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THE
EPISTLE TO THE HEBREWS.



THE
EPISTLE TO THE HEBREWS
IN GREEK AND ENGLISH

WITH CRITICAL AND EXPLANATORY NOTES

BY

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London:
MACMILLAN AND CO.
1883

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Cambridge :

**PRINTED BY C. J. CLAY, M.A. & SON,
AT THE UNIVERSITY PRESS.**

PREFACE.

THE Epistle to the Hebrews has special claims on the theologian and the historian. For it stands absolutely alone in the New Testament in the thoroughness with which it develops the priestly character of the Messiah, and the typical significance of the Old Testament: its influence has been great in shaping the doctrine of the Atonement; and the formularies of our faith have borrowed largely from its language. Its historical importance will be differently estimated according to the date assigned to it, and the view taken of the author's position and circumstances: if it be, as I see strong reason to conclude, the voice of one of the most distinguished living members of the church of the circumcision at the supreme crisis of its history, uttered for the guidance of his Hebrew brethren during the final agony of the Jewish nation, its value becomes very great as a contribution to early church history.

It has hitherto however obtained but scanty attention from English critics: and the want of an edition suitable for the student's use has been my chief motive for undertaking the present work; which has been to me a veritable labour of love. In its execution the authorities, to which I have most often had recourse, have been the LXX. and the New Testament, the works of Philo, Josephus and Clement of Rome: but I have relied still more upon the thoughtful study of the author's own language and argument. My obligations to those who have laboured before

me in the same field are greater than I can attempt to acknowledge in detail; but, while availing myself of their assistance, I have never been satisfied to accept the judgment of others, without an independent and conscientious search after the truth for myself. It is not the province of this edition to record the history of former criticism: and the discussion of interpretations, whose claims have failed to stand the test of thorough investigation, has been purposely curtailed within the narrowest possible limits.

The translation aims only at the faithful reproduction of the original: beauty of style has been deliberately sacrificed, wherever the claims of accuracy or distinctness made it advisable: but no pains have been spared to achieve the object of correct translation; and I venture to hope, though it differs sometimes materially from our existing English versions, that alterations which have not been adopted lightly or hastily, will meet with candid consideration from my reader in spite of some natural prejudice against novelty in the translation of Scripture.

The Greek text is based entirely on that of Westcott and Hort: textual criticism demands so much special study, that it seemed to me wiser to defer to their judgment, than to attempt the construction of an independent text. Where however they have given alternative readings, I have selected freely between them on grounds of intrinsic probability; there will be found also changes of punctuation in the text; and the notes contain occasional discussion of doubtful readings. Where brackets are employed, they indicate some uncertainty whether the enclosed words formed part of the original text.

INTRODUCTION.

External traditions of authorship.

THE first questions which a reader is disposed to ask on opening a book are the name of the author, the time, place, and circumstances of its composition. It is however the singular fortune of the Epistle to the Hebrews, that no distinct record has come down to us of these facts. The book itself was treasured: its power of thought and beauty of language were admired in the earliest ages of the Church: but no external tradition was preserved that throws real light on the history of its authorship. For though St Paul was from the fifth to the sixteenth century accepted without question as its author, the awakening of independent thought, and revival of Greek literature and criticism, revealed the fact that no such unanimity had prevailed in the first four centuries: nor can authentic traces of such a tradition be found in the earliest period of Christian literature existing anywhere outside the Church of Alexandria. Even the great fathers of that Church, Clement and Origen, though quoting it loosely as St Paul's, hesitate to assign to him more than a share in its origin. Clement appears indeed in one passage¹ to assume the authorship of St Paul: for he attempts to explain the absence of his apostolic superscription on the ground that his commission was to the Gentiles, whereas the Lord

¹ The passage is quoted by Eusebius (*H. E.* vi. 14) from the *Υποτυπώσεις*: Ἦδη δὲ, ὡς ὁ μακάριος ἔλεγε πρεσβύτερος, ὁ Κύριος, ἀπόστολος ὦν τοῦ παντοκράτορος, ἀπεστάλη πρὸς Ἑβραίους, διὰ μετριότητα ὁ Παῦ-

λος, ὡς ὦν εἰς τὰ ἔθνη ἀπεσταλμένος, οὐκ ἐγγράφει ἑαυτὸν Ἑβραίων ἀπόστολον, διὰ τε τὴν πρὸς τὸν Κύριον τιμὴν, διὰ τε τὸ ἐκ περιουσίας καὶ τοῖς Ἑβραίοις ἐπιστέλλειν, ἐθνῶν κήρυκα ὄντα καὶ ἀπόστολον.

himself was apostle to the Hebrews; but perhaps he is not here stating his own opinion, but reproducing that of his master Pantænus (the blessed elder, as he calls him); for in another passage¹ of the same work he resorts to a fresh explanation of the omission, as a prudent concession to Jewish prejudice: here also he appends a suggestion that the epistle is a Greek translation by Luke of a Hebrew original written by Paul; and he thus accounts for the resemblance of its language to that of Luke's other writings. Origen², though like Clement he quotes it as St Paul's, nevertheless discusses the authorship as an open question; he contrasts the finished Greek style of this epistle with Paul's own account of himself as rude in speech; expresses

¹ Eusebius (*H. E.* VI. 14) quotes again from the Ὑποτυπώσεις: καὶ τὴν πρὸς Ἑβραίους δὲ ἐπιστολὴν Παύλου μὲν εἶναι φησί, γεγράφθαι δὲ Ἑβραίοις Ἑβραϊκῇ φωνῇ, Λουκᾶν δὲ φιλοτίμως αὐτὴν μεθερμηνεύσαντα ἐκδοῦναι τοῖς Ἕλλησιν. ὅθεν τὸν αὐτὸν χρῶτα εὐρίσκεσθαι κατὰ τὴν ἑρμηνειᾶν ταύτης τε τῆς ἐπιστολῆς καὶ τῶν πράξεων μὴ προγεγράφθαι δὲ τὸ Παῦλος ἀπόστολος, εἰκότως Ἑβραίοις γὰρ, φησὶν, ἐπιστέλλων πρόληψιν εἰληφόσι κατ' αὐτοῦ καὶ ὑποπεύουσιν αὐτοῖσι, συνετώσ πάνυ οὐκ ἐν ἀρχῇ ἀπέστρεψεν αὐτοὺς τὸ ὄνομα θεῖς.

² Euseb. *H. E.* VI. 25: περὶ τῆς πρὸς Ἑβραίους ἐπιστολῆς ἐν ταῖς εἰς αὐτὴν ὁμιλίαις ταῦτα διαλαμβάνει: "ὅτι ὁ χαρακτήρ τῆς λέξεως τῆς πρὸς Ἑβραίους ἐπιγεγραμμένης ἐπιστολῆς οὐκ ἔχει τὸ ἐν λόγῳ ἰδιωτικὸν τοῦ ἀποστόλου, ὁμολογήσαντος ἑαυτὸν ἰδιώτην εἶναι τῷ λόγῳ, τουτέστι τῇ φράσει, ἀλλὰ ἐστὶν ἢ ἐπιστολὴ συνθέσει τῆς λέξεως Ἑλληνικωτέρα, πᾶς ὁ

ἐπιστάμενος κρίνειν φράσεων διαφορὰς ὁμολογήσαι ἂν. Πάλιν τε αὖ ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσιά ἐστι, καὶ οὐ δεύτερα τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφέσαι εἶναι ἀληθές πᾶς ὁ προσέχων τῇ ἀναγνώσει τῇ ἀποστολικῇ." Τοῦτοις μεθ' ἕτερα ἐπιφέρει λέγων: "ἐγὼ δὲ ἀποφαινόμενος εἶποιμ' ἂν ὅτι τὰ μὲν νοήματα τοῦ ἀποστόλου ἐστίν, ἢ δὲ φράσις καὶ ἢ σύνθεσις ἀπομνημονεύσαντός τινοσ τὰ ἀποστολικά καὶ ὡσπερὶ σχολιογραφήσαντος τὰ εἰρημένα ὑπὸ τοῦ διδασκάλου. Εἴ τις οὖν ἐκκλησία ἔχει ταύτην τὴν ἐπιστολὴν ὡς Παύλου, αὐτὴ εὐδοκιμείτω καὶ ἐπὶ τούτῳ· οὐ γὰρ εἰκὴ οἱ ἀρχαῖοι ὕδρες ὡς Παύλου αὐτὴν παραδεδώκασιν; τίς δὲ ὁ γράψας τὴν ἐπιστολὴν, τὸ μὲν ἀληθές θεός οἶδεν· ἢ δὲ εἰς ἡμᾶς φθάσασα ἱστορία ὑπὸ τινων μὲν λεγόντων ὅτι Κλήμης ὁ γενόμενος ἐπίσκοπος Ῥωμαίων ἔγραψε τὴν ἐπιστολὴν, ὑπὸ τινων δὲ ὅτι Λουκᾶς ὁ γράψας τὸ εὐαγγέλιον καὶ τὰς πράξεις.

admiration of the thoughts, as with good reason ascribed to Paul by the ancients (that is, by Pantaenus and the early fathers of the Alexandrian school), and such as to justify any church in that belief; but professes his own utter ignorance who the actual writer was: he further quotes two traditions, as existing in his day, one in favour of Clement of Rome, the other of Luke.

Passing to other churches, we find Tertullian¹ quoting it as an acknowledged work of Barnabas; Irenaeus² distinctly implying by his silence, if he does not directly assert, that it was not St Paul's; and Caius the presbyter³ excluding it from his enumeration of the thirteen epistles of St Paul. Even as late as the fifth century the two great Latin fathers, Jerome and Augustine, express complete uncertainty on the subject. It was not till after their time that the natural tendency to associate a great anonymous work with a great name asserted its sway throughout the Christian world.

This uncertainty of tradition forces us to rely on internal evidence. on internal evidence as the most important factor in determining the authorship. The claims of Barnabas, St Luke, Clement of Rome, scarcely need serious

¹ Tertullian (*de Pudicitia* c. 20). "Extat et Barnabae titulus ad Hebraeos, adeo satis auctoritatis viri, ut quem Paulus juxta se constituerit in abstinentiae tenore (1 Cor. ix. 6)... Et utique receptior apud ecclesias epistola Barnabae illo apocrypho pastore moechorum (sc. Pastor of Hermas). Monens itaque discipulos 'omissis omnibus initiis...'" (Heb. vi. 4—8).

² Irenaeus, in his work against Heresies, quotes every one of St Paul's epistles except the short epistle to Philemon, yet refrains from adducing one of the many apposite passages he might have found in this epistle.

This can only be explained by his not accounting it as St Paul's. If Photius be correct (*Bibl.* 232), Stephen Gobar asserted explicitly: Ἰππόλυτος καὶ Εἰρηναῖος τὴν πρὸς Ἑβραίους ἐπιστολὴν Παύλου οὐκ ἐκείνου εἶναι φασιν. Some doubt however has been thrown on the accuracy of this statement in consequence of Eusebius having taken no notice of the fact.

³ Eusebius (*H. E.* vi. 20): ἦλθε δὲ εἰς ἡμᾶς καὶ Γαίου, λογιωτάτου ἀνδρός, διάλογος ἐπὶ Ῥώμης... ἐν ᾧ... τῶν τοῦ ἱεροῦ ἀποστόλου δεκατριῶν μόνον ἐπιστολῶν μνημονεύει, τὴν πρὸς Ἑβραίους μὴ συναριθμήσας ταῖς λοιπαῖς.

refutation: for that of Barnabas rests on the unsupported assertion of Tertullian, that of St Luke on a certain resemblance, which was early perceived, between the language of this epistle and that of his Gospel and Acts—a resemblance sufficiently accounted for by common Hellenistic education; whereas its essential differences of style and spirit from the writings of both authors preclude identity of authorship: while many parallel passages¹ in Clement's epistle to the Corinthians are manifest quotations. The theory of Apollos' authorship counts weighty names from Luther downwards amongst its advocates; but it was unknown to the early Church, and is entirely unsupported by positive evidence. Beyond the fact that both were eloquent interpreters of the Messianic import of the Jewish Scriptures, there is little ground for presuming his identity with the author. Apollos was an Alexandrian Jew, whose sphere of labour is not known to have extended beyond Ephesus and Corinth; he is mentioned by St Paul as his own equal in age and standing, though without the dignity of the apostolic office: whereas internal evidence points (as I hope to shew hereafter) to the conclusion, that the author of the epistle belonged to the same generation as Timothy, and wrote some years after the death of St Paul; while his home and sphere of labour appear to have been in the neighbourhood of Palestine. If again Apollos was the

¹ The following are the most obvious: τοῖς ἡγουμένοις ὑμῶν 1. μετανοίας τόπον 7. ἐν δέρμασιν αἰγίους καὶ μηλωταῖς 17. οἱ οὐρανοὶ σαλευόμενοι 20. τὰ εὐάρεστα ἐνώπιον αὐτοῦ 21. ἐρεσητῆς ἐννοιῶν καὶ ἐνθυμήσεων 21. οὐδὲν γὰρ ἀδύνατον παρὰ τῷ Θεῷ εἶ μὴ τὸ ψεύσασθαι 27. Ἰησοῦν Χριστὸν τὸν ἀρχιερέα 36. ὃς ὢν ἀπαύγασμα τῆς μεγαλωσύνης αὐτοῦ, τοσοῦτω μείζων ἐστὶν ἀγγέλων, ὅσῳ διαφορώτερον ὄνομα κεκληρονόμηκεν. γέγραπται γὰρ οὕτως, ὁ ποιῶν τοὺς ἀγγέλους αὐ-

τοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· ἐπὶ δὲ τῷ Υἱῷ αὐτοῦ οὕτως εἶπεν ὁ Δεσποτῆς, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε...καὶ πάλιν λέγει πρὸς αὐτὸν, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου 36. The following quotations also are common to both: Μωσῆς πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ θεραπέων—ταχὺ ἤξει καὶ οὐ χρονεῖ—ὄν γὰρ ἀγαπᾷ Κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

author, it is very strange that neither Clement nor Origen found the slightest tradition of the fact lingering in that Alexandrian church of which he was the earliest distinguished member. The name of St Paul alone remains for consideration.

Comparison
with the
writing of
St Paul.

The anonymous character of this epistle strikes every reader of St Paul's epistles, as contrary to his practice and to his avowed principles: for not only did he prefix his name and greeting to every epistle, but put on record a special warning against the imputation of any anonymous letters to him; the Alexandrian fathers saw this difficulty, and resorted, as we have seen, to various futile explanations of it. But the impersonal character of the whole epistle is in entire accordance with the anonymous opening: drop a few words of personal allusion at the close, and it becomes, in spite of the deep undercurrent of strong feeling, a sermon rather than a letter—a studied composition, finished according to systematic rules of logical arrangement and rhetorical art, alternating elaborate argument with fervid exhortation. Now it is, on the contrary, the characteristic charm of the letters of St Paul, regarded simply as letters, that they are so intensely personal: they sprang out of the pressing needs of his apostolic work and reveal the very heart of the writer, the personal love of Christ and the brethren that animated him, the personal faith that sustained him, the personal cares that weighed upon him: they teem with human interest centering in the writer. Above all his affection for his fellow-countrymen, the Jews, breaks down every barrier of self-restraint: can we conceive that the same pen, from which issued that passionate desire that Israel might be saved (Rom. ix. 2), and that triumphant assurance that in the end all Israel would be saved (Rom. xi. 26), wrote also the warnings of judgment and vengeance whose unrelieved gloom saddens some of the pages of this epistle? Nor are these isolated passages: the same sharp contrast of light and shade is observable wherever the two authors disclose to us their respective anticipations of the future. The coming doom of his nation casts its deep shadow over the spirit of the one almost as persistently as the spirit of the other

is illuminated by the bright visions of the gospel's final triumph.

In their treatment of the Old Testament we discern a similar divergence: the one writes as an apostle, claiming authority in his master's name; and therefore resorts to the Old Testament mainly for the purpose of argument or illustration; the other bases his teaching on the authority of the Hebrew Scriptures; and like Apollos argues from them that Jesus is the promised Messiah, in whom are fulfilled the types of the Law, and the voices of the Prophets. Christianity is to him the final development of Judaism, the consummation of the Mosaic dispensation; the Christian church is but the more complete phase of that older household of God, of which patriarchs, kings, and prophets were once members, but in which the Gentiles found no place. For no sudden wrench had in his case snapped the links which bound him to the faith and ritual of his fathers, like that lightning-shock which on the road to Damascus shattered for ever the whole framework of the apostle's religious thought; that stupendous revulsion of his moral nature left its lifelong stamp on the mind of St Paul; from the moment that Christ became all in all to him, he became dead to Judaism: faith in Christ was life, the Law death to him: but this view of Faith and the Law as mutually antagonistic principles of life and death, the one working hopeless condemnation through man's inherent sinfulness, the other working eternal life through God's free mercy, finds no echo in the language of this epistle, where the Law is a divine anticipation of atonement, and Faith a heroic principle of human action. The same essential differences appear in their use of theological terms so fundamental as 'righteousness' and 'sanctify.'¹ It is not denied that the author was deeply imbued with the spirit of some of St Paul's epistles, or that a remarkable coincidence may be traced between the two on points of Christian doctrine; but these admissions fall very far short of acknowledging an identity between the two authors.

¹ On the use of *δικαιοσύνη* on that of *ἀγιάζειν* see notes on ii. 13 and xi. 7: ii. 11 and x. 10, 14.

Moreover the style of the epistle is as characteristic as St Paul's own: its finished Greek attracted the attention of the Greek fathers, and cannot escape the eye of modern critics: rhetorical antitheses, well-balanced rhythm, elaborate and sometimes highly artificial structure of sentences, nice discrimination of Greek tenses, and idiomatic use of the Greek article, combine with special peculiarities of diction to impress upon its language an unique character, which distinguishes it from every other book of the New Testament.

Peculiarity of style.

Author not himself a hearer of Christ, Finally, a single passage appears to me conclusive against the author being St Paul; for he includes himself amidst those who received the Gospel at second-hand from the hearers of the

Lord (ii. 3): now it is impossible to reconcile this statement with St Paul's emphatic claim to an immediate revelation from Christ himself.

nor an apostle.

If we accept the natural meaning of these words, he owed his conversion to one of the Twelve, or of the original hearers of the word, but was not himself one of them: probably like Timothy he belonged to a somewhat younger generation; for though an old and leading member of his church (xiii. 18), and in consequence entitled to reprove and commend with some acknowledged authority (v. 12, vi. 9), there is a conspicuous difference between his tone and that of the apostolic epistles: their writers claim a hearing as accredited ambassadors of Christ, he bases his teaching on the authority of reason and Scripture: and so carefully did he abstain from all semblance of arrogating to himself personal authority, that the omission of his name may fairly be ascribed to his anxiety to cut off all pretext for the charge that he was taking too much upon himself and writing in his own name.

His antecedents.

He was a thorough Hellenist, accustomed to think, as well as write, in Greek: the LXX version, not the Hebrew original, is his authority where the two differ. Before his conversion his mind must have been largely moulded by the study of the Hebrew Scriptures: so thoroughly had he been trained in the knowledge

of the Law, the Psalms, and the Prophets, that the spirit of a Hebrew prophet breathes through his writings; the terrors of the Law still live in his pages; and the types of the Law furnish his habitual form for the expression of spiritual truth.

Coincidence with Philo. A comparison of his epistle with the works of Philo is instructive as to the connexion between

early Christian, and purely Jewish teaching: for Philo is the surviving exponent of the Alexandrian school of Jewish theologians, the only Jewish contemporary of our Lord, of whom any considerable remains are extant; his latest work, written in his old age, dating probably about A.D. 40. The coincidences of word and thought, between this epistle and his works, are considerable: we find for instance the following expressions in Philo, ἀπαύγασμα θείου, ὁ ὡς ἀληθῶς ἀρχιερεὺς as a designation of Moses, τῷ τομεῖ τῶν συμπάντων αὐτοῦ λόγῳ, νηπίοις ἐστι γάλα τροφή τελείους δέ: his account of Melchisedek, his argument on the divine oath, his description of the death of the flesh, his reference to Abraham seeking a better country, his attributes of the Λόγος as image of God, creator of the world, first-born of all creation, priest, mediator, &c., all find their parallels in this epistle. Nor is the coincidence limited to details: his whole system of allegorical interpretation belongs essentially to the same method of teaching, though pushed in Philo to an extravagance which offends the understanding, and alienates the sympathy, of the modern reader.

Divergence from Philo. For the divergence in creed and spirit between the two authors is no less striking than

the coincidence of language. Philo in the spirit of the Egyptian Mystics attempted to combine a system of Platonic philosophy with faith in a personal God: he found a link between God and Man in an impalpable semipersonal idea, which was neither God, nor angel, nor man—a shadow which eludes every attempt to grasp it, yet forms the central figure of his theology. The author of the epistle fixed his faith on the real living person of his Lord, and in his name preached forgiveness of sins and holiness of life, faith and peace, to a reconciled world. The only prac-

tical fruit that Philo's mysticism could bear, was that it stirred in men's hearts a craving for some real living antitype, who should embody in himself the ideal perfections of which they had been taught to dream. The contrast between the two minds appears conspicuously in their mode of dealing with those books of Scripture, whose authority both alike acknowledged. As a Jew, Philo could not refuse to accept in theory the letter of the Law as sacred; yet he assumed in practice a right to annihilate by his own arbitrary interpretations all the historical truth of the Pentateuch; his exponents of the Law were not the Hebrew prophets, who preserved with reverence the ancient records of their national history, but the books of Greek philosophers: these were his true teachers; and in reliance on their guidance he felt no scruple at transforming the precepts of Moses, or turning the facts of Scripture into a convenient peg on which to hang a mystic allegory. The epistle on the contrary accepts with utmost reverence the truth of the Old Testament as the word of God, though it employs allegory as a ladder to climb from the old revelation to higher spiritual truths: the Psalmist and the Prophets are regarded as inspired interpreters: while Greek philosophy exercises only an indirect unconscious influence: the Platonic system of ideas, and even the personality of the *Λόγος*, which St John himself accepted and appropriated to Christian use, are entirely ignored, together with that religious mysticism and philosophic brotherhood, which formed the basis of alliance between the Jewish Essenes and the Platonists.

On the other hand the author's reverence for the Law, and careful study of its sacrificial system, evince the religious training of the Pharisees; and furnish good ground for pronouncing him to have belonged originally, like St Paul, to their school. The two must, if so, have inherited from their common training many affinities of thought and kindred forms of expression: and the indirect influence of a common education may account largely for the parallelism which exists between their writings. The remarkable coincidence already noticed between this epistle, and the teaching of a Jew so different in spirit as Philo, an Alexandrian of another school, another country, and

Relation to
St Paul.

another generation, proves how widely common elements of thought and language were diffused throughout rival sects of the Jewish world; and prepares us to expect still more striking coincidences between Christian converts from the same Pharisaic school. St Paul's views must however have exercised a direct influence also upon the mind of the author subsequently to his conversion; for the mind of St Paul is distinctly reflected in his Christian doctrine. One obvious channel of communication between them is suggested by the mention of Timothy, the most like-minded of all St Paul's children in Christ (xiii. 23), as apparently a well-known fellow-labourer in the same Hebrew church with the author, and an associate in captivity at Rome. Through Timothy the author probably came in contact with a circle of St Paul's disciples at Rome; at all events his intercourse with Timothy himself must have made him familiar with the teaching and epistles of St Paul. Starting with these antecedents of education and association, he must have entered with special interest on the study of those epistles; and we cannot be surprised that their principles laid hold of his mind, and largely influenced his writing. Of personal intercourse, however, as distinguished from that knowledge of St Paul's epistles which might be gained by study, I discover no trace: his thoughts were differently moulded, and bear no impress of the living fire of the apostle to the Gentiles. If his sphere of labour fell outside that of St Paul in the region committed to the apostles of the circumcision, and if again the epistle was not written till some years after the death of St Paul, this conclusion acquires a high degree of probability. I proceed to indications bearing on these points.

Title marks
the locality
of the
Church as
in or near
Palestine.

The most undoubtedly genuine tradition which has come down to us from the early Church concerning the epistle is its name, 'the epistle to the Hebrews.' This title was an enigma to the Church of Alexandria in the second century: Clement and Origen could find no better solution of it than the conjecture that the epistle was a Greek translation from a Hebrew original. A more critical age has no hesitation in pronouncing the work a Greek original; but their conjecture

remains nevertheless a valuable testimony to the genuine antiquity of the title itself, as an indisputable fragment of the earliest Christian tradition: it gives us the best possible authority for asserting that the epistle was addressed to some Hebrew church, and was known from the first by its present name. It is at the same time certain that it was written to a Greek-speaking church: but there is no incongruity in these two facts. The name 'Hebrews' represents a locality as well as a language; and its natural interpretation, when employed in the title of an epistle, points to that locality. The Jews of Asia Minor, Greece, or Italy, were not a Hebrew-speaking race, and were not described as Hebrews; the Jews of Palestine were. But this by no means implies the exclusion of the Greek language from that region: it is quite true indeed that the Hebrew language was specially affected in Jerusalem by the national party as a badge of distinction from Gentiles; and when St Paul desired to conciliate the Jewish populace there, he addressed them in Hebrew: but even in the church of Jerusalem there were Hellenists as well as Hebrews: and throughout the Roman province of Syria Jew and Greek dwelt side by side; and the two languages were inextricably blended, the Greek language doubtless becoming predominant in proportion to the distance from Jerusalem, and outside the limits of Palestine prevailing probably even amidst the Jewish colonies. Nor do I conceive it necessary to limit the name of Hebrew strictly to Palestine; a large section of the Jewish Christian churches of Syria, as well as Palestine, may well have been known as Hebrews; their intercourse with Jerusalem was constant and intimate, they were near enough to frequent regularly the Jewish festivals, and take habitual part in the temple sacrifices, and the same sympathies which impelled St Paul to claim emphatically the title of a Hebrew, would lead the Syrian churches also to glory in it. We are accustomed to think of the church of Antioch mainly as the cradle of Gentile Christianity; but even there St Paul found it hard to struggle against the prevailing current of Judaism, which flowed thither from Jerusalem. And after his departure, when the Syrian churches passed out of his care, and became the province of the Twelve, we may conclude that even Gentile converts became under such strong Jewish influences,

if not Jewish proselytes, at least thoroughly leavened with Judaism. Unlike the Pauline churches of Rome, Greece and Roman Asia, in which the predominance of Gentile Christians is recognised by St Paul, most of the Hebrew churches ignored probably the existence of a Gentile element in their body. In Palestine then or its neighbourhood I would fix the locality of the Hebrew church; because nowhere else do we find Hellenistic communities rightly designated as Hebrew, and yet depending largely on the LXX for their religious life.

The Hebrew church not Jerusalem is excluded from consideration by its history, independently of any question that might be raised on the ground of language. For the Church of Jerusalem had received the word from the Lord himself, and not, as this church had, on the authority of others who had heard him (ii. 3): and the martyrdom in three successive persecutions of its most distinguished members, Stephen, James the son of Zebedee, and James the just, is altogether at variance with the language of this epistle, which implies that in this Hebrew church no actual martyrdom had taken place (xii. 4), and that, though they had been for a time after their conversion subject to imprisonment, loss of property, personal maltreatment and abuse (x. 32—34), the church had subsequently enjoyed peace.

but on the borders of Palestine. But this history does correspond exactly with the record contained in the Acts of the Apostles of the other churches of Palestine and Syria. For they are said (Acts viii. ix. xi. 9) to have been founded by the members of the Church of Jerusalem (all of them probably hearers of the Lord), who were scattered abroad in consequence of the persecution in which Stephen perished: and this persecution extended, as we know, to the churches of Syria: for the mission of Saul to Damascus supplies of itself a conspicuous example of the local persecutions organised at that time by Jewish animosity against the infant Christian churches within its reach.

Hebrew zeal for the Law. We know on the authority of St James (Acts xxi. 20—24), how zealous for the law of their fathers were these thousands of Hebrew Christians, and how active was their participation in the temple-worship; and

we may reasonably conclude that their connexion with Jerusalem continued equally close and intimate, except at short intervals of persecution, till the outbreak of the Jewish rebellion.

Then however it became impossible any longer to reconcile either brotherhood with Gentile Christians, or loyalty to the Roman government, with fidelity to the Mosaic rites. The Hebrew church, linked as it was with Judaism on the one hand, and Gentile Christianity on the other, by common religious ties, was essentially a peace-party; now the violence of the Jewish zealots rendered the very existence of a peace-party impracticable at that period in Judaea; for neutrality was treated as a crime, and its adherents fell victims to the rival massacres of Jew and Greek alike¹. The abandonment of the law of their fathers, so far at least as ritual was concerned, was thus forced by circumstances upon the Hebrew Christians: those of Jerusalem fled to Pella; the rest throughout Palestine, who escaped massacre, must have found refuge amidst the neighbouring Christian communities; the Hellenists naturally for the most part in Syria; for in Antioch² the firmness of the Roman governors maintained on the whole a precarious peace between the Jewish and Gentile factions; and in some other cities³, particularly Sidon, Apamea and Gerasa, Josephus expressly records the protection afforded to peaceful Jews, in which category the Jewish Christians undoubtedly were classed.

The date of the epistle must be gathered from various scattered notices of time and circumstance, which it contains. The years that had elapsed since the plantation of this church are said to be enough for its members to have grown into teachers of the word (v. 12). The time of their conversion, though within their own lifetime, is described as 'the former days' (x. 32), an event of the past, which needed an effort of memory

¹ Josephus *B. J.* II. § 18. 1—5.

² Josephus *B. J.* VII. § 3. 3 and § 5. 2.

³ Josephus *B. J.* II. § 18. 5.

to recall it. Again the epistle distinctly implies an absence of all apostolic authority in the Hebrew church: the past testimony of the apostles is remembered; but there is no recognition of their living guidance, where we might reasonably expect to find it; no trace of apostolic or episcopal jurisdiction: the rulers of the church are described by the same vague term (*οἱ ἡγούμενοι*), which Clement of Rome employs in writing to the Church of Corinth: the only safeguard against dangerous heresies, which occurs to the author, is the respect due to the position, life, and doctrine of these local leaders. Now it was not till after the death of St Peter and St James, and the removal of St John to Asia Minor, that the Hebrew church can have been left so entirely destitute of apostolic guidance.

The relation subsisting between the church and Judaism affords a further indication that we have reached the latest period of the apostolic age. We find that the rival claims of the Law and the Gospel in the domain of Christian life have adjusted themselves: circumcision, though still probably practised by all the members of the Hebrew church, is not so much as mentioned: the legal system of sacrifice is contemplated in a purely typical aspect: the observance of days has passed so completely out of the region of controversy, that the term *σαββατισμός* is employed in a purely spiritual sense: the danger apprehended for the church is not the open antagonism of the Law, but the decay of zeal, and failure to grasp spiritual realities. On the other hand the post-apostolic corruptions of Christian truth by Ebionite and Gnostic heresy present themselves only as undeveloped tendencies: while the early admission of the epistle to an equal rank with the apostolic epistles, the frequent citation of it by Clement of Rome as a work of acknowledged authority, and the recognition of it by the earliest fathers of the Alexandrian church, compel us to associate it with the apostolic, rather than any subsequent age.

We now approach the important question of its relation to the Jewish war and the fall of Jerusalem. It has been argued from the use of the present tense in speaking of the Mosaic ritual, that the temple-worship was certainly in existence,

Contemporary with the siege of Jerusalem.

when the epistle was written: I cannot assent to this conclusion; for the present tense is habitually employed in the epistle of that which exists only in the pages of Scripture. For instance the desire of the patriarchs for a heavenly country, God's acknowledgment of them (xi. 16), and Abel's appeal to God for retribution (xi. 4), are all described as if they were still living and speaking: in like manner the ceremonial law, whether existing in fact or not, had a living voice to the author, as existing in the Pentateuch. The balance of evidence inclines rather to the opposite side; for the past tense is used in the description of the sanctuary (ix. 1), as though it had ceased to exist. But I do not conclude therefore that the temple was already actually destroyed: it is enough that Christian access to it had ceased. From the commencement of the Jewish rebellion it was closed against the Christian; and before its actual fall the Christian church, prepared as it had been by Christ's own words of prophecy, had already learned to look upon Jerusalem as a doomed city. Whether the Roman sword was still suspended over it, or the final stroke had already fallen, that end was already a fixed certainty in the author's mind.

Object and contents of the epistle. This then was the motive which inspired him; his paramount object in writing was to reconcile his readers to the inevitable change through which they were passing. In his opening (i. 1, 2) he fully recognises the divine character of the older revelation, but reminds them that those days are at an end; and proceeds (i. 2—x. 18) to draw a studied contrast between the imperfect and temporary value of the Mosaic dispensation and the eternal grandeur of God's final revelation. The angelic Mediators of the Law, its lawgiver and promised inheritance, the priesthood, the covenant, the sanctuary, the atonement, the covenant-blood, the many offerings ordained under the Levitical system, are all systematically disparaged in several chapters of continuous argument, as inferior, inadequate, and transitory. This argument is interrupted from time to time by grave warnings, in which its vital importance at the present crisis is pressed home, and the fearful consequences of unbelief at past crises of Israel's history are set forth. The need of Christian sted-

fastness is next enforced (x. 23—25) by pointing to the visible tokens of the approach of God's day of wrath: the terrible vengeance of the Lord is painted in the darkest colours (x. 26—31). They are however encouraged (x. 32—xii. 14) by remembrance of the past, and examples of faithful men of old, to endure God's present chastening. They are warned (xii. 15—17) of the hopeless doom of the apostate. Then follows the peroration (xii. 18—29): the earthquakes and fire before which the terrified congregation shrank at Sinai, are compared with the great convulsion which the prophet Haggai had predicted: that prophecy is interpreted, with obvious reference to our Lord's great prophecy of the siege and desolation of Jerusalem (Luke xxi. 20—33), as foreshadowing the final removal of all that is material in heaven and earth, that the spiritual and eternal kingdom only may remain. That final shock is spoken of as a cause of present terror, the consuming fire as now burning, in language which sounds a fitting echo of that terrible siege, in which the Hebrew Christians beheld with trembling and amazement the utter ruin by fire and sword of all that they counted most sacred on earth. Here and there the thought of the besieged city takes definite shape in figures of speech. The foundations of the earthly Jerusalem, failing beneath the shocks of the Roman engines of war, suggest the hope of the heavenly city 'that hath the foundations;' the removal of the city of their fathers gives warning that 'we have here no abiding city.' But the same thought underlies also the whole epistle, and furnishes the only satisfactory key to its contents. Before the cessation of the daily sacrifice and extinction of the Levitical priesthood no Hebrew Christian could have ventured to address to his Hebrew brethren this unsparing condemnation of the Mosaic dispensation. If on the other hand the crisis had altogether passed by, and the temple-worship had become a portion of the forgotten past, the earnest appeals, the deep pathos, the pervading gloom, the vivid pictures of judgment and vengeance, which impart to the epistle its living interest, become unreal and exaggerated.

Position of
Hebrew
Christians.

The circumstances of the Hebrew Christians suffice at the same time to explain the caution with which the subject is handled: they were

Jews living in the immediate neighbourhood of a great national rebellion; their words and actions were watched with the most suspicious vigilance by jealous enemies; and it was of vital importance to suppress every semblance of sympathy with rebels.

Circumstances of the author. Finally the circumstances of the time supply a probable explanation of the author's detention at Rome¹: he writes from Italy; where Timothy had been a prisoner with him for some cause, which is not mentioned, because already well known to the church (xiii. 23, 24). They were not, it seems, awaiting trial; and the simplest explanation of their detention is that they were hostages for the fidelity of their church, carried to Rome perhaps by Vespasian or his generals during the suspension of operations in Judaea caused by events in Italy, and retained there until the course of the war satisfied the Roman Government that they might safely be set at liberty.

Importance of the crisis in the Church. From his place of captivity at Rome then he wrote this solemn* warning to the Hebrew Christians, while Jerusalem was perishing by famine, slaughter and fire, to place their trust no more in Moses or earthly priests, in the covenant of Sinai or an earthly sanctuary, but in the Son, the eternal high priest, who has opened a way into the heavenly sanctuary for God's forgiven children. It was a word in season: for the fate of the Hebrew churches was hanging in the balance: the destruction of the temple necessitated a final choice on their part, whether they would enlarge their sympathies with Gentile Christianity, and frankly accept the spiritual nature of Christ's religion in all its fulness, or crystallise by slow degrees into those narrow heretical

¹ The meaning of the salutation "Those of Italy" (xiii. 24) is discussed in the notes on the passage, and reasons are there given for interpreting it as a greeting from the Italian church. The mere mention of Italy and the Italian church suggests that the epistle was probably written

from Rome; but Rome is more conclusively indicated by the allusion to the detention of the author and Timothy; for Rome was the only Italian centre of administration and justice, in which a Hebrew Christian was likely to be detained in custody.

sects, which long survived, especially in the neighbourhood of Palestine, as a relic of Jewish Christianity. The epistle no doubt contributed largely to determine the destiny of the nobler section, and induce the mass of them to throw in their lot with their Gentile brethren. Perhaps its wide circulation and acceptance amongst the Hebrew Christians in general helped to obliterate the name of the particular church to which it was addressed: and the name of the author perished with it: so that it became generally known and valued throughout the Christian church under the title of the Epistle to the Hebrews.

The heretical tendencies indicated in the Hebrew church correspond closely in some points with those assailed in the epistles of St Paul, but present also important and instructive variations.

Heretical tendencies of the Hebrew church.
1. Angelo-logy.

The Hebrew scriptures agreed with some oriental systems of religion in attaching considerable importance to angelic agency; it is difficult to define how far the spread of this belief after the captivity amidst the Hebrew prophets is due to the influence of those systems; but wherever Judaism was brought in contact with oriental mysticism, we may naturally expect to find a superstitious veneration of angelic mediators manifesting itself. Josephus¹ describes this study as a prominent feature in the secret books of the Jewish Essenes, whose original home was on the borders of Palestine. To some such source must be ascribed the prevalence of these opinions in the Hebrew church, of which the first two chapters furnish distinct intimation²; they are there combated by the same line of argument that was employed by St Paul in writing to the Colossian church; the same errors called in both churches for the emphatic assertion of the same Christian truths, and the Christology of this epistle follows closely the lines there traced: the Son of God is set forth in his twofold nature, at once divine and human, as in his own person the one Mediator between God and man, in marked opposition to theories of angelic mediation. First the eternal inheritance, preincarnate glory, creative and administrative power of the

¹ Jos. B. J. II. § 8. 7.

² See note on i. 4.

Son are contrasted with their subordinate ministrations (i. 2—14); then his perfect humanity with their diverse nature (ii. 5—18). The cosmical speculation on the contrary, associated with these views in Asia Minor, scarcely makes its appearance: Phrygia and Ionia were a more fertile soil for the development of speculative philosophy than we should expect to find in Palestine and Syria.

2. Depreciation of marriage. The strictest forms of asceticism had gained little hold as yet in the Hebrew church: we do not hear of any false teachers amongst them, "forbidding to marry and commanding to abstain from meats," as in the Pastoral epistles (1 Tim. iv. 3): but just as we hear in Josephus¹ of some less rigid Jewish Essenes, who tolerated marriage as a necessity, but disparaged it as a social union, and sought their real society in the brotherhood of a male community, so when we read in this epistle an emphatic assertion of the dignity of marriage (xiii. 4), we may with good reason infer that there existed a similar disparagement of it by some section of the Hebrew church.

3. Sacrificial meals. But the particular doctrine of the Essenes, which strikes every reader of Josephus as most repugnant to the Mosaic Law, was the new system of priesthood and sacrifice, which they introduced into their daily life. Though they still revered the temple at Jerusalem², and presented there some kind of dedicated offerings, they practically broke away from its sacrificial system altogether, and substituted for it new ordinances of their own³, according to which the daily meal became a sacrifice, and the president of the community took the place of the Levitical priest. Every meal was strictly prepared and blessed by him: at a fixed hour all full members of the community, after performing regular ablutions, arrayed themselves in white, and entered the refectory, which they regarded as a sanctuary: they joined in set forms of prayer, and partook together of the prescribed food: even the probationers of their own brotherhood, though they went through the same course of ablutions, were excluded from these common meals,

¹ Jos. B. J. II. § 8. 13.

² Jos. Ant. XVIII. § 1. 3.

³ Jos. B. J. II. § 8. 5—8.

which were the highest privilege of the initiated; they were bound by the most solemn oaths not to touch any other food of human preparation, and so sacred did they account these oaths, that expelled members of the community preferred death to partaking of unconsecrated food. Such a system amounted to the introduction of a new kind of sacrifice, superseding the Mosaic, and as alien from the Jewish as from the Christian idea of sacrifice. Yet we find in xiii. 9—12 unmistakable traces of some such novel doctrines creeping into the Hebrew church. To the author of this epistle they must have been peculiarly offensive, for the Pharisee and the Christian alike would condemn them: it is characteristic of the spirit in which he writes, that he bases his condemnation of this innovation partly on its novelty and foreign origin, partly on its opposition to the typical teaching of the ceremonial law, rather than upon its dangerous tendency to turn religion into a course of mere formal worship. But his condemnation extends also to the sect which had adopted it. No further details of their system are given; possibly the system itself varied greatly in different localities, and may have presented a different aspect in the cities of Syria from that which Josephus saw in the neighbourhood of the Dead Sea. But there appears to be no question that the sect of the Essenes are here assailed; whose newly invented sacrificial system was the more formidable, because it did not depend, like the Mosaic institutions, on the local temple at Jerusalem, nor was likely to suffer by its destruction, but asserted an universal mastery over the members' daily life. And we may recognise in this unfavourable estimate a correct judgment of the danger then just beginning to beset the Hebrew church from an alliance with the Jewish Essenes, which subsequently developed into strange forms of heresy.

SUMMARY.

I. 1—3. Contrast between God's former revelations, and his final revelation in an eternal Son.

4—14. Superiority of the Son to angels.

II. 1—4. Warning of the danger of neglecting his word.

5—8. Man the predestined sovereign of the new world, but not yet.

8—18. Jesus had first to taste of death in the flesh, in order to destroy the bondage of the flesh to the devil: he became like unto man in temptation and suffering, that he might be a true priest for man.

III. 1—6. Superiority of Christ to Moses, as a son to a servant.

7—19. Warning against unbelief from the past example of Israel.

IV. 1—13. God's promise of rest, offered in vain of old, is still open to us: but disobedience is fatal; for God's word tries the heart.

14—16. Therefore let us cleave to our high-priest, and come boldly to God through him.

V. 1—10. Completeness of Christ's priesthood in relation both to God and to man.

11—VI 3. Reproof for slowness of spiritual growth.

VI. 4—12. It is as hopeless to go on trying to renew hard hearts, as to keep tilling barren soil: but the Hebrews give better promise by their works of love.

13—20. God's promise is sure, confirmed even by an oath.

VII. 1—3. Greatness of Melchizedek.

4—10. His superiority to Abraham and the sons of Levi.

11—28. Nature of the Melchizedek-priesthood, as contrasted with the Levitical.

VIII. The ideal tabernacle is heavenly, and its covenant effectual in reconciling man to God.

IX. 1—10. The very form of the old sanctuary attested its inability to bring the people near to God; its sacrifices were powerless, as regards the conscience.

11—14. But Christ's atoning blood assures forgiveness of past sin.

15—21. Christ's covenant blood pledges the life to God's service.

22—28. Moreover blood is needed to cleanse every step of man's heavenward way, the blood of Christ's one great sacrifice.

X. 1—4. Multiplication of sacrifices proves their inefficacy, they serve only as an evidence of sin.

5—14. Christ at his own dedication of himself renounced their use; he completed his atonement for sin by one sacrifice for ever.

15—18. The very language of the new covenant attests the abolition of sacrifice.

19—25. Warning to tread boldly the way Christ hath opened: danger of falling away at a crisis like the present.

26—31. Awful nature of God's judgments.

32—39. Recollection of former zeal; encouragement to persevere in faith.

XI. Record of the past triumphs of faith.

XII. 1—17. Exhortation to run with resolution our Christian race: value of fatherly chastening: danger of apostasy.

18—29. God was manifested at Sinai by symbols only; but the realities of the spiritual world are opened to the Christian church. The Israelites vainly shrank from God's word through fear of the fire and quivering of the ground: we must not shrink, because of the terror of the final earthquake-shock and consuming fire now manifested.

