The Epistle to the Hebrews

Greek Text with Facing Vocabulary and Commentary

Joshua C. Shaw
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Preface to the Series

Each author has a grammar of his own, written or unwritten. Each student has a grammar of his own, has his ways of adjusting the phenomena to his range of vision or vice versa, less frequently vice versa.

Basil Gildersleeve, Problems in Greek Syntax

Why not both?
C.S.L, An Experiment in Criticism

“I confess myself to be among those who write to progress and in progressing write,” and grammar notes are no exception. When I articulate to myself the finer distinctions in a text with the help of grammar I finally understand what I think the author is saying, against which I can then judge what the author is in fact saying. It is often not (merely) the author who is not clear to us, but we who are not clear to ourselves.

This commentary was therefore written with two primary ends in mind: 1) to facilitate a careful (and grammatically defensible) reading of the original text, and 2) to point the way for further and deeper study of the same. I have thus often reminded the reader of the basics, e.g., anaphora, inner and outer accusatives, ablative (or genitive, as the case may be) absolutes, and the tedious details of syntax in indirect discourse. There is much to be said for crawling before walking and walking before running: analysis precedes synthesis--yet here the difficulty makes itself felt. The basis for appreciating a literary text is an underlying enjoyment of the matter at hand. But, at least for a while, the searching of commentaries and grammars and lexica--all of which help us to understand what the author is saying--dampens the joy of reading for many, even if it leads to greater enjoyment in the end. And so the very means of greater enjoyment of the text are themselves instruments of tedium in the extreme: what is the student to do? Can we have our cake and eat it too?

Faced with this dilemma students will find this type of commentary a helpful place to begin. Even within the relatively narrow confines of such a
commentary I try to offer the reader three tiers of reading: 1) a fast, basic, and intuitive reading of the text aided by maximum-efficiency vocabulary learning and morphological aids in the notes; 2) a more attentive reading keyed to finer nuances of meaning and eased by notes on grammar and syntax; 3) a deeper study of the finest distinctions guided by signposts to standard reference works.¹ While all these are, in a sense, elementary and pre-exegetical tasks, they each allow a measure of enjoyment and at each stage I have done much of the ‘leg-work’ in the lexica and grammar indices for the student. My hope is that while students can pause (or stay) contentedly at all three levels they will feel themselves drawn imperceptibly yet delightfully “further up and further in.” I am convinced that this is the way to win new students for the ancient languages without compromising standards of accuracy and precision so dear to Philology as a discipline--but let me stop here and leave the reader with a more eloquent expression of my meaning:

‘Why,’ [readers] ask, ‘should I turn from a real and present experience--what the poem means to me, what happens to me when I read--to inquiries about the poet’s intentions or reconstructions, always uncertain, of what it may have meant to his contemporaries?’ There seem to be two answers. One is that the poem in my head which I make from my mistranslations of Chaucer or misunderstandings of Donne may possibly not be so good as the work Chaucer or Donne actually made. Secondly, why not have both? After enjoying what I made of it, why not go back to the text, this time looking up the hard words, puzzling out the allusions, and discovering that some metrical delights in my first experience were due to my fortunate mispronunciations, and see whether I can enjoy the poet’s poem, not necessarily instead of, but in addition to, my own one?²

¹ At this step the student learns more about the history of the language and the language as a whole, rather than merely the text at hand, but of course these things are not exclusive and are not in practice so clearly distinguishable.
² C.S. Lewis, *An Experiment in Criticism.* (Canto Classics, Cambridge, 1961) p. 100 et seq.
This view is, I suggest, applicable to all reading, but particularly texts so far removed from us in time and space and speech. Taking the good from every method, we should try enjoy our reading and enjoy what we read, which begs, after all, that we know what is being said.

Please write with any questions or criticism to the email below.

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Preface to The Epistle to the Hebrews

“EVERY student of the Epistle to the Hebrews must feel that it deals in a peculiar degree with the thoughts and trials of our own time.”

Greek Text with Notes and Essays, B.F. Westcott

ἀποθανὼν ἐτι λαλεῖ.
Epistle to the Hebrews

Commentaries abound on every word and syllable of the New Testament: why another one? In short, it is because nothing exist for the beginning or intermediate student of the New Testament Greek quite like this.1 There are multitudes of aids such as word-by-word analyses, interlinear texts, reader’s Bibles, and advanced commentaries, but the peculiar virtue of this edition is pedagogical usefulness. Its aim is that the user read Greek, not decipher it. And yet in another sense the commentary justifies itself; learning is a process of ‘re-inventing’ the wheel. We make use of the good tools our predecessors have created, but the virtue of knowledge lies is the work, in the habits of mind gained thereby not the mere collection (or memorization) of data: ‘No conclusion is of real value to us till we have made it our own by serious work…’2

Among the New Testament writings I chose to begin here because “the [author of this Epistle] seems to have used the resources of literary art with more distinct design than any other of the Apostles…”3 The author was apparently familiar with the Jewish-Alexandrian school of interpretation current at that time and hence bears many affinities to a writer such as Philo (if also many distinguishing marks). The author was familiar with the technical terms of ethical philosophy (Peripatetics, Stoics, Middle-Platonists); was versed in the ancient techniques of rhetoric (Aristotle,

1 Should everyone be able to purchase Logos software this commentary would become obsolete but for two reasons, 1) that someone should ever wish to leave their computer (!) and/or 2) classroom use, for which Logos de facto does not apply.
2 work cited, p. vi
3 ibid.
Isocrates), though he did not always follow them. The great scholar of *Artful Prose* (*Kunstprosa*), Eduard Norden, said “At any rate I read through the *Epistle to the Hebrews* (in contrast to Paul) from beginning to end without any difficulty.” ⁴ This *Epistle* provides thus a worthy test of Koine for those advancing through the ranks of New Testament Greek, and a bridge to Koine for those who began with Classical Greek. With this in mind, I have tried to point out those marks of distinction between Koine and Classical and on occasion between the New Testament Greek in comparison to both. In trying to serve two kinds of reader (not to mention the autodidact, whom I always have in mind), I will likely please neither fully. But perhaps each will find here something of use.

More by way of introduction is not my place to say; but many are ready to hand.⁵ I will merely suggest that this λόγος τῆς παρακλήσεως is timely.⁶ The content of this λόγος is however not blind optimism, not irrational faith, nor again disregard for all that is natural and physical, but a call to reasonable courage. A call to strong faith whereby the outlines of the new are discerned in the old, the spiritual in the physical, the eternal in the temporal. ‘Having died, he yet speaks;’ therefore *tolle et lege* (‘pick up and read’)!  

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⁴ Cited by Turner, *IV. Style*, 106 (ch. 8).
⁵ See *Further Resources*.
## RUNNING CORE VOCABULARY

Below are given all words in the Epistle occurring 6 or more times. The numbers on the left correspond to the first page on which they occur and those on the right to the total number of times they occur. The goal is to bring readers to the text as quickly and efficiently as possible.

1. ἄγγελος, -ου, ὁ: messenger; supernatural power, angel, 13
2. αἰών, αἰῶνος ὁ (ἡ): life, lifetime; eternity; generation, era, w/ art. the world, 15
3. ἀμαρτία, -ας ἡ: failure, fault; mistake (in judgement); sin, sinner, 25
4. ἀυτός -ή, -όν: w/ noun (my/your/her)self; by itself = he, she, it; w/ art. = the same, 143
5. γάρ (caus. postpos. part.): for, since, because; indeed, 91
6. γίνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην: become, be born; happen, 30
7. διά (prep.): gen. through(out); by means of; acc. on account of, for the sake of, 57
8. δόξα, -ης ἡ: opinion; fancy; reputation; honor, glory, 7
9. δύναμις, -εως ἡ: ability, power, might, strength, 6
10. ἔγω (γε), (ἐ)μοῦ, (ἐ)μοί, (ἐ)μέ: I, the 1st sing. person pronoun; w/o - it is enclitic; w/ ἐγερθην = strengthened for, I at least/indeed, 35
11. εἰμι, ἔσομαι, impf.: ἦ(ν), nom. part. ὄν, ὀδός, ὄν, gen. ὄντος, ὀδός, ὄντος, pr. inf. ἔιναι, ft. ἔσασθαι: to be exist; w/ inf. = to be possible, 56
12. ἐν: dat. in, on, at, by; into; by (means of), with, 65
13. ἐπί: gen. upon, over; dat. upon, over; for (the purpose of); acc. onto, toward, against, over, 30
14. ὁ, ἡ, τό: definite article, generally = the, but also used where we would use the possessive adjective, ὁ παῖς can = 'his/her/your child'; also used of famous persons, e.g., ὁ Πλάτων, of previously mentioned persons/things, or of abstract nouns like ἡ σοφία, or classes ὁ ἄνθρωπος = mankind, esp. w/ participles, ὁ κλέπτων = a thief, 648
15. τίς, τί: who? why?, 10
16. ὡς, ἥ, ὅν: relative pronoun, who, which, 76
17. δέ (advers. part.): but, rather; yet, on the other hand, 235
18. οὗτος, αὕτη, τοῦτο: this (thing nearer), 42
19. σύ, σοῦ, σοι, σε: you (2nd sg. pron.), 29
20. τε: τε... τε, both... and; τε καί, both... and, 19
21. ἄγγελος, -ου, ὁ: messenger; supernatural power, angel, 13
22. αἰών, αἰῶνος ὁ (ἡ): life, lifetime; eternity; generation, era, w/ art. the world, 15
23. ἀμαρτία, -ας ἡ: failure, fault; mistake (in judgement); sin, sinner, 25
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31. εἰμι, ἔσομαι, impf.: ἦ(ν), nom. part. ὄν, ὀδός, ὄν, gen. ὄντος, ὀδός, ὄντος, pr. inf. ἔιναι, ft. ἔσασθαι: to be exist; w/ inf. = to be possible, 56
32. ἐν: dat. in, on, at, by; into; by (means of), with, 65
33. ἐπί: gen. upon, over; dat. upon, over; for (the purpose of); acc. onto, toward, against, over, 30
34. ἡμεῖς, ἡμῶν, ἡμῖν ἡμᾶς: we, us, 23
35. ἡμέρα, -ας ἡ: day; time of life, 18
36. θεός, -ου ὁ/ἡ: god, goddess, w/ art. a specific god, God, 68
37. καί (conj.): and; even, also; καί... καί, both... and, 257
38. κρείσσων, -ον: stronger, mightier, better, 13
39. λαλέω: talk, chat, chatter away; speak, discuss, 16
40. ὁ, ἡ, τό: definite article, generally = the, but also used where we would use the possessive adjective, ὁ παῖς can = 'his/her/your child'; also used of famous persons, e.g., ὁ Πλάτων, of previously mentioned persons/things, or of abstract nouns like ἡ σοφία, or classes ὁ ἄνθρωπος = mankind, esp. w/ participles, ὁ κλέπτων = a thief, 648
41. τίς, τί: who? why?, 10
42. ὡς, ἥ, ὅν: relative pronoun, who, which, 76
43. δάος, -η, -ον: as/how much as, 9
44. οὗτος, αὕτη, τοῦτο: this (thing nearer), 42
45. παρά: gen. from the side of; dat. at the side of; acc. to the side of, along, against; beyond (late), 11
46. πᾶς, πᾶσα, πᾶν: each, every, all, 54
47. πατήρ, πατρός ὁ: (fore)father; author, 9
48. ποιέω: do, make, cause, render, 19
49. σύ, σοῦ, σοι, σε: you (2nd sg. pron.), 29
50. τε: τε... τε, both... and; τε καί, both... and, 19
51. τίς, τί: who? why?, 10
52. υἱός, -ου ὁ: son, 24
53. δέ (advers. part.): but, rather; yet, on the other hand, 235
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<tr>
<th>Greek Word</th>
<th>Meaning</th>
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<tr>
<td>δικαιοσύνη</td>
<td>justice; righteousness</td>
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<tr>
<td>εἰς</td>
<td>acc. to, toward; so far as, w/ respect to; up to, until; for</td>
</tr>
<tr>
<td>λέγω</td>
<td>tell; say, speak; intend, mean</td>
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<tr>
<td>μέν</td>
<td>indeed; when a contrast w/ δέ clause (implicit or explicit) is present,</td>
</tr>
<tr>
<td>πάλιν</td>
<td>back(wards), against; again, in turn</td>
</tr>
<tr>
<td>παῦ</td>
<td>each, every, all</td>
</tr>
<tr>
<td>πνεῦμα</td>
<td>spirit; angel</td>
</tr>
<tr>
<td>πρός</td>
<td>acc. to, towards, upon, against</td>
</tr>
<tr>
<td>σήμερον (adv.)</td>
<td>today</td>
</tr>
<tr>
<td>ἀρχή</td>
<td>beginning, origin, (first) principle; first place or power in government,</td>
</tr>
<tr>
<td>γῆ, -ῆς</td>
<td>earth opp. to heaven; land opp. to sea; a country; (tilled) earth; dirt,</td>
</tr>
<tr>
<td>ἔργον, -ου τό</td>
<td>work or deed; toil; action; thing, matter; something made; function, need,</td>
</tr>
<tr>
<td>κύριος, -α, -ον</td>
<td>lord, master</td>
</tr>
<tr>
<td>μή</td>
<td>no/not, the negative of feeling and thought (opp. to fact and statement = οὐ),</td>
</tr>
<tr>
<td>ὅστις, ἥτις, ὅ</td>
<td>anyone who, anything which</td>
</tr>
<tr>
<td>λόγος, -ου ὁ</td>
<td>word, talk; argument; saying, statement; speech, discourse; saying, story,</td>
</tr>
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</tr>
<tr>
<td>Ιησοῦς, -οῦ ὁ</td>
<td>Jesus</td>
</tr>
</tbody>
</table>

Note: The table includes a selection of Greek words and their meanings, focusing on words that are commonly used in Greek texts.
RUNNING CORE VOCABULARY

5 νῦν (adv.): (just) now; as things are, 6
5 ὁράω, ὄψομαι, εἶδον, ἑώρακα, ὦμμαι, ὤθην: see, behold, observe; pass. appear, 11
5 ὤν: relative pronoun, who, which, 76
5 ὃς, ἥ, ὅν: relative pronoun, who, which, 76
5 ὅτι: + superl. as ___ as possible; that; for, because, seeing that, 18
5 οὐδείς, -εις, -έν: not one, none, nobody, 6
5 τίς, τί: indefinite adj./pron., something, 34
5 χάρις, -ίτος ἡ: beauty, grace, kindness, gratitude; (a) favor, delight, 8
6 ἀδελφός, -έως ὁ: brother; in pl. siblings, co-members of Christian religion, 10
6 ἁγιάζω: hallow, purify, consecrate, 7
6 ἁίμα, ἁίματος τό: blood, murder; kin, 21
6 ἐπεί (conj.) from the time when (indic.); whenever (subj.); since, seeing that, (w/ indic.), 9
6 καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην: call, summon, invite, 6
6 οὖν: certainly, in fact; so, then, therefore, 12
6 πολύς, πολλή, πολύ: much, many, 7
6 σάρξ, σαρκός ἡ: flesh, body; person; opp. to ἁπνεῦμα or ψυχή per context, 6
6 τελειώω: make perfect, complete; bring to consummation, 9
6 ὑπέρ (prep.): gen. on behalf of, instead of, for; concerning; acc. over, beyond, 11
7 ᾿Αβραάμ ὁ (indecl.): Abraham, 10 (see Index)
7 ἀλλά (conj.): but, rather; yet, still; however, 16
7 ἀρχιερεύς, -έως ὁ: chief-priest, 17
7 ἐπουράνιος, -α, -ον: heavenly, 6
7 ἔχω, ἕξω, ἔσχον, ἔσχηκα, -: have; possess; +adv. = to be; hold (fast) be able to (inf.), 39
7 ζάω, ζήσω (ζήσομαι): to live, 12
7 ἵνα: conj. that, in order that (subj. in prim. seq.; neg. is μή), 20
7 λαός, -ου ὁ: people, crowd, nation, 13
7 ὅθεν: whence; where(fore), 6
7 δοσις, -η, -ον: as/how much as, 9
7 πειράζω, -σω, ἐπείρασον, -, πεπείρασμαι, ἐπειράσθην: make trial of (gen.); attempt to do (inf.); test, tempt (acc.), 6
8 ἐάν (conj.): compound of εἰ and ἄν, contracted often to ἄν: conditional use “if (ever)” (+subj.), 6
8 κατασκευάζω: prepare, furnish, equip fully w/; represent; mid. get ready, 7
8 Μωυσῆς, -έως ὁ: Moses, 11(see Index)
8 οἶκος, -ου ὁ: house, dwelling place; room, 11
8 καθώς (adv.): late G. for καθά, just as, 8
8 καρδία, -ᾶς ἡ: heart: seat of life/passion, 11
8 ὑμεῖς, ὑμῶν, ὑμίν, ὑμᾶς: y’all, 2 pl. pronoun, 31
8 ὑμνόω, ὑμοῦμαι, ὑμοῦσα, ὑμώμοκα, -, ὑμώμοσθην: swear (to/by), that (+inf.), 7
10 ἀπό: gen. away from; in derived senses: (part) of (=εξ), by (= ὑπό), from the side of (=παρό), 22
| 10 | ἐαυτοῦ, -ῆς; -οῦ : reflex. pron. of 3rd person, later written αὐτοῦ and often used with the 1st and 2nd person as well; the pl. sometimes equals ἄλλοι, 16 |
| 11 | ἐκεῖνος, -η, -ο : that person or thing; denotes well known or already mentioned persons, 9 |
| 11 | ἐπαγγελία, -ας ἡ : command, summons; denunciation; offer, promise, 14 |
| 11 | καθός (adv.) : late G. for καθά, just as, 8 |
| 11 | κατάπαυσις, -εως ἡ : a putting to rest, putting down, deposing; a cessation, calm, 9 |
| 11 | καθώς (adv.) : late G. for καθά, just as, 8 |
| 11 | κατάπαυσις, -εως ἡ : a putting to rest, putting down, deposing; a cessation, calm, 9 |
| 11 | πίστις, -εως ἡ : trust, faith; honesty, credit; pledge of good faith, guarantee; proof, 32 |
| 12 | μετά (prep.) : gen. (along) with, by the aid of; acc. in pursuit; after, behind; next, 23 |
| 12 | οὕτω(ς) : in this way, so, thus, 9 |
| 13 | ψυχή, -ῆς ἡ : breath, life, soul, 6 |
| 14 | μεγάς, μεγάλη, μέγα : large, long, great, 6 |
| 14 | μέγας, μεγάλη, μέγα : large, long, great, 6 |
| 14 | προσέρχομαι, -οίσω, -ήνεγκα/ον, -ενήνεγμαι, -ηνέχθην : come/go to; attack; come before, 8 |
| 15 | θυσία, -ας ἡ : sacrifice, offering; often in pl. offerings, sacrifices, rites, 15 |
| 15 | θυσία, -ας ἡ : sacrifice, offering; often in pl. offerings, sacrifices, rites, 15 |
| 15 | Μελχισεδέκ : Melchizedek (Gen. 14), 8 (see Index) |
| 15 | προσφέρω, -οίσω, -ήνεγκα/ον, -ενήνεγμαι, -ηνέχθην : bring to, present, 20 |
| 15 | τάξις, -εως ἡ : arrangement, battle-array, body of soldiers, order, position, rank, 6 |
| 15 | τάξις, -εως ἡ : arrangement, battle-array, body of soldiers, order, position, rank, 6 |
| 16 | αἰώνιος, -α, -ον : eternal, unending, 6 |
| 17 | καλός, -ή, -όν : beatiful, fair; good, noble, 6 |
| 17 | νεκρός, -ά, -όν : dead; subst. corpse, 7 |
| 18 | ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθηκα/τέθνατον, -έκα, -έκα : to die; in pf. be dead, 7 |
| 19 | ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθηκα/τέθνατον, -έκα, -έκα : to die; in pf. be dead, 7 |
| 20 | εὐλογέω : speak well of, praise; bless, 7 |
| 21 | βασιλεύς, -έως, acc. -έα/ή, nom. pl. εῖς : king, chief; sovereign, 7 |
| 22 | μένω, μενῶ, ἔμεινα, ἐμέμενα, -έμεινα, -έμεινα, -έμεινα, -έμεινα : persevere in (ἐν, ἐπί); stand one’s ground, 6 |
| 22 | νόμος, -ου ὁ : custom, law, ordinance, 14 |
| 23 | ἄποθνήσκω, ἄποθανοῦμαι, ἀπέθανον, τέθηκα/τέθνατον, -έκα, -έκα : to die; in pf. be dead, 7 |
| 24 | μαρτυρέω : bear witness, give evidence, testify to (acc.), vouch for, 8 |
| 24 | μαρτυρέω : bear witness, give evidence, testify to (acc.), vouch for, 8 |
| 25 | διαθήκη, -ῆς ἡ : will; deposit, oracle; covenant, 17 |
| 26 | λατρεύω : work for hire, serve, worship, 6 |
| 27 | σκηνή, -ῆς ἡ : tent, hut, tabernacle, 10 |
| 28 | ἐμμένω, -μένω, -μένω, -μεμένα, -μεμένα : abide in a place, stand fast, 11 |
| 28 | πρῶτος, -η, -ον : superl. of πρῶτος, first, earliest, soonest, most eminent, 10 |
| 30 | μόνος, -η, -ον : adj. only, alone; adv. οὐ μόνον... ἀλλὰ καὶ, not only, but also, 31 |
| 31 | μάλλον : comp. of μάλλα, more, greater, 6 |
| 32 | οὐδέ : and not, nor, 6 |
| 32 | οὐδέ : and not, nor, 6 |
| 34 | ἡγέομαι, ἡγήσομαι, ἡγησάμην, ἡγησάμην : go before, lead; suppose, believe, 6 |
### Glossary

<table>
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<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>abs.</td>
<td>absolute</td>
</tr>
<tr>
<td>acc.</td>
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<tr>
<td>act.</td>
<td>active</td>
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<tr>
<td>ad loc.</td>
<td>ad locum (at the place/passage)</td>
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<td>adj.</td>
<td>adjective</td>
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<tr>
<td>adv.</td>
<td>adverb</td>
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<td>apodosis</td>
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<td>appositive</td>
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<td>articular infinitive</td>
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<tr>
<td>art./artic.</td>
<td>article</td>
</tr>
<tr>
<td>Byz.</td>
<td>Byzantine (Greek)</td>
</tr>
<tr>
<td>CG</td>
<td>Classical Greek</td>
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<tr>
<td>cl.</td>
<td>clause</td>
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<td>compound</td>
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<td>concessive</td>
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<td>condition(al)</td>
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<td>conn. rel.</td>
<td>connective relative</td>
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<td>cst./circums.</td>
<td>circumstantial</td>
</tr>
<tr>
<td>CTF</td>
<td>Contrary to Fact</td>
</tr>
<tr>
<td>cstr.</td>
<td>construction/construct</td>
</tr>
<tr>
<td>dat.</td>
<td>dative</td>
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<td>deponent</td>
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<td>explanation</td>
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<tr>
<td>FLV</td>
<td>Future Less Vivid</td>
</tr>
<tr>
<td>FMV</td>
<td>Future More Vivid</td>
</tr>
<tr>
<td>F Mt V</td>
<td>Future Most Vivid</td>
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<td>imperfect</td>
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<td>indicative/indirect</td>
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<td>indic.</td>
<td>indicative</td>
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<tr>
<td>indir. comm.</td>
<td>Indirect Command</td>
</tr>
<tr>
<td>indir. qu</td>
<td>Indirect Question</td>
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<td>inf.</td>
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<td>interrogative</td>
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<td>Koine Greek</td>
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<td>l./ln.</td>
<td>line</td>
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<td>neuter</td>
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<tr>
<td>nom.</td>
<td>nominative</td>
</tr>
<tr>
<td>NT(G)</td>
<td>New Testament (Greek)</td>
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<tr>
<td>obj.</td>
<td>object</td>
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<tr>
<td>p./pg.</td>
<td>page</td>
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<td>pple.</td>
<td>participle</td>
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<tr>
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<td>perfect</td>
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<td>periphrastic</td>
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<tr>
<td>pers.</td>
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<tr>
<td>plpf.</td>
<td>pluperfect</td>
</tr>
<tr>
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<td>pf. pass. part.</td>
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<td>predicate/predicative</td>
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<td>primary</td>
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<td>protasis</td>
</tr>
<tr>
<td>rel.</td>
<td>relative</td>
</tr>
<tr>
<td>s. v.</td>
<td>sub verbo, 'under the word'</td>
</tr>
<tr>
<td>s/sg.</td>
<td>singular</td>
</tr>
<tr>
<td>seq.</td>
<td>sequence</td>
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<tr>
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<td>statement</td>
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<td>subject</td>
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<td>subjunctive</td>
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<td>substantive</td>
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<td>superlative</td>
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<td>v.</td>
<td>verb</td>
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<tr>
<td>voc.</td>
<td>vocative</td>
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</tbody>
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1 For the convenience of the reader, I have made a dictionary of grammatical and rhetorical terms, found at the end of the book in alphabetical order.
Further Resources

Abbreviations used in this Commentary

BA = BDAG (the dictionary of Walter Bauer given below; UBS = 5th ed. of the United Bible Societies’ Greek Text of the New Testament; I, II, III, IV = the four volumes of Moulton-Turner’s monumental grammar; W. = The commentary of Brooke Foss Westcott; S. = the Greek Grammar of Herbert Weir Smyth.

Works Cited


1 The reader is also encouraged to make use of Latinperdiem videos on Youtube: an excellent resource in general and one of the only (accessible) resources for materials written after the Imperial Period. A valuable resource for students both of Latin and Greek.
2 Due to accessibility (I am in Germany), I made use of Bauer-Aland in its most recent edition; but the differences from BDAG are small as regards the dictionary entries themselves.
3 Out of copyright and available online through Google Books. I have chosen this grammar in part because it reflects a monument of biblical research deserving of study, but also because, stretching over nearly a century, it provides a circumspect assessment along the two poles of the interpretation of Biblical Greek, represented on the one hand by Moulton (that the NT is written in Koine Greek plain and simple) and on the other by Turner (that the NT is written in Jewish Greek, i.e., a Jewish dialect of Koine). The truth is likely somewhere in the middle, not likely to be achieved by an ‘averaging’ of the two views, but through careful application of the insights of each. For a good summary of the scholarship up through the work of Deissman and Moulton see Robertson’s introduction to his Grammar—he does his best to make it exciting. For what its worth, a very up-to-date assessment of the diachronic development of Greek asserts “[New Testament Greek] is not, any more than that of the Septuagint, a special variety of Greek used by the Jews of the Near East...as once was commonly thought, but a reasonably close reflection of the veryday Greek of the majorityof the literate population in the early centuries AD...” Hollock 2010, 147. “What was commonly thought” is somewhat of an over-simplification, inasmuch as there had been revolution after revolution in each direction over the past two-hundred years. Cf. the words of Moulton 100 years prior; ‘Between these extremes (Hebrews/Paul/Luke and Revelations) the NT writers lie; and of them all we may assert with some confidence that, where translation is not involved (an important qualification), we shall find hardly any Greek expression used which would sound strangely to speakers of the Κοινή in the Gentile lands.’ (I. p. 10)
4 With the prev. note cf. the appendix of this volume on ‘Semitisms in NT Greek’: probably one of the most thorough, balanced, and scholarly treatments of the subject available.
5 His collection of facts and summary of research is very thorough while remaining concise, and in addition has near-exhaustive references to other essential works on the material. For this reason I have cited this grammar in the main. Yet two slight caveats should be given: 1) he at times makes use of language deprecated toward the text and above all the ‘masses’ or ‘vulgar’ users of KG, perhaps as a reaction to the very positive celebration of the common tongue by Deissman and Moulton before him (see, e.g., III p. 133 ‘pompous and stereotyped jargon’ IV


**A Few More Helps**


*available on my website: joshuacalvinshaw.com

p. 107, 'worst lapse toward vernacularism,' *ibid.* 110 'apparent literary style': such exs. could be multiplied. Perhaps however the grammarian’s effort to be readable explains the addition of valuative commentary to essentially descriptive material 2) his *explanation* of all the data he collected as evidence for a Jewish dialect of Greek has been thoroughly questioned (*An examination, Lemcio diss. 1968; A Critique, diss. Robbins 1987), if not however, 'disproven.'

6 His collection of facts and summary of research is very thorough while remaining concise, and in addition has near-exhaustive references to other essential works on the material. For this reason I have cited this grammar in the main. Yet two slight *caveats* should be given: 1) he at times makes use of language deprecatory toward the text and above all the ‘masses’ or ‘vulgar’ users of KG, perhaps as a reaction to the very positive celebration of the common tongue by Deissman and Moulton before him (see, e.g., III p. 133 ‘pompous and stereotyped jargon’ IV p. 107, ‘worst lapse toward vernacularism,’ *ibid.* 110 ‘apparent literary style’: such exs. could be multiplied. Perhaps however the grammarian’s effort to be readable explains the addition of valuative commentary to essentially descriptive material 2) his *explanation* of all the data he collected as evidence for a Jewish dialect of Greek has been thoroughly questioned (*An examination, Lemcio diss. 1968; A Critique, diss. Robbins 1987), if not however, 'disproven.'

7 Superb exegesis with “a minimum of Greek citations.”

8 Extremely thorough philological study of the text.

9 An absolutely indispensable resource to the intermediate reader of Greek for any period.

10 I have also consulted with profit--though I do not cite it--this grammar of A.T. Robertson and the reader is encouraged to do the same: it is available online through Google Books and though somewhat outdated in particulars, is nevertheless useful as a thorough if verbose examination of the NT Greek (c. 1500 pages!), though in the final analysis only a few hundred pages longer than the Moulton Grammar. A useful tool.

11 Together with the *Textual Commentary* by Metzger, this is a necessary tool for every student of the NT text, useful both for its near-exhaustive treatment of the most important variants as well as for its concise dictionary at the back. It prints the 28th ed. of the Nestle-Aland text.
Some Textual Variants in *Hebrews*

The Text: The text is that of Wescott and Hort (1877) in the public domain, from which there are remarkably few deviations (besides those of orthography) in the most up-to-date Nestle-Aland (28th ed.): below are the most significant differences. Nestle’s first ed. was in fact constructed from the texts of Tischendorf, Lachmann, and WH where at least two were in agreement (see Metzger The *Text of the New Testament*, 3rd ed. p. 129-144). In a couple of places where WH chose a reading which UBS/NA28 disagree with, but Westcott himself already anticipated in his commentary text, I have printed Westcott’s (i.e., UBS), e.g., 10:1 δώναται for δώναται in WH.

For the quotations below cf. *ad loca* in Metzger, *A Textual Commentary*, p. 661-678.

- (1:8) `eis tôn aIÓNα [τοῦ αΙώνος] : UBS removes the brackets.
- (1:8) UBS has σου instead of αὐτοῦ: the UBS follows this because of the good (diverse) external textual evidence and the intrinsic difficulty of construing αὐτοῦ.
- (2:7-8) [καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου]: put in brackets already by W-H as suspicious and likely not original, the newest texts leave it out altogether, “impressed by the probability that the longer reading may be the result of scribal enlargement of the quotation…”
- (2:12) ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἑλπίδος [μέχρι τέλους βεβαίαν] κατάσχωμεν : UBS added a bracketed περ after ἐὰν and have removed what W-H had already bracketed, finding it “probable” on account of the awkward gender agreement and the likelihood of assimilation to verse 14 of the same chapter that, “it is an interpolation.”
- (3:6) μή ποτε written μὴ ποτε in modern editions, as also with δὴ σου = δῆπου (though this is a hapax in the NT (2:16))
- (3:12) συνπαθῆσαι is written συμπαθῆσαι in UBS
- (5:2) [τε] has ist brackets removed in UBS.
- (5:3) περὶ ἐαυτοῦ is on the basis of the “usage of hellenistic Greek” made αὐτοῦ in UBS.
- (5:12) [καὶ] is added after γάλακτος in UBS.
- (6:2) βαπτισμὸν διδαχὴν : modern eds. (and W. in his commentary p. 144) read διδακτῆν on the grounds that though the acc. has good early authority it is likely a

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1 For a discussion of significant textual variants the reader is encouraged to look in the normal places (for which, see Further Resources). Here I have only catalogued differences between WH and the most up-to-date text of the NT (UBS = Nestle-Aland 28). The reader will likely be struck by just how few the substantive differences are, i.e., if questions of orthography (‘proper spelling’) are laid aside. Though in a few particulars dated, the then-thorough list of variants under the headings of various chief manuscripts can be found in Westcott’s *Comments and Essays* on the *Epistle to the Hebrews*, which I made available on my website
2 A testimony to their extraordinary efforts and scholarly acumen.
later “improvement of style” to avoid a “long string of genitives.” (UBS Textual Commentary).

- (7:1) † ὁ † is printed without the *cruces* in UBS.
- (7:4) ὑ [καὶ] (UBS)
- (7:5) ἀποδεκατοῦ = ἀποδεκατοῦ (UBS): here the UBS does not even consider this textual variant worth mentioning. The B-A Lexicon refers however to Papyrus 46 and to Moulton’s Prolegomena (p. 79) as evidence against the older reading, which is found in mss. BD2. (opposed to the current reading in κΑ). For further orthographical variants of a similar nature see the end.
- (7:22) καὶ is bracketed in the modern texts and given by the UBS committee a ‘C’ for its likelihood of being original.
- (7:26) the brackets are removed from καὶ in UBS.
- (9:17) in UBS brackets are removed from μὴ τότε is read with the corrector of Sinaiticus, Alexandrinus, the Ephraem Palimpsest and a host of papyri etc. instead of the μὴ τότε of the Sinaiticus and Bezae Cantabrigensis.
- (9:19) καὶ τῶν τράγων is put into brackets by UBS.
- (10:38) in UBS brackets are removed from [μου]
- (11:6) [τῷ] θεῷ UBS takes away the brackets.
- (11:11) καὶ αὐτὴ Σάρρα δύναμιν whereas UBS adds στεῖρα w/ a C (not very confident), which is absent from Sinaiticus and Alexandrinus though present in the original form of the Cantabrigensis (D), which W. had for some reason as the scribal corrector (D²)
- (11:37) ἐπειράσθησαν is omitted from the most current text, though with considerable hesitation (it is given a C rating by UBS)
- (12:3) ἄναλογισαθε γὰρ τὸν τοιαύτην ύπομεμεμηκότα ὑπὸ “τῶν ἀμαρτωλῶν εἰς ἑαυτοῦ” ἀντιλογίαν: here ἑαυτὸν is given by UBS (C rating) instead of ἑαυτοῦ. See the note ad loc. and UBS Text. Comm. for further discussion.
- (12:9) in UBS a bracketed [δὲ] is added after πολὺ in οὐ πολὺ μᾶλλον
- (13:15) in UBS a bracketed [οὖν], giving some weight to the corrector of Sinaiticus, as well as A and C is added after δι᾽ αὐτοῦ.
- Some further orthographical variations: Δενεὶ is now written Δενι, ἱερατίαν as ἱερατεῖαν, Δανείδ as Δανίδ, τουγαροῦν as τουγαροῦν.
Quotations in *The Epistle to the Hebrews*

The first numbers are the page and line numbers of this commentary; those which follow in parentheses are the traditional chapter and verse references to *Hebrews*. In a future addition this information may be incorporated into the text. The reader is gladly referred to the exhaustive lists of references and allusions given in the Appendix to Westcott’s *Commentary.*

1.7 (1:3) = Ps. 110:1
1.10-2.11 (1:5) = Ps. 2:7
2.11-12 (1:5) = 2 Sam. 7:14
2.13-14 (1:6) = Deut. 33:43
2.15-16 (1:7) = Ps. 104:4
2.17-20-3.21 (1:8-9) = Ps. 45:6-7
3.21-27 (1:10-12) = Ps. 102:25-27
3.28-29 (1:13) = Ps. 110:1
5.11-18 (2:6-8) = Ps. 8:5-7
6.26-28 (2:12) = Ps. 22:22
6.27-28 (2:13) = Is. 8:17
6.28-29 (2:13) = Is. 8:18
9.21-29 (3:7-11) = Ps. 95:7-11
10.6-8 (3:15) = Ps. 95:7-8
11. 19-20-12.21 (4:3) = Ps. 95:11
12.23-24 (4:4) = Gen. 2:2
12.25 (4:5) = Ps. 95:11
12.29-30 (4:7) = Ps. 95:7-8
15.28-28 (5:5) = Ps. 2:7
15.30 (5:6) = Ps. 110:4
18.27-30 (6:8-9) = Gen. 1:11, 3:17
20.11 (6:13) = Gen. 22:16
20:12 (6:14) = Gen. 22:17
24.28 (7:17) = Ps. 110:4
25.4-5 (7:21) = Ps. 110:4
27.29-28.1 (8:5) = Ex. 25:40
28.5-29.19 (8:8-12) = Jer. 31:31-34
34.3-4 (9:20) = Ex. 24:8
36.30-37.5 (10:5-6) = Ps. 40:6-8
37.5-6 (10:8) = Ps. 40:6
37.7 (10:9) = Ps. 40:7
38.18-39.21 (10:16) = Jer. 31:33
38.1-2 (10:17) = Jer. 31:34
41.15-16 (10:30) = Deut. 32:35
41.16-17 (10:30) = Deut. 32:36
42.28-30 (10:37-38) = Hab. 2:3-4
43.10-44.12 (11:5) = Gen. 5:24
47.11-12 (11:18) = Gen. 21:12
47.16-17 (11:21) = Gen. 47:31
52.7-9 (12:5-6) = Prov. 3:11-12
55.6-7 (12:20) = Ex. 19:12-13
55.8 (12:21) = Deut. 9:19
56.18-19 (12:26) = Hag. 2:6
58.1-2 (13:5) = Deut. 31:6
58.2-3 (13:6) = Ps. 118:6
A Note on the Notes

**Abbreviations.** The constraints of brevity require abbreviations. Most of these I hope are intuitive (nom.= nominative etc.), but I have tried to give an exhaustive list of them in the Glossary. A glance at the list should suffice.

**Grammatical and Rhetorical Terms.** I point out a variety of constructions and rhetorical devices, of which some are unfamiliar: in those cases the reader should consult the list of rhetorical and grammatical terms given at the back with definitions.

**Names, Verbs, and Vocabulary Entries.** To save space on the commentary pages, I have given little (or no) information on names, the first principle part and the other necessary for the form at hand, and brief entries for the facing vocabulary. To remedy this, and thus to serve two different readers - those who want minimum help and those who want a maximum of help - I have provided an **Index Of Names** (people and places) with summaries of what we know of them from history, tradition, or mythology, and in addition some bare references for the sources. For verbs I have tried to provide as many principle parts as can be constructed from the standard sources in the **Expanded Dictionary** in the back. For vocabulary entries I have been brief on the page, but where that meant a clipping of a word’s normal--or for the particular case--important semantic range, I have tried to provide a fuller dictionary entry in the mentioned **Dictionary**. I will not have chosen in every case the words which every reader may have wished and this may be remedied with time and revision (and feedback!). The reader is thus encouraged to check into the standard scholarly sources when more depth is desired. The entries are oftener verbs than nouns or adjectives.

