

**Notes on the Greek New Testament**  
**Week 170 – Hebrews 11:35-12:24**

**Day 846: Hebrews 11:35-40****Verse 35**

ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπαníσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

γυνή, αἰκος f woman, wife  
ἀναστασις, εως f resurrection, raising up  
νεκρός, α, ον dead  
ἄλλος, η, ο another, other  
ἐτυμπαníσθησαν Verb, aor pass indic, 3 pl  
τυμπαníζω torture  
προσδεχομαι expect, receive  
ἀπολυτρωσις, εως f redemption, deliverance, setting free  
κρείττων and κρείσσων, ον see v.16  
τύχωσιν Verb, aor act subj, 3 pl τυγχανω  
obtain, receive, attain, experience

There is a contrast in this verse between the women who received back their dead by resurrection (yet had to lose them again to death) and those who looked for the *better* resurrection to eternal life. The verse underlines the fact that there were those in OT times who hoped for the future resurrection. Hughes thinks that the latter part of the verse may refer to incidents recorded in 2 Maccabees.

**Verse 36**

ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·

ἕτερος, α, ον other, another, different

These showed faith not so much in triumphant victories but in faithfully enduring trials.

ἐμπαιγμος, ον m public ridicule  
μαστιξ, ιγος f whip, beating with a whip  
πειρα, ας f attempt, trial  
ἔτι see v.32  
δεσμος, ου m (& n) bond, chain  
φυλακή, ης f prison

**Verse 37**

ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

ἐλιθάσθησαν Verb, aor pass indic, 3 pl  
λιθαζω stone

ἐπρίσθησαν Verb, aor pass indic, 3 pl  
πριζω saw in two

Most mss read ἐπειρασθησαν rather than ἐπρισθησαν, though the latter occurs in a variety of old mss and ancient versions. Metzger provides lengthy discussion of the difficulties and gives rationale for the tentative acceptance of ἐπρισθησαν.

Westcott says that, according to tradition, Isaiah faced death by being sawn in two.

φονος, ου m murder, killing  
μαχαιρα, ης f see v.34  
ἀπέθανον Verb, aor act indic, 1s & 3pl  
ἀποθνησκω die, face death

"The enumeration of sufferings of death is followed by references to sufferings in life." Westcott

περιήλθον Verb, aor act indic, 1s & 3pl  
περιερχομαι travel about  
μηλωτή, ης f sheepskin  
αἰγίος, α, ον of a goat  
δερμα, τος n skin  
ὑστερεω lack; midd be in want  
θλιβω press hard, crush; pass  
experience difficulty/trouble

Cf. 2 Thess 1:6f

κακουχεομαι be ill-treated

**Verse 38**

ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς γῆς.

ἄξιος, α, ον worthy, deserving, fitting  
ἐρημία, ας f deserted place, desert  
πλαναω lead astray; pass wander about  
ὄρος, ους n mountain, hill  
σπηλαιον, ου n cave, hideout (for robbers)  
ὄπη, ης f opening, hole, cave

**Verse 39**

Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

πάντες Adjective, m nom pl πας  
μαρτυρηθέντες Verb, aor pass ptc, m nom  
pl μαρτυρεω bear witness, testify;  
pass be well spoken of, receive approval

ἐκομίσαντο Verb, aor midd indic, 3 pl  
κομιζω midd receive, obtain

**Verse 40**

τοῦ θεοῦ περὶ ἡμῶν κρείττον τι  
προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν  
τελειωθῶσιν.