XIII. 1—6. Exhortation to sundry duties.

7—17. Warning not to forsake tried leaders for novel and foreign doctrines: our citizenship is not of this world: our true sacrifices are the thank-offerings of a willing heart.

18, 19. Personal appeal for their prayers.

20, 21. Prayer for the church.

22, 23. Promise of speedy return, perhaps with Timothy.

24, 25. Salutations and final blessing.

ARGUMENT.

I. 1—3. Elaborate contrast between God's fragmentary imperfect revelations of old, and his final revelation of himself in a son and heir, the creative word, the image of the Father, the governor of the universe, now seated since the incarnation at his right hand.

4—14. The power and glory of the Son are set forth in contrast with angels, and illustrated by citation of inspired utterances from Scripture.

II. 1—4. This superiority of the Son, the ambassador of the Gospel, to the angelic ministers of the Law, ought to warn us to give more abundant heed to the word now spoken to us, attested as it has been by man and God.

5—8. For man, not angels, is the destined sovereign of the new world.

8—18. We do not yet indeed behold this sovereignty of man: for Jesus, the captain of man's redemption, was crowned with the glory and honour already described, that he might taste of death for every man. This scheme of redemption was in harmony with the divine nature,

(1) in its *object*: for as the ultimate object of creation is the glory of the eternal Father (*δι' ὃν τὰ πάντα*), i.e. the perfect manifestation of his almighty wisdom goodness and love; so the object of redemption is the glory of his sons, i.e. the perfect sonship which makes them one in will and spirit with the Father: these two objects therefore are in reality identical.

(2) in its *means*: for as the creative love of the Father (*δι' οὗ τὰ πάντα*) shapes the course of the universe, so also the redeeming love of the Son creates by his voluntary sufferings a new life for his brethren by rescuing them from

that will of the flesh, which is enmity with the Father. In both cases there is the same creative impulse working by love unto the glory of God.

Christ then was consecrated priest through sufferings: his priesthood is based on brotherhood with man: he became like his brethren, partaker of flesh and blood, that by death of the flesh he might destroy its bondage to the devil: subject to temptation, a sufferer himself, that he may be a merciful as well as faithful high priest for man.

III. 1—6. Such is God's ambassador (*ἀπόστολος*) to us, and our high priest (*ἀρχιερεύς*) towards God. Moses in like manner combined these two offices, but as a servant, not a son.

7—19. Take warning from the example of the old Israel: they had promise of God's rest, but all perished through unbelief.

IV. 1—13. The promise of God's rest is still open to those that believe: it existed indeed from the first institution of the Sabbath at the creation; but in Moses' time it was offered still in vain. It was offered again in the Psalms, Joshua having given no true rest: our true rest must be a spiritual rest as complete as God's rest: but the disobedient cannot enter into it, for God's word has a living power to search hearts and discern spirits.

14—16. Therefore, that we may enter into this holy rest, let us cleave to so sympathising a high priest, and through him draw near boldly to the throne of grace.

V. 1—10. For as the high priesthood demands, 1st fellowship with human weakness, 2ndly divine appointment; so Christ was made priest, both by divine adoption (sonship involving priesthood as its birthright), and by direct appointment to a Melchizedek-priesthood: while his tearful prayers, his shrinking from death, his godly obedience, qualified him for the priesthood on the side of humanity.

V. 11—VI. 3. This Melchizedek-priesthood may be hard to explain to you; for though you have been so long Christians, you still need to be fed as babes in Christ. But

men must have solid food: I will deal with you as men in Christ: we cannot be always teaching rudiments, and laying foundations.

4—12. For it is impossible to keep renewing again and again the conversion of hard hearts. They are like barren soil, which, however blessed with fertilizing rain, bears only thorns fit for burning. But your works of love move us to hope that you have made the better choice; and they will surely call down God's blessing.

13—20. For God's promises are sure: he pledged to Abraham, not his word only, but his oath; our hope therefore rests securely on him: and now Jesus has gone before to lead us into his presence, our eternal Melchizedek-priest.

VII. 1—3. For who was Melchizedek? king of peace, king of righteousness; greater than Abraham (for he blessed Abraham, and took tithes of him), priest of God, not in virtue of his family, or of any official claim; but made like to the son of God, a priest for ever.

4—10. Abraham paid him tithes; the Levitical priest indeed takes tithes of his brethren, children of Abraham though they are, but only certain prescribed legal tithes; but Melchizedek takes them of Abraham himself without any claim of family or law: he blesses Abraham too as a superior: nor is he a temporary priest, like the Levitical, but a living priest: Levi in fact did himself in a manner pay him tithes in the person of his forefather Abraham.

11—28. Why in fact was the Levitical priesthood set aside,—a change involving a change of law also? one of a different tribe, a different kind of priest, of indestructible life, supplants that priesthood with its law of carnal descent and shortlived generations. Such an everliving priest was fitted to man's need; holy and pure in life; freed by death from contact with sin, or need of further sacrifice; lifted into the Father's presence; a Son consecrated for ever.

VIII. Furthermore, if such be the true heavenly priest, what is the true tabernacle? not an earthly one; for the Mosaic tabernacle has its priests on earth; and it was after all only a copy of the heavenly ideal: its covenant too was

already in Jeremiah's time condemned as a failure; and a mightier covenant was promised, a covenant of heartservice and universal knowledge of God on man's side, of forgiveness and the gifts of the Spirit on God's side.

IX. 1—10. The very form in fact of the Mosaic tabernacle, constructed as an outer and an inner chamber, attested its impotence for securing access to God: the holy place was closed to all save the priests; the holy of holies to all, save once a year to the high priest alone; shut in behind the holy place from all sight or access of the people; the sacrifices too are but material types without any virtue save for cleansing of the flesh.

11—14. But Christ, presenting himself as true high priest in heaven, by virtue of his own atoning blood cleansed the spirit from pollution of past guilt.

15—20. Christ is also mediator of a new covenant of adoption: as Moses sealed in blood the covenant of the Law, so Christ sealed this in his own blood, thereby pledging life to its fulfilment.

21—28. Moreover as the tabernacle and all the vessels of the ministry needed to be cleansed with blood; so blood is needed to cleanse the steps of man's heavenward path to God (i.e. Christian life needs continual forgiveness by means of the same atoning blood of its many infirmities); but the blood of mightier sacrifices; and not of many, but of one: as there has been but one Incarnation of Christ at the end of the times, so there could be but one death, one return in glory.

X. 1—18. For the sacrifices of the Law were constantly repeated, because they were ineffectual, save as memorials of a need; therefore Christ, when entering on his public ministry, deliberately set aside sacrifice, dedicating himself in a holy purpose of doing God's will—a dedication which embraces his whole church throughout all time. Again, whereas the earthly priest stands ever offering ineffectual sacrifices; Christ after consecrating for ever all his future Church by his one death, sat down at God's right hand. The language of the new covenant itself bears witness to the abolition of

sacrifice; for it contains God's promise to write his laws in the heart, and his promise of forgiveness of sins; so that there is no more place left for sacrifice.

19—25. Trusting then to the blood of consecration upon us and to the might of our priest over the house of God, let us tread boldly the road he cleft through the veil of flesh into the presence of our God; cleansed as we are from consciousness of past guilt, washed from wilful sin, let us hold fast our hope; for God's promise is sure: let us stir up one another to works of love and common prayer; and that the more, the more visibly the day approaches.

26—31. For how shall the wilful sinner face the terrors of the day of wrath! Death was the penalty for contempt of Moses' law; what shall be his doom, who scorns the Son, the blood of the covenant, the Spirit! How terrible to fall into the hands of the living God!

32—39. But remember the former days after your conversion, your endurance of persecution, your sympathy with the imprisoned, your joyful sacrifice of worldly goods for a better heritage of life. Be bold still: great is your reward: a little more endurance! He will soon be here: but do not draw back: by faith we live.

XI. Now faith gives assurance to hope, certainty to the unseen world. By faith Abel, Enoch, Noah, gained God's approval: by faith Abraham obeyed God's call to a strange land and received a son in his old age: by faith the patriarchs fixed their eyes on the land of promise, and failed not in the hour of temptation and death: by faith Moses was true to Israel: by faith Israel passed the Red Sea, and took Jericho: by faith judges, kings, prophets vanquished enemies; martyrs endured to death: though they could not actually obtain the reward till Christ should consecrate them by his death.

XII. 1—17. And now we have to run our course in sight of all these heavenly witnesses: let us then strip ourselves of every cumbrance of the flesh and garment of sin, fixing our eyes on the captain of the faith, Jesus, once patient of the cross, now seated at God's right hand. Faint not, because the training is severe: it is your Father that chastens

you in love,—a heavenly father, not a shortsighted capricious earthly father: painful as it is now, chastening will bear fruit in the peace of mind which belongs to a righteous life. Therefore lift up weary hand and knee, make straight paths for your own feet, that no lame joint may fail: study peace and holy living: watch that there be no apostasy among you, no bitter growth to taint the body of the church: no sensuality or impiety, too late repented of.

18—29. The Israelites were panic stricken by the material symbols of God's holiness at Sinai: ye have entered the courts of the living God, and stand in spiritual presence of the church of God's elect on earth with myriads of attendant angels, of God the Judge, and the spirits of the consecrated dead, and of Jesus the mediator of the new covenant with the covenant-blood. Shrink not from God's warning call to holiness: in vain the Israelites shrank from its earthly symbols. He hath prophesied this one shock, with which the material frame of heaven and earth should quake; and this shock is final; the spiritual and eternal alone shall survive this consuming fire of God's wrath: let us then thankfully, but not without godly fear, accept the service of our spiritual king.

XIII. 1—6. Persevere in your love of the brethren and love to strangers; in kindness and sympathy; honour your marriage-tie; keep purity: cherish liberality, contentment, trust in God.

7—17. Have respect to the teaching and example of your rulers: it was they, and such as they, who first preached the Gospel to you. Jesus Christ changeth not; beware of foreign superstitious inventions as to sacrificial food; the very law of the sin-offering forbids us, as it did the Jewish priests, to eat the flesh of the sin-offering: it was burnt without the camp: even so Christ our sin-offering went out of the city to shed his blood for us. Therefore we too must go out of the world to him to find our true citizenship: we have no portion in this world but the reproach of Christ: we seek one to come: let our sacrifices then be thankofferings of praise to God and loving help to man: with these God is well pleased. Obey your rulers, as their loving care deserves.

18, 19. Pray for us (we have lived in good conscience); specially for my restoration to you.

20, 21. The God of peace, who raised up the great shepherd, amend every defect in your fulfilment of his will. To him be the glory.

22, 23. Bear with my brief letter. I trust soon to see you: perhaps Timothy will accompany me.

24, 25. Salutations and final blessing.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

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I. 1 ΠΟΛΥΜΕΡΩΣ ΚΑΙ ΠΟΛΥΤΡΟΠΩΣ πάλαι
ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις
2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν

I. 1—3. *Elaborate contrast between God's fragmentary imperfect revelations of old, and his final revelation of himself in a son and heir, the creative word, the image of the Father, the governor of the universe, now seated since the incarnation at his right hand.*

No other epistle in the New Testament (except St John's) is without the author's name and greeting: the omission was noticed in the earliest times: the futile attempts of Clement of Alexandria and Origen, to reconcile it with the theory of St Paul's authorship, are stated in the Introduction. Possibly the author was actuated by a desire to avoid any semblance of self-assertion; certainly he did not intend to disguise his personality, for he is writing to a church to which he and his circumstances were well known.

1. πολυμερῶς κ. πολυτρόπως]

These two adverbs are combined to express with rhetorical emphasis the imperfect nature of God's older revelations. The first marks the fragmentary nature of these successive utterances; e.g. in Moses he made known the holiness of his law, in David's time the kingdom of his Son, in the Psalms and later chapters of Isaiah the sufferings and humiliation of the Messiah, in Daniel the glory of the second coming, &c. The second describes the various imperfect methods by which he manifested himself, viz. by dreams and visions, by angels

TO THE HEBREWS.

GOD, who spake by sundry portions and in divers : 1
manners of old time unto the fathers in the prophets,
hath at the end of those days spoken unto us in a Son 2

and heavenly voices, by Urim and Thummim, by prophetic utterance, &c.

πάλαι] A long period intervened between the close of the line of Jewish prophets in Malachi, and the coming of the Messiah.

λαλήσας...ἐλάλησεν] This emphatic iteration of the verb points an antithesis between the old and the new revelation. λαλεῖν has a disparaging force in classical Greek, as denoting mere idle talk; but in Hellenistic Greek it expresses continuous speech of the most dignified character, such as Christian preaching, as well as ordinary conversation.

τοῖς πατέρασιν] The author writes as an Israelite to Israelites.

ἐν τοῖς προφήταις] The utterance of the prophets is recognised as not their own, but

God's voice speaking in them. Though the term prophets was sometimes applied to all preachers of religion (we hear for instance of 'schools of the prophets'), it more often denotes, as here, those inspired preachers who were taught of God.

2. ἐπ' ἐσχάτου] *at the end of those days*, i. e. of the Jewish dispensation. These opening words contain an expressive intimation of the occasion which called forth the Epistle, viz. the end of the Jewish dispensation by the destruction of the city and temple, which was now imminent (see Introduction). οὗτος ὁ αἰὼν was the term habitually employed to denote the Jewish dispensation, in contrast with ὁ μέλλον αἰὼν the Messianic dispensation; the final termination of the old was not the Gospel revelation, but the destruction of the temple.

ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ
 3 καὶ ἐποίησεν τοὺς αἰῶνας· ὃς ὢν ἀπαύγασμα
 τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ,
 φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως
 αὐτοῦ, καθαρισμόν τῶν ἀμαρτιῶν ποιησάμενος
 ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

ἐν υἱῷ] not 'in his Son': otherwise it must have been ἐν τῷ υἱῷ: for the article is strongly suggested by the antithesis ἐν τοῖς προφήταις, and its omission must be intentional. The object of the passage is not to present Christ as the only Son of God, but as 'a son', one of the many sons of God (see ii. 10—17); it is reserved for the succeeding relative clauses to describe the exalted nature by which the firstborn is distinguished above all created beings.

ἔθηκεν...ἐποίησεν] The plural perfect is as necessary to express the sense in English, as the aorist in Greek (see Appendix C): for these two relative clauses describe the antecedents, by which before his incarnation the Son had been fitted to be the mouthpiece of God's final revelation: he had been already installed as heir to the sovereignty of the universe, and as the creative word.

ἐπ. τ. αἰῶνας] Not 'the worlds' according to the ordinary English meaning of the word; for the 'world' is the material uni-

verse, and its creation is generally conceived of as the calling matter into existence out of nothing; but this was not the scriptural conception of creation: the first chapter of Genesis describes rather the infusion of action and life by the word of God into matter which existed previously without form or power, the moving of the Spirit on the face of the waters. Again αἰών means primarily a period of time; thence it is extended to include all that takes place in time, the motion and action of the living world in time. Nor must we omit to notice the force of the plural αἰῶνας here used. The language of our text implies that all the creative energies by which life and action have been produced not only at the beginning, but throughout the successive ages of the world, have acted through the Son.

3. ὃς.....ὑποστάσεως αὐτοῦ] This clause describes the relation to the Father inherent in the nature of the eternal Son. He is the brilliance (ἀπαύγασμα) streaming from the Father's

whom he had appointed heir of all things, through whom also he had created the times; who being the effulgence³ of his glory, and the image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of

glory, as rays from the sun: he is the perfect image (*χαρακτήρ*) of the Father in the essence of his being. *ἀπαύγασμα* is used similarly as an attribute of wisdom in *Wisd. vii. 26*, *ἀπαύγασμα γάρ ἐστι φωτὸς αἰδίου*. *χαρακτήρ* was the impression stamped by a die; and hence the exact image, either of the outward features, or of the inward mind and spirit, of another: the term used by St Paul (*Col. i. 15*) to correspond to it is *εἰκών*. *ὑπόστασις* was substance, as opposed to outward form; that which underlies all transitory accidents, and constitutes the real permanent essence, by virtue of which a person is himself. The rendering '*person*' belongs to the fourth century, when it was imposed upon *ὑπόστασις* in defiance of etymology, as a compromise to settle the controversy of the rival theologians of the Latin and Greek churches.

φέρων...αὐτοῦ] This clause describes the part borne by the Son in the continuous government of the world, as the last verse did in its creation. The close sequence of the two clauses *ὢν...αὐτοῦ*, and *φέρων...αὐτοῦ*, demands the reference of *αὐτοῦ*

to the same person, i.e. God the Father; so also does the general meaning of the passage, which is dwelling not on what the Son is in himself, but on his relation to the Father: as the Father created all things through him, so by the Father's power he upholds the universe.

καθαρισμὸν τ. ἁ. ποιησάμενος] The aorist participle marks a transition to the historic fact of the incarnation; which is here lightly touched upon, because the immediate object is to exhibit the superiority of the Son, his humiliation being reserved for the next chapter. The description therefore passes from the preincarnate to the resurrection glory with brief mention of the intervening atonement. The nature of the purification is set forth fully in the ninth chapter, where the atoning blood of Christ is said to cleanse the conscience from the pollution of guilt, that the sinner may enter with assurance of forgiveness into the service of his heavenly Father.

ἐκάθισεν ἐν δ.] This figure is borrowed from the picture of the Son's complete and final triumph in *Ps. cx. (cix. in LXX)*.

4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσω
 διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνο-
 5 μα. Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων

Υἱός μου εἶ σύ, ἐγὼ χθήμερον γενένηκά σε,

4—14. *The power and glory of the Son are set forth in contrast with angels, and illustrated by citation of inspired utterances from Scripture.*

The attitude is contrasted with standing on earth, in x. 11, 12, as one of perfect rest and heavenly glory. The king's right hand was the place of power and dignity (see Matt. xx. 21): the minister who was placed there was the channel of the King's authority, the fountain of his mercy, the mediator between him and his people.

ἐν ὑψηλοῖς] must be joined to τῆς μεγαλωσύνης like ἐν τοῖς οὐρανοῖς in viii. 1. Qualifying

in Hebrews that
 he is heir of all things,
 through whom God created the
 times,
 the image (χαρακτήρ) of his substance,
 upholding all things :
 while both alike pass to the resurrection glory, as the sequel.

4. The part played by angels in the older revelation (ii. 2) furnishes an occasion for this studied antithesis between the Son's position and theirs; but the fulness with which it is worked out indicates the existence in the Hebrew church of

words need not be placed between the article and substantive in Hellenistic Greek; but may be placed after the substantive, as in English (see Appendix C).

2, 3. The close parallelism of thought, rather than language, between this passage and Col. i. 15—20 can hardly be accidental. The arguments of the two writers for the superiority of the Son to all created beings are

in Colossians that
 he is the firstborn of all creation,
 in him were all things created,
 the image (εἰκών) of the invisible God,
 in him all things consist :

the same heretical tendencies, which called forth the warnings of St Paul in the case of the Colossian church (see Introduction): the attempt had already begun within the Christian church to bridge the interval between God and man

the Majesty on high; becoming so much mightier than the angels, as he hath inherited a name preeminent above them. For unto which of the angels said he at any time, 5

Thou art my Son,

I have this day begotten thee?

by a hierarchy of angelic mediators, which found its full development at a later time in Gnosticism. Against this multitude of angelic mediators the same doctrine is set up in both Epistles, viz. the union in the Person of the Son of the highest heavenly exaltation, and the most perfect humanity.

κρείττων γ.] becoming, as the result of this exaltation, as much mightier than the angels, as the inheritance of the son is above the position of the messenger. κρείττων does not express moral excellence of one person above another; it only means 'better' in the sense of *more expedient* (Lat. *utilior*).

5. Passages from the Psalms and Prophets, which the traditional teaching of the Jews connected with the future Messiah, are in this and other parts of the Epistle freely so applied; for though they referred also to persons living at the time of their utterance, and to circumstances then existing, the whole typical interpretation of Scripture assumed that these persons and circumstances had their antitypes in the spiritual kingdom of the Messiah, and that its import was not exhausted

by the original reference.

Ps. ii. celebrates some great victory of the house of David over a heathen coalition, and the return of the victorious prince to his stronghold on Mount Zion. There is recorded in 2 Sam. viii. such a victory of David himself over a great confederacy of Ammonites, Syrians, and others under Hadadezer, which may possibly have been its occasion; but the language points more naturally to a similar triumph of a son of David in some later generation, as e.g. Jehoshaphat (2 Chron. xx.), or Ahaz (Is. vii., viii.). From the time of Nathan's prophecy (2 Sam. vii. 8—17) the title 'Son of David' grew into an ideal designation of the future glorious King of Israel.

ἐγώ] Note the emphasis of the expressed pronoun. 'It is I, not thine earthly father, who have this day claimed thee by adoption, as my son. Thou art this day become no longer son of David, but son of God.' The Hebrew prophets constantly applied the language descriptive of natural parentage to the God of Israel, as here γεγέννηκα.

σήμερον] The day of triumphal entry into Zion re-estab-

καὶ πάλιν

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτός ἐστι μοι εἰς
 γίον,

ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν
 οἰκουμένην, λέγει

Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,
 καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·

8 πρὸς δὲ τὸν υἱόν

Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα [τοῦ αἰῶνος],
 καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας
 αὐτοῦ.

lished the king upon his throne, as heir to the sceptre of David: in like manner the day of Christ's triumphant resurrection proclaimed him truly the Son of God (Acts xiii. 33).

6. ὅταν δὲ πάλιν εἰσαγάγῃ] ὅταν with aorist subjunctive refers constantly in Hellenistic Greek to a future event, the time of which is not yet revealed. Here, as in Luke xvii. 10; 1 Cor. xv. 24, the reference is to the second coming of Christ, 'whenever the time shall come for the glorious return of the firstborn'. πάλιν means 'back again', and is joined to the verb, as in iv. 7, v. 12, vi. 1, 6: if it had been a connecting particle, the order must have been πάλιν δὲ ὅταν.

The verb εἰσαγεῖν is a technical term for the regular induction of an heir into his lawful inheritance; and is constantly applied by the LXX to the putting Israel in possession of his inheritance, whether in the time of Joshua, or of the restoration; it is therefore appropriately employed here, to describe Christ's triumphant return in glory hereafter to take possession of his kingdom. οἰκουμένην is the world of man, in which he is then to reappear, after the heavens have long hidden him from human sight. The relative clause ὅταν... must depend on the imperative clause, καὶ...θεοῦ, the λέγει being parenthetical. That clause is taken from the dying song of Moses

and again,

I will be to him a Father

And he shall be to me a Son?

And, when he shall bring back again the firstborn into 6
the world, he saith, Yea, let all the angels of God worship
him.

And of the angels he saith, 7

Who maketh his angels winds,

And his ministers a flame of fire :

but of the Son *he saith*, 8

Thy throne, O God, is for ever and ever ;

And the sceptre of uprightness is the sceptre of his
kingdom.

in Deut. xxxii. 43 (where however it exists only in the LXX); and is the climax of a magnificent description of the Lord's return in triumph to judge the world, and avenge his people on their enemies. The word *καί* in Deut. means simply 'and'; here however it presents the homage of the angels as the climax of the Lord's glory, just as *yea* is used in English.

7. Ps. civ. (ciii.) is a hymn of praise, celebrating God, as the Lord of the natural world. The meaning of the 4th verse, which is here quoted, is in the Psalm determined by the context to be, that the winds and fire are instruments of God's will. But the articles preceding *ἀγγέλους* and *λειτουργούς* shew that these are the direct object of *ποιῶν*, and that *πνεύ-*

ματα and *φλόγα* are predicated of them. The Psalmist poetically identified the angels, as being the agents through whom God's will finds expression in nature, with the winds and fire which they employ as instruments.

8, 9. The original occasion of Ps. xlv. (xliv.) was the marriage of some heir of the house of David to a foreign princess; some understand this to have been Solomon's marriage to the daughter of Pharaoh; but the prominence given to Tyre points to the marriage of Joram with Athaliah, daughter of Jezebel of Tyre, as a more probable occasion. The *μέτοχοι* were princes who formed the wedding guests. The marriage was typical of the marriage of Christ to his church gathered out of the heathen: the tenor of the

- 9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον
ἀγαλλιᾶσεως παρὰ τοὺς μετόχοις σου·

10 καὶ

Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί·

- 11 ἀγτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις·

καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

- 12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις ἀγτοὺς,

ὡς ἱμάτιον καὶ ἀλλαγήσονται·

σὺ δὲ ὁ ἀγτός εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

- 13 πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε

Κάθοι ἐκ δεξιῶν μου

ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν
σου;

next chapter points, like the parable in Matt. xxii. 1—14, to *men* as the guests; but the context here requires us to include all created beings, angels as well as men, among the guests above whom the king is exalted.

8. Though the words ὁ θεός ὁ θεός σου in the next verse are evidently two nominatives in apposition, the words ὁ θεός in this verse must be a vocative (according to the common Hellenistic form of the vocative employed in Col. iii. 18—22); for it is scarcely possible to construe the verse otherwise: but this vocative is not addressed to the same earthly prince, to whom

the next verse is addressed, for no Hebrew prophet would so address an earthly prince; it is an interjectional appeal to God; and the glory which it attributes to this royal Son of God is not that he is God, but that God his Father has made his throne his own, to stand for ever. The change of persons is indicated by the amended reading αὐτοῦ introduced in the text after βασιλείας in place of σου. There is a similar juxtaposition of the voc. ὁ θεός addressed to God, and the nomin. ὁ θεός ὁ θεός ἡμῶν spoken of God, in Ps. lxxvii. (lxvi.) 6, 7.

10. Ps. cii. (ci.) seems to have been written by an exile of

Thou hast loved righteousness and hated iniquity; 9
 Therefore God, thy God, hath anointed thee
 With the oil of gladness above thy fellows.

And 10

Thou, Lord, in the beginning hast laid the foundation
 of the earth,

And the heavens are the works of thy hands:

They shall perish; but thou continuest: 11

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll them up; 12

As a garment too shall they be changed:

But thou art the same,

And thy years shall not fail.

But of which of the angels hath he said at any time, 13

Sit thou on my right hand

Till I make thine enemies the footstool of thy feet?

the Captivity, when hopes of the restoration of Zion had been awakened. The vivid description of the present humiliation of God's servant, and confident assurance of coming deliverance, impart to it a Messianic character; but the particular words quoted (vv. 25—27) have no apparent reference to the Messiah, but describe the eternal glory of Jehovah.

οὐρανοί] the material heavens; whose liability to decay and change is presented under the figure of raiment, which grows old and is folded up or changed.

11. *διαμένεις*] (present) corresponds better to the clause *ὁ αὐτὸς εἶ*, than *διαμενεῖς* (future), and is more appropriate in a

passage like this, which contains a description of the Eternal.

12. *ὡς ἱμάτιον*] is here repeated by our author (according to the best mss), though not found in the original passage of the Psalm itself.

13. Ps. cx. (cix.) was universally ascribed by the Jews to David himself, as is evident from the argument of our Lord in Mark xii. 36; and comes appropriately from the royal Psalmist; who at one time wielded with merciless severity the sword of the conqueror, at another identified himself zealously with the priests (2 Sam. vi. 14). Nathan's prophecy of the greater son of David, who was to sit on his throne for ever,

14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς
 διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας

II. 1 κληρονομεῖν σωτηρίαν; Διὰ τοῦτο
 δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκου-
 2 σθεῖσιν, μὴ ποτε παραρῶμεν. εἰ γὰρ ὁ δι'
 ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ
 πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον
 3 μισθαποδοσίαν, πῶς ἡμεῖς ἐκφευξόμεθα τηλι-
 καύτης ἀμελήσαντες σωτηρίας ἥτις ἀρχὴν λα-

II. 1—4. *This superiority of the Son, the ambassador of the Gospel, to the angelic ministers of the Law, ought to warn us to give more abundant heed to the word now spoken to us, attested as it has been by man and God.*

and to build God's house, may well have originated the ideal presented by the Psalm, of a priest-king, at once judge and avenger, who should reign for ever. The prophetic reference of this passage to the Messiah is recognised by our Lord himself (Mark xii. 35—37), by St Peter (Acts ii. 34), and by St Paul (1 Cor. xv. 27). The figure of placing the necks of enemies beneath the feet of the conqueror was suggested by actual warfare (Josh. x. 24).

14. λειτουργικά] The word λειτουργός (λεως, ἔργον) and its derivatives were applied in classical Greek to the secular service of the state: but the union of state and church amidst the Jews led naturally to the Hellenistic usage of it, as a religious

minister employed in the public worship of God.

ἀποστελλόμενα] (pres. pass.) sent forth from time to time, as occasion requires, throughout the ages as God's ministers for His elect's sake.

1. μὴ ποτε] The indefinite ποτε 'haply' modifies the warning conveyed by μὴ, much as πον modifies affirmative statements. It is a favourite expression of the author, recurring three times in the Epistle (iii. 12, iv. 1).

παραρῶμεν] (2nd aor. pass., ῥῶ in class. Greek) drift from the anchorage of a firm faith, as a boat drifts down the current of a river, if cast loose from its moorings.

2. ὁ δι' ἀγγέλων λαλ. λ.] The attention of the reader is here

Are they not all ministering spirits, sent forth to do service ¹⁴ for the sake of them that are to inherit salvation?

Therefore we ought to give the more abundant heed to ¹ ² the things heard, lest haply we drift away. For if the ² word spoken through angels became valid, and every transgression and disobedience received just payment; how ³ shall we escape, if we neglect so great salvation? one

concentrated on the one great revelation of the older dispensation, the Law, as contrasted with the Gospel. The interposition of angels in the giving of the Law assumed a more conspicuous place in later Jewish teaching, than in the Pentateuch, and is referred to more than once in the New Testament (Acts vii. 53, Gal. iii. 19). The passages referring to them most markedly in the Old Testament (Deut. xxxiii. 2, and Ps. lxxviii. (lxxvii.) 17) are uncertain in text.

ἐγένετο βέβαιος] refers to the solemn ratification of the Law of Moses by the Israelite nation, recorded in Ex. xxiv.; and its actual establishment in practice as the law of the nation, which followed thereupon.

παράβασις] outward transgression; παρακοή wrong temper of mind, whether manifested in active disobedience, or stubbornness of spirit.

μισθαποδοσίαν] As St Paul speaks of the wages of sin, so every penalty for disobedience, whether inflicted in regular course of human law, or by divine interposition, might be

properly regarded as payment of wages (μισθός, ἀποδοῦναι, to pay).

3. ἥτις] 'one which' does not introduce a mere statement of fact, like the simple relative; but specifies its antecedent as belonging to a class, and possessing particular qualities; here the nature of the revelation, as one made by the Lord himself, is adduced as rendering neglect inexcusable.

ἀρχὴν ... ἐβεβαιώθη] These words admit two alternative renderings. Either the participle and verb make two distinct statements, 'was first spoken through the Lord, and was confirmed', or they combine to form a single statement, 'was confirmed to us, as first spoken through the Lord': the argument requires the second, for it alone presents the proper antithesis between the revelation of the Law through angels, and of the Gospel through the Lord; while it places the attestation of the apostles in its true position as subordinate to the great central fact of the Lord Jesus' personal intervention, and not as a collateral independent testimo-

βούσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκου-
 4 σάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος
 τοῦ θεοῦ σημεῖοις τε καὶ τέρασι καὶ ποικίλαις
 δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ
 τὴν αὐτοῦ θέλησιν ;

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην
 6 τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν· διεμαρτύρατο
 δέ πού τις λέγων

Τί ἐστιν ἄνθρωπος ὅτι μιμησκήσῃ αὐτοῦ,
 ἢ γίος ἀνθρώπου ὅτι ἐπισκέπησῃ αὐτόν ;

7 ἠλάττωσας αὐτόν βραχί τι παρ' ἀγγέλους,
 δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,

5—8. *For man, not angels, is the destined sovereign of the new world.*

ny. They were but witnesses ; with whom God himself also concurred in attesting the word of Jesus. The preposition with acc. εἰς ἡμᾶς instead of dat. ἡμῖν, marks the transmission of this testimony from the original hearers to the Hebrew church.

The bearing of this passage on historical questions connected with the Epistle is considered in the Introduction.

4. σημεῖα are signs of any kind, τέρατα supernatural portents, δυνάμεις miraculous powers vested in men, πν. μερισμοί spiritual gifts apportioned among the various members of the church (see 1 Cor. xii.).

5. τ. οἰκουμένην τ. μέλλουσαν] Jewish prophecy had already before the Christian era fastened on the term ὁ μέλλων a definite Messianic import. The Messiah was ὁ μέλλων ἔρχεσθαι, *he that was to come* ; a designation applied also to his forerunner : the blessings he was to impart were τὰ μέλλοντα ἀγαθὰ : the new city of the redeemed, the heavenly Jerusalem, was ἡ μέλλουσα πόλις : the time of his coming and kingdom was ὁ μέλλων αἰών. That time was future, when the Hebrew prophets spoke of it ; but partly present, partly future, when this Epistle was written : for it

which was confirmed to us by them that heard it as first spoken through the Lord; God also bearing witness with 4 them, both by signs and wonders, and by manifold powers, and by endowments of the Holy Spirit according to his will.

For not unto angels did he subject the world to come, 5 whereof we are speaking. But one, we know, protested, 6 saying,

What is man, that thou art mindful of him ?

Or the son of man, that thou visitest him ?

Thou madest him a little lower than the angels; 7

Thou crownedst him with glory and honour,

began with the beginning of the Christian church: in vi. 2 for instance it is spoken of as already in existence; but it is to continue till the second coming shall have consummated the work of redemption, and all things have been subdued to the Father. The subject of the Epistle (*περὶ ἧς λαλοῦμεν*) is this world (*οἰκουμένη*), the abode of man, already in part regenerated by the work of Christ, and forming the sphere in which his Spirit and his church are working.

6. Ps. viii. is a thankful acknowledgment of the glorious destiny appointed to man in creation. The author of the Psalm (unknown by name, and therefore designated by the indefinite *τις*) protested against God's wonderful condescension to man, as infinitely exceeding his desert. *διαμαρτύρεσθαι* is the

technical term for protests on various grounds against the decision of a legal court.

που] Not here an indefinite adverb of place '*somewhere*'; for the passage of Ps. viii. was familiar to all, and definite in its protest; *που* has the rhetorical force which often belongs to it in Greek, of lightly claiming assent to a statement as one which everybody admits. *δήπου* claims assent, in like manner, but far more emphatically. *που* is similarly used in iv. 4 and in Rom. iv. 19.

7. *παρ' ἀγγέλους*] The quotation follows the LXX reading, which compares man with angels, not with God. The author of the Psalm seems to have intended to describe man as made by God little inferior to himself, inasmuch as he made him in his own image.

[καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,]

8 ΠΑΝΤΑ ὑΠΕΤΑΣΑΣ ὑΠΟΚΑΤΩ ΤΩΝ ΠΟΔΩΝ Αὐτοῦ·
ἐν τῷ γὰρ ὑΠΟτάΞαι [αὐτῷ] τὰ ΠΑΝΤΑ οὐΔὲν ἀφῆκεν
αὐτῷ ἀνυΠότακτον. Νῦν δὲ οὕΠω

9 ὀρώμεν αὐτῷ τὰ ΠΑΝΤΑ ὑΠΟτεταγμένα· τὸν
δὲ βραχὺ τι παρ' ἀγγέλουΣ ἡλαττωμένον βλέπομεν Ἰη-
σοῦν διὰ τὸ πάθημα τοῦ θανάτου δόΞη καὶ τιμῆ

8—18. *We do not yet indeed behold this sovereignty of man: for Jesus, the captain of man's redemption, was crowned with the glory and honour already described, that he might taste of death for every man. This scheme of redemption was in harmony with the divine nature,*

(1) *in its object: for as the ultimate object of creation is the glory of the eternal Father (δι' οὗ τὰ πάντα), i.e. the perfect manifestation of his almighty wisdom goodness and love; so the object of redemption is the glory of his sons, i.e. the perfect sonship which makes them one in will and spirit with the Father: these two objects therefore are in reality identical.*

(2) *in its means: for as the creative love of the Father (δι' οὗ τὰ πάντα) shapes the course of the universe, so also the redeeming love of the Son creates by his voluntary sufferings a new life for his brethren by rescuing them from that will of the flesh, which is enmity with the Father. In both cases there is the same creative impulse working by love unto the glory of God.*

Christ then was consecrated priest through sufferings: his priesthood is based on brotherhood with man: he became like his brethren, partaker of flesh and blood, that by death of the flesh he might destroy its bondage to the devil: subject to temptation, a sufferer himself, that he may be a merciful as well as faithful high priest for man.

8. γὰρ] The expression ὑπέτασας πάντα just quoted from the Psalm establishes, as this clause points out, the previous assertion in v. 5 of the universal

sovereignty of man in the new world.

πάντα] in the Psalm refers originally to the animal creation enumerated in the subse-

And didst set him over the works of thy hands;

Thou didst put all things in subjection under his feet. 8
For in that he subjected all things unto him, he left nothing that is not subject to him.

But now we see not yet all things subjected to him: but we behold him who hath been made a little lower, than the angels, Jesus, crowned with glory and honour for

quent verses; but it is here enlarged, as by St Paul (1 Cor. xv. 27) to embrace the whole spiritual world, the one dominion being typical of the other.

9. The glory of the Son, the ambassador of the Gospel, has been set forth in comparison with the angels, through whose agency the Law was revealed. It has been further shewn that the ultimate destiny appointed for man, as sovereign of the new world, corresponds to this glory of divine sonship. But the actual state of man on earth offers a signal contrast to this universal sovereignty: for there must first take place a death of the human will of the flesh; and Jesus himself could not enter on his priesthood for man, without subjecting himself to that suffering of death which is the necessary doom of the flesh: he had been crowned indeed with glory and honour before he was by his incarnation brought a little lower than the angels, but it was only that he might empty himself of that glory, and become subject to death.

[βλέπομεν] is substituted for the preceding ὀρώμεν, because Jesus is not visible, as man is visible, to the outward eye, but only to the eye of faith: for βλέπειν describes a conscious effort to direct the eye to its object.

[διὰ τὸ πάθημα] The emphasis on these words is apparent from the whole context: *suffering* is the keynote of the whole paragraph which extends from here to the end of the chapter: in the next verse it is argued that those *sufferings* of Christ were in perfect harmony with the eternal Father's scheme of redemption for man: again in v. 17 *suffering* is emphatically declared to be an essential qualification for Christ's priesthood; in order that he might be a merciful high priest, he must have *suffered* himself by temptation, for thus he is able to succour the tempted. If then διὰ τὸ πάθημα be emphatic, it is impossible to connect the preposition with the preceding participle ἡλαττωμένον, the structure of the Greek sentence imperatively demands its con-

ἔστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντός
 10 γεύσεται θανάτου. "Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν

nexion with the subsequent participle ἔστεφανωμένον. But the connexion of *διὰ τὸ π.*, and of *ὅπως...θανάτου* with the same participle ἔστεφανωμένον forces us to interpret the second clause as an explanatory amplification of the first; 'the suffering of death' consisted in his 'tasting of death for every man': and it becomes clear that *διὰ* is here used in the same prospective sense as in ix. 15, 'for the sake of': this verse is in short stating the object for which the Son was invested with the glory and honour of which the previous chapter has given a description: it was with a view to the incarnation, in order that he might voluntarily empty himself of that glory, and humble himself unto death, that the Son was invested with that preincarnate glory. The words *δόξῃ καὶ τιμῇ* are generally interpreted of the resurrection glory, as the reward given to the Saviour for his suffering of death: but no satisfactory sense can thus be given to the clause *ὅπως... θανάτου*: it must not be forgotten also that the glory which has been dwelt upon in the previous context is the preincarnate glory; and that the apparent object of this part of the Epistle is to reconcile that vision of glory (so

completely in harmony with man's ultimate inheritance) with the sufferings of the incarnation. It is the humiliation of the Saviour which needed explanation, and which is here explained by the necessity of his suffering death to qualify him for his human priesthood.

χάριτι θεοῦ] The existing MS authority is decisive in favour of this reading. Origen however states distinctly that the prevalent reading in his day was *χωρὶς θεοῦ*, and others support his testimony: he understood it as qualifying *παντός*, and interpreted it therefore to mean that Jesus tasted of death 'for all except God'. Both the order of the words, and the context, preclude this interpretation. It is not merely irrelevant, but alien to the context, when the immediate object is to declare his brotherhood with man, and not with angels, to say that Jesus tasted of death for all except God. *χωρὶς θεοῦ* therefore, if genuine, must be connected with the whole clause, and not with the one word *παντός*. Furthermore the words must express some result of his incarnation inseparable from human nature, just as temptation and suffering are inseparable. But does not the incarna-

the sake of the suffering of death, that by the grace of God he might taste of death for every *man*. For it be-

tion involve the existence of a human will, designated as self-will or the will of the flesh, separate from the will of the spirit which is of God, which must suffer death in us before there can be absolute submission to the will of God? St Paul, in analysing his own nature (Rom. vii.) finds within him a rebellious element of 'desire', on which 'sin is able to fasten, and thereby establish 'a law of sin in his members'. And it is difficult to understand how our Lord, sinless as he was, could have been fully man, capable of suffering and liable to temptation, unless he also was endued with a human will independent of the divine spirit within him: it was in fact within this region of his humanity that he tasted of death. It seems to me then possible to express in this language the mystery of the double nature of the Godman. But even so, the emphatic position of the words remains unaccounted for; and it seems probable that the reading *χωρίς* was a simple error of transcription. For the reading *χάρτι θεοῦ* has a distinct and emphatic force in connexion with the context: the clause *ὅπως χάριτι θ.* is stating the object, not of the incarnation itself, but of the glory with which

the Son was before invested; and that part of the Father's wondrous scheme of redemption did exhibit to the utmost his infinite love to man: the Son was crowned with glory and honour only that he might by the free mercy of God to a lost world lay it down and taste of death in the flesh for his brethren.

ὑπὲρ παντός, sc. *ἀνθρώπου*] the substantive is readily supplied from the previous context, which has been dwelling entirely on man, as such.

γεύσεται θανάτου] must not be taken as a mere paraphrase for death; it denotes not the act of death itself, but that sense of pain akin to death which belongs to the living. In the Gospels it is used to denote a sense of spiritual death quite distinct from natural death: for in Matt. xvi. 28, after warning his disciples that the true life belongs to those who take up their cross and follow him, Jesus adds that some of them should in no wise taste of death, i.e. should not taste the bitter sense of spiritual death, till they should see the Son of Man coming in his kingdom; and again in John viii. 52, 'If a man keep my word, he shall never taste of death', i.e. spiritual death. Here on

τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς
εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας
ἢ αἰτῶν διὰ παθημάτων τελειῶσαι. ὁ τε γὰρ

the other hand it describes the tasting of death in the flesh, i.e. the life of constant suffering sorrow and self-denial, by which our Lord tasted long the bitterness of death—that daily crucifixion, of which the cross of Calvary was the climax. It was not in the final act of laying down his life which followed the words 'It is finished', but in the years of living death that preceded, that the Lord Jesus truly tasted of death; for the conscious sense of pain, the pain of dying, ceases at the moment of death. The actual death itself with its final atoning sacrifice is reserved as the subject of the ninth chapter; here the subject is the incarnation and the fellowship with human suffering which it entailed during the days of his flesh upon the living Lord.

10. πολλοὺς] is used as antithesis to the one ἀρχηγός: the author nowhere expresses hope or expectation of universal redemption.

εἰς δόξαν ἀγαγόντα] The name Jesus (Joshua) just mentioned suggests the idea of leading the sons of God into their heavenly inheritance; as God led the children of Israel across the Jordan in the days of Joshua. Leading

to glory implies the development of the highest ideal of excellence of which the character is capable; the glory of a son therefore must involve complete spiritual reconciliation with the Father; for there can be no restoration of true sonship, until the spirit of adoption has removed the sources of estrangement and enmity. The aor. part. ἀγαγόντα cannot mean the same as the present part. 'in leading': the restoration of sonship to many, and the consecration of the one firstborn through sufferings, are here coupled together, as two distinct but harmonious parts of the scheme of redemption.

