀξιωθήσεται Verb, fut pass indic, 3 s

ἀξιωω consider worthy

τιμωρια, ας f punishment, penalty

"It expresses simply the notion of retributive
punishment in regard to the offence."

Westcott

καταπατεω trample on, trample under
foot

Hughes comments, "To trample the Son of
God under foot implies, within the context of
our epistle, the sneering rejection of Jesus as
the Son in whom God has spoken and enacted
his final redeeming word to mankind, through
whom the world was created, and by whose
powerful word the universe is sustained and
carried forward to its predestined end (1:1-3)."
He continues with a list of further implications
from the description of Christ and his work in
Hebrews.

αἷμα, ατος f blood

διαθηκη, ης covenant

Cf. 13:20.

κοινος, α, ον common, unclean

The NT "uniformly places κοινος in contrast
with ἅγιος or καθαρος." Westcott.

ἡγησάμενος Verb, aor midd dep ptc, m nom
s ἡγεομαι think, regard, consider

ἡγιασθη Verb, aor pass indic, 3 s ἡγιαζω
sanctify, make holy

"By this blood-shedding the believer is *sanctified*, that is to say, his defilement is removed and in Christ he is made acceptable to God; his conscience purified from dead works, he is set apart for the holy calling of serving the living God (1:3; 9:14; 10:14). The communion cup, from which we drink in remembrance of our Redeemer, is the new covenant in his blood (1 Cor 15:25). Week after week the apostate has partaken of the sacrament of the body and blood of Christ, thereby professing to look to Christ for the washing away of sin. But his faith has been simulated, not genuine, and his secession from the community of believers reveals that, far from thankfully trusting in the blood of Jesus for forgiveness, he has *profaned* it, or, literally, counted it as common. The blood which made it possible for him to enter into the sphere of God's holiness he has treated as a thing unholy, thus completely contradicting the profession he had formerly made." Hughes.

χαρις, ιος f **grace**
 ἐνυβριζω **insult, outrage**

Not found elsewhere in the NT. "It combines arrogance with wanton injury." Westcott. "Just as, during his earthly ministry, Christ's opponents wished to ascribe his works of grace to the agency, not of the Spirit of God, but of Satan, the Evil Spirit, so the apostate, in headstong antagonism to what he knows to be the truth, traitorously denounces the gracious influence of the Holy Spirit, of which he has claimed personal experience, as demonic instead of divine. This outrageous falsification of the Good News, this incredible exchange of the truth about God for a lie (Rom 1:25), this wilful rejection of grace and light in favour of unbelief and darkness, is the 'sin unto death' for which there is no remission (1 Jn 5:16), the eternal and irremissible sin of blasphemy against the Holy Spirit (Mk 3:22-30)." Hughes.

"There is a triple indictment. The manifestation of the apostacy of the offender is described under three distinct aspects, as an act (καταπατησας), as an opinion (ἠγησαμενος), as a personal and wilful assault (ἐνυβρισας). His conduct shews that he has already abandoned his faith, and that too after he had made trial of its blessings. His decision, expressed in deed, is regarded as complete and final." Westcott

Verse 30

οἶδαμεν γὰρ τὸν εἰπόντα, Ἔμοι ἐκδίκησις, ἐγὼ ἀνταποδωσω· καὶ πάλιν, Κρινεὶ κύριος τὸν λαὸν αὐτοῦ.

οἶδα (verb perf in form but with present meaning) **know, understand**

Know not only who it is who has said this, but also his character.

εἰπόντα Verb, aor act ptc, m acc s λεγω
 ἐμοὶ Pronoun, dat s ἐγω
 ἐκδίκησις, εως f **retribution, rendering of justice, punishment**
 ἀνταποδωσω Verb, fut act indic, 1 s
 ἀνταποδιδωμι **repay**

Dt 32:35, cf. Rom 12:19.

παλιν **again, once more**
 κρινεὶ Verb, fut act indic, 3 s κρινω **judge**
 λαος, ου m **people**

Dt 32:36; Ps 135:14. "'The Lord will judge his people' (Dt 32:36), speaks, as originally uttered, of judgment in the sense of vindication (cf. Ps. 135:14) – but, again, those with reference to whom the Lord's people are vindicated are not only the alien adversaries but also the ones who contemptuously desert the fellowship of grace." Hughes.