In all, my goal is to give the reader as many helpful tools as I can in the most economical way possible, thus making the reader more independent of my editorial choices on the pages of commentary and to invite him or her to be a fellow student rather than pupil.
The Greek of the New Testament is not the Greek of the Classical writers, but it is not less precise or less powerful.
Brooke Foss Westcott

Theologia vera est grammatica quaedam divinae vocis.
Phillip Melanchthon
1. Πολυμερός καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς
πατράσιν ἐν τοῖς προφήταις (2) ἐπ’ ἐσχάτου τῶν ἡμερῶν
tούτων ἔλαλησεν ἥμιν ἐν ὑψῷ, διὸ ἐθηκεν κληρονόμου πάντων,
dι’ οὗ καὶ ἐποίησεν τοὺς αἰῶνας. (3) δὲ ὁ ἀπαύγασμα τῆς
δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ
pάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν
ἀμαρτιῶν ποιησάμενος “ἐκάθισεν ἐν δεξιᾷ” τῆς μεγαλωσύνης
ἐν ὑψηλοῖς, (4) τοσοῦτῳ κρείττων γενόμενος τῶν ἀγγέλων
διὸς διαφορότερον παρ’ αὐτοῖς κεκληρονομηκὲν ὄνομα.
(5) Τίνι γὰρ εἰπέν ποτε τῶν ἀγγέλων “Ὑίος μου εἶ σὺ, ἐγὼ

άπαυγασμα, -άτος, τό : reflection, 1
δεξιός, -άς, -ών : right; ἥ, = hand, 5
διάφορος, -ου : different, distinguished, 3
ξαχατός, -ης, -ου : last, final; subst. end, 1
καθαρισμός, -οῦ : a cleansing, expiation, 1
καθίζω : make sit down, seat; intr. sit, 4
κληρονομέω : inherit, acquire, obtain, 3
κληρονόμος, ου ο : heir, owner, 3
μεγαλωσύνη, -ης : greatness, majesty, 2
νομίμα, -άτος τό : name, reputation; word, 4
παλαι : long ago, of old; previously, 1
πολυμερής, -ές : of many parts or kinds, 1
πολυτρόπως, -οβ : much-turned, various, 1
πότε (adv.): at some time, ever, 5
προφήτης, -ον : representative of God, 2
ῥήμα, -άτος τό : spoken word; matter, 4
tίθημι : set (up), put, place, 4
τοσούτως, -άτη, -οῦτο : so much/many, 5
ὑπόστασις, -εως η : foundation; essence, 3 D.
ὑψηλός, -η, -ον : high; τά, the heavens, 2
φέρω, οίσω, ἱνεγκα : bring, carry; endure, 5
χαρακτήρ, -ήρος ο : impress, imprint, 1

1 Πολυμερός : -ώς is the normal ending for
advs. of manner (S.343); note the rhythm:
pολιμερός… πολυτρόπως see IV.8.1
λαλήσας : began to speak; n. sg. m. aor. act.
part., showing simple action in the past prior to
our main verb (S.1872c). A verb denoting
continuous action (καθέω, ‘I chatter’), can
suggest w/ the aor. a start of action (S.1924-5); or
all actions in the past may be viewed as a single
act (S.1927).
3 ἐλάλησεν : he spoke ; 3 s. aor. act. ind.; the
singleness of God’s actions is a particular
preoccupation of the author throughout the book
(ἄπασας 8x, ἑρώτασας 3x)
4 τούς αἰώνας : the world ; this pl. use of αἰών
in this sense is a Semitism (III.2.2,1)
5 οὐδ’ ἐθηκεν κληρονόμον : 3 s. aor. act. ind.;
tίθημι often takes a double acc. = ‘make someone
something’ (S.1612-13)
5 ὁν… φέρων: n. sg. m. pr. act. cst. part.; perhaps
causal, since he is…bears… (S 2054, -64)

5 ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς
ὑποστάσεως: These gens. (S1330) are the subs.
of the action (shining, imprinting).
6 τῷ ρήματι τῆς δυνάμεως αὐτοῦ : by his
powerful utterance; gen. of quality is poetic in
CG; here a Hebraism (S1320; III.15.2.1.e)
7 ποιησάμενος : who in himself made;
nom. m. s. aor. mid. part.”The middle of ποιειν is so
rare… that it is worth studying” (III.6.4c);
notice also the rising tri-colon of participes.
8 τοσοῦτος…οὕτοι : by so much… how much ;
dats. of manner used correlatively (S1513;
III.5.2d.4)
9 κεκληρονομηκὲν ὄνομα διαφορότερον
παρ’ αὐτοὺς : he has inherited a title more
distinguished than them (=than they inherited) ;
παρὰ instead of ἣ or gen. for compar. is mostly
KG, though also in CG (S1073); for the ellipsis
here cf. p. 56.14 note.
10 Τίνι γὰρ εἰπέν : ‘The contrast between τίνι…
καὶ πρὸς τίνα… is full of meaning’ (W.)
EPISODE TO THE HEBREWS

σήμερον γεγένηκα σε," καὶ πάλιν "Εγώ ἐσομαι αὐτῷ εἰς 11
πατέρα, καὶ αὐτὸς ἔσται μοι εἰς νιόν;" (6) ὅταν δὲ πάλιν 12
ἐσαγάγη τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει "Καὶ 13
προσκυνησάτωσαν αὐτῷ πάντες ἁγγελοὶ θεοῦ." (7) καὶ 14
πρὸς μὲν τῶν ἁγγέλων λέγει "Ὁ ποιῶν τοὺς ἁγγέλους 15
αὐτοῦ πνεύματα, καὶ τῶν λειτουργοὺς αὐτοῦ πυρὸς φλόγα," 16
(8) πρὸς δὲ τὸν νιόν "Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα 17
[τοῦ αἰῶνος], "καὶ ὁ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς 18
βασιλείας αὐτοῦ." (9) "ηγάπησας δικαιοσύνην καὶ ἐμίσησας 19
ἀνομίαν "διὰ τούτο ἐχρίσαν σε ὁ θεὸς, ὁ θεὸς σου, ἔλαιον" 20

άγαπάω : hold dear; love, 4
ἀνομία, -ας ἡ : lawlessness, transgression, 1 21
βασιλεία, -ας ἡ : sovereignty, kingship, 3 22
γεννάω : beget (of a father), engender, 4 23
εἰσάγαγο, aor.-ήγαγον: to lead/bring into, 1 24
ἔλαιον, -ού τό : olive-oil, 1 25
εὐθύτης, -ητος ἡ : straightness, rightness, 1 26
βρόνος, -ου ὁ : throne, chair, 4 27
λειτουργός, -ου ὁ : servant, minister, 2 28

11 σήμερον : 'The word both in its primary and in 29
its secondary meaning naturally marks some 30
definite crisis, as the inauguration of the 31
theocratic king… Many however have supposed 32
that 'today'… stands for… eternal, timeless' (W.) 33
ἐσομαι αὐτῷ...ἔσται μοι : εἶμι w/ dat. 34
"carries the idea of credit" (III.17.3.f). But w/ the 35
3rd pers. the dat. of feeling is rare (S1486a) 36
ἐις πατέρα: as a father; perhaps extension of the 37
sense of 'godfather.' The rod which is straight is 38
(right) makes might. The article very often distinguishes subject from 39
predicate, as here. For the ἠγάπησας... see 40
Variants. The genitives are explanatory or 41
appositive (III.15.2.1.f)

12 ὅταν δὲ πάλιν εἰσαγάγη : the πάλιν 42
either emphasizes δὲ or refers to the second 43
coming of Christ and the ὅταν w/ εἰσαγάγη (aor. 44
subj,) describes either 'a series of events reaching 45
into an indefinite future… or the indefiniteness of 46
a single event in the future' (W.)

13 προσκυνησάτωσαν: let them bow before ; 47
3 pl. aor. act. imper.; "in prose after Thucydides, 48
in Euripides and inscriptions after 300 b.c. 49
instead of -τον & -σθον we find -τοσαν & - 50
σθωσαν" (S.446.3)

14 ἐσται μοι εἰς τοῦτο: on the one hand… on the other ; a 51
text-book example of contrastive μεν/δε.

17 μεν… δε : on the one hand… on the other ; a 53
text-book example of contrastive μεν/δε.

18 ὁ θεὸς : Oh God; generally taken as vocative or 55
predicate of ὁ θρόνος (as W.)

19 ἡγάπησας... ἐμίσησας: you love... you hate ; likely gnomic aorists (S.1931), which are 57
especially popular in the NT, perhaps because 58
"what God did in the past is evidence of what he 59
will always do" (III.7.3.5)

20 διὰ τούτο: notice the lack of conjunction 60
(i.e., κατ, δὲ, etc.), called asyndeton, which 61
quickens the writing’s pace.
EPISTLE TO THE HEBREWS


21 παρὰ τοὺς μετόχους: ‘above your peers’; an extension of the contrastive παρὰ = ‘in contrast to, more than’ (B-A; III.18.4.3.) κατ’ ἀρχάς: standard idiom of CG (S.1690.2b; and cf. Box p. 47). 22 ἐργά τῶν χειρῶν: what your hands made; subj. gen. (S.1330) 23 ἀπολοῦνται: 3 pl. ft. mid. Box p. 58. 24 παλαιωθῆσονται… ἄλλαγήσονται: 3 pl. ft. pass. indic. 25 ἐλίξεις: γ/χ/κ + σ (sign of future) = ξ. 26 ὁ αὐτὸς εἶ: αὐτός after the art. (attr. or pred.) = same (S.1204, 1210a). 27 πρὸς τίνα δὲ τῶν ἀγγέλων: yet of which the angels; part. gen. (S.1306-19) 28 κάθω: = CG κάθησο, 2 s. pr. act. imper. For the full conjugation see S.790 κάθοι… σου: “ = the last in a series of seven quotations: the number of fullness in antiquity.

πολίτης ἐσιν…Ἀποστελλόμενα: εἰμι + pr. part. in CG not exactly equivalent to the English progr. periphr. (are ___ing), which conveys a quality of the subj. verbally or adjectivizes the part. (S.1857, 1961). Wi the pr. part. εἰμι is rare in NT (III.7.9a). οὐχὶ: (are they) not in fact..?; the deictic -i (δείκνυμι, ‘I point out’) adds emphasis to demonstratives and adverbs (S.333g); also, οὗ in questions expects the ‘yes’ answer.

θεμελίωσε: lay the foundation of, establish, 1 ιμάτιον, -ου ὁ: the outer garment, 2 κάθησε: to be seated; to sit (still), tarry, 1 λειτουργικός, -η-, -ου: of, for ministering, 2 μέτοχος, -ου: companion, 5 παλαιώσε: make old; pass. decay, 3 περιβόλαιον, -ου τό: covering, a wrap, 1 πότε (adv.): at some time, ever, 5 πούς, ποδός, -ι, -ας, acc. -ας dat. pl. πούς: foot, 5 τίδημι: put in a state or condition, 4 ὑποπόδιον, -ου τό: footstool, 2 ὁ: just as if, like, as,

άγαλλιάσεις, -εως ὃ: great joy, 2 ἀλλάττω, -αττος, -αττος: change, 1 ἀπόλλυμι: fort.-olō: mid. perish, slip away, 1 ἀποστελλω: despatch, commission, 1 δεξιος, -ς, -ου: right; fem. subst. = hand, 5 διακονία, -ας ὃ: service, 1 διαμένω: endure, be strong; continue, 1 ἐλίξεως: -εις: intr. be eclipsed, to fail, 1 ἐλίσσω, ἐλίξω: turn round or about, roll, 1 ἐτος, -ους τό: a year, 3 ἐχθρός, -ός, -ον: hateful; subst. an enemy, 2 ἔως: conj. until, till (usually indic.), 1

The different tenses... are singularly instructive. The perfect… a word which having been spoken of old is now finding fulfilment. The present regards the future as already realized.’ (W.) πότε, when enclitic, gives its accent back to ‘leans on’ the word before it. When the prev. word is accented on the antepenultimate syllable, it gets a second accent, as here (S181c)
EPISTLE TO THE HEBREWS

κληρονομεῖν σωτηρίαν; 2. Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκοοθείσιν, μή ποτε παραρνώμεν. (2) εἰ γὰρ ὁ διὰ ἀγγέλων λαλθεῖς λόγος ἐγένετο βέβαιος, καὶ πάσα παράβασις καὶ παρακοή ἐλαβεν ἐνδικον μισθαποδοσίαν, (3) πῶς ἡμίς ἐκφευξόμεθα τηλικαύτης ἁμελήσαντες 5 σωτηρίας, ἦτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκοοθαντῶν εἰς ἡμᾶς ἐβεβαιώθη. (4) συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασικαὶ πουκίλαις δυνάμεις καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν; (5) Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ παρακοῆς, παράβασις, More generally, γὰρ asks for confirmation of the preceding statement. (S. 2805b, 2810)

1 (διὰ τούς μέλλοντας) κληρονομεῖν: for the sake of those destined to inherit; μέλλον is used w/ the pr. (desire) or ft. (thinking) inf. in CG as a ft. periphr. (S.1959)--almost always w/ pr. inf. in KG (III.7.4.2b)

2 μὴ ποτε: a word w/ accent on final syl. keeps its accent and the enclitic loses its (worth comparing w/ rule on prev. pg. S.183a)

3 γάρ: γάρ here, looking forward to πῶς...? asks for confirmation of the preceding statement. More generally, γάρ is always a request that the reader engage with the writer’s logic (S. 2805b, 2810)

4 ἐνδικον μισθαποδοσίαν: many compound adjs. have only 2 endings, i.e., 1 for neut. and one for masc./fem. (S.288-9)

5 κληρονομεῖν: of such a size, 1 καὶ παρακοή ἐλαβεν: a v. can be sg. when there are multiple subj.s. and 1) one is considered more important or 2) both are so unified in sense that they are conceived of as one. As W. points out, παρακοή views the sin externally, παρακοή internally.

4 ἐνδικον μισθαποδοσίαν: many compound adjs. have only 2 endings, i.e., 1 for neut. and one for masc./fem. (S.288-9)

1 ἀμελέω: aor. -ερρύην: flow by, or past, 1

2 μῆν: many-colored, manifold, 2

3 πρόσεχισις: of such a size, 1

4 ἐνδικον μισθαποδοσίαν: many compound adjs. have only 2 endings, i.e., 1 for neut. and one for masc./fem. (S.288-9)

5 ἐκφεύξομεθα: many verbs suggesting physical or bodily action have a mid. fut. form as its active (S.801, 805a)
EPISODE TO THE HEBREWS

ὥς λαλοῦμεν: (6) διεμαρτύρατο δὲ ποῦ τις λέγων "Τι ἐστιν ἄνθρωπος ὃι μιμνήσκῃ αὐτοῦ, ἢ νῦν ἄνθρωπον ὃι ἐπισκέπτη αὐτὸν; (7) ἡλάττωσας αὐτὸν βραχὺ τι παρ᾽ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωςας αὐτὸν, [καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,] (8) πάντα ὑποκάτω ὑποκάτω τῶν ποδῶν αὐτοῦ." ἐν τῷ γὰρ ἡποτάξαι [αὐτῷ] τὰ "πάντα" οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ ὦπω ὤρώμεν αὐτῶ τὰ "πάντα ὑποτεταγμένα," (9) τὸν δὲ "βραχὺ τι παρ᾽ ἀγγέλους ἡλαττωμένον" βλέπομεν Ἡσοῦν διὰ τὸ πάθημα τοῦ βανατοῦ "δόξῃ καὶ τιμῇ ἐστεφανωμένον," οὕς χάριτι θεοῦ

11 Τι…ὄτι: in CG we might expect something like ὃι ὀ άνθρωπος ὃτε..., since the idea is clearly one of result. The use of ὦτι to translate ὡ from Hebrew led to an extension of its normal usage (III.23.3a).

12 μιμνήσκα = μιμνήσκεσα 2 s pr. mid. indic.: after Homer one almost always finds this contraction in the pr. & ft. mid./pass. indic./subj. (S.628).

αὐτοῦ: verbs of remembering and forgetting usually take the gen. (S.1356)

13 βραχύ τι: adv. acc. (S.1609) or acc. of extent (S.1581) or of time (S.1582); W. finds this last improbable (and the Hebr. is ‘unambiguous’) παρὰ ἀγγέλου: again pará for comparison.

ὑποκάτω: beneath; in KG preps. tended to get combined w/ (made into) adverbs for fuller more explicit expression (III.18.8).

14 ἐπὶ τὰ ἔργα: one would expect dat. or gen. in CG, but less in KG (III.18.4.III).

15 ὑποκάτω: underneath; in KG preps. tended to get combined w/ adverbs for fuller or more explicit expression (III.18.8)

πάθημα: ordain, appoint, 4

οὕς: permit, leave, 2

οὐ: not yet; not at all, 2

πάθῃμα, -ατος τό: suffering, 3

που: somewhere; perhaps, I suppose, 2

ποὺ, ποδός, -ι, -α acc. -α dat. pl. ποι: foot, 5

στεφανῶ: to crown, enwreath, 2

τιμῆ, -ῆς ἢ: honor, value, 4

ὑποτάξαι: below, under, 1

ὑποτάττω: as aor. -έταξα pf. pass. -τέταγμαι: place under, subject, 5

16 ἐν τῷ γὰρ ἡποτάξαι [αὐτῷ] τὰ πάντα: ὑποτάξαι aor. act. inf.; ἐν τῷ ὑποτάξαι: the article has two important uses here combined: 1) to introduce a quotation (S.1153g) and 2) the articular inf. (S.2025-33b)

17 ὠρώμεν... βλέπομεν: verbs of perception take the part.: the parts. are simple direct objs. w/ physical perception (S.2112a, n.), when intellectual then indir. disc. is implied (-b)

18 ὑποτεταγμένα... ἡλαττωμένον... ἐστεφανωμένου: acc. pf. pass. parts.: reduplication is generally the sign of the pf. unless the verb begins w/ a vowel, γν-βλ-, or a cluster of consonants (not mute-liquid), when it is simply formed like the augment (S.439-443), but shows only the kind/stage of action not absolute time (S1850-2; III.7)

τοῦ... βλέπομεν ἡλαττωμένον Ἡσοῦν: we see that the one lowered... is Jesus; verbs of perception take part. cstr. (S.2112b). 'It will be noticed that in every case but xiii.12... the name 'Jesus' occupies an emphatic position at the end of the clause,' i.e., telic position (W. p. 33)
ἐπιστολὴ παντὸς γεύσηται θανάτου. (10) Ἐπαρχεῖν γὰρ αὐτῷ, δι' ἐν τὰ πάντα καὶ δι' οὖ τὰ πάντα, πολλοὶ νῦν εἰς δόξαν ἀγαγόντα τὸν ἄρχηγον τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελευσάσα. (11) ὁ τε γὰρ ἄγιάξων καὶ οἱ ἄγιαξόμενοι ᾧ ἐνὸς πάντες, δι' ῥητάλτα οὖν ἐπαισχύνεται “ἀδελφοὺς” αὐτῶς καλεῖν, (12) λέγων “Ἀπαγγέλω τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνῆσο se,” (13) καὶ πάλιν “Ἐγὼ ἐσομαι πεποιθῶς ἐπὶ αὐτῷ,” καὶ πάλιν “Ἰδοὺ ἐγώ καὶ τὰ παιδία ᾧ μοι ἐδωκεν ὁ θεός.” (14) ἐπεὶ οὖν “τὰ παιδία” κεκοινήκειν ἀἵματος καὶ σάρκος, καὶ αὐτὸς παραπλησίως

21 δόπως... γεύσηται: in order that he may taste; 3 sg. aor. mid. subj. ; purp. cl. in prim. seq. (ἔστεφανομένον). aor. here shows the simplicity of the action (not progressive). ἑλεύουν: gen. w/ verbs of tasting, touching, etc.: a kind of part. gen. (S.1355)

Ἐπαρχεῖν... αὐτῷ (θεός): τὸν ἀρχηγόν... τελείασα: to perfect the founde befit him; the latter acc/inf cstr. is in appos. to αὐτῷ (III.10.3.7e)

δι' ὁν τὰ πάντα καὶ δι' οὖ τὰ πάντα: an example of the two primary uses of διὰ (acc. for cause, gen. for instrument/agent S.1685), which is not however always maintained in KG (III.18.4.2)

23 ἀγαγόντα: who brought along; an aor. part. normally shows action prior to the main verb, T suggests here contemp. (7.4.3c), but this is also CG (S.1872.3c), where “the subordinate action is a modification of the main action.”

24 γὰρ... γὰρ... it was fitting... as/since...; both γὰρ’s might be called anticipatory--often best rendered by verbal emphasis in Eng.--since they explain the ‘fitness’ of Jesus’ ‘tasting of death’ by the clauses which follow, i.e., δι'... καλεῖν (S.2811)

ἐξ ἐνὸς (Ἰησοῦ/πατρὸς): perhaps to assume from αὐτῷ = the effective subj. of prev. line.

ὅτε τὰ γὰρ ἀγιάξων καὶ οἱ ἀγιαζόμενοι: as both... and...; τα... καί are often used oppose/compare two things (S.2974); the author of this epistle uses τε more than any other author except the author of Acts and as such suggests attention to style (III.1.1 τε)

28 ἐσομαι πεποιθῶς: I shall have trusted; periphrasis is “a construction much used in Aramaic [and] known to the Greeks but mostly with the perfect participle” (III.7.9); for the ft. pf. in CG see S.580-4, 1955-8.

29 τὰ παιδία κεκοινήκειν: the children share in; in Greek ‘things is’ i.e., neut. pls. take sg. verbs. ‘Κεκ. marks the common nature ever shared...μετέχον... the unique fact...’ (W.)

30 αὐτὸς: he rather; though sometimes its usual force is lost in KG (III.5.2a.3), here it signals the change of subjects τὰ παιδία... αὐτὸς...
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μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργηθῇ τὸν τὸ κράτος ἑξοντα τοῦ θανάτου, τοὺτ’ ἐστὶ τὸν διάβολον, (15) καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ θανάτου ἔνοχοι ἦσαν δουλείας. (16) οὐ γὰρ δὴ ποὺ ἐγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος ἄβραμ ἐπιλαμβάνεται. (17) δὲν ὥφειλεν κατὰ πάντα “τοῖς ἀδελφοῖς” ὡμοωθήναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχηγέως τὰ πρὸς τὸν θεόν, εἰς τὸ ἡλάσκεθαι τὰς ἀμαρτίας τοῦ λαοῦ. (18) ἐν δὲ γὰρ πέπονθεν αὐτὸς πειρασθεῖσα, δύναται τοῖς πειραζομένοις βοηθῆσαι. 3. “Οθεν, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου

ὑποθέο : to assist, aid; succour (dat.), 1
δῆτου (δῆ που) : I suppose, of course, 1
διάβολος, -ou : a slanderer, Satan, 1
δουλεία, -eias : slavery, servitude, 1
ἐλεήμων : merciful, compassionate, 1
ὑποθέο : a calling, vocation, 1
κράτος, -ous το : strength, power, might, 1
μετέχω : share in (gen.), 3
κάταργεω : make useless, of no effect, 1
κλήσεως : a calling, vocation, 1
διάβολος : a slanderer, Satan, 1
διήμονος : of use in KG (III.9.2c)
δύναται : be able (poss. pron. particular).
καταργήσῃ : 3 s. aor. act.
καταργεω : make useless, of no effect, 1
κλήσεως : a calling, vocation, 1
κράτος, -ous το : strength, power, might, 1
κάταργεω : make useless, of no effect, 1
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διάβολος : a slanderer, Satan, 1
διήμονος : of use in KG (III.9.2c)
δύναται : be able (poss. pron. particular).
καταργήσῃ : 3 s. aor. act.


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μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὀμολογίας ἡμῶν Ἡσυῶν, (2) “πιστὸν” ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ “Μωσῆς ἐν [δόλῳ] τῷ οἴκῳ αὐτοῦ.” (3) πλείονος γὰρ ὦτως δόξης παρὰ Μωσῆν ἡξίωται καθ’ ὄσον πλείων τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτὸν14 (4) πᾶς γὰρ οἶκος κατασκευάζεται υπὸ τινος, ὁ δὲ πάντα κατασκευάζεις θεὸς. (5) καὶ “Μωσῆς” μὲν “πιστὸς ἐν δόλῳ τῷ οἴκῳ αὐτοῦ” ὡς “θεράπων” εἰς μαρτύριον τῶν λαληθησομένων, (6) Χριστὸς δὲ ὡς υἱὸς ἐπὶ “τὸν οἶκον αὐτοῦ” ὁ δὲ οἶκος ἐσμεν ἠμείς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος ἐμεῖς 20

11 (κλήσεως ἑποτουρισμοῦ) μέτοχοι : sharers (together) in a heavenly vocation.

κατανοήσατε: know full well; 2 pl. aor. act. imper. In composition w/ verbs κατά can imply downward or contrary motion, from which the neg. connotation comes, but often, like all preps., it just strengthens the idea in the verb (S. 1690.3).

τὸν ἀπόστολον : only time this word is used of Christ himself in NT as the special envoy of God to mankind (B-A).

12 (κατανοήσατε) Ἡσυῶν πιστὸν ὄντα: (learn) that Jesus was faithful; one finds the suppl. part. in indir. disc. after verbs of knowing and showing (S.2106.f.). This use of ὄντα, Turner remarks, is classical (III.11.4b).

τῷ ποιήσαντι αὐτὸν : resupply ἀπόστολον καὶ ἀρχιερέα after αὐτόν (so Chrysostym)

13 πλείονος = μείζονος : greater (but cf. W.) ὡς : all three exs. of ὡς on this page are adverbial, i.e., = like/as, which is originally a relative pron., abl. of manner (S.2989-90)

14 ἥσσωσα : 3 s. pf. pass. indic.

πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτὸν : the one who built it has greater honor than the house; the gen. of compar. is slowly outpaced in KG, as we have already seen 4 times in this Epistle, by παρά + acc. or ἡ (III.15.2.i.b)

16 ὁ δὲ πάντα κατασκευάσας θεὸς : n. m. s. aor. act. part.: here a attributive placed after the article (S.2049), but easily becomes, as in the previous line, a subst. = a builder (S.2050). Since the author is conveying a universal truth, the generic art. seems likely (S.2052)

‘The anarthrous form (θεὸς) wherever it is used in the Epistle suggests the thought of the character of God as God... The force... will be felt by comparing vi.1, 5 w/ vi.3; vi.17 w/ vi.18.’ (W.)

18 τῶν λαληθησομένων : n. pl. gen. fut. pass. part. The fut. pass. tense is thus formed by adding -ης- to the 6th principle part.

19 τῶν οἴκων αὐτοῦ : his (own) home; here the reflexive force seems at least implied.

20 τὸ καύχημα τῆς ἐλπίδος : our boast in this hope; as the Eng. ‘hope’, ἐλπίδας can denote the subjective desire/anticipation or the object of hope, i.e., the thing hoped for.
EPISTLE TO THE HEBREWS


21 (ἐὰν) κατάσχωμεν : if we can just hold on; 'this clause is added almost like a afterthought pleasing with the reader, but what is not conveyed in my Eng. trans. is the punctuillar nature of the aor., which is almost equiv. to the fut. perf.: if we only shall have held on (the interpolation of μέχρι τέλους makes explicit something implied in the aor.).' (W.; S.2326b.-28, III.8.2.5.a.2)

For the 1st pl. see III.2.2.3: it is common for authors of letters to use the 1st pl. out of politeness or sympathy, particularly in warnings or criticisms (so Wackernagel I p. 100 et pass.)

Διό...βλέπετε : wherefore...look out! that is, "as we must persevere in order to be the 'house of God'--and in light of these warnings--take heed."

μὴ σκληρύνητε : do not (begin to) harden; the prohibitive aor. (S.1800) is often ingressive (III.7.4a-4a.2β)

24 οὗ : of which place, where; οὗ so used is a gen. of place made adv. (S.342a, -46; 1311)
EPISTLE TO THE HEBREWS

ἐν τῷ ἀποστήματι ἀπὸ θεοῦ ζωτος, (13) ἀλλὰ παρακαλεῖτε έαντοὺς καθ’ έκάστην ἡμέραν, ἄχρις οὗ τὸ “Σήμερον” καλεῖται, ἵνα μὴ “σκληρύνῃ” τις εξ υμῶν ἀπάτη τῆς ἁμαρτίας· (14) μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, έάνπερ τὴν ἁρκήν τῆς υποστάσεως μέχρι τέλους βεβαιαν 5 κατάσχωμεν. (15) ἐν τῷ λέγεσθαι “Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.” (16) τίνες γὰρ ἀκούσαντες “παρεπίκραναν;” ἀλλ᾽ οὐ πάντες οἱ ἐξελθόντες εξ Αἰγύπτου διὰ Μωυσεως; (17) τίσιν δὲ “προσώχθισεν τεσσεράκοντα ἔτη;” οὐχί τοῖς

1 ἐν τῷ ἀποστήματι: which consists in/by means of rebellion ; the art. inf. w/ ἐν (esp. w/ temp. meaning) is a mark of the LXX and NT (III.10.2b.13c; IV.8.2; cf S. 2033b)

Ἀποστήματι this form of ἀφίστημι is called the 2nd aor.: both 1st and 2nd aor. forms are extant only for some words, one often prosaic, the other poetic; the other main division, as here, is trans./intr. “I make to rebel” v. “I (myself) rebel” (S.361, 554)

2 έαντοὺς = υμᾶς αὐτούς: a “development in the LXX, NT and illiterate papyri is the use of the 3rd p. reflexive in place of 1st or 2nd p.” (III.2b.1) while in CG the simple pron. (ὑμᾶς) might have stood in for the refl. (S. 329; 1222)

Καθ’ ἕκαστην ἡμέραν: on/throughout each day; again temp. καθά (S.1690.2b)

Ἄχρις οὗ: during which (time), as long as ; ὅπου ‘where’ (see prev. p.) is extended to ὅπου ‘when’ and in CG this phrase indicates time subseq. to the main v. ‘till’ (S.2383C) or else w/ subj. + ἄν = μέτοχος -ον: subst. sharers/partakers of, 5

μέχρι: prep. even/up to (gen.), 4

παρακαλέω: exhort, encourage, demand, 4

παραπικρασίω: embitter, rebel (against), 1

προσοχθίζω: be furious/wroth w/ (dat.), 2

σκληρύνω: to harden (opp. to μαλάσσω), 1

τέλος, -ους τό: end, finish; goal, 5

tesstrákon: 49, 2

ὕποστασις, -εως ἥ: conviction (UBS), 3

φωνή, -ῆς ἥ: sound, voice, utterance, 5

as long as (2399), but in KG often simply w/ indic. (III.8.2.4)

3 ἴνα μὴ “σκληρύνῃ”: 3rd s aor. pass. subj. in neg. purp. cl.

τις εξ υμῶν : this would be the bare gen. in CG (S.1306, -17b), but largely due to LXX the preps. ἄπτω/ἐξ become popular (III.15.2.1.1b)

Ἀπάτη τῆς ἁμαρτίας: by sin’s deceit ; dat. s. fem. (means); gen. s. fem. (subjective)

4 γάρ : the UBS takes this as the parenthetical γάρ (S.2812) and sets this sent. off by “… -”

6 παρακαλεῖτε… ἐν τῷ λέγεσθαι : exhort yourselves… by (the) saying; see prev. note.

7 ἀκούσαντες : who had heard ; shows time antecedent to the main v. which is already aor., hence the trans. into Eng. pluperfect.
ΕΠΙΣΤΟΛΗ ΤΟΥ ΕΠΙΣΤΟΛΩΝ

ἀμαρτήσασιν, ὥς "τὰ κώλα ἐπέσεν ἐν τῇ ἑρήμῳ;" (18) τίσων δὲ "ὁμοσεν μὴ εἰσελύσεθαι εἰς τὴν κατάπασιν αὐτοῦ" εἰ μὴ τοῖς ἀπειθήσασιν; (19) καὶ βλέπομεν ὅτι οὐκ ἤδυνήθησαν "εἰσελθεῖν" δι’ ἀπιστίαν. 4. φοβηθῶμεν οὖν μὴ ποτέ καταλειπομένης ἐπαγγελίας "εἰσελθεῖν εἰς τὴν κατάπασιν αὐτοῦ" δοκῇ τις ἐξ ὕμων ύστερηκέναι. (2) καὶ γὰρ ἐσμὲν εὐγγελισμένοι καθάπερ κάκεινοι, ἀλλ᾽ οὐκ ὑφέλησον ο λόγος τῆς ἁκοῆς ἑκείνου, μὴ συνκεκερασμένους τῇ πίστει τοῖς ἀκοῦσασιν. (3) "Εἰσερχόμεθα" γὰρ "εἰς [τὴν] κατάπασιν" οἱ πιστεύσαντες, καθὼς ἐφίκεν "Ὡς ὁμοσεν ἐν τῇ ὄργῃ μου Εἴ.”

1) ἐκοί, ἥς ἦ: a thing heard: report, saying, 1
2) ἀμαρτάνω: aor. ἡμάρτησα: err, sin, 2
3) ἀπειθέω: be disobedient, 2
4) ἀπίστια, ἁς ἦ: unbelief, distrust, 2
5) δοκέω: to think; seem, appear, 4
6) ἑρήμος, -ον: desert, f. sg. desert, 2
7) εὐαγγελίζω: to bring good news, 2
8) καθάπερ: just as, 1
9) καταλείπω: abandon; leave remaining, 2
10) κόλον, -οῦ τὸ: limb, member of a body, 1
11) τὰ κώλα ἐπεσεν: their limbs fell; ‘things is’ in Greek, i.e., n. pls. take sg. verbs (S.958)
12) μὴ (αὐτοὺς) εἰσελύσθησατ: that they would not; ‘the change of subject is unusual’ (W.). The only ex. of the true ft. inf. in NT (II.89)
13) καὶ βλέπομεν ὅτι: and so, we see that; when literal verbs of perception take inf/part, when metaphorical then ὃτι/οὗ (S.2210) The καὶ marks a ‘general conclusion’ (W.)
14) θυμοῦμαι: pass. dep. like φοβήσωμαι; w/ βούλωμαι and μέλλω, it uses ἦ as well as ἐ as augment in KG (S.430; II.83.1)
15) ποτε: at some time, ever, 5
16) ὑπότερον: pf. ὑπότερη: pass. fail to obtain, lack, 3
17) φοβηθημένοι: dep. be afraid, 4
18) ὀφελέω: help, benefit (acc.), 2
19) To make a fear cl. negative both οὐ and μὴ are needed.
20) καταλείπω: aor. ἡμάρτησα: err, sin, 2
21) τὰ κώλα ἐπεσεν: their limbs fell; ‘things is’ in Greek, i.e., n. pls. take sg. verbs (S.958)
22) τίσιν... τοῖς ἀπειθήσασιν: to whom… (if not)
23) μή τις δοκῇ ἁμαρτήσασιν, καθὰ ἐπερχόμεθα εἰς τὴν ἑρήμον ὄργῃ μου Εἰ.”

11 (προσώχθησιν) ἀμαρτήσασιν…: m. dat. pl. aor. act. part. Verbs meaning ‘friendly’ and opposites take dat. (S.1461.1)
12) μὴ (αὐτοὺς) εἰσελύσθησατ: that they would not; ‘the change of subject is unusual’ (W.). The only ex. of the true ft. inf. in NT (II.89)
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EPISTLE TO THE HEBREWS


21 εἰσελθοῦσαι: 3rd pl. ft. dep. ind.: replaced εἴμι (ibo) in NT and KG (II.86)

καίτοι... γενηθέντων: although... were done; gen. n. pl. aor. pass. part.; only use of this common Greek expression in the NT besides one (Acts 14:7; W.)

22 ἀπὸ καταβολῆς: since the beginning; Temporal ἀπὸ (S.1684b)

που: “This indefinite form of quotation is found nowhere else in the N.T... The sense of the particle is probably not local (somewhere) but general (‘to quote familiar words’) W.

23 κατέπαυσεν: he ceased, rested; in CG we’d expect κατεκτάσατο for the intr. meaning, but ‘the middle is on the way out’ (III.6.4); nevertheless, it is noteworthy that in light of 4:8 the LXX, not the author of the Epistle, uses the active intransitively (cf. αὐτοῖς κατέπαυσαν).

τῆς ἐβδομῆς (ἡμέρας): as with χείρ, ὄδος, γῆ, and χορᾶ, ἡμέρα must be commonly supplied from context (III.1.3)

24 ἀπὸ πάντων: in CG we’d expect the bare gen. of separation (S.1392; III.17.2b)

ἐν τούτῳ (τῷ τόπῳ): in this place (God has spoken) (W.)

25 Εἰ: see p. 9.29 note.

26 ἀπολείπεται τινὰς εἰσελθεῖν: it remains for some to enter; acc/inf str.

27 εὐαγγελισθέντες: n. pl. m. aor. pass. part.

di’ ἀπείθειαν: on account of stubbornness; ‘the Vulgate rendering ‘on account of unbelief’ obscures the important difference between the state of mind and the active expression of it. Unbelief is manifested in disobedience’ (W.).

28 ἐν Δαυὶδ: in the person of David (W.); on ἐν + pers. like this cf. III.18.4b.1

μετὰ τοσοῦτον χρόνον: μετά + acc. = after, gen. = with
EPISODE TO THE HEBREWS

αὐτοῦς Ἰησοῦς κατέπαυσεν, οὐκ ἄν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. (9) ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ. (10) ὁ γὰρ “εἰσελθῶν εἰς τὴν κατάπαυσιν αὐτοῦ” καὶ αὐτὸς “κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ” ὡσπερ “ἀπὸ τῶν ἴδιων ὁ θεὸς. (11) Σπουδάσωμεν οὖν “εἰσελθεὶν εἰς” ἐκείνην “τὴν κατάπαυσιν,” ἵνα μὴ ἔν τῷ αὐτῷ τις υποδείγατι πέσῃ τῆς ἀπειθείας. (12) Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργής καὶ τομώτερος ύπὲρ πάσαν μάχαιραν δίστομον καὶ δικοῦμενος ἄχρι μερίσμου τυφῆς καὶ πνεύματος, ἁρμόν τε καὶ μελών, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοίων καρδίας· (13) καὶ οὐκ ἔστω

1 Ἰησοῦς: Joshua (not Jesus): see Index. (ei) κατέπαυσεν… (θεὸς) οὐκ ἄν ἐλάλει: if he had caused to rest... God would not have kept speaking; ‘The hypothetical unfulfilled condition is placed as a definite incident in the past, while the result of the non-fulfilment is regarded as continuous in the present’ (W. p. 115; S.2302-13)

2 ἄρα: in CG ἀρῇ takes 2nd position in the sentence (S.2787; W.; IV. p. 111)

σαββατισμός: ‘not an isolated sabbath but a sabbath-life.’ (W.) ‘This will nevertheless be... our sabbath, whose end will not be an evening but the Lord’s day... Then we shall be free and we shall see; we shall see and we shall love; we shall love and we shall praise. Behold what will be in the end without end. For what other end is ours but to arrive at the kingdom of which there is no end?’ (Augustine in W. ad loc.)

3 ὁ εἰσελθὼν... αὐτὸς κατέπαυσεν: the one who (has) entered... he has also ceased: ‘The entrance and the rest are coincident and complete’ (W.).

4 “ἀπὸ τῶν” ἴδιων: ‘the gen. of separation has been largely replaced by ἄν ο or ἐκ which, in addition to the regular gen., were both found in CG’ (III.17.2b)

5 Σπουδάσωμεν: aor. act. hort. subj. (S. 1797)

6 ἵνα μὴ τις πέσῃ: that no one may fall; 3 s. aor. act. subj. in purp. cl. (S.2193)

7 ‘... in which π. is taken absolutely in the sense of ‘falling’ perishing as opposed to ‘standing’ (W.) ἐν τῷ αὐτῷ ὑποδείγατι: when attrib. αὐτὸς means ‘same’; ἐν in this sense of ‘according to’ is rarer (S.1687c)

8 τομώτερος ὅπερ: sharper than; ὅπερ for compar. is rare outside of NT (III.15.2.2b)

9 κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν: obj. gens. ; adj. ending in -(τ)ικό denote relation (φυσικός’of φύσις, natural’) or ability (άρχικός ‘able to rule’) S. 858.6
EPISODE TO THE HEBREWS

11 ἐνώπιον αὐτοῦ: ἐνώπιον as a prep. is considered a 'secondary semi'nisim (II p. 15, IV p. 49), not common in KG (papyri).
12 τετραχθλισμένα: n. pl. nom. pf. pass. part. See Exp. Dict. for discussion of the word.
13 ἐνώπιον αὐτοῦ: ἐνώπιον as a prep. is considered a 'secondary semi'nisim (II p. 15, IV p. 49), not common in KG (papyri).
14 κρατεῖν: verbs of touching (S.1345 and ruling (1370) take gen.
15 ἐνώπιον αὐτοῦ: ἐνώπιον as a prep. is considered a 'secondary semi'nisim (II p. 15, IV p. 49), not common in KG (papyri).
16 πεπειρασμένον: tried/tempted/tested; m. s. acc. pf. pass. part. again causal.
17 καθ’ ὁμοιότητα: in virtue of his likeness (to us); cf. ch. ii.17
18 τὸν λάβων: dative of reference; dat. of possession.
19 ἐνώπιον αὐτοῦ: ἐνώπιον as a prep. is considered a 'secondary semi'nisim (II p. 15, IV p. 49), not common in KG (papyri).
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EPISODE TO THE HEBREWS

πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά [τε] καὶ θυσίας ὑπὲρ ἁμαρτιῶν, (2) μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανομένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν, (3) καὶ δι’ αυτὴν ὄφειλε, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν περὶ ἁμαρτιῶν. (4) καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμήν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ, καθώσπερ καὶ Ααρών. (5) Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἄρχηρεά, ἀλλ’ ὁ λαλήσας πρὸς αὐτὸν “Ὑίος μου ἐλθεῖ οὖ, ἐγώ σήμερον γεγέννηκα σε” (6) καθὼς καὶ ἐν ἑτέρῳ λέγει “Σὺ ἰέρεις εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” (7) δόθησαν

21 ἵνα: in order to __; “‘Inν appears to mark in each case the direct and immediate end, while εἰς τὸ indicates the more remote result aimed at or reached” (W.; III.10.2.B.ii); cf. Box p. 61.

προσφέρῃ: 3 sg. pr. act. subj.

23 περίκειται ἀσθένειαν: -κείμαι here serving as the pass. of τίθημι, which in act. often means ‘to lay/put something (acc.) on someone (dat.),’ but in pass. simply ‘he wears’ + cogn. acc. (S1628-31; III.17.4.b–d; B-A s.v. 2.b). The idea of being clothed in strengthed or weakness is present in Greek from Homer on (W.)

25 περί ἁμαρτιῶν = ὑπὲρ ἁμαρτιῶν (Moffat)

26 τὴν τιμήν: the office; like the Latin honor, τιμή can take the concrete sense (W.)

Lambda (Indcl.): Aaron, 3 (Index)

27 οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἄρχηρεά: he did not grant himself the glory of becoming high-priest; W. says (p. 342) that this is one of the many infs. that ‘marks the end’ and as the complement of the verb ‘defines how’ the verbs end or purpose was fulfilled; Moffat calls it ‘epexegetical,’ which however usually follow nouns, adjs. and advs. (S. 2001) but here of course γεννηθῆναι does not explain ἑαυτόν, so that perhaps it is best to understand a) δοξάζω as a kind of verb of will/desire (S.1991–4) or b) like οἶδα or sim. verbs which contain the idea of fitness, ability or necessity (S.2000); sometimes the use of the inf. in the NT is loose (I. p. 205)

28 ἀλλ’ ὁ λαλήσας: ἐδώκει αὐτῷ τὴν τιμήν: or something similar is implied (W.)

29 σήμερον γεγέννηκα σε: “this is to say I, always and eternally enduring always have you as my coeternal son. For today is an adverb of Present Time which is appropriately ascribed to God” (Primasius, W. ad loc.)

21 ἵνα: in order to __; “‘Inν appears to mark in each case the direct and immediate end, while εἰς τὸ indicates the more remote result aimed at or reached’ W.; III.10.2.B.ii); cf. Box p. 61.

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καθώσπερ: in the very way as, just like, 1

μετριοπαθεῖν: feel moderately (about), 1

όφειλω: it is proper that (acc.) do (inf.), 3

περίκεμα: lie around (dat.); wear (acc.), 1

πλανάω: pass. wander, stray, be in doubt, 3

τιμή: honor, value, 4

καθώσπερ: in the very way as, just like, 1

μετριοπαθεῖν: feel moderately (about), 1

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πλανάω: pass. wander, stray, be in doubt, 3

τιμή: honor, value, 4
EPISTLE TO THE HEBREWS

ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκέτηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἱσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, (8) καίπερ ὡς υἱός, ἐμαθεὶς ἄφ’ ὡς ἐπαθεὶς τὴν ὑπακοήν, (9) καὶ τελειωθεὶς ἐγένετο πάσιν τοῖς ὑπακούουσιν αὐτῷ αἵτις σωτηρίας αἰώνιον, (10) προσαγορευθεὶς ύπὸ τοῦ θεοῦ ἀρχηγεῖς “κατὰ τὴν τάξιν Μελχισεδέκ.” (11) Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς λέγειν, (12) καὶ γὰρ ὀφειλοντες εἰναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ

1 (Χριστὸς) δὲ...ἐμαθεὶς τὴν ὑποκοήν... ἐγένετο... αἵτις : ὃς has the force of a demonstrative with a connective, i.e., = οὗτος γὰρ (S.2490); the symmetry of this elaborate sentence can be see in W. ad loc. The NA/UBS put a comma before ὃς.

ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ : ‘as long as he had a mortal body’ (W.)

2 πρὸς τὸν : into his (God’s) presence; πρὸς here gives a more forceful sense of approach and motion than the bare (normal) dat. (W.)

σώζειν αὐτὸν ἐκ θανάτου : to save him (Jesus) out of Death (into Life)

3 προσενέγκασ... εἰσακουσθεὶς : aor. act. and pass. nom. masc. parts., respectively.

ἀπὸ τῆς εὐλαβείας : because of his reverence; ‘Ἀπὸ [in Koine Greek] takes the place of ὑπὸ in a causal sense’ (III.17.4a)

4 καίπερ ὡς υἱός : the concessive part. is often reinforced in CG by καίπερ or καίτοι.

κραυγῆς ἀφ’ ὡς ἐμαθεὶς : he learned from the things he suffered; attraction: we should have ἀπὸ ἐκεῖνον ἄν ἐπαθεὶς. In CG (as opposed to gen./dat.) nom./acc. are rarely attracted (S. 2523).

5 τελειωθεὶς... προσαγορευθεὶς : more nom. sg. masc. aor. pass. parts.

πάσιν τοῖς ὑπακούουσιν αὐτῷ : m. pl. pr. act. part. dat. of advantage and m. s. dat. w/ verbs of obeying, serving etc. (S.1463)

ταῖς ἀκοαῖς : dat. of resp. (III.15.2.2) with νοθρός; pl. indicates the hearing-faculty (W.)

7 Περὶ οὗ : antecedent likely the whole idea of ‘Christ as priest in the order of Melchizedek’

8 πολὺς ἡμῖν ὁ λόγος : we have a lot to say; a common phrase in Stoic texts (Moffat)

χρείαν τοῦ τινα διδάσκειν : need of someone to teach; art. inf. (2032b; III.10.2b.A.2)

δυσερμήνευτος λέγειν : hard to interpret, make intelligible in speech; here one sees the inf.’s original (nominal) nature (S.1969; 2002)
11 you have come to the point of needing milk; periphrasis of the pf. indic. of γεγονατε w/ pr. part. cf. this turn of phrase with the one in the prev. sentence ‘Χρείαν ἔχετε describes the simple fact; this phrase points out a fact which is the result of degeneracy’ (W.)

13 without experience in the teaching about righteousness; λόγου is either a) obj. gen. (‘no encounter with’) or part. gen. (‘no experience in the sphere of’) , while δικαιοσύνης is gen. of quality (‘correct speech’ III.15.2.1.e or ‘moral truth’ Moffat)

14 or part. gen. of characteristic, though it is normally followed by an inf. in CG (S.1304)

15 those having moral faculties exercised with respect to the discrimination of good and evil; again the language of the philosophy of the time (M., W.)
ποιήσομεν ἐάνπερ ἐπιτρέπῃ ὁ θεός. (4) Ἀδύνατον γὰρ τοὺς ἄπαξ φωτισθέντας γενεσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενθέντας πνεύματος ἁγίου (5) καὶ καλὸν γενεσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, (6) καὶ παραπεσόντας, πάλιν ἀνακαίνισεις εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοὺς τῶν ὕδων τοῦ θεοῦ καὶ παραδειγματίζοντας. (7) "γῆ γὰρ ἡ πιοῦσα τὸν ἐπ᾽ αὐτῆς ἐφόρμησεν πολλὰκις ὑετῶν καὶ τίκτουσα "βοτάνην" ἐκφέρουσα δὲ οὕς καὶ γευσαμένους, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ· (8) "ἐκφέρουσα" δὲ "ἀκάνθας καὶ τριβόλους" μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ· (9) εὐλογίας, τέσσαρα ἔρχομαι: impossible, 4

καὶ ἐπιτρέπῃ: turn favorably to, i.e., allows; this is the common meaning in the NT, 3 s. pr. act. subj. in a general future condition, but as Primasius notes, the condition is not the capacity of his hearers.

Ἀδύνατον: this sets up acc./inf. cstr.: it takes the next 7 acc. pl. parts. as its subj. and for the verb we must wait to ἀνακαίνισεις. 21 ποιήσομεν: 1st pl. fut. act. indic: 'We shall do this, that is, we shall lead you and about all these things which we fully enumerated we shall teach you that it not be again necessary to lay a foundation for the whole and from the beginning' (Primasius, W.) ἐπιτρέπῃ: turns favorably to, i.e., allows; this is the common meaning in the NT, 3 s. pr. act. subj. in a general future condition, but as Primasius notes, the condition is not the capacity of his hearers.

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EPISTLE TO THE HEBREWS

ἀδόκιμος καὶ “κατάρας” ἐγγύς, ἢς τὸ τέλος εἰς καῦσων. (9) 1
Πεπείσμεθα δὲ περὶ ὑμῶν, ἁγαπητοί, τὰ κρείσσονα καὶ ἔχομενα σωτηρίας, εἰ καὶ οὖτως λαλοῦμεν: (10) οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἁγάπης ἢς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. (11) ἐπιθυμοῦμεν δὲ ἐκατός τοῦ ὑμῶν τὴν αὐτὴν ἐνεδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἢρμι τέλους, (12) ἣν μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας. (13) Τῷ γὰρ Ἀβραὰμ ἐπαγγελάμενος ὁ θεὸς, ἐπὶ κατ’. 10

1 “κατάρας” ἐγγύς: in Greek they say ‘near of’ and in poetry ‘near to’ (i.e., opposite to English, S.1700); cf. the chorographic gen. (S.1311)

2 Πεπείσμεθα: we are persuaded (presently believe) ; ‘πεπ. suggests a past conflict of feeling issuing in a settled judgment’ (W.; S.1946). Though pass., it takes the acc. obj. (τὰ κρείσσονα) because πείθω takes a double acc. in the act. (W.; S.1628)

3 ἐκατός: often introduces concessive clauses: such clauses are conditional, but indicate that the condition which they introduce may be granted without destroying the conclusion.’ (S.2369-70)

4 ἄδικος ἐπιλαθέσθαι: unjust such that he should forget; aor. mid. expegeetical inf.

5 ἔχομενα σωτηρίας: The construction ἐκ τινὸς is used of local contiguity and temporal connexion… Probably there is no exact definition of the relations which accompany salvation’ (W.; S.1345, -91)

6 έπιθυμέω: show; mid. display, 2

7 ἂν τῶν κληρονομοῦντων: gen. pl. part.
EPISTLE TO THE HEBREWS

οἵδενός εἶχεν μείζονος ὦμόσαι, "ὦμοσεν καθ᾽ ἑαυτοῦ,” (14) 11 λέγων "Ἐι μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ" σε. (15) καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. (16) ἀνθρωποί γὰρ κατὰ τοῦ μείζονος ὄρμυον, καὶ πάσης αὐτοῦ ἀντιλογίας πέρας εἰς βεβαιῶσιν ὁ ὥρκος. (17) ἐν φίλει 15 περισσότερον βουλόμενοι ὁ θεὸς ἐπιδείξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμείστευσεν ὥρκο, (18) ὃν διὰ δύο πραγμάτων ἀμετάθετων, ἐν οἷς ἀδύνατον ὑπέσασθαι θεον, ἵσχυρὰν παράκλησις ἔχωμεν οἱ καταφυγόντες κρατήσαι τῆς προκειμένης ἐλπίδος. (19) ἦν ὥς 20

άδύνατος, -ον: impossible, 4
ἀμετάθετος, -ον: unalterable, 2
ἀντιλογία, -ας ἢ: contradiction, dispute, 3
βεβαιώσις, -εος ἢ: confirmation, 1
βουλή, -ῆς ἢ: counsel, will, plan, 1
βούλουμα: to will, wish, desire, 1
dúo: two, 2
ἐλπίς, ἢδος ἢ: hope, a thing hoped for, 5
ἐπιδείκνυμι ἢ ὑπερεῖβα: display, 1
ἐπιτυγχάνω ἢ ἐτύχον: attain to (gen.), 2
ἰσχυρός, -άς, -όν: strong, powerful, 3
καταφυγόν: ἐφευγων: flee (for refuge), 1
κληρονόμος, οὐ ὁ: heir, owner, 3
κρατέω: grip, grasp, lay hold of (gen.), 2
makrothuμεω: be long-suffering persevere, 1
μείζων, -ον: compar. of μέγας, greater, 4
μεσιτεύω: to act as arbiter, mediate, 1
μήν: truly, indeed, 1
ὁρκος, -ον ὁ: oath, 3
παράκλησις, -εος ἢ: encouragement, 3
πέρας, -ατος τὸ: end, limit, boundary, 1
περισσότερος, -η, -όν: extraordinary, 4
πληθύνω: increase, multiply, 2
πράγμα, -ατος τὸ: thing, matter, affair, 3
πρόκειμαι: lie before or in front of (gen.), 2
ψεύδω: cheat by lies; mid. lie, deceive, 1

11 εἶχεν ὄμοσαι: was able to swear; + inf. often = to be able to do in all periods ἔχω of Greek (2000a)
ὁμόσαι: aor. act. inf.: often ὄμνυμι takes the acc. of the thing sworn by in CG (S.1596; W.), though κατά + gen. occurs in Demosthenes and Aristophanes (B-A s.v.)
εὐλογῶν εὐλογήσω: 'This construction in imitation of Hebr. inf. abs. with the finite verb is found in the N.T. only in quotations form the LXX in which it is extremely frequent.' (W.)
13 ἐπέτυχεν τῆς ἐπαγγελίας: he attained to the promise; gen. of the goal (aimed at or desired: S.1349-50); ἐπαγγελία stands by metonymy for the thing promised, which in seed Abraham received through Isaac.
15 αὐτοῖς ἀντιλογίας: dispute against them; dat. of reference.

οἵ ὥρκος (ἐστι) πέρας: the oath is a limit; πέρας then takes ἀντιλογίας as an obj. gen.
ἐν ὁ: by which (manner of speaking, i.e., oath); a common use of ἐν in KG.
16 περισσότερον... ἐπείδειξαι: are to be taken closely together (W.)
17 τὸ ἀμετάθετον: the unchangeableness; an ex. of the substantive making power of the article (S.1153 and cf. 1131-4)
ἔμείστευσεν ὥρκο: μεσιτεύω is a hapax in the NT; ὥρκος is instrumental dat.
18 οἱ οἱ καταφυγόντες ἔχουμεν παράκλησις κρατήσαι ἐλπίδος: 'that we who have fled for refuge to seize the hope may have encouragement to keep hold on it' (W.); παράκλησις must--taking into account word order and syntax--go with the part. and the v.

δύο πραγμάτων ἀμετάθετων: two immutable things: two
21 ἄγκυραν τῆς ψυχῆς: which anchors our soul; 'The sands to which the anchor is fixed and clings are covered and cannot be seen by the sailors, yet nevertheless the sailors dwell in safety... So also we, seated in the waves of this life, do not see the celestial (hooks of the anchor) yet we are thus joined to them such that we cannot be disturbed by any attack of fear’ (Hervieux, W.)

22 εἰσερχομένην = εἰσούσαν in CG (S.774): the present is emphatic: continually enters in. W. argues it must modify ἠλπίς rather than ἄγκυρα. πρόδρομος... Ἰησοῦς: Jesus as a forerunner; predicative apposition. The author is fond of the emphatic delay of the chief noun or modifier for effect (cf. next pg. ὁ πατριάρχης)

23 εἰσηλθέν: while the hope continually 'enters in' Jesus entered once, thus passing out of sight--as the high-priest--from the inner court into the holy of holies.

24 εἰς τὸν αἰώνα: 'Even in the world to come he does the work of a priest, no longer making offerings because of our sins... but that the good which has been worked in us perdure perfect and secure' (Hervieux, W.)

26 συναντήσας Ἀβραὰμ ὑποστρέφοντι: to Abraham as he returned; the dat. is oft used with verbs compounded with σῶν (S.1545)

Melchizedek, Σαλήμ, Ἀβραὰμ: 'Three distinct features are noted in which Melchizedek points to Christ. (1) His name and title: King of Righteousness and King of Peace. (2) His isolation form all priestly descent, as holding his priesthood himself alone. (3) The absence of all record of his birth and death'; for more on these characters see Index Nominum.

27 ὁ: to whom (Melchizedek)

30 ἀπάτωρ, ἀμήτωρ: 'The words were used constantly in Greek mythology... and so passed into the loftier conceptions of the Deity, as in that of Trismegistus quoted by Lactantius: “God is himself indeed father and origin and the principle of things because he lacks who, because he lacks parents, is most truly called ἀπατωρ and ἀμητωρ by Trismegisto.”’ (W.)
EPISTLE TO THE HEBREWS

1 μήτε ἄρχην ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀγενεαλόγητος, µήτε ἐν τῷ νιῶν τοῦ θεοῦ, μένει “ιερεύς” εἰς τὸ διηνεκές. (4) Θεωρεῖτε δὲ πηλίκος οὗτος ὡς “δεκάτην Ἀβραὰμ ἐδωκεν” εκ τῶν ἀκροβινών ὁ πατριάρχης. (5) καὶ οἱ µὲν ἐκ τῶν νιῶν Δερεῖ τὴν ἱερατίαν λαμβάνοντες ἐντολὴν ἱκουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ’ ἐστὶν τὸς ἀδελφὸν αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραὰμ. (6) ὁ δὲ µὴ γενεαλογούμενος εξ αὐτῶν δεδεκάτωκεν Ἀβραὰμ, καὶ τὸν ἱοντα τὰς ἐπαγγελίας “εὐλογηκέν.” (7) χωρὶς δὲ πάσης ἀντιλαγίας τὸ ἐλαττῶν ὑπὸ τοῦ κρείττονος

1 μήτε ἄρχην ἡμερῶν μήτε ζωῆς τέλος: chiastic word-order (ABBA): ‘The likeness (of Christ and Melch.) consists in the fact that neither a beginning nor an end is read of either: of M. because it was not written, of Christ because there is no such thing’ (Primasius, W.)

2 ἀφωμοιωμένος: rendered alike to…; m. s. pf. pass. indic. part. ‘The choice of the participle in place of ὁμοιοόμενος shews that the resemblance lies in the Biblical representation and not primarily in Melchizedek himself’ (W.)

3 τῷ νιῶν τοῦ θεοῦ: the likeness is to Jesus as the Son of God, not as man (W.)

4 ἐν τοῖς ἀκροβινών: ‘The ã. were specially the part of the spoil which was offered as a thank-offering to the gods: Herodotus viii. 121f.’ (W.)

5 ἀποδεκατοῦν: to exact a tithe; -οῖν see Variants

6 καίπερ ἐξεληλυθότας: m. pl. acc. pf. act. concess. part.

7 Καίπερ ἐξεληλυθότας: m. pl. acc. pf. act.

8 οἵ δὲ µὴ γενεαλογούμενοι εξ αὐτῶν: he who is given no genealogy (proceeding) from them; ἐκ + gen. of origin occurs throughout this passage (S.1688c)

9 ἐν τοῖς ἀκροβινών: ‘The fact is regarded as permanent in its abiding consequences. It stands written in Scripture as having a present force. The use of the perfect in the Epistle is worthy of careful study. In every case its full force can be felt’ (W.), but cf. ‘the indifference to nice distinctions between perfect and aorist’ (IV p. 107).
EPISTLE TO THE HEBREWS

ἐν λογεῖται. (8) καὶ ὁδὲ μὲν “δεκάτας” ἀποθνῄσκοντες 11 ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυροῦμενοι ὅτι ᾗς. (9) καὶ ὡς ἐποίησιν, δι’ Ἀβραὰμ καὶ Δευεῖς ὁ δεκάτας λαμβάνων δεδεκάτωται, (10) ἐτι γὰρ ἐν τῇ ὅσφυ ὑπὸ τοῦ πατρὸς ἢν ὅτε “συνήνθησην αὐτῷ Μελχισεδέκ.” (11) Εἰ μὲν οὖν τελείωσι 15 διὰ τῆς Δευετικῆς ἱερωσύνης ἢν, ὁ λαὸς γὰρ ἐπ’ αὐτῆς νεομοθέτηται, τίς ἐτι χρεία “κατὰ τὴν τάξιν Μελχισεδέκ” ἐτερον ἀνίστασθαι “ἱερέα” καὶ οὔ “κατὰ τὴν τάξιν” Ἀρὰων λέγεσθαι; (12) μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. (13) ἐφ’ ὅτι γὰρ λέγεται ταῦτα 20

Λευ(ε)τικός, -ῆς, -ῶν: levitic, 1 (Index)

μετάθεσις, -εως ὁ: change (of position), 3

νομοθέτημι: alter, change, 3

ὁ νόμος μετάθεσις, -εως η: a law, 2

όφρος, -ος ὃ: loins, 2

ὁ τελειώσις, -εως ὁ: fulfillment, perfection, 1

χρεία, -ας ὑ: need, 4

ὅδε: in this way, thus; to here, here, 2

11 οὖν... ἐκεῖ ὅτι: here (in the Levitical priesthood) on the one hand... there (with Melchizedek) on the other; though generally this would mean ‘in the latter case... in the former,’ the author’s usage is due to the perceived nearness of the Levitical tradition (W.)

ἑπτήμονα: with emphasis on the ongoing fact rather than the capacity (cf. κληρονομοῦντες/κληρονομοί)

εὐλογεῖται...λαμβάνουσιν...μαρτυροῦμενος...ξῆς: a number of historical presents are given for vividness or else to present the enduring truth of the reality.

12 μαρτυροῦμενος: m. nom. sg. pr. pass. part. modifying Melchizedek

ἀπὸ: so to speak, as it were; the normal CG idiom (cf. Latin ut ita dicam) which does not occur elsewhere in NT (W.)

δικάσας: tithings; pl. indicates repeated occurrences.

14 τοῦ πατρὸς: his father; see W., S.1121.

15 Εἰ... ἤν... τίς (ἡ): if there had been (but there was not)... what would have been (but there was); a past CTF (see esp. W. add. n. iv.8 and S.2302-4)

μὲν οὖν: now then; ‘μὲν οὖν has the class. use of modifying a previous statement by introducing a new one’ (III.25.1). μὲν was originally ‘asseverative’ (surely, indeed), ‘which sense survived in combination with other particles’ (S.2895, 2901c)

16 νεομοθέτηται ἐπ’ αὐτῆς: has received the law on it (as foundation, basis); ἐπί in a conditional sense usually takes the dat. (S.1689.2; III.18.4.3), but here perhaps the local sense is all that is needed (cf. Luke 4:29)

17 τις ἐτι χρεία ἐτερον ἀνίστασθαι... λέγεσθαι: what further need that a different (priest) arise... be ‘styled’ (W.); the mid. v. often, as here w/ ἵνα, has an intr. force.

19 μετατιθεμένης γὰρ τῆς ἱερωσύνης: for given that the priesthood changes...; gen. absolutes are often used conditionally (S.207bd)

ἐξ ἀνάγκης καὶ μετάθεσις: of necessity also a change...; adverbial καί.
EPISTLE TO THE HEBREWS

φυλῆς ἐτέρας μετέσχηκεν, ἀφ’ ἂς οὐδεὶς προσέσχηκεν τῷ 21 θυσιαστηρίῳ. (14) πρόδηλον γὰρ ὁτι εἰς Ἰουδὰ ανατέταλκεν ὁ κύριος ἡμῶν, εἰς ἦν φυλῆν περὶ ιερέων οὐδέν Μωυσῆς ἔλαλησεν. (15) Καὶ περισσότερον ἐτὶ κατάδηλον ἠστιν, εἰ “κατὰ τὴν” ὁμοιότητα “Μελχισεδέκ” ἀνίσταται “ιερεύς”. 25 ἐτερος, (16) διὸ ὁ κατὰ νόμον ἑντολῆς σαρκίνης γέγονεν ἄλλα κατὰ δύναμιν ζωῆς ἀκατάλυτον, (17) μαρτυρεῖται γὰρ ὅτι “Σὺ ιερεὺς εἰς τὸν αἰῶνα κατὰ τὴν ταῖς Μελχισεδέκ.” (18) ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἑντολῆς διὰ τὸ αὐτῆς ἀσθενεῖς καὶ ἀνωφελεῖς, (19) οὐδέν γὰρ ἐτελείωσεν ο νόμος, 30

21 μετέσχηκεν : 3rd s. pf. act. indic.: the action, W. points out, is voluntary (as opposed to men who are simply born into a tribe and thus do not choose it).

ἀδιάφορος ἃς ὁ : rejection, abolition, 2

οὖν τὸ : indissoluble, 1

ἀνατέλλω : intr. rise (up), 1

ὁμοιότητα ὁτι : likeness, resemblance, 2

περισσότερον : extraordinary, 4

σάρκινος : of the flesh, 1 (S.1684.1)

ἰνδικός : race, tribe, 2

Ἰουδα (incl.) : Judah, 2 (see Index)

22 πρόδηλον... κατάδηλον : apparent... exceedingly obvious ; perhaps for the sake of ποικιλα (variatio) the author is prompted to use κατάδηλος, which is very Classical (the only occurrence in the NT and LXX, i.e., over a few thousand pages of Greek)

ἀνατέταλκεν : has arisen (and is still on high) ; ‘The image may be taken from the rising of the sun or of a star, or from the rising of a plant from its hidden germ…. The usage of the N.T. is in favour of the former interpretation.’ (W., cf. Luke i.78)

23 εἰς ἦν φυλῆν : regarding which tribe ; in CG it is normal for nouns to be incorporated into the rel. cl., where the rel. pron. then agrees as an adj. in gender, number, and case with the antecedent; but φυλῆν would usually stand after ἐλάλησεν (S.2536-8) and sometimes w/ the art. (2540-1)

24 εἰ ἀνισταταί ἐτερος : since another arises ; ‘τι εἰς εἰς εἰς εἰς, when it expresses the real opinion of the writer or speaker, may have a causal force’ (S.2246); cf. Rom. 8:31, ‘τι εἰς ἐκεῖνον πρὸς τούτα; εἰ ὃ θεὸς ὑπὲρ ἡμῶν, τίς καθ’ ἡμῶν’;

25 ὁμοιότητα : “order” has been specialized to “likeness” (W.)

27 διὸ : not translated; διὸ is sometimes used to introduce the exact words of a speaker and so = “…” (S.2590a)

30 γὰρ ἐτελείωσεν ο νόμος : Since the Law (in itself) brings nothing to perfection; the gnomic aor. complements pithy appeals to universal truths in causal γὰρ stetements (S.1931-32 note exs.; S.2810)
EPISTLE TO THE HEBREWS

ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι’ ἥς ἐγγίζομεν τῷ θεῷ. 1
(20) Καὶ καθ’ ὅσον οὐ χωρίς ὀρκωμοσίας, (οἱ μὲν γὰρ χωρίς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, (21) ὅ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτὸν “Ὡμοσεν Κύριος, καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα,”) (22) κατὰ τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν ἦγγυον ᾿Ησσοῦς. (23) Καὶ οἱ μὲν πλειονεῖς εἰσὶν γεγονότες ἵπποι διὰ τὸ βανάτω κωλύσθαι παραμένειν; (24) ὅ δὲ διὰ τὸ μένειν αὐτὸν “εἰς τὸν αἰῶνα” ἀπαράβατον ἔχει τὴν ἱερωσύνην. (25) θελεῖν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι’ αὐτοῦ 10

1 ἐπεισαγωγὴ δὲ ἐλπίδος: a bringing in (of hope) on/after/in addition to (the law); ‘When two prepositions are used with one noun, the noun usually depends on the second, while the first defines the second adverbially’ (S.1649) and so here: εἰσαγωγὴ takes the obj. gen. ἐλπίδος and ἡ modifies the action adverbially with respect to the implied τῷ νόμῳ.

2 καθ’ ὅσον... κατὰ τοσοῦτο: insomuch... insomuch; correlative adverbs of comparison: in CG we would (likely) expect the dat. of degr. of difference ὅσον... τοσοῦτο (S.1513; cf. 1.8 note)

3 εἰσὶν γεγονότες: they became; pf. periphrastic: ‘the periphrasis marks the possession as well as the implication of the office: they have been made priests and they act as priests’ (W.; cf. p. 11.16 and note; cf. also 6.28, 11.11, 3.29)

7 διὰ (αὐτοῦ) τὸ βανάτω κωλύεσθαι παραμένειν: on account of (their) being hindered by death from abiding (in their office) for men; art. inf. + implied acc. subj. and inf. and a dat. of instrument. As W. points out, ‘being hindered by death from living’ is an inane thought, whereas the idea here—conveyed through a rare verb παραμένω—is of the priests being inhibited by death from persisting in their work for the sake of men, which is then contrasted with Christ in his office which simply and absolutely ‘abides’ (ὅτι τὸ μένει) without modification, except to say there is none (τίς τὸν αἰῶνα)

oi μὲν... ὅ δὲ: these... the other; as often noted the art. was in Greek originally a demonstrative, a remnant of which was fossilized in this form, which had become very rare by this time except in literary KG (III.5.1; S.1106-8)

9 ἀπαράβατον: lit. intransgressible; the inability of human priests to perfect the people left the law παράβατον. As the new law has a priest able to perfect his people it is, by extension, ἀπαράβατον. ‘According to the analogy of ἰδαμάς, ἵππαμάς, the form παράβατος expresses that which is or may be transgressed, invaded. Ἀπαράβατος is therefore that which cannot be overstepped, transgressed, violated, that which is ‘absolute.’ (W.)

10 τὸ παντελὲς: the utmost perfection; τὸ + neut. adj. portrays a quality superlatively and is characteristic of the more literary forms of KG (III.1c)
EPISODE TO THE HEBREWS

tωθεωσαν NAME eis to ontyskaneiwpeteraftow.(26)11
Toioitos gαρ ημων [και] enprepen arxiereis, sοsios, aκakos,
aμαντος, kekowrsimenoς απo tovν aμαρτωλον, kai
uphlerperev tovν ουρανων genwmenos· (27) δς συκ έξει καθ'
Ημεραν αναγκην, ώστε oι arxiereis, προτερων υπερ των
15
idwov aμαρτωλων θυσιας αναφερεν, ἑπειτα των του λαον·
(τοτο γαρ έποιησεν ἐφάπαξ έαυτον άνενέγκας·) (28) ο νομος
γαρ άνθρωπων καθιστησιν arxiereis έχοντας ασθενειαν,
ο λογος δε της ορκωμοσια της μετα των νομων "νιον, εις των
αιωνα" τετελειωμενον. 8. Κεφαλαιον δε επι τοις λεγομενοις,

δακας, -ov : innocent, w/out deceit, 1
aμαρτωλος, -ov : sinful; οi, sinner, 3
aμιαντος, -ov : unspotted, unblemished, 2
αναγκη, -ης η : force, contraint, necessity, 4
αναφερα : present (a sacrifice), 4
ασθενεια, -ας η : weakness, disease, 4
εντυγχανω : intercede for someone, 1
επατα : once for all, 3
ισιος, -α, -ov : one’s own, personal, 4
καθιστημι : ordain, appoint, 4
κεφαλαιος, -α, -ov : το, head, chief point, 1
ορκωμοσια, -ας η : swearing, oath, 4
διος, -α, -ov : holy, sacred, 1
παντοτη : at all times, always, 1
πρεπω : it befits, is fitting, 2
προτερος, -α, -ov : comp. of προ, before, 3
τοιοοτος : τοιος, -ατη, στοοτο : of such a sort, 5
τυψηλος, -η, -ον : high, lofty, sublime, 2
χωριζω : separate, divide; distinguish, 1
όστερ : just as if, as though; even as, 3

11 παντοτε : at each and every time (there is
need); = έκαστοτε in CG (W.)
ζων εις το έντυγχανον : living to the end of
interceeding; = εις + acc. art. inf. to show purp.
particularly common in NTG.
12 Τοιοοτος...αρχιερεως : A high-priest very
much like that; the hyperbaton of adj. and noun
serves (often) to emphasize the foregoing word
(S.3028W.).
13 Κεκωρισιμενος : separated off; a climactic
summary of the three foregoing adjs.
14 υψηλοτερος των ουρανων γενομενος: rising
higher than the heavens; gen. of
comparison; copulative γηνομαι (S.917) but also
a sense of motion is common in KG (B-A s.v. 4.c)
δς συκ έξει καθ' Ημεραν αναγκην: ‘daily’ or
‘yearly’? A difficult phrase that has given trouble
since before 1878: cf. W. ad loc. for a full
discussion and see IV p. 111-2. On the basis of
normal usage, word-order, and the context of
Christ’s constant mediatorial work W. argues for
the normal meaning ‘daily.’
15 προτερον...αναφερεν έπειτα : first to
offer up, then…; προτερον can be followed by a
finite v. or an inf., but usually in CG is
accompanied by η (S.2383.C)
17 τοιοτο γαρ έποιησεν ἐφάπαξ έαυτον
ανενέγκας : for this he did only once by offering
up himself (cf. p. 24.30); circumst. parts. often
denote manner. (S.2062)
18 έχοντας ασθενειαν : who possess weakness;
m. acc. pl. pr. act. part.; cf. the previous statement
that a priest
19 λογος (καθιστημι) ιουν τετελειωμενον:
the word (of the oath) sets up a perfectd son
ellipsis of the verb in a clause or sentence is a
common feature of this Epistle and a marker of
its more literary quality.
επι τοις λεγομενοις : in the case of, in the
consideration of…; a standard meaning of επι w/
the gen. in CG (S.1689,1c)
EPISTLE TO THE HEBREWS

τοιούτον ἔχομεν ἁρχιερέα, ὃς "ἐκάθισεν ἐν δεξιᾷ" τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς υἱοίοις, (2) τῶν ἁγίων λειτουργοὺς καὶ "τῆς σκηνῆς" τῆς ἀληθινῆς, "ὅν ἐπηξέν ὁ κύριος," οὐκ ἀνθρωπός. (3) πᾶς γὰρ ἁρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται: οἶνον ἄγαγαίον ἔχειν τι καὶ τοῦτον ὁ προσενέγκη. (4) εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὀντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα: (5) (οἴνων ὑποδείγματι καὶ σκιά λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωυσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, “Ὅρα” γὰρ, φησίν, “ποίησες πάντα κατὰ τὸν τύπον τὸν δειχθέντα

21 ἐκάθισεν: took his seat; 'κ. expresses the solemn taking of the seat of authority, and not merely the act of sitting' (W.)

δεξιά: after τ, ι, and ρ η becomes ū in non-Ionic Greek.

τοῦ θρόνου τῆς μεγαλωσύνης: (of the) seat of majesty, i.e., where majesty sits; this is the Hebraic (though it occurs in Greek poetry) gen. of quality (cf. p. 1.6 and note).

22 τῶν ἁγίων: of the sanctuary; τά ἁγία mean 'sanctuary' and in this context probably 'innermost sanctuary,' 'holly of holies' (W.)

τῆς σκηνῆς: the distinction between τά ἁγία and ἡ σκηνή is the 'immediate presence' of God on the one hand and the place of his 'manifestation to his worshippers' on the other.

εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς: so then if he were on earth, he would not be (at this moment) a priest; pres. CTF.

οἴνων: who being such; 'the qualitative rel. emphasisese the character of the Levitical priesthood (W.; cf. S.2508)

λειτουργούς, -οῦ: servant, minister, 2

25 οἶνον ἄγαγαίον ἔχειν τι: whence it (was) necessary (for him) to have something; since the reference is to the crucifixion, supplying ὃν ἦν ἔχειν τι καὶ τοῦτον ὁ προσενέγκη. (4) εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ᾽ ἂν ἦν ἱερεύς, ὀντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα: (5) (οἴνων ὑποδείγματι καὶ κυρίων μεγαλωσύνης

κατὰ νόμον: according to law; the absence of the art. leads to a broader reference of 'law' rather than the Mosaic form of it (W.); contrast p. 7.1 on the art. (S.1122, 1131-35).

XC θέν ἀναγκαίον ἵνα ἔχειν τι: whenever it (was) necessary (for him) to have something; since the reference is to the crucifixion, supplying ὃν ἦν ἔχειν τι καὶ τοῦτον ὁ προσενέγκη. (4) εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ᾽ ἂν ἦν ἱερεύς, ὀντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα: (5) (οἴνων ὑποδείγματι καὶ κυρίων μεγαλωσύνης

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27 ὑποδείγματι καὶ σκιά λατρεύουσιν: dat. is w/ verb of obeying/serving (S.1464)

30 ποίησες: you shall do; 2 s. fut. act. indic. as imperative (III.7.8a; S.1917)
EPISTLE TO THE HEBREWS

σοί ἐν τῷ ὄρει τοῦ;”) (6) νῦν δὲ διαφοροτέρας τέτυχεν 1 λειτουργίας, ὡς καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἢτις ἐπὶ κρείττους ἐπαγγελίας νευμοθέτηται. (7) εἶ γὰρ ἡ πρώτη έκείνη ἢν ἄμεμπτος, οὐκ ἂν δεύτερος έξητείτο τόπος· (8) μεμφόμενος γὰρ αὐτοὺς λέγει “Ἰδοὺ ἡμέραι ἔρχονται, 5 λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν ισραήλ καὶ ἐπὶ τὸν ισραήλ ἰουδα ισραήλ διαθήκην καινήν, (9) οὐ κατὰ τὴν διαθήκην ἥν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαμβανόμενον μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοῖς οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἡμέλησα αὐτῶν, 10

1 ἐν: on, upon; ‘ἐν of superposition is rare’ acc. to Smyth (1687a), whereas CG would prefer ἐπι.
(μέν οὖν) νῦν δὲ: but (now) as things (in fact) are; νῦν often has an adversative force only rarely present in Eng. now, e.g., ‘hey now, stop that!’
8 ἡμέραι: ‘the addition of the pronoun presents the Old Covenant as occupying the mind of the readers’ (W.)
2 ἡμεῖς: ‘elsewhere in NT used with gen. of person... Attic μεσέγγυος...the word is found once in LXX... M. describes the action of Christ at the establishment of the New Covenant...’ (W.)
3 εἰπερτοσιν: ‘the composite of greater promises; ἐπὶ + dat. can indicate the conditions for a contract (S.1689.2.c)
4 έκείνη: ‘the addition of the pronoun presents the Old Covenant as occupying the mind of the readers’ (W.)
5 άμεμπτος: nom. fem. sg.; adjs. compounded with privative ἄ- are very often adjs. of two endings (i.e., the masc. and fem. are the same)
9 ἐξαγαγεῖν: from (condition of) greater promises; ἐπι + dat. can indicate the conditions for a contract (S.1689.2.c)
EPISTLE TO THE HEBREWS

λέγει Κύριος. (10) ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οίκῳ Ἰσραήλ μετὰ τὰς ἡμέρας ἑκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπηγράψω αὐτοὺς, καὶ ἐσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ ἐσονται μοι εἰς λαόν. (11) καὶ οὐ μὴ διδάξωσιν ἐκαστὸς τὸν πολίτην αὐτοῦ καὶ ἐκαστος τὸν ἁδελφὸν αὐτοῦ, λέγων Γνῶθι τὸν κύριον, ὅτι παντες εἰδήσουν με ἀπὸ μικροῦ ἑως μεγάλου αὐτῶν. (12) ὅτι Άλεως ἑσομαι ταῖς ἄκικαῖς αὐτῶν, καὶ τῶν ἁμαρτίων αὐτῶν οὐ μὴ μηθῆσθω ἑτερομ. (13) ἐν τῷ λέγειν “Καινήν” πεπαλαιώκεν τὴν πρώτην, τὸ δὲ παλαιώμενον καὶ γηράσκον

11 ἡ διαθήκη ἦν διαθήσομαι: the covenant which I shall arrange, but lit. the covenant I shall covenant; the use of cognate acc. (‘strike a blow’) is more common in Hebrew than in Greek.

diaθήσομαι... διδοὺς νόμους... ἐπηγράψω: I shall dispose... by putting laws; technically δίδος could go with either verb as a compl. part., though W. suggests the former. διδόναι εἰς (‘put into’) is a CG construction.

13 ἐπιγράψω: I shall inscribe; this page is a real clinic in fut. (or fut. equivalent) forms (9x)

14 ἐσομαι... λαὸν: cf. p. 2.11-12.

15 οὐ μὴ διδάξωσιν: they shall by no means teach; 3rd pl. aor. act. subj.; οὔ μὴ with the aor. subj. is the strongest form of the negative and has fut. force; it is rare in CG (usually 2nd pers.) and extremely rare in Hellenistic literature (though very popular in the papyri): in the NT it is nearly confined to LXX quotes and sayings of Jesus and Revelation (I.188f; III.8.2.A.20)

ἐπὶ καρδίας αὐτῶν: upon their heart; Hebrew tends toward the distributive use of a noun contrary to Greek usage (III.2.2.2) but p. 10.7, 12.30, 38.20 exp. 39.28-9 where both are present.

έως : conj. until, till 3

Παλαιός, -ων : propitious, gracious, 1

Israel : Israel, 3 (see Index)

καινός, -ης, -ον : new, fresh, 3

μικρός, -ης, -ον : small, little, short, 2

μικρόσωκον aor. pass ἐμνήσθην : remember, 4

παλαιόν : make old; pass. decay, 3

πολίτης, -ου : fellow citizen, freeman, 1

Γνῶθι: know! ; 2 sg. imper.; certain -ο verbs form their 2nd aor. forms irregularly (like -μι verbs): βαίνω, δύω, κτείνω, φύω

17 εἰδήσουν : they shall know : Box p. 58

ἀπὸ μικροῦ ἑως μεγάλου : from small to great; ἑως was exclusively a conjunction in CG (S.2418-2429) but became a rather flexible prep. in the KG (III.18.6). We would also likely expect the art. before the adj.s here in CG.

18 Ἀλεως : the so-called Attic declension defies the normal rules of accent (S.163a, 237-89).

ταῖς ἀδικίαις: their unrighteous deeds; an unusual pl. that does not occur elsewhere in the NT and more or less = ἄδικημα in CG (W.)

19 οὐ μὴ μηθῆσθω: 1 s aor. pass. subj. cf. 15n. ἐν τῷ λέγειν: in that he says, by saying ; art. inf.

20 πεπαλαιώκεν τὴν πρώτην (διαθήκην): he has made old, the first; this meaning of παλαιώκεν in the act. is very rare, but not far from its innate meaning causal –ος stem verb (S.866.3) τὸ δὲ παλαιώμενον καὶ γηράσκον : the use of the present...is significant... the addition of γ. adds a new thought. When that which is temporal has existed a ong time it draws to its natural end.’ (W.)
ΕΠΙΣΤΟΛΗ ΤΟΥ ΗΒΡΕΩΝ

21 λατρείας τὸ τε ἁγιον κοσμικόν. (2) σκηνὴ γὰρ κατεσκευάσθη: ἡ πρώτη ἐν ἢ ἢ τε λυχνία καὶ ἢ τράπεζα καὶ ἢ πρόθεσις τῶν ἀρτῶν, ὅτις λέγεται Ἀγια: (3) μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἀγια Ἀγίων, (4) χρυσοῦν 25 ἑξουσιοδότηριον καὶ τὴν κιβωτίαν τῆς διαθήκης περικεκλιμένην πάντοθέν χρυσῶν, ἐν ἦς στάμνοις χρυσῆ ἑξουσιοδότηριον τὸ μάννα καὶ ἡ ράβδος Ἀραών ἡ βλαστήσασα καὶ αἱ πλάκαι τῆς διαθήκης, (5) ύπεράνω δὲ αὐτῆς Χερούβεων δόξης κατασκιάζοντα τὸ Ἱλαστήριον: περὶ ὅν οὐκ ἔστων νῦν λέγειν

21 (τὸ δὲ παλαιοῦμεν καὶ γνήσιον ἑστὶ) ἑγγὺς ἀφανισμοῦ: that which is made old and is grown old is near death.

Ἐξέχε μὲν οὖν: Yet it did really have; 3 sg. impf. act. indic. of ἔχω.

ἡ πρώτη (διαθήκη): the first (part of the tent you enter)–from the outside coming in.

ἡ πρόθεσις τῶν ἀρτῶν, τὴν κιβωτίαν τῆς διαθήκης αἱ πλάκαι τῆς διαθήκης: all the Hebrew gen. of quality or description (cf. p. 1.6 and note)

25 χρυσοῦν...θυμιατήριον: a golden censer (place for burning incense) ‘the solemn repetition of [χρυσ.] emphasizes the splendour of this typical sanctuary. Gold was the characteristic metal of the Holy of Holies’ (W.)

27 ἐν ἦς (κιβωτίων): inside of which.

στάμνοις χρυσῆ: a golden jar; here στάμνος is apparently fem.; for χρυσὴ see p. 57 Box.

28 αἱ πλάκαι τῆς διαθήκης: the tablets of the covenant; otherwise known as The Ten Commandments.

29 ύπεράνω: over above, on top of; prepositional combinations were as common in KG as they are in colloquial English; here we would probably have ἐπὶ in CG (cf. p. 5.23; III.18.8)

Χερούβεων... κατασκιάζοντα: Cherubim... overshadowing; comments

30 οὐκ ἔστων νῦν λέγειν (κατὰ μέρος): it is not however possible to speak (about these things) each in turn; ἔστω + inf. has the frequent meaning ‘it (not) is possible to’.
EPISTLE TO THE HEBREWS

κατὰ μέρος. (6) Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνήν διὰ παντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες, (7) εἰς δὲ τὴν δεύτεραν ἁπάτα τοῦ ἐναυτοῦ μόνον ὁ ἄρχιερεύς, οὐ χωρίς αἵματος, δὴ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἁγιοματῶν, (8) τοῦτο δηλοῦτος τοῦ πνεύματος τοῦ ἄγιου, μήπω πεφανερώσθαι τὴν τῶν ἁγίων ὀδὸν ἐτί τῆς πρώτης σκηνῆς ἐξουσίας στάσιν, (9) ἢτις παραβολὴ εἰς τὸν καρόν τὸν ἑνεστηκότα, καθ᾽ ἣν διάρκεια καὶ θυσία προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειώσαι τὸν λατρεύοντα, (10) μόνον ἐπὶ βρῶμασιν καὶ πόμασιν καὶ...