ἀρχηγόν] means habitually *captain* in the LXX, being used sometimes absolutely, sometimes with a gen. of the persons led. The old tribal leaders of Israel, and the captains of the royal army, are both so designated. Here, and in xii. 2, the term is used in close connexion with the name Ἰησοῦς, and with distinct reference to the earlier Ἰησοῦς, the 'Captain of the redeemed', or 'Captain of the faith', who led his brethren successfully into their promised inheritance. The word occurs twice in the Acts; and there also the name Jesus,

came him for whom are all things, and through whom are all things, to lead many sons unto glory, and to consecrate through sufferings the captain of their salvation. For ¹¹

which had occurred immediately before, seems to have prompted the typical reference to the former Ἰησοῦς, the captain of Israel. Possibly the old Hebrew idea of the firstborn, as head of the family, inheriting the leadership of his brethren, may cling to the word, and justify the rendering 'prince' in Acts iii. 15 'Prince of the life', i.e. of the new resurrection-life, and in Acts v. 31 'a prince and a saviour'; but the allusion to Joshua's captaincy seems to be the leading idea. Of the meaning 'author' I find no example in the LXX, unless it be in Micah i. 13 ἀρχηγὸς ἀμαρτίας; but there it means apparently leader in sin, i.e. one who sets the example of sin.

αὐτῶν] It is difficult to repress a suspicion that the true reading was here αὐτόν, 'the Captain of the redemption himself', in contrast to the many sons who follow him. The language here, ἀρχ. τῆς σωτηρίας, would thus become an exact parallel to the expressions ἀρχ. τῆς πίστεως and ἀρχ. τῆς ζωῆς elsewhere.

τελειῶσαι] The connexion of this verse with the preceding and subsequent verses rests on this word, 'to consecrate as

priest'. This is its technical meaning throughout that portion of the LXX (Exod. Lev. Deut.) which deals with priestly consecration; it is in fact their only word for consecrating a priest: its close connexion in this epistle with the priesthood of Christ proves conclusively to my mind that it is used in the same sense (see Appendix B). Without this reference to the priesthood the subsequent allusions, in v. 11 to sanctification, and in v. 17 to the character required by a priest, become abrupt and obscure. The connexion of the term 'consecrate through sufferings' with the previous verse is also made perfectly clear by a study of Jewish symbolism: for the candidate for priestly consecration had his hands filled, in the regular course of the Mosaic ritual (Lev. viii. 25—28), with those portions of the slaughtered ram of consecration, which were to be consumed by fire upon the altar: and so much importance was attached to this solemn part of the ceremonial, that the term used for priestly consecration was τελειῶσαι τὰς χεῖρας (Exod. xxix. 9, 33). From this bearing about of dead flesh, priestly consecration became naturally

ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἐνὸς πάντες· δι'
ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοῦς αὐτοὺς κα-
12 λείν, λέγων

Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ἱερῆς

associated by Jewish teaching with the idea of mortification of the flesh (τὸ νεκροφορεῖν): as we find it in Philo (3 L. All. § 23), 'When wilt thou, soul, conceive thyself to be most thoroughly mortifying the flesh? surely at thy consecration (ὅταν τελεωθῆς)'. The meaning of Philo in speaking of this mortification is illustrated by a previous passage (§ 22), where the soul is spoken of as 'carrying about a corpse, as much sometimes as a hundred years, a body which is dead in itself, but is stirred to motion and carried with ease by the soul'. This teaching was in Philo associated, as we see, with the Platonic view of matter as the source of corruption; but the figure was seized upon by St Paul, and transformed to Christian use: his language in 2 Cor. iv. 10, πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, is an obvious paraphrase of Philo's expression νεκροφορεῖν, applied to the sufferings endured by the apostles for their Master's sake; and this image of a living death is presented clearly in the context, 'we

which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us.' The rite of priestly consecration then, it appears, symbolised, according to the allegorical interpretation of the Law accepted by Jewish teachers, that mortification of the flesh, which is expressed in the preceding verse by 'the suffering of death' and 'tasting of death': and this symbolism suggested the view here taken of our Lord's living death of suffering during his incarnation, as a consecration to a spiritual priesthood. He was duly consecrated to his holy office by bearing about his own flesh, condemned to death by his own holy will, bruised worn and bleeding with the cross of patient suffering, and at last nailed to the cross of Calvary.

II. ὁ τε ἀγιάζων...] Both the sanctifying priest just designated, i.e. Jesus, and the successive generations whom he sanctifies as priest to God. The books of the Law recognise two kinds of sanctification:

I. General. Land, houses,

both he that sanctifieth and they that are sanctified are all of one *father*: for which cause he is not ashamed to call them brethren, saying,

12

I will declare thy name unto my brethren,
In the midst of the congregation will I sing thy praise.

cattle, human beings, dedicated to God by vow, became holy to the Lord; and being made over to him as property, were said to be *sanctified*: they were however redeemable by certain money payments for secular use (see Lev. xxvii.).

2. Special. The priests, the tabernacle and its vessels, were dedicated in perpetuity to God's service, and were inalienable. The process by which this was effected under the Law was anointment; and a prescribed mixture, called the holy anointing oil, was set apart for this sacred use (Exod. xxix. xxx. xl.).

The Christian use of the term is founded on this second kind. Anointment was already in the times of the Hebrew prophets the recognised means of imparting the Spirit (Isai. lxi. 1); and so the word *ἀγιάζω* was used of the conveyance of spiritual gifts by laying on of hands (1 Cor. vi. 11), and of the sanctifying work of the Spirit within the heart. In this epistle there is however this important difference, that blood is recognised as the vehicle of sanctification (ix. 13,

x. 29, xiii. 12); probably because the rite of consecration in blood was coupled with that of anointment in the sanctification of priests and holy vessels: and the term is therefore limited, as it is in Old Testament usage, to the effect of a single act, i.e. the hallowing to God's service by application of the blood of Christ; and it is not extended to that gradual transformation of the heart, which is recognised in modern theology as sanctification: hence our sanctification is spoken of in x. 10, 29 as a completed act; which could not possibly be predicated of sanctification in its modern theological sense.

ἐξ ἐνός] *of one father*. The addition of the word '*father*' is necessary in English to express the force of the Greek preposition ἐξ.

12. Ps. xxii. consists of two parts: in 1—18 the afflicted soul pours forth language of deep despondency; he is a sufferer and an exile, and his people share his woes: the second part, from which these words are cited (v. 22), passes by a rapid transition to assured hope of deliverance, and trium-

13 καὶ πάλιν

ἐγὼ ἔσομαι πεπειθώς ἐπ' αὐτῷ·

καὶ πάλιν

Ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.

14 ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκεν αἵματος καὶ σαρκός,
καὶ αὐτὸς παραπλησίως μετέσχευεν τῶν αὐτῶν,
ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος
ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον,
15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ
16 παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. οὐ γὰρ δὴ

phant praise of God ; in which he invites his brethren to join. The earlier part is full of such vivid anticipations of the Passion, even to minute details, that the author became a conspicuous type of the suffering Redeemer, and his utterances are here ascribed to the Messiah.

13. The first passage, which is found (in LXX only) in Is. viii. 17 immediately before the other, exhibits the entire dependence of the faithful on the Lord. 'Let others', as Ahaz and his people were doing, 'trust in an arm of flesh, and rely on the aid of Assyria against the alliance of Syria with Israel ; but I will trust in Him' is the prophet's argument. The ἐγὼ is inserted here to express the emphatic contrast, which is in the original sufficiently implied by the context alone without the insertion of ἐγὼ.

The second passage (Is. viii. 18) claims fellowship with the faithful, as brethren of one family, typically children of one flesh and blood. The speaker is contemplated as a type of the Messiah ; because he is the perfect ideal of the faithful servant, in whom is found no fault.

14. κεκοινωνήκεν] The perfect is used, as in xi. 17, 28, of persons still living in the pages of Scripture, as is the case of these children of the prophet, though they and their acts belong to past history.

διὰ τοῦ θανάτου... ἔχοντα τ. θ.] If the meaning had been death in the abstract, this passage must have run διὰ θανάτου, κράτος θανάτου, without the article, just as it does φόβῳ θανάτου. The death to which he subjected himself is the death of the flesh and blood just mentioned : over

And again,

I will put my trust in him.

13

And again,

Behold, I and the children which God hath given me.

Since then the children shared in flesh and blood, he also ¹⁴ himself in like manner partook of the same; that through his death he might bring to nought him that had the power of that death, that is, the devil; and might deliver ¹⁵ all them who through fear of death were all their lifetime subject to bondage. For surely it is not angels, but the ¹⁶

which the devil, as prince of this world, has power committed to him; whereas the death of the spirit is entirely out of his power. The opening of the book of Job illustrates his use of this power as a means of temptation. It was by the death of the flesh that our Lord vanquished this power of the devil; for as he declared (Matt. xvi. 25), these two deaths, the voluntary death of the cross, i.e. of flesh and self, and the death of the spirit, are mutually antagonistic. This distinction of various kinds of death was familiar to Jewish teachers: Philo says (1 L. All. § 33) 'There are two kinds of death, one of man, the other belonging especially to the soul. The death of man consists in separation of soul from body; the death of the soul in decay of virtue and assimilation of vicious elements'. This death of the soul, 'entombed in every passion and vice', he calls 'the

everlasting death, *the death* κατ' ἐξοχήν, the penal death', because in it the soul dies to the life of virtue, and lives the life of vice. Again he says: 'when the soul is buried in the body as in a tomb, we may well be said to be dead; but on the contrary to live, when the soul lives its own life freed from evil, and the body that is bound up with it is a corpse'.

ἔνοχοι δουλείας] under the yoke of slavery. The will of the flesh imposes upon man a bondage to the prince of this world, which must be shaken off by all, who would attain the true liberty of sons of God. ἔνοχοι with dat. means *liable to*. The gen. expresses a more complete resignation of the slave into the hands of a master.

16. The argument requires us to supply here in thought the missing link, which is in the text taken for granted, that the seed of Abraham are in bondage through fear of death, whereas

που ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος
 17 Ἀβραὰμ ἐπιλαμβάνεται. ὅθεν ὠφείλεν κατὰ
 πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων
 γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
 18 εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ· ἐν
 ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεῖς, δύναται τοῖς
 πειραζομένοις βοηθῆσαι.

III. 1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου
 μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχ-

III. 1—6. *Such is God's ambassador (ἀπόστολος) to us, and our high priest (ἀρχιερεὺς) towards God. Moses in like manner combined these two offices, but as a servant, not a son.*

angels are not. δὴ που claims emphatically the admission of an argument = 'surely you must admit'.

ἐπιλαμβάνεται] means 'take hold of' for whatever purpose, whether of arresting, grasping, or helping: here we have the same figure, as in viii. 9, of taking by the hand to help.

17. ἐλεήμων and πιστός both qualify ἀρχιερεὺς, but ἐλεήμων is thrown prominently forward, in order to lay stress on the merciful character assured by fellowship with man. πιστός in this connexion expresses necessarily fidelity towards man in the exercise of his office; but in iii. 2 fidelity towards God.

ἰλάσκεσθαι] is generally used like ἴλαος with a dative of the

object of favour: here with an accus. it means to win acceptance for sins, i. e. the sinner, in God's sight, by doing away the pollution, which rendered them an object of his wrath. The mercy-seat was called ἰλαστήριον, because the transgressor was forgiven and accepted in virtue of the blood applied to it; and the sin-offering ἰλασμός.

18. It is questionable whether ἐν ᾧ is ever used simply as a connecting particle 'in that'; it is better therefore to translate it 'wherein'. Again the verb πάσχειν seems to be here used absolutely, as in ix. 26, and xiii. 12: for the whole paragraph has been dwelling on the sufferings of the incarnation; and it is more in harmony

seed of Abraham, that he taketh by the hand to help. Wherefore it behoved him in all things to be made like 17 unto his brethren, that he might be a merciful high priest and a faithful in things pertaining to God, to make propitiation for the sins of the people. For wherein he hath 18 suffered himself being tempted, he is able to succour them that are tempted.

Wherefore, holy brethren, partakers of a heavenly call, 1 3

with its spirit to speak of sufferings absolutely, than to seek an object for the verb in the relative ϕ , and so translate 'in that which he has suffered'. The ground put forward for Jesus' sympathy with the victims of temptation, is that he has himself suffered in the flesh by temptation: therefore he is able to succour the tempted ($\epsilon\nu\ \phi$) in that life of flesh and blood in which he has himself suffered.

1. κλήσεως ἐπ.] The heavenly call here referred to is apparently that mentioned in v. 12, by which we are called brethren of Christ; for the title 'holy brethren' is conspicuously associated with it, as forming part of one idea; the brotherhood of Christ with us, which has been insisted upon in the last paragraph, results immediately from this heavenly call.

κατανοήσατε] This verb is constantly used in reference to objects actually visible to the eye, which excite thoughts in the mind; as for instance 'the ravens', or 'the lilies of the field' in St Luke's Gospel; 'the

flame of fire in the bush' which Moses drew near to observe (Acts vii. 31); the vision on which Peter fastened his eyes at Joppa (Acts xi. 6), the bay which the shipwrecked mariners observed at dawn (Acts xxvii. 39). In all these instances it denotes attentive ocular observation, leading to reflection and action. The observation here is not that of the outward, but of the mental eye.

ἀπόστολον] is not used elsewhere in the New Testament as a designation of the Lord; but he often describes himself as ἀπεσταλμένος; and he himself adopted the name 'apostles' to designate the ambassadors, whom he commissioned (Luke vi. 13) as his representatives to the world, whose commission he identified with his own (John xvii. 18).

καὶ ἀρχιερέα] The combination of the two offices of divine ambassador and high priest in one person introduces naturally a comparison with Moses; for Moses was virtually high priest, as well as representative of God; though by divine permission he

2 *ιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα*
τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωυσῆς ἐν [ὄλῳ] τῷ
 3 *οἴκῳ αὐτοῦ. πλείονος γὰρ οὗτος δόξης παρὰ*
Μωσῆν ἠξίωται καθ' ὅσον πλείονα τιμὴν ἔχει
 4 *τοῦ οἴκου ὁ κατασκευάσας αὐτόν· πᾶς γὰρ οἶκος*
κατασκευάζεται ὑπὸ τινος, ὁ δὲ πάντα κατα-
 5 *σκευάσας θεός. καὶ Μωυσῆς μὲν πιστὸς ἐν ὄλῳ*
τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύρον τῶν
 6 *λαληθησομένων, Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον*
αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν
 7 *καὶ τὸ καύχημα τῆς ἐλπίδος [μέχρι τέλους βε-*
βαίαν] κατάσχωμεν, Διό, καθὼς λέγει
τὸ πνεῦμα τὸ ἅγιον

7—19. *Take warning from the example of the old Israel: they had promise of God's rest, but all perished through unbelief.*

delegated permanently to Aaron the duties of the office (see Ex. iv. 14—17, and xxix. 1—28), himself investing Aaron with the priestly vestments, and consecrating him to his office. Hence he is designated by Philo ὁ ὡς ἀληθῶς ἀρχιερεὺς.

τῆς ὁμολογίας ἡμῶν] whom our Christian confession of faith acknowledges in this character.

2. πιστὸν ὄντα τῷ π.] The word πιστὸν furnishes a key to the meaning of ποιήσαντι: for fidelity necessarily implies an office in which that fidelity is shewn, and suggests that ποιήσαντι must mean 'appointed

him to the office of apostle and high priest'. ὁ ποιήσας is used with similar ellipsis by the LXX in 1 Kings xii. 6; where Samuel's office suggests in like manner the appointment of Moses and Aaron.

οἴκῳ] may denote either a material house, or the members of a household (2 Tim. iv. 19): κατασκευάζειν again may denote either furnishing and establishing a house, or ordering a household: it is clear from v. 3 that the latter is here meant; for the argument turns on a comparison between the servants who collectively constitute 'the house-

behold the apostle and high priest of our confession, Jesus; who is faithful to him that appointed him, as also was ² Moses, in all his house. For he hath been counted worthy ³ of more glory than Moses, by so much as he that ordered the house hath more honour than the household. For ⁴ every house is ordered by some one; but he that ordered all things is God. And Moses indeed was faithful in all his ⁵ house as a servant to bear testimony of whatever should be spoken *to him*, but Christ as a son over his house: whose ⁶ house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

Wherefore (even as the Holy Ghost saith,

7

hold' and the son who orders it.

αὐτοῦ] i. e. God's house, as appears by comparison of Num. xii. 7, where the words 'my house' are put into the mouth of God. The Jewish church of old, and the Christian church of this day, are recognised as both belonging to the same house of God.

4. There is a remarkable ellipsis here in the argument: it is assumed from the relations existing between the Father and the Son, that because God ordered all things, the Son as his eternal word ordered the household of God.

5. εἰς μαρτ. τῶν λαληθησομένων] This must not be interpreted as a declaration that Moses bore testimony to the future Gospel revelation; which would be neither relevant to the argument, nor correct Greek;

for the proper mode of expressing this in Greek would have been τῶν μελλόντων λαλεῖσθαι. The argument is that Moses' fidelity was that of a servant, not a son; he knew not his Lord's will; but waited to hear what God would say, that he might testify of it to Israel, whatever it might be. Such fidelity was characteristic of the mere servant. Compare Ex. xxv. 22, 'I will meet with thee, and I will commune with thee (λαλήσω σοι)...of all things which I will give thee in commandment': that passage probably suggested the expression in the text.

6. παρρησίαν] meant primarily *freedom of speech*; thence it came to mean the temper of mind which that freedom indicated, i. e. *boldness*.

7. διό, ... βλέπετε (v. 12)] These two words are connected

- Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσχητε—
- 8 Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ,
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,
- 9 οἷ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ
καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη·
- 10 διὸ προσώχθισα τῇ γενεᾷ ταύτῃ
καὶ εἶπον Ἄει πλανῶνται τῇ καρδίᾳ·
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·
- 11 ὡς ὄμοσα ἐν τῇ ὀργῇ μου
Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,

together, the whole intervening citation being a parenthesis. 'Wherefore', i. e. because ye have been called to be members of the house of God, as the Israelites were, 'take heed' from their example.

Ps. xciv. (xciv.) seems designed for liturgical use in the Jewish church; the first half is an invocation to public thanksgiving; the second a public warning based on the past history of the nation.

ἐὰν ἀκούσητε] The force of the passage is destroyed by interpreting these words as a simple hypothesis 'if ye shall hear'; for it was the temper of the Israelites which excited apprehension; but this rendering implies rather a doubt whether God would still continue to plead with them: whereas the emphatic σήμερον appeals to them on the contrary on the ground that the day of grace is not yet past, but that this day God will speak.

The true meaning of ἀκούειν in the Psalm, as in iv. 2, is 'to hearken', and is well illustrated by the corresponding passage in Ps. lxxxi. (lxxx.), written apparently by the same author, and in which the word ἀκούειν recurs several times emphatically; 'O Israel, if thou wilt hearken unto me (ἐὰν ἀκούσης μου), there shall no strange god be in thee'. The resultant clause is here suppressed, being left to the imagination, according to a common practice of Hebrew poetry. I have for distinctness filled it up in translation, 'it shall be well'. It is virtually the expression of a wish, 'To-day if ye will but hearken to his voice!'

8. ἐν τῷ παραπικρασμῷ] In the original Psalm this seems to have been the proper name Meribah in Kadesh (Num. xx. 2—13): but it is not recognised as such by the LXX; otherwise they would have translated it

To-day, if ye will hearken to his voice, *it shall be well.*
 Harden not your hearts, as in the provocation, 8
 Like as in the day of the temptation in the wilderness,
 Where your fathers in *their* time of trial tempted me, 9
 And saw my works forty years.
 Wherefore I had indignation against that generation, 10
 And said, 'They do alway err in their heart':
 But they did not know my ways;
 As I swear in my wrath, 11
 They shall not enter into my rest.)

ἀντιλογία without the article; as they do in the other passages of the Pentateuch and Psalms, where the name occurs. Again the article before πειρασμοῦ shews in like manner that they did not intend this as a translation of the proper name Massah, as Πειρασμός is in Ex. xvii. 7, but as a common substantive 'temptation'. In the original Psalm the subsequent words 'where your fathers tempted', —are designed to be an allusion to the name Massah, i.e. Temptation; but in the LXX we must refer οὐ to the wilderness, as its antecedent.

9. ἐν δοκιμασίᾳ] It is inconsistent with the ordinary meaning of δοκιμασία to interpret this of the Israelites proving God rather than God's proving them; for δοκιμασία was the technical term to denote the scrutiny undergone by a candidate before admission to office: the rules of Greek construction too require our understanding the proba-

tion of the subject of the sentence 'your fathers': and this is confirmed by the language of Ps. lxxxii. 8, 'I proved thee (ἐδοκίμασά σε) by the waters of Meribah'; where the same term is applied to God's probation of the Israelites at Meribah; when he found them unworthy to enter into his rest.

τεσσεράκοντα ἔτη] In the Psalm these words are connected with the subsequent words προσώχθισα..., the διό being omitted.

10. προσώχθισα] is a Hellenistic form of the Homeric ὄχθειν, used to express the effect of strong emotion, 'to swell with grief, rage, indignation'.

αὐτοῖ] *they*, i.e. your fathers. The insertion of the pronoun marks a certain emphasis on the subject, whether due to the resumption of the narrative after quotation of God's words, or to the implied contrast between the sin of the past generation, and hope of the present.

12 βλέπετε, ἀδελφοί, μή ποτε ἔσται ἐν τινι ὑμῶν
 καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ
 13 θεοῦ ζῶντος, ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ
 ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται,
 ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρ-
 14 τίας· μέτοχοι γὰρ τοῦ χριστοῦ γεγόναμεν, ἐάν-
 περ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους
 15 βεβαίαν κατέσχωμεν, ἐν τῷ λέγεσθαι

ΣΗΜΕΡΟΝ ἘΑΝ ΤΗΣ ΦΩΝΗΣ ΛΥΤΟῦ ΑἰΚΟΥΧΤΕ—

ΜΗ ΣΚΛΗΡΥΝΗΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ὙΜῶΝ ὡς ἐν τῷ παρα-
 πικρασμῷ.

Compare the use of αὐτός in xiii. 5.

11. ἄμοσα] see Num. xiv. 21—23.

εἶ] was an elliptical form of speech used by Hebrews to express emphatic denial: it originated in imprecations like that of 2 Sam. iii. 35, 'So do God to me and more also, if...'

κατάπαυσιν] The primary idea of God's rest to that generation was their settlement in the land of promise; its spiritual significance was gradually developed, as the incompleteness of the earthly rest became manifest.

12. μή ποτε] See note on ii. 1.

ἔσται] A future after verbs of warning implies a fear that the warning will prove too well needed, 'lest there be, as I fear there will be'.

ζῶντος] The force of this epithet is well illustrated by its use in describing the word of God (iv. 12): God is a spirit who sees the inward thoughts, and judges the intents of the heart.

13. ἄχρις] occurs fifty times in the New Testament, never in the sense of 'so long as', but always in the sense of *until* (unless ἄχρι καιροῦ be an exception; but that also apparently means '*until the season*'); this must govern our interpretation of the difficult expression τὸ σήμερον, which appears to refer to the day of the Lord, just as 'the day' does in x. 25. As the Hebrews are there warned to exhort one another because of the near approach of the day, so they are here urged to do this every day, until the call sounds '*To-day*', i. e. until 'the

take heed, brethren, lest haply there be, *as I fear*, in any 12 of you an evil heart of unbelief, in falling away from the living God: but exhort one another every day, until there 13 is the call 'To-day', that none of you be hardened by deceitfulness of his sin: for we are made partners with 14 Christ (if, that is, we hold fast the beginning of our confidence firm unto the end) in its being said, 15

To-day, if ye will hearken to his voice, *it shall be well.*

Harden not your hearts, as in the provocation.

day', the day of the Lord's coming is announced.

τῆς ἀμαρτίας] *his sin*, i. e. the personal sin of some individual members of the church. The English possessive pronoun = the Greek article.

14. *μέτοχοι*] takes an objective gen. in iii. 1, like the verb *μετέχειν*. But it is used also with a possessive pronoun in i. 9: and here *τ. Χριστοῦ* is a subjective gen. and the meaning is 'partners with Christ': for fellowship with Christ is the main subject of this part of the epistle, the last chapter dwelling on Christ's brotherhood in the flesh, this on our participation in his heavenly rest.

ἐάνπερ] *περ* lays special stress upon the condition introduced by *ἐάν*, the sense being, 'if, that is, we do as a matter of fact hold fast, but not otherwise'. The same distrust of their steadfastness is implied in the contrast between *ἀρχὴν* and *τέλους*; their Christian assurance had as yet only begun,

and was far from consummation. The complaints of lack of Christian progress in the passage v. 12—vi. 8 imply the same hesitation in forming judgment of the church: it is clear that the author stands in some doubt of his people.

15. *ἐν τῷ λέγεσθαι*] The absence of a connecting particle, and the full stop at the end of the verse, appear to me conclusive against making these words the commencement of a new sentence, and placing a full stop before them. They are really connected with *μέτοχοι...γεγόναμεν*, the clause *ἐάνπερ...* being a parenthesis: and the argument is that in addressing such language to the house of God, the Holy Spirit does in effect make us 'partners with Christ' (if only we hold fast), partners, that is, of the rest which God promised of old, and into which Christ is entered. For it has been already asserted in v. 6 that we are the house of God, if we hold fast: and it is im-

- 16 *τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωυσέως;*
 17 *τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ*
 18 *ἐρήμῳ; τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν;*
 19 *καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι'*
 V. 1 *ἀπιστίαν. φοβηθῶμεν οὖν μὴ ποτε καταλει-*
πομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυ-
 2 *σιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι· καὶ*
γὰρ ἐσμεν εὐηγγελισμένοι καθάπερ κάκεῖνοι,

IV. 1—13. *The promise of God's rest is still open to those that believe: it existed indeed from the first institution of the Sabbath at the creation; but in Moses' time it was offered still in vain. It was offered again in the Psalms, Joshua having given no true rest: our true rest must be a spiritual rest as complete as God's rest: but the disobedient cannot enter into it, for God's word has a living power to search hearts and discern spirits.*

plied in v. 7 that this warning is addressed to us as members of that house.

16. The position of *τίνες* shews that it is interrogative. The two exceptions, Caleb and Joshua, are passed over, because they were but two, and the doom is spoken of as universal.

17. *τὰ κῶλα ἔπεσε*] is founded on Num. xiv. 29, *τὰ κῶλα ὑμῶν πεσείται*, and presents a picture of weary wanderers sink-

ing down to die of exhaustion along the desert path.

19. *βλέπομεν*] applies to objects visible only to the understanding or to faith; which need a conscious effort to behold them.

1. The danger of the church now was the same unbelief which led to the destruction of the Israelites in the wilderness. Though God's promise remained (*καταλειπομένης*) sure, some were tempted in these evil

For who, after they had heard, did provoke? nay, did not ¹⁶ all that came out of Egypt by Moses? and against whom ¹⁷ had he indignation forty years? was it not against them that sinned, whose limbs sank in the wilderness? and to ¹⁸ whom swore he that they should not enter into his rest, but to them that were disobedient? And we behold that ¹⁹ they were not able to enter in because of unbelief.

Let us fear therefore, lest haply, though a promise is ¹ ⁴ left of entering into his rest, any of you should imagine he hath failed of it. For we have had the good tidings ² preached unto us, even as they had: but the word of the

times of their nation to unbelieving despondency, and were turning their backs on the promised rest as the Israelites in their hearts turned back to Egypt from the very borders of Canaan: thus like Israel of old they were in danger of forfeiting their inheritance through disobedience. Φοβοῦμαι μή introduces in 2 Cor. xi. 3, xii. 20, Gal. iv. 11 a similar fear that the church were failing to grasp spiritual realities, and so proving false to the spirit of Christ.

δοκῆ] The Greek admits of two renderings, (1) *seem*, (2) *imagine*. The first, adopted by our English versions, conveys no meaning to me: the second expresses well the gloomy fancies which formed the besetting temptation of the Hebrew church at the time, and harmonises with the context. There is a third rendering, '*be found*', i. e. hereafter in the day of the Lord, '*to have failed*'; but this

must have been expressed in Greek by φανῆ ὑστερηκώς, rather than by δοκῆ ὑστ.

ὑστερηκέναι] requires an object to be supplied. This might be 'the Israelites', and in that case ὑστερηκέναι would mean '*to have been behind*, i. e. less favoured of God, *than those Israelites of old*'—a construction similar to 2 Cor. xi. 5. But it is simpler to understand ἐπαγγελίας from the immediate context, and render as above. The cause for alarm was that some were disposed to undervalue their Christian privileges as unreal, in comparison with those of the old Mosaic system, which was perishing.

2. ἔσμεν] The position of the verb at the beginning gives prominence to the fact that the promise does belong to us: καί before ἐκείνοι gives a pointed warning that *they* too had the promise in their day, as we in ours; but *they* entered not in.

ἀλλ' οὐκ ᾤφελησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους,
μὴ συνκεκρασμένους τῇ πίστει τοῖς ἀκούσασιν.

3 Εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,

καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γεννη-
4 θέντων, εἶρηκεν γὰρ που περὶ τῆς ἐβδόμης οὕτως

Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάν-
5 των τῶν ἔργων αὐτοῦ, καὶ ἐν τούτῳ πάλιν Εἰ εἰσε-
6 λεύσονται εἰς τὴν κατάπαυσίν μου. ἐπεὶ οὖν ἀπολείπεται
τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγ-
7 γελισθέντες οὐκ εἰσῆλθον δι' ἀπίθειαν, πάλιν

τῆς ἀκοῆς] This word may denote (1) *sense of hearing*, as in v. 11, or (2) *act of hearing*, as in Rom. x. 17, or (3) *things, message*, as cited from Is. liii. 1 in John xii. 38, and Rom. x. 16. If we adopt the second of these, ὁ λόγος τῆς ἀκοῆς will mean *the word they heard*; but the third seems the simpler rendering.

μὴ συνκεκρασμένους] This Hellenistic form is supported by better MS authority than the classical συγκεκραμένος, &c. On the whole clause, and particularly as to the terminal syllable -ους (-os), the variations of MSS raise suspicions as to the genuineness of our present reading. It must mean, if genuine,

that that unbelieving generation had not had faith enough to associate themselves with those who hearkened to the word of God, i.e. the faithful, like Moses, Joshua and Caleb, in their own time. If on the other hand *συνκεκρασμένος* (nom.) be read, it must mean that the word was '*not assimilated by faith by those that heard*': which gives perhaps a more natural meaning to *συνκ.*, but makes the article τῇ unmeaning at the best, and seems almost to imply that the hearers had faith, but that the word from some inherent defect of its own would not blend with it: the structure of the second dative too becomes very awkward, especially as it must then

tidings did not profit them, because they had not been associated by their faith with them that hearkened to it. For we do enter into that rest, those of us that believe: ³ as he hath said,

As I swore in my wrath,

They shall not enter into my rest:

although the works were done at the foundation of the world. For he hath spoken, we know, of the seventh day ⁴ on this wise,

And God rested on the seventh day from all his works: and in that place again, 5

They shall not enter into my rest.

Seeing therefore it remaineth that some should enter ⁶ therein, and they to whom the good tidings were before preached failed to enter in because of disobedience, he ⁷

refer to the same persons as the previous accus. *ἐκείνους*. Instead of *ἀκούσασι* has been conjectured *ἀκούσμασι* 'not being brought into harmony through their faith with what they heard'.

3. *εἰσερχόμεθα*] The sentence opens with the emphatic assertion of the reality of the promise, *we do enter*; then is added the condition, which limits its fulfilment (*οἱ πιστ.*), 'those of us who believe'. The difference between the aorist part. *οἱ πιστεύσαντες*, and the present *οἱ πιστεύοντες*, is that the first contemplates the single act of embracing the faith, the second the belief abiding in the heart: we cannot render *οἱ πιστεύσαντες* 'we which have believed', as if = *οἱ πεπιστευκότες*.

τ. *κατάπανσιν*] *that rest*, i. e.

the rest previously promised: some MSS omit *τὴν*.

γενηθέντων] cannot mean *finished*, as if it were *γεγενήμενων* (perfect). Nor does the idea of God's work being finished at the creation exist at all in the original; which simply dates the institution of the sabbath-rest, as existing since the days of creation: *ἀπό* is used in dating events, to mark how long ago they happened.

4. *που*] See note on ii. 16.

5. The utterance of these words, with reference to the record in Num. xiv., is brought forward as a proof that in Moses' time the promise was still unfulfilled.

6. *οἱ πρότερον*] i. e. the generations anterior to the Psalmist.

τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ λέγων
μετὰ τοσοῦτον χρόνον, καθὼς προείρηται,

Σήμερον ἔάν τῆς φωνῆς αὐτοῦ ἀκούσχητε—

Μὴ σκληρύνητε τὰς καρδίας ὑμῶν·

8 εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ
9 ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. ἄρα ἀπολεί-
10 πεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ· ὁ γὰρ
εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς
κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὡσπερ ἀπὸ
11 τῶν ἰδίων ὁ θεός. Σπουδάσωμεν οὖν εἰσελθεῖν
εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ
12 τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. Ζῶν γὰρ
ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος
ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ δικνούμενος,

7. ἐν Δαυεὶδ] i. e. in the Psalms (Ps. xcvi.).

προείρηται] προλέγειν means to *proclaim, foretell, or forewarn*, in the New Testament: I can find no authority for translating προείρηται 'it hath been before said'. There is another reading προείρηκεν.

8. If the entrance into the promised land under Joshua had given rest, God would not be speaking (οὐκ ἂν ἐλάλει), as he does speak in the Psalms, of another day of rest.

9. σαββατισμός] takes the place of κατάπαυσις, which had been previously used: it suggests the promise of a more complete spiritual rest, like that

of God. The use of the term in a spiritual sense without comment or explanation seems to point to a decay in the observance of the Jewish sabbath amongst the Hebrew Christians.

10. κατέπαυσεν] (gnomic aorist). General truths may be expressed in Greek by an aorist, and not only as in English by the present tense. The entrance into God's rest, it is stated, involves a rest like his. Some interpret ὁ εἰσελθὼν as a paraphrase for the Lord Jesus Christ, but the reference to him is not apparent in the words.

11. ἐν τῷ ... πέσῃ] Nearly = ἐμπέσῃ τῷ... : but the separa-

again defineth a certain day, saying, 'To-day' in David so long a time after; as it hath been proclaimed,

To-day, if ye will hearken to his voice, *it shall be well.*

Harden not your hearts, as in the provocation.

For if Joshua had given them rest, he would not be speaking afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that entereth into his rest, himself also resteth from his works, as God from his own. Let us therefore give diligence to enter into that rest, that none fall into the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing both

tion of the preposition from the verb gives it a pregnant force, as implying that they may not only fall into disobedience, but after falling lie prostrate victims of it.

12. ζῶν] This word occurs four times in the epistle as an attribute of God, to designate him as a God of judgment and discerner of the heart. Here also it denotes spiritual insight, that life of the spirit which penetrates the heart.

λόγος] is never used in this epistle, as it is by St John, to denote the person of the Saviour: his special designation is the Son; and he is mentioned immediately after this (iv. 14) by that title: while the Word is presented as an inspired utterance of God spoken of old through angels (ii. 2), and through the voice of prophets (i. 1): spoken at last through the Son (i. 2, ii. 3); but is not

itself personified: so far from it, that the word of the Gospel (vi. 5), and the word by which life was breathed into the world (xi. 3), are both described by the neuter ῥῆμα Θεοῦ. The very attributes, here predicated of it, derive their force from its being only a word, and yet instinct with life and energy, sharper than a sword to pierce the heart, and search out thoughts and motives.

τομώτερος] This idea is borrowed from the language of Jewish theologians: the description, ὁ τομῆς τῶν συμπάντων Θεοῦ λόγος, occurs more than once in Philo (qu. div. rer. haer. §§ 26, 27), to express the penetrating power of God's word.

μάχαιραν] is used in the parallel simile of St Paul (Eph. vi. 17) to signify the sword of the warrior; but elsewhere in the New Testament the sword of

ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμῶν τε
καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν
13 καρδίας· καὶ οὐκ ἔστιν κτίσις ἀφανῆς ἐνώπιον
αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχληισμένα
τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λό-
14 γος: Ἐχοντες οὖν ἀρχιερέα μέγαν
διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ
15 θεοῦ, κρατῶμεν τῆς ὁμολογίας· οὐ γὰρ ἔχομεν
ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθε-

14—16. *Therefore, that we may enter into this holy rest, let us cleave to so sympathising a high priest, and through him draw near boldly to the throne of grace.*

the executioner also; which seems to be its meaning here, rather than the sacrificial knife, the succeeding images being drawn from the execution of men, and judgment of criminals.

ἀρμῶν τε καὶ μι.] These are distinctly parts of the body, and cannot be construed in apposition to ψυχῆς κ. πνεύματος without a painful anticlimax. The rhythm of the sentence points to their connexion with δεικνούμενος as its object: that participle can scarcely in fact be used absolutely, without an object. ψυχῆς is the lower animal life, πνεύματος the higher spiritual life: it is not meant that these are divided the one from the other by the word, but that each is penetrated: the word is sharper than a sword, because

it penetrates joints and marrow to the severance of the spiritual, and not merely the animal life, as is the case with the sword.

κριτικός] Clement (Cor. § 21) paraphrases this by ἐρευνητῆς ἐννοιῶν κ. ἐνθυμήσεων. ἐνθύμησις belongs to the sphere of reflection; ἔννοια (defined by Plato as a συντονία διανοίας) to that of the active will, both here and in 1 Pet. iv. 1.

13. ἐνώπιον αὐτοῦ] sc. τοῦ θεοῦ, not τ. λόγου: for ἐνώπιον implies a *person*, in whose sight all creatures are distinct; and 'the word' is not personified here, as we have seen.

τετραχληισμένα] Some Greek commentators labour to explain this word by reference to victims cut open at the throat, so as to expose the inward parts: they adduce however no example of

joints and marrow unto the dividing of soul and spirit, and quick to discern thoughts and intents of the heart. And no creature is indistinct in his sight: but all are ¹³ naked and downcast before the eyes of him, with whom we have to do.

Having then a great high priest, who hath passed ¹⁴ through the heavens, Jesus the Son of God, let us hold fast our confession of *him*. For we have not a high priest ¹⁵ that cannot be touched with the feeling of our infirmities;

this meaning; and it is inconsistent with etymology and usage. *τράχλος* is used in the New Testament of the back of the neck; on which a yoke was laid (Acts xv. 10); or round which a millstone was hung (Mark ix. 42); or the arms thrown (Acts xx. 37), or which was offered to the descending blow of the sword (Rom. xvi. 4). *τραχηλισμός* was a technical term for the wrestler's grip on the neck of an adversary (Plutarch), and hence *τραχηλίζειν* was used metaphorically of having another at your mercy (*ὄρατε τὸν ἀθλητὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον*, Plut. p. 521, b), especially by Philo; e.g. de Cher. § 24, of one who cowers at the mercy of every foe to grip him by the neck, without courage so much as to look up. Here it describes by an expressive metaphor the guilty malefactor stripped of all disguises, and bowed down with remorse and shame before the eyes of that heart-searching

Judge, with whom we have to deal.

The subject of the promised rest is here abruptly dropped, to resume that of Christ's priesthood, in which it is merged: for the work of our high priest includes bestowal of rest: 'Come...and I will give you rest', Matt. xi. 28.

14. *διεληλυθότα τ. οὐρ.*] When Jesus departed from earth at his ascension, he passed away from human sight through the clouds of heaven, the material heavens being interposed as a veil between him and his disciples.

Ἰησοῦν] The name of Jesus, our great Leader, who has passed before us into the true rest, is here introduced with a significant allusion to the earlier Jesus (Joshua) of v. 8, who led Israel across the Jordan into their earthly rest.

τῆς ὁμολογίας] the confession of Jesus as our high priest, already mentioned in iii. 1.

15. *συναπθῆσαι*] 'to feel for'

νείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ'
 16 ὁμοιότητα χωρὶς ἁμαρτίας. προσερχόμεθα οὖν
 μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα
 λάβωμεν ἔλεος καὶ χάριν εὖρωμεν εἰς εὐκαιρον
 βοήθειαν.

V. 1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά [τε] καὶ θυσίας ὑπὲρ
 2 ἁμαρτιῶν, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται
 3 ἀσθένειαν, καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν περὶ
 4 ἁμαρτιῶν. καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ, καθὼς περὶ
 5 καὶ Ἁαρῶν. Οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν

Υἱὸς μοῦ εἶ σύ, ἐγὼ χήμερον γενένηκά σε·

6 καθὼς καὶ ἐν ἑτέρῳ λέγει

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχizedék.

V. 1—10. *For as the high priesthood demands, 1st fellowship with human weakness, 2ndly divine appointment; so Christ was made priest, both by divine adoption (sonship involving priesthood as its birthright), and by direct appointment to a Melchizedek-priesthood: while his tearful prayers, his shrinking from death, his godly obedience, qualified him for the priesthood on the side of humanity.*

is distinct from St Paul's συμ- καθ' ὁμοιότητα] Sinless as he
 πάσχω, to suffer with another. was, his temptations resembled

but one that hath been in all points tempted like *as we are, though* without sin. Let us therefore draw near with ¹⁶ boldness unto the throne of grace, that we may receive mercy, and find grace for timely help.

For every high priest is taken from among men, and ¹ ⁵ appointed for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear ² with the ignorant and erring; for that he himself also is compassed with infirmity: and by reason thereof is bound, ³ as for the people, so also for himself, to offer for sins. And ⁴ no man taketh the honour unto himself, but when he is called of God, as was Aaron. So the Christ also glorified ⁵ not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

I have this day begotten thee:

as he saith also in another *place*,

Thou art a priest for ever

After the order of Melchizedek.

ours in all respects, save that ours issue in sin, whereas his will was unstained by sin.

16. προσερχώμεθα] The approach through the earthly high priest to the mercy-seat has suggested the constant use of this word in the epistle for our approach through Christ to God's throne of mercy in heaven.

2. μετριοπαθείν] This verb expresses control over the passions; specially, as here, mastery of anger; the description of sinners as 'the ignorant and erring' contains motives for forbearance: Compare 'Lord they know not what they do',

Luke xxiii. 34. They 'were as sheep going astray', 1 Pet. ii. 25.

3. ὀφείλει] He is bound by the law of human weakness, liability to temptation, which his flesh imposes upon him, to provide against sin, as other men.

5. οὐχ ἑ. ἐδόξασεν] He did not exalt himself by his own appointment to the honour of the priestly office, but received it from God.

ἐγώ] See note on i. 5.

6. On Ps. cx. see note on i. 13.

τάξις] includes the two ideas

7 ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δέσεις τε καὶ ἰκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλα-
8 βείας, καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν
9 ὑπακοήν, καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπα-
10 κούουσιν αὐτῷ αἷτιος σωτηρίας αἰωνίου, προσα-
γορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν
Μελχισεδέκ.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμή-
νευτός λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς·
12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν
χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς

V. 11—VI. 3. *This Melchizedek-priesthood may be hard to explain to you; for though you have been so long Christians, you still need to be fed as babes in Christ. But men must have solid food: I will deal with you as men in Christ: we cannot be always teaching rudiments, and laying foundations.*

of princely rank and priestly office which were combined in the person of Melchizedek.

7. Since every priest for man must be compassed with infirmity, and make offerings for sin, Christ in the days of his flesh offered passionate prayer with human shrinking from death, and learned by suffering the obedience that belongs to man. By these sufferings in the flesh he was consecrated to a Melchizedek priesthood,

as the Levitical priest was consecrated by means of the flesh of the victim.

δέσεις] are prayers for some special need, while ἰκετηρίας are supplications in general, originally perhaps suppliant branches, sc. κλάδους.

ἐκ θανάτου] The prep. ἐκ shews that the deliverance craved was not from a future death, but out of the depth of deadly suffering in which he was plunged. The expression was

Who in the days of his flesh, offering up prayers and 7
 supplications with strong crying and tears unto him that
 was able to deliver him out of death, and being heard for
 his godly fear, though he was a Son, yet learned his 8
 obedience by the things which he suffered; and being 9
 consecrated he became author of eternal salvation unto
 all them that obey him, being saluted by God as high 10
 priest after the order of Melchizedek.