κρείττων and κρείσσω, ον see v.16  
τις, τί acc τινά, τί gen τινός dat τινί  
anyone, anything

προβλεψαμένου Verb, aor midd ptc, m & n  
gen s προβλεπομαι have in store,  
provide

χωρὶς prep with gen without, apart from  
τελειωθῶσιν Verb, aor pass subj, 3 pl  
τελειωω make perfect, complete

Cf. Matt 13:17; 1 Peter 1:12

"It is not that God had one plan for them and another for us, for in anticipation and faith they looked forward to the introduction of this better plan which would involve a High Priest superior to those of the levitical order (7:7), a sacrifice superior to that of bulls and goats (9:23), a covenant superior to that of the Mosaic dispensation (7:22), and a country superior to any earthly territory (11:16). As Owen observes, 'God's prevision is his provision,' and so it was graciously ordained that they should experience the substantiation of their hope not in separation from us but in union with us. This plan was put into operation by the coming of Christ and the performance of his perfect work of atonement...

"Accordingly, the Old Testament believers do indeed attain the promised perfection, but not apart from us. They with us belong to the many sons who, thanks to the pioneer of our (and their) salvation, are brought to glory. Nor is their perfection attributable, any more than ours, to their own sufferings but solely to the suffering of Christ for us all, whereby all who are designated his brethren are sanctified, that is, made perfect before God (Heb 2:9-11, 14f.)." Hughes.

**Day 847: Hebrews 12:1-3****Chapter 12**

"Next the readers are exhorted to look to the example of Christ and this leads straight into a discourse on discipline. The writer shows that this is essential for the Christian life and he puts in a strong plea to his readers to avoid moral inconsistency, appealing to the case of Esau to illustrate the point. He again stresses the great advantages of the New Covenant over the Old." Guthrie

i) The need for discipline, vv 1-11;

ii) The avoidance of moral inconsistency

vv.12-17;

iii) The benefits of the New Covenant, vv 18-29.

**Verse 1**

Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες  
περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον  
ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον  
ἀμαρτίαν, δι' ὑπομονῆς τρέχουμεν τὸν  
προκείμενον ἡμῖν ἀγῶνα,

τοιγαροῦν therefore, for that reason

τοσοῦτος, αὐτῆ, οὗτον / οὗτο correlative  
adj so much, so great, so large

περικειμαι be surrounded, be beset with  
νεφος, οὐς n cloud

"A 'cloud' is used ... for a dense mass of living beings from the time of Homer downwards."

Westcott

μαρτυς, μαρτυρος dat pl μαρτυσιν m  
witness

The thought is not that they are witnesses of us – as spectators in a stadium but that their lives bear witness to us.

ὄγκος, ον m impediment, something that gets in one's way

"The word ὄγκος, which does not occur elsewhere in the NT or LXX, is used for bulk of body, ... for an arrogant bearing, and for a burdensome load. These several senses have been applied to the interpretation of the word here. The competitor in a race seeks by training to reduce all superfluity of flesh, and in the contest lays aside all undue confidence and every encumbrance of dress." Westcott

ἀποθέμενοι Verb, 2 aor midd ptc, m nom pl  
ἀποτιθημι throw off, take off (clothes)  
εὐπερίστατος, ον holding on tightly and causing entanglement

ἀμαρτία, ας f sin

"An expression which seems best understood as a clarification of what is meant by the weight or encumbrance of every kind which must be laid aside. It is precisely sin, of whatever kind, that impedes or slows down the Christian in the spiritual race, and conversely, anything, however innocent in itself, which impedes or slows down the Christian in the spiritual race is for that reason sinful, and must, with God's help, be discarded." Hughes.

ὑπομονη, ης f patience, endurance

Emphasising the need to go on to the end.

τρέχω run, exert oneself

προκειμαι be set before, lie before

"God Himself has set our work and our prize before us." Westcott

ἄγων, ὄνος m struggle, fight, race

The word here for 'race' emphasises its nature as contest or struggle.

### Verse 2

ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

Note how that words used in exhortation of the Christian in verse 1 are now used of Christ's conduct in verse 2 – προκειμαι, ὑπομονη/ὑπομενω. He also had a work and prize set before him and he endured it not only with patience but also with joy. It is because of this that he is our ἀρχηγος and our τελειωτης.

