

The Epistle to the Hebrews

Greek Text with Facing Vocabulary and Commentary

Joshua C. Shaw

The Epistle To The Hebrews
Greek Text with Facing Vocabulary and Commentary

First Edition

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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 ἔτι 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 in 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’)!

⁴ Cited by Turner, IV. *Style*, 106 (ch. 8).

⁵ See **Further Resources**.

⁶ In the most recent scholarly introduction to the New Testament (Udo Schnelle, *Einleitung in das Neue Testament*, Aufl. 9. Tübingen: Mohr Siebeck. 2019, p. 448-50) the author examines one-by-one the myriad of suggestions as to the literary genre of the *Epistle to the Hebrews*, at last--quite reasonably--settling on the words of the author himself ‘Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως (13:22).

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
- 1 αἰών, αἰῶνος ὁ (ῆ) : life, lifetime; eternity; generation, era, w/ art. the world, 15
- 1 ἁμαρτία, -ας ῆ : failure, fault; mistake (in judgement); sin, sinner, 25
- 1 αὐτός -ή, -όν : w/ noun (my/your/her)self; by itself = he, she, it; w/ art. = the same, 143
- 1 γάρ (caus. postpos. part.): for, since, because; indeed, 91
- 1 γίνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην : become, be born; happen, 30
- 1 διά (prep.) : gen. through(out); by means of; acc. on account of, for the sake of, 57
- 1 δόξα, -ης ῆ : opinion; fancy; reputation; honor, glory, 7
- 1 δύναμις, -εως ῆ : ability, power, might, strength, 6
- 1 ἔγω(γε), (ἐ)μοῦ, (ἐ)μοί, (ἐ)μέ : I, the 1st sing. person pronoun; w/out ἐ- it is enclitic; w/ γε = strengthened for, I at least/indeed, 35
- 1 εἰμι, ἔσομαι, impf.: ἦ(ν), nom. part. ὦν, οὔσα, ὄν, gen. ὄντος, οὔσης, ὄντος, pr. inf. εἶναι, ft. ἔσεσθαι : to be exist; w/ inf. = to be possible, 56
- 1 ἐν : dat. in, on, at, by; into; by (means of), with, 65
- 1 ἐπί : gen. upon, over; dat. upon, over; for (the purpose of); acc. onto, toward, against, over, 30
- 1 ἡμεῖς, ἡμῶν, ἡμῖν ἡμᾶς : we, us, 23
- 1 ἡμέρα, -ας ῆ : day; time of life, 18
- 1 θεός, -οῦ ὁ/ῆ : god, goddess, w/ art. a specific god, God, 68
- 1 καί (conj.): and; even, also; καί... καί, both... and, 257
- 1 κρείσσων, -ον : stronger, mightier, better, 13
- 1 λαλέω : talk, chat, chatter away; speak, discuss, 16
- 1 ὁ, ῆ, 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
- 1 ὃς, ῆ, ὅν : relative pronoun, who, which, 76
- 1 ὅσος, -η, -ον : as/how much as, 9
- 1 οὗτος, αὕτη, τοῦτο : this (thing nearer), 42
- 1 παρά : gen. from the side of; dat. at the side of; acc. to the side of, along, against; beyond (late), 11
- 1 πᾶς, πᾶσα, πᾶν : each, every, all, 54
- 1 πατήρ, πατρός ὁ : (fore)father; author, 9
- 1 ποιέω : do, make, cause, render, 19
- 1 σύ, σοῦ, σοι, σε : you (2nd sg. pron.), 29
- 1 τε : τε... τε, both... and; τε καὶ, both... and, 19
- 1 τίς, τί : who? why?, 10
- 1 υἱός, -οῦ ὁ : son, 24
- 2 δέ (advers. part.) : but, rather; yet, on the other hand, 235

RUNNING CORE VOCABULARY

- 2 **δικαιοσύνη, -ης ή** : justice; righteousness, 6
- 2 **εις** (= **ἐς**, prep.): acc. to, toward; so far as, w/ respect to; up to, until; for (the purpose/good of), 72
- 2 **λέγω, ἐρῶ, εἶπον, εἶρηκα, εἶρημαι, ἐρρήθην**: tell; say, speak; intend, mean, 44
- 2 **μέν** : when used absolutely = indeed; when a contrast w/ **δέ** clause (implicit or explicit) is present, = on the one hand, while/whereas, 20
- 2 **πάλιν** : back(wards), against; again, in turn, 10
- 2 **πᾶς, πᾶσα, πᾶν** : each, every, all, 54
- 2 **πνεῦμα, -ατος τό** : blast, wind, breeze; air, breath (of life); inspiration; spirit; angel, 12
- 2 **πρός** : acc. to, towards, upon, against, 19
- 2 **σήμερον** (adv.): today, 8
- 3 **ἄν** : untranslatable conditional particle which indicates unreality with indicative past tenses and generality with the subjunctive, 7
- 3 **ἀρχή, -ῆς ή** : beginning, origin, (first) principle; first place or power in government, 6
- 3 **γῆ, -ῆς ή** : earth opp. to heaven; land opp. to sea; a country; (tilled) earth; a city; dirt, 11
- 3 **ἐκ** (= **ἐξ** before a vowel): gen. out of; since ; by (denoting source of an action); according to, 21
- 3 **ἔργον, -ου τό** : work or deed; toil; action; thing, matter; something made; function, need, 10
- 3 **κατά** : gen. down(ward); over; against; acc. over, throughout; against; each; according to, 41
- 3 **κύριος, -α, -ον** : having power or authority over (gen.); valid, legitimate, lawful; **ὁ**, lord, master, 16
- 3 **μέλλω** impf. **ἔμελλον/ἤμελλον** : be likely to (inf.); be about to do (fut. inf.), 9
- 3 **οὐ, οὐκ, ουχι** : neg. of fact and statement; no, not; generally w/ indic. and potential optative, 69
- 3 **οὐρανός, -οῦ ὁ** : sky, heaven(s), 10
- 3 **τίς, τί** : who? why?, 10
- 3 **χεῖρ, χειρός ή** : hand, 6
- 3 **ὥς** : conj. that, since + part.; adv. like, as, 22
- 3 **ὥσεί** : just as if/as though; like, as; about, 1
- 4 **ἅγιος, -η, -ον** : sacred, holy; pure; **τό**, sacrifice; **τά**, temple; **οἱ**, ‘the saints’ in Christian texts, 20
- 4 **ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἤκουσμαι, ἠκούσθην** : to hear (of/from), be said, 8
- 4 **δεῖ** (impers. of **δέω**) : one (acc.) must do (inf.); there is need of (gen.); it must be, it is necessary, 6
- 4 **δύναμαι, δυνήσομαι, -, -, δεδύνημαι, ἐδυνήθην** : be able, capable, 8
- 4 **εἰ** (procl. part.): ‘if,’ introducing conditions, 16
- 4 **λαμβάνω, λήψομαι, ἔλαβον, εἶληφα, εἶλημαι, ἐλήφθην** : take (hold of) seize; understand, 15
- 4 **λόγος, -ου ὁ** : word, talk; argument; saying, statement; speech, discourse; saying, story, 12
- 4 **μή** : no/not, the negative of feeling and thought (opp. to fact and statement = **οὐ**), 43
- 4 **ὅστις, ἥτις, ὅ τι** : anyone who, anything which, 10
- 4 **περί** : gen. around, about, concerning; acc. around, 23
- 4 **σωτηρία, -ας ή** : deliverance, preservation; a means of safety; salvation, safety, 7
- 4 **ὑπό** (prep.): gen. (from) under, beneath; by, at the hands of; because of, 9
- 5 **ἄνθρωπος, -ου ὁ** : human being, 10
- 5 **βλέπω, βλέψομαι, ἐβλεψα, βέβλεφα, βέβλεμμαι, ἐβλέφθην** : to look, see; look towards, 8
- 5 **θάνατος, -ου ὁ** : death, 10
- 5 **Ἰησοῦς, -οῦ ὁ** : Jesus, 13

RUNNING CORE VOCABULARY

- 5 **νῦν** (adv.): (just) now; as things are, 6
- 5 **ὁράω, ὄψομαι, εἶδον, ἐώρακα, ὤμμαι, ὥθην** : see, behold, observe; pass. appear, 11
- 5 **ὅς, ἡ, ὅν** : relative pronoun, who, which, 76
- 5 **ὅτι** : + superl. as ___ as possible; that; for, because, seeing that, 18
- 5 **οὐδείς, -εἷς, -έν** : not one, none, nobody, 6
- 5 **τις, τι** : indefinite adj./pron., something, 34
- 5 **χάρις, -ιτος ἡ** : beauty, grace, kindness, gratitude; (a) favor, delight, 8
- 6 **ἀδελφός, -οῦ ὁ** : brother; in pl. siblings, co-members of Christian religion, 10
- 6 **ἀγιάζω** : hallow, purify, consecrate, 7
- 6 **αἷμα, αἵματος τό** : blood, murder; kin, 21
- 6 **ἐπεὶ** (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, πολὺ** : much, many, 7
- 6 **σάρξ, σαρκός ἡ** : flesh, body; person; opp. to πνεῦμα or ψυχή per context, 6
- 6 **τελειόω** : make perfect, complete; bring to consummation, 9
- 6 **ὑπέρ** (prep.): gen. on behalf of, instead of, for; concerning; acc. over, beyond, 11
- 7 **Ἀβραάμ 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, ἔξω, 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, -οῦ ὁ** : people, crowd, nation, 13
- 7 **θεν** : whence; where(fore), 6
- 7 **ὅσος, -η, -ον** : as/how much as, 9
- 7 **πειράζω, -σω, ἐπείρασον, -, πεπειράσμαι, 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 **χριστός, -οῦ ὁ** : annointed one, Christ, 12
- 9 **διό** (conj.): wherefore, on account of which, 9
- 9 **εἰσερχομαι, -ελεύσομαι/-ειμι, -ῆλθον, -ελήλυθα, -, -** : go into, enter (stage, courtroom), 18
- 9 **καθώς** (adv.) : late G. for καθά, just as, 8
- 9 **καρδία, -ᾶς ἡ** : heart: seat of life/passion, 11
- 9 **ὅμοιως, ὅμοιον, ὅμοιος** : y’all, 2 pl. pronoun, 31
- 9 **ὀμνύω, ὀμῶμαι, ὀμώσομαι, ὀμώμοκα, -, ὀμώσθην** : swear (to/by), that (+inf.), 7
- 10 **ἀπό** : gen. away from; in derived senses: (part) of (=ἐξ), by (= ὑπό), from the side of (=παρά), 22

RUNNING CORE VOCABULARY

- 10 **ἑαυτοῦ, -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 ἀλλήλων, 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 **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 **μέγας, μεγάλη, μέγα** : large, long, great, 6
- 14 **προσέρχομαι, -ελεύσομαι/-εimi, -ῆλθον, -ελήλυθα, -, -** : come/go to; attack; come before, 8
- 14 **χωρίς** : adv. separately, apart, differently; prep. without, independently of (gen.), 13
- 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, -ενήνοχα, -ενήνεγμαι, -ηνέχθην** : bring to, present, 20
- 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** : beautiful, fair; good, noble, 6
- 17 **νεκρός, -ά, -όν** : dead; subst. corpse, 7
- 18 **ἅπαξ (adv.)** : once, only once, once and for all; after conjcs./advs. of time: then, at last, 8
- 20 **εὐλογέω** : speak well of, praise; bless, 7
- 21 **βασιλεύς, -έως, acc. -έα/ῆ, nom. pl. εἵς** : king, chief; sovereign, 7
- 22 **μένω, μενῶ, ἔμεινα, μεμνήκη, -, -** : persevere in (ἐν, ἐπί); stand one's ground, 6
- 22 **νόμος, -ου ὁ** : custom, law, ordinance, 14
- 23 **ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθηκα/τέθνατον, -, -** : to die; in pf. be dead, 7
- 23 **ἔτι (adv.)** : yet, as yet, still; after neg. no longer, more; further, moreover 13
- 24 **μαρτυρέω** : bear witness, give evidence, testify to (acc.), vouch for, 8
- 25 **διαθήκη, -ης ἡ** : will; deposit, oracle; covenant, 17
- 27 **λατρεύω** : work for hire, serve, worship, 6
- 27 **σκηνή, -ῆς ἡ** : tent, hut, tabernacle, 10
- 28 **ἐμμένω, -μενῶ, -έμεινα, -μεμνήκη** : abide in a place, stand fast, 11
- 28 **πρῶτος, -η, -ον** : superl. of πρό, first, earliest, soonest, most eminent, 10
- 31 **μόνος, -η, -ον** : adj. only, alone; adv. οὐ μόνον... ἀλλὰ καί, not only, but also, 31
- 32 **μᾶλλον** : comp. of μάλα, more, greater, 6
- 32 **οὐδέ** : and not, nor, 6
- 41 **ἡγέομαι, ἡγήσομαι, ἡγησάμην, ἡγημαι, ἡγήθην** : go before, lead; suppose, believe, 6

Glossary¹

abs.	absolute	ind./indir.	indirect
acc.	accusative	indic.	indicative
act.	active	indir. comm.	Indirect Command
ad loc.	ad locum (at the place/passage)	indir. qu	Indirect Question
adj.	adjective	inf.	infinitive
adv.	adverb	instr.	instrument/-al
ag.	agent	inter.	interrogative
antec.	antecedent	KG	Koine Greek
apod.	apodosis	l./ln.	line
app.	appositive	m.	masculine
art. inf.	articular infinitive	n.	neuter
art./artic.	article	nom.	nominative
Byz.	Byzantine (Greek)	NT(G)	New Testament (Greek)
CG	Classical Greek	obj.	object
cl.	clause	p./pg.	page
char.	characteristic	pl.	plural
comp.	comparative	ppl.	participle
comp.	compound	pass	passive
concess.	concessive	pf.	perfect
cond.	condition(al)	periphr.	periphrastic
conn. rel.	connective relative	pers.	person
cst./circums.	circumstantial	plpf.	pluperfect
CTF	Contrary to Fact	ppp	pf. pass. part.
cstr.	construction/construct	pred.	predicate/predicative
dat.	dative	pr.	present
dep.	deponent	prim.	primary
dir.	direct	progr.	progressive
disc.	discourse	prot.	protasis
expl.	explanation	rel.	relative
f.	feminine	s. v.	sub verbo, 'under the word'
FLV	Future Less Vivid	s/sg.	singular
FMV	Future More Vivid	seq.	sequence
FMtV	Future Most Vivid	stat.	statement
fut./ft.	future	subj.	subject
gen.	genitive	subj.	subjunctive
gen.	general	subst.	substantive
imper.	imperative	superl.	superlative
impers.	impersonal	v.	verb
impf.	imperfect	voc.	vocative

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 Resources¹

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.

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- Moulton, James Hope. *Grammar of the New Testament Greek, I: Prolegomena*. T&T Clark. 3rd ed. 1908.^{3*}
- Moulton, James Hope. William F. Howard. *Grammar of the New Testament Greek, II: Accidence and Word-Formation*. 1919.⁴
- Smyth, Herbert Weir. *Greek Grammar*. rev. Gordon Messing. Harvard. 1956.*
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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 everyday Greek of the majority of 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 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

Turner, Nigel. *Grammar of the New Testament Greek*, IV: *Style*. T&T Clark. 1971.⁶
 Westcott, Brooke Foss Westcott. *The Epistle to the Hebrews : the Greek text with notes and essays*. Macmillan. 3rd ed. (=2nd). 1914.*

A Few More Helps

Bruce, F. F. *The Epistle to the Hebrews*. The New International Commentary on the New Testament. 1990.⁷
 Lane, William L. *Word Biblical Commentary : Hebrews 1-8*. vol. 47a and *Hebrews 9-13*. Thomas Nelson Inc. 1991.⁸
 Metzger, Bruce. *Lexical and Morphological Aids to the Student of New Testament Greek*.⁹ 3rd ed. 1969.
 Moffat, James. *A Critical and Exegetical Commentary on the Epistle to the Hebrews*. Edinburgh: T&T Clark. repr. 1964.*
 Robertson, A. T. *Greek Grammar of the New Testament in Light of Historical Research*.^{5th} ed. New York, 1931.^{10*}
The Greek New Testament. 5th rev. ed. (United Bible Societies 2014).¹¹
 Wallace, Daniel. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes*. Zondervan, Grand Rapids, MI. 1996.

* 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*¹

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.)²: 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 δύναται for δύνανται in WH.

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

- (1:8) εἰς τὸν αἰῶνα [τοῦ αἰῶνος] : 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...”³
- (3:6) ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος [μέχρι τέλους βεβαίαν] κατάσχωμεν : UBS added a bracketed περ after ἐάν 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.”
- (3:12) μὴ ποτε written μὴποτε in modern editions, as also with δὴ που = δὴπου (though this is a hapax in the NT (2:16))
- (4:15) συνπαθῆσαι is written συμπαθῆσαι in UBS
- (5:2) [τε] has its brackets removed in UBS.
- (5:3) περὶ ἑαυτοῦ is on the basis of the “usage of hellenistic Greek” made αὐτοῦ in UBS.
- (5:12) [καί] is added after γάλακτος in UBS.
- (6:2) βαπτισμῶν διδαχὴν : modern eds. (and W. in his commentary p. 144) read διδαχῆς on the grounds that though the acc. has good early authority it is likely a

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.

³ Bruce Metzger, *A Textual Commentary on the Greek New Testament*. (UBS, 1971) p. 663-4.

later “improvement of style” to avoid a “long string of genitives.” (UBS Textual Commentary).

- (7:1) † ὁ † is printed without the *crucis* in UBS.
- (7:4) **ϕ** [καὶ] (UBS)
- (7:5) **ἀποδεκατοῖν** = ἀποδεκατοῦν (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 **NA**C). 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 **μήποτε** is read with the corrector of Sinaiticus, Alexandrinus, the Ephraem Palimpsest and a host of papyri etc. instead of the **μή 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) **ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ “τῶν ἀμαρτωλῶν εἰς ἑαυτοὺς” ἀντιλογίαν**: here *ἑαυτὸν* is given by UBS (C rating) instead of *ἑαυτοὺς*. 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: **Λευεὶ** is now written *Λευί*, **ιερατίαν** as *ιερατεῖαν*, **Δανεῖδ** as *Δαυίδ*, **τοιγαροῖν** as *τοιγαροῦν*.

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	21.25-30 (7:1-2) = Gen. 14:17-20
1.10-2.11 (1:5) = Ps. 2:7	24.28 (7:17) = Ps. 110:4
2.11-12 (1:5) = 2 Sam. 7:14	25.4-5 (7:21) = Ps. 110:4
2.13-14 (1:6) = Deut. 33:43	27.29-28.1 (8:5) = Ex. 25:40
2.15-16 (1:7) = Ps. 104:4	28.5-29.19 (8:8-12) = Jer. 31:31-34
2.17-20-3.21 (1:8-9) = Ps. 45:6-7	34.3-4 (9:20) = Ex. 24:8
3.21-27 (1:10-12) = Ps. 102:25-27	36.30-37.5 (10:5-6) = Ps. 40:6-8
3.28-29 (1:13) = Ps. 110:1	37.5-6 (10:8) = Ps. 40:6
5.11-18 (2:6-8) = Ps. 8:5-7	37.7 (10:9) = Ps. 40:7
6.26-28 (2:12) = Ps. 22:22	38.18-39. 21 (10:16) = Jer. 31:33
6.27-28 (2:13) = Is. 8:17	38.1-2 (10:17) = Jer. 31:34
6.28-29 (2:13) = Is. 8:18	41.15-16 (10:30) = Deut. 32:35
9.21-29 (3:7-11) = Ps. 95:7-11	41.16-17 (10:30) = Deut. 32:36
10.6-8 (3:15) = Ps. 95:7-8	42.28-30 (10:37-38) = Hab. 2:3-4
11. 19-20-12.21 (4:3) = Ps. 95:11	43.10-44.12 (11:5) = Gen. 5:24
12.23-24 (4:4) = Gen. 2:2	47.11-12 (11:18) = Gen. 21:12
12.25 (4:5) = Ps. 95:11	47.16-17 (11:21) = Gen. 47:31
12.29-30 (4:7) = Ps. 95:7-8	52.7-9 (12:5-6) = Prov. 3:11-12
15.28-28 (5:5) = Ps. 2:7	55.6-7 (12:20) = Ex. 19:12-13
15.30 (5:6) = Ps. 110:4	55.8 (12:21) = Deut. 9:19
18.27-30 (6:8-9) = Gen. 1:11, 3:17	56.18-19 (12:26) = Hag. 2:6
20.11 (6:13) = Gen. 22:16	58.1-2 (13:5) = Deut. 31:6
20:12 (6:14) = Gen. 22:17	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 Melancthon

EPISTLE TO THE HEBREWS

1. Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς 1
πατράσιν ἐν τοῖς προφήταις (2) ἐπ' ἐσχάτου τῶν ἡμερῶν
τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων,
δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας· (3) ὃς ὢν ἀπαύγασμα τῆς
δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ 5
πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν
ἁμαρτιῶν ποιησάμενος “ἐκάθισεν ἐν δεξιᾷ” τῆς μεγαλωσύνης
ἐν ὑψηλοῖς, (4) τοσοῦτῳ κρείττων γενόμενος τῶν ἀγγέλων
ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.
(5) Τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων “Υἱός μου εἰ σύ, ἐγὼ 10

ἀπαύγασμα, -ατος, τό : reflection, 1
δεξιός, -ά, -όν : right; ἡ, = hand, 5
διάφορος, -ον : different, distinguished, 3
ἔσχατος, -η, -ον : last, final; subst. end, 1
καθαρισμός, -οῦ ὁ : a cleansing, expiation, 1
καθίζω : make sit down, seat; intr. sit, 4
κληρονομέω : inherit, acquire, obtain, 3
κληρονόμος, ου ὁ : heir, owner, 3
μεγαλωσύνη, -ης ἡ : greatness, majesty, 2
ὄνομα, -ατος τό : name, reputation; word, 4
πάλαι : long ago, of old; previously, 1

πολυμερής, -ές : of many parts or kinds, 1
πολύτροπος, -ον : much-turned, various, 1
πότε (adv.): at some time, ever, 5
προφήτης, -ου ὁ : representative of God, 2
ῥήμα, -ατος τό : spoken word; matter, 4
τίθημι : set (up), put, place, 4
τοσοῦτος, -αύτη, -οὔτο : so much/many, 5
ὑπόστασις, -εως ἡ : foundation; essence, 3 D.
ὑψηλός, -ή, -όν : high; τά, the heavens, 2
φέρω, οἶσω, ἤνεγκα : bring, carry; endure, 5
χαρακτήρ, -ῆρος ὁ : impress, imprint, 1

1 Πολυμερῶς : -ῶς is the normal ending for
adv. of manner (S.343); note the rhythm:
pōlūmērōs... pōlūtrōpōs and 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 (λαλέω, '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
(ἅπαξ 8x, ἐφάπαξ 3x)

4 τοὺς αἰῶνας: *the world* ; this pl. use of αἰών
in this sense is a Semitism (III.2.2,1)

ὃν ἔθηκεν κληρονόμον : 3 s. aor. act. ind.;
τίθημι often takes a double acc. = 'make someone
something' (S.1612-13)

ὢν... 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 subjs.
of the action (shining, imprinting).