1 Τούτων δὲ οὕτως κατεσκευασμένων: and once these things are (have been) arranged; m. gen. pl. pf. pass. part. : gen. abs.
2 εἰσάγοντο : they enter; 3 pl. pr. act. indic. of εἰμι ("I go"); a rare ex. in the NT of the CG εἰμι. 
3 διὰ παντὸς : without end. 'The word is used peculiarly in the N.T. of Divine Service which knows essentially no formal limits.' (W.)
4 ἅπατα τοῦ ἑαυτοῦ : once during the year; gen. of time within which (S.1444)
5 ἁγιοματῶν : ἄρα, οὐκ εἶπεν ἡμαρτήματος ἀλλ᾽ ἁγιοματῶν ἔνα μή μέγα φρονήσισαι: εἰ γὰρ καὶ μή ἑκὸν ἡμαρτεῖς, φησίν., ἀλλ᾽ ἑκὸν ἡγνώσεις, καὶ τοῦτο σύνεις ἐστὶν καθαρός: (Chrys. in W.)
6 τοῦτο δηλοῦτος... ἄγιον : as thus the holy spirit makes clear; another gen. abs. in parallel to that in line 1.
7 τούτῳ... μήπω πεφανερώσθαι τὴν ὀδὸν: (showing) this... namely that the way has not been made manifest ; τοῦτο could either be 1) an adv. acc. (S.1606-8) 'in this way, thereby' and δηλόω would then introduce acc/inf. cstr or, 2) appositive (S.991), which is a common NTG constr. (III.5.1.d.3, 10.2.a.3)
8 παραβολή : 'As a parable it is regarded not so much in relation to a future which is prefigured as in regard to its own power of teaching. The parable suggests thoughts: the type points to a direct fulfillment.' (W.)

appositive (S.991), which is a common NTG constr. (III.5.1.d.3, 10.2.a.3)
7 ἐτί τῆς πρώτης σκηνῆς ἐξουσίας στάσιν: while the first (outer) tent still prevails at certain times of the year (W.)
8 παραβολή : 'As a parable it is regarded not so much in relation to a future which is prefigured as in regard to its own power of teaching. The parable suggests thoughts: the type points to a direct fulfillment.' (W.)

eis τῶν καρῶν τὸν ἑνεστηκότα: for the present season; m. acc. sg. pf. act. part. ὁ (χρόνος) ἑνεστικός means the present in contrast to past (ὁ παρεκκλισμός) and fut. (ὁ μέλλων); W. argues at length that this turn of phrase means 'this present age' in contrast with the 'age which is to come'

(W.; cf. 2:5, 6:5, 10:1)
10 τοῦ λατρεύοντα : the worshipper ; attrib. parts. w/ art. indicate a type (S.1153b, 2050a)
diaphóros baptoimoiós, dikaíomata sarkós mékhi kairopu’i 11
diorthósseis épikeímena. (11) Χριστὸς δὲ παραγενόμενος
árchiereús tōn genoménoun ágathón diá tis meízouno kai
teleiostéras skhenhs oú cheiropoiótou, toût’ èstovn oú taútis
tis ktísous, (12) oûdei di’ aîmatos trágon kai músochon diá dè
15
toû ìdiov aîmatos, eîsîlhien éfapax èis tà ágia, aîvâián
lýtronwsoi eûrámeneis. (13) eî gâr to aîma tâvwn kai taûrwn
kai spôdos damaîlewv rântízousa tôus kekoîmênoûs ágâizei
prôs tìn tis sarkós katharóttita, (14) pósow màllon to aîma
toû Χριστοû, òî diâ pneûmatos aîvión ou éantôn prosoînegkev
20

baptoimós, -oû ò: baptism, cleansing, 2
díamalis, -eîs ò: young cow, heifer, 1
diaphoros, -ov: different, various, 3
dikaiomata, -atos to: ordinance, 2
diörhothesis, -eîs ò: straightening, restoring, 1
épikeima: be laid/press upon, hang over, 1
eûrisko ou: find, procure, 4
éfapax: once for all, 3
idios, -a, -ov: one’s own, 4
katharotis, -etos ò: purity, cleanliness, 1
cairòs, -oû ò: the right point of time; season, 4
κοινωνο: share; defile, deem profane, 2
ktios, -eîs ò: creation; creature, 2

11 dikaíomata sarkòs... épikeímena: ordinances pertaining to the flesh... overhanging;
‘well did he say épikeímena, for the matters of the law
were only a burden’ (Theodoret, W.)
13 meîzouno, tîleioseiras: greater and more
perfect; gen. f. sg. comparatives
19 prôs tìn tis sarkós katharóttita: with
respect to/for the purpose of the cleanliness of the
flesh; both common uses of prôs (S.1695.3c).
20 prosoînegkev: òî fêrû 3rd sg. aor. act. indic.

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redemption and cleansing call for the mid. voice;
on the tense (action is not antecedent) cf. IV.8.2
and p. 6.23 note
17 to aîma... spodós... rântízousa
âgiázou: blood and ash which besprinkles...
hallows; a participle or verb commonly agrees
grammatically in gen. and numb. with the nearer
subj. though it goes in sense with both (S.963-72);
îaîvâ is the CG form of rântízou.
18 toûs kekoîmênoûs: those defiled; not to
be confused with the prev. use in the Epistle of
‘make a partaker of,’ but ‘render common,
vulgar.’
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EPISTLE TO THE HEBREWS

ἀμωμὸν τῷ θεῷ, καθαριεὶ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι. (15) Καὶ διὰ τούτῳ διαθήκης καὶ μεσίτης ἐστὶν, ὡς θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεως τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. (16) ὅπου γὰρ διαθήκης, θάνατον ἀνάγκης φέρεσθαι τοῦ διαθεμένου· (17) διαθήκη γὰρ ἐπὶ νεκροῖς βεβαιά, ἐπεὶ μὴ τότε ἵσχυε ὅτε ζῇ ὁ διαθεμένος. (18) “Οθεν οὐδὲ ἦ πρῶτῃ χωρίς αἵματος ἐνκεκαίνισται;” (19) λαληθέσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα

21 (ἀγίαζει...καθαριεὶ: (the blood of goats hallows) he will cleanse; ‘but note the sense, he did not say the blood of goats cleansed, but it hallowed... there he said ‘hallows’... here by saying ‘will cleanse’ he demonstrated immediately its superiority’ (Theophylact, W.)

22 εἰς τὸ λατρεύειν θεῷ ζῶντι: so that (we) may serve the living God.

Καὶ διὰ τούτῳ... ὅπως... λάβωσιν: and for this reason... in order that... they may receive; 3rd pl. aor. act. subj. in purp. cl.

23 θανάτου γενομένου: with (his) death having transpired; gen. absolute; in CG we’d probably expect the article to show particularity.

24 τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας: (that) those who are called (invited) may receive the promise of the eternal inheritance; all the uses of hyperbaton and artful word-order in this epistle are worth study (here the distance between the noun and gen. as well as the displacement of subj. to after the verb). This may be an effort to effect consonance, ‘κεκλημένοι... κληρονομίας’

26 (θανάτου γενομένου) γὰρ θάνατον ἀνάγκης φέρεσθαι τοῦ διαθεμένου: and the reason is that wherever there is covenant (or will and testament), the death of the one making the covenant must be brought forward; the meaning of διαθήκη has been disputed, for which see exegetical commentaries.

φέρεσθαι: be brought forward, offered; a forceful use of φέρω where we have thus far had compounds (ἀναφ. and προσφ.)

ἐπὶ νεκροῖς: on the basis of the dead.

ἐπεὶ μὴ τότε (μὴποτε) ἵσχυε ὅτε ζῇ ὁ διαθεμένος: since it is not then (yet) valid while the one who makes it lives; see Variants: ‘He who makes the covenant (ὁ διαθέμενος) is, for the purposes of the covenant, identified with the victim by whose representative death the covenant is ordinarily ratified.’ (W.)

29 ἐνκεκαίνισται: 3rd sg. pf. pass. indic. λαληθείσης γὰρ πάσης ἐντολῆς: and the proof of this is that, with every command spoken; explanatory γάρ with temporal gen. abs. λαληθείσης... λαῷ: a reference to Ex. 14
EPISODE TO THE HEBREWS

τῶν μόσχων καὶ τῶν τράγων μετὰ οὐδατος καὶ ἐριον κοκκίνου καὶ υσσώπου αὐτὸ τε τὸ βιβλίον καὶ πάντα τῶν λαῶν ἐράντισεν, (20) λέγων “Τοῦτο τὸ αίμα τῆς διαθήκης ἢς ἐνετελατο (21) πρὸς ύμᾶς ὁ θεός·” καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεῦ ῆ τῆς λειτουργίας τῷ αἴματι ὁμοίως ἐράντισεν. (22) καὶ σχεδὸν ἐν αἴματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρίς αἰματεκυσίας οὐ γίνεται ἄφεσις. (23) Ἀνάγκη οὖν τὰ μὲν ὑποδέγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρεῖττοσι θυσίας παρὰ ταῦτασ. (24) οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἄγια Χριστός,

ἀνάγκη, -ῆς ἡ: necessity, 4
ἀφεσὶς, -ἀφες ἡ: letting go, forgiveness, 2
βιβλίον, -οῦ τὸ: paper, book, 2
ἐντέλλω, -έτελλον: mid., enjoin, command, 2
ἐρίον, -οῦ ὁ: wool, 1
καθαρίζεω: make pure, cleanse, purge, purify, 4
κόκκινος, -ῆς: scarlet (red), 1
λειτουργία, -ας ἡ: public service; worship, 2
μόσχος, -ου ὁ: a calf, young bull, 2
ὁμοίως, -ά, -άν: like, resembling; suitable, 1
ῥαντίζω: sprinkle, besprinkle; purify, 4
σκεύη, -ας ἡ: equipment, attire, apparel, 1
σχεδόν (adv.): nearly; more or less, probably, 1
τράγος, -ου ὁ: goat, 4
ὑδωρ, ὑδατος τὸ: water, 2
ὑπόδειγμα, -ας ἡ: pattern; copy, 3 (Dict.)
ὑσσώπος, -ου ὁ/ἡ: hyssop, ‘a small bush w/ aromatic leaves used for ritual purification’ (USB), 1
χειροποίητος, -ης, -ον: made by hand, 2

1 καὶ τῶν τράγων: see Variants.
μετὰ οὐδατός καὶ ἐριον κοκκίνου καὶ υσσώπου αὐτό τε τὸ βιβλίον: these details are added to the Ex. narrative by the author.
2 αὐτὸ τε τὸ βιβλίον: the book (of the covenant) itself, i.e., even the book...; ‘Though the Book’ was the record of the words of God it was outwardly the work of man, and so required the application of the purifying, vivifying, blood. Thus in a figure the ‘letter’ received a power of life.’ (W.)
3 τῆς διαθήκης ἢς = τῆς... ἤν: ‘a relative pronoun is often attracted rom its proper case into the case of its antecedent, especially from the acc. into the gen. or dat.’ (S. 2522ff)
6 σχεδὸν...καθαρίζεται: ‘I may almost say, it is in blood all things...’; ‘the position of σχ., separated from πάντα by ἐν αὐτὶ shews that it qualifies the whole following clause.’ (W.)
ἐν αἴματι: in blood; ‘Under this aspect the blood becomes, as it were, the enveloping medium in which, and not simply the means... through/b y which, the complete purification is effected.’ (W.); yet cf. dat. of means in prev. line.
7 Ἀνάγκη (ἣν)...καθαρίζεσθαι τὰ μὲν...αὐτὰ δὲ τὰ: it was necessary to cleanse on the one hand the copies... but then even the heavenly (needed cleansing); resupply the v. in 2nd cl.
τούτοις: by means of these (ritual purifications); neut. pl. dat. of means.

Two Irregular Neuter Nouns in this Epistle: ὑδωρ, πῦρ (S. 253b, 254b; 281-5)

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EPISTLE TO THE HEBREWS

11 ἀλλ᾽ εἰς αὐτὸν τὸν οὐρανὸν: rather into heaven itself.

12 (εἰσήλθεν) ἐμφανισθήναι: (he entered) in order to be presented/made visible; aor. pass. inf. of purp. Normally ft. part. in CG (S.2009)

14 ἐν ᾧ: cf. prev. pg. line 6 note.

ἐπεὶ ἐδεί αὐτὸν πολλάκις παθεῖν: then it would have been (always) necessary that he suffer often; ‘would have’ leads one to think we should have ὤν as in a CTF condition but w/ ‘imperfect indicative of declarative expressions denoting obligation, propriety, necessity, or probability, the action of a dependent infinitive is usually not realized’ and the indicative w/out ὤν is used; ‘Greek usage simply states the obligation as a fact which existed in the past (and may continue to exist in the present). In English we usually express the non-fulfillment of the action.’ (S. 1774-8; III.14.8.1.a)

15 ἐπί συντελεία: at (the) fulfillment; temporal ἐπί cf. Box p. 43

ἀντίτυπος, ἀναφέρω: a second time; interchangeable idiom w/ adv. acc. τὸ δεύτερον or ὕπερ δεύτερον (B-A s.v. 4)

ὁ χριστός… ὀφθήσεται: the annointed one… will appear; ὁράω in the pass. commonly = ‘appear’ as in a vision or dream from Homer on.
EPISTLE TO THE HEBREWS

ἀπεκδεχόμενοι εἰς σωτηρίαν. 10. Σκιᾶν γὰρ ἔχων ὁ νόμος 21
tῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν
πραγμάτων, κατ’ ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
προσφέρουσιν ἐὰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς
προσφερόμενοις τελείωσαι. (2) ἐπεὶ οὐκ ἂν ἐπαύσαντο 25
προσφέρομενα, διὰ τὸ μηδεμίαν ἔχειν ἐτὶ
συνείδησιν ἁμαρτιῶν; (3) ἂλλ’ ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ’ ἐνιαυτὸν, (4) ἂδύνατον
γὰρ αἶμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. (5)
Διὸ εἰσερχόμενοι εἰς τὸν κόσμον λέγει “Θυσίαν καὶ προσφορὰν

21 Σκιᾶν: ‘We do not have a solid and full-
form image (effigies = statue) of the true law and
genuine justice (iustitia), we (must rather) make
use of shadow and pictures.’ (Cicero, W. ad loc.)
The Law can at no point in time make perfect.

23 κατ’ ἐνιαυτόν ταῖς αὐταῖς θυσίαις εἰς τὸ
dιηνεκὲς οὐδέποτε: ‘the identical repetition
was asign of the powerlessness of the system. It
could provide nothing fresh. (W.; cf. also 22.3)

25 ἐπεὶ: for otherwise; ‘. has a causal sense,
but it too is weakened in Biblical Greek to for otherwise’
(III.23.3.a)

5 κεκαθαρισμένους: because of the worshippers
no longer having a consciousness of sins when (if)
once and for all cleansed? ; the hyperbaton of
μηδεμίαν….συνείδησιν seems to emphasize
the ‘not having/possessing’; this 'subordinate cl.'
driven off of διὰ is a great example of the wide
use of the use of artic inf. in Greek (III.10.2.B.1)

27 ἂπαξ κεκαθαρισμένους: once and for all
cleansed; masc. acc. pl. pf. mid. part. in contrast
to the use w/ the aor. part. where the meaning ‘it
happened once’ with focus on the moment, here
‘once and for all’ looks away from the moment
to the eternal consequences.

28 ἀνάμνησις: τὸ μὲν θεῖον Ἑλέγχος
ἀμαρτημάτων, τὸ δὲ δει ἀποδείξεις ἁθενεῖας
(Euthydemos Zigabenus, W. ad loc.)

30 εἰσερχόμενος… λέγει (ὁ χριστός):
wherefore as he comes into the world (the
annointed one says); ‘…Christ speaking through
the Psalmist or, to express the same idea
otherwise, the Psalmist giving utterance to the
highest thought of man which Christ alone can
realise…’ (W.)
EPISTLE TO THE HEBREWS


ἀναφέρω: take (away), destroy, kill; annul, 1
ἀνώτερος, -ην, -ου : comp. of ὁ, higher, 1
βιβλίον, -ου τὸ : paper, book, 2
γράφω : p. pass. γέγραμμαι: engrave, write, 1
dεξιός: on the right hand/side, 5
eὔδοκεω: be well pleased or content, 3
ἐς: conj. until, till; while (+ ἄν ἢ and subj.), 3
ἥκω: to have come, be present, 3
θέλω: to will, wish, desire, 4

1 σῶμα δὲ κατηρτίσω μοι: you fashioned for me a body; there is a contraction here for -τίσασι < τίσοι (loss of intervocalic -σι- S.120). For the (fascinating) change in the LXX from the original Hebrew ‘you dug (made) for me ears’ see W. or other commentators ad loc.; see also Dictionary.

ὀλοκαυτώματα οὐκ εὐδόκησας: with whole-burnt offerings you are not pleased; this and the above aor. are likely gnomic (1.134, W.); εὐδόκεος would naturally take dat. in CG.

υπέρ, περί, and ἀντί w/ the Genitive (S. 1693, -97; I.104-7, III.18.4.1a, -II; W. p. 32)

1) Beneficence ‘in defense of, for the sake of’: 60.23: άγιοπροσώποι ὑπέρ τῶν µυχῶν ἤµων
2) Substitution ‘in the stead/place of’ = ἀντί: p. 35.12: τῷ προσώπῳ τού θεοῦ ὑπὲρ ἡµῶν; (cf. 14.20, 33.21, 39.29)
3) Purpose, Relation ‘for, about, concerning’ (=περί): 38.13: οὗτος δὲ µὲν ὑπὲρ ἅµαρτιῶν προσενέγκας θυσίαν
1) Relation, Regard ‘in relation to, in the matter of’: 19.2
Πεπείσμεθα δὲ περὶ ἤµων
2) Beneficence (as ὑπέρ 1) 51.24
θεοῦ περὶ ἤµων κρείττον τι προβλεψαμένου
60.26 Προσευχασθε περὶ ἤµων
3) Purpose (as ὑπέρ 3)
37.5 περὶ ἅµαρτιῶν (cf. 40.7, 59.12)
1) Price, Substitution, Purpose ‘at the price of, (in exchange) for’ 51.30: ἀντὶ τῆς προκειµένης αὐτῷ χαρᾶς
54.28: Παύο ἀντὶ βρῶσεως µιᾶς “ἀπέδεικτο τὰ πρωτοστοίκια” έαυτοῦ.
EPISODE TO THE HEBREWS


diēsōs, -ά, -όν : on the right hand/side, 5
diētēros, -ά, -όν : second, next, later, 5
diatiθημι, -θήσω : dispose some; set forth, 4
diδομί : give, present, grant, allow, assign, 4
diπνεύκις, -ές : continuous, unbroken, 4
edώσα, μία, ev. gen. ἑώς, μίας, ἑώς : one, 5
ekdeχόμαι : dep. wait for, expect, 2
éχθρός, -ά, -όν : hateful; subst. an enemy, 2
eφάπαξ : once for all, 3
θέλημα, -ατος τό : will, 5

11 ἔστηκεν...ékáthisein : he stands...he took his seat ; 'The idea of 'standing' is that of a work still to be done, of service still to be rendered, of homage still to be paid.' (W.); the pf. and plupf. forms of ἔστημι are used as pr. and impf. respectively (S.1946)
tάς αὐτάς...θυσίας...μίαν...θυσίαν : the very same sacrifices...a single sacrifice; hyperbaton (as we have seen) is a favorite device of the author (cf. 26.12, 33.24, 36.26 and notes)
12 περιελεῖν ἁμαρτίας : to strip off sins; 'Man is, so to speak, wrapped in sins. He weaves, as it were, in action a terrible robe for himself...This enveloping shroud, no part of his true self, has to be stripped off.' (W.) cf. 15.23 περίκειται ἄθος...
15 ἔως τεθῶσιν : till they be made ; 3rd pl. aor. pass. sub. (ὅ instead of simly ὅ). W/ ἔως when speaking about the pr. or past the indec. is generally used but about the fut. the subj. (S. 2422-24); the aor. (instead of τιθῶνται) indicates the moment when they are 'made his footstool.'
16 μιᾷ γάρ προσφορά: (he sits and waits)

because by a single offering...; dat. of means. 'It is significant that Christ Himself is said to perfect 'by the offering': it is not said that 'the offering' perfects... (But)...the action of the appointed ministers fell into the back-ground.' (W.)
tετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους: he has perfected into perpetuity those being made holy; at first sight a paradox, the pf. completed action and the pr. ongoing combine to make sense of the progressive attainment of that which was once done. cf. p. 37
17 Μαρτυρεῖ : 'The emphatic position of μ. seems to mark the anxiety of the writer to convince his readers to the perfect validity of Christ's claim.' (W.)
18 μετὰ τὸ εἰρήκεια : the having spoken ; article + pf. act. inf. as the obj. of μετά.
19 πρός αὐτοὺς : w/ them; in KG πρός + acc. has taken over gen./dat. (1 and 6x in NT); CG often had μετά/συν, but πρός + acc. takes over in KG, which had the sense of 'hostile or friendly relation' in CG (S.1695.3c; but cf. II.467)
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διάνοιαν αὐτῶν ἐπιγράψω αὐτοὺς,” (17) “Καὶ τῶν ἀμαρτιῶν 21 αὐτῶν” καὶ “τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἐτέ.” (18) ὅπως δὲ ἄφεσις τοῦτων, ὠψέτι προσφορὰ περὶ ἀμαρτίας. (19) Ἐχοντες οὖν, ἀδελφοί, παρρησιάν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Χριστοῦ, (20) ἦν ἑνεκαίνισεν ἡμῖν ὁ Ναὸς καταπέτασμα ἐπιγράφω, (21) καὶ ιερέα μέγα ἐπὶ “τὸν ὄλκου” τοῦ θεοῦ, (22) προσερχώμεθα μετὰ ἁλθτινής καρδίας ἐν πληροφορίᾳ πίστεως, ἑραντισμοὶ τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουμένοι τὸ σῶμα ὑδατι καθαρῷ: 30

τὸν Ἀδαμ… καὶ ἐταξεν τὰ προσφατων τὸν Ζῶσαν διὰ τὸν καταπτάσαμος, ποὺ ἐστιν τῆς σαρκὸς αὐτοῦ, (21) καὶ ιερέα μέγα ἐπὶ τῶν οἰκουν τοῦ θεοῦ, (22) προσερχώμεθα μετὰ ἁλθτινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἑραντισμοὶ τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουμένοι τὸ σῶμα ὑδατι καθαρῷ: 30

21 αὐτοῖς (νόμοις) : dir. obj. of ἐπιγράψω (μετὰ γὰρ τὸ εἰρηκέναι)… (καὶ δὲ λέγει) οὐ μνησθήσομαι: after having said. (he also says) I shall not remember; the construction appears 'broken'; one must assume other verb of saying in v.17 to complete the idea and prepare for v. 18.

22 μνησθήσομαι : I shall (no more) call to mind; cf. aor. subj. form μνησθῶ p.29.19n.

24 Ἐχοντες οὖν : since we have, therefore; marks a significant move in the argument: cf. 14.13 and later 51.26. In each case the part. is followed by one or two more qualifying clauses and then a hortatory subj. 

τὴν εἴσοδον… ὄλκου… πρόσφατον… Ζῶσαν : an entry… as a way (both) fresh and alive ; as many comp. adj. πρόσφατος has only one set of endings for m/f. while ἑνεκαίνισεν is f. sg. acc. pr. act. part.

25 ἦν (Χριστοῦ) ἑνεκαίνισεν ἡμῖν : which way he renewed for our benefit; dat. of advantage; for the idea cf. Gen. 3:24 (LXX) καὶ ἐξῆβαλεν
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(23) κατέχωμεν τὴν ὑμολογίαν τῆς ἐπιθέσεως ἀκλινῆς, πιστὸς γὰρ ὁ ἐπαγγελματίας, (24) καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶς ἔργων, (25) μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔδοχες τις, ἀλλὰ παρακαλοῦμεν. (26) ἐπισυνάγει πρὸς ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτίων ἀπολείπεται θυσία, (27) φοβερὰ δὲ τις ἐκδοχὴ κρίσεως καὶ "πυρὸς ζῆλος ἐσθεὶαν" μέλλοντος "τοὺς ὑπεναντίους." (28) ἀδετήσας τις νόμον Μωυσεῖως χωρὶς

1 ἀγάπην, ᾅς ἡ: love (of God), 2 ἀθέτησι: reject; disregard; despise, 1 ἀκλινής, ἀς: unwaveringly; fem. sg. acc. predicative apposition sometimes is best translated adverbially, when the adjective is far enough from the object to gain a life of its own. 2 κατανοῶμεν ἀλλήλους εἰς: let us consider one another (see... as) unto/with a view to; i.e., we must see each other in person to accomplish this end, μὴ ἐγκαταλείποντες... cf. p. 8.11 3 παροξυσμὸν ἀγάπης: provocation to love; ‘the combination has a startling sound’ (W.); cf. p.9.23 for the wrong kind of provocation (παραπληροφορίας) καλῶς ἔργων: of illustrious deeds; ‘it is a misfortune that we cannot distinguish κ. ἐ. from ἀγαθῶν ἕ... In ᾗ. we mark only the intrinsic character of the works: they are essentially good. In κ. we emphasize the notion of their effect upon others, of their nobility which attracts. The same work may be regarded both as ὑθ. and κ., but so far as it is κ. it is looked at under the aspect of moral beauty.’ (W.)

4 ἀμαρτανόντων... ἡμῶν: either late Gr. cstr. (cf. p. 10.2 note) or the reflexive is proleptic as the author is already thinking of the ‘certain ones.’ 5 εἰς τὴν ἡμέραν (τῆς κρίσεως) 6 ἐκουσάω: γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν: if we were willing sin after receiving knowledge; conditional. gen. abs. + art. inf. of which ἐπίγνωσις is the acc. subj. 9 (ἐστι) ζῆλος πυρὸς: there is a passion of fire coming (about) to consume 10 ἀδετήσας τις: if someone has rejected...
Oiktirmô̂n “ἐπὶ δυούν ἡ τρισὶν μάρτυσιν ἀποθνῄσκει” 11 (29) πόσῳ δοκεὶτε χείρονος ἀξιωθῆσεται τιμωρίας ὁ τὸν ὑδώ τοῦ θεού καπατατήςας, καὶ “τὸ αἷμα τῆς διαθήκης” κοινῶν ἡγησάμενος ἐν ὦ ἡγιάσθη, καὶ τὸ πνεύμα τῆς χάριτος ἐνυβρίσασα. (30) οἶδαμεν γὰρ τὸν εἰπόντα “Ἐμοὶ ἐκδίκησις,” 15 ἐγὼ “ἀνταποδίδωσι” καὶ πάλιν “Κρινεὶ Κύριος τὸν λαὸν αὐτοῦ.” (31) φοβερὸν τὸ ἐμπεσοῦν εἰς χείρας θεοῦ ζώντος. (32) Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτοθέντες πολλὴν ἀθλησιν ὑπεμείνατε παθηματών, (33) τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλύμεσων θεατρίζομενοι, τοῦτο δὲ 20...

11 ἐπὶ δυούν : on the basis of ; cf. p. 33.27
12 δοκεῖτε : parenthetical (not effecting the syntax of the sentence).
13 ἐν ὦ ἡγιάσθη : in which he was made holy; possibly means but likely a live metaphor; cf. 35.14, ἡγιάσθη is 3rd s aor. pass. indic.
15 Ἐμοὶ ἐκδίκησις : dat. of possession
16 τὸν λαὸν αὐτοῦ : his own people ; it was increasingly common in KG to use the simple pron. (αὐτός) in place of the reflexive (III.5.2b)
EPISTLE TO THE HEBREWS

κοινωνικὲς τῶν οὕτως ἀναστρεφομένων γενηθέντες. (34) καὶ 21 γὰρ τοῖς δεσμοῖς συνεπαθήσατε, καὶ τὴν ἄρταν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἐχεῖν ἐαυτοὺς κρείσσονα ὑπάρξιν καὶ μένουσαν. (35) Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ἦτις ἔχει μεγάλην 25 μυσταποδοσίαν ὑμῶν, (36) ὑπομονής γὰρ ἔχετε χρείαν ὅσα ἐὰν τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσητε τὴν ἐπαγγελίαν. (37) "Ετι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ήξει καὶ οὐ χρονίσει· (38) ο άδίκαίος [μου] ἐκ πίστεως ζήσεται," καὶ "ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ." (39) ἡμεῖς 30

21 Κοινωνικὲς... γενηθέντες: having become (been) companions in (common partakers of); the aor. part. here refers to a concrete moment in time and place where the addressees did something commendable (W.); additionally the bracketing effect is expressive.

τῶν οὕτως ἀναστρεφομένων: of those living thus (under such conditions).

23 Γινώσκοντες ἐαυτούς (=ὑμᾶς αὐτούς) ἔχειν κρείσσονα ὑπάρξιν: knowing that you have a greater possession; the acc. subj. is here superfluous because it is the same as the leading verb (προσεδέξασθε), unless it is meant to be emphatic: 'knowing you have... ἐαυτούς p. 10.2

24 Κρείσσονα ὑπάρξιν καὶ μένουσαν: 'a greater possession and an abiding one (too)'; 'The order in the words... gives distinctness to the two thoughts.' (W.)

Μὴ ἀποβάλητε: do not cast off, therefore; aorist prohibitive subjunctive.

28 Μικρὸν ὅσον ὅσον = ὠλγόν ὠλγόν, 'a very short while' (UBS); this phrase may have arisen from exclamatory usage (III.5.2.(g))

29 Ἐκ πίστεως: from/by faith; even in CG ἐκ can be used (as ἅπατο) instead of ὦν to denote agent or the bare dat. to denote means, though it is rarer and emphasizes the noun as the source. It is questionable whether it still has this force

ζήσεται: shall live; the ft. of ζάω waffles between βίωμαι on the one hand, and ζήσω/ζήσομαι on the other cf. ζήσομεν 53.15, with no appreciable difference in meaning. cf. p. 58 Box and references there.

30 Εὐδοκεῖ... ἐν αὐτῷ: pleased... with him; cf. p. 37.6 note.
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δὲ οὐκ ἐσμέν “ὑποστολὴς” εἰς ἀπώλειαν, ἀλλὰ “πίστεως” εἰς
περιποίησιν ψυχῆς. 11. Ἐστιν δὲ πίστις ἐλπιζόμενων
ὑπόστασις, πραγμάτων ἐλεγχός οὐ βλεπομένων. (2) ἐν ταύτῃ
γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. (3) Πίστει νοοῦμεν
κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ
φανομένων τὸ βλεπόμενον γεγονέναι. (4) Πίστει πλείονα
θυσίαν “Ἀβελ παρὰ Καίν προσήνεγκεν τῷ θεῷ, δὴ ἦς
ἐμαρτυρήθη εἰς δίκαιος, μαρτυροῦντος “ἐπὶ τοῖς δάροις
αὐτοῦ τοῦ θεοῦ,” καὶ δὴ αὐτὴς ἀποθανὼν ἔτι λαλεῖ. (5) Πίστει
Ἐνὸχ μετετέθη τοῦ μὴ ἰδεῖν τάνατον, καὶ “οὐχ ὑγρίσκετο διότι

Ἀβελ (indecl.): Abel, 2 (Index)
ἀπώλεια, -ας ἢ: destruction, loss; perdition, 1
δίκαιος, -α, -on: righteous; rigid; fair, just, 2
dióst: wherefore, for the reason that, since, 2
δόρον, -ou τό: gift, 5
ἐλεγχός, -ou ὁ: an account, test, conviction, 1
ἐλπίζω: to hope, to think, suppose, 1
Ἐνώχ (indecl.): Enoch, 1 (Index)
εὑρίσκω: find, discover, 4
Καίν (indecl.): Cain, 1 (Index)
kataρτίζω: restore, reform; fashion, 3 (D.)

1 ἐσμέν ὑποστολὴς... πίστεως: we are (not) of timidity... but of faith; very similar to the CG pred. use of the gen. (S. 1303-5 which however combines 3 sg. of εἰμι w/ an inf.), this appears a mixture of a phrase typical of LXX/NT, e.g., ‘sons of light’ ‘of darkness,’ etc. (III.15.2.1.1a)
2 Ἐστιν: ‘Now faith is, and it is this...’ (W.); ‘in avoidance of the copula Heb. is even more class. and literary in tendency than Paul; there is always good reason for the insertion of ἦστιν where it occurs.’ (III.21.3); ‘[the word order] seems to suggest the affirmation of the reality of faith as well as the nature of faith.’ (W.)
πίστις: Faith; notice absence of art. ‘indicating faith in its abstract conception, and not specially the Christian faith. (W.) cf. ps. 8, 13, 40 ὁμολογ. 3 ἐν ταύτῃ... ἐμαρτυρήθησαν: herein... were testified... ‘as living and acting in the atmosphere of Faith...’ (W.; cf. also Box p. 49)
οὐ βλεπομένων: ‘the KG language strongly tends towards μὴ with participles, whereas in CG

the decision to use μὴ depended on the meaning of the ptc. in each instance... Paul, Heb. and I Pt. prefer the Hellenistic μὴ’ III.19 §4
5 κατηρτίσθαι τοὺς αἰῶνας: that the ages (the world) has been fitted together; pf. pass. inf. in acc./inf. statement (from νοοῦμεν).
eἰς (εἰδέναι) τὸ μὴ...γεγονέναι: μὴ here negatives the art. inf. and the phrase is elliptical, i.e., one must supply a word of knowing (W.)
6 τὸ βλεπόμενον: ‘the visible order.’
7 πλείονα... παρὰ Καίν: fuller (better)... than Cain; compar. παρὰ is common in this Epistle (cf. 1.9, 3.21, 8.14 and notes)

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μετέθηκεν αὐτὸν ὁ θεός·” πρὸ γὰρ τῆς μεταθέσεως 11 μεμαρτύρησε τῷ θεῷ, (6) χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι,” πιστεύει γὰρ δεὶ τὸν προσερχόμενον [τῷ] θεῷ ὡτι ἐστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. (7) Πίστει χρηματισθεῖς Νὼς 15 περὶ τῶν μηδέπω βλεπομένων εὐλαβηθείς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἶκου αὐτοῦ, δι᾽ ἣς κατέκρινεν τὸν κόσμον, καὶ τῆς κατά πίστιν δικαιοσύνης ἐγένετο κληρονόμος. (8) Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν “ἐξελθεῖν” εἰς τόπον ὅπου ἦμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ “ἐξῆλθεν” 20

12 μεμαρτύρησεν εὐαρεστηκέναι: he has been witnessed to have pleased; the personal cstr. is here properly used with the pass.; while the doubling of the pfs. feels somewhat awkward, the purpose seems clear: ‘the witness was given (and abides in the written word) and he pleased God (and after his transportation still pleases ).’

14 δεὶ προσερχόμενον πιστεύει: it is necessary that the one approaching believe; ‘the aorists εὐαρεστῆσαι, πιστεύει express the absolute idea.’ (W.)

17 δι᾽ ἃ (κιβωτοῦ): ‘The sacrifice of Abel and the ark of Noah, were, so to speak, the Faith of each made visible.’ (W.)

18 τῆς κατὰ πίστιν δικαιοσύνης: of the righteousness in accordance with faith: ‘the righteousness which answers to’ ‘corresponds with’ faith is that righteousness which God alone can give, which answers to, corresponds with, that spiritual order which faith alone enters.’ (W.)

19 καλούμενος…ἐξελθεῖν: while being called (invited) to go forth: ‘The present participle serves to emphasise the immediate act of obedience. He obeyed the call while it was still sounding in his ears.’ (W.)

20 εἰς κληρονομίαν: for the purpose of/as inheritance: technically not a CG use of εἰς but as Moulton remarked ‘It is obvious that “I received it as a loan” and “for a loan” do not differ except in grammar.’ and he goes on to explain “The fact that this εἰς is mainly found in translation (LXX) falls into line with other phenomena already discussed--the overdoing of a correct locution in passages based on a Semitic original, simply because it has the advantage of being a literal rendering’ (L. p. 71-73)
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μὴ ἐπιστάμενος ποῦ ἔρχεται. (9) Πίστει “παρόκησεν” εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναίς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. (10) ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἐχούσαν πόλιν, ἣς τεχνίτης καὶ δημιουργὸς ὁ θεός. (11) Πίστει καὶ αὐτῇ ἡγήσατο γεννήθησαν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστῶν ἡγήσατο τὸν ἐπαγγειλάμενον. (12) διὸ καὶ ἄφ᾽ εὗρος ἐγεννήθησαν, καὶ ταῦτα νεκρωμένου, “καθὼς τὰ ἄστρα τοῦ ὑδάτινο,” τῷ πλῆθει “καὶ ὡς ἢ ἄμμος ἡ παρὰ τὸ χέιλος τῆς θαλάσσης” ἄναρίθμητος. (13) Κατὰ ποῦ ἔρχεται: where was going lit. is going; the so-called ‘graphic construction.’ is common in all Greek literature from beginning to end, though gen. the indirect. intrerr. (ἔδεικται) would have been used. In CG the opt. was also current (ἔδεικται). See S. 2663-68.

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22 The paradox in ἐν σκηναίς κατοικήσας (to make a permanent dwelling in temporary accommodations) ’is to be noticed.’ (W.) ὡς ἀλλοτριαί : like/as if it were foreign; adversative ὡς is normal with adjs. 23 Πίστει (Ἄβραάμ) καὶ αὐτῇ Ἰσαὰκ καὶ Ἰακὼβ : by faith even though Sarah was sterile Abraham was able lit. received ability to establish (his) seed OR, reading αὐτῇ Ἰσαὰκ καὶ Ἰακὼβ by faith Abraham together with Sarah (though sterile) received etc.; the most difficult crux in Hebrews; see exegetical commentaries and UBS TC ad loc. for discussion. Because the phrase καταβολή σπέρματος is used almost exclusively of males in Greek literature, M. Black proposed a Hebraic nominal absolute (1st transl.), though others have argued for a very CG use of αὐτῷ as dat. of accompaniment (2nd trans.: S. 1525).

26 δύναμιν ἔλαβεν : cf. p. 49.3 28 ἄφ᾽ εὗρος ἄνεκρωμένον : from one… being a corpse; gen. masc. sg.; the author seems to have Abraham in mind, though it remains a question whether the subject of ἣγησαν was Abraham or Sarah. For W. ‘Sarah is evidently regarded in the closest union with Abraham…’
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πίστιν ἀπέθανον οὖν τάς ἑπαγγελίας, μὴ κοιμοσάμενοι τάς ἑπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἱδόντες καὶ ἀσπασάμενοι, καὶ ὀμολογήσαντες δι’ ὑμῶν καὶ παρεπίδημοι’ εἰσίν ἐπὶ τῆς γῆς.” (14) οἱ γὰρ τοιοῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. (15) καὶ εἰ μὲν ἐκεῖνος ἐμπνεούμενον ἀφ’ ἦς ἐξέβησαν, εἶχον ἂν καίρόν ἀνακάμψαι· (16) νῦν δὲ κρείττονος όρέγονται, τοῦτ’ ἕστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλείσθαι αὐτῶν, ἥτοιμασεν γὰρ αὐτῶν πόλιν. (17) Πίστει “προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος,” καὶ τὸν μονογενὴς προσέφερεν ὁ τὰς ἑπαγγελίας.

1 μὴ κοιμοσάμενοι…άλλα ἱδόντες… ἀσπασάμενοι: not because they acquired…but rather because…: when the circumst. part. emphasizes the idea of the cause, μὴ is used even in CG.

2 ὀμολογήσαντες δι’…εἰσιν: having professed (that) they were; again the graphic cstr. cf. p. 45.21

3 ἐξοι καὶ παρεπίδημοι: ‘As ‘strangers’ they acknowledged that they were in a foreign land: as ‘sojourners’ that they had no permanent possession, no rights of citizenship.’ (W.)

4 οἱ γὰρ τοιοῦτα λέγοντες ἐμφανίζουσιν: for people who say such things make clear; the γὰρ explains the logical connection between the previous two claims (ἱδόντες καὶ ἀσπασάμενοι, καὶ ὀμολογήσαντες) and as often with γὰρ the explanation has something of a universal character (i.e., an appeal to natural law or similar), which is emphasized through the use of the participle, which has a generic force: μνημονεύω: call to mind, think of (gen.), 3 μονογενής: one of a kind or kind, 1 εὐνοος, -ης, -ου: strange, foreign, 2 ὀμολογέω: admit, concede, confess, 2 ὀρέγω: reach, stretch out; mid. desire (gen.), 1 ὅρος, -εος τό: mountain, hill, 3 παρεπίδημοι, -ου: sojourning, 1 πατρίς, -ιδος ἡ: native land, 1 πόλις, -εως ἡ: city, country, city-state, 4 πάροικος (adv.): from far off, 1 τοιοῦτος, -αύτη, -οῦτο: of such a sort, 5 everyone who says… cf. p. 7.1 note and p. 8.16 note and references.

5 εἰ…ἐμπνεούμενον…εἶχον ἂν καίρον ἀνακάμψαι: if they had called to mind, they would have had opportunity to return back. ἐκεῖνος: gen. w/ verbs of remembering and forgetting cf. p. 4.5 note and next pg. line 18.

6 ἐξέβησαν: used here only in NT and not at all (W.) νῦν δὲ: but as things (really) are; adversative νῦν cf. p. 28.1 n.