ἀφοραω fix one's eyes on

Does not occur elsewhere in NT or LXX.

ἀρχηγος, ου m leader, pioneer, originator

τελειωτης, ου m perfecter

Not found elsewhere in NT or LXX – or classical writers. "He too looked through the present and the visible to the future and the unseen." Westcott.

"In looking to Jesus, then, we are looking to him who is the supreme exponent of faith, the one who, beyond all others, not only set out on the course of faith but also pursued it without wavering to the end. He, accordingly, is uniquely qualified to be the supplier and sustainer of the faith of his followers." Hughes.

ἀντι prep with gen for, because of  
προκειμαι see v.1

χαρα, ας f joy, gladness

"The joy was that of the work of redemption accomplished." Westcott. Hughes adds, "... thus bringing to fruition all the purposes of God's creation and all the promises of his covenant."

ὑπέμεινεν Verb, aor act indic, 3 s ὑπομενω endure

σταυρος, ου m cross

σταυρος without the article fixes attention on the nature of the death.

αἰσχυνη, ης f shame, disgrace  
καταφρονεω despise, think nothing of  
δεξιος, α, ον right, δεξια right hand  
θρονος, ου m throne

κεκάθικεν Verb, perf act indic, 3 s καθιζω sit down, sit, take one's seat

A repeated theme, cf. 1:3; 2:9; 4:14; 5:5,8f.; 6:19f.; 7:26; 8:1; 9:12, 24, 28; 10:12; 13:20.

"The contrast of tenses is significant. *He endured ... and hath sat down...* The fact of suffering is wholly past but the issue of it endures for evermore." Westcott

### Verse 3

ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

ἀναλογίσασθε Verb, aor midd dep imperat, 2 pl ἀναλογιζομαι consider closely, think of, compare

Does not occur elsewhere in NT or LXX. "It is common in classical Greek, and expresses in particular the careful estimate of one object with regard to another." Westcott

τοιουτος, αυτη, ουτον see v.1

ὑπομεμενηκότα Verb, perf act ptc, m acc s ὑπομενω endure

ἁμαρτωλος, ον sinful, sinner

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

Metzger writes of the UBS text Committee, "Although external evidence strongly favours either εἰς ἑαυτους or εἰς αὐτους [p<sup>46</sup> p<sup>13</sup> & D<sup>gr</sup> Origen], the difficulty of making sense of the plural led a majority of the Committee to prefer the singular number, choosing εἰς ἑαυτὸν as the least inadequately supported reading." Hughes follows Moffatt *et al* in concluding that the plural "represents an early corruption of the text."

ἀντιλογία, ας f hostility, hatred, rebellion  
κάμητε Verb, aor act subj, 2 pl καμνω be sick; ἐν ψυχῇ κ. be discouraged

ἐκλυομαι give up, faint

Cf. Gal 6:9.

## Day 848: Hebrews 12:4-11

### Verse 4

Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι,

οὐπω not yet

μεχρι and μεχρις prep with gen until, to the extent, as far as

αἷμα, ατος f blood

"This suggests a striking contrast between such affliction as they had passed through and the manner in which Christ came with the express purpose of shedding his blood on the cross for their redemption... Well do they know that their consciences have been purified from dead works and their eternal redemption procured by the shedding of the blood of Jesus (9:12,14; cf. 10:29): how willingly, then, should they be prepared to persevere and to suffer, even to the point of shedding their lifeblood, in gratitude to him who gave his all for them and in loyalty to so wonderful a gospel!" Hughes.

ἀντικατέστητε Verb, aor act indic, 2 pl  
ἀντικαθιστημι resist  
ἁμαρτια, ας f sin

Note that persecution is part of the struggle against sin! This is explained in the verses that follow which speak of the discipline of the Lord.

ἀνταγωνίζομαι struggle

Does not occur elsewhere in NT or LXX.