Of whom we have much to say, and that hard of inter- 11
 pretation, seeing ye are become dull of hearing. For when 12
 by reason of the time ye ought to be teachers, ye have
 need again that some one teach you the rudiments of the

probably suggested by Jesus' words, 'My soul is exceeding sorrowful unto death'. The idea of suffering as a death prepares the way, as in ii. 10, for that of consecration. The following details are borrowed, partly from the record of the Passion, partly from Messianic Psalms, such as Ps. xxii. and xlii. There is a parallel use of *σωσον* *ἐκ* in John xii. 27.

εἰσακουσθεῖς ἀπὸ τ. εὐλ.] alludes apparently to the visible response from heaven by the appearance of the strengthening angel (Luke xxii. 43). *ἀπό* often means in St Luke 'in consequence of', e.g. Acts xxii.

11. *εὐλάβεια*, originally denoting the careful handling of a fragile article, came to mean 'caution' in general; and in religious language reverent submission to the will of God.

8. *καίπερ ὢν υἱός*] though he

was a son, not a mere servant like Moses.

τὴν ὑπακοήν] *his obedience*, i.e. the obedience necessary for man, whether a servant or a son; and which (as we are reminded in the next verse) is necessary for all who would obtain salvation through him.

9. *τελειωθεῖς*] See note on ii. 10 as to the Old Testament use and typical significance of this word.

10. *προσαγορευθεῖς*] Formal salutation by God as high-priest after the order of Melchizedek conveys a divine appointment.

11. *δυσερμήνευτος*] The subject becomes difficult of interpretation, because the hearers have grown so dull of hearing. *νωθρός* is a later form of *νωθής*.

12. *τὸν χρόνον*] the length of time, during which you have been learning Christ.

τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ
 θεοῦ, καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος,
 13 οὐ στερεᾶς τροφῆς. πᾶς γὰρ ὁ μετέχων γάλακ-
 τος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·
 14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν
 ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς
 VI. 1 διάκρισιν καλοῦ τε καὶ κακοῦ. Διὸ ἀφέντες τὸν
 τῆς ἀρχῆς τοῦ χριστοῦ λόγον ἐπὶ τὴν τελειό-
 τητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλό-
 μενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως
 2 ἐπὶ θεόν, βαπτισμῶν διδαχὴν ἐπιθέσεώς τε χει-
 ρῶν, ἀναστάσεως νεκρῶν καὶ κρίματος αἰωνίου.
 3 καὶ τοῦτο ποιήσομεν εἴνπερ ἐπιτρέπη ὁ θεός.

πάλιν] seems to retain in this epistle, with verbs, somewhat of its original meaning 'back again'; here it indicates an opposition between what was actually the case and what might have been expected from their years of Christian life; their progress was not what it ought to have been.

στοιχεῖα] are the elements of which a complex body is composed, whether the material elements of which the world consists, or the rudiments of science, such for instance as are taught to children: the latter is the meaning here; in vi. 2 follows an enumeration of the rudiments of Christian teaching.

λογίων] is applied both to heathen oracles, and in the New Testament to inspired utterances.

13. δικαιοσύνης] This must not be confounded with the δικαιοσύνη θεοῦ of St Paul (Rom. i. 17); for that lay at the very foundation of Christianity, and formed the original ground of acceptance in Christ: whereas here on the contrary δικαιοσύνη is the spiritual law of righteousness which reveals itself more and more distinctly to the Christian as he advances further on the path of holiness.

14. τὰ αἰσθητήρια] the organs of sense which are trained by habit to discern between good and bad food. The child's in-

beginning of the oracles of God; and are come to have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for men, for those who by reason of use have their senses exercised to discern good and evil. Wherefore leaving discourse on the beginning of Christ, let us press on unto that manhood; not going back again to lay a foundation of repentance from dead works and faith toward God, a teaching of baptisms and laying on of hands, of resurrection of the dead and eternal judgment. And this will we do, if (that is) God permit.

ability to do this had passed into a Hebrew proverb (Deut. i. 39; Is. vii. 16).

1. *διώ*] i.e. seeing that ye have been so long trained in Christian doctrine.

τὴν τελειότητα] the manhood already indicated by the last verse, which spoke of *τελείων*, men matured in Christian growth.

καταβαλλόμενοι πάλιν] *going back again to lay*. The present participle denotes continual efforts at retrograde teaching.

μετανοίας...] The genitives are arranged in pairs: 'repent and believe' was the Gospel call: baptism and laying on of hands the earliest rites after conversion: the resurrection and eternal judgment the most prominent doctrines taught to converts.

νεκρῶν ἔργων] *dead works* are the sinful works of the flesh; as appears from the context:

for they are spoken of as forsaken by repentance: again in ix. 14 they are said to pollute the conscience, just as contact with a dead body pollutes the flesh. St Paul uses the same figure in Rom. viii. 6, 10 and Eph. ii. 1.

2. *βαπτισμῶν...*] Whether we read *διδασχὴν* or *διδασχῆς* (for the text is uncertain), the rhythm and general sense compel the coupling of *βαπτισμῶν* and *ἐπιθέσεως* together as dependent genitives. Christian baptism is generally expressed by *βάπτισμα* (neut.): the form *βαπτισμός*, and the plural number, indicate that converts from Judaism needed instruction in the distinction of Christian baptism from other baptisms, such as were practised by the Pharisees, Essenes, and disciples of John the Baptist: compare Acts xix. 3, 4.

3. *τοῦτο ποιήσομεν*] i.e. we

4 Ἀδύνατον γὰρ τοὺς ἀπαξ φωτισθέντας γευσά-
 μένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετό-
 5 χους γενηθέντας πνεύματος ἁγίου καὶ καλὸν
 γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος
 6 αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν
 εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν
 7 τοῦ θεοῦ καὶ παραδειγματίζοντας. Γῆ γὰρ ἡ
 πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετόν,

4—12. *For it is impossible to keep renewing again and again the conversion of hard hearts. They are like barren soil, which, however blessed with fertilizing rain, bears only thorns fit for burning. But your works of love move us to hope that you have made the better choice; and they will surely call down God's blessing.*

will go onward. The tone passes at this point from an admonition into a resolution to advance; qualified however by a hesitating ἔάνπερ, on which see iii. 14.

4. ἀδύνατον...] Accurate translation of the Greek tenses is here vital to the meaning. The language of this Epistle is characterised by special fondness for the use of present forms, the distinction between present and aorist being conspicuous throughout; in this passage present forms abound, ἀνακαινίζειν, ἀνασταυροῦντας, παραδειγματίζοντας, τίκτουσα, ἐκφέρουσα, all pointing to a continuous state of hardheartedness and sterility revealing itself in successive acts, or (in the case of

the land) in successive seasons; ἀνακαινίζειν (pres.) cannot mean simply 'to renew', like ἀνακαινίσαι (aor.), but denotes constant renewal. Neglect of this simple principle of language has rendered the passage an abundant field for theological controversy: the impossibility here asserted is not that of a single repentance, but of renewing indefinitely in the case of Christians, who persist in crucifying to themselves the Son of God afresh, that spiritual change, which was wrought once for all at their conversion.

τ. ἀπαξ φωτισθέντας] The adverb ἀπαξ admonishes the Hebrews that the effect produced by their conversion is not one that can be repeated again and

For it is impossible to keep renewing again unto 4 repentance those who have been enlightened once for all, after they have tasted of the heavenly gift, and been made partakers of the Holy Ghost, and tasted how good is 5 the word of God and powers of the time to come, and 6 *then* transgressed; while they keep crucifying to themselves the Son of God afresh, and putting him to an open shame. For land which after drinking the rain that 7 cometh oft upon it, bringeth forth fruit meet for them for

again, but an abiding change whose result ought to remain for life: the perfect participle is required to express this in English. φωτίζειν means in LXX to enlighten by teaching: in Christian usage it became a current term for conversion to Christianity, and φωτισμός was used for baptismal grace, and became almost synonymous with baptism. Perhaps its use in this epistle helped to associate it closely with conversion.

γευσασμένους] with gen. δωρεᾶς expresses their partaking of the gift, but with accus. ῥῆμα their tasting the flavour of the word, —tasting, that is, how good it was. The accus. is similarly used, without a figure, in Job xii. 11 and John ii. 9, with reference to the material taste.

5. δυνάμεις μέλλ. αἰῶνος] The prophet Joel (ii. 28, 29) foretold the outpouring of the Spirit as a sign of the Messianic time to come hereafter: accordingly when this promised outpouring came to pass, St Peter

applied Joel's words (Acts ii. 17, 18) to the gifts of tongues, &c., which were bestowed on the early church at Pentecost: here μέλλοντος αἰῶνος designates the Christian era which then commenced (see note on ii. 5).

6. παραπεσόντας] This verb is often coupled by Ezekiel with the cognate substantive παράπτωμα in the sense of *transgressing*.

ἀνασταυροῦντας] Just as ἀναβλέπειν may mean, either to look up, or to recover sight, so ἀνασταυροῦν may mean, either to lift up on the cross, or to crucify afresh. The context here points to the second meaning. Wilful sin on the part of Christians involves the same contemptuous rejection of Jesus as their king, that the Jews were guilty of, when they demanded his crucifixion.

7. γῆ] is first placed indefinitely without an article; and then follows a classification of the land into two kinds, the good which on drinking the

καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς
καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ
8 τοῦ θεοῦ· ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους
ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς
9 καῦσιν. Πεπέισμεθα δὲ περὶ ὑμῶν,
ἀγαπητοί, τὰ κρέισσονα καὶ ἐχόμενα σωτηρίας,
10 εἰ καὶ οὕτως λαλοῦμεν· οὐ γὰρ ἄδικος ὁ θεὸς
ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης
ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες
11 τοῖς ἀγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ
ἐκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν
πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους,
12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ
πίστεως καὶ μακροθυμίας κληρονομούντων τὰς

rain from heaven repays the care of God and man, and the hopelessly barren, which yields nothing but weeds.

δι' οὓς καὶ...] The καὶ is inserted in order to direct attention to the motive with which this culture is bestowed: it is 'in fact' for the sake of the fruit, which it bears in return, that the land is cultivated at all.

8. ἐκφέρουσα] The compound verb expresses free growth, whether of rank weeds or of luxuriant crops (Gen. i. 12; Cant. ii. 13).

ἀδόκιμος] pronounces condemnation on spurious metal, &c.,

which appears sound, but has been found wanting upon application of a test. St Paul applies it often to persons.

κατάρας ἐγγύς] This term seems suggested by the curse of barrenness pronounced in Gen. iii. 17.

ἧς.....καῦσιν] The end of which, i. e. of the land, leads to burning: thorns are its only produce, and will need to be destroyed by fire (see Matt. xiii. 30).

9. Two alternatives have been mentioned, fertility leading to God's blessing, barrenness to his curse. In spite of grave rebukes, the author cher-

whose sake in fact it is tilled, partaketh of blessing from God: but if it beareth freely thorns and thistles, it is worthless and nigh unto a curse; whose end is unto burning.

But we are persuaded of you, beloved, the better choice ⁹ that lays hold on salvation, though we thus speak: for ¹⁰ God is not unrighteous to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to the saints and do minister. And we ¹¹ desire that each one of you may shew the same diligence for the full attainment of your hope unto the end: that ye ¹² be not sluggish, but imitators of them who through faith and patience inherit the promises.

ishes confident hope that the Hebrews have embraced the better course (*τὰ κρείσσονα*), i.e. better in its result, as leading to blessing. *σωτηρία* is spoken of in this epistle as an inheritance (i. 14), into which Christ is leading us (ii. 10), conditional on present obedience (v. 9), but only to be realised completely at his second coming (ix. 28). So St Paul describes it (Rom. xiii. 11, 1 Thess. v. 8) as a hope of the future: *ἐχόμενα σωτηρίας* then is the course that nearly approaches, but does not quite attain to, the realisation of this future blessing. Their active works of Christian charity (it is declared) give good ground for a hopeful conviction that the Hebrews are on the road to it.

10. τὸ ὄνομα αὐτοῦ] Ministrations to the household of

God, as such, were a manifestation of love to his name.

11. τὴν αὐτὴν...] Manifest the same diligence in realising to the fullest extent the Christian hope which is held out to you, that you have manifested in your ministrations.

12. τῶν κληρονομούντων (pres.)] The faithful of all times, who become inheritors. Abraham, the father of the faithful, is at once brought forward as the type of these; the thoughts of the author seem already reaching forward to the glorious catalogue of the faithful, whom he afterwards enumerates.

μακροθυμία] is used in this epistle and by St James of perseverance under trial, but in other parts of the New Testament of patient forbearance under provocation, whether divine or human.

- 13 ἐπαγγελίας. Τῷ γὰρ Ἀβραὰμ ἐπαγγε-
 γειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μεί-
 14 ζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ, λέγων Εἰ μὴν
 15 εὐλογῶν εὐλογῆσώ σε καὶ πληθύνων πληθύνω σε· καὶ
 οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.
 16 ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ
 πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν
 17 ὁ ὄρκος· ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς
 ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ
 ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκω,
 18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς
 ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν
 ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκει-

13—20. *For God's promises are sure: he pledged to Abraham, not his word only, but his oath, our hope therefore rests securely on him: and now Jesus has gone before to lead us into his presence, our eternal Melchizedek-priest.*

13. γάρ] introduces ground for encouragement drawn from the history of Abraham.

καθ' ἑαυτοῦ] In classical Greek κατά is only used of the acts, or objects, by which an oath is attested, while the accus., or gen. after πρὸς, is employed in invoking persons by way of adjuration; but in Hellenistic Greek κατά is used, as here, in adjuring by a person (see Matt. xxvi. 63).

14. εἰ μὴν] is a common form of oath in Hellenistic Greek; it may either be a cor-

ruption of the classical ἢ μὴν, or of the Hebraistic εἰ μὴ. The occasion of the oath here alluded to was the sacrifice of Isaac (Gen. xxii. 16, 17). In order to bring out more distinctly Abraham's personal share in the blessing, σε is substituted for τὸ σπέρμα σου in the second clause of the quotation. Philo (3 L. All. § 72) adduces the same argument from God's oath.

εὐλογῶν εὐλογῆσω] This iteration is a common Hebraistic form, originally designed to emphasize the statement.

For when God made promise to Abraham, since he ¹³ could swear by no greater, he sware by himself, saying, ¹⁴

Surely blessing I will bless thee, and multiplying I will multiply thee. And so, by patiently enduring, he obtained ¹⁵ the promise. For men swear by a greater, and an oath is ¹⁶ in the way of confirmation an end to them of all contradiction. Wherein God, desiring to shew more abundantly ¹⁷ unto the heirs of the promise the immutability of his counsel, interposed with an oath: that by two immutable ¹⁸ things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to

15. οὕτως] i. e. according to the record just cited, μακροθυμήσας, by patiently enduring, he obtained the promise. Similarly in Rom. iv. 3—12 it is argued that Abraham obtained God's testimony in his favour by his faith in uncircumcision. His obtaining of the promise (ἐπιτυχεῖν τ. ἐπαγγ.) must be distinguished from his reaping the fruit of it (κομίσασθαι τὰς ἐπαγγελίας xi. 13, 39); for the latter did not fall to Abraham's lot on earth, as he died in faith without seeing the fulfilment of the promises.

16. τοῦ μείζονος — ὁ ὕρκος] This distributive use of the article finds its proper English equivalent in the indefinite article, *a greater—an oath*, i. e. the oath in each particular case in which an oath is employed.

ἀντιλογίας] *contradiction* or *gainsaying*, as in vii. 7, xii. 3. The oath shuts the mouth of the

opponent, and so terminates all dispute.

17. ἐν ᾧ] in which case, i. e. of a promise needing confirmation for the better assurance of those to whom it is made.

βουλόμενος] may express either desire, or preference, but not mere passive willingness, which is expressed by θέλειν; our English versions so render it in Luke xxii. 42 as well as here; but I know not on what authority.

ἐμεσίτευσεν] As a mediator interposes between two parties to guarantee promises on either side, so God interposed by an oath between himself and Abraham, to guarantee execution of his own promise: in this way he supplied a double security, his promise and his oath.

18. παράκλησιν] encouragement, whether by spoken words or, as here, by the written word. κρατῆσαι] must be connected

19 μένης ἐλπίδος· ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς,
 ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ
 20 ἐσώτερον τοῦ καταπετάσματος, ὅπου πρόδρομος
 ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν
 Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

VII. 1 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ,
 ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας
 Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασι-
 2 λέων καὶ εὐλογήσας αὐτόν, ᾧ καὶ δεκάτην ἀπὸ
 πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευό-
 3 μενος Βασιλεὺς Δικαιοσύνης ἔπειτα δὲ καὶ βασι-
 λεὺς Σαλήμ, ὅ ἐστιν βασιλεὺς Εἰρήνης, ἀπάτωρ,

VII. 1—3. *For who was Melchizedek? king of peace, king of righteousness; greater than Abraham (for he blessed Abraham, and took tithes of him), priest of God, not in virtue of his family, or of any official claim; but made like to the son of God, a priest for ever.*

with καταφυγόντες, and not with παράκλησιν; for the participle is unmeaning, without the explanatory addition of an object for their flight.

τῆς προκειμένης ἐλπ.] The hope here alluded to, as the appointed prize of our heavenly race, must be the promise of entrance into God's rest: in ix. 15 it is described afresh as the promise of the eternal inheritance; which is in effect the same promise.

19. As the material chamber within the veil might afford

secure hold for an anchor passing into it, so our hope reaches into the presence of God, and finds its stay in him and his promises.

20. The use of ὅπου, instead of ὅποι, with εἰσῆλθεν indicates that Jesus after entering within the veil abides there: therefore we must translate εἰσῆλθεν *is entered*. πρόδρομος must not be separated from ὑπὲρ ἡμῶν, otherwise its position gives it a false emphasis; our ground for confident hope is not simply that he is a forerunner, but that he is

lay hold of the hope set before us; which we have as an anchor of the soul, both sure and steadfast and entering into the place within the veil; where Jesus is entered as forerunner for us, being made high priest for ever after the order of Melchizedek.

For that Melchizedek, king of Salem, priest of God most high, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham assigned a tenth of all (being first by interpretation, King of righteousness, and then also King of Salem, which is, King of peace, without father, without mother, without

gone before to prepare a place for us.

1. The historical account of Melchizedek is a transcript from Gen. xiv. 18—20. The union of king and priest in one person agrees with the character of patriarchal times; his special dignity is, however, sacerdotal; as king he appears subordinate to the king of Sodom in Genesis. According to Jerome the traditional Salem of Melchizedek still existed in his day near Scythopolis. The name meets us in the history of Jacob (Gen. xxxiii. 18), and of John the Baptist (John iii. 23). Probably there were several towns so named. Jerusalem was not known in early times as Salem, but as Jebus. The name Salem, 'peace', is prominently mentioned here on account of its significance. Instead of δ before *συναντήσας* there is a well-attested reading $\delta\varsigma$, but it probably originated from the fol-

lowing σ in *συναντήσας*.

2. βασιλεὺς δικ.] Josephus translates Melchizedek as 'righteous king': the title here given 'king of righteousness' implies the identification of his rule with the reign of righteousness, as well as his own personal righteousness.

3. ἀπάτωρ, ἀμήτωρ, ἀγ.] This statement is founded only on the silence of Genesis, which has no record of Melchizedek's father, mother, or descent; but that silence presents an expressive contrast to the case of the Levitical priesthood, whose descent was most carefully scrutinized, and from which all were excluded who could not prove their genealogy (Ezra ii. 62). It gives to Melchizedek the mysterious dignity of the patriarchal priesthood. He was priest of the most high God, not in virtue of birth or family, but by the same natural right, by which the father of a family

ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν
 μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ
 4 τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. Θεω-
 ρεῖτε δὲ πηλίκος οὗτος ᾧ δεκάτην Ἀβραάμ
 5 ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. καὶ οἱ
 μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατίαν λαμβάνοντες
 ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν
 νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ
 6 ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ· ὁ δὲ μὴ
 γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ,
 καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.
 7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ
 8 τοῦ κρείττονος εὐλογεῖται. καὶ ᾧδε μὲν δε-
 κάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν,
 9 ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῆ. καὶ ὡς ἔπος

4—10. *Abraham paid him tithes; the Levitical priest indeed takes tithes of his brethren, children of Abraham though they are, but only certain prescribed legal tithes; but Melchizedek takes them of Abraham himself without any claim of family or law: he blesses Abraham too as a superior: nor is he a temporary priest, like the Levitical, but a living priest: Levi in fact did himself in a manner pay him tithes in the person of his forefather Abraham.*

claimed to be its priest: hence the Jews often identified him with their great progenitor Shem.

μήτε ἀρχὴν...] The silence of Genesis is again the main authority for this statement, contrasted (as before) with the law of the Levitical priesthood:

whereas those priests needed formal investment, and vacated their office by death, no account is given of Melchizedek entering on his office, or laying it down by death. But this silence of Genesis is further interpreted by the Psalmist (Ps. cx.); who likens him to the Son of God,

genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest for evermore.

Now behold how great that man was, unto whom⁴ Abraham, the patriarch, gave a tenth out of the chief spoils. And they indeed of the sons of Levi that receive⁵ the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not counted from them hath⁶ taken tithe of Abraham and blessed him that hath the promises: now without any contradiction the less is blessed⁷ of the greater. And here men that die take tithes, but⁸ there one of whom it is witnessed that he liveth. And, so⁹

and selects his priesthood as the type of the Son's eternal priesthood.

μένει] The Psalmist shews the permanence of his office by speaking of him as a living priest (see note on v. 8) hundreds of years after his mortal life was over.

4. θεωρεῖτε] invites men to gaze upon a spectacle, whether presented to the bodily eye, or to the mental vision.

ἀκροθινίων] literally 'top of the heap', means the best of the spoil: in Genesis no statement is made of special selection; it must be an inference from the ordinary plan of taking the tithe of spoils.

ὁ πατριάρχης] Not a mere description, as the position of the words shews, but an additional evidence of Melchizedek's dig-

nity, that even the patriarch Abraham paid him tithe.

5. κατὰ τὸν νόμον] belongs to ἀποδεκατοῦν: for the law defined both the amount and mode of payment for the support of the priesthood.

6. The perfect tenses and present part. are used, because the statement now exists in Scripture.

7. ἔλαττον] St Paul applies this comparative to inferiority in age (Rom. ix. 12, quoted from Gen.; 1 Tim. v. 9); St John to inferior quality (ii. 10); here it denotes inferiority of position, as κρείττονος does superiority.

8. μαρτυρ. ὅτι ζῆ] Melchizedek is contrasted with Levitical priests subject to death (ἀποθνήσκοντες ἄνθρωποι), on the ground that in Ps. cx. God

εἰπεῖν, δι' Ἀβραὰμ καὶ Λευεῖς ὁ δεκάτας λαμ-
 IO βάνων δεδεκάτῳται, ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ
 πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισε-
 II δέκ. Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευ-
 ειτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενο-
 μοθέτῃται, τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελ-
 χισεδέκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ
 I2 τὴν τάξιν Ἀαρὼν λέγεσθαι; μεταπιθεμένης γὰρ
 τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις
 I3 γίνεται. ἐφ' ὃν γὰρ λέγεται ταῦτα φυλῆς ἐτέ-
 ρας μετέσχῃκεν, ἀφ' ἧς οὐδεὶς προσέσχῃκεν τῷ
 I4 θυσιαστηρίῳ· πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνα-
 τέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων

II—28. *Why in fact was the Levitical priesthood set aside,—a change involving a change of law also? one of a different tribe, a different kind of priest, of indestructible life, supplants that priesthood with its law of carnal descent and shortlived generations. Such an everliving priest was fitted to man's need; holy and pure in life; freed by death from sinful contact, or need of further sacrifice; lifted into the Father's presence; a Son consecrated for ever.*

speaks of him as living in his sight, though so many years after his natural death. The argument is the same as that used by our Lord (Mar. xii. 26, 27) to prove that Abraham Isaac and Jacob are still living in the sight of God; viz. that God spake unto Moses at the Bush, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'.

II. εἰ μὲν οὖν τελ.] εἰ presents here under the hypothetical form an admitted fact, that there was a consecration existing on the Levitical system. μὲν οὖν marks a transition to a fresh argument: why in fact, when there existed a regular consecration through the Levitical priesthood, was there a new priesthood instituted, and from a different tribe? See note

to say, through Abraham even Levi, who taketh tithes, hath paid tithe; for he was yet in the loins of his father, ¹⁰ when Melchizedek met him.

Seeing in fact that there was a consecration through ¹¹ the Levitical priesthood (for upon it the people have had the law enacted), what further need was there that a different priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For when ¹² the priesthood is changed, there takes place of necessity a change of law also. For he of whom these things are said ¹³ hath partaken of a different tribe, from which no man hath given attendance at the altar. For it is manifest ¹⁴ that our Lord hath sprung out of Judah; as to which

on ii. 10, and appendix, as to the meaning of *τελείωσις*.

ἐπ' αὐτῆς] The law was based upon the priesthood; for it rested on religious sanctions, of which the priesthood formed an essential part.

ἕτερον] implies difference in kind; whereas *ἄλλος* is another of the same kind. The use of *ἕτερον* here marks how material was the change of office and tribe effected: both implied a change of principles, not of persons only.

12. This verse enunciates a general principle; as is shewn by the use of *μετατιθεμένης* (pres. part.) and the absence of an article before *νόμου*: a change of law must always follow upon a change of the priesthood attached to it.

13. *λέγεται ταῦτα*] sc. these statements of Ps. cx.

μετέσχηκεν] The sense in which this word is here used to express membership of a tribe is unusual; and the natural explanation of its use is, that it is applied to our Lord, as belonging to the tribe of Judah only through his mother: hence he is described as partaking of it, rather than belonging to it.

14. *πρόδηλον*] an obvious historical fact, which stands plainly before men's sight.

ἀνατέταλκεν] Is this figure borrowed from the rising of sun or star, or from the springing of a branch? The Greek admits of either; and both figures were actually employed to prefigure the Messiah; the first by Balaam (Num. xxiv. 17), and Malachi (iv. 2); the second by Zechariah (vi. 12), Isaiah (xi. 1), Jeremiah (xxiii. 5): the

15 οὐδὲν Μωυσῆς ἐλάλησεν. Καὶ περισσότερον ἔτι
κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελ-
16 χισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον
ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύνάμιν
17 ζωῆς ἀκαταλύτου, μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς
18 εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. ἀθέτησις
μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς διὰ τὸ
19 αὐτῆς ἀσθενὲς καὶ ἀνωφελές, οὐδὲν γὰρ ἐτελεί-
ωσεν ὁ νόμος, ἐπεισαγωγῆ δὲ κρείττονος ἐλπίδος,
20 δι' ἧς ἐγγίζομεν τῷ θεῷ. Καὶ καθ' ὅσον οὐ
21 χωρὶς ὀρκωμοσίας, (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας
εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας
διὰ τοῦ λέγοντος πρὸς αὐτόν Ὁμοσεν Κύριος, καὶ
22 οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα,) κατὰ
τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν ἔγγυος

second image however must be here in the author's mind, as it alone is combined with the descent from the house of David and tribe of Judah.

15. The subject of *κατάδηλόν ἐστιν* has to be supplied out of the previous argument; it is the change of law spoken of in *v. 12*, that is evident.

εἰ] with indic., after *δηλον* and its compounds, introduces statements of fact, and is properly rendered by a causal particle 'seeing that', 'in that'.

16. *νόμον ἐντ. σαρκ.*] The rule of the Levitical priesthood might be called carnal in two

ways: 1, The sons of Aaron were all of the same family by blood; 2, They were subject to continual removal by death. The first seems here alluded to, as the second is introduced subsequently in *v. 23*.

[*ζωῆς ἀκαταλύτου*] The previous arguments (*v. 3, 8*) about Melchizedek justify this ascription of life; and the words *εἰς τὸν αἰῶνα* imply that that life is indestructible. *καταλύειν*, to demolish a building, supplied a ready figure (as used by our Lord himself in speaking of his own life, *Matt. xxvi. 61*) to express destruction of life.

tribe Moses spake nothing concerning priests. And *the* 15
change is yet more abundantly evident, in that after the
 likeness of Melchizedek there ariseth a different priest,
 who hath been made, not after a law of carnal command- 16
 ment, but after a power of indestructible life: for it is 17
 witnessed,

Thou art a priest for ever

After the order of Melchizedek.

For while there is a setting at nought of a foregoing com- 18
 mandment because of its weakness and unprofitableness
 (for the law completed nothing), there is an introduction 19
 thereupon of a better hope, through which we draw nigh
 unto God. And inasmuch as it is not without the taking 20
 of an oath (for they indeed have been made priests with- 21
 out an oath; but he with an oath through him that saith
 of him,

The Lord sware and will not repent himself,

Thou art a priest for ever);

by so much also hath Jesus become the surety of a better 22

18. ἀθέτησις μὲν...ἐπισημαγωγὴ
 δέ] The appointment of Ps. cx.
 practically sets at nought the
 rule of the Levitical priesthood,
 and substitutes a more effectual
 hope of access to God for the
 ceremonial priesthood, which
 had proved so weak and value-
 less for bringing men near to
 God. ἀθέτησις denotes con-
 temptuous disregard, rather
 than formal annulment, of a
 law. The former is the sense
 of ἀθετεῖν in x. 28, and often
 elsewhere, e.g. Mar. vii. 9.

19. ἐτελείωσεν] used with re-
 ference to a neuter object οὐδέν,

can only mean 'completed', as
 often in the New Testament.
 The double meaning of the word
 in Greek, *to complete a thing*,
 and *to consecrate a priest*, al-
 lows a play of words which can-
 not be rendered in English: the
 law completed nothing, but our
 high priest has been consecrated
 once for all, i.e. his priesthood
 has been made complete, for
 evermore.

20. οὐ χωρὶς ὀρκ.] sc. ἱερέως
 γέγονεν, as suggested by v. 16
 and v. 21.

22. κρείττονος διαθ.] a better
 covenant, i.e. one more effectual

23 Ἰησοῦς. Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες
 24 ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ
 διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον
 25 ἔχει τὴν ἱερωσύνην· ὅθεν καὶ σώζειν εἰς τὸ παν-
 τελές δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ
 θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ
 26 αὐτῶν. Τοιοῦτος γὰρ ἡμῖν [καί] ἔπρε-
 πειν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχω-
 ρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ ὑψηλότερος
 27 τῶν οὐρανῶν γενόμενος· ὃς οὐκ ἔχει καθ' ἡμέραν
 ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ
 τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα
 τῶν τοῦ λαοῦ (τοῦτο γὰρ ἐποίησεν ἐφάπαξ
 28 ἑαυτὸν ἀνενέγκας)· ὁ νόμος γὰρ ἀνθρώπους καθ-
 ἱστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ
 τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱόν, εἰς τὸν
 αἰῶνα τετελειωμένον.

for its purpose. The superior efficacy of the covenant corresponds to the solemnity of the oath of appointment.

23, 24. It appears from the previous context that the continuance described by παραμένειν is continuance in the priesthood; again the words μένειν εἰς τὸν αἰῶνα must mean 'to abide a priest for ever'; for they are a paraphrase of the Psalm 'Thou art a priest for ever'.

24. ἀπαράβατον] has been by

some translated as a priesthood 'that does not pass to another', by way of developing more perfectly the contrast to the Levitical priesthood; but usage and etymology combine in favour of the meaning 'unalterable'. The sun is said by Plutarch (de oracul. defect. p. 410) to have an unalterable course (τάξις ἀπαράβατον). Galen warns the physician not to follow his rules as an unalterable law (νόμον ἀπαράβατον) without regard to the special symptoms of the

covenant. And they indeed have been made many priests, 23 because they are hindered by death from continuing: but 24 he, because he abideth so for ever, hath a priesthood which is unchangeable. Wherefore also he is able entirely 25 to save them that draw near unto God through him, seeing he ever liveth to make intercession for them. For such a high priest became us, holy, guileless, un- 26 defiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, 27 to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. For the law appointeth men high 28 priests, while they have infirmity; but the word of the oath, which was after the law, *appointeth* a Son who hath been consecrated for evermore.

case; and Lobeck (Phrynichus, p. 313) notices the usage of this word as a later synonym of *ἀπαράτητον*, *inexorable*. Here the force of the clause is that the terms of the appointment in Ps. cx. pronounce that appointment to be irreversible.

25. From this enduring priesthood results an infinite power to save those who avail themselves of his ministry; seeing that he is an everliving intercessor.

26. The fitness of such an eternal high priest for men, as spiritual beings, is enforced by a description of his qualifications, drawn from the life of Jesus.

(1) His life was *ῥόστος*, i.e. marked by the performance of every duty towards God; *ἄκα-*

κος, free from evil thought (1 Pet. ii. 22); *ἀμίαντος*, unstained by sin.

(2) His death and resurrection separated him from contact with sinners, and his ascension lifted him above the place of their habitation.

(3) His one offering of himself once for all put an end to his need of sacrifice; for his consecration is eternal.

27. *ἀνεύγκας*] Other MSS read *προσεύγκας*.

28. *ἔχοντας ἀσθ.*] The contrast is between men (like the sons of Levi) in their present state of infirmity, still subject to the will of the flesh and the law of sin and death, and the Son after his eternal consecration.

The combination of *εἰς τὸν*

VIII. 1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον
 ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου
 2 τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἀγίων
 λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν
 3 ἔπηξεν ὁ Κύριος, οὐκ ἄνθρωπος. πᾶς γὰρ ἀρχιε-
 ρεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας
 καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον
 4 ὃ προσενέγκη. εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν

VIII. *Furthermore, if such be the true heavenly priest, what is the true tabernacle? not an earthly one; for the Mosaic tabernacle has its priests on earth; and it was after all only a copy of the heavenly ideal: its covenant too was already in Jeremiah's time condemned as a failure; and a mightier covenant was promised, a covenant of heartservice and universal knowledge of God on man's side, of the gifts of the Spirit and forgiveness on God's side.*

αἰῶνα with τετελειωμένον shews that the clause is an adaptation from Exod. xxix. 9; and that the word is used here in the same sense of 'consecrated' as it is in that passage.

1. κεφάλαιον] κ. ἐπιθεῖναι with dat. means to put the coping-stone on a building, or to crown a column with its capital; and it was used figuratively (e.g. Dem. 520. 27), like the Lat. 'fastigium imponere', as the description of a crowning speech or act. Hence the meaning of κεφάλαιον ἐπὶ is distinct from κεφάλαιον when coupled with a genitive to denote a summary of contents, or chief point of a treatise. The last three chap-

ters having been devoted to Christ's appointment to the priesthood, it is now proposed to crown the edifice by an account of the new sanctuary in which he is to minister, with its covenant and sacrifice.

τοιοῦτον] is retrospective, as elsewhere: the first verse sums up the result already reached by the argument; and the following verses open up new matter.

ἐκάθισεν, ἔπηξεν] These aorists are not mere records of past historical facts, but present to us the heavenly ministration which Christ is now carrying on, and should therefore be rendered by perfects in English,

Now to crown what we are saying; We have such a **1** **8**
 high priest, who is seated on the right hand of the throne
 of the Majesty in the heavens, as minister of the sanctuary, **2**
 and of the true tabernacle which the Lord hath pitched,
 not man. For every high priest is appointed to offer both **3**
 gifts and sacrifices: wherefore it is necessary that he also
 have somewhat to offer. If in fact he were on earth, he **4**

is seated, hath pitched. Similarly his entrance into the holy place is described in ix. 24 as having for its object 'to appear now before the face of God for us'. The twofold relation of this heavenly ministry to God, and to man, is well expressed by coupling together τῶν ἀγίων and τῆς σκηνῆς τ. ἀληθ. ; for the first is the inner sanctuary in which God dwells, the chamber of his presence, and therefore represents Christ as carrying on his ministry of intercession in the immediate presence of God; at whose right hand he is seated. The Mosaic tabernacle on the other hand was the visible manifestation of God's presence to his people, amongst whom it was pitched; and therefore Christ's ministry to the ideal tabernacle declares his spiritual presence in his church on earth. While seated at God's right hand, he is present also amidst his brethren here below. ἀληθινός is not the same as ἀληθής; for whereas ἀληθής discriminates the true from the false, ἀληθινός distinguishes the ideal and eternal from the material

and transitory (compare its use in Luke xvi. 11, John i. 9, vi. 32, xv. 1). The ideal tabernacle is pitched, wherever men worship the Father in spirit and in truth through the great high priest, whether by deed, word, or thought.

ἐν τοῖς οὐρανοῖς] is coupled to τ. μεγαλωσύνης like ἐν ὑψηλοῖς in i. 3.

3. What are the gifts and sacrifices Christ is to offer now, since his one great sacrifice is already completed?

(1) Though the sacrifice is complete, yet the offering of the blood in heaven for each individual member of the church may be spoken of as still continuing.

(2) The same offerings also, which he made for himself in the days of his flesh, viz. prayers, supplications, strong crying and tears, godly fear, holy obedience, must now be offered by his brethren through him.

(3) Thank-offerings of praise and good works are still offered continually by his brethren through him (xiii. 15, 16).

4. μὲν οὖν] introduces a fresh

ἱερεῖς, ὄντων τῶν προσφερόντων κατὰ νόμον
 5 τὰ δῶρα· (οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύ-
 ουσιν τῶν ἐπουρανίων, καθὼς κεχηρημάτισται
 Μωυσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα γάρ,
 φησί, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι
 6 ἐν τῷ ὄρει) νυνὶ δὲ διαφορωτέρας τέτυχεν λειτουρ-
 γίας, ὅσα καὶ κρείττονός ἐστιν διαθήκης μεσίτης,
 ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.
 7 εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευ-
 8 τέρως ἐζητεῖτο τόπος· μεμφόμενος γὰρ αὐτοὺς
 λέγει

argument for the heavenly nature of Christ's ministrations; viz. that there exists an ample supply of priests already on earth to minister to the material sanctuary. οἷτινες defines the class to which the sons of Aaron belong, viz. earthly priests.

5. ὑποδείγματι] in this epistle is used for a *copy* (iv. 11, ix. 23), but in James v. 10 for a *pattern*.

τῶν ἐπουρανίων] sc. ἁγίων, *sanctuary*; if it be necessary to supply a substantive at all.

κεχηρημάτισται] This verb expressed in later Greek the utterance of an oracle or deity, as χράειν in early Greek. The perfect is used, because the warning still exists in Scripture.

ἐπιτελεῖν] to carry a design into execution.

πάντα] is not found in Exod.

xxv. 40; but is a natural summary of the previous context; it is inserted by Philo also in quoting the passage.

τύπον] implies a heavenly vision vouchsafed to Moses of the future tabernacle.

6. νυνὶ] There is an alternative reading νῦν. νυνὶ is the form usually adopted to contrast the actual state of things with an imaginary hypothesis, like this of Christ being a priest on earth.

διαφορωτέρας] i.e. surpassing earthly priests.

κρείττονος] It was argued in the last chapter that the superior efficacy of the new covenant was foreshadowed by the terms of the appointment in Ps. cx. That efficacy is now further argued from its intrinsic nature, as appealing to the heart by the

would not be a priest at all, seeing there are those who offer the gifts according to law; *priests* who serve a copy 5 and shadow of the heavenly, even as Moses is warned of *God*, when he is about to carry out the design of the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But now hath he obtained a ministry the more 6 preeminent, by how much he is mediator of a better covenant also; one which hath been enacted upon better promises. For if that first *covenant* had been faultless, 7 there would not be place sought for a second. For find- 3 ing fault with them, he saith,

quickenings and enlightenings power of the Spirit and by God's assurance of forgiveness, which supplies a motive which was lacking in the old. Upon the same principle St Paul calls the Gospel a power of God unto salvation (Rom. i. 16), in comparison with the weakness of the Law, which could not touch the heart.

διαθήκης] The term *covenant*, which properly describes a mutual agreement made between man and man on a footing of equality, seems scarcely appropriate to a divine covenant, which proceeds from God's free bounty. Divine covenants however, though for the most part, with the exception of the Mosaic covenant, more akin to promises than to covenants proper, are not unconditional; though the conditions were often implied only, and not

directly expressed. In the new covenant for instance the promise of forgiveness and of the entrance of God's Spirit into the heart implies the response of a humble spirit and willing heart on man's side, as essential to its fulfilment.

ἡτις] classifies the new covenant, as from the nature of its promises more effectual for good than the old.

7. οὐκ ἂν ἐξῆταιρο] *there would not be a demand*, as we find from the language of Jeremiah that there was.

8. μεμφόμενος γὰρ αὐτοῦς] The blame is insensibly shifted from the covenant to the people: there is a subtle beauty in this: for the covenant itself could scarcely be called ἀμεμπτος, seeing that it failed: but the true defect was in the hearts of the people, not in the law, which was 'holy and righteous and

- Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος,
καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν
οἶκον Ἰούδα διαθήκην καινὴν,
9 οὗ κατὰ τὴν διαθήκην ἦν ἐποίησα τοῖς πατράσιν αὐτῶν
ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγα-
γεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,
καγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.
10 ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ
μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος,
διδούς νόμοις μου εἰς τὴν διάνοιαν αὐτῶν,
καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς,
καὶ ἔσομαι αὐτοῖς εἰς θεόν
καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.
11 καὶ οὗ μὴ διαδάσωσιν ἕκαστος τὸν πολίτην αὐτοῦ
καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γνωθὶ τὸν
κύριον,
ὅτι πάντες εἰδήσουσίν με
ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.
12 ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,
καὶ τῶν ἁμαρτιῶν αὐτῶν οὗ μὴ μνησθῶ ἔτι.
13 ἐν τῷ λέγειν καινὴν πεπαλαίωκεν τὴν πρώτην,

good'. There is another reading αὐτοῖς, perhaps a correction due to the greater frequency of the dative as the government of *μεμφόμενος*. It cannot be construed with λέγει, for the Greek expression must have been λέγει πρὸς αὐτοὺς, or at all events λέγει αὐτοῖς, not αὐτοῖς λέγει. Jeremiah's great prophecy of restoration (xxx.,

xxxii.), though uttered for the consolation of the afflicted Jews after the desolation of Jerusalem, points nevertheless to a spiritual renewal rather than any mere national revival.

συντελέσω ἐπὶ] The LXX have *διαθήσομαι τῷ οἴκῳ* in the original passage. The expression here used is more forcible, designating the new covenant as a

Behold, the days come, saith the Lord,
 That I will conclude a new covenant for the house of
 Israel and for the house of Judah ;
 Not according to the covenant that I made with
 their fathers
 In the day that I took them by the hand to lead them
 forth out of the land of Egypt ;
 For they continued not in my covenant,
 And I regarded them not, saith the Lord.
 For this is the covenant that I will make with the 10
 house of Israel
 After those days, saith the Lord ;
 I will put my laws into their mind,
 And on their hearts also will I write them :
 And I will be to them a God,
 And they shall be to me a people :
 And they shall not teach every man his fellow-citizen, 11
 And every man his brother, saying, Know the Lord :
 For all shall know me,
 From the least to the greatest of them.
 For I will be merciful to their iniquities, 12
 And their sins will I remember no more.
 In that he saith, A new *covenant*, he hath pronounced the 13

final settlement for the welfare of God's people.

10. τὰς ἡμέρας ἐκ.] i.e. the days of affliction, of which the prophet had just spoken ; during which the Lord regarded them not.

διδούς] (pres. part.) describes a continuous work of God's informing Spirit in enlightening the understanding and conscience, and engraving his laws

upon the heart, instead of writing them on tables of stone, as was done at Sinai. This work shall issue, so saith the word of promise, in universal knowledge and love of God ; all shall know him as a God of mercy and forgiveness.

13. πεπαλαίωκεν] The verb παλαιῶν, like many other verbs in -οῦν, has two distinct senses :
 (1) To make old, as in i. 11 ;

τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμού.

IX. 1 Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιοῦματα λα-
2 τρείας τό τε ἅγιον κοσμικόν. σκηνηὴ γὰρ κατε-
σκευάσθη ἡ πρώτη ἐν ἧ ἢ τε λυχνία καὶ ἡ

IX. 1—10. *The very form in fact of the Mosaic tabernacle, constructed as an outer and an inner chamber, attested its impotence for securing access to God: the holy place was closed to all save the priests; the holy of holies to all, save once a year to the high priest alone; shut in behind the holy place from all sight or access of the people: the sacrifices too are but material types without any virtue save for cleansing of the flesh.*

where the passive is used of the wearing out of a garment.