6 τῷ ῥήματι 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 ποιέω is so
rare... that [it is] worth studying" (III.6.4c);
notice also the rising tri-colon of participles.

8 τοσοῦτῳ...ὅσῳ : *by so much... how much* ;
dats. of manner used correlative (S1513;
III.5.2d.4)

9 κεκληρονόμηκεν ὄνομα διαφορώτερον
παρ' αὐτοῦ: *he has inherited a title more
distinguished than them (=than they inherited)* ;
παρά instead of ἢ or gen. for compar. is mostly
KG, though also in CG (S1073); for the ellipsis
here cf. p. 56.14 note.

10 Τίνι γὰρ εἶπεν : 'The contrast between τίτι...
and πρὸς τίνα.. is full of meaning' (W.)

EPISTLE TO THE HEBREWS

σήμερον γεγέννηκά σε,” καὶ πάλιν “Ἐγὼ ἔσομαι αὐτῷ εἰς 11
πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;” (6) ὅταν δὲ πάλιν
εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει “Καὶ
προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.” (7) καὶ
πρὸς μὲν τοὺς ἀγγέλους λέγει “Ὁ ποιῶν τοὺς ἀγγέλους 15
αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,”
(8) πρὸς δὲ τὸν υἱόν “Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα
[τοῦ αἰῶνος],” καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς
βασιλείας αὐτοῦ.” (9) “ἡγάπησας δικαιοσύνην καὶ ἐμίσησας
ἀνομίαν” “διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον” 20

ἀγαπάω : hold dear; love, 4

ἀνομία, -ας ἡ : lawlessness, transgression, 1

βασιλεία, -ας ἡ : sovereignty, kingship, 3

γεννάω : beget (of a father), engender, 4

εἰσάγω, aor. -ἤγαγον: to lead/bring into, 1

ἔλαιον, -ου τό : olive-oil, 1

εὐθύτης, -ητος ἡ : straightness, rightness, 1

θρόνος, -ου ὁ : throne, chair, 4

λειτουργός, -οῦ ὁ : servant, minister, 2

μισέω : hate, loathe, 1

οἰκουμένη, -ης ἡ : the (inhabited) world, 2

ὅταν : when, whenever (+subj.), 1

πρωτότοκος, -ον : the first born, 3

προσκυνέω : fall down and worship, 2

πῦρ, πυρός τό : fire; lightening; fever, 5

ῥάβδος, -ου ὁ : rod, staff, 4

φλόξ, φλογός ἡ : flame, fire, 1

χρίω, aor. ἔχρισα: rub/annoint (with oil), 1

11 σήμερον : ‘The word both in its primary and in its secondary meaning naturally marks some definite crisis, as the inauguration of the theocratic king... Many however have supposed that ‘today’... stands for... eternal, timeless’ (W.) ἔσομαι αὐτῷ...ἔσται μοι : εἶναι w/ dat. “carries the idea of credit” (III.17.3.f). But w/ the 3rd pers the dat. of feeling is rare (S1486a)

εἰς πατέρα: as a father; perhaps extension of the use of εἰς to show purpose (S1686d; III.18.4c.3). Both the dat. and εἰς translate the Hebrew γ = like/as. Cf. Mt. 2146 (III.17.4c, 18.4c.4)

12 ὅταν δὲ πάλιν εἰσαγάγῃ : the πάλιν either emphasizes δὲ or refers to the second coming of Christ and the ὅταν w/ εἰσαγάγῃ (aor. subj.) describes either ‘a series of events reaching into an indefinite future... or the indefiniteness of a single event in the future’ (W.)

14 προσκυνησάτωσαν: let them bow before ; 3 pl. aor. act. imper.; “in prose after Thucydides, in Euripides and inscriptions after 300 b.c. instead of -ντων & -σθων we find -τωσαν & -σθωσαν” (S.446.3)

17 μὲν... δὲ : on the one hand... on the other ; a text-book example of contrastive μὲν/δέ.

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

18 ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας: the rod which is straight is (the) rod of his sovereignty ; i.e., right makes might. The article very often distinguishes subject from predicate, as here. For the αὐτοῦ/σου see Variants. The genitives are explanatory or appositive (III.15.2.1.f)

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

20 διὰ τοῦτο: notice the lack of conjunction (i.e., καί, δέ, etc.), called asyndeton, which quickens the writing’s pace.

ἔχρισέν σε...ἔλαιον : annointed you with oil ; a double acc.: σε is the external object as ἔλαιον is the internal object of χρίω (implicit in the action of the verb) S1563, 1620.

EPISTLE TO THE HEBREWS

“ἀγαλλιάσεως παρα τοὺς μετόχους σου” (10) καὶ “Σὺ κατ’ 21
 ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,” “καὶ ἔργα τῶν χειρῶν
 σου εἰσιν οἱ οὐρανοί,” (11) “αὐτοὶ ἀπολοῦνται, σὺ δὲ
 διαμένεις” καὶ “πάντες ὡς ἱμάτιον παλαιωθήσονται,” (12)
 “καὶ ὥσεί περιβόλαιον ἐλίξεις αὐτούς,” ὡς ἱμάτιον “καὶ 25
 ἀλλαγῇσονται,” “σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
 ἐκλείψουσιν.” (13) πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε
 “Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
 τῶν ποδῶν σου;” (14) οὐχὶ πάντες εἰσὶν λειτουργικὰ
 πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας 30

ἀγαλλιάσις, -εως ἡ : great joy, 2
 ἀλλάττω p. aor. ἡλλάγην : change, 1
 ἀπόλλυμι fut. -ολῶ : mid. perish, slip away, 1
 ἀποστέλλω : despatch, commission, 1
 δεξιός, -ά, -όν : right; fem. subst. = hand, 5
 διακονία, -ας ἡ : service, 1
 διαμένω : endure, be strong; continue, 1
 ἐκλείπω, -λείπω : intr. be eclipsed, to fail, 1
 ἐλίσσω, ἐλίξω : turn round or about, roll, 1
 ἔτος, -ους τό : a year, 3
 ἐχθρός, -ά, -όν : hateful; subst. an enemy, 2
 ἕως : conj. until, till (usually indic), 1

θεμελιῶ : lay the foundation of, establish, 1
 ἱμάτιον, -ου τό : the outer garment, 2
 κάθημαι : be seated; to sit (still), tarry, 1
 λειτουργικός, -ή, -όν : of/for ministering, 2
 μέτοχος, -ον : oi, companion, 5
 παλαιῶ : make old; pass. decay, 3
 περιβόλαιον, -ου τό : covering, a wrap, 1
 πότε (adv.): at some time, ever, 5
 πούς, ποδός, -ι, acc. -α dat. pl. ποσί: foot, 5
 τίθημι aor. ἔθηκα : put in a state or condition, 4
 ὑποπόδιον, -ου τό : footstool, 2
 ὥσεί : just as if, like, as,

21 παρα τοὺς μετόχους: ‘above your peers’;
 an extension of the contrastive παρά = ‘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 ἔργα τῶν χειρῶν : what your hands made;
 subj. gen. (S.1330)

23 ἀπολοῦνται: 3 pl. ft. mid. ind. Box p. 58.

24 παλαιωθήσονται... ἀλλαγῇσονται:
 3 pl ft. pass. indic.

25 ἐλίξεις: γ/χ/κ + σ (sign of future) = ξ .

26 ὁ αὐτός εἶ: αὐτός after the art. (attr. or
 predic.) = same (S.1204, 1210a).

27 πρὸς τίνα δὲ τῶν ἀγγέλων: yet of which
 the angels ; part. gen. (S.1306-19)

28 κάθου: = CG κάθησο, 2 s. pr. act. imper. For
 the full conjugation see S.790

κάθου...σου;” : = the last in a series of seven
 quotations: the number of fullness in antiquity.

εἴρηκέν ποτε: has he ever said ; the stem -ερ- is
 (often) used for the ft., pf. and aor. pass. of λέγω.
 ‘The different tenses...are singularly instructive.
 The aorist marks a word spoken at a moment.
 The perfect... a word which having been spoken
 of old is now finding fulfilment. The presens
 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)

29 εἰσὶν...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). W/ the pr. part. εἰμι is rare in NT (III.7.9a).
 οὐχὶ : (are they) not in fact..? ; the deictic -ί
 (δείκνυμι, ‘I point out’) adds emphasis to
 demonstratives and adverbs (S.333g); also, οὐ in
 questions expects the ‘yes’ answer.

EPISTLE TO THE HEBREWS

κληρονομεῖν σωτηρίαν; 2. Διὰ τοῦτο δεῖ περισσοτέρως 1
προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μή ποτε παραρυνώμεν. (2) εἰ
γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα
παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν,
(3) πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες 5
σωτηρίας, ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ
τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, (4) συνεπιμαρτυροῦντος
τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ
πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν; (5)
Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ 10

ἀμελέω aor. ἡμέλησα : to be careless of, 2
βέβαιος, -ον : firm, steady; trustworthy, 5
βεβαιόω : make firm, confirm, establish, 2
ἐκφεύγω, -φεύξομαι : flee away, escape, 2
ἐνδικος, -ον : right, just, fair, 1
θέλησις, -εως ἡ : a willing, will, wish, 1
κληρονομέω : inherit, acquire, obtain, 3
μερισμός, -οῦ ὁ : apportionment, allocation, 2
μισθαποδοσία, -ας ἡ : payment of wages, 3
οἰκουμένη, -ης ἡ : the world, 2
παράβασις, -εως ἡ : transgression, error, 2
παρακοή, -ῆς ἡ : hearsay, disobedience, 1

παραρρέω aor. -ερρήνυ : flow by, or past, 1
περισσός, -ή, -όν : extraordinary, 4
ποικίλος, -η, -ον : many-colored, manifold, 2
πότε (adv.): at some time, ever, 5
προσέχω : hold to, listen to (dat.), 2
πῶς (interr.): how?, 1
σημεῖον, -ου τό : mark, omen, sign, proof, 1
συνεπιμαρτυρέω : join in attesting (w/ + dat.), 1
τέρας, -ατος τό : wonder, marvel, portent, 1
τηλικοῦτος, -αύτη, -οὔτο : of such a size, 1
ὑποτάττω aor. -έταξα : place under, subject, 5

1 (διὰ τοὺς μέλλοντας) κληρονομεῖν: for the sake of those destined to inherit; μέλλω 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)

δεῖ ἡμᾶς προσέχειν (τὸν νοῦν) τοῖς: it is necessary that we heed; νοῦς drops out in KG (III.6.2 ἔχω).

2 μή 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)

μή παραρυνώμεν: lest we slip away; neg. purp. cls. can have ἵνα/ὅπως/ὥς or omit them, as here and oft in Plato/Xenophon (S.2193)

3 γὰρ : 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)

λαληθεῖς: n. m. sg. aor. pass. part.

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

πᾶσα παράβασις καὶ παρακοή ἔλαβεν : a v. can be sg. when there are multiple subjs. 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, π.βασις views the sin externally, π.ακοή internally.

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

ἀμελήσαντες σωτηρίας : gen. w/ verbs of remembering, and caring (S.1358-60; cf. 48.Box)

6 ἥτις : ὅστις either has an indefinite antecedent or denotes quality (S.2496).

ἀρχὴν λαβοῦσα λαλεῖσθαι : received as a beginning its being spoken; 'The phrase is not found elsewhere in the N.T. or in the LXX, but is frequent in late Greek writers.' (W.)

EPISTLE TO THE HEBREWS

ἥς λαλοῦμεν· (6) διεμαρτύρατο δέ πού τις λέγων “Τί ἐστιν 11
ἄνθρωπος ὅτι μιμνήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπηται
αὐτόν; (7) ἡλάττωσας αὐτόν βραχύ τι παρ’ ἀγγέλους, δόξη
καὶ τιμῇ ἐστεφάνωσας αὐτόν, [καὶ κατέστησας αὐτόν ἐπὶ τὰ
ἔργα τῶν χειρῶν σου,] (8) πάντα ὑπέταξας ὑποκάτω τῶν 15
ποδῶν αὐτοῦ.” ἐν τῷ γὰρ “ὑποτάξαι” [αὐτῷ] τὰ “πάντα”
οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὕτω ὁρῶμεν αὐτῷ
τὰ “πάντα ὑποτεταγμένα,” (9) τὸν δὲ “βραχύ τι παρ’
ἀγγέλους ἡλαττωμένον” βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ
θανάτου “δόξη καὶ τιμῇ ἐστεφανωμένον,” ὅπως χάριτι θεοῦ 20

ἀνυπότακτος, -ον : unruly, refractory, 1
ἀφίημι aor. -ῆκα : permit, leave, 2
βραχύς, -εῖα, -ύ : short, little, small, 3
διαμαρτύρομαι : swear, bear witness, 1
ἐλαττώω : to lessen, diminish, 2
ἐπισκέπτομαι : look upon or at; visit, 2
ἢ (disjunctive part.): (whether...) or; than, 4
καθίστημι aor. -έστησα : ordain, appoint, 4
μιμνήσκω : mid./pass. give heed to (gen.), 4
ὅπως : in order that, 2

11 Τί...ὅτι: in CG we might expect something like οἷος ὁ ἄνθρωπος ὥστε..., since the idea is clearly one of result. The use of ὅτι to translate ׀ from Hebrew led to an extension of its normal usage (III.23.3a).

12 μιμνήσκη = μιμνήσκεσαι 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’)

παρ’ ἀγγέλους: again παρά 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)

οὕτω : not yet; not at all, 2
πάθημα, -ατος τό : suffering, 3
που : somewhere; perhaps, I suppose, 2
πούς, ποδός, -ι, acc. -α dat. pl. ποσί: foot, 5
στεφανός : to crown, enwreath, 2
τιμῇ, -ῆς ἢ : honor, value, 4
ὑποκάτω : below, under, 1
ὑποτάττω aor. -έταξα pf. pass. -τέταγμαι:
place under, subject, 5

16 ἐν τῷ γὰρ “ὑποτάξαι” [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 ὁρῶμεν... 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... ἐστεφανωμένον: 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)

τὸν...βλέπομεν ἡλαττωμένον Ἰησοῦν : 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)

EPISTLE TO THE HEBREWS

ὑπὲρ παντὸς γεύσεται θανάτου. (10) Ἐπρεπεν γὰρ αὐτῷ, δι' 21
 ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν
 ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων
 τελειῶσαι. (11) ὃ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς
 πάντες, δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται “ἀδελφοὺς” αὐτοὺς 25
 καλεῖν, (12) λέγων “Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς
 μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,” (13) καὶ πάλιν “Ἐγὼ
 ἔσομαι πεποιθὼς ἐπ' αὐτῷ,” καὶ πάλιν “Ἴδού ἐγὼ καὶ τὰ
 παιδιά ἃ μοι ἔδωκεν ὁ θεός.” (14) ἐπεὶ οὖν “τὰ παιδιά”
 κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτοὺς παραπλήσιως 30

ἄγω aor. ἡγαγον: lead, bring, carry, 1
 αἰτία, -ας ἡ : origin, ground, reason, 1
 ἀπαγγέλλω fut.-αγγελῶ : report, tell, 1
 ἀρχηγός, -οῦ ὁ : leader, founder; see Dict., 2
 γεύω : mid. to taste, feel; enjoy, 3
 δίδωμι aor. ἔδωκα : give, present, grant, 4
 εἷς, μία, ἓν, gen. ἑνός, μιᾶς, ἑνός : one, 5
 ἐκκλησία, -ας ἡ : assembly, church, 2
 ἐπαισχύνομαι : be ashamed to do (inf.), 2
 ἰδοὺ (interj.): behold! see!, 4

κοινός : communicate; share, 2
 μέσος, -η, -ον : subst. the middle, center, 1
 ὄνομα, -ατος τό : name, reputation; word, 4
 πάθημα, -ατος τό : suffering, 3
 παιδίον, -ου τό : young child, slave, 3
 παραπλήσιος, -α, -ον : adv. likewise, 1
 πείθω pf. πέποιθα : 2nd pf. trust in, 4
 πρέπω : impers. it befits (acc.) to do (inf.), 2
 ὑμνέω : sing (of), laud; recite; chant, 1

21 ὅπως... γεύσεται: *in order that he may taste* ; 3 sg. aor. mid. subj. ; purp. cl. in prim. seq. (ἐστεφάνωμενον). aor. here shows the simplicity of the action (not progressive).

θανάτου: gen. w/ verbs of tasting, touching, etc.: a kind of part. gen. (S.1355)

Ἐπρεπεν... αὐτῷ (θεῷ)... τὸν ἀρχηγόν... τελειῶσαι : *to perfect the founder befit him*; the latter acc/inf cstr. is in appos. to αὐτῷ (III.10.3.7e)

δι' ὃν τὰ πάντα καὶ δι' οὗ 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 γάρ'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 ἑνός (θεοῦ/πατρός): perhaps to assume from αὐτῷ = the effective subj. of prev. line.

ὃ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι: *as both... and* ; τε... καὶ 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 ἔσομαι πεποιθὼς : *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 παιδιά κεκοινωνήκεν : the children share in ; in Greek ‘things is’ i.e., neut. pls. take sg. verbs. ‘Κεκ. marks the common nature ever shared...μετέσχεν... the unique fact...’ (W.)

30 αὐτός : *he rather* ; though sometimes its usual force is lost in KG (III.5.2a.3), here it signals the change of subjects τὰ παιδιά... αὐτοῖς...