Verse 31

φοβερόν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

φοβερος, α, ον **fearful, terrifying**

Takes up the φοβερα of v.27.

ἐμπεσεῖν Verb, aor act infin ἐπιπτω **fall into**

χειρ, χειρος f **hand, power**
 ζω **live, be alive**

Day 839: Hebrews 10:32-39

Verses 32-39

Words of encouragement now follow the previous words of warning.

Verse 32

Ἄναμνησκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων,

ἀναμνησκω **remind; pass remember**

"The word is used of recalling specific subjects to the mind." Westcott

πρότερον adv **previously, formerly, at first**

"The phrase τας προτερον ημερας does not so much express 'the former days' (τας προτερως ημ.) as a definite period as 'the days of a former time,' at an earlier stage of your faith." Westcott. Cf. 1 Peter 1:14.

φωτισθέντες Verb, aor pass ptc, m nom pl
φωτιζω give light to, enlighten

I.e when they first became Christians.

ἀθλησις, εως f difficult struggle

This word occurs here only in the NT. It "adds to the picture the image of the resolute combatant. The Hebrews not only suffered, but bore themselves as those who were contesting for a crown." Westcott.

ὑπεμείνατε Verb, aor act indic, 2 pl
ὑπομενω endure

παθημα, τος n suffering

It is quite probable that those converting to Christianity from Judaism suffered persecution particularly in the first days of their newly professed faith.

Verse 33

τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν
θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν
οὕτως ἀναστρεφόμενων γεννηθέντες·

τουτο μεν ... τουτο δε 'in this regard ... and also in that...'

ὀνειδισμος, ου m insult, abuse;
disgrace, shame

τε και and also

θλιψις, εως f trouble, suffering

"Reproaches affect the character: afflictions affect material prosperity." Westcott

θεατριζω expose to public shame

κοινωνος, ου m partner, sharer

ἀναστρεφω pass live, conduct oneself

γεννηθέντες Verb, aor pass dep ptc, m nom
pl γινομαι

"The contrast in the tenses of the participles, θεατριζομενοι, γεννηθεντες, ... suggests that upon some special occasion the persons addressed had in a signal manner identified themselves with fellow-Christians in an outbreak of persection ... while they were habitually exposed to public disgrace."

Westcott. In the past, identification with the Christian community had been vital to them, even when that community faced opposition.

Verse 34

καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, καὶ
τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ
χαρᾶς προσεδέξασθε, γινωσκοντες ἔχειν
ἑαυτοὺς κρείττονα ὑπαρξιν καὶ μένουσαν.

και γαρ "Constant usage suggests that the και emphasises the general statement and does not simply correspond with the και which follows: *For in fact ye ...* Comp 4:2; 5:12; 12:29; 13:22." Westcott.

δεσμιος, ου m prisoner

Cf. Acts 8:3.

συνεπαθήσατε Verb, aor act indic, 2 pl

συμπασχω suffer together

ἀρπαγη, ης f greed, violence, siezure

ὑπαρχω be at one's disposal (τα ὑ.

possessions).

χαρα, ας f joy, gladness

Cf. Rom 5:3; Acts 16:24f.; 1 Peter 4:13; Jas 1:2.

προσεδέξασθε Verb, aor midd dep indic, 2
pl προσδεχομαι welcome, accept

"By the use of the word γινωσκοντες, as distinguished from εἰδοτες ... the writer implies that the knowledge was realised through the trial." Westcott.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
κρειττων and κρεισσων, ον gen ονος
better; greater

ὑπαρξις, εως f possession, property
μενω remain, abide

Cf. 1 Peter 1:23.

"Our author makes it plain that those to whom he is writing had endured much in the days following their acceptance of the gospel – sufferings, abuse, affliction, imprisonment, loss of property; and now he is saying to them in effect what Paul found it necessary to say in his letter to the Galatian Christians, 'Have you suffered so many things in vain?' (Gal 3:4 KJV). It would be incomprehensible for them now even to consider the possibility of abandoning the struggle and with it the prize. This is the burden of the appeal that follows." Hughes.

Verse 35

μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν,
ἥτις ἔχει μεγάλην μισθαποδοσίαν,

ἀποβάλητε Verb, aor act subj, 2 pl

ἀποβαλλω throw off; lose

A graphic phrase, 'do not fling away...'