(2) To pronounce obsolete, as in this passage. By the announcement of the new, Jeremiah pronounced the former covenant to be obsolete.

γηράσκον] describes the natural decay inherent in institutions from lapse of time.

ἀφανισμού] *destruction*. This word describes, not gradual decay, but annihilation; such as actually overtook the city and temple at the hands of the Romans; and which is here declared to have been impending over the Mosaic covenant from the day that the prophets of God pronounced its condemnation.

1. εἶχε μὲν οὖν] The defect of the old covenant was last argued from the language of Jeremiah superseding it: it is

now shewn that in fact (μὲν οὖν) the very form of its sanctuary bore witness to its own imperfection. εἶχε (imp.) demands notice: for though ἔσχε (aor.) might have been employed, as κατεσκευάσθη is in the next verse, to describe historically the original establishment of the covenant, ordinances, and sanctuary, the imperfect implies of necessity that one or other of these no longer subsisted at the date of this epistle. Now the epistle nowhere speaks of the old covenant as abrogated, though become virtually obsolete in presence of the new: its principles are treated throughout as a living reality, and even the ceremonial of the day of atonement is described in the present time. It must therefore be the sanctuary with its ritual which is spoken of in the past

first obsolete. But that which is pronounced obsolete and waxeth old is nigh unto destruction.

The first covenant too had in fact ordinances of divine service, and its sanctuary complete. For the tabernacle had a first part furnished, wherein were the candlestick and

time; in other words, the temple-worship was already closed to the Hebrew Christians, as we know it to have been during the Jewish war, and regarded by them as already at an end.

καὶ ἡ πρώτη] sc. διαθήκη. If καὶ be genuine, which is not certain, it implies that both the covenants, the first as well as the second, had ordinances, &c.

δικαιώματα] denotes here, as in ix. 10, the requirements essential to the due performance of divine service; in Rom. ii. 26, viii. 4 the requirements of the moral law are called δικαιώματα.

κοσμικόν] complete, i.e. in perfect order. So Josephus (B. J. iv. § 5. 2) calls the regular ceremonial of the Jewish temple κοσμικὴ θρησκεία. The word is used in Tit. ii. 12 of worldly lusts, as opposed to spiritual life, in the same manner as κόσμος is used by St John of the world that is opposed to Christ and his church: but I find no trace of its ever meaning material or belonging to this world, as contrasted with eternal. Nor is it the purpose of this clause to point a contrast between the

two sanctuaries, but to state a characteristic which belonged to both; viz. a complete organisation (κόσμος) for their respective objects, in one case ceremonial and material, in the other spiritual and heavenly.

2. σκηνὴ ἡ πρώτη] the first, i.e. outer, part of the tabernacle, σκηνὴ begins the sentence, as γῆ does in vi. 7, because the tabernacle as a whole is the subject of the sentence; and the division into parts is made by the subsequent articles. Only indefinite or plural substantives can be so used in English without an article. Local adjectives are constantly used attributively, as πρώτη is here, to express the parts of a whole, though not generally with an art. immediately preceding. There seems however no choice of rendering here: for the Mosaic tabernacle is never spoken of but as one; and its unity is an essential point in this passage.

λυχνία, τράπεζα] In the later temple there was one candlestick and one table, as in the tabernacle (Exod. xxv.; 1 Macc. i. 21, iv. 49): in the temple of Solomon there were ten of each.

τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται
 3 Ἄγια· μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνῆ
 4 ἡ λεγομένη Ἄγια Ἀγίων, χρυσοῦν ἔχουσα θυ-
 μιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περι-
 κεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος

πρόθεσις τ. ἄρτ. = ἄρτοι τ. προ-
 θέσεως (Exod. xl. 21 in LXX).
 Twelve loaves were set every
 sabbath day on the table in
 the holy place as a memorial
 before God of the twelve tribes.

ἄγια] neut. plur., as often in
 this epistle; so also ἅγια ἁγίων
 in the next verse; both are
 without an article, as proper
 names: there is however another
 reading which inserts the article
 in both cases.

3. μετὰ τὸ δεύτερον] The pre-
 position and numeral adj. are
 both used in a local sense with
 reference to a person entering
 the tabernacle.

καταπέτασμα] was the proper
 name for the inner veil in front
 of the holy of holies (vi. 19;
 Exod. xxvi. 31): the outer veil
 in front of the entrance to the
 holy place was called κάλυμμα
 or ἐπίσπαστρον (Exod. xxvi. 36;
 Num. iii. 25): the two veils are
 sometimes spoken of together
 in the plural as καταπετάσματα.

4. θυμιατήριον] Does this
 mean censer, or altar of incense?
 Etymology can give us no guid-
 ance, for either meaning would
 be equally consistent with the
 form of the word; which simply

denotes an article used in the
 offering of incense. In the
 Pentateuch it does not occur
 in either sense; the brasen
 censers of the priests being
 designated as πυρεῖα, and the
 altar of incense as θυσιαστήριον
 θυμιάματος. But in later Greek
 it is used frequently in both
 senses: and Josephus employs
 it in at least one passage (Ant.
 iv. § 2. 4) for a censer, while
 both Philo and Josephus habi-
 tually employ it as the name for
 the altar of incense. The mean-
 ing therefore must be deter-
 mined here by the context. In
 favour of the rendering 'censer'
 it is urged that there was a
 special golden censer carried in
 the later Jewish times upon
 the day of atonement into the
 holy of holies, whose solidity
 and brilliance excited great ad-
 miration. But this censer can-
 not have been kept in the holy
 of holies, though used there
 annually; nor is it mentioned
 at all in the Old Testament:
 moreover the mention of it is
 quite out of place here, as the
 present brief sketch designedly
 passes over all details of vessels,
 as unimportant in principle.

the table and the shewbread; one which is called the Holy place. And after the second veil, the part which is called ³ the Holy of holies; having the golden altar of incense, and ⁴ the ark of the covenant overlaid round about with gold,

But no enumeration of the larger furniture of the sanctuary could possibly omit the altar of incense; which was the most conspicuous and important of all. Both Philo and Josephus enumerate three articles, and three only, besides the ark, in their description of the interior of the temple. These three were the candlestick, the table, and the altar of incense; which both alike designate as the *θυμιατήριον*. The only ground for hesitation in rendering it here 'altar of incense' is that it is spoken of as connected with the holy of holies. In order to remove this difficulty one MS has transposed the words *χρυσῶν θυ.* to the second verse, so as to transfer the locality of the altar of incense to the holy place, as in Exodus. But the difficulty is more apparent than real. There is no doubt that the altar of incense stood outside the veil, within the limits of the holy place, in order that the priests might have daily access to it: but its position and its use connected it especially with the mercy-seat, in front of which it was placed, that the cloud of incense might rise up before God; and this connexion is

recognised by the Old Testament Scriptures as well as by this epistle. Exod. xxx. 6 describes its position as 'before the veil that is by the ark of the testimony, before the mercy-seat'; and 1 Kings vi. 22 as 'by the oracle'. Here therefore it is similarly described as attached to the holy of holies, to which it formed the approach: and the language is varied with this object from *ἐν ᾧ*, which the former verse employed in describing the contents of the holy place, to the more elastic term *ἔχουσα*, which may properly embrace the accessories, as well as the actual contents, of the holy of holies.

κιβωτὸν τ. διαθήκης] the ark was so called from the tables of the covenant deposited in it (Exod. xxxiv. 27, 28, Deut. x. 5). These were originally called 'the testimony', and thence came the earlier name 'ark of the testimony' (Exod. xxv. 21, 22). The ark itself disappeared at the destruction of the temple of Solomon: the pot of manna (Exod. xvi. 33, 34), and the rod of Aaron, ordered (Num. xvii. 10) to be laid up before the testimony, were not in the ark at the time of its removal to the temple (1 Kings viii. 9).

χρυσῇ ἔχουσα τὸ μάννα καὶ ἡ ράβδος Ἀαρὼν
 5 ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης, ὑπερ-
 ἄνω δὲ αὐτῆς Χερουβεὶν δόξης κατασκιάζοντα
 τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν
 6 κατὰ μέρος. Τούτων δὲ οὕτως κατεσκευασμένων,
 εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν
 7 οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες, εἰς δὲ τὴν
 δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς,
 οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ
 8 τῶν τοῦ λαοῦ ἀγνοημάτων, τοῦτο δηλοῦντος
 τοῦ πνεύματος τοῦ ἀγίου, μήπω πεφανερῶσθαι
 τὴν τῶν ἀγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς
 9 ἐχούσης στάσιν, ἥτις παραβολὴ εἰς τὸν καιρὸν

5. Χερουβεὶν] (Exod. xxv, 17—21). The LXX make this word masculine as well as neuter; perhaps the former denotes them as quasi-living beings, the latter as sculptured forms.

δόξης] Between the two pairs of cherubim was the appointed place for the manifestation of God's presence to his people by a bright cloud of glory, the Shechinah.

ἱλαστήριον] derived its name from the propitiation made on the day of atonement by the sprinkling of blood: it was the golden cover (ἐπίθεμα) of the ark. In Ps. xcix. 5 it is called the footstool of God, in 1 Chron.

xxviii. 2 the resting-place for his feet.

6. τούτων δ. οὕτως κατ.] The last four verses have contained a description of the furniture of the two chambers, as recorded in the books of the law, beginning at *σκηνὴ γὰρ κατεσκευάσθη*. The epistle now passes on to an account of their use under the Mosaic system.

εἰσίασιν...] The present tense is used throughout this passage in accordance with the usual practice of the author, who employs the present tense in reference to things now existing in Scripture (see vii. 3, 5, 8, ix. 22, x. 1, xi. 4).

τὰς λατρείας] The priests

wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above 5 it cherubim of glory overshadowing the mercy-seat. Of which things we cannot now speak severally. Now these 6 having been thus furnished, the priests go in continually into the first part of the tabernacle, performing their services; but into the second the high priest alone, once 7 in the year, not without blood, which he offereth for himself, and for the ignorances of the people: the Holy Ghost 8. this signifying, that the way through the holy place hath not yet been made manifest, while the first part is still holding a position which is a figure for the time being; in 9

entered morning and evening into the holy place in the performance of their regular ministration, viz. the care of the lamps, and especially the offering of incense (Exod. xxx. 7, 8, Luke i. 9).

7. ἀπαξ] The account given in Leviticus of the yearly atonement shows that the high priest entered at least twice, if not more, into the holy of holies on the day of atonement, once to carry the incense within the veil, once to sprinkle the blood on the mercy-seat (Lev. xvi. 12, 14); but both these belonged to a single day and a single occasion.

ἀγνοημάτων] This word seems specially chosen, just as τ. ἀνοοῦσι in v. 2, to denote the more venial aspect of sin.

8. δηλοῦντος τ. πνεύμ.] Divine revelation prescribing the form of the sanctuary and the ex-

clusion of the people amounted in effect to a declaration of the Spirit, that the way into the holy of holies was not yet thrown open to the people.

9. ἦτις] agrees with στάσις, not with σκηνῆς, as its antecedent: for (1) ὅστις is regularly and habitually connected with the noun most immediately preceding; (2) ἔχειν στάσις could scarcely be used as a periphrasis for 'to stand'; (3) it was not the chamber itself, which constituted the figure, but its position; that position was such as to intercept all approach to the holy of holies, and jealously shut out the people from even a sight of its interior: it thus plainly indicated the temporary and provisional nature of a ritual, which failed to give access to God.

καιρὸν ἐνεστηκότα] is the antithesis of καιρὸς διορθώσεως, the

τὸν ἐνεστηκότα· καθ' ἣν δῶρά τε καὶ θυσίαι
 προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τε-
 10 λειῶσαι τὸν λατρεύοντα, μόνον ἐπὶ βρώμασιν
 καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαίω-
 ματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικεί-
 11 μενα. Χριστὸς δὲ παραγενόμενος ἀρχ-

11—14. *But Christ, presenting himself as true high priest in heaven, by virtue of his own atoning blood cleansed the spirit from pollution of past guilt.*

time of the Messiah's coming; for the participle has the same force as τὰ ἐνεστῶτα in Rom. viii. 38, 1 Cor. iii. 22, which describes things present in contrast to τὰ μέλλοντα, things future. The time of types and ceremonies, with rites imposed for the cleansing of the flesh, was to last till on the coming of Christ the time of reformation began, which should replace the shadow by the substance.

καθ' ἣν] *in accordance with which* figure. A new idea is now introduced; the same lesson, which was taught by the form of the sanctuary, is now enforced by reference to the carnal and ceremonial nature of the offerings, which cannot procure true spiritual approach to God.

δῶρα] In Exod. xxv. 2—8 are recorded the gifts of the Israelites for the work of the tabernacle and the garments of the priests; again in 2 Chron.

xxiv. 9, 10 similar freewill offerings for the repair of the temple; and in Neh. vii. 70 for its restoration. It is to gifts of this nature that reference is here made.

θυσίαι] The sacrifices required for consecration are recorded in Exod. xxix.

τελειῶσαι] *to consecrate* a priest. See note on ii. 10 and Appendix B on the meaning of the word.

τὸν λατρεύοντα] The preceding words of v. 6, τὰς λατρείας ἐπιτελοῦντες, are sufficient of themselves to shew that the ministering priest is here intended by the term λατρεύοντα, and not the worshipping congregation: the term is always in fact applied to the service rendered by priests and Levites, when used of Jewish worship; or to that of heathen priests, when employed in reference to heathen temples. It is only in a spiritual religion, like the Christian, where all are priests, that the term λατρεύειν

accordance with which *figure* both gifts and sacrifices are offered, that cannot consecrate him that serveth as touching the conscience, *but* only in regard of meats and drinks ¹⁰ and divers washings; ordinances of the flesh, imposed until a time of reformation.

But Christ appearing as high priest of the good things ¹¹

can be applied to the congregation.

10. ἐπὶ βρώμασιν] The rules of Greek construction require our connecting this preposition with the verb τελειῶσαι, as antithesis to κατὰ συνείδησιν, and taking δικαιώματα in apposition to δῶρά τε καὶ θυσίαι.

11. We pass here from the type to the antitype, from the sacrifice of the day of atonement to Christ's own atoning sacrifice: as material access to the mercy-seat was granted in virtue of the former, so the approach of God's reconciled children in spirit to their heavenly Father is achieved by the latter: for whenever the conscience is awakened, the sense of guilt rises up as an obstacle against the penitent's entrance into the service of a holy God: and just as the unclean were shut out under the Law from God's service, so the consciousness of pollution interposes a barrier against the return of the guilty sinner to his God. The Atonement is here viewed in its retrospective aspect as removing this barrier. In order to illustrate its action in effecting

a reconciliation between God and man, two separate rituals are combined:

(1) That of the great fast day, on which the high priest presented the blood of a single victim before the mercy-seat on behalf of the whole people, signified the universal efficacy of the one Atonement.

(2) The water of separation typified at once the nature of the defilement to be removed, viz. defilement by contact with death, and the cleansing efficacy of sacrifice.

The argument is *a fortiori*: If the flesh, polluted by contact with death, is rendered clean in God's sight by outpouring of blood of animals, much more may the guilty sinner enter with confidence into the service of the living God, when cleansed from consciousness of deadly pollution by the deliberate self-sacrifice of the unblemished Lamb of God, who poured out his own blood for him. (For the full development of this argument see Appendix A.)

παραγενόμενος] The appearance here spoken of is that of the risen Christ before God in

ιερεὺς τῶν γειομένων ἀγαθῶν διὰ τῆς μείζονος
καὶ τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ'
12 ἔστιν οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵματος
πράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος,
εἰσηλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λύτρωσιν
13 εὐράμενος. εἰ γὰρ τὸ αἷμα πρᾶγων καὶ ταύρων
καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινω-
μένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,
14 πόσω μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ
πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον

his character of high priest. His earthly life had been a prolonged period of consecration to the priestly office; consummated by the final outpouring of the blood in the atoning sacrifice: and in his resurrection-life he appeared before God, entering as priest into the holy presence in virtue of his own blood, as the high priest on the day of atonement into the holy of holies.

τῶν γενομένων ἀγαθῶν] There is an alternative reading τ. μελλόντων ἀγαθῶν; but its recurrence in x. 1 throws suspicion upon it, as probably originating in a marginal annotation, introduced into the text by some one who failed to perceive the connexion of γενομένων with the subsequent διὰ: in reality it impairs the flow of the argument and the structure of the sentence, making it necessary to give a local meaning to the first διὰ 'through

the greater tabernacle' and an instrumental meaning to the second διὰ 'through the blood', while connecting both with the same verb: a construction so awkward and obscure condemns itself. The true structure of the passage is that διὰ τῆς μείζονος...κτίσεως is connected with γενομένων. Such a position of words, commencing with the attributive participle, and ending with the qualifying details, e.g. τὸν ῥέοντά ποταμὸν διὰ τῆς πόλεως, *the river flowing through the city*, is thoroughly Greek. The true spiritual blessings that came to us through the greater and more complete tabernacle, of which Christ is minister, are contrasted with the merely typical, of which Aaron was minister. This greater tabernacle is the earthly life of Christ: and the figure accords with the allegorical language of

that came through the greater and completer tabernacle, not made with hands, that is to say, not of that make, and ¹² not through blood of goats and calves, but through his own blood, entered in once for all into the holy place, obtaining eternal redemption. For if the blood of goats ¹³ and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctifieth unto the cleanness of the flesh: how much more shall the blood of Christ, who ¹⁴ through an eternal Spirit offered himself without blemish

St John (i. 14), ἐσκήνωσεν ἐν ἡμῖν: for as the tabernacle was a typical witness of God's presence amongst his people (see Rev. xxi. 3); through which lay the appointed way to the throne of God; so the earthly life of Christ was the true witness of the Father to men; and through him alone could men really come to the Father. This tabernacle was not material (χειροποίητος) like that which Moses framed at Sinai, but a new creation (καινὴ κτίσις). οὗτος is used of the old, in contrast with the new, dispensation of God, as in i. 2.

12. οὐδὲ δι' αἵματος...] connected with παραγενόμενος, develops a further point of contrast between the high priesthood of Christ and that of Aaron; they differed, not only in the blessings imparted, but also in the character of the blood they offered.

εὐράμενος] describes the result following immediately on the entrance of our high priest into

the heavenly sanctuary. The middle voice points to his own interest in the boon obtained: inasmuch as he obtained it for his brethren, he obtained it for himself.

13. τὸ αἷμα...] refers to the sacrifices on the day of atonement (Lev. xvi.); while σποδὸς δαμάλεως refers to the ashes of the red heifer mixed with the water of separation for sprinkling on those defiled by contact with death (Num. xix.): the reason for the combination has been stated above (see note on v. 11).

14. διὰ πνεύματος αἰ.] The self-sacrifice of Christ was not like the sacrifices under the law, where the victims died without any choice or act of their own; he laid down his own life, and that by no transient impulse, but by the deliberate act of his own eternal will, in pursuance of the divine scheme of redemption.

ἄμωμον] It was the standing requisite for victims under

τῷ θεῷ, καθαρῶς τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν
 15 ἔργων εἰς τὸ λατρεῖν θεῷ ζῶντι. Καὶ διὰ
 τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανά-
 του γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ

15—20. *Christ is also mediator of a new covenant of adoption: as Moses sealed in blood the covenant of the Law, so Christ sealed this in his own blood, thereby pledging life to its fulfilment.*

the law, and for the red heifer in particular (Num. xix. 2), that they should be without blemish.

νεκρῶν ἔργων] Dead works are those sinful works of the flesh on which the Law pronounced the doom of death (comp. vi. 1; Rom. viii. 6, 10, Eph. ii. 1). The guilty remembrance of these produces on the spirit the same consciousness of defilement as contact with a dead body; this sense of guilt must be removed by application of the blood of Christ, and replaced by an assurance of cleanness in the sight of God, before the guilty can stand before him.

εἰς τὸ λατρεῖν...] These words form a transition to the new covenant of adoption for which the Atonement laid the basis: for they define the object of this cleansing to be the service of a living God. We have already seen (iii. 12) that the attribute 'living' implies a God who sees the heart and searches the inward spirit. The object

of forgiveness is to pave the way for the spiritual service of true sonship by the restoration of mutual confidence and love.

15. Hitherto the blood of Christ has been viewed in its retrospective aspect, as assuring forgiveness of past sin; but this forgiveness to be of value must be made the basis of holy living; the sinner is justified by faith, in order that he may render loving service as a true son. In actual experience these two results of the Atonement cannot be separated: trust and love would be impossible without an assurance of forgiveness; forgiveness would be valueless, if it did not call forth devotion of heart and life as its response. To bring out more distinctly this prospective aspect of the Atonement a new type is introduced, viz. the blood which Moses poured out upon the altar and sprinkled upon the people at the publication of the Law (Exod. xxiv.). Christ is presented to us as a mediator like unto Moses; sealing a new

unto God, cleanse your conscience from dead works unto service of the living God?

And for this purpose he is mediator of a new covenant, ¹⁵ that after death has taken place for redemption from the transgressions under the first covenant, they that have

covenant in his own blood, just as Moses sealed in blood the covenant of the Law, and pledged the life of the Israelites to its fulfilment.

The essential difference in the nature of the two covenants is passed over in silence. In the covenant of the law the Israelites were the prominent party; it was a covenant undertaken by Israel, in response to God's previous promises to their fathers, and pledged them to keep all God's commandments: in the new covenant on the contrary man's part is altogether subordinate, and the language assumes the character of a promise rather than a covenant (see note however on viii. 6). Hence there attaches to the divine ratification of the new covenant the same supreme importance, as belonged to the Israelite ratification of the Law. It is because Christ in sealing it with his blood did so on behalf of God, that this covenant constitutes the charter of our salvation. We know that in this act he spake the mind of the Father, because he came forth from the Father, and was one with the Father; and ac-

cordingly the Father ratified his pledge both by raising him up from the dead and exalting him to all power, and by the gift of the Spirit in pursuance of it. In this passage however the point insisted on is the solemnity impressed upon both covenants alike by the blood with which they were ratified.

διὰ τοῦτο] for this purpose, i.e. the purpose already expressed in *εἰς τὸ λατρεύειν* and more fully declared by *ὅπως...* In ii. 9 *διὰ* has the same force, and is explained, as it is here, by a subsequent *ὅπως*.

θανάτου... παραβάσεων] The first covenant still exists; nay it is in its essence confirmed by the Gospel: the stringency of the Law of holiness is not destroyed by the Gospel, nor are transgressions of that Law to be ignored; for the Gospel sets up a far higher and purer standard of righteousness than was before propounded; but there is at the same time provided for the transgressor an assurance of forgiveness, whose foundation is laid deep and strong in the death once suffered for him.

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διαθήκη παραβάσεων τὴν ἐπαγγελίαν λάβωσιν
 16 οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. ὅπου
 γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ δια-

τὴν ἐπαγγελίαν] This is the same spiritual promise which was described in the fourth chapter as God's rest, and in the prophecy of Jeremiah in the words 'I will put my laws into their mind, and on their heart will I write them, and I will be to them a God and they shall be to me a people...all shall know me from the least to the greatest'. It is the same promise of the Father of which our Lord spake before his departure; the firstfruits of which were witnessed on the day of Pentecost (Acts ii. 33); the gift of that spirit of adoption whereby we cry Abba Father; the Spirit by which the Father leads on his forgiven children to the fulness of the glory of eternal sonship (1 John iii. 2). Man's side of the covenant has been already anticipated in the words εἰς τὸ λατρεύειν θεῷ ζῶντι, his part is to render thankfully and gladly such loving service as a true son delights to render to his heavenly Father.

οἱ κεκλημένοι] In iii. 1 the Hebrews were addressed as partakers of a heavenly call; that call was, as we saw there, one to Christian brotherhood: so here it is connected with their eternal inheritance.

16, 17. For a covenant requires the pledge of life to its fulfilment; therefore it is sealed in blood of victims; the forfeit of the transgressor's life in default of due observance is essential to its solemnity.

16. διαθήκη] The rendering *testament* has been so generally adopted in this passage, that it becomes necessary to defend that of *covenant* at some length. Διαθήκη and διατίθεσθαι were undoubtedly used in two distinct senses,

(1) a disposition of property by will, *Testament*;

(2) a compact by mutual agreement, or conditional appointment for another, *Covenant*; and the former is in classical Greek the more ordinary meaning. But the LXX on the contrary use them persistently in the one sense of covenant. God's successive covenants with Noah and the patriarchs, with Moses and Joshua, with David and the prophets, are all expressed by this word: the covenant of circumcision and of the Law, the ark of the covenant, the tables of the covenant, the book of the covenant, the salt of the covenant, have made the term familiar to every reader of the Old Testament. Nor is its

been called may receive the promise of the eternal inheritance. For where a covenant is made, death of him that 16

use limited to God's covenants, which may be said to be of the nature of appointments rather than proper covenants; it is regularly employed in speaking of men's covenants: e.g. the covenants of Abimelech with Isaac, of Laban with Jacob, of Joshua with the Gibeonites, of David with Jonathan, with Abner and the elders of Israel, of Ahab with Benhadad, of Joash and Josiah with their people, of Edom with Israel, of a husband and wife, are all so designated. Nowhere has the meaning *testament* been discovered in the Old Testament, so far as I am aware. In the Greek Testament we meet with *διαθήκη* repeatedly in reference to the divine covenant. The rendering *testament* has been unfortunately attached by the Authorised Version and by the Prayer-book to the solemn words of sacramental consecration, 'This cup is the new testament in my blood'; but the occasion on which the words were spoken is conclusive of their proper sense in that passage: they were spoken to Jews, who could attach but one meaning to a *διαθήκη ἐν αἵματι*, viz. that fastened on it by Exod. xxiv., a covenant sealed in blood: our Lord spoke not of his own testament, but of the Father's

covenant in his blood. Once only in the Greek Testament (Gal. iii. 15) is reference made to a human *διαθήκη*, and there the sense demands the rendering *covenant*; the unalterable nature of God's covenanted promise is there illustrated by comparison with a man's *διαθήκη*; which, when once confirmed, is placed beyond the maker's power to alter: this is as false of a testament, as it is true of a covenant. The verb *διατίθεσθαι* occurs but once (Luke xxii. 29) apart from *διαθήκη*; it there means not a testament, but a divine appointment. In this epistle the word occurs ten times within two chapters of continuous argument, and the chain of argument imperatively demands uniformity of rendering. It has been supposed that the allusions to death require the variation here; but it is altogether a mistake that the Greek word *διαθήκη*, as used in the Old or New Testament, contained any reference to death, as the word *testament* does in modern English. This section of the Epistle deals largely with the subject of the two *διαθήκαι*; but to both these the idea of a *testament*, a *testator*, still more the death of the *testator*, is wholly foreign: both were

17 θεμένον· διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ
 18 μὴ τότε ἰσχύει ὅτε ζῆ ὁ διαθέμενος; "Οθεν οὐδὲ
 19 ἡ πρώτη χωρὶς αἵματος ἐνκεκαίνισται· λαληθεί-
 σης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ
 Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν

covenants, both were sealed in blood, but not the blood of him who made them, for he is the eternal Father, the great 'I AM'.

φέρεισθαι] The force of this word has been strangely overlooked; it is not identical with γένεσθαι, *to be*, but retains its ordinary sense *to be offered*. The death of the party to the covenant must be offered as the forfeit to be paid in case of breach of covenant: that is, his life must be pledged to its faithful observance. Is not this in fact the essence of every solemn covenant, whether Jewish or heathen, that the party to it pledged his life to its fulfilment? Take for instance from Roman law the solemn form of international compact prescribed for the conclusion of a binding treaty; the words of the fetial, as he struck the victim, were an appeal to heaven, in case of wilful violation of the treaty by the Roman people, to strike them, as he struck the victim (Livy i. 24): Take from Jewish law the solemn record of Exod. xxiv., where Moses followed up the solemn attestation of the

covenant by pouring forth blood at the altar for the twelve tribes. This blood conveyed to Jewish ears indeed a more emphatic pledge still, including self-dedication during life as well as its forfeiture in case of transgression. For after the solemn promise of the people, 'All the words which the Lord hath said, we will do', Moses not only poured out half the blood of the burnt-offerings upon the altar in token that he should die who violated the covenant, but also sprinkled all the people; and this sprinkling, the typical significance of which is presented to us in v. 19, betokened (as did the more solemn form of touching with the blood the right ear, hand, and foot of the priest in consecration) the dedication of all the living faculties and powers to the service of God. It is however the forfeiture of life, expressed by the solemn outpouring of the blood, with which we are concerned in these two verses (16, 17).

17. διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία] sc. γίνεσθαι. Compare the expression ἐγένετο βεβαία

makes it must be the forfeit offered. For a covenant is 17 ratified upon dead victims: for is it strong at a time when he that makes it lives *after breaking it*? Wherefore 18 even the first *covenant* hath not been inaugurated without blood. For when every commandment had been spoken 19 according to the law by Moses to all the people, he took

in ii. 2. From an enunciation of the binding principle of covenants this verse turns to the form adopted in their ratification. A covenant is ratified upon dead victims; as in the instances just cited has been seen to be the practice both of Jews and heathens. The interpretation of ἐπὶ νεκροῖς as expressive of the validity given to a testament by the death of a testator is altogether at variance with Greek usage; which must have employed ἐπὶ τοῖς ἀποθανοῦσι or some equivalent words rather than ἐπὶ νεκροῖς to denote this.

ἐπεὶ μὴ τότε ἰσχύει] There is an alternative reading ποτε, which emphasizes the question *Can it be strong?* The word ἰσχύει describes the binding force of a solemn covenant, and not mere validity.

ὅτε ζῆ ὁ διαθ.] The expression ζῆ is highly elliptical, but the ellipsis is readily supplied from the preceding context; 'when the party to the covenant lives *in spite of his breach of covenant*'. The whole passage has been dwelling on death as the penalty for breach of

covenant; here the counter hypothesis, that the life be retained in spite of its breach, is condemned, as vitiating the force of the covenant. The rendering of ὅτε, *while*, adopted by our Version, does force to the meaning of the word ὅτε.

18. ἐνκεκαίνισται] includes both the original promulgation and the institution of the covenant as the established law of Israel.

19. κατὰ τὸν νόμον] In Exod. xxiv. 3 it is stated that Moses told the people all the words of the Lord, i.e. the commandments; and all the judgments, i.e. the rest of the Law. The various details of the calves and goats, the water and scarlet wool and hyssop, are not mentioned in Exodus, but were probably traditional. So again the sprinkling of the book the tabernacle and its vessels with blood is not mentioned in Exodus, though the anointing of the tabernacle and its vessels is recorded in Exod. xl. Josephus (Antiq. III. 8. 6) gives a more elaborate statement of the blood-sprinkling. The hyssop and scarlet wool were used

μόςχων καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου
 κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον
 20 καὶ πάντα τὸν λαὸν ἐράντισεν, λέγων Τοῦτο
 τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ἡμᾶς ὁ
 21 θεός. Καὶ τὴν σκηνὴν δὲ καὶ πάντα
 τὰ σκευὴ τῆς λειτουργίας τῷ αἵματι ὁμοίως
 22 ἐράντισεν. καὶ σχεδὸν ἐν αἵματι πάντα καθα-
 ρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκ-
 23 χυσίας οὐ γίνεται ἄφεσις. Ἀνάγκη οὖν τὰ μὲν

21—28. *Moreover as the tabernacle and all the vessels of the ministry needed to be cleansed with blood; so blood is needed to cleanse the steps of man's heavenward path to God (i.e. Christian life needs continual forgiveness by means of the same atoning blood of its many infirmities); but the blood of mightier sacrifices; and not of many, but of one: as there has been but one Incarnation of Christ at the end of the times, so there could be but one death, one return in glory.*

in conjunction with cedar wood for sprinkling blood, in various purifying rites (Lev. xiv. ; Num. xix. 6) : the hyssop being apparently wrapped round with scarlet wool to absorb the blood, and attached to the cedar wood : all were subsequently burnt together in forming the ashes for the water of separation.

20. These words are loosely quoted from the LXX, but express virtually the same meaning : the words in Exod. xxiv. 8 are Ἰδοὺ τὸ αἷμα...διέθετο πρὸς ὑ. περὶ...λόγων, and suggest therefore a covenant simply, and not a command. A cove-

nant about the words of the law previously promulgated is however in effect an injunction, such as is here described.

21. The blood of Christ has been viewed from v. 11 to v. 14 as the basis of reconciliation between God and man by assurance of forgiveness : from v. 15 to v. 20 as the seal of the new covenant of adoption ; it is now treated of as a continual means of renewed cleansing for the many defilements which the Christian must through the weakness of his nature contract in his subsequent life. The life of the Christian has become the minis-

the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, This is the blood of the covenant which God enjoined upon you.

Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood: and I may almost say, all things are cleansed in blood according to the law, and apart from outpouring of blood takes place no remission. It is necessary therefore that the

tering service of a dedicated priest, but from day to day occasions arise for fresh cleansing of its vessels; and this cleansing must be effected, not by a multitude of material sacrifices, but by renewed spiritual application of the one atoning blood.

22. *σχεδόν*] modifies the subsequent statement, as a whole, and not any particular word in it. There were many exceptions to the general rule of cleansing by use of blood: water was sometimes the prescribed vehicle; in the case of the scapegoat no blood was offered on the altar; the concession again was made to the poor of offering fine flour as his sin-offering (Lev. v. 11—13).

αἵματεκχυσίας] outpouring of blood at the foot of the altar, as enjoined in the law of the sin-offering (Lev. iv. 7, 18, 25, 34). The same verb *ἐκχυνόμενον* is used in the institution of the Lord's Supper (Luke

xxii. 20) with reference to the same figure; and the preservation of the same term in the translation of the two passages is important; as the use of different words, 'outpouring' in one, and 'shedding' in the other, ignores the connexion between the sacrament and the atonement. The distinction of meaning is also more important than might appear at first sight; for the shedding of blood suggests of necessity the physical phenomena of natural death; while the outpouring is a purely sacrificial term which typifies any form of life devotion, however prolonged and sustained, by which the life is surrendered to God, and includes the self-sacrifice of Christ's life as well as that of his death.

23. *ἀνάγκη*] sc. *ἔστι*. The ceremonial of the law is spoken of throughout in the present tense, and the ellipsis should therefore be filled up by the present tense.

ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθα-
 ρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις
 24 παρὰ ταύτας. οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν
 ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς
 αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσ-
 25 ὄπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν· οὐδ' ἵνα πολλάκις
 προσφέρῃ ἑαυτόν, ὡσπερ ὁ ἀρχιερεὺς εἰσέρχεται
 εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ,
 26 ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς
 κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰῶνων
 εἰς ἀθέτησιν τῆς ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ
 27 πεφανέρωται. καὶ καθ' ὅσον ἀπόκειται τοῖς
 ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο
 28 κρίσις, οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς

τὰ ἐπουράνια] It has been questioned how the heavenly things can need cleansing; the explanation of this is that τὰ ἐπουράνια does not denote heaven itself, the abode of God in his holiness, but the heavenward path of man, as he approaches in spirit to his Father; and this is on earth, and needs cleansing from day to day owing to human imperfection.

24. εἰσῆλθεν] is not entered. The subsequent words νῦν ἐμφανισθῆναι shew that Christ's entrance into the holy place is recorded, not merely as a past fact of history, but with reference to its present effect: the

Greek aorist must therefore be rendered by the English perfect.

ἀντίτυπα] In Ex. xxv. 40, quoted in viii. 5, it is recorded that the tabernacle was a copy of the pattern shewn to Moses on the Mount.

ἐμφανισθῆναι] is used in Exod. xxxiii. 13, where Moses prays God to manifest himself in visible form; in Matt. xxvii. 53 of the dead appearing visibly; in John xiv. 21 of our Lord's manifestation of himself to his own.

25. ἐν αἵματι] clad in the blood of sprinkling, as in a garment of saving efficacy. The image is suggested, either by

copies of the things in the heavens should be cleansed with these, but the heavenly things themselves with mightier sacrifices than these. For Christ is not entered ²⁴ into a holy place made with hands, a mere pattern of the true; but into heaven itself, now to appear before the face of God for us: nor yet that he may offer himself often; as ²⁵ the high priest entereth into the holy place year by year with blood of others: else must he often have suffered ²⁶ since the foundation of the world: but now once upon completion of the times hath he been manifested to do away sin by his sacrifice. And inasmuch as there is in ²⁷ store for men once to die, and after that judgment; so the ²⁸

the sprinkling of the blood of the covenant upon the people alluded to in ix. 19, or more probably by the application of the blood to the person of the priest at his consecration alluded to in x. 29 and xiii. 12.

26. ἔδει, sc. ἄν] παθεῖν expresses apparently here, as in ch. ii., Jesus' life of suffering, and *πεφανερωται* his manifestation by the Incarnation to the world. The argument is that, if he had offered himself many times, he must have gone many times through this life of suffering; whereas in fact (*νυνί*) he has not become incarnate until the completion of the times.

συντελεία] Writing at the close of the Mosaic dispensation, and interpreting the events of the Jewish war by the light of our Lord's prophecy (Luke xxi. 20—28), the author naturally regarded them as the pre-

lude to the second coming, signs of the approach of the day of Christ (x. 25). The Gospel dispensation is in fact always spoken of in the New Testament as the last time, because, however prolonged may be its actual duration, it is God's final revelation.

ἀθέτησιν] ἀθετεῖν denotes in the New Testament the treating either persons (Mark vi. 26) or laws (x. 28) with contempt. So ἀθέτησις in vii. 18 denotes disregard of the law of Moses, and here destruction of the real power of sin over man.

διὰ τῆς θ. αὐτοῦ] *by his sacrifice*, not *by the sacrifice of himself*; which would have been expressed by the more emphatic reflexive *ἑαυτοῦ*.

28. ὁ χριστός, sc. ἄνθρωπος] *χριστός* is here used not as a proper name, but as an adjective, 'the anointed man': for

εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

X. 1 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηλεκτὸν οὐδέποτε δύνανται τοὺς προσερ-

X. 1—18. *For the sacrifices of the Law were constantly repeated, because they were ineffectual, save as memorials of a need: therefore Christ, when entering on his public ministry, deliberately set aside sacrifice, dedicating himself in a holy purpose of doing God's will—a dedication which embraces his whole church throughout all time. Again, whereas the earthly priest stands ever offering ineffectual sacrifices; Christ after consecrating for ever all his future Church by his one death, sat down at God's right hand. The language of the new covenant itself bears witness to the abolition of sacrifice; for it contains God's promise to write his laws in the heart, and his promise of forgiveness of sins; so that there is no more place left for sacrifice.*

the point of the argument depends on his being a man, subject to the laws of human life, and therefore capable of but one death and one resurrection. πολλῶν is introduced as antithesis to ἀπαξ, the many redeemed to the one death, just as πολλούς in ii. 10 to the one ἀρχηγός.

χωρὶς ἁμαρτίας] In vii. 26 the ascended Saviour was described as separated from sinners. Here as there the term is used by way of contrast to his former life in the flesh; in

which he bore the daily burden, and endured the continual contact, of sin.

1. εἰκόνα] the *facsimile*, is regarded as the substance, and therefore naturally opposed to the shadow. Compare the use of εἰκόν in Col. i. 15, to express the relation of the Son to the Father.

The first difficulty which meets us in this verse is the anacoluthon of the plural verb δύνανται after the singular νόμος. This may however be readily accounted for by the oratorical

Christ also, once offered to bear the sins of many, shall be seen a second time, apart from sin, by those that are waiting for him unto salvation.

For the law having a shadow of the good things to come, not the very image of the things, they can never with sacrifices which they offer year by year the same,

style of the epistle; for the law is put forward with natural emphasis at the beginning, and readily suggests a subject to δύνανται, viz. the priests whose office it was under the law to consecrate. It is exactly the case in which the idiom of the Greek language admits of a pendent nominative singular being followed after an intervening relative clause by a plural verb. Far more unaccountable is the strange inversion of natural order in the clause, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἅς (αἷς) προσφέρουσιν: and the variation of MSS concurs with this peculiarity of structure to excite suspicion of the genuineness of the text. The mere transposition however of three words from the end to the beginning of the clause is all that is required to make the text run correctly. If the original ran θυσίαις αἷς προσφέρουσιν κατ' ἐνιαυτὸν ταῖς αὐταῖς, scribes might readily be tempted to transpose the words into the order of our existing text, so as to bring θυσίαις after ταῖς αὐταῖς, and to change αἷς into ἅς: as most MSS have done. If the

text be genuine, the position of κατ' ἐνιαυτὸν ταῖς αὐταῖς at the beginning of the relative clause must be attributed to the desire of marking more emphatically the antithesis between the constantly repeated yearly atonements, and the one eternal atonement (εἰς τὸ διηνεκές).

εἰς τὸ διηνεκές] always denotes the abiding effect of a single act; twice more in this very chapter (v. 12, 14) it bears this sense 'for ever': and the second time it is again joined with the same verb τελειοῦν. It is always used in reference to Christ's life and work, his priesthood, his consecration, his one offering, in contrast with the many priests and sacrifices of the law, and is hardly distinguishable in sense from εἰς τὸν αἰῶνα, which is similarly coupled with τελειοῦν. The meaning *continually* which our versions ascribe to it, is the very reverse of this, as it denotes the constant repetition of an act; and I know of no authority for it.

τοὺς προσερχομένους] the priests who draw near to God in the course of their ministry.

2 *χομένους τελειῶσαι· ἐπεὶ οὐκ ἂν ἐπαύσαντο*
προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνεί-
δησιν ἀμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκα-
 3 *θαρισμένους; ἀλλ' ἐν αὐταῖς ἀνάμνησις ἀμαρ-*
 4 *τιῶν κατ' ἐνιαυτόν, ἀδύνατον γὰρ αἷμα ταύρων*
 5 *καὶ τράγων ἀφαιρεῖν ἀμαρτίας. Διὸ εἰσερχό-*
μενος εἰς τὸν κόσμον λέγει

Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ καθη-
 τίσω μοι·

6 ὀλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ εὔδοκῃσας.

2. οὐκ ἂν ἐπαύσαντο] cannot be taken as an interrogative sentence; for if this had been the case, the Greek form of expression would have been οὐχὶ ἐπαύσαντ' ἄν; nor does the sense require an interrogation. The argument is, that these legal sacrifices must have gone on for ever, for want of efficacy to impart that peace of conscience which is produced by the single effectual cleansing of the Christian Atonement; and this need for constant repetition of itself condemns them as ineffectual: nay, it is added, so far are they from being effectual to cleanse the conscience from the sense of sin, that on the contrary (ἀλλά) they actually keep alive the remembrance of it.

4. ταύρων καὶ τράγων] Some mss reverse the order of these words.

5. Ps. xl. is an expression, 1st (1—5) of thankfulness for God's great mercy; 2ndly (6—10) of the emphatic purpose which animates God's servant to make him known to the world; 3rdly (11—17) of humble trust in God, though sin abound and the ungodly triumph.

The verses here quoted are therefore an appropriate expression of the mind of Christ, when going forth into the world at his entrance upon his public ministry (εἰσερχόμενος εἰς τὸν κόσμον). The time described by the part. εἰσερχόμενος is not necessarily limited to the actual moment of that entrance upon the world; during the whole of his previous life on earth the purpose of so going forth to do his Father's work was gradually ripening in the Saviour's mind, of which he gave evidence in his boyhood at Jerusalem

consecrate for ever them that draw nigh. For *the sacrifices* would never have ceased to be offered through those who serve having no more conscience of sin from having been cleansed once for all: on the contrary there is in ³ them a remembrance of sins year by year. For it is ⁴ impossible that the blood of bulls and goats should take away sins. Wherefore when he is entering into the world, ⁵ he saith,

Sacrifice and offering thou wouldest not,

But a body didst thou frame for me :

In whole burnt-offerings and *sacrifices* for sin thou ⁶ hadst no pleasure :

(Luke ii. 49), but which culminated in his public ministry. The words 'a body didst thou frame for me' are decisive however in confining the reference to the time of the Incarnation, and excluding from the passage all allusion to the eternal purpose conceived by the preincarnate Son of God.

θυσίαν...] The same lesson of the inadequacy of sacrifice to please God was taught by Samuel (1 Sam. xv. 22), and amplified in Ps. l. 8—13.