EPISTLE TO THE HEBREWS

μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ 1
κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον, (15) καὶ
ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
ἐνοχοὶ ἦσαν δουλείας. (16) οὐ γὰρ δὴ πού ἀγγέλων
ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. 5
(17) ὅθεν ὤφειλεν κατὰ πάντα “τοῖς ἀδελφοῖς” ὁμοιωθῆναι,
ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ· (18) ἐν ᾧ
γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις
βοηθῆσαι. 3. Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου 10

ἀπαλλάσσω aor.-ἤλλαξα : set free, deliver, 1
βοηθέω : to assist, aid; succour (dat.), 1
δήπου (δὴ πού) : I suppose, of course, 1
διάβολος, -ον : ὁ, a slanderer, Satan, 1
δουλεῖα, -είας ἡ : slavery, servitude, 1
ἐλεήμων, -ον : merciful, compassionate, 1
ἐνοχος, -ον : held in, bound by (dat.);
condemned to punishment of (gen.), 1
ἐπιλαμβάνομαι : take interest in (UBS), 3
ἰλάσκομαι : expiate, 1

καταργέω : make useless, of no effect, 1
κλήσις, -εως ἡ : a calling, vocation, 1
κράτος, -ους τό : strength, power, might, 1
μετέχω aor.-έσχον : share in (gen.), 3
ὁμοιόω : make like, 1
ὀφείλω : impers. it is proper that acc. do inf., 3
πάσχω, pf. πέπονθα : experience, suffer, 4
πιστός, -ή, -όν : to be trusted; credible, 5
σπέρμα, -ατος τό : seed, offspring, 3
φόβος, -ου ὁ : panic, flight, fear, 1

1 μετέσχευ τῶν αὐτῶν (=τῆς σαρκὸς τε καὶ τοῦ αἵματος): *he partook of/had a share in them.*

τοῦ θανάτου : *death/his death* ; the art. in Greek marks things “definite or known” whether particular or generic (S.1122, 1131-35). Here it could be death as an abstr. n. (generic) or be a poss. pron. (particular). θάνατος occurs in this paragraph twice w/ the art. and once w/out, where it certainly means the abstract idea (S.1121; III.12.2b.3)

ἵνα...καταργήσῃ...ἀπαλλάξῃ : 3 s. aor. act. subj. sec. sequ.; these verbs would have been opt. in CG. (μετέσχευ = aor. S.2176), but opt. fell out of use in KG (III.9.2c)

2 κράτος...τοῦ θανάτου : “gen. w/ verbs signifying to rule, command, lead” (S.1370)

3 τούτους ὅσοι : a feature of NTG is to set an inf., ἵνα/ὥστε, or a relative in apposition to a preceding οὗτος (III.5.2d.2; but cf. S. 1248)
φόβῳ θανάτου: dat. of instr. if taken w/ a verbal sense of ἐνοχος (S.1506, -10) or of cause (1517) w/ an obj. gen. (S.1331)

διὰ παντὸς τοῦ ζῆν : *throughout their life* ; “There is but one instance of the very literary practice of adding an adj. [to the art. inf].” (III.2b footnote)

4 ἐνοχοὶ ἦσαν δουλείας : *they were condemned to slavery*; suggests that φόβῳ is the instr. of punishment implicit in ἐνοχος, or merely *subject to servitude* (W.)

5 ἀγγέλων ἐπιλαμβάνεται : *takes on the nature of* (ancient interpreters) or simply *aids/helps* (W. and virtually all modern)

6 ὤφειλεν (αὐτὸν) ὁμοιωθῆναι : 3 s. impf. act. indic.: the acc. subj. of indir. stat. is omitted if apparent from context (S.1972-4)

τὰ πρὸς τὸν θεόν : acc. of respect (III.1.2)

8 εἰς τὸ ἰλάσκεσθαι : εἰς + art. inf. in NT = ἵνα or ὥστε in CG, here probably final, ‘for the purpose of’, but when found w/ ἵνα may emphasize a goal further off (III.2b.B.2)

9 ἐν ᾧ γὰρ πέπονθεν: *because he suffered* ; causal ἐν (III.18.2b.iii)

τοῖς πειραζομένοις : m. pl. dat. pr. pass. part.

EPISTLE TO THE HEBREWS

μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς 11
ὁμολογίας ἡμῶν Ἰησοῦν, (2) “πιστὸν” ὄντα τῷ ποιήσαντι
αὐτὸν ὡς καὶ “Μωυσῆς ἐν [ὄλῳ] τῷ οἴκῳ αὐτοῦ.” (3) πλείονος
γὰρ οὗτος δόξης παρὰ Μωυσῆν ἡξίωται καθ’ ὅσον πλείονα 15
τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· (4) πᾶς γὰρ οἶκος
κατασκευάζεται ὑπὸ τινος, ὁ δὲ πάντα κατασκευάσας θεός.
(5) καὶ “Μωυσῆς” μὲν “πιστὸς ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ” ὡς
“θεράπων” εἰς μαρτύριον τῶν λαληθησομένων, (6) Χριστὸς
δὲ ὡς υἱὸς ἐπὶ “τὸν οἶκον αὐτοῦ” οὗ οἰκὸς ἐσμεν ἡμεῖς,
ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος [μέχρι τέλους 20

ἀξιόω : to make/deem worthy, 2

ἀπόστολος, -ου ὁ : messenger, ambassador, 1

ἐλπίς, -ιδος ἡ : hope, a thing hoped for, 5

θεράπων, -οντος ὁ : attendant; servant, 1

κατανοέω : perceive, understand, know, 2

καύχημα, -ατος τό : boast, vaunt, 1

μαρτύριον, -ου τό : testimony, proof, 1

μέτοχος, -ον : οἱ, co-sharers in (gen.), 5

μέχρι : prep. even/up to (gen.), 4

ὅλος, -η, -ον : whole, entire, complete, 2

ὁμολογία, -ας ἡ : admission; confession,
almost here = religion, faith, 3

παρρησία, -ας ἡ : frankness, boldness, 4 (D.)

πιστός, -ή, -όν : to be trusted; faithful, 5

πλείων, -ον : compar. of πολὺς, more, 4

τέλος, -ους τό : end, finish, goal, 5

τιμή, -ῆς ἡ : honor, value, 4

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

τῷ ποιήσαντι αὐτόν : resupply ἀποστολον καὶ ἀρχιερέα after αὐτόν (so Chrysostom)

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 ἡξίωται : 3 s. pf. pass. indic.

πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν : *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 ἢ (III.15.2.ii.b)

16 ὁ δὲ πάντα κατασκευάσας θεός : 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 (θεός) 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 τὸν οἶκον 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’, ἐλπίς can denote the subjective desire/anticipation or the object of hope, i.e., the thing hoped for.

EPISTLE TO THE HEBREWS

βεβαίαν] κατάσχωμεν. (7) Διό, καθὼς λέγει τὸ πνεῦμα τὸ 21
 ἅγιον “Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,” (8) “μὴ
 σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ,”
 “κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,” (9) “οὐ
 ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ” “καὶ εἶδον τὰ ἔργα 25
 μου (10) τεσσεράκοντα ἔτη” διὸ “προσώχθισα τῇ γενεᾷ
 ταύτῃ” “καὶ εἶπον Ἄεὶ πλανῶνται τῇ καρδίᾳ” “αὐτοὶ δὲ οὐκ
 ἔγνωσαν τὰς ὁδοὺς μου” (11) “ὡς ὥμοσα ἐν τῇ ὀργῇ μου”
 “Εἰ εἰσελεύσονται εἰς τὴν κατάπανσίν μου” (12) βλέπετε,
 ἀδελφοί, μὴ ποτε ἔσται ἓν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας 30

ἀεὶ (αἰεὶ, αἰέν) : adv. forever, eternally, 1

ἀπιστία, -ας ἡ : disbelief, distrust, 2

βέβαιος, -ον : firm, steadfast, 5

γενεά, -ας ἡ : race, generation, 5

γιγνώσκω aor. ἔγνω : to know, observe, 4

δοκιμασία, -ας ἡ : examination, trial, test, 1

ἐρήμος, -η, -ον : desolate, f. sg. desert, 2

ἔτος, -ους τό : a year, 3

κατέχω aor. -έσχον : hold fast, possess, 3

ὁδός, -οῦ ἡ : way, road; journey; way, 3

ὀργή, -ῆς ἡ : mood; anger, wrath, 2

παραπικρασμός, -οῦ ὁ : provocation, rebellion, revolt (UBS), 1

πειρασμός, -οῦ ὁ : trial; temptation, 1

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

πονηρός, -ά, -όν : worthless, evil, base, 2

πότε (adv.): at some time, ever, 5

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

σκληρύνω : to harden (opp. to μαλάσσω), 4

τεσσεράκοντα : 49, 2

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

21 (ἐὰν) κατάσχωμεν : *if we can just hold on*; ‘this clause is added almost like a afterthought pleating with the reader, but what is not conveyed in my Eng. trans. is the punctiliar 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)

24 κατὰ τὴν ἡμέραν : *during/in the day*; temporal κατά (S.1690.2b)

25 εἶδον : could be 3rd pl. or 1st sg. aor. act. indic. (ὀράω), but context makes clear = 3rd pl.

ἐπείρασαν (ἐμὲ) : see LXX Nu. 14:22.

26 τῇ γενεᾷ ταύτῃ : this order of demonst. adj. after noun follows Hebrew (III.14.1.2)

27 τῇ καρδίᾳ : *in their hearts*; f. s. dat. of respect, which replaced the acc. of resp. of CG (14.2.2c; 17.3c-d); this distributive use of the sg. is also a Hebraism (III.2.2.(2))

29 Εἰ εἰσελεύσονται : 3rd pl. ft. act. indic. ἐλεύσομαι is used far more than εἶμι *ibo* in the NT; This use of εἰ imitates Hebrew וְ = a strong neg. in oaths (III.25.1 εἰ)

βλέπετε μὴ ἔσται : *watch out lest there be*; in CG we would have subj. here (S.2196), but in KG the ft. becomes common (III.8.2.2a)

30 καρδία ἀπιστίας : *a faithless heart*; the gen. of quality (III.15.2.1.I.e)

EPISTLE TO THE HEBREWS

ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζώντος, (13) ἀλλὰ παρακαλεῖτε 1
 ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρις οὗ τό “Σήμερον”
 καλεῖται, ἵνα μὴ “σκληρυνθῇ” τις ἐξ ὑμῶν ἀπάτη τῆς
 ἁμαρτίας· (14) μέτοχοι γὰρ τοῦ Χριστοῦ γεγονάμεν, ἐάνπερ
 τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν 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 ἐξ Αἰγύπτου διὰ Μωυσέως;
 (17) τίσιν δὲ “προσώχθισεν τεσσεράκοντα ἔτη;” οὐχὶ τοῖς 10

Αἴγυπτος, -ου ὁ : the Nile; Egypt, 4
 ἀπάτη, -ης ἡ : deception, deceit, 1
 ἀφίστημι, 2 aor. -έστην : intrs. apostatize, 1
 ἄχρις : prep. gen. as far as, until, 3
 βέβαιος, -ον : firm, steadfast, 5
 ἐάνπερ : if in any case, if indeed, 2
 ἕκαστος, -η, -ον : every, every one, each, 5
 ἐξέρχομαι aor. -ῆλθον : proceed from, 5
 ἔτος, -ους τό : a year, 3
 κατέχω aor. -έσχον : hold fast, possess, 3

μέτοχος, -ον : subst. sharers/partakers of, 5
 μέχρι : prep. even/up to (gen.), 4
 παρακαλέω : exhort, encourage, demand, 4
 παραπικρασμός, -οῦ ὁ : provocation, 1
 παραπικραίνω : embitter, rebel (against), 1
 προσοχθίζω : be furious/wroth w/ (dat.), 2
 σκληρύνω : to harden (opp. to μαλάσσω), 4
 τέλος, -ους τό : end, finish; goal, 5
 τεσσεράκοντα : 49, 2
 ὑπόστασις, -εως ἡ : conviction (UBS), 3
 φωνή, -ῆς ἡ : sound, voice, utterance, 5

1 ἐν τῷ ἀποστῆναι: *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)

ἀποστῆναι 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 ἑαυτοὺς = ὑμᾶς αὐτοὺς : 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' ἐκάστην ἡμέραν: *on/throughout each day*; again temp. κατά (S.1690.2b)

ἄχρις οὗ : *during which (time), as long as* ; οὗ ‘where’ (see prev. p.) is extended to οὗ ‘when’ and in CG this phrase indicates time subseq. to the main v. ‘till’ (S.2383C) or else w/ subj. + ἄν =

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

3 ἵνα μὴ “σκληρυνθῇ”: 3rd s aor. pass. subj. in neg. purp. cl.

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

ἀπάτη τῆς ἁμαρτίας: *by sin's deceit* ; dat. s. fem. (means); gen. s. fem. (subjective)

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

γεγονάμεν: 1st pl. pf. act. indic. (γίνομαι)

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.

πάντες οἱ ἐξελθόντες διὰ Μωυσέως : *did not all who departed... (do so) by the aid of Moses?* The part. works as a rel. cl. here, leaving the main verb (ἐξῆλθον) redundant.

EPISTLE TO THE EPISTLES

ἀμαρτήσασιν, ὧν “τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;” (18) τίσιν 11
 δὲ “ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ” εἰ μὴ
 τοῖς ἀπειθήσασιν; (19) καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν
 “εἰσελθεῖν” δι’ ἀπιστίαν. 4. φοβηθῶμεν οὖν μὴ ποτε
 καταλειπομένης ἐπαγγελίας “εἰσελθεῖν εἰς τὴν κατάπαυσιν 15
 αὐτοῦ” δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι· (2) καὶ γὰρ ἔσμεν
 εὐηγγελισμένοι καθάπερ καὶ ἐκεῖνοι, ἀλλ’ οὐκ ὠφέλησεν ὁ λόγος
 τῆς ἀκοῆς ἐκείνους, μὴ συνκεκρασμένους τῇ πίστει τοῖς
 ἀκούσασιν. (3) “Εἰσερχόμεθα” γὰρ “εἰς [τὴν] κατάπαυσιν” οἱ
 πιστεύσαντες, καθὼς εἶρηκεν “Ὡς ὥμοσα ἐν τῇ ὀργῇ μου Εἰ 20

ἀκοή, -ῆς ἡ : a thing heard: report, saying, 1
 ἀμαρτάνω aor. ἡμάρτησα : err, sin, 2
 ἀπειθέω : be disobedient, 2
 ἀπιστία, -ας ἡ : unbelief, distrust, 2
 δοκέω : to think; seem, appear, 4
 ἐρήμος, -η, -ον : desolate, f. sg. desert, 2
 εὐαγγελίζομαι : bring good news, 2
 καθάπερ = κατὰ ἅ περ, just as, 1
 καὶ ἐκεῖνοι = crasis of καὶ ἐκεῖνος, 1
 καταλείπω : abandon; leave remaining, 2

κῶλον, -ου τό : limb, member of a body, 1
 ὀργή, -ῆς ἡ : mood; anger, wrath, 2
 πίπτω aor. ἔπεσον : fall down (in battle), 3
 πιστεύω : believe, 2
 πότε (adv.): at some time, ever, 5
 συγκεραννύω pf. pass. κεκέρασμαι: pass. be
 mixed or blended w/, 1
 ὑστερέω pf. ὑστέρηκα : fail to obtain, lack, 3
 φοβέομαι aor. pass. ἐφοβήθη : dep. be afraid, 4
 ὠφελέω : help, benefit (acc.), 2

11 (προσώχθισεν) ἀμαρτήσασιν...: m. dat.
 pl. aor. act. part. Verbs meaning ‘friendly’ and
 opposites take dat. (S.1461.1)
 τὰ κῶλα ἔπεσεν : *their limbs fell* ; ‘things is’ in
 Greek, i.e., n. pls. take sg. verbs (S.958)
 τίσιν... τοῖς ἀπειθήσασιν : *to whom... (if not)*
those who disobeyed? dats. of ref. w/ ὅμνυμι
 12 μὴ (αὐτοὺς) εἰσελεύσεσθαι : *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 ὅτι/ὥς (S.2210) The καὶ
 marks a ‘general conclusion’ (W.)
 ἠδυνήθησαν : pass. dep. like φοβέομαι (S.812);
 w/ βούλομαι and μέλλω, it uses ἡ as well as ἐ as
 augments in KG (S.430; II.83.1)
 14 φοβηθῶμεν : *let us...*; hort. subj. (S.1797)
 μὴ... τις δοκῇ : μὴ ‘expresses the desire to avert
 something’ in a obj. fear cl. w/ subj. (S.2222, 2741;
 is also in KG ‘a semi-literary feature’ III.8.2b.1).

To make a fear cl. negative both οὐ and μὴ are
 needed.

15 καταλειπομένης ἐπαγγελίας : *with the*
promise (still) remaining; gen. abs. (S.2070)

16 δοκῇ τις ὑστερηκέναι : *someone appear to*
have failed ; pf. act. compl. inf. ‘the tense marks
 not only a present or past defeat, but an abiding
 failure’ (W.)

ἔσμεν εὐηγγελισμένοι : *we have received the*
good news; pf. dep. w/ an act. sense (III.6.5b)
 periphrastically perhaps w/ the CG sense of
 ‘insistence’ (III.7.9b; S.1857, 1961)

17 ὁ λόγος τῆς ἀκοῆς : *the word which (they)*
heard ; subj. gen. (S.1330)

18 μὴ συνκεκρασμένους : *since they were not*
united ; μὴ is ‘naturally used’ w/ a part. that gives
 the ‘reason’ (W.; S.2728-31)

19 οἱ πιστεύσαντες : the art. sets off a class of
 people defined by their responses to the word
 spoken (W. ; S.1124); ‘the efficacy of faith is
 regarded in its critical action (πιστ.) and not...in
 its continuous exercise (πιστεύοντες) (W.)

EPISTLE TO THE HEBREWS

εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, ” καίτοι “τῶν ἔργων” 21
 ἀπὸ καταβολῆς κόσμου γενηθέντων, (4) εἶρηκεν γάρ που περὶ
 τῆς ἐβδόμης οὕτως “Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
 ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,” (5) καὶ ἐν τούτῳ
 πάλιν “Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.” (6) ἐπεὶ 25
 οὐκ ἀπολείπεται τινὰς “εἰσελθεῖν εἰς” αὐτήν, καὶ οἱ πρότερον
 εὐαγγελισθέντες οὐκ “εἰσῆλθον” δι’ ἀπειθείαν, (7) πάλιν τινὰ
 ὀρίζει ἡμέραν, “Σήμερον,” ἐν Δαυεὶδ λέγων μετὰ τοσοῦτον
 χρόνον, καθὼς προεῖρηται, “Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ
 ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν· ” (8) εἰ γὰρ 30

ἀπειθεία, -ας ἡ : disobedience, 2

ἀπολείπω : pass. be left over, remain, 3

Δαυίδ (indecl.): David, 2

ἕβδομος, -η, -ον : seventh, 2

εὐαγγελίζομαι : bring good news, 2

καίτοι (part.): although + participle, 1

καταβολή, -ῆς ἡ : foundation, beginning, 3

καταπαύω aor. -έπαυσα : cease (from), 3

κόσμος, -ου ὁ : universe; the world, earth, 5

ὀρίζω : divide or separate; ordain, define, 1

που : somewhere, I suppose, probably, 2

προαγορεύω pf. p.-εἶρημαι : tell beforehand, 2

πρότερος, -α, -ον : comp. of πρό, earlier, 3

σκληρύνω : to harden (opp. to μαλάσσω), 4

τοσοῦτος, -αῦτη, -οὔτο : so much, 5

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

χρόνος, -ου ὁ : time,

21 εἰσελεύσονται: 3rd pl. ft. dep. ind.: replaced
 εἶμι (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 ἀπό (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 κατεπαύσατο 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. αὐτοὺς κατέπαυσεν).

τῆς ἐβδόμης (ἡμέρας) : as with χεῖρ, ὁδός, γῆ,
 and χωρά, 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 cstr..

27 εὐαγγελισθέντες : n. pl. m. aor. pass. part.
 δι’ ἀπειθείαν: *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.).

πάλιν : ‘The failure of those to whom the
 promise was originally made... is a second
 element in the argument. There is a rest; and yet
 further it has not been realized by men.’