παρρησια, ας f boldness, assurance

ὅστις, ἥτις, ὅτι who, which

μεγας, μεγαλη, μεγα large, great

μισθαποδοσια, ας f reward

"The recompence is included even now in the spirit of the believer who has learnt to rate outward afflictions at their true value (Rom 8:3)." Westcott. On future reward, cf. Rom 8:18; 1 Peter 1:4; 2 Tim 4:8.

Verse 36

ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.

ὑπομονη, ης f patience, endurance

Cf. 12:1.

χρεῖα, ας f need, want

θέλημα, ατος n will, wish, desire

"The phrase ... recalls what was said of Christ's work (10:5ff) as a fulfilment of the will of God. Man in his little field must follow the example of his Lord (1 Peter 2:21), which is always set before us as an example of suffering." Westcott.

κομίσησθε Verb, aor mid subj, 2 pl
κομιζω mid receive, obtain, be paid back

ἐπαγγελία, ας f promise, what is promised

"Of this the gift of the Spirit (Lk 24:49; Acts 1:4; 2:23ff; Gal 3:14; Eph 1:13) and the 'presence of the Lord' (2 Peter 3:4,9) were pledges." Westcott.

Verse 37

ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει·

ἔτι still, yet

ὅσος, η, ον correlative pronoun, as much as, how much, how far

Westcott says that the phrase ὅσον ὅσον is a colloquial form. The whole phrase means 'For, yet a very little while.' The phrase appears to have been borrowed from Is 26:20 LXX, the context of which is also relevant to the point being made.

ἦκω come, have come, be present
χρονίζω delay

The quotation, with some modification and transposition, is from Hab 2:3-4. "In the original context that which is expected is the fulfilment of the prophetic vision of the destruction of the Chaldeans, the enemies of God's people, to be followed by the revelation of his glory. The judgement was executed and the promise was accomplished in due time, but not as men had hoped. The lesson had a significant application to the condition of the early church." Westcott.

Hughes comments, "Instead of the Septuagint's 'he will surely come,' our author has *the coming one shall come* (involving no more than the addition of the definite article in the Greek), which, without in any way impairing the note of emphasis and certainty, gives the expression a definite messianic connotation, 'the coming one' or 'he who is coming' being a familiar description of the Messiah."

Verse 38

ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἢ ψυχὴ μου ἐν αὐτῷ.

δίκαιος, α, ον righteous, just
πίστις, εως f faith, trust

"The just – the true believer – requires faith, trust in the unseen, for life. Such faith is the support of endurance (ὑπομονη) and the seal of confidence (παρρησια)." Westcott.

"The declaration, 'my righteous one shall live by faith,' provides the *motif* of the great eleventh chapter of our epistle at which we have now arrived." Hughes

ζήσεται Verb, fut mid indic, 3s ζω live
ὑποστείληται Verb, aor mid subj, 3 s
ὑποστελλω draw back; mid turn back, shrink back

Shrinking away through fear or improper regard for others – the opposite of faith.

εὐδοκεω be pleased, take pleasure in
ψυχη, ης f self, inmost being, 'soul'

Verse 39

ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

Note again the first person plural: the author identifies himself with his readers.

ὑποστολη, ης f shrinking back, turning back

ἀπώλεια, ας f destruction, utter ruin
περιποίησις, εως f obtaining, gaining

Cf. 1 Thess 5:9; 2 Thess 2:14.

Day 840: Hebrews 11:1-7**Chapter 11**

"The writer is well aware that the life of faith is not easy, but he calls to mind the exploits of many men and women of faith from the past. He produces a miniature picture-gallery of godly people who nevertheless, in spite of their achievement, did not fully inherit the promises since they had lived before the time of Christ." Guthrie

Westcott divides the chapter up as follows:

- i) vv.1-2 Preliminary view of the characteristics and work of faith.
- ii) vv. 3-7 Faith as seen in the prophetic records of the old world.
- iii) vv. 8-22 The faith of the Patriarchs, marked by obedience, patience and sacrifice.
- iv) vv. 23-31 The faith of conflict and conquest.
- v) vv. 32-38 Faith active in national life.
- vi) vv. 39,40 Conclusion

Verse 1

Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

"The order (ἔστιν δε πιστις) shows that the object of the writer is not to give a formal definition of faith but to bring out characteristics of faith which bear on his argument." Westcott

ἐλπίζω hope, hope for, hope in, expect
 ὑπόστασις, εὐς f confidence, assurance, conviction; nature, essence, substance

Westcott considers the meanings of ὑπόστασις and ἔλεγχος. He says that the structure of the sentence demands that their meanings must be co-ordinate. He says that they refer *either* to:

- i) a particular frame of mind – so ὑπόστασις is translated 'assurance', as in 3:14.
- ii) a description of what faith does – ὑπόστασις is 'substance' – that which gives real existence to a thing.