σῶμα δὲ κατηρτίσω] An ingenious explanation has been offered of the variation in this clause between the LXX and the Hebrew: it is suggested that the original reading was *ῥῥια*, but that the final Σ of the preceding word *ἠθέλησας*, being by a mistake of the transcriber repeated and attached to ΩΓΙΑ, produced the corruption ΣΩΜΑ :

it is however more probable that the LXX clause is a paraphrase of the Hebrew original: '*mine ears didst thou open*' expresses an obedient spirit under the figure of opening a passage for hearing through the ear; for hearing implies obedience. The LXX expressed this same figure by other words '*a body thou didst frame*'. On the word *κατηρτίζειν* see note on xi. 3.

6. *ὄλοκαυτώματα*] burnt-offerings, which were wholly consumed, were from their costliness accounted a most excellent form of sacrifice.

περὶ ἁμαρτίας] This elliptical expression for sin-offerings belongs to the LXX also: see Lev. vii. 27 (37).

εὐδόκησας] The existing text of the original is *ἤτησας* or *ἐξήτησας*.

7 τότε εἶπον Ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέγραπται
περὶ ἐμοῦ,

τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.

8 ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ
ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδέ εἰδό-
9 κησας, αἵτινες κατὰ νόμον προσφέρονται, τότε
εἶρηκεν Ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ θέλημά σου ἀναιρεῖ
10 τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. ἐν ᾧ θελή-
ματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ
11 σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς

7. τότε] *then*, is the temporal particle 'at that time', i.e. at the time when the worthlessness of mere sacrifice in God's sight was revealed to the speaker; the time is further defined in the epistle by the introductory words 'when he is entering into the world' (on which see previous note), i.e. at the opening of his public ministry.

κεφαλίδι] This roll of manuscript has been supposed to be the book of the Law discovered in Josiah's time (2 Chron. xxxiv. 14); and the psalm attributed to a prophet of that time: if so, γέγραπται περὶ ἐμοῦ will mean 'the duty is prescribed for me in this book', i.e. the duty of doing the will of God, as contained in the Law. In the epistle τοῦ ποιῆσαι depends on ἤκω as a genitive of purpose; but in the LXX it is connected with ἡβουλήθη in the subsequent context.

8. αἵτινες] classifies sacrifices, as in their nature merely a formal fulfilment of a legal institution; so again in v. 11, as not of a nature to take away sin.

9. τότε] *then*, i.e. at the time defined by ἀνώτερον λέγων. The words already quoted contain a supersession of sacrifice, and so a virtual assertion of the principle of holy obedience which is its substitute.

τὸ πρῶτον] i.e. sacrifice; τὸ δεύτερον, i.e. fulfilment of God's will.

10. ἡγιασμένοι] (*perf.*). Our sanctification is here described as complete. Such completeness cannot be predicated of any human sanctification on this side the grave, if sanctification be taken in the sense which the word usually bears in modern theology, as describing the change wrought by the Holy Spirit on the heart. But in this epistle, as has been already noticed (on ii. 11), the term

Then said I, Lo, I am come

7

(In the roll of the book it is written of me)

To do thy will, O God.

When saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (*sacrifices* which are offered according to law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. In which will we have been sanctified through the offering of the body of Jesus Christ once for all. And

'*sanctify*' is applied, like its English equivalent '*hallow*', to the single act of setting apart persons to God's service; and sanctification expresses no more than a solemn act of holy dedication. Jesus in the absolute dedication of himself hallowed thereby potentially all that future church, which is his body, throughout all ages, to do his Father's will. This dedication was made before his public ministry (*εἰσερχόμενος εἰς τὸν κόσμον*): it could not therefore be made in his *blood*, which was not yet poured out; but was made by the offering of his *body* in the spirit of a holy will, which was one with the Father's will. This original dedication of himself, made by Christ during his lifetime on earth, and comprehending potentially his whole future church, is renewed in the case of all the several members of this church on earth by the personal dedication of every in-

dividual Christian which is going on throughout all time; of which the epistle speaks in ii. 11 and x. 14.

The *body* of Christ is exhibited as the instrument of the one, the *blood* of Christ of the other: both these figures are founded on the same ritual of priestly dedication: the blood of consecration was there applied to the body of the future priest, his right ear hand and foot being touched with it, in token that every faculty and organ was to become thenceforth a living offering to the Lord. Both alike therefore represent the dedication of the life to God's service in Christ; the *body* of Christ in this passage represents the church of Christ comprehended potentially in Christ's original dedication of himself; the *blood* of Christ in xiii. 12 represents the personal renewal of that dedication on the part of each individual Christian.

μὲν ἱερεὺς ἔστηκεν καθ' ἡμέραν λειτουργῶν καὶ
 τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες
 12 οὐδέποτε δύνανται περιελεῖν ἀμαρτίας. οὗτος
 δὲ μίαν ὑπὲρ ἀμαρτιῶν προσενέγκας θυσίαν-εἰς
 13 τὸ-διηκεῖς, ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, τὸ λοι-
 πὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ
 14 ὑποπόδιον τῶν ποδῶν αὐτοῦ, μιᾷ γὰρ προσφορᾷ
 τετελείωκεν εἰς τὸ διηκεῖς τοὺς ἀγιαζομένους.
 15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ
 γὰρ τὸ εἰρηκέναι

11. Whereas the earthly priest *stands*, ever busy with merely typical and ineffectual ministrations, Christ is *seated* in heaven; for his work on earth ended with his one all-sufficient sacrifice; and he awaits its consummation by his brethren on earth through his Spirit.

περιελεῖν] Sin is presented, as in xii. 1, under the figure of a garment to be stripped off. The figure is suggested by the ceremonial of the Law, which required the stripping off and washing the garments of the unclean.

12. εἰς τὸ διηκεῖς] is connected with the preceding words. The abiding efficacy of the one sacrifice is contrasted with the many ineffectual sacrifices.

14. τετελείωκεν] We have already seen (ii. 10) that the peculiar feature of the priestly

τελείωσις consisted in bearing dead flesh in the hands, and that it was adopted in consequence as a type of the union between a living spirit and a dead body. Accordingly Christ's own consecration was effected by condemning self and the flesh to a living death. In like manner his consecration of his brethren as priests to God consisted in making them partakers of the same death. This he did, first of all potentially by his own death. He yielded up his own body to death in the name of sinful humanity, dying to sin once for all on behalf of all who should hereafter claim their part in that death. In that he died unto sin once, they also are united to him in death, are become dead to the guilt and penalty of sin, and are admitted as cleansed and forgiven children into the service of a holy God

every priest standeth day by day ministering and offering oftentimes the same sacrifices, *sacrifices* which can never strip men of sins: but he, after offering one sacrifice for 12 sins for ever, sat down on the right hand of God, from 13 henceforth waiting till his enemies be made the footstool of his feet. For by one offering he hath consecrated for 14 ever them that are sanctified.

And the Holy Ghost also beareth witness to us: for 15 after he hath said,

and Father. The Father's acceptance of this original consecration is a seal of forgiveness of sins to all members of his church. This potential consecration becomes an actual consecration in the case of each individual Christian who is united to Christ by the Spirit, though necessarily incomplete, so long as he remains in the flesh. Like Christ he condemns his body, more or less perfectly, accordingly as his union with Christ is more or less perfect, with all its lusts and appetites to a living death, to become a passive instrument of a living Spirit; it is no more the body that lives, but Christ that lives by his Spirit in the Christian man.

τ. ἁγιαζομένων] those members of Christ who in successive generations are hallowed to God's service. The participle may possibly be middle, 'those who hallow themselves'; but the word is elsewhere passive, and not middle: it is not material

to the sense, which we adopt; the act may be represented as their own, or as Christ's work in them; both must cooperate in the dedication.

15—18. The language of the new covenant is now appealed to, as evidence of the abolition of sacrifice. That covenant is twofold, answering to the twofold work of Christ: (1) his dedication of himself and his church in the spirit of a holy will, is in pursuance of the promise 'I will write my laws in their heart'; (2) his consecration of his church by his death fulfils the promise of forgiveness. The first of these superseded the practice of Levitical sacrifice, the second takes away the need of any sacrifice beyond that already made by the death of Christ.

15. τὸ πνεῦμα τὸ ἅγ.] The inspired prophet is the mouth-piece of the Holy Spirit. μετὰ γὰρ τὸ εἶρ. is connected with λέγει Κύριος. The text of the epistle is often connected in

16 Αἴτη ἡ διαθήκη ἦν διαθήσεται πρὸς αὐτοῦς
 μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος,
 διδοῦς νόμοις μου ἐπὶ καρδίας αὐτῶν,
 καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,—

17 Καὶ τῶν ἁμαρτιῶν αὐτῶν
 καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῆσεται ἔτι

18 ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ
 ἁμαρτίας.

19 Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν
 20 εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν
 ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ
 τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς
 21 αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,
 22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληρο-

19—25. *Trusting then to the blood of consecration upon us and to the might of our priest over the house of God, let us tread boldly the road he cleft through the veil of flesh into the presence of our God: cleansed as we are from consciousness of past guilt, washed from wilful sin, let us hold fast our hope; for God's promise is sure: let us stir up one another to works of love and common prayer; and that the more, the more visibly the day approaches.*

this way with words in a cited passage: compare i. 6, iii. 15, x. 8, 9. The insertion of another verb at the end of v. 16 appears therefore as unnecessary, as it is arbitrary.

19. ἔχοντες οὖν] These words are not a part of the exhortation, but sum up the ground on which it is based, as in iv. 14. παρρησίαν therefore denotes here

not exactly 'boldness' but ground for boldness: the pledge of divine favour which we possess in the blood of Jesus ought, it is argued, to inspire a feeling of confidence.

20. ἐνεκαίνισεν...] This word has been used already in the epistle (ix. 18) to describe Moses' solemn inauguration of the covenant at Sinai: here it describes Christ's solemn open-

This is the covenant that I will make with them after 16
those days,

the Lord saith,

I will put my laws on their hearts;

And upon their mind also will I write them;

And their sins and their iniquities will I remember 17
no more.

Now where there is remission of these, there is no more 18
offering for sin.

Having therefore, brethren, boldness for the entrance 19
into the holy place in the blood of Jesus, a fresh and 20
living way which he opened for us through the veil,
that is to say, his flesh; and *having* a great priest over 21
the house of God; let us draw near with a true heart in 22

ing of a new road to God, never travelled by man before: it was a way all bleeding with the fresh wounds of his own crucified flesh (for such is the literal meaning of the word *πρόφατον*, which originally described the fresh-slaughtered and bleeding victim), but the way of a living spirit (*ζῶσαν*): for the flesh is the veil which hides God from man; the desires of the flesh, the will of the flesh, stand as obstacles between us and the perfect fulfilment of God's will or perfect knowledge of God: they must be mortified, before we can become in spirit true children of God: if we would win our way to God through this veil of flesh, it must be by treading in our Master's footsteps, and crucifying the flesh

like him.

21. *καὶ ἱερέα*] adds a fresh ground of confidence, viz. the might of our priest over the house of God. He is mighty as a son, not as a servant (iii. 5), as a spiritual and eternal, not an earthly and transitory, priest over the house of God, i.e. the church of God whereof we are members.

22. *προσερχόμεθα...καθαροῦ*] The symbolism of both these clauses is directly borrowed from the rite of priestly consecration; the washing with pure water formed an essential part of that rite as well as sprinkling with blood (Lev. viii. 6, 30); and we cannot therefore assume any direct reference to Christian Baptism, though it was probably in the writer's mind. The fact that we have

φορία πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ
 συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα
 23 ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμολογίαν τῆς
 ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγελάμενος·
 24 καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγά-
 25 πης καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες τὴν
 ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ
 παρακαλοῦντες, καὶ τοσοῦτῳ μᾶλλον ὅσῳ βλέ-
 26 πετε ἐγγίζουσιν τὴν ἡμέραν. Ἐκου-
 σίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν
 τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρ-
 27 τιῶν ἀπολείπεται θυσία, φοβερὰ δέ τις ἐκδοχὴ
 κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοῦς
 28 ὑπεναντίους. ἀθετήσας τὸν νόμον Μωυσέως χω-
 ρίς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν
 29 ἀποθνήσκει· πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται

26—31. *For how shall the wilful sinner face the terrors of the day of wrath! Death was the penalty for contempt of Moses' law; what shall be his doom, who scorns the Son, the blood of the covenant, the Spirit! How terrible to fall into the hands of the living God!*

been thus duly consecrated, our sins forgiven, and our corrupt wills cleansed, is urged as a ground for assured faith in God through Christ.

23—25. ἀκλινῆ] adds further emphasis, by way of enforcing the necessity for firmness in maintaining the open avowal of their Christian hope. It would seem that some professing Chris-

tians, deterred by the dangers that attended public profession of Christianity at that season, were withdrawing from open avowal of Christ and public Christian communion. The Hebrew Christians suffered no doubt from the suspicion and hostility excited against all Jewish communities during the rebellion.

25. ὅσῳ β. ἐγγίζουσιν] The

full assurance of faith, as having had our hearts sprinkled from an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope without 23 wavering: for he is faithful that promised: and let us take 24 note of one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the 25 custom of some is, but exhorting *one another*; and so much the more, the nearer ye behold the day approaching.

For if we go on sinning wilfully after we have received 26 full knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain terrible expectation of 27 judgement, and fierceness of fire which is to devour the adversaries. A man that setteth at nought Moses' law 28 dieth without pity on *the word of* two or three witnesses: of how much sorer punishment, think ye, shall he be 29

comparative answering to *μᾶλλον* is omitted as being implied in the verb 'approaching', i.e. coming nearer.

τὴν ἡμέραν] Prophecies, like those of Joel ii. 31 and Malachi iv. 1, had given a definite meaning to this term 'the day' or 'the day of the Lord': and our Lord's words had emphasized its terrors. St Paul adopts the expression 'the day' (1 Cor. iii. 13) and St Peter 'the day of the Lord' (2 Pet. iii. 10). The visible tokens of its approach alluded to seem to be the horrors of the Jewish war.

26. *ἀμαρτανόντων*] (present) implies a persistent course of wilful sin; and *ἐπίγνωσιν* a more advanced knowledge than the simple *γνώσιν*.

27. *φοβερά*] is always used

objectively of that which inspires fear, never subjectively of the person who feels it.

ἐκδοχή] is not found elsewhere in the New Testament, but the verb *ἐκδέχσθαι*, *to await*, does occur.

μέλλοντος] points to a definite prophecy of judgment: the clause is in fact an adaptation from Is. xxvi. 11 *ζῆλος λήψεται λαὸν ἀπαίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἕδεται*. *ὑπεναντίους* denotes open opponents, who come up face to face against the people of God as avowed foes.

28. *ἀθετήσας.....ἀποθήσκει*] (Deut. xvii. 2—7). The present is used, as elsewhere, of a law existing in Scripture; and does not necessarily imply that the law was still in force.

τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ
 τὸ αἷμα τῆς διαθήκης κοινὸν ἠγησάμενος ἐν ᾧ
 ἠγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.
 30 οἶδαμεν γὰρ τὸν εἰπόντα Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνα-
 ποδώσω· καὶ πάλιν Κρινεῖ Κύριος τὸν λαὸν αὐτοῦ.
 31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶν-
 32 τος. Ἀναμιμνήσκεσθε δὲ τὰς πρότερον
 ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν
 33 ὑπεμείνατε παθημάτων, τοῦτο μὲν ὀνειδισμοῖς
 τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοι-
 νωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες·
 34 καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν
 ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
 προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοὺς κρείσ-

32—39. *But remember the former days after your conversion, your endurance of persecution, your sympathy with the imprisoned, your joyful sacrifice of worldly goods for a better heritage of life. Be bold still: great is your reward: a little more endurance! He will soon be here: but do not draw back: by faith we live.*

29. κοινόν] seems a rhetorical exaggeration of these unbelievers' language, for this word usually attributes positive defilement, as does the verb κοινῶν (ix. 13); not mere defect of holiness; the passage is however describing their spirit, rather than their actual words.

ἐν ᾧ ἠγιάσθη] See note on x. 10 as to the relation of the blood to sanctification.

τὸ πνεῦμα τῆς χάριτος] the spirit promised by the new covenant (viii. 10, 11).

30. ἐμοὶ ἐκδίκησις] These words, though identical with the citation in Rom. xii. 19, are not found in the text of Deut. xxxii. 35, where we read ἐν ἡμέρᾳ ἐκδίκησεως ἀναποδώσω. Perhaps they were a traditional form of words used by Jewish teachers, and may have had a

judged worthy, who treadeth under foot the Son of God, and counteth the blood of the covenant, wherein he was sanctified, an unholy thing, and doeth despite unto the Spirit of grace? For we know him that saith,³⁰ To me belongeth vengeance, I will recompense. And again,

The Lord shall judge his people.

It is a fearful thing to fall into the hands of the living³¹ God.

But call to remembrance the former days, in which,³² after ye were enlightened, ye endured great conflict of sufferings; partly, whilst ye were made a gazingstock³³ both by reproaches and afflictions; and partly, by becoming partners of them that were so living. For ye had³⁴ compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have in

place in the service of the Synagogue.

κρινέι...] See Deut. xxxii. 36.

31. *ζῶντος*] This attribute reminds us that God is a spirit, and tries the spirits of men (iii. 12, ix. 14).

32. Here follows a vivid picture of the insults, maltreatment and imprisonment that had assailed the Hebrews at the time of their conversion (*φωτισθέντες*, see vi. 4). Probably these had been due mainly to the malice of their Jewish fellow-countrymen, as is abundantly illustrated by the record of their conduct in the Acts of the Apostles.

33. *θεατριζόμενοι*] points to public demonstrations, such as

that at Ephesus, related in Acts xix. Possibly the term may have been suggested to some extent by the place; for in Greek cities, Eastern or Western alike, the theatre was the usual scene of tumultuous gatherings of the city populace.

ἀναστρεφόμενον] is always middle, not passive voice, in New Testament.

34. *δεσμίοις*] The corruption *δεσμοῖς μου*, which is found in some mss, was probably suggested by its constant recurrence in the epistles of St Paul.

ἐαυτοῖς] cannot be the subject of *ἔχειν*; for 'knowing that ye yourselves have' would have been expressed by *αὐτοὶ ἔχειν*, nor is it very clear what sense

35 σονα ὑπαρξιν καὶ μένουσαν. Μὴ ἀποβάλητε
οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην
36 μισθαποδοσίαν, ὑπομονῆς γὰρ ἔχετε χρείαν ἵνα
τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν
ἐπαγγελίαν·

37 ἔτι γὰρ μικρὸν ὄσον ὄσον,

ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίσει·

38 ὁ δὲ δίκαιός [μοῦ] ἐκ πίστεως ζήσεται,

καὶ ἐὰν ὑποστείλῃται, οὐκ εἰδοκεῖ ἡ ψυχὴ μου ἐν
αὐτῷ.

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

XI. 1 "Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις,

XI. *Now faith gives assurance to hope, certainty to the unseen world. By faith Abel, Enoch, Noah, gained God's approval: by faith Abraham obeyed God's call to a strange land and received a son in his old age: by faith the patriarchs fixed their eyes on the land of promise, and failed not in the hour of temptation and death: by faith Moses was true to Israel: by faith Israel passed the Red Sea, and took Jericho: by faith judges, kings, prophets vanquished enemies; martyrs endured to death: though they could not actually obtain the reward till Christ should consecrate them by his death.*

'yourselves' would bear. The passage compares the value of themselves, i.e. their true living selves, with worldly possessions, just as our Lord says (Luke ix. 25), 'What is a man profited if he gain the whole world and lose or forfeit his own self?'

37. The expression *μικρὸν ὄσον ὄσον* occurs in Isaiah xxvi.

20, but not in combination with the rest of the citation; it is a common Greek idiom to express quantities infinitesimally small. The remainder of the passage is freely cited from Hab. ii. 3, 4; but in Habakkuk there is no article before *ἐρχόμενος*: the two last clauses are also there transposed, and *μου* is either omitted

yourselves a better possession and an abiding one. Cast 35
not away therefore your boldness, a *boldness* which hath
great recompense. For ye have need of endurance, that 36
by doing the will of God ye may obtain the promise :

For yet a very little while, 37

He that is coming shall come, and shall not tarry.

But my righteous one shall live by faith ; 38

And if he shrink back, my soul hath no pleasure in
him.

But we are not of a temper to shrink back unto perdition ; 39
but of faith unto the obtaining of life.

Now faith is an assurance of what is hoped for, a proof : 11

(as it is in St Paul's citation of the passage in Rom. i. 17 ; Gal. iii. 11), or placed after *πίστεως*, so as to depend upon it in construction.

38. *ὁ δίκαιός μου*] 'the man who is upright in my sight' is an expression corresponding to St Paul's *δικαιοσύνη θεοῦ*, acceptance in the sight of God who knoweth the heart. The life of such an upright servant of God depends on his continuing in faith ; if he shrink back in unbelief, he cannot any longer please God.

ὑποστέλλεσθαι is a metaphor, borrowed originally from taking in sail, to express timidity or caution in a man's course of action.

39. *περιποίησιν*] *acquisition* (as in 1 Thess. v. 9 ; 2 Thess. ii. 14), *ψυχῆς*, of *spiritual life* (as in Luke ix. 24). Habakkuk's words 'shall *live* by faith' suggested this conception of faith,

as leading on unto salvation.

1. *πίστις*] Faith is not regarded in this epistle from the same aspect as by St Paul. He contemplated it as the spiritual act by which the believer originally finds acceptance before God in Christ ; this epistle views it as the spirit which animates the lives of faithful men, the trust in God by which they overcome the world. Its practical efficacy again distinguishes it from the barren faith which St James condemns. This verse contains not a logical definition of faith, but a description of its practical effect, introductory to the history of its actual triumphs.

ὑπόστασις] *assurance*, as in iii. 14, not *substance* as in i. 3 ; for faith must not be confounded with hope ; faith is not the substance or essence of hopes conceived in the mind, nor is it correctly called their *founda-*

2 πραγμάτων ἔλεγχος οὐ βλεπομένων· ἐν ταύτῃ γὰρ
3 ἔμαρτυρήθησαν οἱ πρεσβύτεροι. Πίστει

νοοῦμεν κατηγορῆσθαι τοὺς αἰῶνας ῥήματι θεοῦ,
εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγόμεναι.

4 Πίστει πλείονα θυσίαν Ἀβελ παρά Καὶν προσ-
ἤνεγκεν τῷ θεῷ, δι' ἧς ἔμαρτυρήθη εἶναι δίκαιος,
μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ,
5 καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. Πίστει Ἐνώχ
μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρι-

tion; but it does give them an assurance, which they could not have without it.

πραγμάτων] belongs to οὐ βλεπομένων, not to ἐπιζομένων: the invisible world has objective realities which, unlike our hopes, admit of being tested by faith, as by a sort of higher sense; just as the reality of objects in the visible world is ascertained by the eye or touch.

ἔλεγχος] a test which separates the true from the false, and proves their reality.

οὐ βλεπομένων] things which cannot be looked at with the eye, i. e. invisible. This use of the pres. part. pass. to express the permanent nature and qualities of an object belongs only to later Greek, and corresponds to the occasional use of the Latin participial form in -ndus, e.g. videndus, 'visible'. A similar use occurs in xi. 7, and again in xii. 18 ψηλαφωμένῳ, and in xii. 27 σαλενόμενα.

2. ἐν ταύτῃ...] The testimony of God's approval was gained in the region of faith; sometimes their faith was mentioned directly, as e.g. 'Abraham believed God, &c.', sometimes it was only implied by the language of approval used, as in the case of Enoch. Clement of Rome also applies the same term μεμαρτυρημένος to David and others.

πρεσβύτεροι] expresses dignity of character, as well as antiquity. Philo says: ὁ γὰρ ἀληθείᾳ πρεσβύτερος, οὐκ ἐν μήκει χρόνου, ἀλλ' ἐν ἐπαινετῷ βίῳ θεωρεῖται (de Abrahamo § 46). The term seems in this place intended to comprehend all the Old Testament saints afterwards enumerated.

3. κατηγορῆσθαι] This verb is variously employed in Scripture to denote the framing or correcting a machine, animate or inanimate alike, so as to enable it properly to fulfil its

of things invisible. For in it the elders had witness borne 2
to them. By faith we understand that the times have 3
been framed by the word of God, so that what is seen
hath not been made out of things which do appear. By 4
faith Abel offered unto God a more abundant sacrifice
than Cain; through which he had witness borne to him
that he was righteous, God bearing witness of his gifts:
and through it he, when dead, yet speaketh. By faith 5
Enoch was translated that he should not see death; and

work. Here it refers to the creative work of God in time, in x. 5 to the structure of the human body, in xiii. 21 to the correction of personal defects in the members of the church, in Matt. iv. 21 to the mending of nets.

εἰς τό...] Faith apprehends a divine agency in the course of this world, and recognises as a result of this divine creation that the existing state of things was not produced by the mere course of outward nature alone.

4. Faith induced Abel to offer a more abundant sacrifice (πλείονα) than Cain, i.e. 'of the firstlings of his flock and the fat thereof.' δι' ἧς, through which (faith) he obtained the Scripture testimony that he was righteous, i.e. the testimony recorded in Genesis iv. 4, 'The Lord had respect unto Abel and to his offering'.

αὐτοῦ τοῦ θεοῦ] The best MSS read αὐτοῦ τῷ θεῷ, which is itself an unintelligible reading, but points to αὐτῷ τοῦ θεοῦ as

probably the correct form of the original: the present reading is substantially the same in sense, and may easily have arisen out of it in transcription.

ἀποθανὼν ἔτι λαλεῖ] Abel's voice was still heard by God after his death, according to the testimony of Gen. iv. 10, 'The voice of thy brother's blood crieth unto me from the ground'. Those words are referred to as evidence that he found a place amidst God's elect, whose death God would not leave unavenged. Compare Luke xviii. 7, and Rev. vi. 9, 10. The present tense is used, because the scripture record is alluded to.

5. τοῦ μὴ ἰδεῖν] The translation of Enoch was a special token of God's approval of his faith: it was ordained in order to exempt him from the common doom of death. ἠύρισκετο, was not, i.e. could not be found. There is a similar record in the case of Elijah's translation (2 Kings ii. 17).

μετέθηκεν] assigns a reason

σκετο διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ
 τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκέναι τῷ
 6 θεῷ, χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστηῆσαι,
 πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον [τῷ] θεῷ
 ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαπο-
 7 δότης γίνεται. Πίστει χρηματισθεῖς Νῶε περὶ
 τῶν μηδέπω βλεπομένων εὐλαβηθεῖς κατεσκευ-
 ασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι'
 ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν
 8 δικαιοσύνης ἐγένετο κληρονόμος. Πίστει καλού-
 μενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν
 ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν
 9 μὴ ἐπιστάμενος ποῦ ἔρχεται. Πίστει παρώκηνεν
 εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς
 κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συν-
 10 κληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξε-
 δέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν

why he could not be found; the pluperfect is therefore the proper English equivalent for the Greek aorist.

μεμαρτύρηται(perf.)] The tense is used, because it is so written in scripture.

7. δι' ἧς] sc. πίστεως, not σωτηρίας, nor κιβωτοῦ, for the argument turns on the blessing Noah obtained through faith.

τ. κ. πίστιν δικ. ἐ. κληρονόμος] By 'heir of righteousness' is meant apparently heir of the divine blessing which be-

longs to the righteous. The authority for this assertion is the statement in Gen. vi. 9 (LXX), 'Noah, a righteous man, perfect in his generation: Noah was well-pleasing to God'. He was the first man pronounced δίκαιος in scripture, and became a favourite type of righteousness amidst Jewish teachers. Compare Ez. xiv. 14, Wisd. x. 4, Sirach xlv. 17, Philo 3 L. All. § 24. This righteousness is described as κατὰ πίστιν, i.e. he spent a righteous life in accord-

he was not to be found, because God had translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: but without 6 faith it is impossible to be well-pleasing *unto him*; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek him out. By faith Noah, 7 being warned of *God* concerning things not yet visible, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to 8 go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he was going. By faith he became a sojourner in the land of promise, as 9 not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: for he was looking 10 for the city which hath the foundations, whose designer

ance with the faith by which he was animated. The difference of preposition shews that this *κατὰ π. δικαιοσύνη* is not identical with the *δικαιοσύνη ἐκ π.* or *διὰ π.* of St Paul, which denotes the acceptance which his faith procures for the believer in the sight of God; whereas here it is the effect which faith produces upon the life.

8. *καλούμενος Ἀβρ.*] The present participle marks the date of Abraham's obedience; it was at the time of his call: the record of Abraham's call might properly be entitled *καλούμενος Ἀβραάμ* in Greek, and in like manner that of his temptation *πειραζόμενος Ἀβραάμ* (see

v. 17).

9. *παρώκησεν*] is the Hellenistic term for sojourning in a strange land.

10. *τὴν τ. θεμελίους ἔχ.*] The only reference to the foundations of Jerusalem in the Old Testament is in Ps. lxxvi. 1 'her foundations are upon the holy hills'. It is remarkable therefore that the heavenly Jerusalem should be designated here as 'the city that hath *the* foundations'. The use of the definite article is not easily to be explained, unless the vision of St John was before the mind of the writer (Rev. xxi. 19, 20). The failure of the foundations of the earthly Jerusalem before the Roman engines of war seems

- 11 πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός. Πίστει
καὶ αὐτῇ Σάρρα δύναμιν εἰς καταβολὴν σπέρμα-
τος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν
12 ἠγήσατο τὸν ἐπαγγειλάμενον· διὸ καὶ ἀφ' ἐνὸς
ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένον, καθὼς τὰ
ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος
ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμη-
13 τος. Κατὰ πίστιν ἀπέθανον οὗτοι
πάντες, μὴ κομισάμενοι τὰς ἐπαγγελίας, ἀλλὰ
πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ
ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοὶ εἰσιν
14 ἐπὶ τῆς γῆς· οἱ γὰρ τοιαῦτα λέγοντες ἐμφανί-
15 ζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. καὶ εἰ μὲν
ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν
16 καιρὸν ἀνακάμψαι· νῦν δὲ κρείττονος ὀρέ-

to have suggested the implied contrast between the earthly and the heavenly. There is no need to understand that the full vision of the heavenly Jerusalem rose up before the patriarchs; it is enough that their faith reached after the heavenly prospect which it symbolised.

πόλιν] As the dwelling in tents was a type of an unsettled life, so the city was of permanence.

τεχνίτης] differs from δημιουργός as the architect from the builder.

11. καὶ αὐτῇ Σάρρα] The alteration of the nominative,

which is the mss reading, into the dative is so slight a change in itself, and so manifestly required by the sense, that I have adopted it, though only a conjecture: for (1) the term καταβολὴν σπέρματος can only be used of the father; (2) Sarah is an example in the Old Testament of unbelief, and not of faith; and the word αὐτῇ refers apparently to that unbelief, intimating that Abraham's faith obtained even for Sarah also, unbelieving as she was at first, the blessing of becoming a mother; (3) the succeeding verses continue the subject, on which the preceding

and maker is God. By faith he obtained power for Sarah 11 herself also, to beget offspring of her even when past age, since he counted him faithful who had promised: where- 12 fore also there were begotten of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand which is by the seashore, innumerable. These 13 all died in faith, not receiving the promises but seeing them and greeting them from afar and confessing that they were strangers and pilgrims on the earth. For they 14 that say such things make manifest that they are seeking after a country of their own. And if they had been bear- 15 ing in mind that from which they went out, they would have had opportunity to return. But now they are reach- 16

have dwelt, of Abraham's faith; (4) the parallel passage of St Paul (Rom. iv. 19) speaks of the faith of Abraham, as unaffected by the deadness of Sarah's womb, without reference to the faith of Sarah.

12. The stress laid on the father's faith gives a strong probability in favour of *ἐγεννήθησαν* were begotten, rather than the alternative *ἐγενήθησαν*, were born.

γενεκρωμένου] = *παρὰ καιρὸν ἡλικίας*, past age for becoming a father.

13. *κατὰ πίστιν*] in the spirit of faith: the temper which they manifested at their death was in accordance with the faith that actuated their lives.

κομισάμενοι] is used again in v. 39 of reaping the fruit of God's promises, and actually receiving the blessings they had hoped for.

παρεπίδημοί εἰσιν] This language is suggested by the words of Abraham when covenanting for a burial-place after the death of Sarah (Gen. xxiii. 4). Jacob likewise spoke of himself and his fathers as sojourners (Gen. xlvii. 9).

14. *γάρ*] Their words are adduced as proof of the reality of their faith.

πατρίδα ἐπιζητοῦσιν] They are yearning after a fatherland, a country of their own; the compound verb denotes the straining after an object not actually within reach.

15. The imperfect tenses denote a continuous state; throughout their sojourn in Palestine the return to their old home continued always open to them.

16. *ἔτι*] now—i.e. as the actual history of their lives proves.

γονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισ-
 χύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν,
 17 ἠτοίμασεν γὰρ αὐτοῖς πόλιν. Πίστει
 προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος,
 καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας
 18 ἀναδεξάμενος, πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ
 19 κληθήσεται σοι σπέρμα, λογισάμενος ὅτι καὶ ἐκ
 νεκρῶν ἐγείρειν δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ
 20 ἐν παραβολῇ ἐκομίσατο. Πίστει καὶ περὶ
 μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ
 21 τὸν Ἡσαῦ. Πίστει Ἰακώβ ἀποθνήσκων ἕκασ-
 τον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ προσεκύ-
 22 νησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ. Πίστει
 Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν
 Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ τῶν ὀστέων
 23 αὐτοῦ ἐνετείλατο. Πίστει Μωυσῆς γεννηθεὶς

ὀρέγονται] denotes eager or ambitious effort (compare 1 Tim. iii. 1, vi. 10). The present tense is used because the record exists in Scripture.

ἐπικαλεῖσθαι] God described himself (Ex. iii. 6) as the God of Abraham, the God of Isaac, and the God of Jacob.

ἠτοίμασεν γὰρ] The reason assigned for this divine condescension is that he had planned (pluperfect) to make them the people of God. Israel had been already appointed in the divine counsel as the holy nation: and

hence God's recognition of the patriarchs.

17. προσενήνοχεν] is perfect, because the record exists in Scripture, προσέφερεν imperfect, because the offering was only begun, not actually completed.

πειραζόμενος] dates the time of this offering; it was at the time of the temptation (see v. 8).

ἀναδεξάμενος] expresses willing acceptance of an offered boon.

17—19. Isaac was child of promise (Gen. xvii. 19), as well

ing after a better, that is a heavenly: wherefore God is not ashamed of them, to be called their God: for he had prepared for them a city. By faith Abraham, when he ¹⁷ was tried, offered up Isaac: yea, he that had welcomed the promises was offering up his only begotten *son*; he to ¹⁸ whom it had been spoken

In Isaac shall thy seed be called:

accounting that God is able to raise up, even from the dead; ¹⁹ from whence he did in a figure receive him back. By ²⁰ faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a dying, blessed ²¹ each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he was at his ²² end, called to mind the departure of the children of Israel; and gave commandment concerning his bones. By faith ²³

as the only lawful son and heir; his death therefore would have been the extinction of the blessing on Abraham's seed; but Abraham trusted that God could even raise the dead; and such resurrection did actually (*καί*) take place in a figurative way, by the slaughter of the substituted ram, and restoration of the son who had been laid as a victim on the altar.

20, 21. Faith enabled Isaac in his old age (Gen. xxvii. 27—40), Jacob on his deathbed (Gen. xlviii., xlix.), to foresee the future fortunes of their children as an occasion for prophetic blessing.

21. τῆς ῥάβδου (Gen. xlvii. 31)] The epistle follows the LXX in interpreting the Hebrew word as a *staff*, whereas our version

of Genesis gives it as the *bed's head*: in either case the passage expresses alike the thankful adoration with which the old man bowed himself before God on receiving the oath of his son Joseph to bury him with his fathers. Much misplaced ingenuity has been expended on the conjecture that the staff was Joseph's, and that the adoration was paid to the emblems upon it.

22. ἐμνημόνευσεν] called to mind the departure which his father had predicted. Compare its use in v. 15. The word never means 'mention' in the New Testament. Joseph's faith prompted him in spite of his Egyptian greatness to long for a grave in the land of promise.

ἐκρῦβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι
 εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν
 24 τὸ διάταγμα τοῦ βασιλέως. Πίστει Μωυσῆς
 μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγα-
 25 τρὸς Φαραῶ, μᾶλλον ἐλόμενος συνκακουχεῖσθαι
 τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας
 26 ἀπόλαυσιν, μείζονα πλουτοῦν ἠγησάμενος τῶν
 Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ,
 27 ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. Πίστει
 κατέλιπεν Αἴγυπτον, μὴ φοβηθεῖς τὸν θυμὸν τοῦ
 βασιλέως, τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέ-
 28 ρησεν, Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν
 πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ

23. τρίμηνον] is an adj. (masc. fem. or neut.) used substantively for a three months' period.

τῶν πατέρων] *his parents*. The LXX attribute the concealment to both parents (Ex. ii. 2).

ἀστεῖον] is used in Exodus by the LXX to describe the beauty and promise of the child.

At the end of this verse there is some textual authority for inserting *πίστει μέγας γενόμενος Μωυσῆς ἀνείλεν τὸν Αἰγύπτιον κατανοῶν τὴν ταπείνωσιν τῶν ἀδελφῶν αὐτοῦ*. It seems however to have been originally a marginal comment on v. 24, suggested by the words of Stephen in Acts vii. 28.

24. Moses' refusal to accept royal adoption, though consis-

tent with Exodus, is not directly asserted there; it was a matter of Jewish tradition; Philo represents him as presumptive heir to the throne of Egypt.

25. ἀμαρτίας ἀπόλαυσιν] of sin, i.e. of sinful pleasure: ἀπόλαυσις commonly takes an objective genitive of the thing enjoyed.

26. τὸν ὀνειδισμόν τ. χριστοῦ] This expression seems to have become a household word in the church before the date of the epistle in consequence of the language of the Beatitude (Matt. v. 11, 12); which pronounced the blessedness of reproach for Christ's sake, 'Blessed are ye when men reproach you...for my

Moses, after he was born, was hid three months by his parents, because they saw the child was goodly; and they were not afraid of the king's commandment. By faith Moses, 24 when he grew up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the 25 people of God than to have enjoyment of sin for a season: accounting the reproach of the Christ greater riches than 26 the treasures of Egypt: for he was looking unto the *promised* payment. By faith he forsook Egypt, not fearing 27 the wrath of the king: for he persevered, as seeing him who is invisible. By faith he kept the passover and the 28 striking of the blood upon the doorposts, that the destroyer

sake'; moreover that passage attached to the reproach a promise, just as it is attached here, 'great is your reward (*μισθός*) in heaven'; and identified the persecutions of the Israelites of old time with the reproach of the Christ, 'so persecuted they the prophets which were before you'. This identification explains the designation here applied to Moses' sufferings with the persecuted people of God, as 'the reproach of the Christ'.

27. *κατέλιπεν Αἴγ.*] cannot refer to the Exodus; for the singular verb *κατέλιπεν* points to the personal life of Moses; nor are the dates consistent with the mention of the event before the Passover; the Exodus too took place with the assent of the king, however reluctantly given. Moses abandoned Egypt in effect 'when he went out unto his brethren' (Ex. ii. 11) in the land of Goshen. Stephen also

represents this visit to his brethren (Acts vii. 23—25) as an invitation to rebellion. The statement of the epistle that he did this fearlessly is quite consistent with that of Exodus that he fled in fear, for that flight took place after the failure of his appeal to his brethren. *ἐκάρτερησεν* marks Moses' perseverance in his schemes of liberation in spite of the resentment which they had provoked.

28. *πεποιήκεν*] means apparently to celebrate, rather than to institute; for *ποιεῖν* is regularly used for celebration of the passover (Deut. xvi. 1, Matt. xxvi. 18). The perfect tense is used because the institution still exists in Scripture. Moses' celebration of the passover evinced his faith that the destroyer would visit the land of Egypt, and that he would spare the houses signed with the blood.

πρόσχυσιν] striking of the

29 πρωτότοκα θίγη αὐτῶν. Πίστει διέβησαν τὴν
 Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πείραν
 30 λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. Πίστει
 τὰ τεῖχη Ἱερειχῶ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ
 31 ἡμέρας. Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώ-
 λητο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατα-
 32 σκόπους μετ' εἰρήνης. Καὶ τί ἔτι λέγω;
 ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ
 Γεδεών, Βαράκ, Σαμφών, Ἰεφθαέ, Δανεῖδ τε καὶ
 33 Σαμουὴλ καὶ τῶν προφητῶν, οἱ διὰ πίστεως
 κατηγωνίσαντο βασιλείας, ἠργάσαντο δικαιο-
 σύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα
 34 λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στό-
 ματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας,
 ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς

blood with a bunch of hyssop against the lintel and side posts. The verb *προσχέειν* was also used of pouring the blood of the burnt-offering over the altar (Lev. i. 5).

ὄλοθρεύων] Ex. xii. 23, and again 1 Chron. xxi. 12. ὄλοθρευτής is used in 1 Cor. x. 10.

29. διὰ ξηρᾶς] διὰ with gen. denotes their actually walking on the dry ground, while διέβησαν θάλασσαν denotes simply crossing the sea, in whatever way it was effected, by bridge, boat, or ford.

30, 31. The faith of Israel was evinced in their seven cir-

cuits round the city; that of Rahab in her reception of the spies, as well as her declaration (Jos. ii. 9) 'I know that the Lord hath given you the land'.

32. The record of personal examples breaks off at the threshold of the holy land, as they then become too numerous to present in detail. διηγούμενον is hypothetical: 'if I go on recording in detail the several instances of faith, the time will fail me to finish'.

Γεδεών...] The arrangement of copulatives varies in different mss: as they stand in the text, the Judges are named one by

of the firstborn might not touch them. By faith they²⁹ passed over the Red sea as on dry land: which the Egyptians assaying to do were swallowed up. By faith the³⁰ walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished³¹ not with them that were disobedient, on her receiving the spies with peace. And what shall I more say? for the³² time will fail me, if I go on relating of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued rival kingdoms, wrought³³ righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the³⁴ sword, after weakness were endued with power, waxed

one, beginning with Gideon as the most signal instance of faith; then David and Samuel, king and prophet, are coupled together as types of two great classes of God's later servants.

33, 34. The order of Old Testament history is now followed: *κατηγωνίσαντο* describes the period of struggle with rival powers from Joshua to David and Solomon; *ἡργάσαντο δικ.* the establishment of righteous government, specially under Samuel; *ἐπέτυχον ἐπ.* the promises granted to David and others; *ἔφραξαν...* the deliverance of Daniel; *ἔσβεσαν...* of Shadrach, Meshach and Abednego; *ἔφυγον...* the escape of Mordecai and the Jews from massacre; *ἐδυναμώθησαν ...* the recovery of strength after the restoration; *ἐγενήθησαν ...* the Maccabean victories.

33. *κατηγωνίσαντο*] describes

a struggle issuing in complete prostration of the antagonist.

ἐπέτυχον ἐπαγ.] God's promises testified to their faith, e.g. Nathan's reply to David (2 Sam. vii. 4—17). It cannot mean 'obtained the fulfilment of promises' (see note on vi. 15): to record the fulfilment of promises is not the object of this chapter; the faith of patriarchs and Jews was proved by steadfast reliance on unfulfilled promises (see *vv.* 13, 39).

34. *ἐδυναμώθησαν*] The chronological order points to the restoration as the period here indicated: a reference to Sampson's regained strength, or to Hezekiah's recovery, would be out of place.

παρεμβολάς] more often means *camp*s than *armies*, e.g. in xiii. 11, 13. But in 1 Macc. the armies of Gorgias, Timotheus, Bac-

35 ἔκλιναν ἀλλοτρίων· ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν,
 36 ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαίγμων καὶ μαστίγων πείραν ἔλαβον, ἔτι
 37 δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπειράσθησαν, ἐπίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγίοις δέρμασιν,
 38 ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς
 39 γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

chides, Nicanor, &c., are all so designated.

35. The list of outward triumphs is crowned with the resurrection of the dead: the miracles wrought for the relief of the Sareptan and Shunamite are reserved to the end on account of their signal greatness. At ἄλλοι δὲ commences a record of spiritual triumphs amid suffering and martyrdom. The reading *γυναίκας* must be an error apparently in transcription. The nominative seems obviously correct.