τινὰ...ἡμέραν : a certain day; the interr. τίς
 would have the accent on the first syll. τίνα

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

μετὰ τοσοῦτον χρόνον: μετὰ + acc. = after,
 gen. = with

EPISTLE TO THE HEBREWS

αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ 1
ταῦτα ἡμέρας. (9) ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ
θεοῦ· (10) ὁ γὰρ “εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ” καὶ
αὐτὸς “κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ” ὥσπερ “ἀπὸ τῶν 5
ιδίων ὁ θεός. (11) Σπουδάσωμεν οὖν “εἰσελθεῖν εἰς” ἐκείνην
“τὴν κατάπαυσιν,” ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέση
τῆς ἀπειθείας. (12) Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ
τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ δικνούμενος
ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν,
καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· (13) καὶ οὐκ 10

ἄλλος, ἄλλη, ἄλλο : another, a second, 2
ἀπειθεία, -ας ἡ : disobedience, 2
ἀπολείπω : pass. be left over, remain, 3
ἄρα (particle) : therefore; namely; perhaps, 2
ἁρμός, -οῦ ὁ : fitting or joining; fastening, 1
ἄχρι : prep. gen. as far as, until, 3
δικνέομαι : go through, penetrate, 1
δίστομος, -ον : two-edged, 1
ἐνεργῆς, -ές : effective; productive, active, 1
ἐνθύμησις, -εως ἡ : consideration, esteem, 1
ἐννοια, -ας ἡ : act of thinking, reflection, 1
ἴδιος, - α, - ον : one's own, distinct, 4

1 Ἰησοῦς : *Joshua* (not *Jesus*) : see *Index*.
(εἰ) κατέπαυσεν... (θεός) οὐκ ἂν ἐλάλει : *if he
had caused to rest... God would not have kept
speaking*; ‘The hypothetic unfulfilled condition is
placed as a definite incident in the past, while the
result of the non-fulfillment is regarded as
continuous in the present’ (W. p. 115; S.2302-13)
2 ἄρα : in CG ἄρα 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... αὐτός κατέπαυσεν : *the one
who (has) entered... he has also ceased* ; ‘The

Ἰησοῦς, -οῦ ὁ : *Joshua*, son of *Nun*, 1 (see *Index*)
καταπαύω aor. -έπαυσα : put or lay to rest, 3
κριτικός, -ή, -όν : able to discern, 1
μάχαιρα, -ας ἡ : large knife; short-sword, 3
μερισμός, -οῦ ὁ : partition, division, 2
μυελός, -οῦ ὁ : marrow; fat; inmost part, 1
πίπτω aor. ἔπεσον : fall, fail, perish, 3
σαββατισμός, -οῦ ὁ : a resting, rest, 1
σπουδάζω aor. ἐσπούδασα : be eager to do, 1
τομός, -ή, -ον : cutting, sharp, 1
ὑπόδειγμα, -ατος τό : mark; pattern, 3
ὥσπερ : just as if, as though; even as, 3

entrance and the rest are coincident and
complete’ (W.).
4 “ἀπὸ τῶν” ἰδίων : ‘the gen. of separation has
been largely replaced by ἀπό 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 πέση : *that no one may fall*; 3 s. aor.
act. subj. in purp. cl. (S.2193)
‘.. in which π. is taken absolutely in the sense of
‘falling’ perishing as opposed to ‘standing’ (W.)
ἐν τῷ αὐτῷ ὑποδείγματι : when attrib.
αὐτός means ‘same’; ἐν in this sense of
‘according to’ is rarer (S.1687c)
8 τομώτερος ὑπὲρ : *sharper than*; ὑπὲρ for
compar. is rare outside of NT (III.15.2.II.b)
10 κριτικός ἐνθυμήσεων καὶ ἐννοιῶν : obj.
gens. ; adjs. ending in -(τ)ικό denote relation
(φυσικός ‘of φύσις, natural’) or ability (ἄρχικός
‘able to rule’) S. 858.6

EPISTLE TO THE HEBREWS

ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ 11
τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
(14) Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς,
Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας· (15) οὐ
γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συναπαθῆσαι ταῖς 15
ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ'
ὁμοιότητα χωρὶς ἁμαρτίας. (16) προσερχώμεθα οὖν μετὰ
παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ
χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν. 5. Πᾶς γὰρ ἀρχιερεὺς
ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ 20

ἀσθένεια, -ας ἡ : weakness, disease, 4
ἀφανής, -ές : unseen, invisible; unnoticed, 1
βοήθεια, -είας ἡ : aid, rescue, support, 1
γυμνός, -ή, -όν : naked, bare, 1
διέρχομαι pf. -ελήλυθα : go/pass through, 1
ἔλεος, -ου ὁ : pity, mercy, compassion, 1
ἐνώπιον : before, in the presence of (gen.), 2
εὐκαιρος, -ον : suitable, timely (UBS), 1
εὕρισκω aor. εὔρον : find, discover, 4
θρόνος, -ου ὁ : throne, chair, 4

καθίστημι : pass. be appointed, 4
κρατέω : rule; grip, grasp, hold fast to, 2
κτίσις, -εως ἡ : creation; creature, 2
ὁμοιότης, -ητος ἡ : likeness, resemblance, 2
ὁμολογία, -ας ἡ : confession, religion, 3
ὀφθαλμός, -οῦ ὁ : eye, 1
παρρησία, -ας ἡ : frankness, boldness, 4
συμπάσχω aor. -έπαθον : experience the same
thing as another, 2
τραχηλίζω : pass. be laid open, 1 (Dict.)

11 ἐνώπιον αὐτοῦ : ἐνώπιον as a prep. is considered a 'secondary semitism' (II p. 15, IV p. 49), not common in KG (papyri).
12 τετραχλισμένα : n. pl. nom. pf. pass. part. See Expr. Dict. for discussion of the word.
τοῖς ὀφθαλμοῖς : dat. of reference
πρὸς ὃν ἡμῖν ὁ λόγος (ἔστιν) : to whom (is due) our account ; dat. of possession.
13 Ἔχοντες οὖν : since we have (a priest), therefore...; causal part. (S.2064; I p. 230); in CG we'd expect perhaps ἄτε or οἶον/οἶα (III.11.3b)
διεληλυθότα : m. s. acc. pf. act. part.
14 κρατῶμεν τῆς ὁμολογίας : verbs of touching (S.1345) and ruling (1370) take gen.
15 μὴ δυνάμενον : who is not able ; in CG οὐ was the neg. for parts., with μὴ making it general, but the weight reversed KG with μὴ being the normal, οὐ the emphatic, neg. (S.2728; I p. 170, 229-30)
συναπαθῆσαι : 'to be touched with the feeling of'; '[the verb] expresses not simply the compassion of one who regards suffering from without, but

the feeling of one who enters into the suffering and makes it his own...' (W.)
ταῖς ἀσθενείαις : dat. w/ compound verb.
16 πεπειρασμένον : tried/tempted/tested; m. s. acc. pf. pass. part. again causal.
καθ' ὁμοιότητα : in virtue of his likeness (to us); cf. ch. ii.17
17 προσερχώμεθα : let us approach ; 1st pl. pr. dep. hort. subj. '[the word] is used in the LXX for the priestly approach to God in service... The minds of writer and readers are full of the imagery of the Levitical system and of the ceremonial of the High-priestly atonement...' (W.)
18 ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν : such assonance is common throughout the Epistle: each line is worth reading aloud (IV.106)
20 ἐξ ἀνθρώπων : from among men ; yet again ἐκ (like ἀπό) for the bare part. gen.
τὰ (πρὸς τὸν θεόν) : 'all things pertaining to God' is a common phrase in CG (W.; IV.8 §1)

EPISTLE TO THE HEBREWS

πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά [τε] καὶ θυσίας ὑπὲρ 21
 ἁμαρτιῶν, (2) μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ
 πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν, (3) καὶ δι'
 αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ
 προσφέρειν περὶ ἁμαρτιῶν. (4) καὶ οὐχ ἑαυτῷ τις λαμβάνει 25
 τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ, καθὼς περ καὶ
 Ἀαρών. (5) Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
 γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν “Υἱὸς μου εἰ
 σύ, ἐγὼ σήμερον γεγέννηκά σε.” (6) καθὼς καὶ ἐν ἑτέρῳ λέγει
 “Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” (7) ὃς 30

Ἀαρών (indecl.): Aaron, 3 (Index)

ἀγνοέω : to be ignorant, wrong, not know, 1

ἀσθένεια, -ας ἡ : weakness, disease, 4

γεννάω : beget (of a father), engender, 4

δοξάζω : to think; to glorify, honor, 1

δῶρον, -ου τό : gift, 5

ἕτερος, -α, -ον : the/an other, a second, 5

καθὼς περ : in the very way as, just like, 1

μετριοπαθεῖω : feel moderately (about), 1

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

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

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

τιμή, -ῆς ἡ : honor, value, 4

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

προσφέρειν : 3 sg. pr. act. subj.

θυσίας ὑπὲρ ἁμαρτιῶν : *sacrifices for sins* ; δῶρα and θυσίαι form two categories of offering, eucharistic and expiatory (W.)

ἀγνοοῦσι... πλανωμένοις : *with the ignorant and lost* ; dats. of advant. or ref.; the pres. form denotes an ongoing state (opp. to aor.), perhaps describing cause and effect w/ *hendiadys*.

23 περικείται ἀσθένειαν : -κεῖμαι 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 strengthened or weakness is present in Greek from Homer on (W.)

24 καθὼς... οὕτως : correlative advs.

ὀφείλει... προσφέρειν : ‘he is bound to offer’ W. περὶ ἑαυτοῦ : see Variants.

25 περὶ ἁμαρτιῶν = ὑπὲρ ἁμαρτιῶν (Moffat)

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

καλούμενος (λαμβάνει τὴν τιμὴν)

27 οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα : *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 ἑαυτὸν, so that perhaps it is best to understand a) δοξάζω as a kind of verb of will/desire (S.1991-4) or b) like ἀξιόω 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 (ἔδωκε αὐτῷ τὴν τιμὴν) : or something similar is implied (W.)

29 σήμερον γεγέννηκά 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.)

ἐν ἑτέρῳ (τόπῳ) : τόπος LSJ A.4

κατὰ τὴν τάξιν Μελχισεδέκ : *according to the position of Melchizedek*; though indeclinable Μελχ. is gen. per Hebrew word-order. ; for Μελχ. see Ind. Nom.

EPISTLE TO THE HEBREWS

ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας 1
 πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς
 ἰσχυρᾶς καὶ δακρύνων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς
 εὐλαβείας, (8) καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν
 ὑπακοήν, (9) καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν 5
 αὐτῷ αἷτιος σωτηρίας αἰωνίου, (10) προσαγορευθεὶς ὑπὸ τοῦ
 θεοῦ ἀρχιερεὺς “κατὰ τὴν τάξιν Μελχισεδέκ.” (11) Περὶ οὗ
 πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτος ἐπεὶ νωθροὶ γεγόνατε
 ταῖς ἀκοαῖς λέγειν, (12) καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι
 διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ 10

αἷτιος, -α, -ον : the cause of, responsible for, 2
 ἀκοή, -ῆς ἡ : (a) listening (to), 1
 δάκρυον, -ου τό : tear; weeping, 2
 δεήσις, -εως ἡ : request, petition; prayer, 1
 διδάσκαλος, -ου ὁ : teacher, master, 1
 διδάσκω : teach, explain, 2
 δυσερμηνευτος, -η, -ον : hard to interpret, 1
 εἰσακούω, aor. pass. -ήκούσθην : really hear, 1
 εὐλάβεια, -ας ἡ : reverence, piety, 2
 ἱκετηρία : supplication, 1
 ἰσχυρός, -ά, -όν : strong, violent, obstinate, 3
 καίπερ (conj.): although + part., 3

1 (Χριστός) ὅς...ἔμαθεν τὴν ὑποκοήν...
 ἐγένετο... αἷτιος : ὅς has the force of a
 demonstrative with a connective, i.e., ≈ οὗτος
 γάρ (S.2490); the symmetry of this elaborate
 sentence can be see in W. ad loc. The NA/UBS
 put a comma before ὅς.

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 ;
 ‘Ἀπό [in Koine Greek] takes the place of ὑπό in a
 causal sense’ (III.17.4a)

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

κραυγή, -ῆς ἡ : crying, screaming, 1
 μανθάνω aor. ἔμαθον : learn, come to know, 1
 νωθρός, -οῦ ὁ : sluggish, slothful, torpid, 2
 ὀφείλω : owe, to be bound to do (inf.), 3
 πάσχω aor. ἔπαθον : experience, suffer, 4
 προσαγορεύω : tell/declare beforehand, 2
 σώζω : save (from death), keep alive, 2
 ὑπακοή, -ῆς ἡ : obedience, 1
 ὑπακούω : give ear; answer, heed, regard, 2
 χρεία, -ας ἡ : need, 4
 χρόνος, -ου ὁ : time, 3

ἔμαθεν ἀφ' ὧν ἔπαθεν : he learned from the
 things he suffered ; attraction: we should have ἀπὸ
 ἐκείνων ἃ ἔπαθεν. In CG (as opposed to
 gen./dat.) nom./acc. are rarely attracted (S.2523).
 5 τελειωθείς...προσαγορευθεὶς : more nom.
 sg. masc. aor. pass. parts.

πᾶσιν 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
 νωθρός; 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)

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

δυσερμηνευτος λέγειν : hard to interpret,
 make intelligible in speech ; here one sees the
 inf.’s original (nominal) nature (S.1969; 2002)

EPISTLE TO THE HEBREWS

τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγόνατε 11
χρεῖαν ἔχοντες γάλακτος, οὐ στερεᾶς τροφῆς. (13) πᾶς γὰρ ὁ
μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γὰρ
ἐστίν· (14) τελείων δέ ἐστίν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν
τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ 15
τε καὶ κακοῦ. 6. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον
ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον
καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως
ἐπὶ θεόν, (2) βαπτισμῶν διδαχὴν ἐπιθέσεώς τε χειρῶν,
ἀναστάσεως νεκρῶν καὶ κρίματος αἰωνίου. (3) καὶ τοῦτο 20

αἰσθητήριον, -ου τό : pl. conscience, 1
ἀνάστασις, -εως ἡ : resurrection, 3
ἄπειρος, -ον : ignorant of (gen.), 1
ἀφήμι : leave behind, 2
βαπτισμός, -οῦ ὁ : baptism, 2
γάλα, -ακτος τό : milk, 2
γυμνάζω pf. pass. γηγύμνασμαι : to train, 2
διάκρισις, -εως ἡ : separation, distinction, 1
διδαχή, -ῆς ἡ : teaching, doctrine, 2
ἔξις, -εως ἡ : habit of body or mind, 1
ἐπιθεσις, -εως ἡ : laying or putting on, 1
θεμέλιος, -ον : τό, a foundation, 2

κακός, -ή, -όν : bad, evil, 1
καταβάλλω : mid. lay down, 1
κρίμα, -ατος τό : judgement; verdict, 1
λογίον, -ου τό : (ancient) oracle, 1
μετάνοια, -ας ἡ : repentance, regret, 3
μετέχω : partake of, share in (gen.), 3
νήπιος, -α, -ον : infantile, subst. an infant, 1
στερεός, -ά, -όν : firm, solid; of full value, 2
στοιχεῖον, -ου τό : phoneme, pl. ABC's, 1
τέλειος, -α, -ον : full-grown; perfect, 3
τροφή, -ῆς ἡ : nourishment, food, 2
φέρω, οἶσω, ἤνεγκα : bring, carry; endure, 5
χρεῖα, -ας ἡ : need, 4

11 γεγόνατε χρεῖαν ἔχοντες γάλακτος :
you have come to the point of needing milk;
periphrasis of the pf. indic. of γίγνομαι w/ pr.
part. cf. this turn of phrase with the one in the
prev. sentence 'Χρεῖαν ἔχετε describes the
simple fact; this phrase points out a fact which is
the result of degeneracy' (W.)

13 ἄπειρος λόγου δικαιοσύνης : 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. I.e or 'moral truth' Moffat)

14 ἡ στερεὰ τροφή τελείων τῶν ἐχόντων :
real food befits the mature, that is., those who
have...; gen. of characteristic, though it is
normally followed by an inf. in CG (S.1304)

15 τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων
πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ : 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.)

16 ἀφέντες... φερώμεθα : let us leave behind
and be carried ; pr. act. part. of ἵημι and 1 pl. pr.
pass. hortatory subj. of φέρω; subordination in
grammar does not always correlate to sense.

θεμέλιον... καταβαλλόμενοι... διδαχὴν :
zeugma: a rhetorical device where the verb
naturally goes with one obj. ('laying a
foundation') and with the other in a more
extended sense ('laying (as a foundation) the
teaching'). If we read διδαχῆς with (UBS/NA)-
as, in fact, W., p. 144--then it is simply 'parallel'
to θεμ. rather than 'explanatory of it' (W.)

19 βαπτισμῶν : ritual washings; 'the plural
and peculiar form seem to be used to include
Christian Baptism with other lustral rites. The
'teaching' would... shew their essential
difference.' (W.)

EPISTLE TO THE HEBREWS

ποιήσομεν ἄνθρωποι ἐπιτρέπη ὁ θεός. (4) Ἀδύνατον γὰρ τοὺς 21
ἅπαντες φωτισθέντας γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου
καὶ μετόχους γεννηθέντας πνεύματος ἁγίου (5) καὶ καλὸν
γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, (6) καὶ
παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, 25
ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ
παραδειγματίζοντας. (7) “γῆ” γὰρ ἡ πιούσα τὸν ἐπ’ αὐτῆς
ἐρχόμενον πολλάκις ὑετόν, καὶ τίκτουσα “βοτάνην” εὐθετον
ἐκείνοις δι’ οὗς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας
ἀπὸ τοῦ θεοῦ. (8) “ἐκφέρουσα” δὲ “ἀκάνθας καὶ τριβόλους” 30

ἀδύνατος, -ον : impossible, 4
ἄκανθα, -ης ἢ : thorn; thistle; weeds, 1
ἀνακαινίζω : renew, make new, 1
ἀνασταυρόω : to crucify again, 1
βοτάνη, -ης ἢ : pasture, grass, herbage, 1
γεύω : mid. to taste, feel; enjoy, 3
γεωργέω : be farmer; to till, cultivate, 1
δωρεά : honorary gift, bounty, privilege, 1
ἄνθρωποι (conj.) : if in any case, if indeed, 2
ἐκφέρω : carry out of; bring forth, 1
ἐπιτρέπω : let, allow, permit (UBS), 1
ἔρχομαι : come or go, 5
εὐθετος, -ον : convenient for use by (dat.), 1

εὐλογία, -ας ἢ : blessing, 2
μεταλαμβάνω : receive a share in (gen.), 2
μετάνοια, -ας ἢ : repentance, regret, 3
μέτοχος, -ον : partaking of (gen.), 5
παραδειγματίζω : make an example of, 1
παραπίπτω^{aor.} -έπεσον : fall away, 1
πίνω^{aor.} ἔπιον : drink, 1
πολλάκις : often, many times, 4
ῥῆμα, -ατος τό : spoken word, utterance, 4
τίκτω : beget; bear, give birth to; produce, 1
τριβόλος, -ου ὁ : briar, thistle (UBS), 1
ὑετός, -οῦ ὁ : rain; storm, 1
φωτίζω : shine, give light; illuminate, 2

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.)

ἐπιτρέπη : *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.

Ἀδύνατον (ἐστίν) : 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 ἀνακαινίζειν.

22 φωτισθέντας : m. acc. pl. aor. pass. part. like the following γεννηθέντας etc.

γευσάμενους τε τῆς δωρεᾶς...ῥῆμα : verbs of tasting and touching take the gen. if only a part of something is affected, but the acc. if the whole is meant (S.1341): so here (W.)

τε...καὶ...καὶ : ‘τε adiungit, καὶ coniungit’ (τε adds, καὶ conjoins): W. understands the τε as having 3 possible interpretations, 1) making a new cl. subordinating γευσ. to φωτ., 2) connecting to the two καὶ’s and thus making the three participles extensions and explanations of φωτ. or 3) taking it with the καὶ to follow (as he does).

27 πιούσα...τίκτουσα...μεταλαμβάνει...ἐκφέρουσα : *if it has drunk...bears fruit... it then partakes of.. but if it bear*; circumst. parts. can be conditional (S.2067)

28 βοτάνην : cf. LXX Gen. i. 11

EPISTLE TO THE HEBREWS

ἀδόκιμος καὶ “κατάρας” ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν. (9) 1
 Πειπίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ
 ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν· (10) οὐ γὰρ ἄδικος
 ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἥς
 ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ 5
 διακονοῦντες. (11) ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν
 ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι
 τέλους, (12) ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ
 πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.
 (13) Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ’ 10

ἀγάπη, -ης ἡ : love (of God), 2

ἀγαπητός, -ή, -όν : beloved, prized, 1

ἄδικος, -ον : unjust, unrighteous; wrong, 4

ἀδόκιμος, -ον : rejected, reprobate, 1

ἄχρι : prep. as far as, until (gen.), 3

διακονέω : minister, serve, do service, 2

ἐγγύς (adv.): near, at hand; akin to, 2

ἕκαστος, -η, -ον : every one, each one, 5

ἐλπίς, -ίδος ἡ : hope, a thing hoped for, 5

ἐνδείκνυμι aor. pass -έδειξα : show; mid. display, 2

ἐπαγγέλλω aor. -ήγγειλα : mid. promise, 4

ἐπιθυμέω : long for, desire, 1

ἐπιλανθάνω aor. -έλαθον : mid. forget, 3

κληρονομέω : inherit, acquire, obtain, 3

κατάρας, -ας ἡ : a curse, 1

καῦσις, -εως ἡ : a burning, 1

μακροθυμία, -ας ἡ : long-suffering, 1

μιμητής, -ου ὁ : imitator, 1

νωθρός, -οῦ ὁ : sluggish, slothful, torpid, 2

ὄνομα, -ατος τό : name, fame, reputation, 4

πείθω, pf. pass. πέπεισμαι : persuade, 4

πληροφορία, -ας ἡ : fullness, full measure, 2

σπουδή, -ῆς ἡ : haste; effort, urgency, 1

τέλος, -ους τό : consummation, end, 5

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)

ἥς τὸ τέλος : antecedent is ἡ γῆ, not κατάρας: ‘The judgement’ is threefold: ‘[The earth] is rejected: such land cannot any longer be reckoned as land for fruitful service. It is *nigh unto a curse*: it presents the outward features of the curse... It end is burning’ (W.)

2 Πειπίσμεθα : *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)

ἀγαπητοί : ‘The use of [ἀ.] in this connexion emphasises the affection which the stern language of the former paragraphs might seem to have obscured or negated. (W.)

3 ἐχόμενα σωτηρίας : The construction ἐχ. τινός is used of local contiguity and temporal connexion... Probably there is no exact definition of the relations which accompany salvation’ (W.; S.1345, -91)

εἰ καὶ : 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. epexegetical inf.

τοῦ ἔργου τῆς ἀγάπης : verbs of forgetting take the gen. (S.1356)

ἥς = ἥν : attraction of the rel. pron. from the acc. into the gen. or dat. is normal in Greek (S.2522)

6 ἐπιθυμοῦμεν... ἕκαστον... ἐνδείκνυσθαι: some verbs of will and desire take inf. w/ acc. obj. as here (S.1992)

9 τῶν... κληρονομοῦντων : gen. pl. part.