7 τοῦτ’ ἕστιν: that is; one of the many markers of literary Greek in this Epistle (III.5.2.d.2)

8 οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς αὐτῶν ἐπικαλεῖσθαι: ‘God is not ashamed of them, (not ashamed) to be called their God’ (W.); in CG ἐπικαλέσω, would gen. take a dat. (S.1595); the unusual placement of the αὐτῶν is explained by the author’s use of telic pos. (p. 5.19, 37.10)

10 πειραζόμενος: ‘the tense marks the immediate coincidence of the act of obedience and the call for it’ (W.)
TEMPORAL CONSTRUCTIONS IN HEBREWS

INDEX

Prepositions (S.1357-8)

ἐπώ: ‘from, since’ see Box p.54; διά: ‘throughout’; 7.3 διὰ παντὸς τοῦ ζῆν ‘for all of life’
eἰς ‘unto, to, for’; 2.17 εἰς τὸν αἰῶνα [τοῦ αἰῶνος] ‘to the age (end) of the age’
ἐν: 16.1 ἐν ταῖς ἡμέραις; 41.18: ἐν αἷς: ‘during which (days)’ (cf. 9.23 ἐν τῷ παραπτωμασμῷ)
ἐπὶ ‘at, upon’ + gen. 1.2: ἐπὶ ἐσχάτου τῶν ἡμερῶν ‘at the end…’; + dat. 35.15: ἐπὶ συντελεία ‘at the completion’; + acc. 49.4 ἐπὶ ἐπὶ ἡμέρας ‘over the course of seven days’
κατά ‘on, during, throughout; each’ 10.2: καθ’ ἐκάστην ἡμέραν; 38.11 καθ’ ἡμέραν (but cf. 26.14 and 9.24) 3.21: κατ’ ἀρχάς ‘in the beginning’
μετὰ ‘after’: 38.19: μετὰ τὰς ἡμέρας ἐκείνας ‘after those days’
πρὸ: 44.11 πρὸ γὰρ τῆς μεταβολῆς ‘for before his translation’
πρὸς: 53.16: πρὸς ὀλγᾶς ἡμέρας ‘for a few days’ see note ad loc.
TEMPORAL CONSTRUCTIONS IN HEBREWS

22 μέγας γενόμενος : though having become great (important)...; concessive participle.

26 τοῦ χριστοῦ : of the anointed one; 'The definite form 'the Christ' (ὁ χριστός) appears always to retain more or less distinctly the idea of the office as the crown of the old Covenant: the anarthrous form 'Christ' (Χριστός) is rather a proper name.' (W. p. 33)

29 ὡς ὀρῶν : as if (but not in fact) seeing; ὡς as opposed to ἀπέει ἐποίησεν τὸν οἶχον the description of thing real by faith (spiritually) but not by sight (physically).
tā prowtōtōka thýg. autōn. (29) Pístei diebēsan tēn 'Ερυθραν 1
Thalasaan ὡς διὰ ξηρᾶς γῆς, ἂς πείραν λαβόντες οἱ Aīgûptioi
katepōthṣan. (30) Pístei tā teīchh Ἱερειχχ ἐpēsan
kuklophysánta ēpī ēptā ēmēras. (31) Pístei Ῥαββ ἡ πόρνη οὗ
sunapɔwleto tois ēpethṣa, dēxamēn tōs katakōpsous
met' eirhn. (32) Kāi tī ēti λέγω; ēpilēi me γάρ
diηνωμεννον ὁ χρόνος περὶ Γεδεων, Βαράκ, Σαμψών, Ἰεφθάε,
Daveiδ tē kai Σαμουήλ kai tōn prōphtωn, (33) οἱ διὰ
písteus katηγωνίσαντο βασιλείας, ἡργάσαντο δικαιοσύνην,
ēpētuxh ἐpαγγελίων, ἔφραζαν στόματα λεοντων,

Aīgûptios, -a, -ou : an Egyptian, 1
āpethēs : be disobedient, 2
bārakh ὁ (indecl.): Barak, (Index), 1
βασιλεία, -ας ἡ : sovereignty, kingdom, 3
Γεδεων (indecl.): Gideon, (Index), 1
Δαιν(e) candidacy (indecl.: David, (Index), 2
δεχομαι aer: kdeēmēn : take, accept, receive, 1
diavōn aer: evēn : step across, cross over, 1
diaphōmēn (dep.): set out in detail, describe, 1
eirhn., -ης ἡ : peace, time of peace, 4
ēpītugxhonn aer: etuxhon : attain to (gen.), 2
ēpileio, -lo : fall short of; leave, fail, 1
ēptā : seven, 1
ērhoθēs, -ά, -όν : red (the color of wine), 1
ērgaζουμαι aer: ergasoumai : to work; do, 1
thalassa, -ης ἡ : the sea (water), 2
thugyann aer: thiyov : touch lightly; gain, 2
Iereiχχ (indecl.): Jericho, (Index), 1
Jēθθαι (indecl.): Jephtha, (Index), 1
katakōpsous, -ou o : look out, spy, 1

kataπινω aer: katapōthēn : gulp down, 1
kataγωνιομαι : prevail against, 1
kυκλωσω aer: kuklophysēn : encircle, surround, 1
lēōn, -ουτος ὁ : lion; lion-skin, 1
ξηρος, -α, -όν : dry; ἄ, dry (land), 1
peira, -ας ἡ : trial, attempt, experience, 1
πίπτω aer: ἐπεσον : fall down (upon), sink, 3
πόρνη, -ης ἡ : a prostitute, 1
prōphtēs, -ου o : prophet, 2
prōtōtōkōs, -ou : the first born, 3
Ῥα(χ)λάβ (indecl.): Rahab (Index), 1
Σαμουήλ (indecl.): Samuel (Index), 1
Σαμψων (indecl.): Samson (Index), 1
stōma, -atōs τα : mouth, outlet; face, 2
sunaptolūmy aer: oλόμην : mid. perish
together, 1
tείχος, -ους τα : (city) wall, 1
φράζω aer: ἐφραζα : fence in; stop (up), 1
χρόνος, -ου o : time, 3

1 τα μη ὁ ὀλοθρεύων—τα πρωτότοκα
thēgam autōn: let the one destroying the first-
born gain (also) them; 3rd sg. aor. act. subj. of
θηρίων takes the gen. here (verbs of touching
cf. p. 14.14 note) and ὁ ὀλοθρεύων takes τὰ
prowtōtōka as direct obj.

cykλωθήnta : n. pl. nom. aer. pass. part.
2 ᾷς πείραν λαβόντες : by the experience or
attempt of which ; λαμβάνω + subst. in place of

the corresponding v. already exists in CG
(S.1753)

3 ἐπεσον : fell ; in CG the form was ἐπεσον
(str. aer.), but as with ἐπεσον this slowly and
sporadically changed during the KG period, so
that some str. aer. become wk. and v.v.
‘The list… closed by a woman, gentile, an
outcast foreshadowing faith’s universality.’ (W.)

Overview of πίστης in Hebrews (see W. through and notes ad loc. for references)

1) Dat. of Means πίστης: ‘by the direct exercise of faith, by an act of faith’. (W.): the anarthrous
πίστης used throughout Ch. 11(15x) apart from those below.
2) Prepositions: 1. 49.8 dial πίστης 2. 44.18 tēs kata πίστην δικαιοσύνης 45.30 Katā
πίστην ἀπέθανον 3. 43.3 ἐν ταύτη (πίστης) 4. 44.12 χωρὶς δὲ πίστεως 5. 42.29 ἐκ πίστεως

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EPISODE TO THE HEBREWS

(34) ἔσβεσαν δύναμιν πυρός, ἐφύγον στόματα μαχαίρης, 11 ἐδυναμώθησαν ἀπὸ ἁπερεπελείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολάς ἐκλίναν ἀλλοτρίων. (35) ἑλαβον ἡγουακεστ ἐξ ἀναστάσεως τοῦς νεκροὺς αὐτῶν ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδέχαμεν τὴν ἀπολύτρωσιν, ἵνα κρείττονος 15 ἀναστάσεως τύχωσιν. (36) ἔτεροι δὲ ἐμπαγμῶν καὶ μαστίγων πείραν ἑλαβον, ἐτί δὲ δεσμῶν καὶ φυλακῆς. (37) ἐλιθάσθησαν, ἐπιράσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγίοις δέρμασιν, ύστερούμενοι, θλιβόμενοι, κακοχούμενοι, (38) ὁν οὐκ ἦν 20

αἰγίος, -α, -ου: goat-like, in goat fur, 1
ἄλλος, ἄλλη, ἄλλο: another, some, 2
ἀλλότριος, -α, -ου: foreign, hostile, 3
ἀνάστασις, -ους ἡ: resurrection, 3
ἀπολύτρωσις, -ους ἡ: a redemption, 2
ἀθένεια, -ας ἡ: weakness, disease, poverty, 4
γυνή, αῖκος ἡ: woman, wife, 1
δέρμα, -ατος τὸ: skin, hide, 1
δεισοῦμ, -ου ὁ: chain, fetter; imprisonment, 3
δυναμόω: make capable, strengthen, confirm, 1
ἐμπαιγμός, -ου ὁ: jest, mocking, 1
ἐπερος, -α, -ου: the/an other, a second, 5
θῆλθο: press; oppress, afflict, distress, 1
ἰσχυρός, -ά, -όν: strong; powerful; forcible, 3
κακουχέω: treat poorly, hurt, injure, 2
κλίνω: lean; slope or slant, 1
λίθαζο: fling stones; stone, 1
μάστιγ, -γος ἡ: (horse) whip, scourge, 1
μάχαιρα, -ας [-ης] ἡ: short-sword, dagger, 3
μελωτή, -ῆς ἡ: sheep-skin (μήλον), 1

UBS didn’t think it worthwhile to comment. “It cannot be without significance that the recorded raisings from the dead are predominantly for women” (W. & see refs there). ἐς ἀναστάσεως : ‘as a consequence of’ (B-A s.v. 3f) or literally as W. ‘out of resurrection’ as the medium of transition from death to life. 15 ἵνα...τύχωσιν: in order that they might attain : aor. subj. in purp. cl. in second. sequ. (would be opt. in CG).

κρείττονος ἀναστάσεως: to a greater resurrection : the gen. of the goal (S. 1349-51)

18 ὅθνασαν ὅ...ὅθνασαν ὅ...ὅθνασαν ύστερούμενοι, θλιβόμενοι, κακοχούμενοι: rhyme and alliteration appear throughout.
EPISTLE TO THE HEBREWS

ἀξίος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρει καὶ σπηλαίοις καὶ ταῖς ὑπαί ὑῆς. (39) Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, (40) τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρίς ἡμῶν τελεωθῶσιν. 25
12. Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἐχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι’ ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἁγώνα, (2) ἀφοροῦντες εἰς τὸν τῆς πίστεως ἀρχήγον καὶ τελεωτὴν Ἰησοῦν, ὡς ἀντὶ τῆς προκείμενης αὐτῶ 30

ἀγών, -ῶνος ὁ : gathering, contest; struggle, 1 ὁ πόλη, -ῆς ὁ : opening, hole; chimney, 1 ὁ ὄρος, -εσ τὸ : mountain, hill, 3

21 ἐπὶ ἐρημίαις... ὄρει... σπηλαίοις... ὑπαίς; over, throughout deserts... etc. ; a mark of literary Greek is not to repeat the prep. (III.18.5) πλανώμενοι : cf. 15.23 for metaphorical sense. 23 μαρτυρηθέντες : gen. abs. 24 τοῦ θεοῦ...προβλεψαμένου : gen. abs. 25 ἵνα μὴ τελεωθῶσιν : 3 pl. aor. pass. subj.

26 Τοιγαροῦν : So then (in light of all this); for the οὖν instead of οὗν see Variants. τοσοῦτον ἐχοντες : cf. 14.13n. and 39.24n. 27 ἀποθέμενοι : (having) put off ; nom. masc. pl. aor. mid. part. ; in addition to lacking the theme-vowel (-ο, -ε) the aor. mid. stem of τίθημι uses the 2nd aor. (weak) stem -ΘΕ- (S. 379; 756)

Paronomasia and Composition in Hebrews (IV.8.1) The author clearly takes word-play seriously; notice the play on verbal roots and prepositions.

36.28 ἀδύνατον ἄλμα... ἀφαίρεων ἀμαρτίας. 37.8 ἀναφέρει ἓν στήσῃ. 38.12 περιελεφθείς ἀμαρτίας: 57.26 ἐπαλαθάσθης...ἐλαθον; (above) προβλεψαμένου... ἀφορώντες εἰς...Ιησοῦν... 48.26 ἀπεβλέπων εἰς τὴν μισθαποδοσίαν; 39.24, 40.1 ἐχοντες...κατέχομεν 10.1-3 παρακαλείτε... καλείται 16.4 ἐξαθανόν... ἐπαθον 11.15 καταλειπομένης ἐπαγγελίας... 12.26, 13.2 40.8 ἀπολείπτεται; 15.23 περίεισται ἄθενειαν 32.12 δικαιώματα...ἐπικείμενα 35.17 ἀπάκειται...ἀποταμεῖν 51.26-30 περικείμενον νέφος... προκείμενον ἁγώνα... προκείμενης χαράς...; 59.17-19 φέροντες... ἀναφέρωμεν
Eine ausgesucht englische Übersetzung des Hebräerbriefes

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1:14, 1:15 ὁ δὲ δεξιὸς ἐκλανθάνω, ἐκλύω, καθοράω, καταφρονέω, ἀντικαθίστημι, ἀνταγωνιζόμαι, αἰσχύνη, ἀναλογίζομαι, ὁμοφωνήσας. Ὅταν ἡ ἁμαρτία ἀναλογίζεται πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, τοιοῦτος, ψυχαῖς ὑμῖν διαλέγω, ἐκλελήσθε τοιοῦτος, ὡς ὁ ἡμῶν ἄγαπα Ἐρυμος παιδεύει, μαστιγοὶ δὲ πάντα νῦν οὐκ εἰρηνεύσηται. Ὅταν ἐγὼ παῖδελαν ὑπομένετε· Ὡς νῦν ὑμῖν προσφέρεται ὁ θεὸς ἐκλάθω· δεξιός ἐκλανθάνω, - ἐκλύω, καθοράω, καταφρονέω, ἀντικαθίστημι, ἀνταγωνιζόμαι, αἰσχύνη. Ὅταν ἡ ἁμαρτία ἀναλογίζεται πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, τοιοῦτος, ψυχαῖς ὑμῖν διαλέγω, ἐκλελήσθε τοιοῦτος, ὡς ὁ ἡμῶν ἄγαπα Ἐρυμος παιδεύει, μαστιγοὶ δὲ πάντα νῦν οὐκ εἰρηνεύσηται.

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1:14, 1:15: emphasizes each in turn the acquisition (1), eternal duration (2), and kingly nature (3) of the seat/sitting. Now in pf. with emphasis on the present results for the reader and as a fitting rhetorical climax of this λόγος.

2:1: ‘There is no authority for giving a metaphorical sense to μ. ἡμῶν...’ (W.). ‘The personification of sin is natural and common: James i.15 etc.’ (W.).

2:2: pf. mid. indic.; sent. could be declaratory or interrogative.

8:2: for whomsoever; cf. 46.7 note.
EPISTLE TO THE HEBREWS

11 τίς γὰρ ὑἷς ὅν οὐ παιδεύει πατήρ; (8) εἰ δὲ χωρίς ἐστε 11 παιδείας ἢ μέτοχοι γεγόνασι πάντες, ἢρα νόθοι καὶ οὐχ υἱοὶ ἐστε. (9) ἐίτα τῶν μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρί τῶν πνευμάτων καὶ ζήσομεν; (10) οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. (11) πάσα μὲν παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοὺς δὲ αὐτῆς γεγυμνασμένοις ἄποδίδοσιν δικαιοσύνης.

12 χωρίς... παιδείας: the hyperbaton from the object perhaps to emphasize χωρίς.
13 εἴτα... εἴχομεν... ἐνετρεπόμεθα: since we were considering... honoring OR since we would (under such circumstances)...; the impf. here probably describes the remembered childhood of the writer and listeners in the aspect of its continuing condition. It could also plausibly describe that fact as a general rule still in potential application (we would) as the next verse implies. ἐξώ + two accs. in sense of ‘consider someone something’ or v.v. is common.
14 οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα: 1st pl. fut. pass. indic. For δὲ see Variants; ὡς introducing a question expects the answer ‘yes’ and μὴ ‘no’; additionally, οὐ with the fut. carries an imperative connotation (S.1917-18; 2651)
15 οἱ μὲν (πατέρες)... ὁ δὲ (Θεός): these on the one hand... but He on the other.
16 πρὸς ὀλίγας ἡμέρας: for a few days; would have likely been the bare acc. in CG. μέτοχος, -ον: oř, partakers, 5
νόθος, -ης, -ον: illegitimate, bastard, 1
οἵτως, -ης, -ον: little, small; (pl.) few, 1
παιδεία, -ας ἡ: education, chastisement, 4
παιδευτῆς, -ος ὁ: teacher; corrector, 1
παιδεύομαι: educate; correct, discipline, 3
πάρειμι: to be by, near; or present, 2
συμφέρω: pr. part., to pro, profit, advantage, 1
ὑποτάττω aor. -έταγνη: to subject, 5
ὑστερος, -ος, -ον: later, latter, behind, 1
χαρά, -ας ἡ: joy, delight; a joy, 4

Temporal πρὸς in CG simply means towards/near in the set phrase πρὸς ἡμέραν (S.1695.2b) but here likely by analogy to πρὸςκυρίος (temporarily, seasonally) developed this further meaning (cf. l. 18 below).

κατὰ τὸ δοκοῦν αὐτοῖς (καλὸν): in accordance with what seems good to them; in CG we’d expect ἐπιστάτης but cf. S.18, 10.2 (note), and p. 40.4, δοκεῖν (like Latin videri) ‘to seem good’ is relatively common.

17 ἐπὶ τὸ συμφέρον: with a view to (their) benefit; this use of ἐπὶ is classical (1689.3d); and while τὸ συμφέρον (of utility, advantageous) is often contrasted in Greek with τὸ ἀγαθόν, καλὸν (morally good/noble) here by contrast to appearance (τὸ δ.) it clearly has a wider application as the following words show. Philo (Phil. De vit. 11; 5) has the meaning ‘to see good’ as we see here. The phrase χαρᾶς λύπης... ἀποδίδοσιν δικαιοσύνης is classical (17.14 note).
EPISODE TO THE HEBREWS


άγιασμὸς, ὀ: (a) consecration, dedication, sanctification, holiness (UBS), 1 ἀνορθότι: set up again, restore, set right, 1 ἀντί: prep.: instead of, for the sake of, 2 ἀνω (adv.): up, upwards; up, 1 ἀποδοκιμάζω: reject upon scrutiny or trial, 1 βεβηλος -εως ἢ: meat; an eating; meal, 1 γόνων, -ατος τὸ: knee, 1 διώκω: chase, hunt or seek after; persecute,1 εἰρήνην, -ης ἢ: peace, time of peace, 4 εἰς, μιᾷ, ἐν, gen. ἐνός, μιᾶς, ἐνός: one, 5 ἐκτρέπω: turn aside, away, 1 ἐνοχλεω: to trouble, disquiet, be troubled,1 εὐλογία, -ας ἢ: blessing, 1 ἡ (disjunctive part.): (whether…); or; than, 4 Ἰσαὰ (ind.): Esau (Gen. 25-28), 2 (Index) τῆλο: to will, wish, desire, 4 23 ἰάθη: may be healed; 3rd sg. aor. pass. subj.; ἰάθη was dep. in CG but over time develops (in KG) a true passive. 28 ἀπέδει = ἀπέδοτο (CG): he sold (for himself); 3rd sg. aor. mid. indic. In CG the -μι verbs occasionally break rank and by analogy conform to Thematic verbs; this process is nearly complete by our period in non-Atticizing Greek (I.55, II.865, §87 note 5, §88. Indic. n. 4) 25-27 μὴ τις (ἢ) ὑστερῶν... καὶ (μὴ) μανθῶσιν...μὴ τις (ἢ) πόρνος 29 Ἰοστ: know; 2nd pl. imperative from οἶδα which uses (as many -μι verbs) the zero-grade stem (i-) in the pl. and imper. (S.794)

Overview of ἀπό in Hebrews (S.1684; L.102, III.18.I.A) the latter three uses are less common in CG)

ΕΠΙΣΤΟΛΗ ΤΟΙΟΥΤΟΣ ΗΒΕΡΕΩΝ

τόπον ὅπερ εὑρέν, καίπερ μετά δακρύων ἐκζητήσας αὐτήν. 1

(18) Οὐ γὰρ προσεληλύθατε ψηλαφωμένω καὶ “κεκαυμένω πυρί” καὶ “γυνόφω” καὶ “ζόφω καὶ θυέλλη” (19) καὶ σάλπιγγος ἦχῳ καὶ φωνῇ ῥημάτων,” ἦς οἱ ἀκούσαντες παρηθήσαντο προστεθῆναι αὐτῶι λόγοιν. 20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον “Κἂν θηρίον θίγῃ τοῦ ὅρους, λιθοβοληθήσεται.” 21 καὶ, οὕτω φοβερῶν ἤν τὸ παραιτήμενον, Μωυσῆς ἔπειν “Ἐκφοβὸς εἰμὶ” καὶ ἐντρομος.

(22) ἀλλὰ προσεληλύθατε Σιών ὅρει καὶ πόλει θεοῦ ζωτος, Ἱερουσαλήμ ἐποναρεῖ, καὶ μυρίαν ἁγγέλων, πανηγύρει 10

1 (μετανοιας) τόπον ὅπερ εὑρέν : he found no room (opportunity) for repentance ; 3rd sg. aor. act. indic. ; the Latin version, locus poenitentiae, is a juridical term and speaks about literal possibility from the nature of the case (cf W.).

2 καίπερ…ἐκζητήσας : cf. 16.4 n. and 22.7

9 Οὐ γὰρ προσεληλύθατε…ἀλλὰ προσεληλύθατε : for you have not approached …but you have approached.

2 κεκαυμένω: aflame, ie., in a state of burning ; the full pf. force is evident here.

4 ἦς (φωνῆς) οἱ ἀκούσαντες παρηθήσαντο προστεθῆναι λόγον: those who heard the voice: begged no further word be applied (=spoken) to them ; ἦς is gen. instead of normal acc. in CG for the sound (S.1361) but the voice is perhaps here personified as the source (1364) or by similar usage of ὄκ. τινος ’heed ’ (1365)

6 Κἂν…θηρίον λιθοβοληθήσεται : should…only touch (graze)…it shall be stoned; κἂν (crasis of καὶ καὶ οὐν) “καὶ εἰ commonly implies that the conclusion must be true or must take place even in the extreme, scarcely conceivable, case which these words introduce” (S.2372-3) ἐάν

10 λήσεται ‘The future expresses a command, both in secular and Biblical Greek’ (cf. 27.30 n.) 7 φοβερῶν ἤν τὸ παραιτήμενον: fearful was that which appeared ; often when τὸ substantivizes a phrase, inf. etc., ’that which’ is needed in Eng. φοβερῶν is act. (terrifying) rather than pass. (fearful).
EPISODE TO THE HEBREWS

(23) καὶ ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτὴ θεώ πάντων, καὶ πνεύματε δικαίων τετελειωμένων,
(24) καὶ διαθήκης νέας μεσίτη Ἡσυχ, καὶ αἴματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ τὸν "Αβελ. (25) Βλέπετε μὴ παραιτήσθητε τὸν λαλοῦτα: εἰ γὰρ ἐκεῖνοι οὐκ ἔξεφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἥμεις οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι. (26) οὗ ἡ φωνή τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπηγγελται λέγων "Ετι ἀπαξ ἐγὼ σείσω" οὐ μόνον "τὴν γῆν" ἀλλὰ καὶ "τὸν οὐρανὸν." (27) τὸ δὲ "Ετι ἀπαξ" δηλοὶ [τὴν] τῶν σαλευμένων μετάθεσιν ωσ...

Ἀβελ (indecl.: Abel, 2 (Index)
ἀπογράφω, -ος, γράμματα: register, 1
ἀποστρέφω: turn back (in flight), 1
δηλόω: make visible, reveal; declare; explain, 2
dικαίος, -α, -ον: righteous; rigid; fair, just, 2
ἐκκλησία, -ας, -ας ἡ: assembly, church 2
ἐκφεύγω: flee, escape, 2
ἐπαγγέλλω ἢ: declare, mid.
promise, 4
κριτής, -ος ὁ: judge, umpire, 1

12 κριτή θεω πάντων: 'God judge of all' or 'judge, God over all'; Turner finds this ambiguity evidence of a weakness inherent in the flexibility of the Greek language,' (27.2.b) but the difference seems immaterial. If κριτή does not govern πάντων with θεω, the noun is left hanging (judge of what?)--a clear instance where grammar needs exegesis and vice versa.
tετελειωμένων: made perfect; perhaps a play on the (very) common idiom τετελευτήσασι 'those who have perished'
13 αἵμα...παρὰ τὸν Ἀβελ: to blood...

15 µὴ παραιτήσθητε τὸν λαλοῦτα: lest you deprecate (pray away) the one speaking.

Adjective Review (Singular) (see S. 288-99; I have simply gathered those adjs. which often give students trouble for quick review; yet the list, based on the author's usage, is of course incomplete)

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<td>N 13.7, 16.8 λόγος ἐνεργής...δυσερμήνευτος 7.7 ἐλεήμων ἀρχερείσ; 21.30 Μελχ. ἀπάτωρ; 29.18 δίκεως ἕγω</td>
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<td>G 8.13 πλέονος δόξης 24.27 ζωῆς ἀκαταλήπτου</td>
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EPISTLE TO THE HEBREWS

πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. (28) Διὸ βασιλείαν 21 ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι᾽ ὲς λατρεύωμεν εὐφρεστῶς τῷ θεῷ μετὰ εὐλαβείας καὶ δέους, (29) καὶ γὰρ ὁ “θεὸς” ἡμῶν “πύρ καταναλίσκων.”

13. Ἡ φιλαδελφία μενέτω. (2) τῆς φιλοξενίας μὴ 25 ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι᾽ ὲς λατρεύωμεν εὐάρεστος τῷ θεῷ μετὰ εὐλαβείας καὶ δέους, καὶ κακουχουμένων ὡς καὶ αὐτῶν ὑπὲρ σῶμα. (4) Τίμιος ὁ γάμος ἐν πᾶσι καὶ ἡ κοίτη ἁμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρινεὶ ὁ θεός. (5) Ἀφιλάργυρος ὁ τρόπος ἁμίαντος.

Adjectives in Hebrews (Continued)

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<td>PL</td>
<td>D: 28.3 κρείττοσιν ἐπαγγελθές 34.9 κρείττοσιν θυσίαις</td>
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22 ἔχωμεν χάριν : let us be thankful ; οἶδα χάριν and ἔχω χάριν are the standard ways in Greek of being thankful and saying ’thanks.’

27 ὡς συνδεδεμένοι…ὡς καὶ αὐτῶι ὑπὲρ: as if yourself bound… as if you too were… cf. p. 48.29 note

28-30 Τίμιος ὁ γάμος (ἐστω/ἐίη) : let marriage be valued…; the syntax here and later requires some verb to complete the sense.
EPISTLE TO THE HEBREWS

toīs pαρούσων' αυτός γάρ εἶρηκεν “Οὐ μή σε ἀνώ οὐδ’ οὐ μή σε ἐγκαταλίπω.” (6) ὡστε θαρροῦντας ἠμᾶς λέγειν “Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσει μοι ἀνθρωπος;” (7) Μνημονεύετε τῶν ἣγουμένων ὑμῶν, οὕτως ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὥς ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν. (8) Ἡσυχοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε. (9) καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασι, ἐν οἷς οὐκ ὕφελθοσαν οἱ περιπατοῦντες. (10) ἔχομεν θυσιαστήμονον ἐξ οὗ φαγεῖν οὐκ

The Future Tense in Hebrews (S. 356c; 532-541; I.154-5; II.218ff)

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<td>'they shall know'</td>
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<tr>
<td></td>
<td></td>
<td>'I shall leave, etc.'</td>
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</table>

5 ὡς ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν: carefully observing the outcome of whose conduct mimic their faith; so the author already gives a helpful hermeneutic for understanding ch. 11

7 ὡς αὐτὸς: the same; cf. 3.26 note.

8 καλὸν (ἐστι) βεβαιοῦσθαι χάριτι... οὐ βρώμασι: it is good to establish... by grace... not food; perhaps a ref. back to 54.28

The Future Tense in Hebrews (S. 356c; 532-541; I.154-5; II.218ff)

58
EPISTLE TO THE HEBREWS

έχουσιν [ἐξουσίαν] οἱ τῇ σκηνῇ λατρεύουντες. (11) ὃν γὰρ 11
“εἰσφέρεται” ζῷων “τὸ αἷμα περὶ ἅμαρτίας εἰς τὰ ἁγία” διὰ
tοῦ ἄρχιερεῶς, τούτων τὰ σώματα “κατακαίεται ἐξω τῆς
παρεμβολῆς.” (12) διὸ καὶ Ἰησοῦς, ἕνα ἁγιάζη διὰ τοῦ ἱδίου
αἵματος τὸν λαόν, ἐξω τῆς πύλης ἐπαθεν. (13) τούνων
ἐξερχόμεθα πρὸς αὐτὸν “ἐξω τῆς παρεμβολῆς,” τὸν
ὁμολογούντων τὸν καρπὸν, (14) οὐ γὰρ ἔχουσιν ὡς μένουσαν
πόλις, ἀλλὰ τῇ πύλῃ μελλοντος ἐπιζητέων. (15) δὲ αὐτοῦ
“ἀναφέρωμεν θυσίαν αἰνέσεως” διὰ παντὸς “τῷ θεῷ,” τοῦτ
ἐστὶν “καρπὸν χειλέων” ὑμολογούντων τῷ ὄνοματι αὐτοῦ. 20

11 οἱ τῇ σκηνῇ λατρεύουντες: those who serve
the tent; ‘The phrase… is remarkable… The
Tabernacle itself --the outward form-- is
represented as the object of service. Christians
also serve the Antitype of the Tabernacle, but that
is Christ Himself.’ (W.) For the dat. cf. p. 16.5 n.
ἔνως ὃν γὰρ “εἰσφέρεται” ζῷων “τὸ αἷμα:
for the blood of which animals is carried in; only time
in LXX and NT that ζῷον is used of sacrificial
animals, which is otherwise used w/ ἄγαλμα (Jude
10) or else to denote the creatures of the
apocalypse (Rev. 4:6), both of which stand in
strong contrast to ‘rational’ and ‘human,’
perhaps the word is chosen here to mark the
contrast between the sacrifices which were of
nature only and the sacrifice of ‘Jesus,’ who was
truly man and yet more than man.’ (W.)

13 τούτων (δὲ) τὰ σώματα: asyndeton here
is emphatic and serves to juxtapose things
sharply and quickly.

14 διὸ καὶ Ἰησοῦς: ‘[Jesus’] mortal Body, laid
in the grave, was glorified, consumed, so to
speak, by the divine fire which transfigured it.’
(W.)

15 τοιαύ: takes 2nd pos. in CG but in KG and
later often 1st

16-19 ἐξερχόμεθα… ἀναφέρωμεν: let us...
; hortatory subjs. (cf. p. 17.16 note)

17 μένουσαν…μελλοντος: note the rhyme.

18-19 φέροντες…ἀναφέρομεν: Box p. 51

18 δὲ αὐτοῦ: through Him (and no other); by
word position emphatic (W.)

20 καρπὸν: appos. to θυσία
χειλέων” ὑμολογούντων τῷ ὄνοματι: of
lips making confession to his name; ὑμολογούμεν +
dat. doesn’t occur elsewhere in NT or LXX.
EPISODE TO THE HEBREWS

(16) τίς δὲ εὐποίας καὶ κοινωνίας μὴ ἐπιλαυθάνεσθε, 21 
tοιαύτας γὰρ θυσίας εὑρεστείται ὁ θεὸς. (17) Πείθεσθε τοῖς 
ἡγουμένοις ὑμῶν καὶ ὑπείκετε, αὐτοὶ γὰρ ἄγνυπνοισιν ὑπὲρ 
tῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσωντες, ἵνα μετὰ χαρᾶς 
tοῦτο ποιῶσι καὶ μὴ στενάξωσι, ἀλυσιτελὲς γὰρ ὑμῶν τοῦτο. 25 
(18) Προσεύχεσθε περὶ ἦμῶν, πειθόμεθα γὰρ ὅτι καλὴν 
συνείδησιν ἔχομεν, ἐν πάσιν καλῶς ἠθέληντες ἀναστρέφεσθαι. 
(19) περισσότερος δὲ παρακαλῶ τοῦτο ποίησαι ἵνα τάξειν 
ἀποκαθασταθῶ ὑμῖν. (20) ὅ δὲ θεὸς τῆς εἰρήνης, 
“ὁ ἀναγαγὼν” ἐκ νεκρῶν “τὸν ποιμένα τῶν προβάτων” τὸν 30

ἀγρυπνέω: opp. to καθεύδω: lie awake, 1
ἀλυσιτελές, -ῆς: unprofitable, hurtful, 1
ἀνάγω: aor. -ήγαγον: bring back, 1
ἀναστρέφω: pass. dwell in a place, behave, 2
ἀποδίδωμι, -δώσω: render (what is due), 3
ἀποκαθίστημι: aor. pass. -εστάθην: restore, 2
eἵρην, -ῆς ἡ: peace, time of peace, 4
eπιλαυθάνω: mid. forget, 3
eὑπείκω: retire, withdraw; yield, submit, 1
κοινωνία, -ας ἡ: communion; alms, 1
κοινωνίας: hendiadys

21 εὐποίας καὶ κοινωνίας: by such dedications; dat. of means.

εὑρεστείται ὁ θεὸς: God is pleased; this true pass. use of this word is late Greek, which was
formerly impersonal (W.).

23-5 αὐτοὶ γὰρ...ἀλυσιτελὲς γὰρ: the first
is parenthetical, but both together give the
sentence symmetry:

Heed your leaders
For they care for you
that they may delight in their work (not groan)
for that would not profit you.

24 ως λόγον ἀποδώσωντες: as those going
to render an account; in CG ὡς + ptc. gives the
action from the perspective of the intentions of
the subject and not the writer, with fut. parts.
showing in particular purpose or intent, though
here a simple statement of fact seems likely, with
perhaps an emphasis on the knowledge or belief

παρακαλέω: exhort, encourage, comfort, 4
πείθω: persuade, prevail on; mid. obey, 4
περισσός, -ῆς: beyond normal, 4
ποιμήν, -ους ὁ: herdsman, shepherd, 1
προβάτον, -ου τό: sheep, 1
προσεύχομαι, -ειμαι: offer prayers, 1
στενάζω: sigh deeply, groan; complain, 1
συνείδησις, -ος ἡ: conscience, 5 (see Dict.)
τάχειος: compar. of ταχύς, swifter, 2
τοιοῦτος, -ατις, -οῦτο: of such a sort, 5
ὑπείκω: retire, withdraw; yield, submit, 1
χαρά, -ας ἡ: joy, delight; a joy, 4

of the reader (or, in this case, the mentioned
leaders) in that fact (S.2086)

26 περὶ ἦμῶν: the author seems to use the 1st
pl. here by convention, since he is clearly not
including his audience (though it is possible he is
including 'the Italians' mentioned on next pg.)

πειθόμεθα: here true pass. (cf. πειθέοντα above
for the mid. meaning)

29 ἵνα ἀποκαθασταθῶ: that I may be
restored to you; 1st sg. aor. pass. subj. this word
is often used in NT of healings and body parts
restored to a person; the image of the body may
not be out of place here. 'All that the word
requires is that the writer should have been kept
from the Hebrews... against his will. It may have
been from illness... He was in some sense
required for their completeness.' (W.)

30 ὁ ἀναγαγῶν: aor. nom. part.
Epistle to the Hebrews (Adapted from W. p. 342-44; II.18-19)

1  μέγαν “ἐν αἰματι διαθήκης αἰωνίου,” τὸν κύριον ἡμῶν Ἰησοῦν,
(21) καταρτίσαι ύμᾶς ἐν παντὶ ἁγαθῷ εἰς τὸ ποιήσαι τὸ
θέλημα αὑτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ
Ἱησοῦ Χριστοῦ, ὃ ἡ δόξα εἰς τοὺς αἰώνας τῶν αἰώνων ἀμήν.
(22) Παρακαλῶ δὲ ύμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς
παρακλήσεως, καὶ γὰρ διὰ βραχέων ἑπέστειλα ύμῖν. (23) Τιμόθεος,
γινόσκετε τὸν ἄδελφον ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ’ οὗ
ἐὰν τάχειον ἐρχηται ὁμοίας ύμᾶς. (24) Ἀσπάσασθε πάντας
tοὺς ἠγομένους ύμῶν καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται
ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. (25) Η χάρις μετὰ πάντων ύμῶν.

2 ὁ θεός...καταρτίσαι ύμᾶς: may God equip you; for the sense cf. 43.5 note and Dict. s.v.; the
opt. of wish is one of the last remnants of the opt. in non-literary Greek before the atticist revival of
the 2nd-6th centuries (III.9.1.a). (This form is of
course the same as the aor. inf. καταρτίζομαι but
context makes clear which is needed.)
ἐν παντὶ ἁγαθῷ: amid every good work
ὑμᾶς...ἡμῖν: note the shuffle between persons.
5 τοῦ λόγου τῆς παρακλήσεως: (this) word
of exhortation; see Introduction.

4 ὃ οὖν δόξα (εἰς): to whom be the glory; here as
elsewhere the optative is implied.
8 Ἀσπάσασθε: greet; 2nd pl. imper. here and
below in literal sense. For metaphorical use think
back to 46.2
10 οἱ ἀπὸ τῆς Ἰταλίας: those from Italy or the
Italians; in CG the distinction would (perhaps)
be clearer, as ἐκ (or bare gen.) would be used for
ethnic origin and ἀπὸ for spatial source, but this
distinction fades in KG (III.1.2).