### Verse 5

καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, Υἱέ μου, μὴ ὀλιγωρεῖ παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·

ἐκλέλησθε Verb, perf pass dep indic, 2 pl  
ἐκλανθανομαι forget completely

Occurs here only in NT

παρακλησις, εως f encouragement,  
counsel

The following is a word of *encouragement* because it is a reminder that trials do not signify abandonment by God but sonship.

ὅστις, ἥτις, ὁ τι who, which  
διαλεγομαι address, speak

The quotation is from Prov 3:11f. "The utterance of Scripture is treated as the voice of God conversing with men." Westcott.

ὀλιγωρεω think lightly of

Does not occur elsewhere in the NT or LXX

παιδεια, ας f discipline; instruction,  
training

μηδε and not, neither

ἐκλυομαι see v.3

ἐλεγχω rebuke, convict

### Verse 6

ὄν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῦ δὲ πάντα υἱὸν ὃν παραδέχεται.

ἀγαπαω love, show love for  
παιδευω instruct, discipline, correct

Cf. 1 Tim 1:20

μαστιγω beat with a whip, discipline,  
punish  
παραδεχομαι accept, acknowledge,  
recognise

### Verse 7

εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;

παιδεια, ας f see v.5  
ὑπομενω endure

"The clause may be either imperative or indicative. The absence of a connecting particle in the next clause favours the latter view." Westcott

προσφερω offer; pass treat, deal with

"The word παιδεια is used differently in this verse and the next. Discipline is here regarded as the end, and in the following verse as the means." Westcott

πατηρ, πατρος m father

### Verse 8

εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

χωρις prep with gen without  
μετοχος, ου m one who shares in,  
partner, companion

γεγόνασιν Verb, perf act indic, 3 pl  
γίνομαι

νοθος, η, ον illegitimate (as of children)

### Verse 9

εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

εἶτα adv. moreover, after all  
σαρξ, σαρκος f flesh, human nature  
εἶχομεν Verb, imperf act indic, 1 pl ἔχω  
παιδευτης, ου m one who disciplines or corrects

ἐντρεπω pass respect, regard  
πολυς, πολλη, πολυ gen πολλου, ης, ου  
much, many

μαλλον adv more; rather

ὑποταγησόμεθα Verb, fut pass indic, 1 pl  
ὑποτασσω subordinate; pass. be  
subject, submit to

ζωω live, be alive

"Such absolute subjection is crowned by the highest blessing (καὶ ζήσομεν). True life comes from complete self-surrender. As the One Son fulfilled His Father's will and lives through Him, so the many sons live through His life in obedience to Him." Westcott

**Verse 10**

οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

ὀλιγος, η, ον little, small; pl. few  
δοκοῦν Verb, pres act ptc, n nom/acc s  
δοκεω think, suppose; intrans seem;  
impers it seems good, proper or best  
παιδευω see v.6  
συμφερον, ου n good, advantage,  
benefit

μεταλαμβανω receive, share in, have  
ἁγιότης, ητος f holiness, moral purity

Here is the end God has in view, the purpose which we are to ascribe to trials. Cf. Romans 5:3-5.

**Verse 11**

πάσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

παιδεια, ας f see v.5  
παρὸν Verb, pres ptc, n nom/acc s παρειμι  
be present  
δοκεω see v.10  
χαρα, ας f joy, cause of joy

Cf. 10:39

λυπη, ης f grief, sorrow, pain  
ὕστερον adv afterwards, later, finally  
καρπος, ου m fruit, harvest, outcome  
εἰρηνικος, η, ον peaceful; peace-loving

Cf. James 3:17, also 2 Cor 4:17.

γεγυμνασμένοις Verb, perf pass ptc, m & n  
dat pl γυμναζω train, exercise;  
discipline

"When our author describes the harvest it produces as 'peaceful' the metaphor is still that of the athletic contest. For the adjective bespeaks the rest and relaxation enjoyed by the victorious contestant once the conflict is over." Hughes.