EPISTLE TO THE HEBREWS

οὐδενὸς εἶχεν μείζονος ὁμόσαι, “ὥμοσεν καθ’ ἑαυτοῦ,” (14) 11
 λέγων “Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ”
 σε· (15) καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.
 (16) ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης
 αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· (17) ἐν ᾧ 15
 περισσότερον βουλούμενος ὁ θεὸς ἐπιδείξει τοῖς κληρονόμοις
 τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν
 ὅρκῳ, (18) ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς
 ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ
 καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· (19) ἦν ὡς 20

ἀδύνατος, -ον : impossible, 4
 ἀμετάθετος, -ον : unalterable, 2
 ἀντιλογία, -ας ἡ : contradiction, dispute, 3
 βεβαίωσις, -εως ἡ : confirmation, 1
 βουλή, -ῆς ἡ : counsel, will, plan, 1
 βούλομαι : to will, wish, desire, 1
 δύο : two, 2
 ἐλπίς, -ίδος ἡ : hope, a thing hoped for, 5
 ἐπιδείκνυμι aor. -έδειξα : display, 1
 ἐπιτυχᾶν aor. -έτυχον : attain to (gen.), 2
 ἰσχυρός, -ά, -όν : strong, powerful, 3
 καταφεύγω aor. -έφυγον : flee (for refuge), 1
 κληρονόμος, ου ὁ : heir, owner, 3
 κρατέω : grip, grasp, lay hold of (gen.), 2

11 εἶχεν ὁμόσαι: *was able to swear* ; + inf.
 often = *to be able to do* in all periods ἔχω of
 Greek (2000a)
 ὁμόσαι : aor. act. inf.: often ὁμνυμι takes the
 acc. of the thing sworn by in CG (S.1596; W.),
 though κατὰ + gen. occurs in Demosthenes and
 Aristophanes (B-A s.v.)
 12 Εἰ μὴν : cf. p. 9.29 and note.
 εὐλογῶν εὐλογήσω : ‘This construction in
 imitation of Hebr. inf. abs. with the finite verb is
 found in the N.T. only in quotations from 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.

μακροθυμέω : be long-suffering persevere, 1
 μείζων, -ον : compar. of μέγας, greater, 4
 μεσιτεύω : to act as arbiter, mediate, 1
 μὴν : truly, indeed, 1
 ὅρκος, -ου ὁ : oath, 3
 παράκλησις, -εως ἡ : encouragement, 3
 πέρας, -ατος τό : end, limit, boundary, 1
 περισσός, -ή, -όν : extraordinary, 4
 πληθύνω : increase, multiply, 2
 πράγμα, -ατος τό : thing, matter, affair, 3
 πρόκειμαι : lie before or in front of (gen), 2
 ψεύδω : cheat by lies; mid. lie, deceive, 1

ὁ ὅρκος (ἔστι) πέρας : *the oath is a limit* ;
 πέρας then takes ἀντιλογίας as an obj. gen.
 ἐν ᾧ : *by which (manner of speaking, i.e., oath)* ;
 a common use of ἐν in KG.
 16 περισσότερον... ἐπιδείξει : 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)
 ἐμεσίτευσεν ὅρκῳ : μεσιτ. is a *hapax* in the
 NT; ὅρκος is instrumental dat.
 18 ἵνα οἱ καταφυγόντες ἔχωμεν
 παράκλησιν κρατῆσαι ἐλπίδος : ‘*that we*
who have fled for refuge to seize the hope may
have encouragement to keep hold on it’ (W.) ;
 παράκλ. must--taking into account word order
 and syntax--go with the part. and the v.
 δύο πραγμάτων ἀμεταθέτων : *two*
immutable things: the promise and the oath.

EPISTLE TO THE HEBREWS

ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ τε καὶ βεβαίαν καὶ 21
 “εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,” (20)
 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, “κατὰ τὴν τάξιν
 Μελχισεδέκ” ἀρχιερεὺς γενόμενος “εἰς τὸν αἰῶνα.” 7. Οὗτος
 γὰρ ὁ “Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ 25
 ὑψίστου,” †ὅτ’ “συναντήσας” Ἀβραὰμ “ὑποστρέφοντι ἀπὸ
 τῆς κοπῆς τῶν βασιλέων” καὶ “εὐλογήσας” αὐτόν, (2) ᾧ καὶ
 “δεκάτην ἀπὸ πάντων” ἐμέρισεν Ἀβραάμ, πρῶτον μὲν
 ἐρμηνευόμενος Βασιλεὺς Δικαιοσύνης ἔπειτα δὲ καὶ “βασιλεὺς
 Σαλήμ,” ὃ ἐστὶν βασιλεὺς Εἰρήνης, (3) ἀπάτωρ, ἀμήτωρ, 30

ἄγκυρα, -ας ἡ : anchor, a hook, 1
 ἀμήτωρ, -ορος : w/out a mother, 1
 ἀπάτωρ, -ορος : w/out a father, 1
 ἀσφαλῆς, -ές : not liable to fall, firm, 1
 βέβαιος, -ον : firm, steadfast, 5
 δέκατος, -η, -ον : tenth; ἡ, tithe, 4
 εἰρήνη, -ης ἡ : peace, time of peace, 4
 ἔπειτα (adv.): then; therefore, so then, 2
 ἐρμηνεύω : translate, interpret, 1

ἐσώτερος, -α, -ον : further in(side), 1
 καταπέτασμα, -ατος τό : (inner) veil, 3
 κοπή, -ῆς ἡ : a cutting in pieces, slaughter, 1
 μερίζω^{aor.} ἐμέρισα : divide, apportion, 1
 ὅπου : where(ever), 3
 πρόδρομος, -ον : running before, 1
 Σαλήμ (indecl.): Salem, 2 (see Index)
 συναντάω : encounter (dat.), 2
 ὑποστρέφω : turn about, return, 1
 ὑψιστος, -η, -ον : highest, loftiest, 1

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’ (Herveius, W.)

22 εἰσερχομένην = εἰσιούσαν in CG (S.774): the present is emphatic : *continually enters in*. W. argues it must modify ἐλπίς 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 εἰσῆλθεν : 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 αἰῶνα : ‘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 endure perfect and secure’ (Herveius, W.)

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

Μελχισεδέκ, 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 from 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 ᾧ : 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 ἀπάτωρ and ἀμήτωρ by Trismegisto.”’ (W.)

EPISTLE TO THE HEBREWS

ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, 1
 ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει “ἱερεὺς” εἰς τὸ
 διηνεκές. (4) Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ “δεκάτην Ἀβραὰμ
 ἔδωκεν” ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. (5) καὶ οἱ μὲν ἐκ
 τῶν υἱῶν Λευεὶ τὴν ἱερατίαν λαμβάνοντες ἐντολὴν ἔχουσιν 5
 ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ’ ἔστιν τοὺς
 ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος
 Ἀβραάμ· (6) ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν
 Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας “εὐλόγηκεν.”
 (7) χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος 10

ἀγενεαλόγητος, -ον : w/out genealogy, 1
 ἀκροθίνιον, -ου τό : firstfruits, 1
 ἀντιλογία, -ας ἡ : contradiction, dispute, 3
 ἀποδεκατόω : make/require to tithe, 1
 ἀφομοίω : to liken, make like, 1
 γενεαλογέω : make a genealogy, 1
 δέκατος, -η, -ον : tenth; ἡ δ., tithe, 4
 δεκατόω : pay a tithe, 2
 διηνεκής, -ές : continuous, unbroken, 4
 δίδωμι^{aor.} ἔδωκα : give, present, grant, 4
 ἔλαττων, -ον : comp. of μικρός, lesser, 1

ἐντολή, -ῆς ἡ : injunction, command, 4
 ἐξέρχομαι^{pf.} -ελήλυθα : proceed from, 5
 ζωή, -ῆς ἡ : life, existence; a way of life, 2
 θεωρέω : look at, view, behold, consider, 1
 ἱερατ(ε)ία, -ας ἡ : priestly duty, office, 1
 καίπερ (conj.): although + part., 3
 Λευ(ε)ί(ς) (indecl.): son of Jacob, 2 (Index)
 μήτε (adv.): and not; neither... nor, 2
 ὁσφῦς, -ύος ἡ : loins, 2
 πατριάρχης, -ου ὁ : father of a race, 1
 πηλίκος, -η, -ον : how great/large?, 1
 τέλος, -ους τό : limit; end, finish, 5

1 μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος :
 chiasmic 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 ὅμοιος shews that the resemblance lies
 in the Biblical representation and not primarily in
 Melchizedek himself’ (W.)

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

εἰς τὸ διηνεκές : to perpetuity, i.e., without
 interruption due to death or successors.

3 Θεωρεῖτε δὲ : 2 pl. imper.; δέ ‘marks a fresh
 beginning’ (W.)

πηλίκος : how great : ‘The word is used properly
 of magnitude in dimension’ (W.)

ᾧ [καί] (NA-UBS) : see Variants

4 ἐκ τῶν ἀκροθινίων : ‘The ἅ. were specially
 the part of the spoil which was offered as a thank-
 offering to the gods: Herodotus viii. 121f.’ (W.)

ὁ πατριάρχης : ‘the title stands emphatic at the
 end of the sentence’ (W.)

ἀποδεκατοῦν : to exact a tithe ; -οῖν see Variants

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

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

δεδεκάτωκεν... εὐλόγηκεν : pfs. ‘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

εὐλογεῖται. (8) καὶ ὧδε μὲν “δεκάτας” ἀποθνήσκοντες 11
 ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ. (9) καὶ
 ὥς ἔπος εἰπεῖν, δι’ Ἀβραὰμ καὶ Λευεῖς ὁ δεκάτας λαμβάνων
 δεδεκάτωται, (10) ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε
 “συνήντησεν αὐτῷ Μελχισεδέκ.” (11) Εἰ μὲν οὖν τελείωσις 15
 διὰ τῆς Λευειτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ’ αὐτῆς
 νενομοθέτηται, τίς ἔτι χρεία “κατὰ τὴν τάξιν Μελχισεδέκ”
 ἕτερον ἀνίστασθαι “ἱερέα” καὶ οὐ “κατὰ τὴν τάξιν” Ἀαρὼν
 λέγεσθαι; (12) μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης
 καὶ νόμου μετὰθεσις γίνεται. (13) ἐφ’ ὃν γὰρ λέγεται ταῦτα 20

Ἀαρὼν (indecl.): Aaron, 3 (Index)

ἀνάγκη, -ης ἡ : necessity, 4

ἀνίσταμι : to raise up, establish; intr. arise, 3

δέκατος, -η, -ον : tenth; ἡ δ., tithe, 4

δεκατόω : pass. be required to pay a tithe, 2

ἐκεῖ (adv.) : there, in that place; *then*, 1

ἔπος, -εος τό : a word, 1

ἕτερος, -α, -ον : the/an other, a second, 5

ἱερωσύνη -ης ἡ : the priesthood, 3

Λευ(ε)ί(ς) (indecl.): son of Jacob, 2 (Index)

Λευ(ε)ιτικός, -ή, -όν : levitic, 1 (Index)

μετὰθεσις, -εως ἡ : change (of position), 3

μετατίθημι : alter, change, 3

νομοθετέω : frame/give a law, 2

ὀσφύς, -ύος ἡ : loins, 2

ὅτε : when, 2

συναντάω : encounter (dat.), 2

τελείωσις, -εως ἡ : fulfillment, perfection, 1

χρεία, -ας ἡ : need, 4

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

11 ὧδε μὲν... ἐκεῖ δὲ : *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.)

ἀποθνήσκοντες ≈ θνητοί : but with emphasis on the ongoing fact rather than the capacity (cf. κληρονομοῦντες/ κληρονόμοι)

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

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

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

δεκάτας : *tithings*; pl. indicates repeated occurrences.

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

15 Εἰ... ἦν... τίς (ἦν) : *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 νενομοθέτηται ἐπ’ αὐτῆς : *has received the law on it (as foundation, basis)*; ἐπὶ 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 τίς ἔτι χρεία ἕτερον ἀνίστασθαι... λέγεσθαι : *what further need that a different (priest) arise... be ‘styled’* (W.); the mid. v. often, as here w/ ἵστημι, has an intr. force.

19 μετατιθεμένης γὰρ τῆς ἱερωσύνης : *for given that the priesthood changes...*; gen. absolutes are often used conditionally (S.2070d)

ἐξ ἀνάγκης καὶ μετὰθεσις : *of necessity also a change...*; adverbial καί.

EPISTLE TO THE HEBREWS

φυλῆς *ἐτέρας μετέσχηκεν*, ἀφ’ ἧς οὐδεὶς προσέσχηκεν τῷ 21
 θυσιαστηρίῳ· (14) πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν
 ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς
 ἐλάλησεν. (15) Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν,
 εἰ “κατὰ τὴν” ὁμοιότητα “Μελχισεδέκ” ἀνίσταται “ἱερεὺς” 25
 ἕτερος, (16) ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ
 κατὰ δύναντα ζωῆς ἀκαταλύτου, (17) μαρτυρεῖται γὰρ ὅτι
 “Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” (18)
 ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς διὰ τὸ αὐτῆς
 ἀσθενὲς καὶ ἀνωφελές, (19) οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, 30

ἀθέτησις, -εως ἢ : rejection, abolition, 2
 ἀκατάλυτος, -ον τό : indissoluble, 1
 ἀνατέλλω_{pf.} -τέταλκα : intr. rise (up), 1
 ἀνίστημι : to raise up, establish; intr. arise, 3
 ἀνωφελής, -ές : unprofitable, useless, 1
 ἀσθενής, -ές : weak, feeble, 1
 ἐντολή, -ῆς ἢ : injunction, command, 4
 ἕτερος, -α, -ον : the/an other, a second, 5
 ζωή, -ῆς ἢ : a life, existence, 2
 θυσιαστήριον, -ου τό : an altar, 2
 Ἰούδα (indecl.) : Judah, 2 (see *Index*)

κατάδηλος, -ον : very plain, quite evident, 1
 μετέχω_{pf.} -έσχηκα : participate in (gen.), 3
 ὁμοιότης, -ητος ἢ : likeness, resemblance, 2
 περισσός, -ή, -όν : extraordinary, 4
 προάγω : go before, precede, 1
 πρόδηλος, -α, -ον : manifest, evident, 1
 προσέχω_{pf.} -έσχηκα : devote oneself to, 2 (D.)
 σάρκινος, -η, -ον : of the flesh, 1 (D.)
 φυλή, -ῆς ἢ : race, tribe, 2

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).

ἀφ’ ἧς : ἀπό + gen. indicates more distant origins, ἐκ + gen. the nearer (S.1684.1; -88.1)

οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ : *no one has devoted themselves to the altar*; by metonymy altar here stands for all the duties and tasks which go along with sacrifice etc. for πρ.

22 *πρόδηλον... κατάδηλον* : *apparent... exceedingly obvious* ; perhaps for the sake of *ποικίλια* (*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 ἣν φυλὴν* : *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 *φυλὴν* would usually stand after *ἐλάλησεν* (S.2536-8) and sometimes w/ the art. (2540-1)

24 *εἰ ἀνίσταται ἕτερος* : *since another arises* ; ‘εἰ or εἴπερ, when it expresses the real opinion of the writer or speaker, may have a causal force’ (S.2246); cf. Rom. 8:31, ‘τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ’ ἡμῶν;’

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

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

30 *γὰρ ἐτελείωσεν ὁ νόμος* : Since the Law (in itself) brings nothing to perfection; the gnomic aor. complements pithy appeals to universal truths in causal γὰρ statements (S.1931-32 note exs.; S.2810)

EPISTLE TO THE HEBREWS

ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. 1
(20) Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, (οἱ μὲν γὰρ χωρὶς
ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, (21) ὁ δὲ μετὰ ὀρκωμοσίας
διὰ τοῦ λέγοντος πρὸς αὐτόν “Ὡμοσεν Κύριος, καὶ οὐ
μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα,”) (22) κατὰ 5
τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. (23)
Καὶ οἱ μὲν πλείονες εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ
κωλύεσθαι παραμένειν· (24) ὁ δὲ διὰ τὸ μένειν αὐτόν “εἰς τὸν
αἰῶνα” ἀπαράβατον ἔχει τὴν ἱερωσύνην· (25) ὅθεν καὶ
σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ 10

ἀπαράβατος, -ον : unchangeable, 1
ἐγγίζω : to bring near; be/come near, 2
ἔγγυος, -ον : giving surety, τό, surety, 1
ἐλπίς, -ίδος ἡ : hope, a thing hoped for, 5
ἐπεισαγωγὴ, -ῆς ἡ : a bringing in besides, 1
ἱερωσύνη -ης ἡ : the priesthood, 3
κωλύω : hinder from doing (inf.), 1

μεταμελομαι : feel regret, 1
ὀρκωμοσία, -ας ἡ : swearing, oath, 4
παντελής, -ές : all-complete, absolute, 1
παραμένω : endure, last, 1
πλείων, -ον : compar. of πολλός, more, 4
σώζω : save (from death), keep alive, 2
τοσοῦτος, -αῦτε, -οῦτο : so much, 5

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 ἐπί modifies the action adverbially with respect to the implied τῷ νόμῳ.

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

3 εἰσὶν γεγονότες : *they became* ; pf. periphrastic: ‘the periphrasis marks the possession as well as the impartment 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 (αὐτοὺς) τὸ θανάτῳ 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’ (διὰ τὸ μένειν) without modification, except to say there is none (εἰς τὸν αἰῶνα)

οἱ μὲν... ὁ 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 ἄβατος, ἐπίβατος, 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* ; τό + neut. adj. portrays a quality superlatively and is characteristic of the more literary forms of KG (III.1c)

EPISTLE TO THE HEBREWS

τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. (26) 11
 Τοιοῦτος γὰρ ἡμῖν [καὶ] ἔπρεπεν ἀρχιερεὺς, ὁσῖος, ἄκακος,
 ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ
 ὑψηλότερος τῶν οὐρανῶν γενόμενος· (27) ὃς οὐκ ἔχει καθ’
 ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν 15
 ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ·
 (τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας·) (28) ὁ νόμος
 γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν,
 ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον “υἱόν, εἰς τὸν
 αἰῶνα” τετελειωμένον. 8. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, 20

ἄκακος, -ον : innocent, w/out deceit, 1

ἀμαρτωλός, -ον : sinful; οἱ, sinner, 3

ἀμίαντος, -ον : unspotted, unblemished, 2

ἀνάγκη, -ης ἢ : force, constraint, necessity, 4

ἀναφέρω : present (a sacrifice), 4

ἀσθένεια, -ας ἢ : weakness, disease, 4

ἐντυγχάνω : intercede for someone, 1

ἔπειτα (adv.) : thereupon, then, 2

ἐφάπαξ : once for all, 3

ἰδῖος, - α, - ον : one’s own, personal, 4

καθίστημι : ordain, appoint, 4

κεφάλαιος, -α, -ον : τό, head, chief point, 1

ὀρκωμοσία, -ας ἢ : swearing, oath, 4

ὁσῖος, -α, -ον : holy, sacred, 1

πάντοτε : at all times, always, 1

πρέπω : it befits, is fitting, 2

πρότερος, -α, -ον : comp. of πρό, before, 3

τοιοῦτος, -αῦτη, -οὔτο : of such a sort, 5

ὑψηλός, -ή, -όν : high, lofty, sublime, 2

χωρίζω : separate, divide; distinguish, 1

ὥσπερ : just as if, as though; even as, 3

11 πάντοτε : *at each and every time (there is need)* ; = ἐκάστοτε in CG (W.)

ζῶν εἰς τὸ ἐντυγχάνειν : *living to the end of interceding* ; εἰς + acc. art. inf. to show purp. is particularly common in NTG.

12 Τοιοῦτος...ἀρχιερεὺς : *A high-priest very much like that* ; the hyperbaton of adj. and noun serves (often) to emphasize the foregoing word (S.3028W.).

13 κεχωρισμένος : *separated off* ; a climactic summary of the three foregoing adjs.

14 ὑψηλότερος τῶν οὐρανῶν γενόμενος : *rising higher than the heavens* ; gen. of comparison; copulative γίνομαι (S.917) but also a sense of motion is common in KG (B-A s.v. 4.c) ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην : ‘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 πρότερον...ἀναφέρειν ἔπειτα : *first to offer up, then...* ; πρότερον can be followed by a finite v. or an inf., but usually in CG is accompanied by ἢ (S.2383.C)

17 τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας : *for this he did only once by offering up himself* (cf. p. 24.30); circumst. parts. often denote manner. (S.2062)

18 ἔχοντας ἀσθένειαν : *who possess weakness*; m. acc. pl. pr. act. part.: cf. the previous statement that a priest περικεῖται (‘wears’) ἀσθένειαν (cf. p. 15.23 and W.)

19 λόγος (καθίστησι) υἱόν τετελειωμένον : *the word (of the oath) sets up a perfected 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.