End or Purpose in Hebrews (Adapted from W. p. 342-44; II.18-19)

1) Infinitive a) Simple (’in these cases the infinit.
is the complement of the [verb]... defining how that was
fulfilled): 20.20 οἱ καταφυγόντες κρατήσασαν; 35.12 εἰσῆλθεν... νῦν ἐμφάνισθηναι b) Articular
(’Here gen. seems to express that which is closely connected with the action as its motive’): 37.7 ἦκω
tοῦ ποιῆσαι; 43.10 μετετέθη τοίῳ μὴ ἰδεῖν θάνατον
2) Preposition εἰς a) w/ Nouns (’The prep. corresponds with the English ’for’, ’unto’ and... describes
the direct purpose of the action’): 3.30 εἰς διακονίαν ἀποστελλόμενον; 8.18 εἰς μαρτύριον τῶν
λαληθησομένων; b) w/ Art. Inf. (’Here the end appears, in light of a result which is (at least potentially)
secured by the foregoing action rather than as a purpose aimed at.’) 26.11 ζῶν εἰς τὸν ἐννομήνιον; 61.2 καταρτίσαι ύμᾶς... εἰς τὸν ποιῆσαι.
3) Final Conjunctions (W. ’Particles’) a) οὗτος (’rare in NT Epistles’): 5.20 ἐλπίδα... ἡμῖν καταφυγόντες, εἰς τὸν ποιῆσαι... b) ἐν (μῆ): (’definite end aimed at [or avoided]’):
7.1 μετέχειν ἐν καταφύγεσθαι; 10.3 παρακαλεῖτε... ὡστε cf. 58.2 and note...
Greek Text for Classroom Use

*Epistle to the Hebrews*
κληρονομεύων σωτηρίαν; 2. Διά τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκοουσθέοις, μὴ ποτε παραρνώμεν. (2) εἰ γὰρ ὁ δὲ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πάσα παράβασις καὶ παρακολ. ἐλαβεν ἐνδικον μυσθαποδοσίαν, (3) πῶς ἡμεῖς ἐκφευξόμεθα τηλικά της ἀμελήσαντως σωτηρίας, ἦτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκοουσάντων εἰς ἡμᾶς ἐβεβαιώθη. (4) συνεπιμαρτυροῦντος τοῦ θεοῦ σημείους τε καὶ τέρασιν καὶ ποικιλαι δυνάμεως καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν; (5) Οὗ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἡς λαλοῦμεν. (6) διεμαρτύρατο δὲ ποὺ τὸς λέγων “Τί ἔστω ἀνθρώπος ὅτι μυνήσῃ αὐτοῦ, ἢ ωὐς ἀνθρώπου ὁτι ἐπισκέπτη αὐτῶν; (7) ἡλάττωσα αὐτὸν βραχύ τι παρ’ ἀγγέλους, δάξῃ καὶ τιμῇ ἐστεφάνωσα αὐτῶν, [καὶ κατέστησα αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,) (8) πάντα ὑπέταξα ὑποκάτω τῶν ποδῶν αὐτοῦ. “ἐν τῷ γὰρ ὑποτάξαι” [αὐτῷ] τὰ “πάντα” οὐδὲν ἀφῄκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπῶ ὀρώμεν αὐτῷ τὰ “πάντα ὑποτεταγμένα,” (9) τὸν δὲ “βραχὺ τι παρ’ ἀγγέλους ἡλαττωμένον” βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου “δάξῃ καὶ τιμῇ ἐστεφανωμένον,” ὅπως χάριτι θεού ὑπὲρ παντὸς γεύσηται θανάτου. (10) οὐπρεπεν γὰρ αὐτῷ, δὲ ὅτι τὰ πάντα καὶ δι’ οὐ τὰ πάντα, πολλοὺς ὕπνοι εἰς δόξαν ἀγαγόντα τὸν ἄρχηγον τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειώσατι. (11) δ’ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι εἰς ἐνὸς πάντες, δ’ ἢν αἰτίαν οὐκ ἐπαίσχυνται “ἀδελφοὶς” αὐτοῖς καλεῖν, (12) λέγων “Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσῳ σε,” (13) καὶ πάλιν “Ἐγώ ἐσομαι πεπουθὼς ἐπ’ αὐτῷ,” καὶ πάλιν “Ιδοὺ ἐγώ καὶ τὰ παιδία α’ μοι ἔδωκεν ὁ θεός.” (14) ἐπεὶ οὖν “τὰ παιδία” κεκουφώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως
αὐτοῦς Ἰησοῦς κατέπαυσεν, οὐκ ἀν περὶ ἄλλης ἐλάλει μετὰ ταύτα ἥμερας. (9) ἃρα ἀπολείπεται σαββατισμός τῷ λαῷ τοῦ θεοῦ. (10) ὁ γὰρ “εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ” καὶ αὐτὸς “κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ” ἄσπερ “ἀπὸ τῶν ἱδίων ὁ θεός. (11) Σπουδάσωμεν οὖν “εἰσελθεῖν εἰς” ἑκείνην “τὴν κατάπαυσιν,” ἵνα μὴ ἐν τῷ αὐτῷ τις ύποδείγματι πέσῃ τῆς ἁπεθείας. (12) Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἕνεργης καὶ τομώτερος ὑπὲρ πάσαν μάχαιραν διάστομον καὶ δυκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἕννοιῶν καρδίας. (13) καὶ οὐκέστων κτίσισι ἀφανῆς ἐνότιοι αὐτοῖ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὅν ἦμιν ὁ λόγος. (14) Ἐχοντες οὖν ἄρχιερεά μεγάν διεληθοῦτα τοὺς οὐρανοὺς, Ἰησοῦν τὸν ὕδιν τοῦ θεοῦ, κρατώμεν τῆς ὀμολογίας. (15) οὐ γὰρ ἐχομεν ἄρχιερεά μὴ δυνάμενον συνφάσαι ταῖς ἁθενείαις ἡμῶν, πεπερασμένοι δὲ κατά πάντα καθ’ ὁμοιότητα χωρίς ἁμαρτίας. (16) προσερχόμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὔρωμεν εἰς ἐυκαιρόν βοήθειαν. 5. Πᾶς γὰρ ἄρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τάπρός τὸν θεόν, ἵνα προσφέρῃ δώρα [τε] καὶ θυσίας ὑπὲρ ἁμαρτιῶν, (2) μετριοπαθεῖς δυνάμενοι τοῖς ἄγνωσθαι καὶ πλανομένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἁθενείαν, (3) καὶ δε’ αὐτὴν ὁφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν περὶ ἁμαρτιῶν. (4) καὶ οὐχ ἐαυτῷ τις λαμβάνει τὴν τιμήν, ἀλλά καλούμενος ὑπὸ τοῦ θεοῦ, καθώσπερ καὶ Ἀαρών. (5) Οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἄρχιερα, ἀλλ’ ὁ λαλήσας πρὸς αὐτὸν “Ὑίος μου εἰ σύ, ἐγὼ σήμερον γεγένηκά σε·” (6) καθὼς καὶ ἐν ἑτέρῳ λέγει “Σὺ ἰερεύς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” 30
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(7) ὑπὸ ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἰκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἵππων δικαρίων προσευχὴν καὶ εἰσακουσθεῖς ἀπὸ τῆς εὐλαβείας, (8) καὶ περὶ ὧν ιόν, ξυμαθεὶς ἀν ὤν ἐπαθεὶς τὴν ὑπακοὴν, (9) καὶ τελειωθεὶς ἐγένετο πάσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιοι σωτηρίας αἰωνίου, (10) προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεῖς “κατὰ τὴν τάξιν Μελχισεδέκ.” (11) Περὶ οὖ πολὺς ἦμών ο λόγος καὶ δυσερμήνευτος ἐπεὶ νωθροὶ γεγονάτε ταῖς ἄκοις λέγειν, (12) καὶ γὰρ ὀφελοῦντες εἰσὶ διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκαλου ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγονάτε χρείαν ἔχουσες γάλακτος, οὐ στερεᾶς τροφῆς. (13) πᾶς γὰρ ὁ μετέχων γάλακτος ἀπειροῦ λόγου δικαιοσύνης, νήπιος γὰρ ἐστιν. (14) τελείων δὲ ἐστιν ἡ στερεὰ τροφῆ, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. 6. Διὸ ὀφείλετε τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενο μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεοῦ, (2) βαπτισμῶν διδαχὴν ἐπιθέσεως τε χειρῶν, ἀναστάσεως νεκρῶν καὶ κρίματος αἰωνίου. (3) καὶ τοῦτοποιοῦσομεν ἐάντερ ἐπιτρέπῃ ὁ θεὸς. (4) Ἀδύνατον γὰρ τὸν ἀπαξ φωτισθέντας γενομένους τε τῆς δυρχοῦ τῆς ἐπουρανίων καὶ μετόχους γενηθέντας πνεύματος ἀγίου (5) καὶ καλὸν γενομένους θεοῦ ῥήμα δύναμες τοῦ μέλλοντος αἰώνος, (6) καὶ παραπεσοῦσας, πάλιν ἀνακαινίζων εἰς μετάνοιαν, ἀνασταυροῦσας ἑαυτοῖς τὸν ιόν τοῦ θεοῦ καὶ παραδειγματίζοντας. (7) “γῆ” γὰρ ἡ πισταὶ τῶν ἐπ’ αὐτῆς ἐρχόμενον πολλάκις ὑπὸ τοῦ θεοῦ “βοτάνην” εὐθέτου ἐκείνου δὲ οὐ καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ. (8) “ἐκφέροισα” δὲ “ἀκάνθας καὶ τριβόλους”
ἐδόκιμος καὶ “κατάρας” ἐγγύς, ἢ τὸ τέλος εἰς καῦσιν. 1
(9) Πεπείσμεθα δὲ περὶ ύμων, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλούμεν· (10) οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ύμων καὶ τῆς ἀγάπης ἢς ἐνεδείξαθε εἰς τὸ ὄνομα αὐτοῦ, διακοινήσαντες τοῖς ἀγίοις καὶ διακοινοῦντες. (11) ἐπιθυμούμεν δὲ ἐκαστὸν ύμων τὴν αὐτήν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, (12) ἵνα μὴ νοθροὶ γένησθε, μμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας. (13) Τῷ γὰρ Ἀβραὰμ ἐπαγγελίαμενος ὁ θεὸς, ἐπεὶ κατ’ οὐδενὸς εἶχεν μείζονος ὡμόσα, “ὡμοσεν καθ’ ἐαυτοῦ,” (14) λέγων “Εἰ μὴν εὐλογών εὐλογήσω σε καὶ πληθών πληθυνὼ” σε. (15) καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. (16) ἀνθρωπί καὶ κατὰ τοῦ μείζονος ὑμώνους, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαιῶσιν ὁ ὥρκος· (17) ἐν φ’ περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσαν ὥρκον, (18) ἵνα διὰ δύο πραγμάτων ἀμεταβέλτων, ἐν οἷς ἀδύνατον ὢν διασαφεῖς. ἰσχυρὰν παράκλησιν ἐχομεν οἱ καταφυγόντες κρατήσαι τῆς προκειμένης ἐλπίδος· (19) ἦν ὡσάγκουρα ἐχομεν τῆς ψυχῆς, ἀσφαλῆ τε καὶ βεβαίαν καὶ “εἰσερχομένην εἰς τὸ ἐπώτον τοῦ καταπετάσματος,” (20) ὅπου πρόδρομος ὑπὲρ ἴμων εἰσῆλθεν Ἰησοῦς, “κατὰ τὴν τάξιν Μελχισεδὲκ” ἀρχιερεὺς γενόμενος “εἰς τὸν αἰῶνα.” 7. Οὕτως γὰρ ὁ “Μελχισεδὲκ, βασιλεὺς Σαλῆμ, ἱερεὺς τοῦ θεοῦ τοῦ ψυμοτοῦ,” ἀρχιερεὺς “συναντήσας” Ἀβραὰμ “ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων” καὶ “εὐλογήσας” αὐτόν, (2) ὥς καὶ “δεκάτην ἀπὸ πάντων” ἐμέρισεν Ἀβραὰμ, πρῶτον μὲν ἐρμηνευόμενος Βασιλεὺς Δικαιοσύνης ἐπείτα δὲ καὶ “βασιλεὺς Σαλῆμ,” ὃ ἐστιν βασιλεὺς Εἰρήνης, (3) ἀπάτωρ, ἀμήτωρ,
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ἀγενεαλόγητος, μῆτε ἁρχὴν ἡμερῶν μῆτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ νῦν τοῦ θεοῦ, μένει "ἱερεύς" εἰς τὸ διηνεκές. (4) Θεωρεῖτε δὲ πηλίκος οὗτος φ "δεκάτην Ἀβραὰμ ἔδωκεν" ἐκ τῶν ἀκρωθινῶν ὁ πατριάρχης. (5) καὶ οἱ μὲν ἐκ τῶν νῦν Δευεῖ τὴν ἱερατίαν λαμβάνουντες ἐντολήν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστω τῶν ἀδελφῶν αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος Ἀβραὰμ. (6) ὁ δὲ μὴ γενεαλογούμενος εὐτῶν δεδεκάτωκεν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας "εὐλογηκέν." (7) χωρὶς δὲ πᾶσας ἀντιλογίας τὸ ἐλαττόν ὑπὸ τοῦ κρεῖττονους εὐλογεῖται. (8) καὶ ὁδὸ δὲ μὲν "δεκάτας ἀποθνῄσκοντες ἀνθρωποὶ λαμβάνουσιν, ἐκεῖ δὲ μαρτυροῦμενος ὁτι ζῇ. (9) καὶ ὃς ἔστω εἰπεῖν, δι' Ἀβραὰμ καὶ Δευεῖς ὁ δεκάτας λαμβάνων δεδεκάτωκε (10) ἔτι γὰρ ἐν τῇ ὑσφύὶ τοῦ πατρὸς ἢν ἄντυνητου ἰερομάχου, Μελχισεδέκ. (11) Εἰ μὲν οὖν τελείωσις διὰ τῆς Δευειτικῆς ἱερωσύνης ἢν, ὁ λαὸς γὰρ ἐπὶ αὐτῆς νενομοθέτηται, τίς ἔστι χρεία "κατὰ τὴν τάξιν Μελχισεδέκ" ἔτερον ἀνίστασθαι "ἱερέα" καὶ οὗ "κατὰ τὴν τάξιν" Ἀραὼν λέγεσθαι; (12) μετατυπεμένης γὰρ τῆς ἱερωσύνης εὐ δὲ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. (13) ἐφ' ὅν γὰρ λέγεται ταῦταφυλῆς ἔτερας μετέσχηκεν, ἀφ' ὃς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. (14) προδηλοῦν γὰρ ὃτι ἐξ Ἰσραὴλ ἀνατέλλον ὁ κύριος ἡμῶν, εἰς ἣν φυλῆν περὶ ἱερέων οὐδὲν Μωσῆς ἐλάλησεν. (15) Καὶ περισσότερον ἔτι κατάδηλον ἐστιν, εἰ "κατὰ τὴν" ὁμοιότητα "Μελχισεδέκ" ἀνίσταται "ἱερεύς" ἔτερος, (16) ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου, (17) μαρτυρεῖται γὰρ ὅτι "Σὺ ἱερεύς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ." (18) ἀθέτησις μὲν γὰρ γίνεται προσγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενεῖς καὶ ἀνωφελεῖς, (19) οὐδὲν γὰρ
ἐπείρθωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δὲ ἦς ἐγγίζομεν τῷ θεῷ. (20) Καὶ καθ’ ὅσον οὐ χωρίς ὀρκωμοσίας, (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, (21) ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτὸν ὁμοσεν Κύριος, καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὶς εἰς τὸν αἰῶνα,”) (22) κατὰ τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. (23) Καὶ οἱ μὲν πλεῖονες εἰσὶν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύσθαι παραμένειν· (24) ὁ δὲ διὰ τὸ μένειν αὐτὸν “εἰς τὸν αἰῶνα” ἀπαράβατον ἔχει τὴν ἱερωσύνην· (25) ὅθεν καὶ σαξεῖς εἰς τὸ παντελὸς δύναται τοὺς προσερχόμενοι δὲ τὸν αὐτοῦ θεῷ, πάντως ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. (26) Τοιοῦτος γὰρ ἦμων [καὶ] ἠπρεπον ἐρχεὶς, ὅσιος, ἀκακος, ἀμάντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ υψηλότερος τῶν οὐρανῶν γενόμενος· (27) δι’ οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ οἱ ἐρχείς, προτέρου ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· (τοῦτο γὰρ ἐποίησαν ἐφάπαξ ἐαυτὸν ἀνενέγκας·) (28) οἱ νόμος γὰρ ἀνθρώπους καθίστησιν ἐρχεῖς ἐχοντας ἀσθενειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον “νιὸν, εἰς τὸν αἰῶνα” τετελειμένοιν. 8. Κεφαλαίων δὲ ἐπὶ τοῖς λεγόμενοι, τοιοῦτον ἐχομεν ἐρχείς, ὅς ἐκάθεσαν ἐν ἐξεια τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, (2) τῶν ἀγίων λειτουργός καὶ “τῆς σκηνῆς” τῆς ἀληθείας, “ὅν ἔπηξεν ὁ κύριος,” οὐκ ἀνθρωπός. (3) πάσας γὰρ ἐρχείς εἰς τὸ προσφέρει τῷ ἱερεῖς τοις καθισταται’ ὅθεν αναγκαίν ἔχει τι καὶ τοῦτον ὁ προσερχέγκη. (4) εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ’ ἂν ἦν ἱερεῖς, ὁτύν τῶν προσφερόντων κατὰ νόμον τὰ δώρα· (5) οὖτες ἐπεδέγματι καὶ σκῆμεν lατρεύοντες τῶν ἐπουρανίων, καθὼς κεχρηστύσταται Μωυσῆς μὲλλόν ἐπιτελεῖν τήν σκηνήν, “Ορα” γάρ, φησίν, “ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα

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1 5 10 15 20 25 30
σοι ἐν τῷ ὧρει’”) (6) νῦν δὲ διαφορωτέρας τέτυχεν λειτουργίας, δόοι καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἦτις ἐπὶ κρείττονα ἐπαγγελίας νεομοθετηται. (7) εἰ γὰρ η ἑρῴτη έκείνῃ ἦν ἀμεμπτος, οὐκ ἄν δευτέρας εξητεύτο τόπος. (8) μεμφόμενος γὰρ αὐτοῦ λέγει “Ἰδοὺ ἡμέραι ἐρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραήλ καὶ ἐπὶ τὸν οἶκον Ἰσώδα διαθήκης καινῆς, (9) οὐ κατὰ τὴν διαθήκην ἦν ἐποίησα τοὺς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαμβανόμενου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκη οὐ, καὶ ἕμελησα αὐτῶν, λέγει Κύριος. (10) ὅτι αὐτῇ η διαθήκη ἦν διαθήσομαι τῷ οἰκῷ Ἰσραήλ μετὰ τὰς ἡμέρας ἑκέινας, λέγει Κύριος, διδοὺς νόμους μου εἰς τῇ διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψαμεν αὐτοὺς, καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ ἐσονται μοι εἰς λαὸν. (11) καὶ οὐ μὴ διδάξωσι έκαστος τὸν πολίτην αὐτοῦ καὶ έκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γνῶθι τὸν κύριον, ὅτι παντες εἰδόσουσί με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν. (12) ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἀμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἐτί.” (13) ἐν τῷ λέγειν “Καὶνήν” πεπαλαίωκεν τὴν πρώτην, τὸ δὲ παλαιομενον καὶ γηράσκων ἐγγὺς ἀφανισμοῦ. 9. Ἐξε ἔν μὲν οὖν [καὶ] ἡ πρώτῃ δικαιώματα λατρείας τὸ τὼ ἀγίων κοσμικοῦ. (2) σκηνή γὰρ κατεσκευάσθη· ἡ πρώτῃ ἐν ἐκ τῇ λυχνίᾳ καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἁρτῶν, ἦτις λέγεται Ἄγια· (3) μετὰ δὲ τὸ δευτέρου καταπέτασμα σκηνή ἡ λεγομένη Ἁγία Ἁγίων, (4) χρυσόν ἔχουσα θυματήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἐκ στάμνοις χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀραὼν η βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης, (5) ὑπεράνω δὲ αὐτῆς Χερουβεῖν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὡς οὖν ἐστιν νῦν λέγειν
κατὰ μέρος. (6) Τούτων δὲ οὗτος κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν οἱ ιερεῖς τὰς λατρείας ἐπιτελοῦντες, (7) εἰς δὲ τὴν δευτέραν ἁπαξ τοῦ ἑναυτοῦ μόνος ὁ ἁρχιερεὺς, οὐ χωρὶς αἵματος, δὲ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἄγνοιμάτων, (8) τούτῳ δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερώθηκαί τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, (9) ἡτὶς παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ’ ἣν διὰρ τέ καὶ θυσία προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελεύωσαι τὸν λατρεύουντα, (10) μόνον ἐπὶ βράζονται καὶ πάμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα. (11) Χριστὸς δὲ παραγενόμενος ἁρχιερεὺς τῶν γενομένων ἁγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιητοῦ, τοῦτ’ ἔστω καὶ ταύτης τῆς κτίσεως, (12) οὐδὲ δὲ αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἱδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἄγια, αἰώνιαν λύτρωσιν εὐράμενος. (13) εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, (14) πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὅς διὰ πνεύματος αἰώνιον ἑαυτοῦ προσήνεγκεν ἁμωμον τῷ θεῷ, καθαριζεὶ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύων θεῷ ζῶντι. (15) Καὶ διὰ τούτῳ διαθήκης καὶς μεσίτης ἐστὶν, ὅπως θανάτῳ γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰώνιοι κληρονομιάς. (16) ὅπου γὰρ διαθήκη, θανάτον ἀνάγκη φέρεσαι τοῦ διαθεμένου· (17) διαθήκη γὰρ ἐπὶ νεκροῖς βεβαιὰ, ἐπεὶ μὴ τότε ἵσχυε ὅτε ξῆν ὁ διαθεμένος. (18) “Οθεν οὐδὲ ἡ πρώτῃ χωρὶς αἵματος ἐνκεκαίνισται:” (19) λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωσεόως παντὶ τῷ λαῷ, λαβών τὸ αἷμα
ἐπιστλή τοῦ Εβραίων

Greek Text pgs. 34-36

τῶν μόσχων καὶ τῶν τράγων μετὰ ὁδότους καὶ ἔρισιν κοκκίνου καὶ ὑσσώσαντι αὐτῷ τε τῷ βιβλίῳ καὶ πάντα τῶν λαὸν ἐράντισεν, (20) λέγων “Τοῦτο τὸ αἷμα τῆς διαθήκης ἢς ἐνετείλατο (21) πρὸς ὑμᾶς ὁ θεός·” καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκέυη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν. (22) καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τῶν νόμων, καὶ χωρὶς αἴματεκχυσίας οὐ γίνεται ἄφεσις. (23) Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὕτα δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταῦτα. (24) οὐ γὰρ εἰς χειροποίητα εἰσήλθεν ἁγιὰ Χριστός, ἀντίτυπα τῶν ἄλλων, ἀλλ’ εἰς αὐτὸν τὸν οὐρανὸ, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν. (25) οὐδὲ ἡ πολλάκις προσφέρῃ ἔστω, ἀκριβῶς ἐν αὐτῶν ἐν αἵματι πεφανέρωτο, (26) ἐπεὶ ἐδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἄπαξ ἐπὶ συντελεῖ τῶν αἰώνων εἰς ἄθέτησιν τῆς ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωτο, (27) καὶ καθ’ ὅσον ἀπόκειται τοῖς ἀνθρώποις ἄπαξ ἀποθανεῖν, μετὰ δὲ τούτῳ κρίσις, (28) οὖτως καὶ ὁ χριστός, ἄπαξ προσενεχθεὶς εἰς τὸ “πολλῶν ἀνεγεικείν ἀμαρτίας,” ἐκ δευτέρου χωρὶς ἀμαρτίας ὁθόδησε τοῖς αὐτῶν ἀπεκδεχομένοις εἰς σωτηρίαν. 10. Σκιάν γὰρ ἔχων ὁ νόμος τῶν μεθλόντων ἁγάθων, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, καὶ ἐναντίον ταῖς αὐτὰς θυσίαις ἢς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειώσαι· (2) ἐπεὶ οὖν ἀν ἐπαύσαντο προσφέρομεν, διὰ τὸ μηδεμίαν ἔχειν ἐτὶ συνείδησιν ἀμαρτίών τοὺς λατρεύοντας ἄπαξ κεκαθαρισμένους; (3) ἀλλ’ ἐν αὐταῖς ἀνάμνησις ἀμαρτίων καὶ ἐναντίον, (4) ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἀμαρτίας. (5) Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει “Θυσίαν καὶ προσφορὰν
οὐκ ἡθέλησας, σῶμα δὲ κατηρτίσω μοι· 6 ὀλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ εὐδόκησας. 7 τότε εἶπον Ἰδοὺ ἢκω, ἐν κεφαλιδί βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ο θεός, τὸ θέλημά σου.” 8 ἀνώτερον λέγων ὅτι “Θυσίας καὶ προσφορᾶς” καὶ “ὁλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ ἡθέλησας οὔδε εὐδόκησας,” ἀὕτως κατὰ νόμον προσφέρονται, 9 “τότε” εἰρήκεν “Ἰδοὺ ἢκω τοῦ ποιῆσαι τὸ θέλημά σου·” ἀναίρετο τὸ πρῶτον ᾐν τὸ δεύτερον στήσῃ. 10 ἐν ὑ “θελήματι” ἤγιασμένοι ἐσμὲν διὰ τῆς “προσφορᾶς” τοῦ “σώματος” Ἰησοῦ Χριστοῦ ἐφάπαξ. 11 Καὶ πᾶς μὲν ἰερεύς ἐστηκεν καθ’ ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, ἀὕτως οὐδέποτε δύνανται περιελεύσεις ἀμαρτίας. 12 οὕτως δὲ μίαν ὑπὲρ ἀμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκής “ἐκάθισεν ἐν δεξιᾷ” τοῦ θεοῦ, 13 τὸ λοιπὸν ἐκδεχόμενος “ἐως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιοι τῶν ποδῶν αὐτοῦ,” 14 μᾶ γὰρ προσφορὰ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἀγιαζόμενους. 15 Μαρτυρεῖ δὲ ἦμῖν καὶ τὸ πνεῦμα τὸ ἀγιον, μετὰ γὰρ τὸ εἰρηκέναι 16 “Ἀὕτη ἡ διαθήκη ἡν διαθήσομαι” πρὸς αὐτοὺς “μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος, διδοὺς νόμους μοι ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψας αὐτοὺς,” 17 “Καὶ τῶν ἀμαρτιῶν αὐτῶν” καὶ “τῶν ἀνομιῶν αὐτῶν οὐ μὴ μηνιαζόμεναι ἔτι.” 18 ὅπως δὲ ἄφεσε τούτων, οὐκέτι προσφορὰ περὶ ἀμαρτίας. 19 ἔχοντες οὖν, ἀδελφοί, παρρησίας εἰς τὴν εἰσοδον τῶν ἁγίων ἐν τῷ ἀματί Θεοῦ, 20 ἦν ἐνεκαίνισεν ἦμῖν ὄδον πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τούτ’ ἐστιν τῆς σάρκος αὐτοῦ, 21 καὶ ἰερέα μέγα ἐπὶ “τὸν οἶκον” τοῦ θεοῦ, 22 προσερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἰεραντίσθημοι τὰς καρδίας ἀπὸ συνεδήσεως πονηρᾶς καὶ λελουσμένου τὸ σῶμα ὅδατι καθαρῷ.
κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλωῆ, πιστὸς γὰρ ὁ ἐπαγγελμένος· (24) καὶ κατανόομεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, (25) μὴ ἐγκαταλείπομεν τὴν ἐπισκυναγωγήν έαυτῶν, καθὼς ἔθος τισῶν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτω μᾶλλον ὅσῳ βλέπετε ἐγγύζουσαν τὴν ἡμέραν. (26) Εκουσώς γὰρ ἀμαρτανόντων ήμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία, (27) φοβερὰ δὲ τὴν ἐκδοχὴν κρίσεως καὶ "πυρὸς ἱλικάμτους" μέλλοντος "τοὺς ὑπεναιτούς." (28) ἀδετήσας τις νόμον Μωυσέως χωρὶς ὁικτιρμῶν "ἐπὶ δυσὶν ἢ τρισὶν μάρτυρις ἀποθνήσκει· (29) πάσῳ δοκεῖτε χείρας ἀξιωθῆναι τιμωρίας, ἡμέρας τῆς ἡγιασμένος ἐν ὧν ἡγιάσθη, καὶ τὸ πνεύμα τῆς χάριτος ἐνυβρίσας. (30) οἴδαςε γὰρ τὸν ἐπόντα "Εμοὶ ἐκδίκησις," ἐγὼ "ἀνταποδώσω· καὶ πάλιν "Κρίνει Κύριος τὸν ἀνθρώπον." (31) φοβερὸν τὸ ἐμπεθεῖν εἰς χεῖρας θεοῦ ζωῆς. (32) Ἀναμμηνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ύπεμείνατε παθημάτων, (33) τούτῳ μὲν ὀνειδισμῷ τε καὶ θλίψεων θεατριζόμενοι, τούτῳ δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες· (34) καὶ γὰρ τοῖς δεσμῶις συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἐχείν ἐαυτοὺς κρείσσονα ὑπαρξιν καὶ μένουσαν. (35) Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ἢτις ἔχει μεγάλην μυσθαποδοσίαν ὑμῶν, (36) ύπομονῆς γὰρ ἐχεῖτε χρείαν ὑπὸ τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν· (37) "ἐτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἦξει καὶ οὐ χρονίσει· (38) ὁ δὲ δίκαιος [μου] ἐκ πίστεως ζήσεται," καὶ "ἐὰν ὑποστείληται, οὐκ εὑδοκεὶ ὡς ψυχή μου ἐν αὐτῷ." (39) ἡμεῖς
τὰ πρωτότοκα θίγῃ αὐτῶν. (29) Πίστει διέβησαν τὴν Ἑρυθράν Θάλασσαν ὡς διὰ ξηρὰς γῆς, ἂς πεῦραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. (30) Πίστει τὰ τείχη Ἴρειχώ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. (31) Πίστει Ῥαβή ἡ πόρυν οὐ συναπώλετο τοῖς ἀπεθάνουσιν, δεξιμένη τοὺς κατασκόπους μετ᾽ εἰρήνης. (32) Καὶ τί ἔτι λέγω; ἐπιλείψατε με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δανεῖδ τε καὶ Σαμουήλ καὶ τῶν προφητῶν, (33) οὐ διὰ πίστεως κατηγωνίσαντο βασιλείας, ἡργάσατο δικαιοσύνην, ἔφανεν τό προφητεύματα, ἐπέτυχον ἐπαγγελίαν, μετὰ τοῖς κατασκόπους ἀποθάνοντες, (34) ἐσβέσαν δύναμιν πυρός, ἔφυραν στόματα λεόντων, ἔσβεσαν δύναμιν μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἱσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλειναν ἀλλοτρίων. (35) ἔλαβον γυναῖκες ἔκ αναστάσεως τοὺς νεκροὺς αὐτῶν ἄλλοι δὲ ἐπηκολούθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἦν κρείττον ἄναστασεως τῆς γῆς. (36) Οἱ προφητεύματα ἐπιτυχαότεροι ἔσβεσαν τὸ τέλος τῆς πίστεως, ἐπίστευσαν εἰς τὴν ἀποθάνοντα ἡμῖν καὶ τὴν ἑλπίδα ἐν θεῷ καὶ τὴν ἐπαγγελίαν ἔσβεσαν, (37) ἔλαβον ἅμα πρὸς τὴν ἐπαγγελίαν, ἔμψυκαν τὴν ἑρμηνείαν τῆς προφητείας, ἐπήρεισαν, ἐπιλείψατο τὴν ἑρμηνείαν τῆς προφητείας, ἔσβεσαν δύναμιν πυρός, ἐπιπλείσαν ἐν ἀνθρώποις ἀποθάνοντες, (38) ἔπειτα τὸν κόσμον τῆς γῆς. (39) Καὶ οὗτοι πάντες ὑπερηφανείσθησαν ἐν τῇ πίστει, ἐπεὶ πρὸς τὴν ἑρμηνείαν τῆς προφητείας ἔσβεσαν, ἔσβεσαν ἁμαρτήματα, ἔσβεσαν τοῖς ἐπίστευσαν εἰς τὴν ἑρμηνείαν, ἐπίστευσαν εἰς τὴν ἑρμηνείαν τῆς προφητείας, ἐπίστευσαν εἰς τὴν ἑρμηνείαν τῆς προφητείας, ἐπίστευσαν εἰς τὴν ἑρμηνείαν τῆς προφητείας.
χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας, “ἐν δεξιᾷ”
tε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.” (3) ἀναλογίσασθε γὰρ τὸν
tοιαύτην ὑπομεμενηκότα ὑπὸ “τῶν ἀμαρτωλῶν εἰς ἑαυτοὺς” ἀντιλογίαν, ῥνα μὴ κάμπτε τοῖς ψυγαίς ύμῶν ἐκλυόμενοι. (4) Ὑπὸ μέχρις αἵματος ἀντικατέστη τοῦ τῆς ἀμαρτίαν ἀνταγωνιζόμενοι, (5) καὶ ἐκλέησθε τῆς παρακλήσεως, ἦτος ύμῶν ὅσον διαλέγεται, “ὑε μου, μη ἐλυγώρει παιδείας Κυρίου, μηδὲ ἐκλύσον ὑπ’ αὐτοῦ ἐλεγχόμενος” (6) δὴ γὰρ ἄγαπα Κύριος παιδεύει, μαστιγοὶ δὲ πάντα ύμον ὅν παραδέχεται.” (7) εἰς παιδείαν ὑπομένεντε· ὃς νοίς ύμῶν προσφέρεται ὁ θεος· τὸς γὰρ ύν δὸν οὐ παιδεύει πατήρ; (8) εἰ δὲ χωρὶς ἑστε παιδείας ἢς μέτοχοι γεγόνασι πάντες, ἢρα νόθοι καὶ σῶοι νοί ἑστε. (9) εἰτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευντας καὶ ἐντρεπόμεθα· οὐ πολὺ μάλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; (10) οἱ μὲν γὰρ πρὸς ὅλιγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. (11) πᾶσα μὲν παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὃστερον δὲ καρπὸν εἰρημικὸν τοῖς δι’ αὐτῆς γεγυμνασμένοις ἀποδίδοσιν δυκαιούντις. (12) “Διὸ τὰς παρεμένες χείρας καὶ τὰ παραλειμμένα γόνατα ἀνορθώσατε,” (13) καὶ “τροχιάς ὅρθας ποιεῖτε τοῖς ποσίν” ὑμῶν, ῥνα μὴ τὸ χωλὸν ἐκτραπῆ, ἠαθῆ δὲ μάλλον. (14) “Εἰρήνην διώκείτε” μετὰ πάντων, καὶ τὸν ἀγιασμὸν, οὐχ χωρὶς οὐδεὶς δύνεται τὸν κύριον, (15) ἐπισκοποῦντες μὴ τὸς υἱὸν ἀπὸ τῆς χάριτος τοῦ θεοῦ, “μὴ τὸς ῥίζα πικρὸς ἀνὸς φύσις ἐνοχῇ” καὶ δὲ αὐτῆς μανθὼσι οἱ πολλοί, (16) μὴ τις πόρνος ἤ βεβηλος ὡς Ἡσαῦ, ὃς ἄντι βρώσεως μᾶς “ἀπέδειτο τὰ πρωτοτόκια” ἑαυτοῦ. (17) Ἰστε γὰρ ὁτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοιας γὰρ
τόπον οὐχ εδρευ, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. (18) Οὐ γὰρ προσεληλύθατε ψηλαφωμένω καὶ “κεκαυμένω πυρὶ” καὶ “γνόφῳ” καὶ “ζόφῳ καὶ θυέλλῃ” (19) καὶ σάλπιγγος ἥχῳ καὶ φωνῇ ῥημάτων, ἦς οἱ ἀκούσαντες παρητήσαντο προστηθήναι αὐτοῖς λόγον. (20) οὐκ ἔφερον γὰρ τὸ διαστελλόμενον “Κἂν θηρίον θῆγῃ τοῦ ὄρους, λιθοβοληθῆσεται” (21) καὶ, οὕτω φοβερὸν ἤν τὸ φανταζόμενον, Μωυσῆς εἶπεν “Ἐκφοβοῦς εἰμι” καὶ ἐντρομος. (22) ἀλλὰ προσεληλύθατε Σιὼν ὀρεί καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλήμ ἑπορανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει (23) καὶ ἐκκλησίᾳ πρωτοτόκῳ απογεγραμμένων ἐν οὐρανος, καὶ κρίτῃ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, (24) καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ ἀἵματὶ ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἅβελ. (25) Βλέπετε μή παρατίθησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παρατησάμενοι τὸν χρηματίζοντα, πολὺ μάλλον ἦμεις οἱ τὸν ἀπ’ οὐρανῶν ἀποστρεφόμενοι. (26) οὐ ἦν φωνὴ τῇ γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων “Ἐτὶ ἀπάξ ἐγὼ σέισω” οὐ μόνον “τὴν γῆν” ἀλλὰ καὶ “τὸν οὐρανὸν.” (27) τὸ δὲ “Ἐτὶ ἀπάξ” δηλοὶ [τὴν] τῶν σαλευμένων μετάθεσιν ὡς πεποιημένων, ἢν μείνῃ τὰ μὴ σαλευόμενα. (28) Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἐχὼμεν χάριν, δι’ ἃς λατρείωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους, (29) καὶ γὰρ ὁ “θέος” ἦμών “πῦρ καταναλίσκον.” 13. Ἡ φιλαδελφία μενέτω. (2) τῆς φιλοξενίας μὴ ἐπιλαθάνεσθε, διὰ ταύτης γὰρ ἔλαβόν τινες ξενίσαντες ἀγγέλους. (3) μμυνήσκεσθε τῶν δεσμῶν ὡς συνδεδεμένωι, τῶν κακουχομένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. (4) Τίμων ὁ γάμος ἐν πάσῳ καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοίχους κρινεὶ ὁ θεὸς. (5) Ἀφιλάργυρος ὁ τρόπος· ἄρκούμενοι 10 15 20 25 30
Supplements

The Epistle to the Hebrews
EXPANDED ENTRIES OF SELECT WORDS

in THE EPISTLE TO THE HEBREWS

Below are given all vocabulary entries from the Running Vocabulary in Hebrews in alphabetical order together with all words throughout the commentary whose principal parts, fuller definitions, and-- when available--word studies from Westcott's commentary demanded more scope. As someone who, to summarize the words of F.F. Bruce, 'knew Greek literature from Homer to John of Damascus,' i.e., 800 b.c. to 700 a.d. and indeed further into the Medieval Period, Westcott's incisive word studies are still worth reading and reveal a mind which had received the distinct impress of the Greek language.

Alternative forms in [ ] indicate rarity or lateness, a slash / indicates a form is roughly as popular as the other and parentheses ( ) indicates that the forms are either a) equivalent or b) etymologically related. Nota bene that these are rough distinctions adapted from LSJ (9th ed. in Public Domain), which however is other and parentheses ( ) indicates that the forms are either a) equivalent or b) etymologically related.

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EXPANDED ENTRIES OF SELECT WORDS

in THE EPISTLE TO THE HEBREWS

down, upset, reverse; repeat, return, retire; pass. be or dwell in a place, to conduct oneself, behave; revoke, 2

ἀναστροφή, -ῆς ἡ : a turning upside down, upsetting; a wheeling round; repetition of first word in multiple clauses; dwelling, abode, haunt; mode of life, conversation, society, 1

ἀνάτελλω, -τέλλω, -τελλάκα, -τετάλμαι, -τετελάμην : make rise up, bring forth, give birth to; intr. rise (up), 1

ἀναφέρω : narrate, describe, 1

ἀνάγγελμαι, -άγγελον : bring forth (tears); utter; uphold; present (a sacrifice); bring back (news); refer, interpret; recover, pass. come to oneself, 4

ἀνέκδοτος, τό : reflection, record, 1

ἀποβλέπω : look away form all other objects at once: gaze at, to look out for; to attend to something, to face a direction; look upon with love or longing or wonder; [look away], 1

ἀπογράφω : write off, copy; mid. have a thing copied; to enter into a list, register, enlist; inform against, denounce, mid. indict, 1

ἀποθνήσκω : die; aor. be put to death; pf. be dead, in pl. the deceased; as pass. of κτένος : be killed, 7

ἀπόκαθιστήμι : re-establish, restore, reinstate; pass. to recover, heal, 2

ἀπόκειμαι, -κείσομαι, -κείσα : pass. of ἀποτιθήμι in pres., impf. and fut. tenses: be laid away, lie ready, be stored for later use; be neglected, 1

ἀπολείπω : leave behind; be left over (pass.), remain; abandon; give up/away, 3

καταλείπεσθαι : be replaced; renounce, reject, refuse; 2

ἐλήφθην : to take up, rouse, stir up, resurrect; build; make (acc.) leave; make ready, begin; intrs. to (a)rise (up), set out; of land: to be depopulated, 3

ἀνταποδίδωμι : give back, requite, avenge, repay; make correspondent; intr. to answer; deliver, turn in; echo, 1

ἀντι : gen. [over against]; instead of; equal to; for the sake of; compared with, 2

κατακαθιστήμι : lay down or establish; replace; set against, oppose; set up or bring back again; pass. be put in another’s place, succeed; stand against, resist, 2

ἀνάτιτυπος, -ον : echoed, echoing, corresponding; striking back, repelling; neut. subst. an image, impression on the mind; repelling, elastic, stiff, hard; opposed to; adv. harshly, 1

ἀπαγγέλλω, -αγγέλω, -ηγγελεα, -ηγγελεκα, -ηγγελέφθη : bring tidings, report, announce; report in answer, relate, narrate, describe, 1

ἀπαλάλλοσσομαι : set free, release, deliver from a thing; remove from; destroy; pay a debt; intr. get off free, escape, 1

ἀπαύγασμα, -ατος : reflection, 1

ἦλθα, ἦλθον : a ransoming, 2 (cf. λύτρωσις and note)

ἀποστέλλω, -αλω, -αιελα, -αιελακα, -αιελάχθην : a turning upside down, upset, reverse; repeat, return, retire; pass. be commissioned, 1

ἀποτιθήμι : put/stow away; mid. put off (clothing); despatch; put off (clothing); disregard; avoid; reserve; to spend (χρόνον): pass. be replaced; renounce, reject, refuse; record, 1

ἀρπαγη, -ῆς ἡ : seizure, rape, robbery, rape; prey, plunder; greediness, 1
EXPANDED ENTRIES OF SELECT WORDS

**in THE EPISTLE TO THE HEBREWS**

ἀρχή, ἀρχι, ἀρχήν ἢ: beginning, origin, (first) principle; end, corner; first place or power, sovereignty, dominion; a realm, empire; a magistracy, pl. the authorities, government, 6

ἀρχηγός, ἀρχηγός, -οῦ ὁ: leader, founder, 2

‘Neither word (i.e., “author/actor” or “captain/dux/princeps”) gives the fullness of sense. The ἄρχηγός, himself first takes part in that which he establishes. The word, which is common in the LXX, occurs in Clem. R. iCor. c.xiv...’ (p. 49); ‘In ii.10 the word corresponding to αἴτιος is ἀρχηγός. There the thought was of Christ going before the many sons with whom He unites to Himself. Here the thought is of that which He alone does for them. In the former passage He is the great Leader who identifies Himself with His people: in this He is the Highpriest who offers Himself as an effectual sacrifice on their behalf. The word αἴτιος does not occur elsewhere in N.T... The phrase αἴτιος - ἀρχηγός is used by Philo of the brazen serpent... and of Noah in relation to his sons... It is found not unfrequently in classical writers.’ (W. p. 129)

ἀστάσιμοι [-ως]: dep. welcome kindly, bid welcome, greet, kiss, caress; follow eagerly, cleave to; be glad that (ὅτι), 3

ἀφαίρω: to take away (from), 1

ἀφιήμι, ἀφιέμι, ἀφιέμι, ἀφιέμι, ἀφιέμι: welcome, greet; kiss, caress; follow eagerly, cleave to; be glad that (ὅτι), 3

ἀφοράω: to put away, make revolt; weigh out; intrs./pass. stand away/aloof; withdraw (from); apostatize; revolt; recoil, 1

ἀφοράω (see ἀφαίρω): like ἀποβλέπω: look away from all others at one, have in full view; look at someone with trust, view from a place; look away, have the back turned; overlook, 1

βάλτης, ἐβλήτης, ἐβλαστής, ἐβλάστης: bud, sprout, grow; be mborn; bring forth, 1

βιβλιασμοί [-ος], βιβλιασμοί, βιβλιασμοί: firm, steady; trustworthy; steadfast, constant; n. subst. certainty, 5

βλαστάνω, βλαστάνου: to look, see; look towards, be inclined, 8

βούλωμαι, βουλήσομαι, γίνομαι, -γίνομαι, εὐβουλήθην: to will, wish, desire be willing; imperat. please, come (+ subj.); followed by ἤ = prefer, 1

‘As distinguished from θέλειν, β. regards a purpose with respect to something else, while θέλειν regards the feeling in respect of the person himself’ (W. p. 160).