ἐτυμπανίσθησαν] The death of Eleazar by scourging on the *τύμπανον* is related in 2 Macc. vi. 18—30: he was offered release, if he would consent to eat unclean

flesh. The *τύμπανον* seems to have been a sort of drum upon which the victim was stretched.

κρείττονος] a better resurrection than that of the Shunamite's son, i. e. a heavenly.

37. *ἐλιθάσθησαν*] Stoning was not only a legal punishment sanctioned by the Mosaic code; but it was also (as we are reminded by Christian records) a common form of violence resorted to by Jewish mobs. Zechariah, son of Jehoiada (2 Chron. xxiv. 20—22), fell a victim to it. So also did Jeremiah at Daphne according to Jewish tradition.

ἐπειράσθησαν] Some mss omit this word or place it after *ἐπίσθησαν*: if genuine, it cer-

strong in war, turned to flight armies of aliens: women 35 received their dead by resurrection. And others were beaten to death, not accepting the redemption *offered them*; that they might obtain a better resurrection: and others 36 had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were 37 sawn asunder, [— — —] they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not 38 worthy), wandering in deserts and mountains and caves, and *even* the holes of the earth. And those all, though 39 they had witness borne to them through their faith, re-

tainly cannot mean 'they were tempted'; for temptation cannot be placed in the midst of a catalogue of bodily tortures; etymology suggests that it may perhaps have meant '*they were impaled*'; and this explanation seems to me more likely than to interpret it as a corruption for any well-known term like ἐπηρώθησαν (*mutilated*) or ἐπρήσθησαν (*burned*).

ἐπρίσθησαν] There was a tradition that Isaiah was sawn asunder.

ἐν φόνῳ μαχαίρης] Execution by the sword was common under Greek and Roman government, and probably these words allude to heathen persecution; but it took place also under Israelite rule: Urijah was slain by the sword (Jer. xxvi. 23); and Elijah complains, 'they have slain thy prophets with the sword' (1 Kings xix. 10).

μηλωταῖς] The mantle of

Elijah is so designated by the LXX (3 Kings xix. 19). Clement in citing the clause (Cor. § 17) refers it to Elijah Elisha and Ezekiel.

38. The world proved itself unworthy of these holy men by its persecution of them, and they fled into deserts, and lived in caves amid the wild mountain regions. The physical character of some parts of Palestine gave great opportunity for leading the life of an outlaw; and the history of David, Elijah, Mattathiah and his sons, illustrates the meaning of the text. There is an alternative reading ἐν for ἐπί before ἐρημίαις. The words καὶ ταῖς ὀπαῖς are added as the climax of their outward wretchedness.

39, 40. The faithful of the patriarchal and Jewish churches, though they gained the testimony of Scripture that they had lived and died in faith, did not

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

XII. 1 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περι-
κείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι
πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπο-
μονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,
2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ

XII. 1—17. *And now we have to run our course in sight of all these heavenly witnesses: let us then strip ourselves of every cumbrance of the flesh and garment of sin, fixing our eyes on the captain of the faith, Jesus, once patient of the cross, now seated at God's right hand. Faint not, because the training is severe: it is your Father that chastens you in love,—a heavenly father, not a shortsighted capricious earthly father: painful as it is now, chastening will bear fruit in the peace of mind which belongs to a righteous life. Therefore lift up weary hand and knee, make straight paths for your own feet, that no lame joint may fail: study peace and holy living: watch that there be no apostasy among you, no bitter growth to taint the body of the church: no sensuality or impiety, too late repented of.*

actually receive the eternal inheritance. This was of necessity reserved until Christ had come, and consecrated them by his death, together with the Christian church. On τελειωθῶσιν see x. 14.

40. κρείττον τι] It has been already argued fully in the epistle that the new covenant was (κρείττων) more effectual, and rested on (κρείττωσιν) more effectual promises than those of former time. This merciful purpose belonged not however in reality

to the new covenant only, but formed a part also of God's original scheme of redemption for his church, though it could not be revealed to the church before Christ's coming, as he alone could open the new way of salvation.

1. περικείμενον ... μαρτύρων] The host of spirits of the faithful dead encompass the arena on which the champions of the cross are contending for the faith, like an overhanging cloud in heaven. Hitherto these faithful men of

ceived not the promise, God looking forward to some 40 better thing for us that they should not be consecrated apart from us.

Therefore let us also, seeing we are compassed about 12 with so great a cloud of witnesses, put off every cumbrance and the sin that clings about us, and let us run with resolution the race that is set before us, looking unto Jesus 2

old have been described as receiving witness from God in Scripture (μαρτυρηθέντες xi. 39); now they are entitled witnesses, having borne witness to the truth by their faithful lives.

ὄγκον] (originally 'a swelling') describes something large and cumbrous: the superfluous flesh which was got rid of in the course of training for the race, was called σαρκὸς ὄγκος: this is doubtless the meaning of ὄγκος here, the figure being borrowed from the racecourse, as St Paul's kindred figures in 1 Cor. ix. 26, 27 are from the various Greek games, to express the Christian's battle with the flesh.

ἀποθέμενοι ... ἁμαρτίαν] The sin here spoken of cannot be the inward propensity to evil, which has to be combated throughout life; but rather the guilty pollution which can be at once removed by the blood of Christ; for we are enjoined at once to cast it off, when we start on our Christian race. In x. 11 sin was presented as a garment to be stripped off on application of the blood of Christ; and the etymology of εὐπερίστατον sug-

gests the same figure of a close-fitting garment of which the competitor divests himself before the race. The word is not found elsewhere, and its meaning has to be gathered from the various senses of περιέστασθαι, to surround, beset, entangle, &c.

δι' ἰπομονῆς] διὰ with gen. expresses the temper of mind in which actions are performed, e.g. δι' ὀργῆς, in anger. The Christian race demands a spirit of resolute endurance.

2. ἀφορώντες] like ἀποβλέπειν (xi. 26) denotes the definite direction of the eye by an effort of faith to some object not immediately before it, viz. to the great captain who has gone before us into the presence of God.

τῆς πίστεως] the faith, i.e. the Gospel faith: as the last chapter spoke of faith in general, so this dwells on Christian faith in particular; which is distinguished from faith in general by the use of the article, 'the faith', as it is habitually in St Paul's epistles. The rendering 'our faith' can hardly be correct; the article can only be rendered by a pos-

τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ
 χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονή-
 σας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.
 3 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα
 ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτοὺς ἀντιλογίαν, ἵνα
 4 μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. Οὕτω
 μέχρῃς αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρ-
 5 τίαν ἀνταγωνιζόμενοι, καὶ ἐκλέλησθε τῆς παρα-
 κλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται,

Υἱέ μοι, μὴ ὀλιγώρει παιδείας Κυρίου,
 μηδὲ ἐκλόου ἵπ' αὐτοῦ ἐλεγχόμενος·

sessive pronoun, where such pronoun can be immediately supplied out of the context; τὸν τ. π. ἀρχηγόν might mean 'the captain of his faith', but not 'the captain of our faith'. On the meaning of ἀρχηγόν see note on ii. 10. There is in this passage, as in that, an obvious reference to the name Jesus (Joshua), which belonged to the former 'captain of the faith' who led Israel into their earthly inheritance: even so our great captain of the faith has led the way into our eternal inheritance; and it is our duty to fix our eyes on him, and follow him as Christian soldiers.

τελειωτὴν] Jesus is not only the captain, but also the consecrator of the faith, i. e. of those that believe. By his death he has consecrated for evermore his future church, investing with

an eternal priesthood all who will accept their portion in that death (see note on x. 14, and Appendix).

ἀντὶ...σταυρὸν] The cross was the price he paid for the joy set before him, i. e. the joy of redeeming mankind: that joy was the prize proposed to him as the reward of his suffering life.

3. γάρ] The previous exhortation to fix the eyes on Jesus is further enforced by the reflection that the example of his endurance will fortify the fainting Hebrews.

εἰς ἑαυτούς] The article before ἁμαρτωλῶν shews that these words are to be coupled with τὸ ἁμαρτωλῶν, not with ἀντιλογίαν, which would require πρὸς, and even if it could be used, such a construction would scarcely give any intelligible meaning. Con-

the captain and consecrator of the faith, who for the joy that was set before him endured the cross, despising shame, and is seated at the right hand of the throne of God. For ³ consider him that hath endured such contradiction of men that were sinners against themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted ⁴ unto blood in striving against sin: and ye had quite for- ⁵ gotten the exhortation (one which reasoneth with you as with sons),

My son, regard not lightly the chastenings of the Lord,
Nor faint when thou art reprov'd of him;

strue *'those that were sinners against themselves'*, i.e. against their own souls. Compare *ἀμαρτάνει εἰς τὴν ἑαυτοῦ ψυχὴν* in Prov. xx. 2. There is an alternative reading *ἑαυτὸν*, but it is probably a correction due to the difficulty found in understanding *ἑαυτοῦς*.

4. οὐπω] Though their present chastening offered a strong contrast to the past easy living, which had made them forget the value and the need of chastening, yet their sufferings had not yet reached the pitch of martyrdom.

μέχρις αἵματος] There is no ground for interpreting these words as a figure from pugilistic training; figures from the games abound in *vv.* 1, 2, but are then dropped; even there they are all taken from the racecourse. The general sense is as follows: 'hitherto your conflict against the sin which persecuted the Lord Jesus unto death. has cost

you no blood; and you had in consequence forgotten the value of chastening; now resistance may cost you your lives'.

τὴν ἀμαρτίαν] *that sin*, i.e. the sin which, as they have been reminded, persecuted Jesus, and will also persecute them; hence we see that the struggle referred to is not against inward temptation, but against outward persecution by a sinful world.

5. ἐκλέλησθε] This cannot be a perfect, coupled as it is with the aorist: if the meaning had been 'ye have forgotten', it would have been expressed by a second aorist *ἐξέλαθεσθε*. It is a pluperfect describing the temper which their past life had produced before the commencement of the existing troubles; their present position was one of danger and anxiety, which prevented such entire forgetfulness: ἦτις classifies the exhortation of Prov. iii. 11, 12 as parental in its nature.

6 ὄν γὰρ ἀγαπᾷ Κύριος παιδεύει,
 μαστιγοῖ δὲ πάντα γίον ὄν παραδέχεται
 7 εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφί-
 ρεται ὁ θεός· τίς γὰρ υἱὸς ὄν οὐ παιδεύει πατήρ;
 8 εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγονάσι
 9 πάντες, ἄρα νόθοι καὶ οὐχ γιοί ἐστε. εἶτα τοὺς
 μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς
 καὶ ἐνετρεπόμεθα, οὐ πολὺ μᾶλλον ὑποταγησό-
 μεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;
 10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν
 αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ
 11 μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. πᾶσα μὲν
 παιδεία πρὸς μὴν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι
 ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηλικὸν τοῖς
 δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύ-

6. *μαστιγοῖ δέ]* Scourging again is an assertion of a father's authority, and therefore proves that he acknowledges (*παραδέχεται*) the son.

7. *εἰς παιδείαν ὑπομ.]* The restoration of the true text *εἰς* for *εἰ* reveals the true force of this clause: the endurance is stated as a fact; and its object, chastening, is placed with emphasis at the beginning. If *ὑπομένετε* were imperative, it would have been placed first. The English word '*chastening*' fails to give the same breadth of meaning as the Greek *παιδεία*, which includes education generally, and not merely chas-

tening.

8. *πάντες]* *they all*, i.e. all sons: the argument is tracing the connexion of chastening with sonship.

ἄρα] *then*, draws the inference which naturally follows from the preceding hypothesis.

9. *εἶτα]* introduces an indignant expostulation, founded on the difference of their behaviour towards their earthly fathers, and their heavenly: 'Shall we then, after bearing, as we did, the chastenings of our earthly fathers with respect, not much rather submit to our spiritual Father?' The omission of *δέ* in the second clause after an ante-

For whom the Lord loveth he chasteneth, 6

And scourgeth every son whom he acknowledgeth.

It is for chastening that ye are enduring; God is dealing 7
with you as with sons; for what son is there whom *his*
father chasteneth not? But if ye are without chastening, 8
whereof they have all been partakers, then are ye bastards,
and not sons. Did we then give reverence, when we had 9
the fathers of our flesh to chasten us, and shall we not
much rather be in subjection to the Father of *our* spirits,
and live? For they chastened us with an eye to a few 10
days as seemed good to them; but he for our profit, so that
we may be partakers of his holiness. No chastening seem- 11
eth indeed for the present to be joyous, but grievous: yet
afterward it yieldeth peaceable fruit unto them that have
been exercised thereby, *fruit* of righteousness. Wherefore 12

cedent μέν, though unknown to classical Greek, is common in the epistles of St Paul.

τῶν πνευμάτων] *our spirits*: it is not necessary to repeat the ἡμῶν, which has been already expressed with τῆς σαρκός. God is the sole father of the spirit of the Christian; he has quickened it into life, and has since fostered and guided it.

10. The two chastenings are compared both in their final object, and in the means employed for its attainment. The object of earthly chastening is temporary (πρὸς ὀλίγας ἡμέρας), and the means capricious (κατὰ τὸ δοκοῦν αὐτοῖς): God's chastenings on the contrary have for their final object our real welfare (τὸ συμφέρον), and the means thereto are through our

becoming partakers of his holiness.

11. πᾶσα μὲν παιδεία] any chastening, whether human or divine; that is, any chastening that deserves the name. πᾶσα followed by οὐ means *not any, no*. Compare Eph. v. 5; 1 John ii. 21, iii. 15. The genuineness of the word μέν is doubtful, as the reading varies between μέν and δέ, and μέν scarcely gives a satisfactory sense. Apparently some other connecting particle stood after πᾶσα in the original text: the -τοι of μέντοι may have been dropped from its resemblance to the succeeding syllable παι-.

καρπὸν εἰρ. δικ.] Painful as is the process of growth, the fruit is upright life attended by sweet peace of mind.

12 νης. Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παρα-
 13 λελυμένα γόνατα ἀνορθώσατε, καὶ τροχιάς ὀρ-
 θὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν
 14 ἐκτραπῆ, ἰαθῆ δὲ μάλλον. Εἰρήνην διώ-
 κετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ χωρὶς
 15 οὐδεὶς ὄψεται τὸν Κύριον, ἐπισκοποῦντες μὴ τις
 ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μὴ τις ρίζα
 πικρίας ἀνω φύουσα ἐνοχλῆ καὶ δι' αὐτῆς μιαν-
 16 θῶσιν οἱ πολλοί, μὴ τις πόρνος ἢ βέβηλος ὡς

12. This imagery is borrowed from desert travel, *παρειμένος* and *παρалеλυμένος* being coupled together to express the effect of fatigue, as in the Old Testament (Deut. xxxii. 36; Is. xxxv. 3). St Luke uses *παρалеλυμένος* to express loss of power from disease.

13. *τροχιάς ὀρθάς...*] In Prov. iv. the effect of a father's chastening is described as setting a son in the straight paths of wisdom (v. 11): he is admonished to treasure it in his heart, and to make straight paths for his own feet (*ὀρθὰς τροχιάς ποιεῖ σοῖς ποσί, v. 26*), that God may lead him in the ways of peace. The emphatic insertion of *ὑμῶν* seems to remind the Hebrews, like *σοῖς* in the original, that their own exertions must respond to God's chastening love, and they must strive themselves to walk in straight paths.

ἵνα μὴ τὸ χωλόν] that the

lame joint, whatever it be, may not be turned aside by crooked paths, and so made more useless by the strain, but rather be restored by healthy exercise. Every departure from the right path deadens Christian energies. For *ποιεῖτε* some MSS read *ποιήσατε*.

14. *εἰρήνην...πάντων*] make it your aim to live at peace with all the world, i.e. with the outside world; for the temper enjoined towards the brethren was not peace, but Christian love of a more active kind. St Paul gives the same injunction to the Romans (xii. 18). The mutual suspicions and enmities prevailing between all Jewish communities and their neighbours at this date must have made it specially difficult for the Hebrew Christians to preserve peace with both parties.

τὸν ἀγιασμόν...Κύριον] This

lift up the hands that have been let drop, and the unstrung knees; and make straight paths for your own feet, that ¹³ the lame joint be not turned aside, but rather be healed. Follow after peace with all men, and that holy living, ¹⁴ without which no man shall see the Lord; watching lest ¹⁵ there be any man falling away from the grace of God; lest any root of bitterness springing up trouble you; and thereby the many be defiled; lest there be any fornicator or profane ¹⁶

assertion of the necessity of holy living to see the Lord is apparently founded upon the Beatitude 'Blessed are the pure in heart, for they shall see God', Κύριον being used for God, as in viii. 2. The article is the demonstrative antecedent to the relative οὗ, and ἁγιασμός is the process of holy living, which belonged to those who were sanctified to the Lord.

15. ὑστερῶν ἀπό] is a rare expression, answering to ἐκκλί-
νεῖν ἀπό in the original passage of Deuteronomy.

ἐνοχλή] I cannot believe this to be the true reading, though I retain it in deference to textual authority; for the proper sense of ἐνοχλεῖν is quite irrelevant to the context, as suggesting the disturbance of peace by interference from without (compare Acts xv. 19) rather than by internal bitterness; and it seems to have crept into the text in consequence of the absence of a verb, and the immediate sequence of the subjunctive μανθῶσιν. In the original

passage (Deut. xxix. 18), from which this is a free citation, there is also a reading ἐνοχλή as well as ἐν χολῇ; but ἐν χολῇ is without doubt the genuine reading there; as the sense of the original and the construction of the passage imperatively demand it; and I believe it to be so here. The figure presented is of a root of bitterness growing up within the church and tainting the whole body with its bitter gall; and the warning is against the toleration of a spirit of apostasy within the bosom of the church.

δι' αὐτῆς] There is an alternative reading διὰ ταύτης.

16. πόρνος ἢ βέβηλος] Sensuality and impiety are coupled together here, as in Rom. i., and habitually in the Old Testament. The traditional character of Esau includes both. ἀπέδετο is the Hellenistic form of ἀπέδοτο. The rights of the firstborn included the priesthood and headship of the family, as well as a double portion of the inheritance.

Ἦσαυ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρω-
 17 τοτόκια ἑαυτοῦ. ἴστε γὰρ ὅτι καὶ μετέπειτα
 ῥέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη,
 μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ
 18 δακρύων ἐκζητήσας αὐτήν. Οὐ γὰρ
 προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ
 19 καὶ γνώφῳ καὶ ζόφῳ καὶ θυέλλῃ καὶ σάλπιγγος
 ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρη-
 20 τήσαντο προστεθῆναι αὐτοῖς λόγον· οὐκ ἔφερον
 γὰρ τὸ διαστελλόμενον Κἄν θηρίον θίγῃ τοῦ ὄρου,
 21 λιθοβοληθήσεται· καί, οὕτω φοβερὸν ἦν τὸ φαν-

18—29. *The Israelites were panicstricken by the material symbols of God's holiness at Sinai: ye have entered the courts of the living God, and stand in spiritual presence of the church of God's elect on earth with myriads of attendant angels, of God the Judge, and the spirits of the consecrated dead, and of Jesus the mediator of the new covenant with the covenant-blood. Shrink not from God's warning call to holiness: in vain the Israelites shrank from its earthly symbols. He hath prophesied this one shock, with which the material frame of heaven and earth should quake; and this shock is final; the spiritual and eternal alone shall survive this consuming fire of God's wrath: let us then thankfully, but not without godly fear, accept the service of our spiritual king.*

17. ἀπεδοκιμάσθη] denotes disqualification for an office through defect of birth or character.

μετανοίας τόπον] The μετανοία must be Esau's own, not that of his father, who has not been even mentioned in the passage: but in what sense is it said that Esau found no

place for repentance? he did bitterly regret the past; and so far he did manifest a change of heart: what he could not obtain, was a reversal of its consequences; he could not undo what he had done. There is no question raised of the possibility of repenting and being forgiven, but of undoing the temporal

person, as Esau, who for one meal sold his own birthright. For ye know that even afterward when he was minded to ¹⁷ inherit the blessing, he was rejected (for he found no place of repentance), though he sought it to the utmost with tears.

For ye have not drawn near unto a *mount* that might ¹⁸ be felt, and that burned with fire, and unto blackness and darkness and tempest, and trumpet-sound and voice of ¹⁹ words, the hearers of which intreated that not a word should be added to them; for they could not endure that ²⁰ which was enjoined,

If even a beast touch the mountain, it shall be stoned:

consequences of our own actions. The Latin equivalent 'locus pœnitentiæ' is used in a similar sense.

ἐκζητήσας αὐτήν] The passage in Genesis (xxvii. 33—40) suggests that by αὐτήν is meant the blessing, which he earnestly sought; and the structure of the Greek sentence here points to the same conclusion; for if μετάνοιαν had been the object of ἐκζητήσας, αὐτήν would scarcely have been needed.

18. προσεληλύθατε] is the technical term used throughout the epistle for drawing near to God, whether in type or reality: it recurs in v. 22.

ψηλαφωμένω...] This verb denotes feeling about for an object in the dark; and therefore it must not be taken as an attribute of πυρί. The original passage also in Deut. (iv. 11) from which this is borrowed,

τὸ ὄρος ἐκαίετο πυρί, indicates that πυρί is the instrumental dative 'with fire'. The best construction therefore is to supply ὄρει from v. 22 as the subject of ψηλαφωμένω καὶ κεκαυμένω. The pres. part. pass. expresses the nature of the mountain: Sinai was not actually handled, for this was forbidden (Exod. xix. 12); but it was of a nature to be felt with the hand, i.e. material.

κεκαυμένω] literally 'that had been kindled', whereas κατακεκαυμένω means 'consumed'.

19. παρητήσαντο...] Exod. xx. 19; Deut. v. 25. On παραιτεῖσθαι see v. 25. According to some MSS a redundant μη follows παρητήσαντο.

20. τὸ διαστελλόμενον] (pass.) Exod. xix. 13. The words added sometimes at the end of the quotation, ἢ βολίδι κατατοξευθήσεται exist in Exodus only, and are

ταζόμενον, Μωυσῆς εἶπεν Ἐκφοβός εἰμι καὶ ἔντρο-
 22 μος. ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει
 θεοῦ ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν
 23 ἀγγέλων, πανηγύρει καὶ ἐκκλησία πρωτοτό-
 κων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ θεῷ
 24 πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, καὶ
 διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ

not found in any good ms of the text here.

22. The mount Sinai of the Law and the camp of Israel with its angel guide have their parallel in the Sion of the Gospel, at once mountain and city of the living God (as Sion is habitually described in the Old Testament): the mount of God is no longer outside the camp; nor are the people of God a camp, but a city within which is the temple of a God who must be worshipped in spirit; this city is the heavenly Jerusalem, the antitype of the earthly, God's spiritual building, the church of Christ: though designated as heavenly in nature, it is on earth; just as the heavenward path of man (τὰ ἐπουράνια), spoken of in ix. 23, is the Christian life on earth, so this is the church militant on earth; and it has its myriads of ministering angels attendant upon it: it is further described as combining the character of a *πανήγυρις*, a religious gathering, and an *ἐκκλησία*, a

body possessing social organisation and internal government; just as the congregation of Israel at Sinai combined these various functions.

23. *πρωτοτόκων*] The members of the church are called firstborn, both as being heirs of the eternal inheritance, 'heirs of God and joint heirs with Christ', and as dedicated to God, as the firstborn were from their birth by a virtual priesthood (Exod. xiii. 2; Num. iii. 13), and in patriarchal times by an actual priesthood. Esau's disregard of his birthright, mentioned in v. 16, has already suggested the idea of the birthright as typical of Christian privileges.

ἀπογεγραμμένων] Christians, as such, have their names enrolled in heaven; as Christ said to his disciples (Luke x. 20), 'Rejoice that your names are written in heaven': though a Judas may eventually forfeit the inheritance. So far the description of the Christian's surroundings has been confined to the church militant on earth;

and, so terrible was the sight, Moses said, I exceedingly ²¹ fear and quake. But ye have drawn near unto Zion, ²² mountain and city of the living God, Jerusalem the heavenly, and to myriads of angels, to a general assembly and ²³ congregation of firstborn enrolled in heaven, and to God the Judge of all, and to spirits of just men that have been consecrated, and to Jesus mediator of a new covenant, and ²⁴ blood of sprinkling that speaketh better than *that of* Abel.

the picture is now extended from earth to heaven.

κριτῇ θεῷ πάντων] The context requires us to take these words as referring not to the future judgment, but to the prerogative of judgment inherent in the present government of the world; in Gen. xviii. ²⁵ God is designated as ὁ κρίνων πᾶσαν τὴν γῆν.

τετελειωμένων] The consecration of the Christian is consummated at death. So Christ speaks of his own death (Luke xiii. ³²), and St Paul of his (Phil. iii. ¹²) as a consecration; but the righteous, who died in faith before Christ's coming, were represented at the close of the last chapter, as waiting for the coming of the great High Priest to consecrate them in his blood. Now they are presented as the consecrated dead, washed in his blood; and standing round the throne of God, as members of the church triumphant; whence they behold their brethren's course on earth.

24. The picture of the giving of the law at Mount Sinai

leads on naturally to the solemn ratification of that covenant in blood by Moses as mediator; which typified Jesus the mediator of the new covenant sealing it in his own blood.

αἵματι ῥαντισμοῦ] Two distinct applications of the blood of sprinkling have been brought forward in the epistle;

(1) to remove uncleanness, ix. ¹³.

(2) to seal the covenant of the law at Sinai, ix. ¹⁹.

The context shews that the latter is here intended, for it is coupled with the new covenant in obvious reference to the ratification of the old covenant by the blood of sprinkling at Sinai. It is therefore necessary to dismiss from the mind that typical meaning of the blood of sprinkling which belongs to the use of blood in removing uncleanness, i.e. as procuring forgiveness of past sins; and to confine our thoughts to the sprinkling of the covenant-blood recorded in Exod. xxiv. ⁸. Furthermore the voice of the blood of Christ, which has sealed the new cove-

25 κρείττον λαλοῦντι παρὰ τὸν Ἄβελ. Βλέπετε
 μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι
 οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρη-
 ματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ'
 26 οὐρανῶν ἀποστρεφόμενοι· οὗ ἡ φωνὴ τὴν γῆν
 ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελλται λέγων Ἐπι

nant between God and the Church is twofold; it assures on the one hand the promise of God's Spirit and God's forgiving love in our future life, it binds us on the other by a most solemn pledge to the service of our Heavenly Father. Now here it is not the graciousness of the promise on God's part, but the awful solemnity of the obligation on ours, which is in question. The key-note of the whole passage is warning: the terrors of Sinai and the still more awful terrors of present judgment, the fire and earthquakes of Sinai and the more terrible convulsion and fire of the present crisis, form its leading thought: 'shrink not', it is said, 'from the holy voice that speaks unto you, because of the terrors which accompany this revelation, as the Israelites shrank of old'.

κρείττον λαλ. παρὰ τ. Ἄβελ] The voice of the blood of Christ is further compared with that of the blood of Abel: now the voice of the blood of Abel (already alluded to in xi. 4) was a cry for retribution from one of

God's elect against the murderer. And this aspect of the death of Christ could not fail to present itself to the Hebrews during the horrors of the Jewish war: for it was not merely the imprecation of the multitude, 'his blood be on us and on our children', or the accusations of the apostles against the murderers, but the word of Christ himself (Matt. xxiii. 35—38), which connected the desolation of Jerusalem with the guilt of innocent blood from that of righteous Abel downwards. Here therefore the epistle reminds them that the blood of Christ had also a better voice, telling not of retribution, but of a holy covenant of promise, revealing God's mercy as well as his judgments. It has been asked how Christians can be said to draw near to this blood of sprinkling; but the passage is describing spiritual realities; and none of these can be more intensely real than the blood in which they were consecrated.

25. παραιτήσησθε] The meaning of this verb is marked by

See that ye shrink not from him that speaketh. For if ²⁵ they escaped not on earth by shrinking from him that warned them, much more shall we not escape who are turning away from him that warneth from heaven: whose ²⁶ voice then shook the earth; but now he hath promised,

its use in *v.* 19, with reference to the entreaties of the Israelites to be spared hearing any further the terrible voice of the Lord: so again in Luke xiv. 18 it means to *excuse* oneself from compliance with an unwelcome duty: St Paul bids Timothy *decline* the imprudent offers of young widows to minister to certain offices in the church (1 Tim. v. 11), and *deprecate* foolish questions (2 Tim. ii. 23); he bids Titus (iii. 10) *deprecate* prolonged discussion with the factious. Here the Hebrews are warned not to shrink from God's call to holiness, as the Israelites shrank at Sinai: for some had already withdrawn from Christian communion (x. 25), and were drawing back to perdition (x. 39) in these times of trial. Cowardly fear could not save the Israelites then from the penalties of a holy law; nor will it save the Christian from God's vengeance on the apostate now.

τὸν λαλοῦντα] must be referred to the same speaker as λαλοῦντι in the previous verse, i. e. to Jesus speaking in his blood of sprinkling; but τὸν χρηματίζοντα points to the voice that spake out of the holy mount, and τὸν ἀπ' οὐρανῶν sc. χρηματίζοντα to

the voice of God that was even then speaking in the terrible judgments of the ancient people of God. This divine voice seems to be identified with the voice of Jesus previously mentioned as speaking.

ἐπὶ γῆς] describes the position of the Israelites as on earth, whereas Christians have been admitted within the courts of the heavenly temple. It must be taken with παραιτησάμενοι, not with χρηματίζοντα, on account of its position in the clause.

οἱ ἀποστρέφόμενοι] *who are turning away*, i. e. are inclined to turn away. The word does not necessarily imply actual apostasy, only a tendency to it.

26. ἐσάλευσεν] implies a slighter shock than σείσω. σαλεύειν was used intransitively in earlier Greek of the tossing surf; the LXX. use it transitively in Jud. v. 5, as here, of a superficial vibration; whereas σείειν expresses an earthquake-shock affecting the solid frame of earth.

τότε] at Sinai, νῦν in Messianic prophecy of these times.

ἐπι ἅπασι] Haggai (ii. 6) had predicted one great convulsion which should shake the whole material heaven as well as earth, and should result in all the

ἀπαξ ἐγὼ κρίνω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.
 27 τὸ δὲ ἔτι ἀπαξ δηλοῖ [τὴν] τῶν σαλευομένων
 28 μετὰθεσιν ὡς πεπονημένων, ἵνα μείνη τὰ
 παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύομεν
 29 εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους,

XIII. I, 2 Ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας μὴ

XIII. I—6. *Persevere in your love of the brethren and love to strangers; in kindness and sympathy; honour your marriage-tie; keep purity: cherish liberality, contentment, trust in God.*

treasures of the heathen being brought to the temple of the Lord. The stress laid on there being but one great convulsion yet to come—implied the final setting aside of all that is in its nature liable to an outward shock (τῶν σαλευομένων), i. e. of the material temple and temple-worship and holy city; leaving only the spiritual and eternal temple of Christ's church still abiding. This interpretation of Haggai's prophecy as referring to the desolation of Jerusalem must have become accepted at this time amongst Jewish Christians, in consequence of the reproduction of it (so far at least as the earthquakes and shaking of the powers of heaven are concerned) in our Lord's great prophecy of the end of the second temple (Luke xxi. 5—36).

The language of this paragraph indicates throughout that these days of vengeance were actually going on at this moment; that the Hebrew Christians were witnessing the consuming fire of God's wrath; and that the hearts of many were fainting for fear and expectation (Luke xxi. 26); it might well be so, for these Hebrew Christians like the apostles believed in the Law, and worshipped zealously in the temple; the sight of Jerusalem compassed with armies and trodden down by the Gentiles was to them a bitter trial; apart from the personal sufferings so many of them endured. They needed the fullest trust in Christ's spiritual kingdom to reassure them while witnessing the downfall of their own holy city and temple.

saying, Yet once more will I make not the earth only to quake, but also the heaven. And this *word*, Yet once ²⁷ more, signifieth the setting aside of those things that may be shaken, as things that have been made, that those things that are not to be shaken may abide. Wherefore ²⁸ let us, accepting a kingdom that cannot be shaken, be thankful, and therein serve God acceptably with godly fear and awe; for our God is a consuming fire. ²⁹

Let your love of the brethren abide: forget not your ^{1,2} **13**

27. *πεποιημένων*] is here equivalent to *χειροποιήτων*, i. e. belonging to the material creation.

μείνη] The use of the aorist *μείνη*, rather than the present *μένη*, shews that the writer is contemplating not so much the permanent effect as the immediate design of this convulsion, viz. that everything earthly should perish, leaving only the spiritual kingdom to abide. *μένειν* in this epistle is always used absolutely in this sense of abiding.

28. *παραλαμβάνοντες*] denotes constant loyal acknowledgment in heart and conscience of our divine king.

ἔχωμεν χάριν] is used in the New Testament (Luke xvii. 9, 1 Tim. i. 12, 2 Tim. i. 3), as in class. Greek, for feeling thankful. Here the admonition is to thankfulness, as requisite to make our service acceptable to God,—the loving service of sons, as distinct from that of mere servants.

μετὰ εὐλαβείας] Thankful ser-

vice must in this our imperfect state be accompanied with godly fear; for it is only perfect love that casteth out fear.

29. These are the words of Moses, quoted from Deut. iv. 24 'The Lord thy God is a consuming fire and a jealous God'. They were originally suggested to Moses by the manifestation of actual fire on Mt. Sinai, and spoken as a warning against apostasy. They are here adopted apparently in reference to the similar manifestations of the wrath of God against his chosen people now in progress: the sight of Israelite cities perishing by fire gave an awful reality to the warnings of God's wrath against the apostate.

1. *ἡ φιλαδελφία*] *your love of the brethren*, i. e. the love which you have shewn hitherto; their conduct in this respect has been already noticed with approval in vi. 10.

2. *τῆς φιλοξενίας*] *your love to strangers*, i. e. the love which you have already exhibited.

ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες
 3 ζείσαντες ἀγγέλους. μιμησθε τῶν δεσ-
 μίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς
 4 καὶ αὐτοὶ ὄντες ἐν σώματι. Τίμιος ὁ γάμος ἐν
 πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ
 5 μοιχοὺς κρινεῖ ὁ θεός. Ἀφιλάργυρος ὁ τρόπος·
 ἀρκοῦμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν Ὅ
 6 μὴ σε ἄνω οὐδ' οὐ μὴ σε ἐγκαταλίπω· ὥστε θαρροῦν-
 τας ἡμᾶς λέγειν

Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι
 τί ποιήσει μοι ἄνθρωπος;

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες

7—17. *Have respect to the teaching and example of your*

ἐλαθόν τινες] Men of old, in entertaining guests, found in them angels in disguise (Gen. xviii. xix.). Even so, it is suggested, Christians may now receive heaven-sent blessings.

3. ὄντες ἐν σώματι] Our own liability to bodily suffering ought to teach us sympathy with those in adversity.

4. τίμιος...ἀμίαντος] sc. ἔστω. The last of these two clauses is of necessity imperative; therefore the first also must be imperative. The second admonition against adultery and impurity is too general to need remark: but the special warning to pay due honour to marriage is of itself significant, and receives illustration from the spirit of

the Corinthian church revealed to us by 1 Cor. vii., and still more from 1 Tim. iv. 3 where prohibition to marry is spoken of as a growing heresy. The evil here apprehended is not prohibition, but disparagement of marriage by married Christians: for ἐν πᾶσιν does not mean 'amongst all' (which would be expressed by παρὰ πᾶσιν) but 'in the case of all men', and the article before γάμος, 'their marriage', points out married men, as the 'all men' who are in the mind of the writer. Josephus' account of Essene doctrine (B. J. 11 § 8. 2, 13) throws some light on the tendency here attacked; he tells us that while some prohibited marriage altogether,

love to strangers; for thereby some entertained angels unawares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. Let their marriage be had in honour of all, and the bed be undefiled: for fornicators and adulterers God will judge. Let your temper be void of covetousness: be content with such things as ye have: for he hath said, I will in no wise fail thee: No, I will in no wise forsake thee. So that with good courage we say, 6

The Lord is my helper; I shall not fear:

What shall man do unto me?

Be mindful of them that have the rule over you, men who 7

others tolerated it as a means of perpetuating their family, but disparaged it as a social union, making the family tie in fact entirely subordinate to that of the male brotherhood. The growth of Essene doctrine in and around Palestine, and the absorption of the sect in the Christian church eventually, warns us to expect in the Hebrew church corruptions due to Essene sources; and we shall presently meet with another.

5. The exact resemblance of this construction to that of Rom. xii. 9 is remarkable, and can scarcely be accidental. In both passages a nominative clause, with ellipsis of *ἔστω*, has in apposition to it an elliptical nom. pres. pass. participle. It appears an unconscious imitation of familiar language; for the two passages have nothing in common, save the form of expression.

αὐτός] He, i. e. God. This emphatic use of *αὐτός*, as the subject, where the reverence of the writer gives the only key to the person intended, is illustrated by the Greek expression *αὐτὸς ἔφη*, the Master said. *αὐτοί* is used with some emphasis as subject in iii. 10 and xiii. 17.

οὐ μὴ...] This is not an exact quotation. Though Gen. xxviii. 15 and Jos. i. 5 are very similar, and the same promise is stated by Moses in Deut. xxxi. 6 as given by God to Israel, no such express words of God are recorded: it is remarkable however that Philo (Conf. Ling. §32) puts the same words into the mouth of God. They may perhaps have passed into familiar use in the services of the Synagogue.

6. *Κύριος*] means Jehovah, being cited from Ps. cxviii. 6.

7. *μνημονεύετε*] bear in mind impresses the duty of religious

ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὡν ἀναθεω-
 ρούντες τὴν ἑκβασιν τῆς ἀναστροφῆς μιμῆσθε
 8 τὴν πίστιν. Ἰησοῦς Χριστὸς ἐχθὲς
 9 καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. διδα-
 χαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν

rulers: it was they, and such as they, who first preached the Gospel to you. Jesus Christ changeth not; beware of foreign superstitious inventions as to sacrificial food: the very law of the sin-offering forbids us, as it did the Jewish priests, to eat the flesh of the sin-offering: it was burnt without the camp: even so Christ our sin-offering went out of the city to shed his blood for us. Therefore we too must go out of the world to him to find our true citizenship: we have no portion in this world but the reproach of Christ: we seek one to come: let our sacrifices then be thankofferings of praise to God and loving help to man: with these God is well pleased. Obey your rulers, as their loving care deserves.

thoughtfulness, as in xi. 15, 22, and not remembrance of the past.

τῶν ἡγουμένων] This is the same designation of the rulers of the church, that is employed by Clement of Rome in writing to the church of Corinth. It occurs again in *vv.* 17, 24; and in all three passages refers apparently to *present* rulers; the Greek in fact hardly admits any other interpretation.

οἵτινες ἐλάλησαν] The present leaders of the church are here identified as a body with the original founders of the church, the men who had first preached the gospel to them. In i. 2, ii. 3 also λαλεῖν is used of the original revelation of the gospel.

ἀναθεωροῦντες] enjoins a continued course of contemplation with their own eyes: the word is similarly used in Acts xvii. 23.

τὴν ἑκβασιν τ. ἀναστρ.] The issue (*sc.* of the word which they had preached) presented to the observer by their daily course of life.

8. Greek usage forbids us to separate so familiar an expression as ὁ αὐτός καί, *the same as*, and turn καί into the commencement of a new clause '*yea and for ever*'. The order of the words too throws the emphasis on ἐχθὲς. Moreover the context agrees best with the simple rendering of the Greek given above. There was a craving for novelty

spake unto you the word of God; and observing its issue in their life, imitate their faith. Jesus Christ is the same yesterday and to-day as for the times *past*. Be not carried aside, by curious and foreign doctrines: for it is good that the

abroad which tempted the Hebrews to turn from their old teachers; and they are reminded that this modern teaching of yesterday and to-day cannot rightly supplant that of prophets and apostles, who have preached Christ throughout the ages. The previous use of *τοὺς αἰῶνας* in the epistle suggests that it means here, as in i. 2 and ix. 26, the times *past*. The future of Christianity is spoken of in the singular as *ὁ αἰὼν*.

9. What were these dangerous doctrines?

(1) They were modern and curious inventions (*ποικίλαι*), and the mention of them is accordingly prefaced by a declaration of the unchangeable character of the truth, as a warning against this craving for novelty.

(2) They were of foreign origin (*ξέραι*), yet had been embraced by some Jewish sect outside the Christian church, whom the author unhesitatingly condemns, as deriving little profit from them in practice.

(3) They attached some superstitious value to certain meals (*βρώματα*), as beneficial to those who partook of them.

(4) They looked upon this food as possessing a sacredness

similar to that of the sin-offering; for the argument adduced by the author against these doctrines is the enunciation of the true principle of the Mosaic sin-offering, which he finds reproduced in the Christian Atonement: and yet these *βρώματα* cannot have been really the flesh of the legal sacrifices; for no sacrifice could be offered out of Jerusalem under the Mosaic law.

These doctrines correspond exactly with the principles of the Jewish Essenes as represented by Josephus (see Introduction); who abandoned in practice the Mosaic system of sacrifices, and turned their daily meals into a sacrifice. These innovations were probably of Oriental origin; they were alien to the spirit of the Mosaic law, as well as the Christian atonement; yet the annihilation of the Mosaic system of sacrifice by the destruction of the temple caused them to possess a dangerous fascination in the eyes of Jewish Christians; many of whom gradually allied themselves in the subsequent period with the Essenes, and adopted some of their distinctive doctrines.

μη παραφέρεσθε] be not car-

γὰρ χάριτι βεβαιουῖσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.
 10 ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν
 11 [ἐξουσίαν] οἱ τῇ σκηνῇ λατρεύοντες. ὧν γὰρ
 εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
 ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα
 12 κατακαίεται ἔξω τῆς παρεμβολῆς· διὸ καὶ Ἰη-
 σοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν
 13 λαόν, ἔξω τῆς πύλης ἔπαθεν. τοίνυν ἐξερχώ-

ried aside from the right course of Christian truth into bypaths of error.

χάριτι, οὐ βρώμασιν] In Christian meals it is not the food, but the thanksgiving which accompanies them, which confirms spiritual life. The natural connexion between food and thanksgiving (see 1 Tim. iv. 3, Rom. xiv. 6) ought to prevent our rendering χάριτι 'grace'; which would moreover be more properly said to quicken Christian life, than to confirm it.

οἱ περιπατοῦντες] There is an alternative reading περιπατήσαντες. Both alike point to some definite sect either then, or previously, existing among the Jews which adopted these doctrines and whose lives proved their worthlessness in the author's judgment.

10—15. As ministers of an ideal tabernacle, we have, it is true, an altar service like the Israelites: but our Christian al-

tar supplies no flesh for carnal food; did not the law of the sin-offering expressly forbid eating the flesh of any victim, whose blood was brought into the holy place to reconcile withal, and command its flesh to be burnt outside the camp? In accordance with this law Jesus went outside the city gate to die as our sin-offering. By that figure he shewed that the service, to which he hallows us, belongs not to this world. We must therefore go out of the world in spirit to him, and bear his reproach now, that we may have our true portion in the world of promise. And our acceptable sacrifices are thank-offerings through him of praise to God and loving help to man.

10. θυσιαστήριον] Many interpret this altar as the cross, and the interpretation certainly accords with the allegorical system of the epistle. For Jesus was made an offering for sin, on

heart be stablished by thankfulness, not by meats, wherein they that walk have not been profited. We have an altar 10 whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is 11 brought into the holy place through the high priest as an offering for sin, are burned without the camp. Wherefore 12 Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go 13

the cross of suffering during his life, and on the cross of Calvary at his death: again we figuratively offer our own lives upon his cross as justly forfeit, when we claim forgiveness through his death; we dedicate our lives upon it as burnt-offerings, and offer our thank-offerings thereon. But in this passage the altar, being within the temple of God, cannot be identified with the cross of Calvary on which he suffered without the gate, though it may with the cross of suffering. There is in truth no stress at all laid upon the altar in this place, as the order of the words *ἔχομεν θυσιαστ.* shews; it is mentioned only as an objective symbol of our Christian ministry, to affirm the reality of our priesthood.