ἐπὶ τοῖς λεγομένοις : *in the case of, in the consideration of...* ; a standard meaning of ἐπὶ w/ the gen. in CG (S.1689.1c)

EPISTLE TO THE HEBREWS

τοιοῦτον ἔχομεν ἀρχιερέα, ὃς “ἐκάθισεν ἐν δεξιᾷ” τοῦ θρόνου 21
 τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, (2) τῶν ἁγίων λειτουργὸς
 καὶ “τῆς σκηνῆς” τῆς ἀληθινῆς, “ἦν ἔπηξεν ὁ κύριος,” οὐκ
 ἄνθρωπος. (3) πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε
 καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ 25
 προσενέγκῃ. (4) εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ’ ἂν ἦν ἱερεὺς, ὄντων
 τῶν προσφερόντων κατὰ νόμον τὰ δῶρα· (5) (οἷτινες
 ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς
 κεχηματίσται Μωυσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, “Ὁρα”
 γάρ, φησί, “ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα 30

ἀληθινός, -ή, -όν : true, genuine, 3
 ἀναγκαῖος, -η, -ον : necessary, 1
 δείκνυμι aor. pass ἐδείχθην : show, 1
 δεξιός, -ά, -όν : ἡ, the right hand, 5
 δῶρον, -ου τό : gift, 5
 ἐπιτελέω : complete, finish, 2
 θρόνος, -ου ὁ : throne, chair, 4
 καθίζω : make sit down, seat; intr. *sit*, 4
 καθίστημι : ordain, appoint, 4

λειτουργός, -οῦ ὁ : servant, minister, 2
 μεγαλωσύνη, -ης ἡ : greatness, majesty, 2
 πῆγνυμι aor. ἔπηξα : fix in, pitch (a tent), 1
 σκιά, -ᾶς ἡ : shadow; reflection; shading, 2
 τοιοῦτος, -αῦτη, -οὔτο : of such a sort, 5
 τύπος, -ου ὁ : image; archetype, 1
 ὑπόδειγμα, -ατος τό : token; pattern, 3
 φημί : say (often not followed by acc/inf), 1
 χρηματίζω : pass. receive a revelation, 3

21 ἐκάθισεν : *took his seat* ; ‘K. expresses the solemn taking of the seat of authority, and not merely the act of sitting’ (W.)

δεξιᾷ : after ε, ι, and ρ, η becomes *ā* 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* ; τὰ ἅγια means ‘sanctuary’ and in this context probably ‘innermost sanctuary,’ ‘holy of holies’ (W.)

τῆς σκηνῆς : the distinction between τὰ ἅγια 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 ἱερεὺς : *so then if he were still on earth, he would not be (at this moment) a priest* ; pres. CTF.

οἷτινες : *who being such* ; ‘the qualitative rel. emphasises the character of the Levitical priesthood (W.; cf. S.2508)

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).

25 ὅθεν ἀναγκαῖον (ἦν) ἔχειν τι : *whence it (was) necessary (for him) to have something*; since the reference is to the crucifixion, supplying ἦν rather than ἔστι seems necessary; ‘the indefinite pronoun, as contrasted with δῶρα καὶ θυσίας, indicates the mysteriousness of the offering’ (W.).

ἔχειν τοῦτον ὃ προσενέγκῃ : *to have this which he might (in order that he) bring* ; 3 s aor. act. subj. in rel. cl.; this may be a KG use of a rel. cl. of purp. where CG would have used the fut. indic. (III.8.2b.3.3; S. 2545a) or simply a delib. subj. in indirect state., which however is uncommon w/out the neg. ‘οὐ ἔχω’ (S.1805, 2546-7)

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

30 ποιήσεις : *you shall do* ; 2 s. fut. act. indic. as imperative (III.7.8a; S.1917)

EPISTLE TO THE HEBREWS

σοι ἐν τῷ ὄρει.”) (6) νῦν δὲ διαφορωτέρας τέτυχεν 1
 λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις
 ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. (7) εἰ γὰρ ἡ πρώτη
 ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος· 5
 (8) μεμφόμενος γὰρ αὐτοὺς λέγει “Ἴδου ἡμέραι ἔρχονται, 5
 λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ
 τὸν οἶκον Ἰούδα διαθήκην καινὴν, (9) οὐ κατὰ τὴν διαθήκην
 ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου
 τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι
 αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, 10

Αἴγυπτος, -ου ὁ : the Nile; Egypt, 4

ἀμελέω : to be careless, heedless, allow, 2

ἄμεμπτος, -ον : unblameable, blameless, 1

δεύτερος, -α, -ον : second, next, later, 5

διάφορος, -ον : different, distinguished, 3

ἐξάγω aor. -ῆγαγον : lead out; deliver from, 1

ἐπιλαμβάνω : lay hold of, seize, take up, 3

ζητέω : seek, pursue, 1

ἰδοῦ (interj.): behold! see!, 4

Ἰούδα (indecl.) : Judah, 2 (see Index)

Ἰσραήλ : Israel, 3 (Index)

κάγω : = a crasis of καὶ ἐγώ, 1

καινός, -ή, -όν : new, fresh, 3 (see Dict.)

λειτουργία, -ας ἡ : service; worship, 2

μέμφομαι : blame, censure; find fault with, 1

μεσίτης, -ου ὁ : mediator, arbiter, 3

νομοθετέω : frame a law; ordain by law, 2

ὄρος, -εος τό : mountain, hill, 3

συντελέω : consummate, accomplish, 1

τυγχάνω pf. τετύχηκα : hit upon; obtain, 2

τόπος, -ου ὁ : place; occasion, opportunity, 3

1 ἐν : *on, upon* ; ‘ἐν of superposition is rare’ acc.

to Smyth (1687a), whereas CG would prefer ἐπί.

(μὲν 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!’

διαφορωτέρας τέτυχεν λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης: missing the correl. we would expect (τούτω/τοσούτῳ) in the first half; we would also say it the other way, *inasmuch as he is a mediator of a stronger covenant, he has attained to a more excellent service*.

τέτ(ε)υχεν = τετύχηκεν ; the latter form was displaced in the KG already in the LXX and in the ptolemaic papyri (B-A s.v.)

2 ἥτις (διαθήκη) : cf. οἵτινες on prev. pg.

μεσίτης : ‘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 ἐπὶ κρείττοσιν ἐπαγγελίαις : *on (condition*

of) greater *promises* ; ἐπί + dat. can indicate the conditions for a contract (S.1689.2.c)

εἰ ἦν, οὐκ ἂν ἐζητεῖτο : *if had been... would not have been* ; impf. can be used like aor. in p. CTF but conveys progr. aspect (S.2304)

νῦν... νενομοθέτηται : notice the rising tri-colon marked by the three comparatives.

4 ἐκείνη : ‘the addition of the pronoun presents the Old Covenant as occupying the mind of the readers’ (W.)

ἄμεμπτος : nom. fem. sg.; adjs. compounded with privative ἀ- are very often adjs. of two endings (i.e., the masc. and fem. are the same)

6 καὶ συντελέσω...κάγω : parataxis (opp. to syntaxis) is a common feature of the OT.

8 ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς : *when I grasped their hand to lead them out*; gen. abs.; inf. of purp. cf. p. 7.5

9 ὅτι : *for, since*; causal ὅτι only occurs in H. in quotation (unique among NT works, W.)

10 ἐνέμειναν : 3rd pl. aor. act. indic. from ἐμμένω (not νέμω)

EPISTLE TO THE HEBREWS

λέγει Κύριος. (10) ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ 11
 Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους
 μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω
 αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ ἔσονται μοι εἰς
 λαόν. (11) καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ 15
 καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γνῶθι τὸν κύριον, ὅτι
 παντες εἰδήσουσιν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.
 (12) ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν
 αὐτῶν οὐ μὴ μνησθῶ ἔτι.” (13) ἐν τῷ λέγειν “Καινὴν”
 πεπαλαίωκεν τὴν πρώτην, τὸ δὲ παλαιούμενον καὶ γηράσκον 20

ἀδικία, -ας ἡ : wrong, offence; iniquity, 1
 γηράσκω: grow aged/old, 1
 διάνοια, -ας ἡ : thought, understanding, 2
 διατίθημι, -θήσω: arrange dispose, 4
 διδάσκω aor. ἐδίδαξα : teach, explain, 2
 δίδωμι: give, present, assign, 4
 ἕκαστος, -η, -ον : every one, each one, 5
 ἐπιγράφω, -γράψω : write upon, inscribe, 2

ἕως : conj. until, till 3
 ἴλεως, -ων : propitious, gracious, 1
 Ἰσραὴλ : Israel, 3 (see Index)
 καινός, -ή, -όν : new, fresh, 3
 μικρός, -ή, -όν : small, little, short, 2
 μιμνήσκω aor. pass. ἐμνήσθην : remember, 4
 παλαίωω : make old; pass. decay, 3
 πολίτης, -ου ὁ : (fellow) citizen, freeman, 1

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.

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

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

14 ἔσομαι... λαόν: cf. p. 2.11-12.

15 οὐ μὴ διδάξωσιν: *they shall by no means teach*; 3rd pl. aor. act. subj.; οὐ 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.2α)

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 esp. 39.28-9 where both are present.

Γνῶθι: *know!*; 2 sg. imper.; certain -ω verbs form their 2nd aor. forms irregularly (like -μι verbs): βαίνω, δύω, κτείνω, φύω (S.681-688)

17 εἰδήσουσιν : *they shall know* : Box p. 58

ἀπὸ μικροῦ ἕως μεγάλου: *from small to great*; ἕως 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 adjs. here in CG.

18 ἴλεως : 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 = ἀδικήμασι in CG (W.)

19 οὐ μὴ μνησθῶ: 1 s aor. pass. subj. cf. 15n.

ἐν τῷ λέγειν: *in that he says, by saying*; art. inf.

20 πεπαλαίωκεν τὴν πρώτην (διαθήκην): *he has made old, the first*; this meaning of παλαίωω in the act. is very rare, but not far from its innate meaning causal -όω stem verb (S.866.3)

τὸ δὲ παλαιούμενον 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 long time it draws to its natural end.' (W.)

EPISTLE TO THE HEBREWS

ἐγγὺς ἀφανισμοῦ. 9. Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιώματα 21
 λατρείας τό τε ἅγιον κοσμικόν. (2) σκηνὴ γὰρ κατεσκευάσθη·
 ἡ πρώτη ἐν ἣ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν
 ἄρτων, ἥτις λέγεται Ἅγια· (3) μετὰ δὲ τὸ δεύτερον
 καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἀγίων, (4) χρυσοῦν 25
 ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης
 περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ στάμνος χρυσῇ
 ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ
 πλάκες τῆς διαθήκης, (5) ὑπεράνω δὲ αὐτῆς Χερουβεὶν δόξης
 κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν 30

Ἀαρὼν (indecl.): Aaron, 3 (Index)
 ἄρτος, -ου ὁ : a loaf of (wheat) bread, 1
 ἀφανισμός, -οῦ ὁ : a disappearance, 1
 βλαστάνω aor. [ἐβλάστησα]: bud, sprout, 1
 δεύτερος, -α, -ον : second, next, later, 5
 δικαίωμα, -ατος τό : ordinance, 2
 ἐγγύς (adv.): near, at hand; akin to, 2
 θυμιατήριον, -ου τό : incense-altar, 1
 ἱλαστήριος, -α, -ον : τό, mercy-seat, 1
 καταπέτασμα, -ατος τό : (inner) veil, 3
 κατασκιάζω : overshadow, cover over, 1
 κιβωτός, -οῦ ἡ : box, ark of the covenant, 2
 κοσμικός, -ή, -ον : ornate, beautiful; worldly, 1
 λατρεία, -ας ἡ : service, divine worship, 2

21 (τὸ δὲ παλαιούμενον καὶ γηράσκον ἐστι) ἐγγὺς ἀφανισμοῦ: *that which is made old and is grown old is near death.*

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

ἡ πρώτη (διαθήκη)

23 ἡ πρώτη (σκηνή not διαθήκη) *the first (part of the tent you enter)--from the outside coming in.*

ἡ πρόθεσις τῶν ἄρτων, τὴν κιβωτὸν τῆς διαθήκης αἱ πλάκες 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.)

λυχνία, -ας ἡ : lampstand, 1

μάννα (indecl.): manna, bread-like substance dropped by God from heaven to the Israelites in the desert (Exodus 16), 1

πάντοθεν : from all/every side(s), 1

περικαλύπτω pf. pass. κεκάλυμμαι : to cover all round; put round as covering, 1

πλάξ, -κός ἡ : flat stone, tablet; tombstone, 1

πρόθεσις, -εως ἡ : placing in public, offering, 1

ῥάβδος, -ου ὁ : rod, wand, stick, switch; staff, 4

στάμνος, -ου ὁ/ἡ : earthen jar, 1

τράπεζα, -ης ἡ : (dining) table, 1

ὑπεράνω : over, above, beyond, 1

Χερούβ, pl. Χερουβεὶν τό : Cherubim, 1

χρύσους, -η, -ον : golden, gold-colored, 2

27 ἐν ἣ (κιβωτὸν): *inside of which.*

στάμνος χρυσῇ: *a golden jar* ; here στάμνος is apparently fem.; for χρυσῇ see p. 57 Box.

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

29 ὑπεράνω: *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)

Χερουβεὶν... κατασκιάζοντα: *Cherubim... overshadowing* ; comments

30 οὐκ ἔστιν νῦν λέγειν (κατὰ μέρος): *it is not however possible to speak (about these things) each in turn* ; ἔστι + inf. has the frequent meaning ‘it (not) is possible to _____’

EPISTLE TO THE HEBREWS

κατὰ μέρος. (6) Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν 1
τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαι οἱ ἱερεῖς τὰς λατρείας
ἐπιτελοῦντες, (7) εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος
ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ
τῶν τοῦ λαοῦ ἀγνοημάτων, (8) τοῦτο δηλοῦντος τοῦ 5
πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων
ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, (9) ἥτις
παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ
θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι
τὸν λατρεύοντα, (10) μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ 10

ἀγνόημα, -ατος τό: a sin committed in
ignorance (UBS), 1

βρῶμα, -ατος τό: food, meat, 2

δευτέρος, -α, -ον: second, next, later, 5

δηλῶ: make visible, reveal; declare, 2

δῶρον, -ου τό: gift, 5

ἐνιαυτός, -οῦ ὁ: cycle, period; a year, 4

ἐνίστημι_{pf.} -έστηκα: be present, 1

ἐπιτελέω: fulfill, perform a religious service, 2

καιρός, -οῦ ὁ: season; time, 4

λατρεία, -ας ἡ: service, divine worship, 2

μέρος, -εος τό: turn; role; part, 1

μήπω (adv.): not yet; conj., lest yet, 1

ὁδός, -οῦ ἡ: way, road; journey; way, 3

παραβολή, -ῆς ἡ: comparison, analogy, 2

πῶμα, -ατος τό: drink, draught, 1

στάσις, -εως ἡ: placing, standing, position, 1

συνείδησις, -εως ἡ: conscience, 5 (see Dict.)

φανερῶ: make manifest; reveal, make clear, 2

1 Τούτων δὲ οὕτως κατεσκευασμένων:
and once these things are (have been) arranged;
m. gen. pl. pf. pass. part.: gen. abs.

2 εἰσίσαι: *they enter*; 3 pl. pr. act. indic. of εἶμι
(‘I go’); a rare ex. in the NT of the CG εἶμι.

διὰ παντὸς: *without end*; ‘The word is used
peculiarly in the N.T. of Divine Service which
knows essentially no formal limits.’ (W.)

3 ἅπαξ τοῦ ἐνιαυτοῦ: *once during the year*;
gen. of time within which (S.1444)

5 ἀγνοημάτων: ‘ὄρα, οὐκ εἶπεν
ἀμαρτημάτων ἀλλ’ ἀγνοημάτων ἵνα μὴ μέγα
φρονήσωσιν· εἰ γὰρ καὶ μὴ ἐκὼν ἥμαρτες,
φησὶν, ἀλλ’ ἄκων ἠγνόησας, καὶ τούτου
οὐδεὶς ἐστὶν καθαρός’ (Chrys. in W.)

τοῦτο δηλοῦντος... ἁγίου: *as thus the holy
spirit makes clear*; another gen. abs. in parallel to
that in line 1.

τοῦτο... μήπω πεφανερῶσθαι τὴν ὁδόν:
*(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 δηλῶ
would then introduce acc/inf. cstr or, 2)

appositive (S.991), which is a common NTG
constr. (III.5.2d.3, 10.2.a.3)

6 τὴν τῶν ἁγίων ὁδόν: cf. εἰς ὁδὸν ἐθνῶν
μὴ ἀπέλθῃτε (Matt. 10:5; III.2.1.I.c: obj. gen).

7 ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν:
*while the first (outer) tent still has its place,
postion, i.e., is still in force*; Polybius uses this
phrase ἔχειν στάσιν to describe the winds which
prevail 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.)

εἰς τὸν καιρὸν τὸν ἐνεστηκότα: *for the
present season*; m. acc. sg. pf. act. part. ὁ (χρόνος)
ἐνεστώς means the present in contrast to past (ὁ
παρῳκηκός) 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 τὸν λατρεύοντα: *the worshipper*; attrib.
parts. w/ art. indicate a type (S.1153b, 2050a)

EPISTLE TO THE HEBREWS

διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ 11
 διορθώσεως ἐπικείμενα. (11) Χριστὸς δὲ παραγενόμενος
 ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ
 τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης
 τῆς κτίσεως, (12) οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ 15
 τοῦ ἰδίου αἵματος, εἰσηλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν
 λύτρωσιν εὐράμενος. (13) εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων
 καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει
 πρὸς τὴν τῆς σαρκὸς καθαρότητα, (14) πόσῳ μᾶλλον τὸ αἷμα
 τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν 20

βαπτισμός, -οῦ ὁ: baptism, cleansing, 2
 δάμαλις, -εως ἡ: young cow, heifer, 1
 διάφορος, -ον: different, various, 3
 δικαίωμα, -ατος τό: ordinance, 2
 διόρθωσις, -εως ἡ: straightening, restoring, 1
 ἐπικίμαι: be laid/press upon, hang over, 1
 εὐρίσκω ^{aor.} ἤνρον: find, procure, 4
 ἐφάπαξ: once for all, 3
 ἰδῖος, -α, -ον: one's own, 4
 καθαρότης, -ητος ἡ: purity, cleanliness, 1
 καιρός, -οῦ ὁ: the right point of time; season, 4
 κοινῶ: share; defile, deem profane, 2
 κτίσις, -εως ἡ: creation; creature, 2

11 δικαιώματα σαρκὸς... ἐπικείμενα: ordinances pertaining to the flesh... overhanging; 'well did he say ἐπικείμενα, for the matters of the law were only a burden' (Theodoret, W.)

13 μείζονος...τελειότερας: greater and more perfect; gen. f. sg. comparatives

τῶν γενομένων ἀγαθῶν: (a priest) of good things (already) realized; this is contrasted with δικαιώματα σαρκὸς which were a type and shadow of future things.

16 εἰσηλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος: he entered once and for all into the holy of holies (thereupon) procuring/having procured eternal redemption; cf. p. 6:23 ἀγάγοντα and n.; 'If 'redemption' is the initial work, the conquest of death, then this was completed in the Passion and resurrection; but it seems more natural to find the fulness of the word satisfied in the Triumph of the Ascension' (W.); εὐράμενος: cf. p. 1.7 and note:

λύτρωσις, -εως ἡ: ransoming, redemption, 1
 μείζων, -ον: compar. of μέγας, greater, 4
 μέχρι(ς): prep. even/up to (gen.), 4
 μόσχος, -ου ὁ/ἡ: a calf, young bull, 2
 παραγίνομαι ^{aor.} -εγενόμην: come (to), 1
 πόσος, -η, -ον: how much, 2
 ῥαντίζω: sprinkle, besprinkle; purify, 4
 σποδός, -οῦ ἡ: ashes, embers, dust, 1
 ταῦρος, -ου ὁ: bull, 2
 τέλειος, -α, -ον: perfect, complete, 3 (D.)
 τράγος, -ου ὁ: goat, 4
 χειροποίητος, -η, -ον: made by hand(s), 2

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 τὸ αἷμα... σποδός... ῥαντίζουσα ἀγιάζει: 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); ῥαίνω is the CG form of ῥαντίζω.

18 τοὺς κεκοινωμένους: those defiled; not to be confused with the prev. use in the Epistle of 'make a partaker of,' but 'render common, vulgar.'

19 πρὸς τὴν τῆς σαρκὸς καθαρότητα: with respect to/for the purpose of the cleanness of the flesh; both common uses of πρὸς (S.1695.3c).

πόσῳ μᾶλλον: by how much more; dat. of degree of difference.

20 προσήνεγκεν: φέρω 3rd sg. aor. act. indic.