Westcott prefers the latter since he argues that ἔλεγχος (which occurs nowhere else in the NT) carries the sense of 'proof' rather than 'conviction'.

Hughes lists four possible meanings of ὑπόστασις and concludes, "Despite the different interpretations proposed, there is in all cases, as Moulton and Milligan point out, 'the same central idea of something that *underlies* visible conditions and guarantees a future possession.'"

πραγμα, τος n matter, thing, event, deed
 ἔλεγχος, ου m verification, certainty
 βλέπω see, be able to see

The *object* of faith is 'things hoped for' and 'things not seen'. The *quality* of faith is to create 'assurance' and 'certainty' concerning such things. The life of faith is built upon the certain reality of what is not seen but hoped for. The certainty itself arises from the fact that faith simply trusts what God has said.

Verse 2

ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

ἐν ταυτη 'in respect of this' i.e. of faith

ἐμαρτυρήθησαν Verb, aor pass indic, 3 pl
 μαρτυρεω bear witness, testify, affirm, approve; pass be well spoken of, receive approval

Westcott takes the verb to mean 'the elders had witness borne to them' i.e. the testimony of Scripture concerning them (cf. v.4). The NIV takes it in the sense that they received commendation (from God).

πρεσβυτερος, α, ον elder

Verse 3

Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγενῆσθαι.

νοεω understand, perceive, discern

Faith provides a foundation for the reasoning activity of the believer – provides a 'world view'. Faith is not opposed to reason.

κατηρτίσθαι Verb, perf pass infin
 καταρτιζω make complete

Bears the sense 'put together.' "expresses the manifoldness and the unity of all creation; and by the tense marks that the original lesson of creation remains for abiding use and application." Westcott

αἰῶνας Noun, acc pl αἰων, αἰωνος m
 age, world order, eternity

The sense is not just the original cosmos but "creation as unfolded in time, the many 'ages' going to form one 'world'." Westcott

ῥημα, ατος n word

An expression of the divine will.

φαινω shine; midd. and pass. appear, be seen

βλέπω see v.1

γεγενῆσθαι Verb, perf act infin γινομαι

"The purpose and end of the knowledge gained by faith as to the creation of the world is the conviction that the visible order as we observe it, as a whole has not come into being by simple material causation. We learn to recognise that there is a divine power behind it. Such a conclusion is the fundamental triumph of faith." Westcott

Verse 4

Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάιν προσήνεγκεν τῷ θεῷ, διὸ ἤς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δωροῖς αὐτοῦ τοῦ θεοῦ, καὶ διὸ αὐτῆς ἀποθανῶν ἔτι λαλεῖ.

πλειων, πλειον ορ πλεον more

I.e. 'more excellent', 'more abundant'

θυσια, ας f sacrifice

προσήνεγκεν Verb, aor act indic, 3 s

προσφερω offer, present

Gregory the Great, quoted by Hughes, states, "It is obvious that it was not the offerer who received approval because of the offerings but the offerings because of the offerer." Similarly Calvin comments, "the sacrifice of Abel was more acceptable than that of his brother only because it was sanctified by faith."

Hughes considers the view of Owen and others that Abel's offering involved the shedding of blood and so signified an acknowledgment of sin that was absent from that of Cain. Hughes comments, "Whether or not this is a correct understanding of the situation it is impossible to say. The developed system of blood-sacrifice for sin receives explicit formulation only later in the Old Testament, though it may be assumed that its roots go back to a very early period."

ἐμαρτυρήθη Verb, aor pass indic, 3 s
μαρτυρεω

δι ἧς ἐμ. i.e. 'through which *sacrifice*'. "The sacrifice was the sign of the righteousness – the true relation to God by faith – which he had inwardly. Through this the witness came, as *God bore witness on the occasion of his gifts*... There is nothing in Scripture to shew in what way the divine witness was given to Abel." Westcott.