ἀποδιδωμι give, yield, repay  
δικαιοσυνη, ης f righteousness

"Peacable fruit – even the fruit of righteousness, that is, consisting in righteousness." Westcott.

"The righteousness produced by discipline is that perfect righteousness which, imputed in justification and striven for in the Christian race, is fully imparted when at last the victor stands before his exalted Lord face to face (1 Jn 3:2); for it is indeed nothing other than the unblemished righteousness of Christ himself." Hughes.

**Day 849: Hebrews 12:12-17****Verse 12**

Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,  
διο therefore, for this reason  
παρειμένας Verb, perf pass ptc, f acc pl  
παριημι neglect; pf pass ptc drooping,  
weakened  
χειρ, χειρος f hand  
παραλελυμένα Verb, perf pass ptc, n  
nom/acc pl παραλυομαι be paralyzed  
γονυ, γονατος n knee  
ἀνορθώσατε Verb, aor act imperat, 2 pl  
ἀνορθωω restore, rebuild, strengthen

"The Apostle urges those who were themselves in danger to help others in like peril." Westcott. Westcott believes that the injunctions of these verses are directed towards our care one of another rather than simply watchfulness over ourselves as individuals. Hughes, however, comments, "In these two verses the imagery of the athletic contest is retained: the severity of the conflict with its continuous discipline is such that the competitor who lacks determination allows his hands to hang down and feels his knees to be weakened; and, giving way to discouragement, he easily falters in the race and fails to keep to a straight course." The context of the quotation from Is 35:3 does however suggest an element of encouraging others to remain strong, and this is acknowledged by Hughes in his note on the following verse.

**Verse 13**

καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον.  
τροχια, ας f way, path  
ὀρθος, η, ον straight  
πους, ποδος m foot

Cf. Prov 4:26. "The Christian athlete must keep to the 'running lane' which has been assigned to him." Hughes.

χωλος, η, ον lame, crippled

"By το χωλον... the Apostle describes the lame member of the Church, who is unable to stand or walk firmly on his way. Compare 1 Kings 18:21. The 'halting' of the Hebrews 'between two opinions' is the characteristic type of their weakness." Westcott

ἐκτραπῆ Verb, aor pass subj, 3 s  
ἐκτρεπομαι wander, go astray;  
perhaps be disabled

Westcott thinks it means 'put out of joint,' as do Moffatt, Bruce, RSV, JB, NEB. Hughes follows Spicq in preferring the sense 'turned out of the way.'

ἰαθῆ Verb, aor pass subj, 3 s ἰαομαι heal,  
cure, restore  
μαλλον adv rather, instead

"The note of concern and responsibility for others seems to be implicit in the admonition: by holding a straight course himself the Christian sets an example of constancy which will help those who are lame or faltering to do the same and thus to be healed and restored to the contest. In the spirit of 10:23-25 above, by holding fast the confession of our hope without wavering not only will we prove the faithfulness of all that God has promised but others also will be encouraged and freed from the crippling spirit of despondency and self-pity." Hughes.

#### Verse 14

Εἰρήνην διωκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

εἰρηνη, ης f peace  
διωκω seek after, pursue, follow

Marks the eagerness and constancy of the pursuit. Cf. Ps. 34:14; 1 Peter 3:11; Rom 12:18.

ἁγιασμος, ου m sanctification, holiness

Cf. 1 Peter 1:15f. The Christian seeks peace with all alike, but he seeks holiness also, and this cannot be sacrificed for that." Westcott

χωρὶς see v.8  
οὐδεις, οὐδεμα, οὐδεν no one, nothing  
ὄψεται fut midd dep, 3 s ὄραω see,  
observe, perceive

Cf. Mt 5:8. Westcott thinks that the reference is to seeing "Christ, for whose return in glory believers wait." Cf. 1 Jn 3:2f.