EPISTLE TO THE HEBREWS

ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν 21
 ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι. (15) Καὶ διὰ τοῦτο
 διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς
 ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν 25
 ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.
 (16) ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ
 διαθεμένου· (17) διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ τότε
 ἰσχύει ὅτε ζῇ ὁ διαθέμενος. (18) Ὅθεν οὐδὲ ἡ πρώτη χωρὶς
 αἵματος ἐνκεκαίνισται· (19) λαληθείσης γὰρ πάσης ἐντολῆς
 κατὰ τὸν νόμον ὑπὸ Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα 30

ἄμωμος, -ον : without blame, blameless, 1
 ἀνάγκη, -ης ἢ : necessity, 4
 ἀπολύτρωσις, -εως ἢ : a redemption, 2 (D.)
 βέβαιος, -ον: firm, steadfast, 5
 διατίθημι ^{aor.} -έθηκα : arrange, dispose, 4
 ἐγκαινίζω : restore, consecrate, inaugurate, 2
 ἐντολή, -ῆς ἢ : injunction, command, 4
 ἰσχύω : be strong, powerful; *be valid*, 1
 καθαίρω, καθαριῶ : make pure, cleanse, 4
 καινός, -ή, -όν : new, fresh, 3

21 (ἀγιάζει)...καθαριεῖ: (*the blood of goats hallow*) *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 τοῦτο... 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'

κληρονομία, -ας ἢ : inheritance, property, 2
 μεσίτης, -ου ὁ : mediator, arbiter, 3
 ὅπου : where(ever), 3
 ὅπως : in order that, 2
 ὅτε : when), 2
 παράβασις, -εως ἢ : transgression, error, 2
 συνείδησις, -εως ἢ : conscience, 5 (see Dict.)
 τότε (adv.): then, 4
 φέρω : bring, carry; endure, 5

26 (θανάτου γενομένου) γὰρ θάνατον ἀνάγκη 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.

φέρεισθαι : *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 (μήποτε) ἰσχύει ὅτε ζῇ ὁ διαθέμενος: *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 γὰρ with temporal gen. abs.

λαληθείσης...λαῶ: a reference to Ex. 14

EPISTLE TO THE HEBREWS

τῶν μόσχων καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου 1
καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
ἐράντισεν, (20) λέγων “Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς
ἐνετείλατο (21) πρὸς ὑμᾶς ὁ θεός·” καὶ τὴν σκηνὴν δὲ καὶ
πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν. 5
(22) καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον,
καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις. (23) Ἀνάγκη οὖν
τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ
ταύτας. (24) οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, 10

ἀνάγκη, -ης ἡ : necessity, 4

ἄφεσις, -έως ἡ : letting go, forgiveness, 2

βιβλίον, -οῦ τὸ : paper, book, 2

ἐντέλλω aor. -έτειλα : mid., enjoin, command, 2

ἔριον, -ου ὁ : wool, 1

καθαρίζω : make pure, cleanse, purge, purify, 4

κόκκινος, -η, -ον : scarlet (red), 1

λειτουργία, -ας ἡ : public service; worship, 2

μόσχος, -ου ὁ/ἡ : a calf, young bull, 2

ὁμοίος, -ά, -όν : like, resembling; suitable, 1

ράντιζω : sprinkle, besprinkle; purify, 4

σκεύη, -ης ἡ : equipment, attire, apparel, 1

σχεδόν (adv.): nearly; more or less, probably, 1

τράγος, -ου ὁ : goat, 4

ὕδωρ, ὕδατος τό : water, 2

ὑπόδειγμα, -ατος τό : pattern; copy, 3 (Dict.)

ὑσσώπος, -ου ὁ/ἡ : hyssop, ‘a small bush w/
aromatic leaves used for ritual purification’
(USB), 1

χειροποίητος, -η, -ον : made by hand, 2

1 καὶ τῶν τράγων: see Variants.

μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ
ὑσσώπου αὐτό τε τὸ βιβλίον: these details
are added to the Ex. narrative by the author.

2 αὐτό 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 ἧς = τῆς... ἧν ; ‘a relative
pronoun is often attracted from its proper case
into the case of its antecedent, especially from the
acc. into the gen. or dat.’ (S. 2522ff)

6 σχεδόν...καθαρίζεται : ‘*I may almost say,
it is in blood all things...*’; ‘the position of σχ.,
separated from πάντα by ἐν αἵ. shews that it
qualifies the whole following clause.’ (W.)

ἐν αἵματι : *in blood* ; ‘Under this aspect the
blood becomes, as it were, the enveloping
medium *in* which, and not simply the means...
through/by which, the complete purification is
effected.’ (W.); yet cf. dat. of means in prev. line.

7 Ἀνάγκη (ἧν)...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: ὕδωρ, πῦρ (S. 253b, 254b; 281-5)

Singular	Plural	Singular	Plural
N ὕδωρ	N ὕδατα	N πῦρ	N πυρά
G ὕδατος	G ὑδάτων	G πυρός	G πυρῶν
D ὕδατι	D ὕδασι	D πυρί	D πυροῖς
A ὕδωρ	A ὕδατα	A πῦρ	A πυρά

EPISTLE TO THE HEBREWS

ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν 11
 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν· (25) οὐδ' ἵνα
 πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς
 τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ, (26) ἐπεὶ ἔδει αὐτὸν
 πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ 15
 συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς
 θυσίας αὐτοῦ πεφανέρωται. (27) καὶ καθ' ὅσον ἀπόκειται τοῖς
 ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, (28) οὕτως
 καὶ ὁ χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ “πολλῶν ἀνενεγκεῖν
 ἁμαρτίας,” ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν 20

ἀθέτησις, -εως ἡ : abolition, removal, 2

ἀληθινός, -ή, -όν : true, genuine, 3

ἀλλότριος, -α, -ον : belonging to another, 3

ἀναφέρω aor.-ἤνεγκον : present (a sacrifice), 4

ἀντίτυπος, -ον : τό, an image, impression, 1

ἀπόκειμαι : be laid away, lie ready; await, 1

δεύτερος, -α, -ον : second, next, later, 5

ἐμφανίζω : manifest; pass. become visible, 2

ἐνιαυτός, -οῦ ὁ : cycle, period; a year, 4

καταβολή, -ῆς ἡ : laying down; foundation, 3

κόσμος, -ου ὁ : universe; the world, earth, 5

κρίσις, -εως ἡ : judgement, 2

νυνί : now (in fact), at this moment, 1

πάσχω aor. ἔπαθον : experience, suffer, 4

φανερῶ : make manifest, make known, 2

πολλάκις : often, many times, 4

προσώπον, -ου τό : face, person, 1

συντελεία, -ας ἡ : fulfillment, completion, 1

ὥσπερ : just/even as, 3

11 ἀλλ' εἰς αὐτὸν τὸν οὐρανόν: *rather into heaven itself.*

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

οὐδ' (ἐμφανισθῆναι) ἵνα... νυνὶ δέ... εἰς...πεφανέρωται: *nor that... but in fact unto.*

οὐδ' ἵνα... προσφέρῃ : *not so that he may offer; 3rd sg. pr. act. subj. in purp. cl.*

14 ἐν αἵματι: cf. prev. pg. line 6 note.

ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν : *then it would have been (always) necessary that he suffer often ; 'would have' leads one to think we should have ἄν as in a CTF condition but w/ 'imperfect indicative of impersonal expressions denoting obligation, propriety, necessity, or probability, the action of a dependent infinitive is usually not realized' and the indicative w/out ἄν 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 ἐπὶ συντελείᾳ : *at (the) fulfillment ; temporal ἐπί cf. Box p. 43*

ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται : *at the... unto the... through the; nearly perfect iso-colon depending on how one divides it, or else rising tri-colon (10-10-13) punctuated by the three prepositions.*

19 ἅπαξ... προσενεχθεὶς : *once brought offered ; m. nom. sg. aor. pass. part. ; the addition of ἅπαξ emphasizes the 'punctiliar' aspect of the aorist ; cf. ἅπαξ above and next pg.*

20 ἐκ δευτέρου : *a second time ; interchangeable idiom w/ adv. acc. τὸ δεύτερον or ἐν δευτέρῳ (B-A s.v. 4)*

ὁ χριστός... ὀφθήσεται : *the anointed one... will appear; ὁράω in the pass. commonly = 'appear' as in a vision or dream from Homer on.*

EPISTLE TO THE HEBREWS

ἀπεκδεχομένοις εἰς σωτηρίαν. 10. Σκιὰν γὰρ ἔχων ὁ νόμος 21
τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν
πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ὥς
προσφέρουσιν εἰς τὸ διηλεκτὸς οὐδέποτε δύναται τοὺς
προσερχομένους τελειῶσαι· (2) ἐπεὶ οὐκ ἂν ἐπαύσαντο 25
προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν
ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους; (3) ἀλλ'
ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν, (4) ἀδύνατον
γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. (5)
Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει “Θυσίαν καὶ προσφορὰν 30

ἀδύνατος, -ον : unable to (inf.), 4
ἀνάμνησις, -εως ἢ : a reminder, 1
ἀπεκδέχομαι : dep. expect; watch, wait for, 1
ἀφαιρέω : to take away (from), 1
διηλεκτής, -ές : continuous, unbroken, 4 (D.)
εἰκὼν, -όνος acc. -όνα [-ῶ] ἢ : image, icon, 1
ἐνιαυτός, -οῦ ὅ : cycle, period; a year, 4
καθαρίζω : make pure, purge, purify, 4
κόσμος, -ου ὅ : universe; the world, earth, 5

μηδεῖς, μηδεμία, μηδέν : not one, nobody, 1
οὐδέποτε : not ever (before), 2
παύω aor. ἔπαυσα : stop; mid. cease, end, 1
πράγμα, -ατος τό : thing, matter, affair, 3
προσφορά, -ᾶς ἢ : presentation, offering, 5
σκιά, -ᾶς ἢ : shadow; reflection; outline, 2 (D.)
συνείδησις, -εως ἢ : conscience, 5 (Dict.)
ταῦρος, -ου ὅ : bull, 2
τράγος, -ου ὅ : goat, 4

21 Σκιὰν : ‘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.)

ὁ νόμος...οὐδέποτε δύναται...τελειῶσαι: *the Law can at no point in time make perfect.*

23 κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις εἰς τὸ διηλεκτὸς οὐδέποτε ; ‘the identical repetition was assign of the powerlessness of the system. It could provide nothing fresh. (W.; cf. also 22.3)

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

οὐκ : (*would they*) *not (have)?* ; οὐ in questions expects the ‘yes’ answer (S. 2651)

ἂν ἐπαύσαντο προσφερόμεναι : *would not have (ever) ceased bringing offerings* ; παύομαι, as with ἄρχομαι (‘I begin’) in the mid., as well as τυγχάνω (‘I happen to do’), λανθάνω (‘I escape notice doing’), and φθάνω (‘I anticipate in doing, am beforehand’) all take supplementary parts. to ‘fill up’ their meaning (S. 2094-2098)

26 διὰ τὸ τοὺς λατρεύοντας ἔχειν μηδεμίαν ἔτι συνείδησιν ἁμαρτιῶν -- ἅπαξ

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 ἅπαξ 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 θύειν ἔλεγχος ἁμαρτημάτων, τὸ δὲ αἰεὶ ἀπόδειξις ἀσθενείας (Euthydemus Zigabenus, W. ad loc.)

30 εἰσερχόμενος... λέγει (ὁ χριστός) : *wherefore as he comes into the world (the anointed 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

οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· (6) ὀλοκαυτώματα 1
καὶ περὶ ἀμαρτίας οὐκ εὐδόκησας. (7) τότε εἶπον Ἴδου ἦκω,
ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός,
τὸ θέλημά σου.” (8) ἀνώτερον λέγων ὅτι “Θυσίας καὶ
προσφορὰς” καὶ “ὀλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ 5
ἠθέλησας οὐδὲ εὐδόκησας,” αἵτινες κατὰ νόμον προσφέρονται,
(9) “τότε” εἶρηκεν “Ἴδου ἦκω τοῦ ποιῆσαι τὸ θέλημά σου.”
ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. (10) ἐν ᾧ
“θελήματι” ἡγιασμένοι ἐσμέν διὰ τῆς “προσφορᾶς” τοῦ
“σώματος” Ἰησοῦ Χριστοῦ ἐφάπαξ. (11) Καὶ πᾶς μὲν ἱερεὺς 10

ἀναιρέω: take (away), destroy, kill; annul, 1
ἀνώτερος, -η, -ον: comp. of ἄνω, higher, 1
βιβλίον, -οῦ τὸ: paper, book, 2
γράφω pf. pass. γέγραμμαι: engrave, write, 1
δεξιός, -ά, -όν: on the right hand/side, 5
εὐδοκέω: be well pleased or content, 3
ἕως: conj. until, till; while (+ἄν and subj.), 3
ἦκω: to have come, be present, 3
θέλω aor. ἠθέλησα: to will, wish, desire, 4

ἵστημι aor. ἔστησα: to make stand, establish, 2
καταρτίζω: restore, reform; fashion, 3 (D.)
κεφαλῖς, -ίδις ἡ: capital of a column; roll, 1 (D.)
λοιπός, -ή, -όν: τό λ. the rest; finally, 2
ὀλοκαύτωμα, -ατος τό: burnt offering, 2
οὐδέποτε: not ever (before), 2
πολλάκις: often, many times, 4
πούς, ποδός, dat. -ι, acc. -α dat. pl. ποσί: foot, 5
προσφορά, -ᾶς ἡ: presentation, offering, 5

1 σῶμα δὲ κατηρτίσω μοι: *you fashioned for me a body*; there is a contraction here for -τίσασο < τίσω (loss of intervocalic -σ- 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 (I.134, W.); εὐδοκέω would naturally take dat. in CG.

(S.1461), but in KG this distinction has faded, and it takes ἐν + dat., acc. or inf. (I.64)
7 ἦκω τοῦ ποιῆσαι: *I am come to do*; art. inf. of purpose (gen.) is common in all of KG, though especially in LXX; for the CG cstr. cf. p.35.12 note and also S.2032d-e (cf. Box p. 61)
8 ἵνα στήσῃ: *that he may establish*; 3 sg. aor. act subj. ἵστημι 1st aor. = trans. (S.554e)
9 ἡγιασμένοι ἐσμέν: pf. pass. periph. cf. 11.16n
10 ἐφάπαξ: the author is fond of emphasis through the placement in final (telic) position.

ὑπέρ, περί, and ἀντί w/ the Genitive (S. 1693, -97; I.104-7, III.18.4.Ia, -II; W. p. 32)

1) Beneficence ‘in defense of, for the sake of’: 60.23 : ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν 2) Substitution ‘in the stead/place of= ἀντί: p. 35.12 : τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν; (cf. 14.20, 33.21, 39.29) 3) Purpose, Relation ‘for, about, concerning’ (=περί): 38.13 : οὗτος δὲ μίαν ὑπὲρ ἀμαρτιῶν προσενέγκας θυσίαν	1) Relation, Regard ‘in relation to, in the matter of’ 19.2 Πεπείσμεθα δὲ περὶ ὑμῶν 2) Beneficence (as ὑπέρ 1) 51.24 θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου 60.26 Προσεύχεσθε περὶ ἡμῶν 3) Purpose (as ὑπέρ 3) 37.5 περὶ ἀμαρτίας (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 : Ἦσαυ ἀντὶ βρώσεως μιᾶς “ἀπέδετο τὰ πρωτοτόκια” ἐαυτοῦ.
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EPISTLE TO THE HEBREWS

ἔστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις 11
 προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν
 ἁμαρτίας. (12) οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας
 θυσίαν εἰς τὸ διηνεκὲς “ἐκάθισεν ἐν δεξιᾷ” τοῦ θεοῦ, (13) τὸ
 λοιπὸν ἐκδεχόμενος “ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον 15
 τῶν ποδῶν αὐτοῦ,” (14) μᾶ γὰρ προσφορᾷ τετελείωκεν εἰς
 τὸ διηνεκὲς τοὺς ἁγιαζομένους. (15) Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ
 πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ εἰρηκέναι (16) “Αὕτη ἡ διαθήκη
 ἦν διαθήσομαι” πρὸς αὐτοὺς “μετὰ τὰς ἡμέρας ἐκείνας, λέγει
 Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν 20

δεξιός, -ά, -όν : on the right hand/side, 5
 δεύτερος, -α, -ον : second, next, later, 5
 διατίθωμι, -θήσω : dispose some; set forth, 4
 δίδωμι : give, present, grant, allow, assign, 4
 διηνεκής, -ές : continuous, unbroken, 4
 εἷς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός : one, 5
 ἐκδεχόμεναι : dep. wait for, expect, 2
 ἐχθρός, -ά, -όν : hateful; subst. an enemy, 2
 ἐφάπαξ : once for all, 3
 θέλημα, -ατος τό : will, 5

11 ἔστηκεν...ἐκάθισεν : *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 ἵστημι are used as pr. and impf. respectively (S.1946)

τὰς 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 ἄσθ...

15 ἕως τεθῶσιν : *till they be made* ; 3rd pl. aor. pass. subj. (ῶ instead of simply ω). W/ ἕως when speaking about the pr. or past the indic. 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 μᾶ γὰρ προσφορᾷ : *(he sits and waits)*

ἰδοῦ (interj.): behold! see!, 4
 ἵστημι pf. ἔστηκα : to erect; to stand (in pf.), 2
 καθίζω : make sit down, seat; intr. sit, 4
 λειτουργέω : do public (religious) service, 1
 περιαιρέω aor. -εἶλον : strip off (a covering), 1
 προσφορά, -ᾶς ἡ : presentation, offering, 5
 σῶμα, -ατος τό : body, 5
 τίθωμι aor. p. ἐτέθην : set, put, place; *make*, 4
 τότε (adv.): then, 4
 ὑποπόδιον, -ου τό : footstool, 2

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.)

τετελείωκεν 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 of the perfect validity of Christ’s claim.’ (W.)

18 μετὰ τὸ εἰρηκέναι : *the having spoken* ; article + pf. act. inf. as the obj. of μετὰ.

19 πρὸς αὐτούς : *w/ them* ; in KG πρὸς + acc. has taken over gen./dat. (1 and 6x in NT); CG often had μετὰ/σύν, but πρὸς + acc. takes over in KG, which had the sense of ‘hostile or friendly relation’ in CG (S.1695.3c; but cf. II.467)

EPISTLE TO THE HEBREWS

διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,” (17) “Καὶ τῶν ἁμαρτιῶν 21
αὐτῶν” καὶ “τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι.”
(18) ὅπου δὲ ἄφεις τούτων, οὐκέτι προσφορά περὶ ἁμαρτίας.
(19) Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν
ἁγίων ἐν τῷ αἵματι Ἰησοῦ, (20) ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν 25
πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ’ ἔστιν
τῆς σαρκὸς αὐτοῦ, (21) καὶ ἱερέα μέγα ἐπὶ “τὸν οἶκον” τοῦ
θεοῦ, (22) προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν
πληροφορία πίστεως, ῥεραντισμενοὶ τὰς καρδίας ἀπὸ
συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· 30

ἀληθινός, -ή, -όν : true, genuine, 3
ἀνομία, -ας ἡ : lawlessness, transgression, 1
ἄφεις, -έως ἡ : letting go, forgiveness, 2
διάνοια, -ας ἡ : thought, understanding, 2
ἐγκαίνιζω : restore, inaugurate; innovate, 2
εἴσοδος, -ου ἡ : place of entrance, entry, 1
ἐπιγράφω, -γράφω : write upon, inscribe, 2
καταπέτασμα, -ατος τό : (inner) veil, 3
λούω pf. pass λέλουμαι : wash, purify, 1
μιμνήσκω aor. pass μεμνήσθην : pass. call to
mind; make mention of, give heed to (gen.), 4

ὁδός, -οῦ ἡ : way, road; journey; way, 3
ὅπου : where(ever), 3
οὐκέτι (adv.): not yet, no longer, 2
παρρησία, -ας ἡ : frankness, boldness, 4
πληροφορία, -ας ἡ : fullness, full measure, 2
πονηρός, -ά, -όν : worthless, evil, base, 2
πρόσφατος, -ον : fresh, recent; new, 1
προσφορά, -ᾶς ἡ : presentation, offering, 5
ῥαντίζω : sprinkle, besprinkle, purify, 4
συνειδήσις, -εως ἡ : conscience, 5 (see Dict.)
ὕδωρ, ὕδατος τό : water, 2

21 αὐτούς (νόμους) : 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... ὁδὸν... πρόσφατον...
ζῶσαν : *an entry... as a way (both) fresh and
alive* ; as many comp. adjs. πρόσφατος has
only one set of endings for m./f. while ζῶσαν
is f. sg. acc. pr. act. part.

25 ἣν (Ἰησοῦ) ἐνεκαίνισεν ἡμῖν : *which way
he renewed for our benefit* ; dat. of advantage;
for the idea cf. Gen. 3:24 (LXX) καὶ ἐξέβαλεν

τὸν Ἀδαμ... καὶ ἔταξεν τὰ χερουβιμ...
φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς.

27 καὶ (ἔχοντες) ἱερέα μέγα : *and (since we
have) a great high priest* ; this idea was the
conclusion of the previous ἔχοντες. cf. I.24 n.

28 προσερχώμεθα : 1st pl. pr. act. hort. subj.

29 ῥεραντισμενοὶ...λελουσμένοι:
sprinkled (cleansed)... washed ; m. pl. pf. pass.
parts.

ἀπὸ συνειδήσεως πονηρᾶς : in CG the
simple gen. would have sufficed.