Hughes says that δι ἧς refers to *faith*, not to the sacrifice, saying, "*Faith* is the ruling concept of this verse, and indeed of the whole chapter, as the emphatic position of πιστει at the beginning of the sentence attests, and accordingly πιστει not θυσιαν is the proper antecedent of the relative ἧς, as it is also, by general agreement, the antecedent of the pronoun αὐτῆς in the last clause of the verse. The connection of thought is the fact seen in the sequence πιστει ... δι ἧς ... και δι αὐτῆς..."

εἶναι Verb, pres infin εἰμι

δίκαιος, α, ον righteous, just

δωρον, ου n gift, offering

δι αὐτῆς 'through it', i.e. faith

ἀποθανῶν Verb, aor act ptc, m nom s

ἀποθνησκω die

ἔτι still, yet

λαλεω speak, talk

"Abel by his example of faith and righteousness still speaks to us today, even though he has so long been dead. The spectacle of his trustful integrity, even in the face of violence, should inspire us to persevere and to overcome by the same means." Hughes.

Verse 5

Πίστει Ἐνωχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ,

Cf. Gen 5:18-24.

μετετέθη Verb, aor pass indic, 3 s

μετατιθημι remove, take back

ἰδεῖν Verb, aor act infin ὄραω see

θανατος, ου m death

εὕρισκω find, discover

διότι because, for

μετέθηκεν Verb, aor act indic, 3 s

μετατιθημι

"Enoch, indeed, may be seen as a sort of prototype (together with Elijah at a later period) of the men and women of faith who will be living at the moment of Christ's return – an occasion of surpassing glory – and who, too, will be caught up to be with Christ without passing through the experience of death (see 1 Thess 4:15-17)." Hughes.

μεταθεσις, εως f removal; taking up

μεμαρτύρηται Verb, perf pass indic, 3 s

μαρτυρεω

The perfect carries the sense 'the witness stands recorded'

εὐαρεστηκέναι Verb, perf act infin
εὐαρεστεω please, be pleasing to

"The circumstances under which Enoch lived gave prominence to his faith. In a corrupt age he is said to have maintained that fellowship with God which is identical with pleasing him." Westcott

Verse 6

χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι, πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

χωρὶς prep with gen without, apart from
ἀδυνατος, ον impossible
πιστεῦω believe (in), have faith (in)
δεῖ impersonal verb it is necessary, must
προσερχομαι come or go to, approach
ἐκζητοῦσιν Verb, pres act ptc, m & n dat pl
ἐκζητεω seek or search diligently
μισθαποδοτης, ον m rewarder

"The faith which is thus declared to be necessary for anyone who approaches God as a worshipper ... includes two elements, the belief: a) that God is, and b) that He is morally active; in other words it is a faith in the existence and in the moral government of God." Westcott.
Hughes, citing Gen 15:1, says that the reward is God himself. Those who seek him find *him*.

Verse 7

Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατασκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

χρηματισθεὶς Verb, aor pass ptc, m nom s
χρηματιζω warn, instruct, reveal
μηδεπω not yet
εὐλαβηθεὶς Verb, aor pass dep ptc, m nom s
εὐλαβεομαι act in reverence, be moved with fear; take heed
κατασκευαζω prepare, build, construct, furnish

Includes both the construction and the fitting up.

κιβωτος, ου f ark, ship
σωτηρια, ας f salvation
οικος, ου m house, household, family

δι' ἧς 'through which ark'. "His faith was visibly presented to the eyes of his contemporaries by the construction of the ark. Through this then he condemned the unbelieving world, as witnessing to the divine destruction which was to come upon them in just recompense for their deeds." Westcott.
Again, Hughes sees this as a reference to *faith* not to the ark.

κατέκρινεν Verb, aor & imperf act indic, 3 s
κατακρινω condemn, pass judgement
ον

"Though the form is ambiguous, [it] is probably an imperfect and describes the constant significance of his action." Westcott

δικαιοσυνη, ης f righteousness

"The righteousness which 'answers to,' 'corresponds with' faith, is that righteousness which God alone can give, which answers to, corresponds with, that spiritual order which faith also enters." Westcott

ἐγένετο Verb, aor midd dep indic, 3 s
γίνομαι
κληρονομος, ου m heir, one who receives what is promised (by God)

"The righteousness was not a hope for the future but a real possession by the gift of God." Westcott.