#### Verse 15

ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μὴ τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῆ καὶ δι' αὐτῆς μιανθῶσιν πολλοί,

ἐπισκοπεω see to it, take care; oversee

"The word ἐπισκοποῦντες expresses the careful regard of those who occupy a position of responsibility... Each Christian shares in this in due degree." Westcott

τις, τι acc τινά, τι gen τινός dat τινί  
enclitic pronoun and adj anyone,  
anything

ὑστερεω lack, fall short of

"The idea seems to be that of falling behind, not keeping pace with the movement of divine grace which meets and stirs the progress of the Christian." Westcott.

χαρις, ιος f grace  
ρίζα, ης f root, source  
πικρια, ας f bitterness, spite, bitter  
feeling

ἄνω adv above; up, upwards  
φυω grow, come up  
ἐνοχλεω trouble, cause trouble

"The image is taken from Deut 29:17f... The root is personal ... and not doctrinal: a pernicious man and not a pernicious opinion." Westcott

μιανθῶσιν Verb, aor pass subj, 3 pl μιαινω  
defile, contaminate

"The implication is that one embittered and rebellious person in their midst can have a disastrous effect on the community as a whole, so that *the many are defiled* – just as one noxious root can poison a whole crop." Hughes.

#### Verse 16

μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρωσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.

πορνος, ου m man who practices sexual  
immorality

ἢ or  
βέβηλος, ον vile, godless, irreligious

Westcott thinks that Esau is cited as an example of a βεβηλος but not of a πορνος. He thinks that πορνος is to be understood in its literal sense and not of an idolater. The two words focus on moral quality in the person themselves and in their attitude towards God. βεβηλος "describes a character which recognises nothing as higher than earth: for whom there is nothing sacred: no divine reverence for the unseen." However, Hughes says, "It is much more natural to understand both adjectives as referring to Esau. It has been pointed out ... that Esau's act in taking two foreign women as wives, who 'made life bitter for Isaac and Rebekah,' must have been regarded by his parents as immoral and tantamount of the commission of fornication (Gen 26:34f.; 27:46)." Hughes.

ἀντι prep with gen for, in place of

βρωσις, εως f food, a meal

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, single

ἀπέδετο Verb, aor midd indic, 3 s

ἀποδιδωμι give, give back; midd sell  
πρωτοτοκια, ων n birthright, rights  
belonging to the firstborn son

Cf. Gen 25:33f. "These Hebrew Christians will be guilty of a much greater act of profanity if, disheartened by the difficulties of the contest, they barter not an earthly but a heavenly birthright for a short period of worldly ease and prosperity." Hughes.

### Verse 17

ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων  
κληρονομήσαι τὴν εὐλογίαν  
ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ  
εὗρεν, καίπερ μετὰ δακρῶν ἐκζητήσας  
αὐτήν.

ἵστε Verb, indic or imperat 2 pl οἶδα

know, understand

μετέπειτα afterwards

θελω wish, will

κληρονομεω receive, gain possession of,  
inherit

εὐλογία, ας f blessing, praise

ἀπεδοκιμάσθη Verb, aor pass indic, 3 s

ἀποδοκιμαζω reject

μετανοια, ας f repentance, change of  
heart

τοπος, ου m place, opportunity

"A place of repentance' is an opportunity for changing a former decision." Westcott

εὕρισκω find, discover

καιπερ though, although

δακρυον, ου n tear (as in weeping)

ἐκζητεω seek or search diligently

The αὐτήν refers to εὐλογίαν

### Day 850: Hebrews 12:18-24

#### Verses 18-29

"This section forms a solemn close to the main argument of the Epistle. It offers a striking picture of the characteristics of the two Covenants summed up in the words 'terror' and 'grace'; and at the same time, in harmony with the whole current of thought, it emphasises the truth that the greater privileges bring greater responsibility. The section falls into two parts:

- The contrast of the position of the Christian with that of the Israelites at the giving of the Law (18-24); and
- The duties of the Christian which flow from this position (25-29)." Westcott

#### Verse 18

Οὐ γὰρ προσεληλύθατε ψηλαφωμένω καὶ  
κεκαυμένω πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ  
θυέλλῃ

προσεληλύθατε Verb, perf act indic, 2 pl

προσερχομαι come or go to

ψηλαφωω touch, feel (pass ptc able to be  
touched)

A number of MSS include the word ὄρει  
(mountain) after ψηλαφωμένω.