γεννάω: causal form of γένομαι, beget (of a father), engender; bear, give birth to; mid. produce, create; pass. be born, lead to, cause, 4

γράφω, γράφημα, γράφο, γράφω, γράφα, γεγραφή: engrave, scratch, scrape; write, inscribe; mid. note down; indict, charge, 1

δείκνυμι (-ως), δείκνυμι, δείκνυμι, δείκνυμι, δείκον: bring to light, display; show, point out, make known, demonstrate, prove; offer; mid. welcome, greet, 1

δεξιός, δεξιός, δεξιός, δεξιός, δεξιός: on the right hand/side; fortunate; dexterous, ready, 5
EXPANDED ENTRIES OF SELECT WORDS

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δέχομαι [δέκομαι], δέξοι, ἐδεξάμην, - ἔδεχομαι, ἐδέχθην : take, accept, receive; choose to do (inf.), hear; host, entertain; worship; succeed, come next, 1

diá (prep.) : gen. through(out), during (time), after; by means of, with a verb of being or becoming = be in the state of the noun it governs; acc. [through], on account of, for the sake of, 57

dιαβάινω (see ἐκβαινω) : make a stride, walk or stand with legs apart; step across, pass over; cross over, 1

dιακονία, -ας ἡ : service, office of a διάκονος; attendance on a duty; deaconship; a body of servants; instruments of service, 1

dιαλέγω (see λέγω) : act. pick out one from another, distinguishing; mid. converse with, discuss, 1

dιαμαρτόρομαι : dep. call gods and men to witness, protest solemnly; beg earnestly; swear, affirm forcefully, bear witness, testify, 1

dιαμένω (see μένω) : to persevere, stand firm; endure, be strong; continue, 1

‘The compound marks continuance throughout some period or crisis suggested by the context’ (W. p. 28)

dιανοία, -ας ἡ : thought, intention, purpose; faculty of thought, mind, understanding, imagination; notion, belief; meaning, 2

‘δ. expresses the discursive faculty of thought, while καρδία is the seat of man’s personal life, the moral character.’ (W. p. 223)

dιαστέλλω (see τιθέλλω) : put asunder; open; separate, distinguishing; command, give orders (in NT mid.); intr. to differ, 1

dιατίθημι (see τίθημι) : arrange, put things in their places; manage, dispose some(thing/one) ; set forth, recite; describe, 4

dιάφορος, -ος : different, unlike; disagreeing; distinguished; profitable; n.subst. advantage; profit, money, balance, 3

dιδάκτω, διδάσκω, ἐδιδάχθην : teach, explain, 2

dιδάσκω, διδάσκω, διδασκαλία, διδάχθην : give, present, grant, allow, (inf.), assign, 4

dισχομαι (see ἔχομαι) : go/pass through; complete (life); arrive at; tell in detail; come to a close, 1

διηνεκής, -ες : continuous, unbroken, 4

διέρχομαι, εδέχθην : go through, penetrate; to hit the target (w/ missiles); go through, tell of, 1

δοκέω : to think, suppose, imagine, expect; seem, appear; pretend, 4

dύναμις, -εως ἡ : power, might, strength; authority; force(s); faculty; meaning, 6

ἐάν (conj.): compound of εἰ and ὅ, contracted often to ὅν: conditional use “if (ever)” followed by subj., referring to the future w/ lower degrees of certainty than εἰ and indic.; in indir. quests. = whether; in late Greek used like εἰ after pronouns and conjs. e.g., δς ἐάν, whosoever…, ὅπως ἐάν, wheresoever…, 6

ἐγείρω, ἐγερώ, ἡγειρα, ἐγειρείρα, ἡγερέβην : to awaken, stir; erect a building; resurrect; pass. to wake (up), 1

ἐγκαταλείπω : leave behind, forsake; omit; pass. fall short, fail, 2

ἐιμί, ἐσμί, impf.: ἦ(ν), nom. part. ὄν, οὐσα, ὄν, gen. ὄντος, ὄντος, ὄντος, ὄντος, pr. inf. ἐίναι, ἦτ.

ἐσθομαι: to be (the two syllable forms are enclitic), exist; often used existentially (it [really] exists/is) or presentatively (ex. Hey! there’s your dog!), it takes the accent on the first syllable, generally third person, ἐστιν(υ); w/ inf. means to be possible, 56

ἐθάγω (see ἠγω) : to lead into; import; introduce; pr. subst. part. the catechumens, 1

ἐσσακοῦ (see ἕκονοι): really hear, give ear to; hear; to obey, comply with, give heed to, 1

ἐκ (=ἐξ before a vowel): gen. out of, forth from; out of (reach); since (+ art. or χρόνος); by (denoting source of an action); according to, 21

ἐκβαινω, -βήσομαι, -βην, -βήθηκα, βήθημαι, - : set out of or off from (gen.); depart from (ἐκ + gen.); to leave, overstep (acc.); turn out, be fulfilled, 1

ἐκζητέω : seek out, 2

‘The word ἐκς, which is common in the LXX., wherever it occurs in the N. T. in the sense of
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‘searching’ suggest the notion of strenuous
endeavour’ (W. p. 356 see refs. there)

ἐκλανθάνω (see λανθάνω): escape notice utterly;
mid. to forget utterly; act. make one forgetful of
(gen.), 1

ἐκλείπω, ἐλεύσω, ἐλησιωθο, ἐλέξω: leave out, pass over; intr.
be eclipsed, die, faint; leave of doing (part.); be wanting,
to fail (someone +acc.), 1

ἐκτρέπω (see ἐντρέπω): turn out of the course,
turn aside; order out of the way; dissuade; avoid,
detest a thing; to avoid doing (inf.), 1

ἐκφέγω (see φεγγο): carry out of, banish; carry away;
bring forth, accomplish; to publish; exact;
express; pay as tribute; pass. be carried beyond
away; bring forth, accomplish; to publish;
result of practice or experience, 1

ἐλέγχω, ἐλέγξω, ἤλεγξα, ἔλεγχος: account, a test,
refuting; an argument of refutation; scrutiny; an
act of testing, convincing or refuting; an argument
of refutation; scrutiny; an account, a test, 1

ἐλέγχω, ἐλέγξω, ἤλεγξα, ἤλεγχος: disgrace, put to shame; to cross-examine, question,
test, convict, refute; confute; disprove;
prove, 1

ἐλασιω, ἐλίξω, ἐλιξία, -ı̇, ἐλίξωμα, ἐλίξθη: turn round or about; to roll; move quickly, dance;
wind around; pass. and mid. to go here and there,
turn oneself around, 1

ἐλπίζω, ἢλπισμα, ἢλπισμα, ἢλπιστα: to hope, expect anxiously (that + ft. inf.);
to think, suppose; to hope in (bare dat. or w/
ἐνίσχυ): act of thinking, reflection; notion,
conception; intent; good sense; sense, 1

ἐντέλλω, ἔτειλάμην, ἔτερες: means of testing, convincing or
refuting; an argument of refutation; scrutiny; an
account, a test, 1

ἐνδείκνυμι (see δείκνυμ): show off, display, show what
one is, show off, 2

ἐνιστημι (see ἴστημ): put, set, place in (dat.): 1.
aor. mid. begin; pass. 2. aor., be set in, stand in
(dat.); be appointed; be upon, threaten, be at hand,
begin, arise; pf. part. pending, present, begun; stand
in the way of, oppose, resist, 1

ἐννοια, -ας (ας ἡ): act of thinking, reflection; notion,
conception; intent; good sense; sense, 1

ἐντελλω, ἐντελεχεία, ἐντέλεια, -ης, -τέλεια, -τεταλκα, -
tέταλμα, ἐντελιάμην: mostly in mid., enjoin,
command; pf. pass. subst. commands, 2

ἐντρέπω, ἐπρέπο, ἐπρέπον, ἐπρέπον: turn about,
make one turn, put to shame, alter; mid. or pass.
turn about, linger, hesitate; turn towards, give heed
to (gen.); take care that a thing happen (inf.); to
reverence (acc.); feel shame or fear (2 Thess. 3:14;
Tit.28), 1

ἐντυγχάνω (see περικάν): seek in, meet w/;
converse w/, talk to (dat.); intercede for someone
(dat.); to read, 1

Rare (in NT) and generally late word, especially in
meaning ‘intercede’: ‘…it is not unfrequent in late
Greek in the sense of ‘meeting with’ a person or a
thing…. Form this sense comes the secondary sense
of ‘meeting with a person with a special object.’
This purpose is sometimes definitely expressed…
sometimes implied. The purpose may be the
invocation of action against another… Or again the
invocation may be on behalf of another.’ (W. p.
192)

ἐξάγω (see ἀγω): lead out, away; bring forth,
draw out, deliver from; export; produce, excite;
pass. be led on to do a thing (inf.); lead away;
exercise, 1

ἐξήρθομαι, -έλεισαι, -έλισαι, -ηλίθον, -

ἐξήλθοτα, ἐξήλθοτα, ἐξήλθοτο, -ηλίθον: go away, march off; withdraw
(from the country); come to trial; exceed all bounds;
come to an end, expire; be accomplished; proceed
from, 5

ἐξις, εώς: a permanent condition, state or habit of body or mind; skill as the
result of practice or experience, 1
EXPANDED ENTRIES OF SELECT WORDS

**ἐξοδος** (-ου ἣ: a going out, marching out, a solemn procession; a way out; an end, close, departure, death (Luke 9.31/2 Pet. 1.15), 1

**ἐπαγγέλλοι** (-αγγελεώ, -αγγελα, -αγγελια, -αγγελακα, -αγγελαια, -αγγελεθήνην: tell, proclaim, announce; give orders, command; denounce; in NT exclusively in mid.= to promise, offer (to do + inf.), profess (acc.); demand, require, 4

**ἐπισκόπως** (-σκόπωσι, -σκόπωμαι [σκοπήσω], -σκοπιώμην [σκοπήσω], -σκοπιώμην [σκοπήσω], -σκοπιώμην [σκοπήσω]: dep. be ashamed at or of (dat.); be ashamed to do

**ἐπιστέλλω** (see ἀποστέλλω): send to, send a message, give word; enjoin, command something (acc.) to someone (dat.); draw in or over, 1

**ἐπιτρέπω** (see ἐντρέπω): turn about, make one turn, put to shame, alter; mid. or pass. turn about, linger, hesitate; turn towards, give heed to (gen.); take care that a thing happen (inf.); to reverence (acc.); feel shame or fear (2 Thess. 3:14; Tit. 28), 1

**ἐπισυναγωγή** (-ης ἡ: a gathering, 1

‘…expresses the assembly formed and not only the act of assembling, occurs again in a different connexion in 2 Thess. ii.1, where the force of the ἐπισυναγωγή is seen, as marking a definite centre to which the gathering is directed, that is, Christ. The verb is found in significant passages: Matt. xxiii.37, xxiv.31, Luke xvii.37; 2 Macc. ii.7’

**ἐπιτυγχάνω** (see τυγχάνω): hit th emark; meet w/ (dat./ gen.); attain to, reach, achieve (gen.), find (acc.); succeed in doing (part.); pass. turn out well; converse, talk w/ one (dat.), 2

**ἐρχόμαι** (-ας ἡ ἐρχόμην: to work, labor; work at, make, build; do, perform; pf. pass. sometimes act. and sometimes pass., fut. pass. always pass., 1

**ἐργάζομαι** (ἐργάσθην, ἐργάσθην] [ἐργάσθην]: to work, labor; work at, make, build; do, perform; pf. pass. sometimes act. and sometimes pass., fut. pass. always pass., 1

**ἐσθίω, ἔδομαι, ἔφαγον, ἔδηδοκα, ἐδήδεσμαι, ἐδέσθην** : eat 2

**ἐυλάβεια, -ας ἡ** : the character and conduct of the self-possessed human, discretion, caution; caution

1 LXX/NT only in mid.
Elephantine entries of select words

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about/attention to (gen.); reverence, piety; over-caution, timidity, 2

‘Evo. marks that careful and watchful reverence which pays regard to every circumstance in that with which it has to deal. It may therefore degenerate into a timid and unworthy anxiety; but more commonly it expresses reverent and thoughtful shrinking from over-boldness, which is compatible with true courage... Here the word in its noblest sense is singularly appropriate.’ (W. p. 127)

εὐλαβέομαι : behaved like the self-possessed human, have care, be cautious and circumspect, beware, fear; have a care of, beware (+ fear cl.); to reverence, pay honour to; watch for, await quietly, 1 (cf. prev.entry)

εὐφρίσκω, εὐφρήσω, ἠφρον/εὐρον, ἠφρήσκει/εὐφρήσκε, εὐφρήσσω, εὐφρήθην : find, discover, devise, invent; procure; go on well, be favourable; be fluent, 4

ἐκχω [εκχω], ἐχω, ἐσχον, ἐσχηκα, Ἐχω : have; possess; dwell in, inhabit; +adv. = to be in a condition or state; understand; hold (fast), wear, possess; dwell in, inhabit; +adv. = to be in a condition. The same person may be described by εὐφρήσω. 'The distinction between κ. and νέος is clearly marked in the N.T. usage. K. expresses that which is new in regard to what has preceded, as novel in character, or unused: v. that which is new in regard to its own being, as having been in existence but a short time. (cf. Matt. 9:17) The direct antithesis to K. is ἀρχαῖος; but παλαιός forms a true opposite both to K. and to ν. ’ (W. p. 221)

καινός, -α, -ον : one’s own, private, personal; n. pl. subst. private interests; peculiar, separate, distinct, strange, unaccustomed; proper, 4

κητερία : supplication, 1 (cf. δεήσις)

ιλάσκομαι, ιλάςω, ιλασάμην : appease (esp. the gods); conciliate; expiate; be gracious to someone (dat.), 1

ιλαστήριος, -α, -ον : proprietary, offered in propitiation; n. subst. mercy-seat, covering of the ark in the Holy of Holies (Exod. 25.18; 37); proprietary offering, 1

κάθισιν, -ου το : piece of dress, the outer garment, cloak or mantle worn above the χιτών; an oblong piece of cloth thrown over the left shoulder, and fastened either over or under the right, 2

καθάρω [καθάριζω], καθαρό, καθάριζε, καθάρισον, καθάριση : make clean, cleanse, purge, purify, 4

καθαρισμός, -ου το : a cleansing, purification; purifying sacrifice, atonement, expiation, 1

καθήμενος, -ου το : be seated; pr. pl. part. the judges; to sit still, tarry, settled, placed, 1

καθήσεται, -ου το : make sit down, seat; set/bring down; set in order, ordain, appoint; mid. choose, begin; bring into a state, render; restore; intr. and pass. settle, stand (still), come into a state; pf. part. be established; oppose, 4

καινός, -νη, -νον : new, fresh, 3

κατάθηκα, -ου το : propitiatory offering, 1

κατάθηκος, -ου το : due measure, proportion; the right point of time; season; time; profit, 4
EXPANDED ENTRIES OF SELECT WORDS

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καίω, κάύω [ομαι], ἐκαυσα, κέκαυκα, κέκαυμαι, ἐκαύθην : light, kindle; pass. burn; set on fire; burn and destroy, 1
καλέω, καλό [καλέω], ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην : call, summon, invite, invoke; call by name, name pass. be named; pf. pass. to have received a name, 6
κάμνω, καμοῦμαι, ἔκαμον, κέκμηκα, -ς, - : intr. work oneself weary, be weary; be worn out; be sick or ill; to work or make w/ labor, 1
κατά (prep.): gen. down(ward); over; down into; by (in oaths); against; in respect of; acc. down w/, over, throughout; against; each; per; according to, 41
καταβάλλω, -βαλλό [βαλλίσσω], -βαλον, -ββληκα, -ββλημαι, -ββλήθην : throw or cast down, overthrow; strike down, slay; bring into a certain state; cast down or away; reject; let fall, drop down, lay down, carry down, put down; render; deposite; lay down as foundation (act. but mostly mid.), 1
καταβολή, -βολή : laying down; foundation, beginning; downpayment; periodical atack of illness, disease, 3
κατακαίω (see καίω): (completely) burn up, 1
καταλείπω, -λείπω, -λειπον, -λέλοιπα, -λέλειμαι, -λειφθην : leave behind, abandon; leave as heritage; forsake; leave remaining; leave alone, 2 (cf. ἀπολείπω)
καταπάω, -παω, -παυσα, -πεπαυκα, -πεπαυμαι, -πέπαυθην : put or lay to rest, put an end to; lay to rest; hinder one from; depose from power; pass. and mid. cease (from), 3
καταπέτασμα, -τας τό : (inner) veil, curtain or the temple (opp. to τό καλύμμα), 3
καταπίνω (see πίνω) : gulp down, swallow (up); consume; drown, 1
καταργέω, καταρτίζω, -τίζω : restore, reform; mend, perfect; fashion, 3
κ. ‘suggests the thought of the ‘many members’ fitly framed together for varied and harmonious service. The body of man, like ‘the world’ itself consists of parts which fulfill different functions and contribute in their measure to the effect of the whole. These require to be brought into due relation in the individual by discipline and help… even as the individuals have to be duly brought together in the Christian society… through the work of the appointed ministry,’ (W. p. 310) κ. τοῖς αἰῶνας expresses the manifoldness and the unity of all creation; and by th etense marks that th eoriginal lesson of creation remains for abiding use and application… this conception of creation as unfolded in time, the many ‘ages’ going to form one ‘world,’ is taken up into Christian literature,’ (p. 353) ‘The word κ. includes the thoughts of the harmonious combination of different powers (Eph. iv.12, 2 Cor. xiii.9), of the supply of that which is defective (1 Thess. iii.10), and of the amendment of that which is faulty (Gal. vi.1).’ (W. p. 449)
κατασκευάζω : prepare, furnish, equip fully w/; get ready, make, build, establish; represent in such and such a way; mid. get ready, 7
καταφεύγω (see φεύγω): flee for refuge, take refuge in; escape from; have recourse to; fall back upon, 2
κατέχω (see ἐχω) : hold fast, hold back, withhold; possess; possess; possess, occupy; dwell in; be spread over, cover; confine; master; understand, remember; intr. control oneself, prevail, gain the upper hand, 3
κατάκοψα, -κόπα, -κόποι : roll, fold (as for storage), 1 (D.)
κατάκοπτω, -κόπω : leave unemployed or idle; make useless, void, make of no effect (Rom. 3:3; 31); pass. be abolished, cease (Rom. 6:6; Cor. 2:6); be set free from (Rom. 7:2, 6; Gal. 5.4), 1
καταρτιζω : restore, reform; mend, perfect; fashion, 3
κ. ‘suggests the thought of the ‘many members’ fitly framed together for varied and harmonious service. The body of man, like ‘the world’ itself consists of parts which fulfill different functions and contribute in their measure to the effect of the whole. These require to be brought into due relation in the individual by discipline and help… even as the
EXPANDED ENTRIES OF SELECT WORDS
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κλήσις, -εως ἡ: a calling; call; summons, prosecution; invitation; invocation; vocation; name, 1
κοινός: communicate; make common, share; defile, deem profane; mid. undertake (acc.) together; consult (an oracle or god); be partner in/partaker of (gen.), 2
κόσμος, -ou ὁ: decoration, ornament; order; universe; the world, earth, 5
κρατέω: see κατέχω above.
κρίνω, κρίνω, ἐκρίνω, ἐκρίνη: separate, distinguish, decide, judge; condemn, 2
κρύπτω, κρύψω, ἔκρυψα, κέκρυφα, κέκρυμμαι, ἐκρύψη: hide, cover (for protection); conceal, keep secret; intr. lie hidden, 1
λάθανο, λήσω, ἔλαθον, λέληθα, ἐλήθην: escape the notice of (acc.) while/by leaving (part.); make (acc.) forget (gen.); mid./pass. forget, 1
λογίζομαι, ἐλογίσθην, ἐλεγηκα, ἐλέγηται, ἐλέγά: choose; count, tell; say, speak; intend, mean, 44
λαμβάνω, λαμβανομαι, ἐλαβομαι, ἐλάβον, ἔλαβον, -λελαμβάνω: take (hold of), grasp, seize; carry off; catch; perceive, apprehend, understand; assume; undertake; receive (in marriage), 15
λαθάνα, λόγος, ἐλάθων, ἐλήσθομαι: escape the notice of (acc.) while/by leaving (part.); make (acc.) forget (gen.); mid./pass. forget, 1
λόγος, λόγω, ἔλογον, ἔλογον, ἔλογω, ἔλογο: count; reckon; count or reckon that (acc./inf.); take into account, calculate, consider; conclude by reasoning, infer that, 1
λόγος, -οω ὁ: a) the word or outward form by which the inward thought is expressed and b) the inward thought itself, comprehending both ratio and oratio; word, talk, language; sentence, proposition, argument; saying, statement; divine/oracular saying; assertion, promise, a resolution; a condition; speech, discourse; praise, honor; saying, tale, story (opp. on one hand to μῦθος and on the other to ἱστορία); narrative; pl. prose writing; subject matter; principle, definition, 12
λυπή: pain of the body (opp. to ἱδρον), sad plight; pain of the mind, grief (opp. to χαρά), 1
λούω, λούσω, ἔλουσα, -λουσα[λουσ]αι, ἐλουσην: wash the body (opp. to νική for hands, πλύνο for clothes), bathe (acc.); purify; mid. to bathe, 1
λύπη: pain of the body (opp. to ἱδρον), sad plight; pain of the mind, grief (opp. to χαρά), 1
λύτρος, -εως ὁ (λυτρόμαι/λύτρον etc.): ransoming, redemption, 1

‘The word λύτρον, in relation to men... [is a] a ransom for a life... the price of a captive... the price of redemption of a slave... price of redemption of land... The verb λύτρον... is used literally of the ‘redemption’ of that which has been alienated... and in a more general sense of deliverance from the power of outward enemies... of sin... of death... It was specially used of the ‘redemption’ of Israel from Egypt... and of that future ‘redemption’ of which this was a type... Λύτρωσις occurs with the full breadth of the meaning fo the verb: of the redemption of a slave... a firstborn... of the people... of the penitent... The verb λύτρος occurs only three times [in the N.T....]. The conception of ‘redemption’ lies in the history of Israel. The deliverance from Egypt furnished the imagery of hope. To this the work of Christ offered the perfect spiritual antitype...’ (W. p. 295-7 and see there for further refs. and discussion).

μακροθυμία, -ας ἡ: long-suffering, 1

‘The word μετά and its cognates are very rarely found except in Biblical Greek (Plutarch). Some form of the class occurs in each group of the writings of St John. It is important to distinguish μετά: from ὑπομονή: Ὑπ. suggests the pressure of distinct trials which have to be borne. Ὑπ. expresses the trial of unsatisfied desire. So God bears with men who fail to fulfil His will... and in their place men seek to imitate his long-suffering.’ (W. p. 157)

μακροθυμία, μακροθυμομαι, ἐμακροθύμηται, εμακροθύμηται, - , - : learn (by study, practice, or experience); learn by heart, how to do (inf.); perceive, notice, understand, come to know, 1

μαρτυρέω: bear witness, give evidence (to or for another), confirm what someone says; testify to (acc.), vouch for, 8

ματαιωμαι, ματαιωσαι, ἐματαιωσαι, ἐμαιταιωσαι, - , - , ἐματαιωση: blame, censure; find fault with, complain of (gen.), 1

μένω, μενώ, ἡμεν, ἡμένηα, - , - : persevere in (ἐν, ἐν...); stand one’s ground, 6

μετά (prep.): gen. in the mist of, among, between, (along) with, by the aid of; [dat. between, among, in the company of; besides, over and above]; acc. into the middle of, coming into; in pursuit or quest of; after, behind; next; according to, 23

μεταλαμβάνω, (see λαμβάνω): get/receive a share in, partake of (gen.), 2
EXPANDED ENTRIES OF SELECT WORDS

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μετατίθημι (see τίθημι): place among; place differently, transpose, alter, 3
μετέχω (see ἐχω): partake of, share/participate in (gen.), 3
μέτοχος, -ον: partaking of (gen.), oi, partakers, 5

‘As distinguished from κοινονός, which suggests the idea of personal fellowship (x.33 note), μέτ. describes participation in some common blessing or privilege, or the like. The bond of union lies in that which is shared and not in the persons themselves.’ (W. p. 73)

μετριοπαθέω (gen.): feel moderately, bear reasonably with (dat.), 1

‘The proper idea of με. is that of a temperate feeling (of sorrow and pain and anger) as contrasted with the impassibility (ἀπαθεία) of the Stoics: (Aristotle) ἐφ' ἐς τὸν σοφὸν μὴ εἶναι μὲν ἀπαθὴ μετριοπαθὴ δὲ.’ (Diog. Laert. W. p. 119)

μένω: young, 1, see καινός

ὀθείμα, ὀθομήν, ὀθομήνα, ὀθομήνοις, ὀμαίαν: stain, dye; sully, spoil; taint, defile, 1

ὀφείλω, ὀφειλήσω, ὠφείλησα: owe, have to pay for; pass. be liable to (dat.); to be bound to do (inf.); past tenses = I ought to have, would that I had (inf.); 3rd sg. it is proper that (acc.) do (inf.), 3

πάθημα, -ατος τό: suffering, misfortune; emotion, condition, affection, 3

παρά (prep.): gen. from the side of; dat. at the side of, at the house of; acc. to the side of, along, contrary to, against; past, beyond, in comparison with (late), 11

παράβασις, -εως ή: going aside, escape, deviation, digression; transition; overstepping, transgression, error, illusion, 2

παρασκευάζω, -ης ή: juxta-position, comparison, analogy, parable, 2

παραγίνομαι (see γίνομαι): be present (with + dat.); be at hand; come to (dat.), 1

παραδεχόμαι (see δέχομαι): receive from, admit, allow, 1

παρακαλέω: call to/in, summon, call as witness, invoke; exhort, encourage, comfort, demand, require; beseech; pass. relent, repent, regret, 4

πάκτος, -εως ή: a calling to one’s aid, summons; invocation; exhortation; address; consolation, 3

‘The idea of π. goes beyond any single rendering. The divine word, to which appeal is made, is at once an encouragement and a consolation. Sufferings are tempered by the providence of God, and they are a sign of sonship” (W. p. 159 cf. 161)

πανομίου (see μένω): stay beside or near, stand by; stand one’s ground; survive; endure, last 1

παραπλήσιος, -α, -ον: adv. likewise, 1

‘The word occurs here only in the N.T. though the noun παράπτωμα is common. The idea is that of missing the right path, as the idea of ἀμαρτάνειν is that of falling aside from the right path, and the direct comparison between the two objects. In ἀμαρτάνειν, the resemblance is qualitative (similiter): in παράπτωμα both qualitative and quantitative. The two words are not unfrequently joined together e.g. Dem. Ol.
EXPANDED ENTRIES OF SELECT WORDS

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περιέρχομαι (see εἴμι): to be by, near, or present; be ready to hand; πάρεστι μοι, it depends on me/is in my power to do (inf.), 2

παράφερω (see φέρω): bring to one’s side, serve; bring forward, allege; carry beside, past, or beyond; pass. move in a wrong direction; mislead, lead astray, 1

πάρειμι (see εἴμι): to be by, near, or present; be ready to hand; πάρεστι μοι, it depends on me/is in my power to do (inf.), 2

περί (prep.): gen. around, near, about, concerning; [above/beyond]; περί πολλοῦ ἐστί, it is of much value; dat. round about, around, on; on account of; acc. around, 23

περιέρχομαι (see έρχομαι): go round, encompass; surround; go in a circle, revolve, 1

περικαλύπτω, -καλύπτων, -καλύπτω, -καλύττων: to cover all round; put round as covering, 1

πήγνυμι, πήξω, ἐπήξα, πέπηχα, ἔπηγμαι, ἐπήχθην: make cease, stop, hinder from stick or fix in, fasten, make solid or stiff; pass. and intr. pf. become solid, stiffen, 1

πίνω, πίομαι [πιούμαι], ἔπιον, πέπωκα, πέποικα, ἐπόθην: drink, 1

πίπτω, πιθευόμαι, ἐπιθευόμαι, πεπτωκα, - - : fall down (upon); attack; fall in (battle); sink; fail, 3

πιστός, -ή, -όν: to be trusted; faithful, trusty, trustworthy; genuine; sure; credible; n. subst. pledge, security; believing, 5

πλανάω: cause to wander, mislead, deceive; pass. wander, stray, err; be in doubt, 3

πολύτροπος, -ον: much-turned, -travelled, -wandering; shift; wily; changeable, unstable, 2

πολυμερής, -ής: of many parts or kinds, manifold, various, 1

πολύτροπος, -ον: much-turned, -travelled, -wandering; shift; wily; changeable, complicated; various, manifold, 1

πρέπω: be clear, bright, conspicuous; impers. it befits (acc.) to do (inf.), 2

προάγω (see ἀγω): lead/bring forward or onward, carry on, increase; lead on, induce, persuade; advance; promote; intr. lead the way, 1

προβλέπω (see βλέπω): to foresee; provide against, 1

πρόκειμαι (see ἐπίκειμαι): be set before (dat.); lie exposed; lie dead; be set forth, propose, settled, prescribe, appointed; lie before or in front of (gen.); precede, 2

πρός (prep.): gen. from, before, in the presence of, by, agreeable to; dat. at, alongside, in the presence of; acc. to, towards, upon, against, 19

προσδέχομαι [δέχομαι], -δέχομαι, -δέχαμαι, -δέχαμαι, -δεχόμαι, -δέχαμαι, -δέχαμαι: receive favorably, accept; admit, undertake; await, expect, wait, 2

προσέρχομαι (see ἐρχομαι): come or go to; attack; come before (a court), 8

προσέχω (see ἐρχομαι): hold to, offer; turn towards (acc.); pay attention to (w/ or w/out vocé); devote oneself to (dat.); mid. attach oneself to, 2

‘The full phrase π. νοῦν does not occur in the NT. The absolute use occurs as early as Demosthenes’ (W. p. 36); ‘From the sense of ‘giving attention to,’ that of practical ‘devotion’ to an object follows naturally’ (p. 182).
EXPANDED ENTRIES OF SELECT WORDS

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τέλειος, -α, -ον : entire, w/out blemish; valid; full-grown; accomplished, perfect; accomplished; full, complete; all-powerful, 3
A man is said to be τ. who has reached the full maturity of his powers, the full possession of his rights, his τέλος, his ‘end.’ This maturity, completeness, perfection, may be regarded generally or in some particular aspect. As compared with the child, the full-grown man is τ. physically, intellectually, socially (cf. 1 Cor. xiii.10f; Gal. iv.3); as compared with the fresh un instructed convert, the disciplined and experienced Christian is τ. (see W. ad loc. for ref.); There is also an ideal completeness answering to man’s constitution in his power of self-control (Jam. iii.2), in his love for his fellows (Matt. v.48). He is absolutely τ. in whom each human faculty and gift has found a harmonious development and use, who has fulfilled the destiny of man by attaining the likeness of God. The same manner any object is τ. which completely satisfies its ideal, so that all the constituent elements are found in it in perfect efficiency. Law is framed for the guidance of man in the attainment of his proper end: the perfect law therefore is the ‘law of freedom,’ which completely corresponds with the unhindered fulfilment of his duty. The levitical Tabernacle was designed to represent under the conditions of earth the dwelling of God among men, offering a revelation of God and a way of approach to God: the heavenly Tabernacle through which Christ’s work is accomplished is the ‘greater and more perfect Tabernacle,’ the divien archetype of the transitory copy… The spiritual maturity of which the apostle speaks is the result of careful exercise. It belongs to those who have their senses--their different organs of spiritual perception--trained, in virtue of their moral state gained by long experience (W. p. 135 and cf. τελειοτά, τελος) τελείωσις, -εως ἡ : development, completeion; marriage; accomplishment, fulfillment, 1
This word and its cognates is used of the ‘perfection’ of Christ, his perfecting of others, and the perfection of his office as mediator through suffering (see τέλος and τελείως W. p. 65-7) τέλος, -ους τό : coming to pass, performance, consummation; fulfillment; decision, doom, limit; financial means, expenditure; degree; maturity, end, finish; cessation; purpose, goal, pl. offerings, 5 τέθημι, θήσω, ἔθηκα, τέθηκα, τεθήμαι, etéthēn : set (up), put, place, assign, award; mid. put down (a law); dispose, order, ordain, bring to pass; administer; put in a state or condition, make; mid. prepare, 4 τέκτω, τέξω, ἐτεκνον [ἐτεξα], -, τέτευγμαι, ἐτέχθην : beget, sire; bear, give birth to; produce, generate, 1 τραχηλίζω : pass. be laid open, 1 ‘The general sense of τραχηλίζωνα is clear, as it is given in the old versions, but it is by no means certain from what image the meaning is derived. The word τραχηλίζεων is not found in the LXX. It is frequently used by Philo in the sense of prostrating, overthrowing… The Greek Fathers were evidently perplexed by the word… The word has been popularly explained as used of a wrestler who seizes the neck and thrusts back the head of his adversary so as to expose it fully to sight; but there is no direct evidence of the use of τραχηλίζοι in this sense; and the words of Occumenius point to the sense of pressing down the head, which agrees with the general idea of prostration’ (W. p. 104-5) τρέχω, δραμοιμαι [-ῳ] /δρέοιμαι, ἔδραμον, δεδράμηκα [δέδραιμα], δεδράμηκαι, - : run; move quickly; cross, 1 τυγχάνω, τεύξομαι, ἕτυχον, τετύχηκα [τέτυχα], τετίθηναι, ἐτύχθην : happen to be __ing (part.); succeed in/by ___ing (part.); hit upon, meet (gen./dat.); obtain a thing (gen.); to befall one (dat.); part. adv. perhaps, 2 τύπος, -ου ὁ : strike, blow; impression; mould; engraving; figure in relief; carved figure, image; replica; form, shape; archetype, pattern, model; general impression; outline, sketch; text, prescription, 1 ὑπακούω (see ἀκούω) : give ear; answer; listen to; heed, regard, 2 ὑπάρχω, -άρχω, -ήρχα, -ήρξα, -ήργαι, -ήρχην : begin, take initiative in; (gen./part.); be in the beginning; exist really, be; pr. n. part. existing circumstances, present advantages, possessions, resources, 1 ὑπέρ (prep.) : gen. over, above, beyond; on behalf of, instead of, for, in the name of; because of, by reason of; concerning; acc. over, beyond, above, exceeding, 11
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ὑπό (prep.): gen. (from) under, beneath; by, at the hands of; because of; [dat. under(neath), under the power of]; acc. towards and under, up underneath; in the course of/during.

ὑπόθεσις, -εως ἡ: standing under, supporting; that which settles at the bottom, sediment; coming into existence, origin, foundation; subject-matter, theme, plan, assurance, purpose, confidence, conviction resolution, promise; substance, existence, reality, realisation, essence.

ὑποστάσις: into existence, origin, foundation; subject-matter, that which settles at the bottom, sediment; coming into existence, origin, foundation; subject-matter, theme, plan, assurance, purpose, confidence, conviction resolution, promise; substance, existence, reality, realisation, essence.

ὑποστρέφω: evasion; concealment, dissimulation.

ὑποτάττω: about/back; intr. turn about, return, turn away.

ὑποστέλλω: example, example, example.

ὑπομένω: await (acc.), stand firm, endure.

ὑποστελλή: fasting, shrinking, timidity, evasion; concealment, dissimulation.

ὑποστρέφω, -ος ἡ: standing under, supporting; that which settles at the bottom, sediment; coming into existence, origin, foundation; subject-matter, theme, plan, assurance, purpose, confidence, conviction resolution, promise; substance, existence, reality, realisation, essence.

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ὑποστρέφω: evasion; concea

In the Epistle to the Hebrews, the word 'present' (παρέχω) is used from the time of Herodotus (i. 116) of the distinguishing features, material or spiritual, borne by any object or person; of the traits by which we recognise it as being what it is. It is specially used for the mark upon a coin... In this connexion χ. is applied to the impression of the engraving on a die or seal which is conveyed to other substances... By a natural transition from this use, χ. is applied to that in which the distinguishing traits of the object to which it is referred are found. So Philo describes 'the spirit,' the essence of the rational part of man, as 'a figure and impress (χ.) of divine power... And Clement of Rome speaks of man as 'an impress (χ.) of the image of God... Generally χ. may be said to be that by which anything is directly recognised through...
corresponding signs under a particular aspect, though it may include only a few features of the object. It is so far a primary and not a secondary source of knowledge. $X$. conveys representative traits only, and therefore it is distinguished from εἰκών which gives a complete representation under the condition of earth of that which it figures; and from μορφή which marks the essential form. There is no word in English which exactly renders it. If there were a sense of ‘express’ answering to ‘impress,’ this would be the best equivalent.’ (W. p. 12-13 ; cf. σκύ)

χρηματίζω : negotiate, do business w/ (dat.); give a response (of oracles); pass. receive an answer, warning, revelation; bear a title/name, be deemed, be called, 3

Χριστός, -οῦ ὁ : Anointed One, Christ, 12

χρίω, χρίσω, ἐχρίσα, κέχρικα, κέχριμαι, ἐχρίσθην : touch the surface slightly, graze, rub/annoint (with oil), 1
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in THE EPISTLE TO THE HEBREWS

Below are given more extended treatments of all places and names in the Epistle to the Hebrews to spare space on each individual page of text. These are decidedly not scholarly assessments of these figures as such, but simply summaries of the most important primary sources for the later influence and reception. In the case of biblical figures the biblical texts, for mythological characters the corresponding poetry (Homer, Hesiod, Ovid etc.) and so on. They are thus intended to give the brief synopsis necessary to infer their meaning in the text at hand. When available, pertinent notes or references (in italics) from the commentary used have been added.

Ἀαρών (indecl.). Aaron, born to Levite parents, Amram and Jochbed (Ex. 2.1, 6:20); whose wife was Elisheba and sons Nadab, Abihu, Eleazar, and Ithamar (6:23); made the mouthpiece of Moses when Moses balked at God’s commands (4:14-17); ‘Aaron spoke all the words that the Lord had spoken to Moses and did the signs in the sight of the people’ and so on for the rest of the book of Ex. in the dealings with the people and Pharaoh (4:30); held up the hands of Moses with Hur in the battle against Amalek (17:11-13); called up to Sinai with Moses (19:24, 24:9-10); appointed w/ his sons special high-priestly vestiture (28), lest he die (28:35); consecrated by 1) washing 2) donning the vestiture and 3) anointing by oil 4) laying of hands on a bull while slain, whose blood was smeared on the altar, fat burned on the altar, and the flesh outside the camp (29:1-14) blood of a ram was also put on the tip of their right ear, thumb, and big toe and finally on their garments (29-30) ate from particular sacrifices (31-34); was cajoled by the people into making a golden calf to worship (32:1-10, 21-24); given the “Aaronic blessing” from God through Moses: ‘The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace.’ (Numbers 6:22-27); rebelled against Moses with sister Miriam (because Moses married a Cushite and was rebuked (Num. 12.1-16); averted a plague by atonement (16:17-18); was chosen by the budding of his staff, which was kept as a memorial (17:1-11); perished suddenly on Mount Hor when divested of priestly authority (20:22-28), 3

‘Even Aaron himself, though specially marked out before (Ex. xvi. 33) did not assume the office without a definite call. Aaron is the divine type of the High-priest, as the Tabernacle is of the ritual service. He is mentioned in the N.T. besides only ch. vii.11 ; ix. 4 (Lk. i.5 ; Acts vii. 40).