φαγεῖν οὐκ ἔχ. ἐξ.] There is no real inconsistency between these words, and the saying of Christ that we must eat his flesh. That passage bids us feed in spirit on the life of Christ; this is directed against the superstitious views which in-

sisted on the virtue of eating material food as a sacrifice, and therefore revives the ceremonial prohibition against feeding on the flesh of any atoning sacrifice, in order to combat them: the words might perhaps be fairly used to condemn a purely carnal conception of the Christian sacrament, but only incidentally, not from any intention on the part of the writer.

11. *ὦν γάρ...*] (Lev. vi. 30). The offerings embraced by this prohibition included those made for the people (Lev. iv. 18), or for a priest (Lev. iv. 7), but not the ordinary sin-offerings of individuals. The addition 'by the high priest' is not found in Lev. vi. 30; perhaps it is due to the writer's mind being fixed on the day of atonement.

12. *ἀγιάση]* On the force of this word see x. 14.

ἔξω τῆς πύλης] The very place of his crucifixion 'outside the gate' was an emphatic symbol of the world's rejection of the Saviour.

- μεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὄνει-
 14 δισμὸν αὐτοῦ φέροντες, οὐ γὰρ ἔχομεν ὧδε
 μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζη-
 15 τοῦμεν· δι' αὐτοῦ ἀναφέρωμεν θυσίαν αἰνέσεως διὰ
 παντὸς τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμο-
 16 λογούντων τῷ ὀνόματι αὐτοῦ. τῆς δὲ εὐποίας
 καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ
 17 θυσίαις εὐαρεστεῖται ὁ θεός. Πείθεσθε
 τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ
 ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον
 ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν
 καὶ μὴ στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
 18 Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι
 καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέ-

18, 19. *Pray for us (we have lived in good conscience); specially for my restoration to you.*

14. The connexion of the 'reproach of Christ' with a reward in heaven, established by the words of the Beatitude (Matt. v. 11, 12), has been already noticed in xi. 26: naturally here also from the same connexion of ideas the desire of 'the city to come' is put forward as a ground for bearing gladly the reproach of Christ.

οὐ μένουσαν] There is an obvious reference to the fall of the earthly Jerusalem in these words.

τὴν μέλλουσαν] the city of promise, spoken of by the pro-

phets (Ezek. xlvi. 15—35) as 'to come'. That promise is already so far beginning to be fulfilled, as the church realises on earth the true communion of saints. The thought reproduces that of Phil. iii. 20 'our citizenship is in heaven'.

15, 16. The sin-offering of the Christian is completed by the death of Christ, his burnt-offering by the dedication of his whole life to God; but there still remain thank-offerings (θυσία αἰνέσεως) to be offered through Christ: let these be continual (διὰ παντός), and cou-

forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but are seeking 14 after that to come. Through him let us offer up a sacrifice 15 of praise to God continually, that is, the fruit of lips making confession to his name. But your welldoing and 16 almsgiving forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and 17 yield to them: for they watch for your souls, as having to give account; that they may do this with joy, and not with groaning: for this were unprofitable for you.

Pray for us; for we persuade ourselves that we have 18 a good conscience, minded to live honestly amid all men.

sist of praise with the lips to God, and loving service and help to men.

There is a particle *οὖν* inserted in some texts before *ἀναφέρωμεν*.

16. *εὐποιίας*] denotes any kind of benevolent service to others (comp. Mar. xiv. 7), while *κοινωνίας* is specially used of contribution in money (2 Cor. ix. 13).

17. *ἵνα ποιῶσιν*] is connected with *ὑπέικετε*, 'submit in order that they may do this', i.e. watch, 'with joy'.

18. *ἡμῶν*] The use of the singular in the next verse with reference to the author's own restoration makes this plural more marked. He seems thereby to associate himself with the leaders of the church just mentioned; furthermore his appeal to the testimony his life had borne in his favour, as giving

him a claim on their prayers, suggests, what is more directly asserted in the next verse, that he had made his home among them in past years.

ἐν πάσῃ] There is no reason for departing from the ordinary grammatical law, according to which *πάσῃ* should be masc. and not neuter. *ἀναστρέφεισθαι ἐν* may be used with a dative descriptive either of the persons, or of the circumstances surrounding (compare Eph. ii. 3, where both constructions are united); but it is more often used to express the society in which a man moves and lives: and so here the author vindicates his conscientious desire to live honestly in all societies; whether the Hebrew church in which his life had been mainly spent, or the Roman society in which he had spent the time of his confinement.

19 λοντες ἀναστρέφεται. περισσοτέρως δὲ παρα-
 20 καλῶ τοῦτο ποιῆσαι ἵνα τάχειον ἀποκατασταθῶ
 ὑμῖν. Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀνα-
 γαγῶν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων
 τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον
 21 ἡμῶν Ἰησοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ
 εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν
 τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χρισ-
 22 τοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
 ἀμήν. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,

20, 21. *The God of peace, who raised up the great Shepherd, amend every defect in your fulfilment of his will. To him be the glory.*

22, 23. *Bear with my brief letter. I trust soon to see you: perhaps Timothy will accompany me.*

19. He desires their prayers for his speedy restoration to his home; either the course of circumstances, or the release of Timothy, had inspired the hope of an early release, which is more decidedly expressed in v. 23. No mention is made of any trial, and the language suggests detention as a hostage on behalf of the church: the same word (ἀποκαθιστάται) is applied by Polybius (III. 98. 7) to the restoration of the Spanish hostages to their homes. But if so, the history of the time suggests a natural occasion for his and Timothy's detention; as hostages were not improbably exacted from all communities of

Jewish Christians in the neighbourhood of Palestine during the rebellion, and carried by Vespasian or his generals to Rome.

περισσοτέρως] seems to belong to τοῦτο ποιῆσαι, though for emphasis' sake placed at the beginning of the sentence. 'to do this' i.e. pray 'the more abundantly'.

20. The troubles of the church from without and from within turn the thoughts naturally to the God of peace; the mention of earthly shepherds suggests the heavenly.

ὁ ἀναγαγῶν ἐκ...] This passage is suggested by Is. lxiii. 11, ὁ ἀναβιβάσας ἐκ τῆς θαλάσ-

And I exhort you to do this the more abundantly, that I ¹⁹ may be restored to you the more speedily. Now the God of ²⁰ peace, who brought up from the dead the shepherd of the sheep, who is mighty in the blood of an eternal covenant, our Lord Jesus, amend you in every good thing to do his ²¹ will, working in us that which is well-pleasing in his sight through Jesus Christ: To whom *be* the glory for ever and ever. Amen.

But I exhort you, brethren, bear with my word of ²²

σης τὸν ποιμένα τῶν προβάτων. The picture there of Moses, the shepherd of Israel, brought up out of the depths of the Red Sea, suggests that of our shepherd brought up out of the abyss of death, and become the firstfruits of the resurrection.

τὸν μέγαν...αἰωνίου] These words form a single idea, suggested by a second scene in the life of Israel's shepherd of old, viz. that sealing of the covenant of the Law at Sinai in blood, which has been already adopted as a type of the Christian Atonement in ix. 15—20. From Moses at the Red Sea to Moses at Sinai the transition is easy and natural. The three articles τὸν ποιμένα..., τὸν μέγαν..., τὸν Κύριον..., form an emphatic triplet. Those who couple ἐν αἵματι δ. αἰωνίου with ἀναγαγὼν miss all the force of the passage: I question indeed whether a Greek could have written τὸν ποιμένα τὸν μέγαν, instead of τὸν μέγαν ποιμένα, for 'the great shepherd'.

21. καταρτίσαι] Constant correction is needful to keep the sons of God walking in the straight path of perfect obedience. On καταρτίζειν see note on xi. 3.

ποιῶν] There is strong textual authority for the insertion of αὐτῷ before ποιῶν, but it is forbidden by the sense: perhaps αὐτός may have been the original text; and God's own work in us may thus have been contrasted with our work in doing his will.

διὰ Ἰησοῦ Χ.] is best connected with εὐάρεστον: it is through our High priest that our service becomes acceptable.

ᾧ ἢ δόξα] The antecedent of ᾧ is not Jesus Christ, but God; who is throughout the sentence the prominent subject of thought. We have already noticed at ii. 10 how the complete fulfilment of the Father's will makes the glory of the sons of God. So here the ascription of glory to God follows naturally on a prayer for the fulfil-

- ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ
 23 διὰ βραχέων ἐπέστειλα ὑμῖν. Γινώ-
 σκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυ-
 μένον, μεθ' οὗ εἰάν τάχειον ἔρχηται ὄψομαι
 ὑμᾶς.
- 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν
 καὶ πάντας τοὺς ἀγίους. Ἀσπάζονται ὑμᾶς οἱ
 ἀπὸ τῆς Ἰταλίας.
- 25 Ἡ χάρις μετὰ πάντων ὑμῶν.

24, 25. *Salutations and final blessing.*

ment of that will: the glory of the son and the glory of the Father both consist in the perfect carrying out of his will on earth as in heaven.

22. ἀνέχεσθε] There is an alternative reading ἀνεχέσθαι.

ἐπέστειλα] This is the epistolary aorist, often used by St Paul in his epistles, and corresponding to the English expression 'I am writing'.

23. γινώσκετε] is the indicative reminding the Hebrews of a fact already known to them, not the imperative announcing the fact; such an announcement must have been conveyed by the aorist imperative γνώτε. Compare γνώτε in Luke xxi. 20 with γινώσκετε in xxi. 30.

ἀπολελυμένον] released from custody. Here again, as in v. 19, there is no allusion to any trial or acquittal, only to the release of a prisoner: Timothy,

like the author, may well have been detained as a hostage during the Jewish war. The circumstances of his detention were evidently well known to the church.

εἰάν τ. ἔρχηται] sc. πρὸς ὑμᾶς.

If these words had referred to an expected arrival of Timothy, the expression must have been εἰάν ἔλθῃ, as it is in 1 Cor. xvi. 10; an arrival being a momentary event. ἔρχηται on the contrary suggests the possibility of protracted lingering either before starting or on the journey to the East. There was a question, it seems, how long Timothy might be disposed to linger at Rome, or on his way through Greece, after his release; which is natural enough from his long previous intercourse with the churches of Rome and Greece.

24. οἱ ἀπὸ τῆς Ἰταλίας] These words contain the only definite

exhortation: for I am writing unto you in few words. Ye know that our brother Timothy hath been set at ²³ liberty; with whom, if he be going speedily, I shall see you.

Salute all them that have the rule over you, and all ²⁴ the saints. They of Italy salute you. Grace be with ²⁵ you all.

intimation of the place from which the epistle was written. They admit indeed two possible interpretations: some explain them as a greeting sent to Italy from Italians sojourning abroad, and identify the Hebrew with the Roman church. I conclude on the contrary that the Hebrew church was in the neighbourhood of Palestine (see Introduction); and that the author, being at the time a prisoner at Rome, sends this greeting from the church of Italy. Independently of the arguments already adduced, we must not omit to notice here, how much better it harmonises with apostolic usage and Christian sympathy, that the writer should send a greeting from the *whole* church around him, than to understand it as a greeting from a small section of Italian sojourners only: had he been writing to Italy, we can hardly

conceive that he would have limited the greeting to the Italian residents alone, to the exclusion of the rest of the Christian church about him. The preposition ἀπὸ expresses, according to the common form of Greek attraction, the sending this greeting from those in Italy to the Hebrew church.

25. ἡ χάρις] i.e. the grace of our Lord Jesus Christ. The full form is used by St Paul in all his earlier epistles: but in the epistles to the Ephesians and Colossians, and in the Pastoral epistles, he employs this abbreviated form of benediction; it had probably become habitual before this time in Christian epistles.

There is some textual authority for inserting ἀμήν at the close of the epistle; but the balance of evidence is against it.

APPENDIX.

A. ON THE NATURE OF THE SIN-OFFERING, ITS TYPICAL SIGNIFICANCE, AND RELATION TO THE CHRISTIAN ATONEMENT.

In Hebr. ix. 13, 14 the spiritual efficacy of Christ's Atonement to cleanse a guilty conscience is argued from the ceremonial efficacy of the sin-offering combined with that of the water of separation to cleanse the flesh defiled by contact with death. The teaching of the Law is here naturally assumed without question or explanation; for the Hebrews accepted without reserve the righteousness of the Law, and had been long familiar with interpretations of it embodying spiritual truths under sacrificial forms; a series of prophets and teachers had in fact idealised the whole system of their temple-worship. But it is impossible to comprehend the train of thought by which the epistle passes from the sin-offering to the atonement without careful attention to the leading features of the ritual. Two rites are in fact combined together in this passage, one of which had special reference to sin, the other to uncleanness: but this distinction is immaterial for our present purpose: for ceremonial cleansing had the same typical significance as the sin-offering; ceremonial uncleanness being treated as if it were of the same essential nature as a breach of the moral law. Uncleanness was in short a recognised type of sin, and the two were dealt with alike as breaches of law: now as the law embodied the Israelite ideal of our whole duty to God and man, every breach of law, whether ceremonial or moral, represented some real violation of the divine law of justice and holiness. In case then of any breach of law by an Israelite priest or congregation, ruler or individual, it was ordained that he (or in

the case of the congregation their representatives) must bring a victim for his sin which he had sinned: he laid his hands upon the head of this victim: he presented it that its blood, i. e. its life, might be sprinkled by the priest before God and put upon the horns of the altar¹ of incense or burnt-offering, and then poured out for him at the foot of the altar, while the flesh was wholly or in part consumed by fire: he was after this received back into the number of God's people, as clean in the sight of God.

The rite was not, we observe, a part of the regular course of legal service incumbent on every Israelite, but an exceptional provision for restoring those who had incurred

¹ Some writers have seen in this sprinkling of blood upon the altar a fresh dedication of the life to God after its surrender to death as the penalty of sin. But the record of Leviticus and the significance attached by the New Testament to the pouring out of the blood forbid our interpreting in this manner the ritual of the sin-offering: for in Leviticus the sprinkling of blood and application of it to the horns of the altar is introduced as preliminary to the outpouring; to which it is made distinctly subordinate: while the outpouring forms the culmination of the sacrifice. In the epistle to the Hebrews again (ix. 21, 22) the sprinkling of blood, as a means of cleansing, in like manner leads up immediately to the outpouring of blood (not 'shedding' as in our version) for the remission of past sin, as its climax. And when the author passes from the retrospective aspect of the

Christian Atonement as a pledge of forgiveness for past sin, and proceeds to deal with it in its prospective aspect as the pledge of a new covenant unto life based upon that forgiveness, he abandons the type of the sin-offering; and adopts in its stead that of the covenant sealed in blood at Sinai (see notes on ix. 15—20); where half the blood was sprinkled *upon the people*, as a distinct and solemn ceremonial, after the sprinkling of the other half *upon the altar*; it was this sprinkling of blood *upon the people* which solemnly pledged them to a lifelong obedience, just as the application of the blood to the right ear, hand, and foot of the priest at his consecration denoted the dedication of his future life. Hence it appears that the two rites of blood-sprinkling *upon the altar* and *upon the people* were altogether distinct, and are so regarded in the epistle.

defilement to the position in God's favour which they had forfeited by their sins. It provided in fact a remedy for the fatal working of a righteous law, when imposed upon a people incapable of perfect holiness. For the Law took its stand on the footing of abstract justice, and adopted as its basis the stern principle of morality, 'the soul that sinneth, it shall surely die'. It is a principle which takes no account of human weakness, and pays no regard to subsequent repentance; yet it is written abundantly in its sternest characters on the page of nature; for the vicious debauchee cannot by genuine repentance avert the fatal disease he has engendered, nor can a late remorse check the bitter growth of misery and guilt which an evil life has sown along its track; nay, every single sin, once wrought, is a seed which cannot be unsown, but bears its bitter fruit to eternity: and the Jew found ample warrant in the history of a world lying in sin for pronouncing the sinner to be subject to the wrath of God. Yet a law, which is in itself holy and just and good, may still work death to a people of carnal and corrupt nature, all the more surely because its perfect justice deprives the penitent of all hope; for the awakened conscience recognises its righteousness, but finds at the same time within its own nature a law of sin, which forbids steadfast obedience to the commands of a holy law; and therefore can only utter in despair the bitter cry, 'O wretched man that I am, who shall deliver me from the body of this death?' Such a deliverance the Law could not provide in itself, for the essence of law is not redemption, but justice: the sin-offerings of the Law did however foreshadow a redemption from this hopeless cycle of sin and death. For they revealed a method by which the sinner might obtain forgiveness: and what was that method? To a certain extent it corresponded closely with the Christian ideal, for its essence consisted in confession of sin and submission to its penalty. In certain cases Leviticus (v. 5, xvi. 21) prescribes expressly a formal confession in *words* as a portion of the law of the sin-offering: but the most emphatic avowal was made by the *acts* of the offender: he brought an offering for his sin; and by presenting it at the altar and laying his hands on its head identified himself with that victim. By

this act he acknowledged the justice of the law, proffered his own life as justly forfeit, and submitted to a formal death in the person of his representative. Not that the animal was substituted for the man; no Israelite could imagine the life of the animal to be a reasonable compensation for the forfeited life of a man, or that its slaughter met the demands of God's justice, or satisfied the offended majesty of the Law; but the living animal was taken as the most appropriate representative of the living man, that he might by this expressive act signify his surrender of his own forfeited life. And it was believed that God mercifully accepted this solemn humiliation as a sufficient satisfaction to his outraged holiness, and received back the repentant sinner into his favour. This ritual in short, while ratifying the justice of God's sentence of death upon the sinner, practically reverses it in the case of every repentant sinner by the promise of forgiveness: there is however attached to this promise of forgiveness one important condition; the transgressor must lay his hand on the head of the victim, whether literally as the Israelite did of old, or figuratively as the Christian does by faith, confessing his sins over him, and acknowledging that he has himself deserved to suffer the death which that victim has suffered for him. Meanwhile the sentence of death stands unreversed against obstinate and impenitent sin, unconfessed and therefore unforgiven; nor does our sense of justice revolt against this exclusion. Whether the severity of holiness limit the mercy of God to a narrow circle of elect, or a more comprehensive charity clings to the hope that somehow in the unknown future the infinite love of God will triumph in the universal redemption of a whole world, it is on repentance, whether in this life or a future, that all hope for the sinner is based: and the universal conscience of mankind responds to the righteousness of a law which denies to the impenitent sinner a place in God's promise of forgiveness. So far then as the sin-offering expressed the holiness of God's law, the need of confession, the assurance of mercy, it needs no vindication; for it is in entire harmony with the moral sense of every right-thinking man. It is when we fix our eyes on the victim that a moral difficulty gathers round the process

of redemption: what means this intervention of a sacrifice, and outpouring of innocent blood as a necessary means of procuring forgiveness of sins? In the case of the legal sacrifices it might be argued with reason that the sacrifice was rather an accident than an essential of the rite; an expressive form devised or interpreted to signify the complete confession and humiliation of the offender; that the whole institution of sacrifice expressed in rude times the desire of the transgressor to offer to God of that which cost him somewhat; and that its efficacy as a means for procuring God's favour was openly disparaged by the later psalmists and prophets. But it is altogether otherwise when we turn to the Christian Atonement: the sacrifice of an innocent victim, which in the Jewish ritual we had almost learned to regard as a survival of barbarism, a repulsive form in itself, only tolerated because slaughter in the temple courts was as merciful as slaughter at the shambles, becomes at once as essential a part of the reconciliation between man and God as the faith by means of which it is appropriated: for the Lamb of God is himself the most perfect ideal of humanity ever known or conceived by man; and the sacrifice of his life is put forward as the indispensable condition of man's forgiveness. It is impossible to explain away the stress laid by the epistle upon outpouring of blood; 'without outpouring of blood there is no remission of sins'. Nor is this an isolated passage: the Lord himself refers distinctly to the same principle in the words of the sacramental institution: and the language of all the apostles is equally explicit in asserting that blood cleanseth from sin¹. It is quite true that these all spoke in the language of types, that the blood which cleanses is not the material blood, but the life which was represented by the outpoured blood; but these

¹ St John for instance writes (1 John i. 7), 'the blood of Jesus Christ his Son cleanseth us from all sin'. St Peter writes (1 Pet. i. 18, 19), 'ye were not redeemed with corruptible things ...but with the precious blood

of Christ, as of a lamb without blemish and without spot'. St Paul writes (Eph. i. 7), 'in whom ye have redemption through his blood, the forgiveness of sins'.

remarkable words do nevertheless contain an eternal truth, the truth which lies at the basis of all redemption, that without some pouring out of life there can be no redemption. The true nature of this redemption was indeed of necessity most imperfectly revealed in the type; for the sacrifices of the Law, though innocent and unblemished, were also helpless victims, slaughtered without any will or choice of their own. But in the life and death of Jesus Christ was revealed at last the whole mystery of redemption: it was seen that the true nature of God's appointed remedy for a fallen world lay in the voluntary offering of the innocent to bear the burden of the guilty, the Lamb of God offering himself freely to bear the consequences of the sins of his brethren. Till then reparation and restoration had seemed hopeless, because sin left to itself must work death, and yet the Law had no power either to undo the evil wrought by sin or to quicken a new life of righteousness. It mattered not whether death was regarded as the expression of a holy indignation and righteous vengeance against sin, or as the merciful extinction of a fatal poison whose moral evil must have become the more triumphant without its fatal physical result: in either case death of the sinner appeared the necessary law of God's kingdom unless a new redemption should be revealed from heaven. A fallen world could not restore itself; restoration must come from without: the sinless must pour out his life for the sinner. This then was God's scheme of redemption: divine love, clothing itself in human flesh, interposed between the transgressor and his doom, and undertook for him at the cost of prolonged suffering and cruel death, what none but the sinless could achieve. Seeing, as God alone can see, all the selfishness, corruption, and cruelty hidden within the heart of sinful man, hating sin, as God alone can, and condemning it as justly worthy of death, Christ nevertheless by the perfect sympathy of a holy love made himself one with the sinner, took upon himself all the load of suffering sorrow and death which guilt entails, and submitted himself to all the consequences of sin, as if the guilt had been his own and not that of the brethren whom he loved. The spirit of self-devotion which he exhibited in his own person was the same in kind

(though infinitely greater in degree) as that which he has quickened by his grace in so many that are his, who have followed his divine example in laying down their lives gladly for the redemption of a guilty world. But what imparted to this sacrifice its special virtue for the cleansing of a guilty conscience was the perfect manifestation which it made of the mind of the Father towards man: the penitent learned from it that even that intense hatred of sin which a holy God must feel, if it be not itself a phase of divine love for the sinner, is at all events swallowed up in divine love for him. And the Father set his seal on this revelation of himself by exalting its author to be judge of all and lord of all. Thus the death of the innocent for the guilty, which in the sin-offering appeared but as a formal type, has become the foundation of Christian assurance, and the new spring of Christian life: and nothing so confidently assures the penitent of the love of a reconciled Father, or so effectually restores him to the thankful and willing service of a forgiven child, as to lay his hand by faith on the head of the Lamb of God, who offered himself freely to suffer and to die for him.

B. ON THE WORD ΤΕΛΕΙΟΣ, AND ITS DERIVATIVES.

The word '*perfect*' has by long prescription taken such complete possession of the mind of the English reader in many familiar passages of the Bible, that there may be good reason for not displacing it: but if it be an inaccurate rendering of the Greek word τέλειος, no prejudice in favour of established authority ought to stand in the way of a critical enquiry at all events into the true meaning of that word.

1. Now it is important to notice that even in our English Bible the word has in the translation of two passages a very different meaning. These are

1 Cor. xiv. 20, in understanding be *men* (τέλειοι γίνεσθε).
Hebr. v. 14, them that are of *full age* (τελειών).

In both these passages the idea of the Greek word is completeness of growth, physical growth suggesting the idea of intellectual and spiritual. But the examination of other passages in the original forces us to extend the same meaning to them also.

Take Heb. vi. 1, ἐπὶ τὴν τελειότητα φερόμεθα. The connexion with the τέλειοι mentioned immediately before is obvious; and is further emphasized by the article, pointing to *the manhood* already urged upon the Hebrews as their natural duty; this verse in fact continues the previous argument that we ought to leave the rudiments fit only for Christian *babes*, and press on to some higher teaching, such as may satisfy Christian *men*.

In Eph. iv. 13, εἰς ἄνδρα τέλειον, there can be no hesitation as to the meaning, for our attainment to *the fullgrown man* is illustrated by the succeeding words 'that we may be no longer children'.

In 1 Cor. ii. 6, σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, the meaning is complicated by an allusion founded on the technical use of the word in the Greek mysteries: those admitted to the full privileges of initiation were called τέλειοι, and it is probable that the use of the term was in this case also based upon the idea of maturity of growth. But Platonic philosophers specially affected the term, as expressing their own intellectual superiority; and it is in pointed rivalry to their claims that St Paul applied the word to advanced Christians. The conception of manhood is however still prominent in the mind of St Paul; for he goes on to contrast these spiritual *men in Christ*, amidst whom he could preach Christian philosophy, with '*babes in Christ*', whom he had hitherto of necessity fed with milk and not with meat.

Again in Phil. iii. 15, ὅσοι οὖν τέλειοι is said with studied irony. The philosophers, when they called themselves τέλειοι, prided themselves on their attainment of a higher level of knowledge; but the apostle on the contrary regards his own and his converts' growth in Christ as an additional responsibility: because they are *men in Christ*, they are bound to cherish the spirit of Christ.

The idea of human perfectibility in short did not belong to St Paul's own use of the word, but to Platonic philosophy, whence it was adopted by Gnostic teachers. And the word '*perfection*' embodies an essentially different conception from the maturity of Christian progress. Perfection belongs to a manufactured article, completeness to Christian growth, character, and life.

When in Matt. v. 48 our Lord said, 'Ye shall be perfect as your heavenly Father is perfect', he was not holding up before us an unattainable ideal: a glance at the previous context shews that his immediate meaning was to present to us for imitation one definite side of the Father's character which we may all study in daily practice, viz. the comprehensiveness of his love, which embraces the evil as well as the good, the unjust as well as the just: our love, like his, must be complete enough to embrace enemies as well as friends.

2. Again the Greek terms τέλειος, τελειότης express also a kindred idea, viz. the completeness of the whole as contrasted with the part.

In Col. iii. 14 love is declared to be the bond of the church's *completeness* (τελειότητος) i.e. the means of binding all its members together in one body. Compare John xvii. 23.

In 1 Cor. xiii. 10 *complete* knowledge is contrasted with that which is in part.

St James is specially fond of dwelling on this idea of completeness; and it forms the key to all the passages in his epistle where the word occurs.

In i. 4 he writes, 'let patience have her work *complete*, that ye may be *complete* and entire, lacking in nothing', with reference to the effect of trial in completing the discipline of the Christian character.

In i. 25, the law of liberty is designated as a *complete* law, because it comprehends the obedience of the will, as well as the acceptance of the understanding.

In iii. 2 he who has mastered one member of the body, the tongue, is declared a *complete* man, able to bridle 'the whole body also'.

3. *To complete* is also the simplest meaning of the verb τελειοῦν, when it refers to time, action, character, &c., as its object; it is used most often by St John, but also by St Luke, St Paul, and St James in this sense. This I take to be its meaning in John xvii. 23, τετελειωμένοι εἰς ἓν, where the *completed* unity of his church is the object which our Lord proposes to himself. In the epistle to the Hebrews this meaning occurs but once, vii. 19, οὐδὲν ἐτελείωσεν ὁ νόμος, 'the law *completed* nothing'.

4. But the verb τελειοῦν has also other meanings, where a person is its object; and these belong also to its derivatives τελειωτής, τελείωσις :

- a. to establish a priest in his office, i.e. to consecrate.
- b. to establish a king on his throne (Herod. III. 86).
- c. to consummate a marriage (τελείωσις, Jer. ii. 2).

Of these (a) only is found in the New Testament: throughout the portion of the LXX which deals with the Levitical priesthood τελειοῦν and τελείωσις are the technical terms, used exclusively to express priestly consecration (Ex. xxix.,

Lev. vii. viii. xvi. 32, xxi. 10, Num. iii. 3): the ram of consecration, the unleavened bread of consecration, and other adjuncts of the ritual, all received their designation from it. Between this Levitical priesthood and that of Christ the epistle to the Hebrews institutes an elaborate comparison, the subject embracing the whole section, ii. 10—x. 18, with some digressions. At the opening of this portion of the epistle it is set forth as an essential part of God's scheme of redemption to consecrate (*τελειώσαι*) Jesus by sufferings; this consecration is there connected with the death of the flesh in exactly the same figurative way as it is by Philo, the great Jewish exponent of the legal types; and the Levitical rite itself supplies the key to this symbolism. In the course of this section of the epistle the word recurs no less than seven times, always in reference either to the Levitical, or to the Christian priesthood, or to the two combined: one of these passages (vii. 28) *εἰς τὸν αἰῶνα τετελειωμένον* is an adaptation from Ex. xxix. 9 *ἔσται αὐτοῖς ἱερατεία μοι εἰς τὸν αἰῶνα καὶ τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτοῦ καὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ*. The close connexion of subject between these parts of Scripture leaves no room for reasonable doubt that the author applied it in the same sense of priestly consecration in which he found it in the LXX.

In the last of these passages (x. 14) the epistle passes on from the consecration of Christ himself to the further thought of our consecration. As Christ's death involves our union with him in death, so it is argued that Christ's consecration involves also our present potential and future actual consecration after death. By his death we have potentially been made partakers of death, and this death is a consecration. The three remaining passages of the epistle in which the word occurs, refer to this Christian consecration. In xi. 40 it is stated that the faithful men of old, though they died in faith, could not be consecrated until they were consecrated with the Christian church, i.e. until after the death of Christ. In xii. 2 Christ having now entered on his heavenly priesthood, is designated as the consecrator of the faithful (*τῆς πίστεως τελειωτής*), as well as captain of the host of the redeemed. And accordingly the righteous servants of God who have died in faith, are now presented to us in xii. 23, as

consecrated sons and priests around the throne of God in heaven.

We are now in a position better to understand the kindred use of the word by St Paul in Phil. iii. 12 *οὐχ ὅτι... ἤδη τετελείωμαι*. The same ironical force belongs to it, as we have already perceived in the subsequent *τέλειοι* (iii. 15): philosophers like Philo prided themselves on being hierophants of the divine mysteries (*τὸν ἄρνον ὃν ἐτύμως τελειώσεως ἐκάλεσεν, ἐπειδὴ τὰς ἀρμοττούσας θεραπευταῖς καὶ λειτουργοῖς θεοῦ τελετὰς ἔμελλον ἱεροφαντεῖσθαι*, Philo 3 Vit. Mos. § 17): they had already attained this consecration to a mystic priesthood; and that consecration involved a triumph of the spirit over the dead body, and was a time when prizes and crowns were adjudged to the victorious soul (*ὅταν τελειωθῆς καὶ βραβείων καὶ στεφάνων ἀξιοθῆς* 3 L. All. § 23). St Paul on the contrary counted not himself to have attained his spiritual consecration on this side the grave. Life was to him a continual consecration; but the death of the flesh cannot be consummated on this side the grave. Even our Lord's consecration through sufferings was not complete until he uttered the words 'It is finished': and so in Luke xiii. 32 he himself speaks of his death as a consecration (*τῇ τρίτῃ τελειοῦμαι*), the moment when the power of the flesh over him was finally vanquished, and he entered at once upon his heavenly priesthood.

C. ON THE CORRECT TRANSLATION OF GREEK TENSES, PARTICIPLES, AND ARTICLE.

Every translator of the Greek Testament must recognise the care and judgment required for the correct rendering of Greek tenses and participles and the Greek article. Numerous instances occur in which the force of the Greek word is not correctly expressed by its ordinary English equivalent; here the translator must exercise his discretion, and considerable variety of opinion is unavoidable; I regret to find my judgment for instance often at variance with the authors of the Revised Version. But there are certain broad principles which help to limit individual caprice and determine the range of exceptional variation; and I proceed to state for my own vindication my application of these principles.

Aorist Indicative.

I. The Greek aorist, though ordinarily a narrative tense recording past events like the English preterite, corresponds sometimes to the English perfect, as its nearest equivalent. For it happens not uncommonly that a writer desires to present a fact in a double aspect, both as an event of past history, and as the foundation of present actual opinion or action. The doctrinal language of a historical religion is naturally fruitful in statements of this nature; for the record of historical events is also the basis of existing faith. In all these cases the objective spirit of the Greek language demanded the use of the aorist, while the more subjective genius of modern thought suggests the use of the perfect. This principle has been recognised by our versions in the translation of *ἐλάλησεν*, i. 2; of *ἠγάπησας* and *ἐμίσησας*, i. 9; of *ἐθεμελίωσας*, i. 10; of *ἀντικατέστητε*, xii. 4: it has been set aside by the Revised Version in the case of *εἰσῆλθεν*, vi. 20 and ix. 24; and of *ἐκάθισεν*, viii. 1: it has been ignored by both versions in the case of *ἔπηξεν*, viii. 2. Yet in vi. 20 the object of recording Jesus' entrance into the

holy presence is to remind us that he who once entered is now present there as our intercessor; and this object is distinctly intimated in the Greek clause by the adoption of the adverb *ὅπου where*, in preference to *ὅπου whither*. Again in ix. 24 the present intercession of Christ is still more distinctly designated by the context as the ground for recording his entrance into the holy place; for the words are added 'now to appear...' In like manner in viii. 1, 2 it is the present position of the high priest in heaven, the present reality of the ideal tabernacle, which the epistle is enforcing. In all these cases therefore I have adopted the English perfect.

2. Again the Greek aorist requires in certain passages an English pluperfect as its equivalent. When an English author desires to call attention to the priority of one event of past history, which he is recording, to another, he naturally employs the pluperfect: the Greek language on the contrary only admits the aorist. In i. 2 the context shews that the verbs *ἔθηκεν, ἐποίησεν* in the relative clause are intended to describe the antecedents by which the Son *had* been prepared before his incarnation for his office as ambassador of the Gospel; in xi. 5 *μετέθηκεν* states the fact that God *had* translated Enoch as the reason why he was sought in vain; in xi. 16, *ἡτοίμασεν γὰρ αὐτοῖς πόλιν*, the fact that God *had* designed to make them the chosen nation is assigned as an explanation of his condescending to be called the God of Abraham, Isaac and Jacob; in xi. 18, *πρὸς ὃν ἐλαλήθη*, Abraham's surrender of the promise, that *had* been previously made to him, is adduced as evidence of his faith at the time of the temptation; and I have therefore in all these cases adopted the pluperfect as the proper rendering in English: yet the pluperfect could not in any of these cases properly take the place of the aorist in Greek.

3. In some places the aorist must be translated by a present; for the aorist was used in Greek, as well as the present, to express proverbial truths, and principles of universal application (*gnomic aorist*): whereas only the present is so used in English. iv. 10 is a statement of this kind, if I rightly understand it; and therefore I have rendered *κατέπαυσεν resteth*.

There is another use of the aorist (*epistolary aorist*) in letter-writing, to record actions belonging to the time of writing. It is founded apparently on the same principle as the epistolary imperfect in Latin letter-writing, viz. that the point of view taken is that of the receiver of the letter, and not that of the writer. The most obvious instances of it in St Paul's epistles are Gal. vi. 11, Eph. vi. 22, Phil. ii. 28, Philem. 12, 19. In this epistle it occurs once, viz. ἐπέστειλα, xiii. 22; which I have therefore rendered, 'I am writing'.

Present and Perfect Indicative.

In reproducing records of the past from an existing document the present tense is frequently used in English where there is a virtual quotation; in this epistle there is an extension of this principle, for the present tense is used for Scripture records, even without the semblance of quotation, e.g. in xi. 4 ἔτι λαλεῖ, and xi. 16 ὀρέγονται and ἐπαισχύνεται. But the habitual employment of the perfect tense in reference to persons and institutions, of which a living record subsists in the pages of Scripture, is a special peculiarity of this epistle, occurring as many as nine¹ times. In two of these cases I have employed the English preterite, viz. κεκοινωνήκε ii. 14 *shared*, and πεποιήκεν xi. 28 *kept*; but the full force of the Greek perfect requires the addition of a periphrasis 'as it is written', to express it completely.

Aorist Participle.

The simplest meaning of the aorist participle is that of pure narration; it is the Greek equivalent of the English participle in -ing; and states facts, whether of past, present or future time indifferently, as determined by the context: and other modifications of its meaning are based upon this: ἐλθών means *coming*, as ἐληλυθώς means *having come*: and the literal rendering is in most cases also the best.

Elementary as is this distinction between the aorist and perfect participle, it is often ignored in English translation,

¹ ii. 14, vii. 11, 13, 14, viii. 5, 13, ix. 18, xi. 5, 28.

perhaps because the connexion of the aorist indicative with past time leads us to associate all the other aorist forms with past time: and even in the Revised Version it is not consistently observed. No doubt it is true that, where an aorist participle and a verb are coupled together to record two successive acts, the participle, if placed before the verb, is used of the first, and the verb of the second, e.g. in x. 12, προσετίνας ἐκάθισεν, *after offering he sat down*: and furthermore, just as the English perfect is sometimes equivalent to the aorist indicative, so there are cases where a perfect participle is the English equivalent of the aorist participle: for instance in vi. 4 the combination of ἅπαξ with φωτισθέντας, 'those who have been enlightened once for all', shews that the past conversion is contemplated as having left a permanent result behind it. Such exceptional instances, however, are easily determined by the context. But where the participle marks an antithesis, as in i. 1 θεὸς λαλήσας...ἐλάλησεν ἡμῖν, the antithesis is more correctly rendered, as well as better marked, by the version 'God who spoke to the fathers... hath spoken to us', than by the altered form, 'having spoken'. Again where it expresses the result of an act, as in ix. 12 εἰσήλθεν εὐράμενος, the simple 'obtaining' is far more correct than 'having obtained'; for the redemption was obtained by Christ presenting himself as high priest, and not previously to that presentation. Where it expresses the means by which a result was accomplished, as in vi. 15 μακροθυμήσας, the addition of a preposition gives the full meaning in English, 'by patiently enduring'. The elastic force of the Greek participial construction gives to it in short various shades of meaning, for the expression of which various English forms should be selected according to the context. But it can never, like the perfect participle, be used to express the termination of a process: γενηθέντων in iv. 3 cannot mean 'finished', though γεγενημένων (perf.) might have done so. Nor can it be used, like the present participle, to denote the occurrence of one act at the same time with, or during the course of, another; ἀγαγόντα τελειῶσαι in ii. 10 cannot mean 'to consecrate in the course of leading', for that would have been rendered by ἄγοντα (pres.) τελ.: its true meaning is 'to lead and consecrate'.

Present Participle.

The frequent use of the present participle belongs to the characteristic style of the epistle. It is used to express

(1) constant repetition :

vi. 1 καταβαλλόμενοι denotes the constant effort to lay foundations afresh.

vi. 6 ἀνασταυρούοντας κ. παραδειγματίζοντας, while they keep crucifying afresh and putting to open shame.

viii. 10 διδούς νόμους...promises the continued grace of God.

x. 25 μὴ ἐγκαταλείποντες ἀλλὰ παρακαλοῦντες contrasts the habitual cowardice or neglect of some Christians with the demand for daily zeal which the times made on the church.

x. 26 ἁμαρτανόντων, persisting in sin.

(2) permanent nature of things :

xi. 1, 3 οὐ βλεπομένων, invisible objects; τὸ βλεπόμενον, the visible world.

xii. 18 ψηλαφωμένῳ, palpable.

xii. 27 τῶν σαλευομένων, transitory things; τὰ μὴ σαλευόμενα, eternal things.

(3) the date at which events occurred :

vii. 28 ἔχοντας ἀσθένειαν, while they have infirmity, i.e. during their mortal life.

xi. 8 καλούμενος Ἀβραάμ, Abraham at the time of his call.

17 πειραζόμενος Ἀβρ., Abraham at the time of his trial.

(4) to anticipate a future already present to the eye of prophecy :

x. 37 ὁ ἐρχόμενος, he that is to come.

In like manner present imperatives are frequent in the hortatory parts of the epistle, such as μιμνήσκεσθε, μιμείσθε, urging to continuous action, and the same force demands especial notice in the present infinitive ἀνακαινίζειν vi. 6 and present subjunctive ἔρχεται xiii. 23.

Article.

In the idiomatic use of the Greek article the epistle approaches closely to the practice of classical Greek. It is often used, where we should employ a possessive pronoun or demonstrative in English, with reference to persons or things defined by the context or by the subject :

- ii. 14 *διὰ τοῦ θανάτου*, *through his death* ; he being the subject of the sentence¹.
τὸ κρᾶτος τοῦ θανάτου, *of that death*, i.e. the death of flesh and blood to which he had subjected himself.
- iv. 3 *τὴν κατὰπανσιν*, *that rest*, i.e. the rest which the previous promises had held out to the faithful.
- v. 8 *τὴν ὑπακοήν*, *his obedience*, i.e. the obedience essential to him as man.
- vi. 1 *τὴν τελειότητα*, *that manhood*, i.e. the manhood on which the previous verses had insisted as justly to be claimed of the Hebrew church.
- ix. 1 *εἶχεν...τὸ ἅγιον*, *its sanctuary*, i.e. the sanctuary which a covenant between God and man necessarily entails as an essential condition.
- x. 22 *τὰς καρδίας, τὸ σῶμα*, *our hearts, our body*.
- xi. 35 *τὴν ἀπολύτρωσιν*, *their redemption*, i.e. the re-

¹ To explain this use of the article and many subsequent instances an arbitrary dictum is sometimes laid down that abstract substantives always take the article ; the falsehood of this assertion is illustrated by the next verse ; where death in the abstract is referred to in the words *φόβος θανάτου*. Had this verse spoken simply of death in the abstract, it would have run *διὰ θανάτου* and *κρᾶτος θανάτου*. The use of the article with ab-

stract substantives is really subject to definite laws ; and it is the duty of Greek scholarship to decide in each case whether any equivalent is required in English ; and if so, what it is. In 1 Cor. xiii. the word *ἀγάπη* is used four times without and four times with the article ; but there is nothing arbitrary or capricious in the omission or insertion of the Greek article there.

demption from death offered to them by their persecutors.

- xii. 4 τὴν ἁμαρτίαν, *that sin*, i.e. the sin whose opposition Jesus endured as his earthly cross.
- xii. 14 τὸν ἅγιον, *that holy living*, without which no man shall see the Lord.
- xiii. 1, 2, 16 ἡ φιλαδελφία, τῆς φιλοξενίας, τῆς εὐποιίας κ. κοινωνίας, *your love of the brethren, your love to strangers, your well-doing and almsgiving*. These qualities had been especially alluded to in the epistle as marked merits in the Hebrew church (vi. 10).
- xiii. 4 ὁ γάμος, *their marriage*. The admonition enforces on those who are married the duty of honouring their marriage.

Again it is used, as in English, to point the reader's attention to what is already well known :

- v. 12 τὸν χρόνον, *the time*, i.e. the length of time which had elapsed since their conversion.
- xi. 10 τοὺς θεμελίους, *the foundations*, whose eternal strength distinguished the heavenly from the earthly Jerusalem.
- xi. 26 τὴν μισθαποδοσίαν, *the payment*, i.e. which the Beatitudes had attached to the reproach of Christ as its sure reward.
- xi. 28 τὴν πρόσχυσιν, *the striking of the blood upon the lintel and door-posts* prescribed in Ex. xii. 7.
- xii. 2 τῆς πίστεως, *the faith*, i.e. the Christian faith.

The position of the words, however, with which it is connected differs from that adopted in classical Greek: as other qualifying words are freely subjoined to the substantive, adjective, or participle designated by the article, instead of being interposed between them :

- i. 3 τῆς μεγαλωσύνης ἐν ὑψηλοῖς, *the majesty on high*.
- viii. 1 τῆς μεγαλωσύνης ἐν τ. οὐρανοῖς, *the majesty in the heavens*.
- ix. 11 τῶν γενομένων ἀγαθῶν...κτίσεως, *the good things that came through the greater and more complete tabernacle*.

- xii. 3 τῶν ἁμαρτωλῶν εἰς ἑαυτούς, *those that were sinners against themselves, i.e. against their own souls.*
- xiii. 20 τὸν μέγαν ἐν αἵματι δ. α., *that is mighty in the blood of an eternal covenant.*
- xiii. 21 τὸ εὐάρεστον...Χριστοῦ, *that which is well-pleasing in his sight through Jesus Christ.*

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