κεκαυμένω Verb, perf pass ptc, m & n dat s  
καιω light, burn; pass be lit, burn

πυρ, ος n fire

γνοφος, ου m darkness

Cf. Deut 4:11; 5:22; Ex 19:16ff.

ζοφος, ου m gloom, darkness

θυελλα, ης f wind storm, whirlwind

#### Verse 19

καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς  
οἱ ἀκούσαντες παρητήσαντο μὴ  
προστεθῆναι αὐτοῖς λόγον·

σαλιξι, ιγγος f trumpet; trumpet blast

ἦχος, ου m sound, noise

Cf Ex 19:16; 20:18.

ῥημα, ατος n word

Cf. Deut 4:12.

παρητήσαντο Verb, aor midd dep indic, 3 pl

παραιτεομαι ask for, request, beg

προστεθῆναι Verb, aor pass infin

προστιθημι add, add to

Cf. Ex 20:19 also Dt 5:25-27.

**Verse 20**

οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν  
θηρίον θίγη τοῦ ὄρους, λιθοβοληθήσεται·

φερω bring, carry, bear

διαστελλομαι order, command

καν (και ἐαν) even if, and if, even

θηριον, ου n animal, beast, wild animal

θίγη Verb, aor act subj, 3 s θιγγανω

touch

Cf. Ex 19:12

ὄρος, ους n mountain, hill

λιθοβοληθήσεται Verb, fut pass indic, 3 s

λιθοβολεω stone, throw stones at

**Verse 21**

καί, οὕτω φοβερόν ἦν τὸ φανταζόμενον,  
Μωϋσῆς εἶπεν, "Ἐκφοβός εἰμι καὶ  
ἔντρομος.

"The fear which was felt by the people was felt  
also by the Lawgiver himself." Westcott

οὕτως and οὕτω adv. thus, in this way

φοβερος, α, ον fearful, terrifying

φανταζομαι appear (το φανταζομενον  
the sight or spectacle)

Occurs nowhere else in the NT

ἐκφοβος, ον frightened, terrified

ἐντρομος, ον trembling, full of fear

"Similar words are used by Moses in  
connexion with the worshipping of the golden  
calf, Deut 9:19; but it is hardly possible that  
the writer of the Epistle transferred these  
directly to the scene of the giving of the Law  
when the fear was due to circumstances  
essentially different. It is more likely that he  
refers to some familiar tradition in which the  
feelings of Moses were described in these  
terms." Westcott. This was certainly Moses'  
reaction earlier at the 'burning' bush, cf. Ex 3:6.

**Verse 22**

ἀλλὰ προσεληλύθατε Σιων ὄρει καὶ πόλει  
θεοῦ ζώντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ  
μυριάσιν ἀγγέλων, πανηγύρει

On the contrast between Sinai and the  
heavenly Jerusalem, cf. Gal 4:25f.

προσεληλύθατε see v.18

"Ye are not brought face to face with any  
representation of the terrors of Sinai; but ye  
are even now still standing in a heavenly  
presence, not material but spiritual, not  
manifested in elemental powers but in living  
hosts, not finding expression in threatening  
commands but in means of reconciliation,  
inspiring not fear but hope. Yet, it is implied  
that the awfulness of the position is not less  
but greater than that of the Israelites."

Westcott

ὄρος, ους n mountain, hill

The και here has the force 'even'.