From the time of Herod the succession to the high-priesthood became irregular and arbitrary and not confined to the line of Aaron (Jos. Ant. xv. 2, 4; xx.9). Schoettgen quotes from Bammidbar R. c. xviii. : “Moses said [to Korah and his companions]: If Aaron my brother had taken the priesthood to himself ye would have done well to rise against him ; but tis truth God gave it to him, whose is the greatness and the power and the glory. Whosoever rises against Aaron, does he not rise against God?”’ (W. p. 121)

Ἄβελ (indecl.). Abel, second son of Adam and Eve (Gen. 4:2); a shepherd (4:3); who brought the firstborn ‘and their fat portions’ of his flock as a sacrifice which ‘the Lord regarded’ (4:4); was murdered in a field by Cain, his brother (4:9); ‘the voice’ of whose ‘blood’ is said to be ‘crying to me (God) from the ground’(4:10); who was “replaced” by another brother, Seth (4:25); (referenced in NT at Matt. 23:35, Lk. 11:51), 2

‘But the narrative in Gen. suggests that the deper gratitude of Abel found an outward expression in a more abundant offering. He brought of the ‘firstlings’ and did not offer like Cain at ‘the end of time,’ while he also brought ‘of the fat’ of his flock. Comp. Philo, de conf. ling. §25 (i.423). It is impossible to determine certainly in what Abel’s Faith consisted. The fact that he offered ‘a more abundant’ sacrifice shews a fuller sense of the claims of God. It has been reasonably suggested that the sacrifice of animals, which were not yet given for food, indicates a general sense that life was due to the Living One alone... There is nothing in Scripture to shew in what way the divine witness was given to Abel. A widespread legend among Muslims related that fire came down and consumed his sacrifice (Koran v. §30). Fire is said to have
descended and taken up the sacrifices, for instead of 'the Lord looked upon Abel and his sacrifices,' (it is said that) 'it was consumed' (Chrysostym on an extra-biblical legend)" (W. p. 354; cf. Kaiv)

Ἀβραάμ ὁ (indecl.): Abraham, formerly Abram the son of Terah the son of Nahor in a line back to Shem (Gen. 11:10-27); married Sarai (later Sarah) but she was barren (11:29-30); taken by Terah along with Lot from 'Ur of the Chaldeans' to go into Canaan but they landed in Haran (11:31); called to leave his home, his 'kindred and father's house,' and given from the start a promise 'I will make of you a great nation' (12:1-3); Abraham obeyed (12:4-9); but in famine sojourned in Egypt (12:10); feared his death because his wife was beautiful, so he called her his sister (she was his half-sister) and she was thus taken into the harem of Pharaoh (12:11-15); he was treated well for her sake (12:16); Pharaoh however was plagued, discovered the truth and sent them off (12:17-20); returned to the Negev with Lot, where, because of their great possessions, they split, Lot taking Sodom and Gomorrah, Abraham Canaan (13); rescued Lot from 'Chedorlaomer and the kings who were with him' (14:1-17); he was blessed by Melchisedek and gave him a Tithe (14:17-20); promised a child and children who would be like the stars (15:1-10), though they would be sojourners (15:12-16); took Hagar, Sarah's servant, at her suggestion who bore him Ishmael (16); renamed Abraham when covenant with God was made, promises renewed, and circumcision commanded (17:1-14); promised a son through Sarah (17:15-21); circumcised his whole house (17:22-27); visited by three men equated with 'the Lord' (18:1-16); interceded for Lot and Sodom (18:22-33); again while living in the territory of the Negeb, between Kadesh and Shur (in Gerar) he pretended Sarah was his wife lest the king Abimelech kill him for her, in the end sent off with much livestock (20:1-18); received Isaak as son at 100 years old; sent off (at Saraha's request) Hagar and Ishmael (20:14); made a pact with Abimelech (21:22-34); commanded to sacrifice Isaak, but a ram was provided at the last minute (22); bought a piece of land from the Hittites on which to bury Sarah (23); procured a wife for Isaak through his servant before dying (24:1-9) at the age of 175 and was buried with Sarah (25:1-11), 10

βαράκ ὁ (indecl.): Barak, son of Abinoam, summed by Deborah the prophetess/judge of Israel and commanded to take 10,000 soldiers to Mount Tabor to fight Jabin’s army (Judges 4:6-7); but refused unless Deborah join him (4:8); fought Sisera with his 900 iron chariots and the Lord routed Sisera and all his chariots and all his army before Barak by the edge of the sword’ (4:12-15); but Sisera escaped and was tricked and killed (by tent peg!) at the hands of Jael the wife of Hber the Kenite (4:17-22); attributed the son in Judges 5 together with Deborah (5:1), 1

Γεδεών (indecl.): Gideon, son of Joah the Abiezrite of the tribe of Manasseh (Judges 6:11,15); balked at his call to save the Israelites from the Midianites (6:1-2, 11-18) and asked for a sign (and some food was consumed by fire) (6:18-21); commanded to destroy his father’s altars Baal and replace it with an altar to God (6:25-25); thus named Jerubbaal 'let Baal contend against him' (6:28-32); asked for two more signs, first that the fleece be dewy and ground dry and then the ground dewy and fleece dry (6:36-40); though starting with 32,000, ultimately routed the camp of Midian with 300 men (7); routed the army of Zebah and Zalmunn and destroyed the tower of Penuel, because they gave his army no bread when exhausted (8:1-21); refused to be king (8:22-23); but made an ephod of gold 'and it became a snare to Gideon and his family' though 'the land had rest for 40 years’ (8:24-28); had many wives and concubines (and thus children) and died 'in a good old age and was buried in the tomb of Joash his father' and immediately upon his death the people worshipped Baal again (8:29-35), 1

Δαυίδ = Δαυείδ (indecl.): David, youngest son of Jesse and a shepherd boy, annointed king of Israel by Samuel to replace Saul (I Sam. 16); but for some time remained in the service of Saul and in hiding; killed the giant of the Phillistine Goliath with a stone and sling (17); best friend of Jonathan the son of Saul (18); envied of Saul; married Michal the daughter of Saul; Saul’s attempts on his life failed, and though David might have killed him, he restrained his hand ‘from the Lord’s annointed’ (19-29); defeated the Amalekites (30); wrote a lament for Saul and Jonathan’s death (II Sam. 1) and officially made king of Judah (2) then Israel (5); victorious in war and recovers the ark of the covenant (3-4, 6, 8, 10); the
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covenant of Abraham renewed and extended (7);
kind to the crippled grand-son of Jonathan, his
friend (9); murdered Uriah the Hittite because he
slept with his wife, Bathsheba (11); rebuked by
Nathan the prophet and first son from Bathsheba
struck down by God, for whom David fasted and
mourned (12); betrayed by his son Absalom (14-17);
who is finally killed by Joab, a general of David’s
(18); increased the wealth and kingdom of Israel
greatly but disallowed from building the temple,
which was instead given to his son, Solomon (20-24;
I Kings 2); to him are variously attributed the whole
or particular Psalms, 2

Ἐνώχ (indecl.): Enoch, the sun of Jared of
Mahalalel going back to Adam (Gen. 5:1-20); at 65
fathered Methusaleh, ‘walked with God’ 300 more
years and at 365 (he) walked with God, and was not,
for God took him.’ (Gen. 5:21-24; see also Sirach
xliv.16; xlix.14; Wisd. iv.10), 1

‘In E. the view of the true destiny of man was again
revealed, fellowship with God. Side by side with
advancing material civilisation the revelation of the
spiritual life was also given.’ (W. p. 355)

Ḥosā (indecl.): Esau, son of Isaac and Rebekah and
twin-brother of Jacob (Gen. 25:19-24); known for
his hairy broad (25:25, 27:11, 22) and his love of
hunting (25:27; 27:1-4); sold his birthright for a bowl
of stew (25:29-34); married two Hittite women who
made the lives of Jacob and Rachel miserable (26:34-
35) and was tricked out of his blessing (27:1-34) and
begged some other blessing (27: 35-40 ); ‘Now Esau
hated Jacob because of the blessing’; in revenge
marries an Ishaelite (28:6-9); but later reconciled to
Jacob (33), considered the father of the Edomites,
whose genealogy is given Gen. 36, 2

Ḥabh (indecl.): Jacob, son of Isaac and Rebekah
and twin-brother of Esau (Gen. 25:19-24); name
means ‘heal-grabber’ or ‘cheater,’ as he came out
holding Esu’s heal (25:26); was ‘a quiet man,
dwelling in tents’ and loved of Rebekah rather than
Isaac (25:27-28); for interactions with Esau, see s.v.:
cheats his father (at his mother’s goading) by
wearing Esau’s clothes, using animal fur on his neck
and hands, and using his mother’s food (27:1-24);
given his father’s blessing (27:26-29, 28:1-5); fled for
his life from Esau and lived with Laban, his mother’s
brother in Haran (27:41-47); dreamed of a ‘stairway
to heaven’ (28:10-27); falls in love with Rachel, the
younger daughter of Laban, but after 7 years of labor
tricked into marrying Leah (he was drunk and it was
dark) and then forced into 7 more years labor to marry Rachel (29:1-30); had 4 children from Leah
(Reuben, Simeon, Levi, Judah), 2 from Bilnah, Rachel’s servant (Dan, Naphtali), 2 from Zilpah,
Leah’s servant (Gad, Asher), 2 more sons from Leah
(Issachar, Zebulun) and a daughter (Dinah), and 2
from Rachel (Joseph, Benjamin) (29:31-30:1-24,
35:16-19, 23-26); multiplies the flocks of Laban and
especially the speckled which he takes himself
(30:25-43); after this success fled from Laban (31);
fears Esau and before meeting him wrestled with
God and renamed Israel (32:22-32); has a happy
reunion with Esau (33); officially renamed and given
a promise of inheriting the land promised to
Abraham (35:9-15); perturbed by Joseph’s dreams
(for which see s.v. and Gen. 37:10-11); at Joseph’s
supposed death nearly died of grief (37:34-35); sends
the brother’s to Egypt to fetch grain in famine (42:1-
28); refused to send Benjamin (42:29-38) but finally
relented (43:1-14); called to Egypt by Joseph (46:1-
15), reunited to Joseph (46:28-34); admired by
Pharaoh for his long life, on which he says ‘few and
evil are the days of my life’ (4:1-10); settled at last in
Goshen (47:11, 27-28) and before dying blessed
Ephraim and Manasseh, the sons of Joseph (48) and
in turn all his sons (49) and at length dies t be buried
in the ‘cave of Ephron the Hittite where Abraham
and Sarah were buried (49:29-50:3), 1

Ἱερειχώ (indecl.): Jericho, a city in ancient Canaan
(Joshua 6), where the prostitue Rahab lived  and hid
the spies of Joshua (2:1-8), marced around by Joshua
and his army 7 days till it fell, all of whose people
were ‘devoted to destruction’ and all gold and silver
to the ‘treasury of the Lord’ (6:1-21), 1

Ἱερουσαλήμ (cf. Σιών): the capital of Israel
(ancient and modern), 1

‘For the idea of the Heavenly Jerusalem, compare
Rev. xxi.2, 10, Is. lii.1; Rev. iii.12; Gal. iv.26. This is
‘the city which hath the foundations’ (xi.10), for
which Abraham looked; and for which we still seek
(xiii.14); It is like the ‘the good things’ of the Gospel,
in different aspects future and present. Philo de
somn. ii.§38 (ii.691) ‘the city of God is called by the
Hebrews Jerusalem, whose name was taken to be
'vision of peace.' Chrysostym suggestively contrasts the city with the desert of Sinai... So Theophylact.' (W. p. 413 cf. Σιών)

Ἰεφθάε (indecl.): Jephtha, the judge of Israel after Jair the Gileadite during the oppression of the Ammonites (Judg. 10); himself a Gileadite, a mighty warrior, and son of a prostitute and Gilead and so driven out by his half-brothers and made to flee to Tob where he gathered a band of robbers (11:3); when the Ammonites attacked, Jephtha was asked to be their general and despite much protest he went out with them (11:4-11); parleyed with Ammonite king to no avail, giving a historical defense of Israel’s movements and actions (11:12-28); makes a vow that whatever he meets on his return from victory he will sacrifice to God (11:29-33); when he returns his daughter comes out first, whom he allowed to mourn and fast before dealing with her ‘according to the vow he had made’ (11:34-40); destroyed 42,000 Ephraimites in a quarrel (12:1-6); judged Israel 6 years in total and buried in his city Gilead (12:7).

Ἰούδα (indecl.): Judah, fourth son of Jacob and Leah, (Gen. 29:35); encouraged Joseph be sold to the caravan rather than left to die (37:26-27); married a Canaanite named Shua, who bore him Er; he took Tamar as wife for his son but each in turn God struck down because they were wicked (38:1-10); since his youngest could not yet marry he sent Tamar back to her father’s house to wait, but he never sent his son to marry her; so she dressed as a prostitute and lay in wait near one of his known haunts; they slept together and she took as pledge his staff; later, when he could not find this ‘prostitute,’ he forgot of it till Tamar came forward to prove him father of her children, whereupon Judah acknowledged ‘she is more righteous than I’; Tamar bore Phares (Perez) and Zerah (38:12-30).

Ἰσαάκ (indecl.): son of Abraham and Sarah in extreme old age whose name means laughter (Gen. 21:1-7); (apparently) submissive in the command that his father sacrifice him (22); marries Rebekah the daughter of Bethuel, son of Nahor Abraham’s brother (22:6-11); father of Jacob and Esau, but favored his elder son Esau because he liked meat (25:28); does not sojourn in Egypt during a famine on God’s command and given again the promise of Abraham for his offspring (26:1-5); follows his father’s footsteps in calling his wife his sister to avoid getting killed—also with Abimelech (26:6-11); dwelt successively in Gerar, the valley of Gerar, and Beersheba; became blind in old age (27:1); (for the trickery cf. entries Ἰσαὰκ, Ἰακὼβ); blessed Jacob in the guise of Esau and afterward Esau (27:26-29, 39-
40, 28:1-5); died after his wife Rebekah at 160 in Hebron (35:16-29), 4

Ἰσραήλ (see Ἰακώβ): the second name of Jacob, father of the twelve tribes of Israel, from which the nation derives its name, 3

Ἰωσήφ (indecl.): 11th son of Jacob (Israel); hated by brothers for his father’s favoritism (coat of many colors) and grandiose dreams; sent by father to bring report of his brother’s away driving the herds, whereupon he was thrown in a well and then sold to traveling Ishmaelites, who in turn sold him to Potiphar in Egypt; he quickly rose to power, but after the refused solicitation of Potiphar’s wife, was false accused and thrown in prison; he interpreted correctly dreams for the chief cup-bearer and baker of the king and later when Pharaoh required a dream be interpreted came into favor; was placed second over all Egypt and saved Egypt from devastation by famine when he counseled the Egyptians to save in the seven good years; during the famine he was visited by his brothers and chose to test them, first by sending for Benjamin and second by stashing gold on Benjamin’s person; at last his façade broke and he happily reunited with his brother’s and forgave them, bidding them all come to Egypt to stay (eventually in Goshen); his sons (Ephraim and Manasseh) took his place in the blessing of Jacob and thus the tribes of Israel; at his brother’s continued fear bid them rest easy in the knowledge ‘what you intended for evil God intended for good’; he died at 110 and on his death-bed bid his bones be taken away from Egypt to be lain with his fathers (Gen. 37-50), 2

Καίν (indecl.): Cain, first son of Adam and Even, brother Abel, and a ‘keeper of the ground’ (Gen. 4:1-2); whose offering ‘of the fruit of the ground’ did not please God and so he became angry with God and his brother—whose sacrifice was accepted (4:3-7); murdered his brother in a field and famously said upon being asked his whereabouts ‘am I my brother’s keeper’ (4:8-10); thereupon cursed in his work and driven forth but given protection lest another kill him (4:10-16); begat a son named Enoch after whom he named the city he built (4:17); whose lineage descends to Lamech (4:18-24), 1

‘Philo argues that Cain truly died and Abel lived: “Therefore it must thus be read that Cain rose nad killed himself but not another… therefore Abel, paradoxically, has both been killed and lives… for how can the one who no longer is converse”’ (W. p. 355; cf. Ἀβέλ)

Λευ (indecl.): third son of Jacob and Leah (Gen. 29:34); after the rape of their sister Dinah (34:1-4), and while the men of the town recovered from the effects of circumcision, Levi went with Simeon and slaughtered them all to avenge their sister and took their livestock, women, and children captive (34:25-29); whereupon Jacob accused them both of making him ‘stink to the inhabitants of the land’ (34:30); in the blessing of Jacob he and his brother were therefore rather cursed, that is, their anger and their dispersion was foretold (49:5-7); since Aaron was a Levite (s.v.) the priesthood was tied to them, which God took instead of the first-born from every tribe (Numbers 3:1-13), 2

Μελχίσεdek: Melchizedek. Abraham (then called Abram) was dwelling in the land of the Amorites near the oaks of Mamre when a war began involving the kings of Sodom, Gomorrah, Admah, Zeboiim and Bela against Chedorlaomer of Elman, Tidal of Goiim, Amraphel of Shinar and Aroch king of Ellasar, who captured Lot the cousin of Abraham who lived in Sodom and Gomorroah. Abraham pursued Chedorlaomer and his army and recaptured Lot; after returning he was met by a ‘Melchizedek, king of Salem’ who brought to him ‘bread and wine’ and is called by the writer ‘priest of the most high’ and gave this blessing,

‘Blessed be Abram by God Most High
Possessor of heaven and earth;
and blessed be God Most High,
who has delivered your enemies
into your hand.’

Abraham gave him then a tithe (a tenth of all he had gained), after which he is not mentioned again (Gen. 14:8-20); he is also mentioned in Psalm 110 where the Psalmist is reporting ‘the LORD’ addressing ‘my Lord’ (v. 1) who possesses a ‘mighty scepter’ (v. 2) and who is promised a loyal people and (eternal) ‘youth’ (v.3), upon which he asserts:

‘The LORD has sworn
and will not change his mind
You are a priest forever
after the order of Melchizedek.’ (v.4)
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After this follows the promise of protection (v. 5), ‘judgement’ (v. 6) and safety (v.7). ‘Melchizedek appears at a crisis in the religious history of the world as the representative of primitive revelation, or of the primitive relation of God and man still preserved pure in some isolated tribe... The writer of the Epistle interprets the Scriptural picture of Melchizedek, and does not attempt to realize the historical person of Melchizedek... By the choice of the phrase (“according to...”) the Psalmist had already broadly distinguished the priesthood of the divine king from the Levitical priesthood. It remained to work out the distinction. Therefore the writer of the Epistle insists upon the silence of Scripture... The treatment of the history of Melchizedek is typical and not allegorical... Between the type and the antitype there is a historical, a real, correspondence in the main idea of each even or institution. Between the allegory and the application the correspondence lies in special points arbitrarily taken to represent facts or thoughts of a different kind... The understanding of the type lies in the application of a rule of proportion... A type presupposes a purpose in history wrought out from age to age. An allegory rests finally in the imagination.'(W. 199-203), 5

Μώυσῆς, -έως ὁ: Moses born to Levite parents, Amram and Jochbed (Ex. 2.1, 6:20) and protected from the Pharao’s order that every male Israelite under two be killed, discovered by a daughter of Pharaoh and nursed by his own mother (1-2:10); killed an Egyptian who was striking a Jew and fled to Midian where he married Zipporah, the daughter of Reuel, who bore him Gershom (2:11-22); at a burning bush was revealed a new name of God ‘I am that I am’ ‘not known to his fathers’ and sent, despite much protest, on a mission to demand the release of the Israelites from Pharaoh (3); (on Aaron as his mouthpiece see Ἀαρών); despite performing many signs and wonders and calling down many plagues -which were successively removed at Moses’ behest-Pharaoh refused, until the last, the death of all first born in Egypt (at which Passover was instituted to distinguish Jew from Egyptian) and finally Moses led the people across the Red Sea ‘on dry ground’ (4-14); prayed for manna from Heaven (16) and struck water from rock to appease a grumbling people (17); developed the beginnings of a political system per advice of Jethro, his father-in-law (18 but cf. 2:11-22); received the Ten Commandments on tablets of stone on Mount Sinai, the first set of which he smashed when he saw the people in idolatry on his return (20-23, 34); the covenant of Abraham was confirmed with him and extended (24); received a vision of the tabernacle of the Lord on which heavenly type he was to base the earthly (25-27); pleaded with God lest he wipe out the people because of the golden calf (32); views, from behind, the ‘glory of the Lord’ in passing (33:17-23); opposed by Aaron and Miriam (Numbers 12); sent spies into Canaan (13); appoints Joshua his successor (27:12-23; Deut. 31); sets the boundaries for the tribes (Num. 34-35); the people are promised a new prophet like him to follow (Num. 18:15-22); forbidden to enter the promised land but allowed to view it from Mount Nebo, and, when he died, ‘his eyes were undimmed, and his strength unabated’ and he was brueid in the ‘valley in the land of Moab opposite Beth-peor’ (Deut. 34), 9

Νῶε (indecl.): Noah, the son of Lamech of Methusaleh of Enoch back to Adam, begat Ham, Shem, and Japeth at 500 years old (Gen.5:1-32); when ‘The Lord saw that wickedness of man was great in the earth’ Noah ‘found favor in the eyes of the Lord (6:1-8); ‘all flesh’ was to die, but Noah and his family alone were saved in the Ark God directed him to make (6:11-22); a covenant was promised to him (6:18); after 40 solid days of rain the earth was flooded and after 150 days it abated (7:11-8:5); after some tests by raven and dove Noah and his family exited the Ark (8:6-19); thereupon an altar was built to the Lord, a covenant of life made and the rainbow given as a sign (8:20-9:17); planted a vineyard and became drunk, whereupon Ham mocked him in his nakedness while Shem and Japeth protected him (9:20-24); Noah cursed Ham to serve his brothers (9:25-27); he died at 950 (9:28), 1

"The Faith of Noah was directed to a special revelation which was made known to others also. In this respect it differed from the Faith of Abel and Enoch. Thus Chrysostym "the example of Enoch was of faith only, of Noah also an example of unbelief." … His Faith was visibly presented to the
eyes of his contemporaries by the construction of the ark. Through this then he condemned the unbelieving world, as witnessing to the divine destruction which was to come upon them in just recompense for their deeds... Noah is the first man who receives the title of 'righteous' in the O.T. (Gen. vi.9) as was remarked by Philo, de congr. erud. gr. §17 (i.p. 532 M.) Comp. Ezek. xiv. 14,20; Sirach xlv.17; Wisd. x.4, 6; 2 Pet. ii.5. (W. p. 356-7)

Ῥα(χ)άβ (indecl.): Rahab: citizen of Jericho who received two spies sent by Joshua, hid them, and lied to the king of Jericho to lead his search party astray; she then said to the spies “I know that the Lord has given you the land...” in response to the tale of the Red Sea crossing as well as the further success against Sihon and Og, who further makes the strong confession, “for the Lord your God, he is God in the heavens above and on the earth beneath,” then asking the spies to swear for her and her family’s safety, finally letting them down by a rope through the window (Jos. 2:1-21), 1

James ii.25, Clem. R. i. 12; Midr. Bemidbar R.8 (Num. v.9)

Τιμόθεος, -ου ὁ: Timothy, 1 ‘It can cause know surprise that the details of this fact (Timothy’s imprisonment and release) are wholly unknown,’ says W. But, more helpfully—and interestingly—he adds,

‘The order which St Paul adopts invariably is (Τιμ. Jó ἀδελφός. Rom.16:23; (I Cor.1:1); I Cor. 16:12; *II Cor. 1:1, 2:12; Phil. ii.25; (Col. 1:1), 4:7; I Thess. 3:2; (Philenm.1)’ (W. p. 451)

Σαλήμ (indecl.): Salem, from an adj. in Hebrew meaning ‘complete, safe, at peace’ (BDB), used in Hebrews as a substantive; traditionally considered Jerusalem in old Rabbinical traditions (Jos. Ant. 1.10,2; cf Gen. 14:18; Ps. 76:2), 2

‘[Melchisedek’s] personal name and the name of his city (Salem) are taken to correspond with the actual traits of his character.’ (W. p. 172; cf. Μελχισεδέκ)

Σαμουήλ (indecl.): Samuel, son of Elkanah (an Ephrathite) and Hannah, who was barren (I Sam. 1:1-2); in praying for a child Hannah dedicated her first-born to temple service, which became Samuel; he grew up under the tutelage of Eli the priest at Shiloh, whose biological sons were notoriously wicked; famously hears God’s voice but mistakes it for Eli’s (3) and thus God reveals the inevitable replacement of Eli with Samuel; Samuel becomes a judge of Israel (7) but Israel demands a king (8) at which Samuel anoints Saul the first king of Israel (9-10); later must deliver God’s rejection of the same (15) and supplants Saul with David, the shepherd boy (16); at length died at Ramah (25:1), 1

Σαμψών (indecl.): Samson, born to Manoah the Danite, to whose wife an angel appeared, instructing them to raise their son as a Nazirite (Judg. 13:1-20); of immense strength, he tore a lion apart and later founded it filled with honeycomb, whence he derived the riddle ‘out of the eater came something to eat. out fo the strong came something sweet’; but the Philistine he chose as wife, betrayed the answer to his riddle to his wedding guests (14); used foxes to set fire to Phillistine fields (15:1-7); he destroyed 1000 Phillistines with a donkey’s jaw-bone and judged the Israelites 20 years (after Jephtha and Abdon 12:13-15, 15:20); unhinged a city-gate—after staying with a prostitute--to escape his foes (16:1-4); ‘loved a woman in the Valley of Sorek whose name was Delilah’ (16:5); but she later, after some failed attempts, betrayed the secret of his strength (his unshorn hair) to the Phillistines to his enemies (16:1-19); whereupon she shaved his head while he slept, they captured him and gouged out his eyes (16:20-22); before perishing, as he had regained his strength in captivity by growing out his hair, he prayed for strength to pull down a house containing 3000 Phillistines; so he did and thus died (16:23-31), 1

Σάρρα (indecl.): Sarah, half-sister and wife of Abraham, twice betrayed by Abraham to harems (Pharaoh and Abimelech); barren, she suggested Abraham take Hagar to bear him a child; but upon seeing their success she became bitter towards Hagar and hated her and Ishmael her son; she continued barren to extreme old age, when she bore Isaac, so called because she laughed (in scorn) at the promise of God that she would conceive a child ‘after the way of women had left her’ but thereby no longer was a laughing-stock to those who knew her, though the whole affair was laughable; she died and was buried in the cave of Ephron the Hittite, purchased by Abraham (Gen. 12-25; cf. Ἀβραάμ) 1
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Σιών (cf. Ἰερούσαλήμ; indecl.): (Mount) Zion, a poetic and prophetic designation of Jerusalem, most often in Psalms (38x) and Isaiah (46x),

'Over against 'the material and kindled fire ' of Sinai is set the mountain and city of God. His palace and the home of His people, shewn by images in the earthly Zion and Jerusalem. In this heavenly, archetypal, spiritual mountain and city, God is seen to dwell with His own. He is not revealed in one passing vision of terrible Majesty as at the giving of the Law, but in His proper 'dwelling-place.' Zion is distinctively the 'acropolis,' the seat of God's throne, and Jerusalem the city. Sometimes Zion alone is spoken of as the place where God exercises sovereignty and from which He sends deliverance (Ps. ii.6; xlviii.2; l.2; lxxviii.68; cx.2; ii.4; xv.1; Isaiah xviii.7; sometimes Zion and Jerusalem are joined together: Mic. iv.1ff.; Joel ii.32; Amos i.2. In the spiritual reality Mount Zion represents the strong divine foundation of the new Order, while the City of the Living God represents the social structure in which the Order is embodied. God--Who is a Living God (c. ii.12 note)--does not dwell alone, but surrounded by His people. His Majesty and His Love are equally represented in the New Jerusalem.' (W. p. 413 and cf. Ἰερούσαλήμ)

Φαραώ (indecl.): Pharaoh, in general usage the sovereign of Egypt, but in biblical usage meant is the Pharaoh (perhaps Ramses II) during the Exodus of the Israelites, who, in the same book, typifies the Devil or Oppressor; waffles in his decision relent and let the people go, but finally concedes at the loss of the first-born; nevertheless he chases the Israelites to the Red Sea at which point his army is overwhelmed in the returning waters (Ex.2-13).
DICTIONARY OF GRAMMATICAL AND RHETORICAL TERMS

Ablative [ab- away, latus-carried]: the Latin case denoting ‘carrying away from’, i.e., separation.

Absolute [ab- away, soluto-loosed]: when a noun or part is used apart (loosed from) the other grammatical elements of the sentence or clause.

Abstract [ab- away, stract-drawn]: a noun which is taken out of (drawn away from) concrete circumstances, such as a principle or sim., e.g., love, faith.

Accent [ad- to, cantus-song]: higher stress (whether pitch or volume) laid on a syllable.

Accusative [ad- to, c(a)usa-assign, attribute, charge]: a case (noun ending) which indicates the direct object of the verb, but often also independently or w/ prepositions associated with (A) motion toward and, regarding time, (B) duration.

Active Voice [act- do., cause, make, act]: a voice of the verb (opp. to mid. and pass.) which usually views the subjective as the agent, dealing not feeling the action.

Adjective [ad- to, jact- thrown, put]: a word put to or up against, and so modifying, a noun.

Adverb [ad- to, verbum-word, verb]: a word closely connected to or modifying a verb.

Affix [ad-, fixum-attached]: a syllable or letter attached to the end of a word.

Agreement: said of nouns and verbs when their grammatical information matches in, depending on specific circumstances, case, number, or gender.

Anacolouthon [an- not, acolouthon-following]: a break later in a sentence from the grammatical order or sequence the earlier part leads the reader to expect.

Antecedent [ante- before, cedent-going]: the noun which goes before (at least in thought, if not in fact) the relative pronoun, which must agree w/ the pronoun in number and gender (not case).

Antithesis [anti- against, thesis-placing]: placing of one word against (next to) another, encouraging the reader to contrast them.

Apodosis [apo-back, dosis-giving]: the ‘then’ or ‘therefore’ clause of a condition, considered by the Greeks as a kind of debt to be paid when the condition of the ‘if’ clause was fulfilled.

Apposition [ad- to, by positum-placed]: A word or phrase placed beside another word or phrase necessarily in the same case, but not in the same gender or number. The word(s) so placed is called an Appositive. Generally its purpose is explanation or expansion of the preceding idea.

Article [articulus-a little joint or limb]: used in Greek to denote a little word united several words together, used in Eng. to mean ‘the’ and ‘a’.

Aspirate [ad-to, spiratum-breathed]: an accentuated breathing at the start of a word, marked in English by ‘H’, which causes certain changes of form (in Greek).

Asyndeton [a-not, synteton-bound together]: a lack of conjunctions with the effect of speed, urgency, or abruptness.

Auxiliary Verb [auxilia-to help]: verbs that are used as helpers or companions to other verbs, as forms of ‘be’ and ‘have’ in Eng.

Bathos [bathos-depth]: a fall ‘to the pits’ from a serious or elevated height to the humorous or absurd.

Brachylogy [brachus-short; logia-speech, speaking]: where the speech falls logically or grammatically short of what is meant, but where the meaning can be deduced from another word or clause in the sentence. Only different from Ellipsis in that it is purposeful and artful, whereas E. is a natural consequence of casual (colloquial) conversation. This means that the distinction is of course a subjective one.

Bracketing (Effect): a device by which the author envelops one idea in another, which in the form of noun/adjective brackets it on either side, sometimes creating nice interplays of form

1 Adapted from a number of sources including E.A. Abbot’s ‘How to Parse,’ Allen and Greenough’s New Latin Grammar and Smyth’s Greek Grammar, all in the Public Domain.
and sense. Near impossible to reproduce in less inflected languages like English. E.g. gravis Cyclopum Volcānus ārdēns vīsit officiānas.

Case [casus - falling, happening]: A way of marking the grammatical use of the noun (in a sentence or clause) by the ending it takes. The Nominitive was considered the primary form, from which all other case endings ‘fell away’; see Decline.

Clause [claesium- shut (off/out)]: words or phrases shut up or closed off within limits. The limits are the (subordinating) conjunctions which precede (or follow) it.

Cognate Accusative [cum- together; natus- born]: an object that denotes something akin to the action of the verb.

Cognate Accusative [cum- together; natus- born]: an object that denotes something akin to the action of the verb.

Comparative Degree: form of an adjective which denotes that a greater degree of a quality exists in one thing than another.

Complementary (Inf./Part.) [cum- togethe; pleo- fill]: an infinitive or participle which fills up the meaning of the whole predicate together with the verb it belongs to, which is often necessary for the full sense of the sentence e.g., I decided to go to the store. This is a sub-group of the Object Infinitive/Participle.

Composition [cum- togethe; ponere- to put]: used in Grammar of the combining of prefixes, roots, and suffixes specific to a language.

Conative [conari- attempt]: describes a use of the (usually) imperfect times or sometimes a particular root-stem which emphasizes the action as being ‘attempted’ or tried, often repeatedly.

Conjunction [cum- together; iungo- join]: a word that joins two sentences together.

Consonance [cum- together; sonare- sound]: when an author puts together like-sounding consonants for euphony: ‘brought death into the world and all our woe, / with loss of Eden till one greater Man / restore us and regain the blissful seat’ (Milton)

Constructio Praegnans ['the pregnant construction']: a form of Brachylogy by which two expressions or clauses are condensed into one. That is, two actions/things are implied but one verb/noun given.

Copula [copula- bond]: verbs of being and seeming and many verbs in the passive, because they bind the subject and the predicate in Logic (equate the one to the other).

Correlative [cum- together; re- back, again; latus- carried]: words which, in referring to one another, divide a sentence or clause into two or more parts being compared as related, e.g., both Cicero and Caesar thought highly of themselves; or as Cicero loved himself so also Caesar.

Dative [dativus- related to giving]: a Case ending which denotes the person to or for whom a thing is given, granted, etc. The most basic sense of the Dative is reference, functioning like an arrow it points to the person or thing for whom the action of the verb is of interest.

Declension [de- down; clino- tilt, bend]: The changing or ‘bending’ all other case-endings of a noun from the Nominitive, which was considered the ‘upright’ standard from which the others ‘descended’ or ‘bent away.’ See Case and Noun.

Denominative Verb [de- from; nomen- noun]: such verbs are those formed from the stems of nouns or adjectives or else made according to this pattern. Opp. to Primitive Verbs

Dentals [dent- tooth]: consonants pronounced with the aid of teeth, which in English are n, d, and t.

Dependent Clause [de- from; pend- hang]: = Subordinate Clause. A self-contained set of words or phrases which has its own subject and predicate but which nevertheless ‘hangs from’ the main or independent clause logically, due to a conjunction which precedes the deponent clause.
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Diphthong [di- two; phthongos-sound]: two vowel sounds pronounced together as one.

Direct Object: A noun or noun-equivalent (often a clause), which directly receives the action of the verb.

Ellipsis [elleipsis- omission]: The omission of words that are understood or implied in a sentence or clause, when done for poetic effect or for brevity’s sake it is called Brachylogy; at other times it will merely reveal differences between languages and language-speakers, i.e., what can be naturally understood from shared context of life and culture, embedded in language itself.

Euphony [eu- well; phonos-sound]: Often used to describe changes in a language, conscious or not, which are done for the sake of ‘sounding well.’ A particularly prevalent feature of Greek morphology.

Final Clause [finis-end, goal]: Another way of terming the Purpose.

Foot: a discrete metrical unit or subunit of a poetic line or verse. In Of man’s / first dis / obedi / ence and / the fruit / the words enclosed in slashes are metrical feet of Iambic Pentameter; likewise in amaz / ing grace / how sweet / the sound, which is the very popular Common Time or 4/3 with clear Iambics.

Frequentative Verb [frequenter-repeatedly]: a kind of verb that expressed a frequently repeated action, also called Iterative.

Fricatives [frico- to rub]: letters whose sounds are produced w/ constant friction, i.e, air blowing through: f, s, and z.

Gender [genus-class, kind]: a category used describe many nouns considered to be of the same class; in Latin, Greek, and German one finds masculine, feminine and neuter nouns, whereas in Spanish and Hebrew only masculine and feminine, and in English none at all.

Genitive [genitivus-generating, having to do w/ source or kind]: name of the case denoting generation, origination and possession (and in Greek separation).

Gerund: a noun with verbal characteristics, i.e., a noun that shows action and can take objects and govern prepositional phrases. In English compare ‘Running to the store is fun for me’ and ‘Achieving my goals is nice too.’

Gnomic (Aorist) [gnomicos-proverbial]: a kind of Aorist so-called because it states a universal truth in a forceful way, not delimiting the action in time.

Gutturals [guttur-throat]: The sounds made in the throat, which in English are k and the hard g.

Hapax [ānaç- once (only)]: a word which occurs once only either a) in a specific body of literature or b) in the extant body of writing belonging to a language.

Hendiadys [ἐν διὰ δύο- one through two]: the use of two words connected by a conjunction to express a single complex idea, in which one of the words is naturally subordinate to the other (not to be confused with mere pleonasm).

Iambus: a metrical foot of two syllables. See Foot.

Idiom [idios-private, peculiar]: a form of expression unique to a language like the English ‘raining cats and dogs.’

Imperative [impero-I command]: a mood of the verb which communicates a command, expressed in English by word position, ‘get me the remote control!’

Impersonal (Verb): Strictly of a verbal construction without a subject, emphasizing the action itself, agitur = it is going on, there is being done, common in Latin but not in English. Generally also used of those verbs like δὲ in Greek or licet in Latin which do not occur in the first or second person, though they often have acc. subjs. or clauses and infinitives as their subjects.

Indicative [indico-I point out]: name of the mood of the verb which ’points out’ something in the world or fact, not feeling (compare Subjunctive).

Indirect Object: the noun or pronoun to or for whom (or in whose interest) an action is done. Most often represented by the
Dative case, but also by prepositions.

**Infinitive** [in- not; finitus-limited]: the basic lexical form of the verb, which is sometimes considered a verbal noun (it is a dative in origin), but also sometimes a mood: in either case, important is that it is not limited by person or number.

**Inflection** [inflectio- a bending]: a bending of a word from its simple form by the means of word-endings, more broad than either conjugation or declension, and used to describe the whole set of phenomena together: hence we say that Latin is a more inflected language than English.

**Ingressive** [in- into; gred- to step, walk]: a used of verb tenses which imply, suggest, or emphasize the beginning of an action.

**Interjection** [interiectio- I a throwing in between, interruption]: an utterance thrown between other parts of speech to express emotion, e.g., oh! alas! etc.

**Intransitive** [in- not; transitivus- passing or crossing over, to]: a verb which does not take a direct object, i.e., which does not directly pass through or across an object.

**Labials** [labium- lip]: letters whose sounds are produced at the lips: f, v, p, b, m, and w.

**Liquids** [liquidus- flowing, fluid]: letters of flowing sound: l and r. These particularly effect the division of consonants in versification (see A&G 11)

**Metaonymy** [μετωνυμία- change of name]: the substitution of one word for another to which it is closely related, e.g., hope often equals = the thing hoped for or the cause of a hope (as opposed to the desire of a future good properly called hope)

**Mood** [modus- manner, mode]: the manner or moder in which a Verb expresses its action: as a wish or desire, or else varying degrees of reality (from certainty, **Indicative**, to vague supposition or wish, **Subjunctive/Optative**)

**Mute** [mutus- silent]: letters pronounced by blocking entirely the passage of breath through the mouth before letting it through in a burst: k, g, t(h), d, p(h), b, and c(h)

**Nasal** [nas- nose]: letters whose sounds are produced by resonance in the nasal cavity: n, and m.

**Nominative** [nomen- name, noun]: the nominative names the subject; considered the basic or standard form of any given noun.

**Noun** [nomen- name, noun]: the name of any person, place, thing, or idea.

**Object** [obiectum- thrown against, in the way of]: the mark or goal of a verb or preposition: the place where the action of the verb terminates or has its end.

**Objective Genitive**: Said when the noun in the genitive is passive or the objective of the noun it modifies: Ex. For the love of money is the root of all kinds of evil...

**Oblique Cases** [oblquius-slanting]: cases other than the Nominative or Vocative.

**Parataxis** [para- beside; taxis-order(ing)]: opp. to **Syntaxis**, it describes the ordering of subsequent phrases or clauses merely beside one another (joined by ‘and’) and not in subordination; the logical connections are then only deduced from context. Hebrew prose and poetry are particularly famous for this, as well as Homer’s poems and, in Eng., La Morte d’Arthur by Sir Thomas Mallory.

**Parenthesis** [para- aside; enthesis- insertion]: a word, phrase or sentence inserted on the side of any sentence complete w/out it.

**Participle** [particeps- participating]: a form of a verb participating in the nature of a Verb and of an Adjective.

**Partitive Genitive** [partitivus- denoting participation in or partaking of]: a kind of genitive which denotes the class or group to which something belongs: one of the sailors died at sea.

**Passive Voice** [passivus- relating to suffering or experience]: the form of the verb in which the subject is said to feel the action of the verb rather than deal it out.
Palatals: letters produced by the palate, g, k, ch, and y (as in you).

Perfect Tense [perfectum- completed, finished] : name for a tense that depicts the action as finished or completed, in Latin both those done one time in the past, i.e., the simple past (Greek Aorist) and also those action done in the past but whose consequences last into the present (Greek Perfect), called the pregnant or present perfect.

Period [periodos- circle] : a sentence the whole of which makes a rounded path or full circle and whose sense is not completed until the very end.

Person : one of the important features of verbal inflection, whose options are 1st (I, we), 2nd (you, y'all), and 3rd (he/she/it, they).

Personification [persona- person; ficatio- making] : giving life and personality to something inanimate. As the beginning of Nietzsche’s Beyond Good and Evil: ‘Now since we all know that Philosophy is a woman…’

Pleonasm [πλεονασμός- multiplication] : use of redundancy or the superfluous expansion of one idea into more words than logically necessary. A mark of Hebrew thought and poetry, it can great increase the emotional or imaginative effect of an idea: ‘The earth is the Lord’s and the fullness thereof, the world and those who dwell therein.’

Pluperfect [plus- more; perfectum- completed] : a tense which describes actions as more completed or perfect than the Perfect Tense: that is, prior to some other action already in the past.

Plural [plur- more, multiple] : one of two options (in Latin) for the number of nouns and verbs. Greek and Hebrew also has the Dual (describing pairs of things or people).

Positive [ponere- to put (forward) or place] : the basic form of the adjective which presents (but does not compare) the quality.

Postpositive [post- after; ponere- to put] : a particle placed after the first word or phrase in a sentence.

Potential Subjuntive [potens- possible, powerful] : a type of subjunctive translated into English by might, may and could, which conceives of the action as possible or probable. In Greek the Optative takes this function.

Predicate [praedicare- proclaim, state] : a word or group of words making a statement about a Subject.

Preposition [prae- before; positum- placed] : an archaic adverb that fossilised in connection with certain cases and nouns, placed before the noun it modifies. The Prepositional Phrase is all that is governed by the preposition. Ex.: When at the store we bought cookies for my mom.

Primitive Verb : a verb forming its tense-stems directly from a root (i.e., not from a noun as a Denominative Verb)

Prodosis [pro- forth, forward; dosis- giving] : in a condition = the Protasis, i.e., the If- (si or εἰ/ἐάν) Clause, which sets up the condition to be fulfilled.

Pronoun [pro- for, instead of; nomen- noun] : a word that stands in place of its noun (its antecedent) which it matches in number and gender.

Protasis : = Prodosis.

Purpose Clause : a clause which, generally requiring some special mood (Subjunctive or Optative), gives the purpose or intention of the action in the Main Clause.

Reflexive (Pronoun) [re- back(ward); flect- bend] : the noun or adjective that bend back to or reflects upon the subject of the sentence. Ex. While my friends got candy, I bought myself a watch.

Relative Pronoun [re- back; latum- carried] a name given to who, which, (and sometimes) that, when they carry one back to the Antecedent, whom they match in number and gender, but whose case is decided by the clause it is in.

Sibilant [sibila- hiss] : the unvoiced s, sh, and z.

Subjective Genitive : Said when the noun in the genitive is active or in possession of the word which it modifies: Ex. …the lust
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of the flesh, and the lust of the eyes…

Subordinate [nomen-name, noun] : the name of any person, place, thing, or idea.

Substantive: Functionally = a Noun, but it is generally used to describe an unusual Noun, whether an adjective acting as a noun or a clause.

Superlative [super-above; latum-carried] : the degree of the adjective which carries the quality above all others, e.g., best, greatest, loveliest.

Supplement [sub-up; plere-fill] : any part of speech, especially a participle, which fills up the meaning of a verb. see Complementary.

Synechdoche [syn-together with; echdoche-expectation, understanding] : the use of the part for the whole, or the part for the whole. ex. ‘they sought his blood’, i.e., ‘his life.’

Syntaxis [syn-together with; taxis-order(ing)] : opp. to Parataxis, it describes the ordering of subsequent phrases or clauses truly together such that dependence arises and thus logical connection. The classic ex. is to be found in the long periods of Cicero or Edmund Burke, though of course found everywhere in varying degrees.

Transitive [transitivus-passing or crossing over, to] : a verb which takes a direct object

Vocative [vocare-to call, address] : the case of direct address. Cf. the first line of the Confessions:
Magnus es, domine, et laudabilis valde. ‘Great are you, O Lord, and greatly to be praised.’