πολις, εως f city, town

ζωω live, be alive

"In the spiritual reality, Mount Zion represents  
the strong divine foundation of the new Order,  
while the City of the Living God represents the  
social structure in which the Order is  
embodied. God – Who is a Living God – does  
not dwell alone, but surrounded by His  
people." Westcott.

"The author's assertion, *But you have come to  
Mount Zion, etc.*, is in itself indicative of his  
confidence that a genuine work of the gospel  
has been experienced among those to whom he  
is writing, however much some of them may  
be in danger of falling away into apostasy."  
Hughes.

ἐπουρανιος, ον heavenly, celestial

μυριας, αδος f group of ten thousand,

myriad, countless thousands

πανηγυρις, εως f festal gathering, joyful  
gathering

"The word πανηγυρις, which was used of the  
great national assemblies and sacred games of  
the Greeks ... occurs here only in the NT ...  
The suggestion is that of the common joy of a  
great race." Westcott

There is much debate as to whether the word belongs with what precedes ('thousands of angels in joyful assembly' NIV), or with what follows ('the general assembly and church of the firstborn' AV). Hughes, who favours the former, writes, "The eternal Son, who, to procure our redemption, 'for a little while was made lower than the angels,' is now 'crowned with glory and honour,' high above all angels (2:9). Before him, in the heavenly city, 'myriads of myriads and thousands of thousands,' that is to say, an *innumerable* company, of angels adore him by singing: 'Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honour and glory and blessing' (Rev 5:11f.). This scene of joyful praise and celebration in the heavenly Jerusalem is what is meant by their being *in festal gathering*."

"This is the only place in which διαθηκη νεα occurs in the NT ... The Covenant is spoken of as νεα in regard to its recent establishment, and not as καινη in regard of its character." Westcott

μεσιτης, ου m mediator, intermediary  
 αίμα, ατος f blood  
 ραντισμος, ου m sprinkling  
 κρειπτον and κρεισσον adv. better  
 λαλοϋντι Verb, pres act ptc, m dat s λαλεω  
 speak

"The voice of 'the blood of Jesus' is doubly contrasted with the voice of the blood of Abel. That, appealing to God, called for vengeance, and making itself heard in the heart of Cain, brought despair; but the blood of Christ pleads with God for forgiveness and speaks peace to man." Westcott

### Verse 23

καὶ ἐκκλησίᾳ πρωτοτόκων  
 ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ  
 θεῷ πάντων, καὶ πνεύμασι δικαίων  
 τετελειωμένων,

ἐκκλησια, ας f congregation, church

Cf. the description of the Israelites assembled at Sinai as ἐκκλησια (Acts 7:38; Dt 4:10; 9:10; 18:16).

πρωτοτοκος, ου first-born, first

Note the plural. "They are spoken of as 'firstborn,' enjoying the privileges not only of sons but of firstborn sons ... Perhaps there is still some faint reminiscence of the reckless sacrifice of his birthright (v.16 πρωτοτοκια) by Esau." Westcott. Also recalls that God spoke of Israel as his firstborn son, Ex 4:22f.

ἀπογεγραμμένων Verb, perf pass ptc, gen pl ἀπογραφω register, enrol

Cf. Ex 32:32f.; Ps 64:28; Lk 10:20; Phil 4:3. The perfect tense signifies indelible action.

οὐρανος, ου m heaven  
 κριτης, ου m judge  
 δικαιος, α, ον righteous, just  
 τετελειωμένων Verb, perf pass ptc, gen pl  
 τελειωω make perfect

"The judgement ... has been in part triumphantly accomplished." Westcott. On τελειουσθαι cf. 2:18; 7:11; 10:14.

### Verse 24

καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ  
 αἵματι ραντισμοῦ κρειπτον λαλοϋντι παρὰ  
 τὸν Ἄβελ.

διαθηκη, ης covenant  
 νεος, α, ον new, fresh, young