τὰς καρδίας...τὸ σῶμα: *in our hearts... our
body* ; ‘to verbs denoting a state... an
accusative may be added to denote a thing *in
respect to which* the verb or adjective is limited’
(S. 1600, -07).

‘The change in number from τὰς κ. to τὸ σ.
is not to be overlooked.’ (W.)

30 ὕδατι καθαρῷ: *by clean water, i.e., water
that makes clean.*

‘The two phrases appear to contain allusions to
the Christian sacraments.’ (W.)

EPISTLE TO THE HEBREWS

(23) κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς 1
 γὰρ ὁ ἐπαγγελάμενος· (24) καὶ κατανοῶμεν ἀλλήλους εἰς
 παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, (25) μὴ
 ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν,
 ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτῳ μᾶλλον ὅσῳ βλέπετε 5
 ἐγγίζουσιν τὴν ἡμέραν. (26) Ἐκουσίως γὰρ ἀμαρτανόντων
 ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ
 ἀμαρτιῶν ἀπολείπεται θυσία, (27) φοβερὰ δέ τις
 ἐκδοχὴ κρίσεως καὶ “πυρὸς ζῆλος ἐσθίειν” μέλλοντος
 “τοὺς ὑπεναντίους.” (28) ἀθετήσας τις νόμον Μωυσέως χωρὶς 10

ἀγάπη, -ης ἡ : love (of God), 2
 ἀθετέω : reject, disregard; despise, 1
 ἀκλινής, -ές : unwavering, unbending, 1
 ἀλήθεια (ἀλήθεια), -ας ἡ : truth; reality, 1
 ἀλλήλων, -οις, -ους (pl. only): one another, 1
 ἀπολείπω : leave behind; remain, 3 (D.)
 ἐγγίζω : to bring near; be/come near, 2
 ἐγκαταλείπω : leave behind, forsake, 2
 ἔθος, -ους [εος] τό : custom, manners, habit, 1
 ἐκδοχή, -ῆς ἡ : a succession; expectation, 1
 ἐκούσιος, -α, -ον : willing, of free will, 1
 ἐλπίς, -ιδος ἡ : hope, a thing hoped for, 5
 ἐπαγγέλλω^{acc.} -ήγγειλα : tell, mid. promise, 4
 ἐπίγνωσις, -εως ἡ : full knowledge, 1
 ἐπισυναγωγὴ, -ῆς ἡ : a gathering, 1 (D.)

1 (ἔχοντες) κατέχωμεν : *since we have, let us hold fast* ; cf. Box p. 51.

ἀκλινῇ : *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 (παραπικρασμός)

καλῶν ἔργων : *of illustrious deeds* ; ‘it is a misfortune that we cannot distinguish κ. ἔ. from ἀγαθὸν ἔ... In ἁ. we mark only the intrinsic

ἐσθίω : eat 2
 ζῆλος, -ου ὁ : eager rivalry, zeal for (gen.), 1
 κατανοέω : remark, perceive, consider, 2
 κατέχω : hold fast, possess, occupy, 3
 κρίσις, -εως ἡ : judgement, 2
 ὁμολογία, -ας ἡ : admission, confession, 3
 οὐκέτι (adv.): not yet, no longer, 2
 παρακαλέω : call to/in, summon, exhort, 4
 παροξυσμός, -οῦ ὁ : irritation, exasperation, 1
 πιστός, -ή, -όν : to be trusted; faithful, 5
 πῦρ, πυρὸς τό : fire; lightening; fever, 5
 τοσοῦτος, -αύτη, -οὔτο : so much, 5
 ὑπεναντίος, -α, -ον : opposed, οἱ, enemies, 1
 φοβερὸς, -ά, -όν : fearful, terrifying, 3

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 ἁ. and κ., but so far as it is κ. it is looked at under the aspect of moral beauty.’ (W.)

4 ἑαυτῶν...τισίν : 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 τὴν ἡμέραν (τῆς κρίσεως)

6 Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν : *if we willing sin after receiving knowledge* ; conditional. gen. abs. + art. inf. of which ἐπίγνωσις is the acc. subj.

9 (ἔστι) ζῆλος πυρὸς μέλλοντος ἐσθίει : *there is a passion of fire coming (about) to consume*

10 ἀθετήσας τις : *if someone has rejected...*

EPISTLE TO THE HEBREWS

οἰκτιρμῶν “ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει.” 11
 (29) πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν
 τοῦ θεοῦ καταπατήσας, καὶ “τὸ αἷμα τῆς διαθήκης” κοινὸν
 ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος
 ἐνυβρίσας. (30) οἶδαμεν γὰρ τὸν εἰπόντα “Ἐμοὶ ἐκδίκησις,” 15
 ἐγὼ “ἀνταποδώσω.” καὶ πάλιν “Κρινεὶ Κύριος τὸν λαὸν
 αὐτοῦ.” (31) φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.
 (32) Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς
 φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, (33)
 τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ 20

ἀνταποδίδωμι, -δώσω: requite, avenge, 1
 ἄθλησις, -εως ἡ: contest; struggle, trial, 1
 ἀναμιμνήσκω: remind; recall, 1
 ἀξιόω: to make/deem worthy, opine, 2
 δοκέω: to think, suppose, imagine, expect, 4
 δύο: two, 2
 ἐκδίκησις, -εως ἡ: a revenging; vengeance, 1
 ἐμπίπτω aor. -έπεσον: fall in(to)/with, 1
 ἐνυβρίζω: insult or mock someone (dat.), 1
 θεατρίζω: bring on stage, make a spectacle, 1
 θλίψις, -εως ἡ: pressure; affliction, 1
 καταπατέω: trample down, under foot, 1
 κοινός, -ή, -όν: common, ordinary, shared, 1
 κρίνω, κρινῶ: judge; condemn, 2

11 ἐπὶ δυσὶν: *on the basis of*; cf. p. 33.27
 12 δοκεῖτε: parenthetical (not effecting the syntax of the sentence).
 ἀξιωθήσεται: *shall be deemed worthy of*;
 ἀξιόω and cognates take the gen.
 τιμωρία, φοβερός (here, v.27, and 12.:21)
 ἐνυβρίζω, θεατρίζω and ἄθλησις are all unique to this author in the NT. Θεατ. appears to be a coinage of the author or else some lost predecessor. Otherwise ἐκθεατρίζω is common in this sense in late Greek (W.)
 13 ἐν ᾧ 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)

μάρτυς, -υρος ὁ/ἡ: witness; martyr, 2
 οἶδα: know, 2
 οἰκτιρμός, -οῦ ὁ: pity, compassion, 1
 ὀνειδισμός, -οῦ ὁ: reproach; calumny, 3
 πάθημα, -ατος τό: suffering, 3
 πόσος, -η, -ον: how much/many/large?, 2
 πρότερος, -α, -ον: before, former, earlier, 3
 τιμωρία, -ας ἡ: vengeance, punishment, 1
 τρεῖς, -τρία: three, 1
 ὑπομένω aor. -έμεινα: stand firm, endure, 4
 φοβερός, -ά, -όν: fearful, terrifying, 3
 φωτίζω: shine, give light; trans. illuminate, 2
 χείρων, -ον: compar. of κακός, worse, 1

17 τὸ ἐμπεσεῖν (ἔστιν) φοβερόν: to fall (w/ finality) is terrifying; the bare infinitive could also have been so used; note the aorist.
 18 ἐν αἷς: *during which*; ἐν is sometimes used even in CG sometimes for gen. of time w/in which or ἐντός + gen. (S. 1542a; -c)
 Ἀναμιμνήσκεσθε: 2nd pl. pr. mid. imperative.
 19 ἄθλησιν παθημάτων ὑπεμείνατε: *you endured a struggle of sufferings*; explanatory gen. (S.1322; III.2.1.I.f)
 20 τοῦτο μὲν... τοῦτο δὲ: *First... secondly...*; '[this combination], which is frequent in Greek writers from Demosthenes downwards, is found here only in N.T.' (W. S.1255)
 ὀνειδισμοῖς...θλίψεσιν: dats. of means; the derisions 'affect the character: afflictions affect material prosperity' (W.)

EPISTLE TO THE HEBREWS

κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες· (34) καὶ 21
 γὰρ τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν
 ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες
 ἔχειν ἑαυτοὺς κρείσσονα ὑπαρξιν καὶ μένουσαν. (35) Μὴ
 ἀποβάλητε οὖν τὴν παρρησίαν ἣτις ἔχει μεγάλην 25
 μισθαποδοσίαν ὑμῶν, (36) ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ
 θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν· (37)
 “ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει·
 (38) ὁ δὲ δίκαιός [μου] ἐκ πίστεως ζήσεται,” καὶ “ἐὰν
 ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.” (39) ἡμεῖς 30

ἀναστρέφω : upset, return, pass. live, 2

ἀποβάλλω aor. -βαλον : throw off/away, 1

ἀρπαγή, -ῆς ἡ : seizure, robbery, plunder, 1

γινώσκω : learn to know, know, 4

δέσμιος, -ον : binding; captive, 1

δίκαιος, -α, -ον : righteous; rigid; fair, just, 2

ἔρχομαι : come or go, 5

εὐδοκέω : be well pleased or content, 3

ἦκω : to have come, be present; come, 3

θέλημα, -ατος τό : will, 5

κοινωνός ὁ/ἡ : companion, partner in (gen.), 1

κομίζω : take care of; mid. achieve, 4

μικρός, -ή, -όν : small, little, short, 2

μισθαποδοσία, -ας ἡ : payment of wages, 3

παρρησία, -ας ἡ : frankness, boldness, 4

προσδέχομαι aor. ἐδεξάμην : receive, wait for,
 (UBS) 2

συνπάσχω aor. -έπαθον : suffer with, 2

ὑπαρξις, -εως ἡ : reality; pl. property, 1

ὑπάρχω : begin; be; pr. part. circumstances,
 present advantages, *possessions*, resources, 1

ὑπομονή, -ῆς ἡ : endurance, obstinancy, 1

ὑποστέλλω aor. -έστελλα : withdraw; mid.

avoid, shrink before, refrain, 1

χαρά, -ᾶς ἡ : joy, delight; a joy, 4

χρεία, -ας ἡ : need, 4

χρονίζω : spend time, tarry, linger, 1

21 κοινωνοὶ... γεννηθέντες: *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 ἀναστρεφόμενων : *of those living thus (under such conditions).*

23 γινώσκοντες ἑαυτοὺς (=ὑμᾶς αὐτοὺς) ἔχειν κρείσσονα ὑπαρξιν : *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...’ ἑαυτοὺς p. 10.2

24 κρείσσονα ὑπαρξιν 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 = ὀλιγὸν ὀλίγον, ‘*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 ἀπό) instead of ὑπό 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 βιώσομαι 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.

EPISTLE TO THE HEBREWS

δὲ οὐκ ἔσμεν “ὑποστολῆς” εἰς ἀπώλειαν, ἀλλὰ “πίστεως” εἰς 1
 περιποίησιν ψυχῆς. 11. Ἔστιν δὲ πίστις ἐλπιζομένων
 ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων· (2) ἐν ταύτῃ
 γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. (3) Πίστει νοοῦμεν 5
 κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ
 φαινομένων τὸ βλεπόμενον γεγονέναι. (4) Πίστει πλείονα
 θυσίαν Ἀβελ παρὰ Καὶν προσήνεγκεν τῷ θεῷ, δι’ ἧς
 ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος “ἐπὶ τοῖς δώροις
 αὐτοῦ τοῦ θεοῦ,” καὶ δι’ αὐτῆς ἀποθανὼν ἔτι λαλεῖ. (5) Πίστει 10
 Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ “οὐχ ἡύρίσκετο διότι

Ἄβελ (indecl.): Abel, 2 (Index)

ἀπώλεια, -ας ἢ : destruction, loss; perdition, 1

δίκαιος, -α, -ον : righteous; rigid; fair, just, 2

διότι : wherefore, for the reason that, since, 2

δῶρον, -ου τό : gift, 5

ἔλεγχος, -ου ὁ : an account, test, conviction, 1

ἐλπίζω : to hope, to think, suppose, 1

Ἐνώχ (indecl.): Enoch, 1 (Index)

εὕρισκω : find, discover, 4

Καὶν (indecl.): Cain, 1 (Index)

καταρτίζω : restore, reform; *fashion*, 3 (D.)

μετατίθημι aor. pass. -ετέθη : change (place), 3

νοέω : perceive; apprehend; think, deem, 1

περιποίησις, -εως ἢ : preservation, 1

πλείων, -ον : compar. of πολὺς, more, 4

πράγμα, -ατος τό : thing, matter, affair, 3

πρέσβυς, -εως ὁ : old man; compar. elder, 1

ῥῆμα, -ατος τό : spoken word, utterance, 4

ὑπόστασις, -εως ἢ : foundation; essence, 3 D.

ὑποστολή, -ῆς ἢ : shrinking, timidity, 1

φαίνω : reveal, display; pass. appear, 1

1 ἔσμεν ὑποστολῆς... 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 εἶμι 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.Ia)

2 ἔστιν : ‘*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 ἔστιν 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 ὁμολο.

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 ptcl. 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).

εἰς (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 Καὶν : *fuller (better)... than Cain* ; compar. παρὰ is common in this Epistle (cf. 1.9, 3.21, 8.14 and notes)

δι’ ἧς (θυσίας)... αὐτῆς (πίστεως).

8 μαρτυροῦντος... θεοῦ : *inasmuch as God was bearing witness...* ; gen. abs. See UBS *Textual Commentary* ad loc. for difficult variants here.

ἐπὶ τοῖς δώροις αὐτοῦ : *to his gifts, i.e., Abel’s*

10 τοῦ μὴ ἰδεῖν θάνατον : *that he not see death* = ἵνα μὴ ἴδῃ θάνατον

EPISTLE TO THE HEBREWS

μετέθηκεν αὐτὸν ὁ θεός·” πρὸ γὰρ τῆς μεταθέσεως 11
μεμαρτύρηται “εὐαρεστηκέναι τῷ θεῷ,” (6) χωρὶς δὲ πίστεως
ἀδύνατον “εὐαρεστηῆσαι,” πιστεῦσαι γὰρ δεῖ τὸν
προσερχόμενον [τῷ] θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν
μισθαποδότης γίνεται. (7) Πίστει χρηματισθεῖς Νῶε 15
περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεῖς κατεσκεύασεν
κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι’ ἧς κατέκρινεν τὸν
κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.
(8) Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν “ἐξελθεῖν”
εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ “ἐξῆλθεν” 20

ἀδύνατος, -ον : impossible, 4

ἐκζητέω : seek out, 2 (Dict.)

ἐξέρχομαι aor.-ἦλθον: go away; withdraw, 5

εὐαρεστέω : be well pleasing, 3

εὐλαβέομαι : have care, pay honour to, 1

κατακρίνω : give sentence against; condemn, 1

κιβωτός, -οῦ ἢ : box, chest Noah’s ark, 2

κληρονομία, -ας ἢ : inheritance, property, 2

κληρονόμος, ου ὁ : heir, owner, 3

κόσμος, -ου ὁ : the world, earth, 5

μετάθεσις, -εως ἢ : change (of place), 3

μετατίθημι aor.-έθηκα : change (place), 3

μηδέπω (adv.): not as yet, but not yet, 1

μισθαποδότης, -ου ὁ : rewarder, 1

Νῶε (indecl.): Noah (Gen. 5-9), 1 (Index)

πιστεύω : believe, 2

τόπος, -ου ὁ : place, region, district, 3

ὑπακούω aor.--ηκουσα : give ear; heed, 2

χρηματίζω : pass. get an answer, revelation, 3

12 μεμαρτύρηται 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 δεῖ προσερχόμενον πιστεῦσαι : *it is necessary that the one approaching believe*; ‘the aorists εὐαρεστηῆσαι, πιστεῦσαι. express the absolute idea.’ (W.)

ἔστιν ...γίνεται : *exists... proves himself to be* ; for this contrast cf. p. 4.3, -7; 50.12.

15 χρηματισθεῖς...εὐλαβηθεῖς : nom. m. sg. aor. pass. and dep. parts. ; ‘Χρημ. and εὐλ. appear to be coincident in time.’ (W.)

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

κατέκρινεν : could be 3rd sg. aor. or *impf.* act. indic. by form, by context a continuous aspect seems more fitting (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.)

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” (I.p. 71-73)

EPISTLE TO THE HEBREWS

μὴ ἐπιστάμενος ποῦ ἔρχεται. (9) Πίστει “παρώκησεν” εἰς γῆν 21
 τῆς ἐπαγγελίας ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ
 Ἰσαὰκ καὶ Ἰακώβ τῶν συνκληρονόμων τῆς ἐπαγγελίας τῆς
 αὐτῆς· (10) ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν,
 ἣς τεχνίτης καὶ δημιουργὸς ὁ θεός. (11) Πίστει καὶ αὕτη 25
 Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ
 καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον·
 (12) διὸ καὶ ἀφ’ ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένον,
 “καθὼς τὰ ἄστρα τοῦ οὐρανοῦ” τῷ πλήθει “καὶ ὡς ἡ ἄμμος
 ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης” ἡ ἀναρίθμητος. (13) Κατὰ 30

ἀλλότριος, -α, -ον : foreign, hostile, 3
 ἄμμος [ἄ-], -ου ἢ : sand, racecourse, 1
 ἀναρίθμητος, -ον : not to be counted, 1
 ἄστρον, -ου τό : star (mostly in pl.), 1
 γεννᾶω : beget (of a father), engender, 4
 δημιουργός, -οῦ : skilled workman, maker, 1
 εἷς, μία, ἐν, gen. ἐνός, μιάς, ἐνός : one, 5
 ἐκδέχομαι : dep. wait for, expect, 2
 ἐπαγγέλλω aor. -ήγγειλα : tell, mid. promise, 4
 ἔρχομαι : come or go, 5
 ἐπίσταμαι : know; understand, know (acc.), 1
 ἡλικία, -ας ἢ : time of life, age, time, 1
 θάλασσα, -ης ἢ : the sea (water), 2
 θεμέλιος, -ον : OI the foundations, 2
 Ἰακώβ (indecl.): Jacob (Gen. 25-50), 2 (Index)

Ἰσαάκ (indecl.): Isaac (Gen. 22-26), 4 (Index)
 καιρός, -οῦ ὁ : season; time, 4
 καταβολή, -ῆς ἢ : foundation, beginning, 3
 κατοικέω : settle in, colonize; dwell, 1
 νεκρώω : make dead, mortify, 1
 παροικέω : dwell beside; sojourn in, 1
 πιστός, -ή, -όν : to be trusted; faithful, 5
 πλήθος, -ους τό : multitude; quantity; size, 1
 πόλις, -εως ἢ : city, country, city-state, 4
 ποῦ : where? how?, 1
 Σάρρα (indecl.): Sarah, (Gen. 13ff.), 1 (Index)
 σπέρμα, -ατος τό : seed, offspring; race, 3
 συγκληρονόμος, -ου ὁ : a joint-heir w/, 1
 τεχνίτης, -ου ὁ : artisan, craftsman, 1
 χεῖλος, -ους τό : lip, beak; edge, brink, rim, 2

21 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. interr. (ὅπου) would
 have been used. In CG the opt. was also current
 (ὅπου ἴου). See S. 2663-68.

22 ‘The paradox in ἐν σκηναῖς κατοικήσας’
 (to make a permanent dwelling in temporary
 accommodations) ‘is to be noticed.’ (W.)
 ὡς ἄλλοτρίαν : *like/as if it were foreign* ;
 adverbial ὡς is normal with adjs.

25 Πίστει (Αβραάμ) καὶ αὕτη Σάρρα
 [στεῖρα see Variants] δύναμιν εἰς
 καταβολὴν σπέρματος ἔλαβεν : *by faith*
even though Sarah was sterile Abraham was able
lit. received ability to establish (his) seed OR,
reading αὕτη Σάρρα 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 καταβολὴ
 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 αὐτός as dat.
 of accompaniment (2nd trans.: S. 1525).

26 δύναμιν ...ἔλαβεν : cf. p. 49.3

28 ἀφ’ ἐνός...νενεκρωμένου : *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 ἠγήσατο was
 Abraham or Sarah. For W. ‘Sarah is evidently
 regarded in the closest union with Abraham...’

29 τῷ πλήθει : dat. of respect (S.1516)

EPISTLE TO THE HEBREWS

πίστιν ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς 1
ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι,
καὶ ὁμολογήσαντες ὅτι “ξένοι καὶ παρεπίδημοί” εἰσιν “ἐπὶ τῆς
γῆς.” (14) οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα
ἐπιζητοῦσιν. (15) καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ’ ἧς 5
ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· (16) νῦν δὲ κρείττονος
ὀρέγονται, τοῦτ’ ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται
αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασεν γὰρ αὐτοῖς
πόλιν. (17) Πίστει “προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ
πειραζόμενος,” καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας 10

ἀνακάμπτω : bend back, return, 1

ἀσπάζομαι : dep. follow eagerly, cleave to, 3

ἐκβαίνω aor. -εβην : depart from (ἐκ + gen.), 1

ἐμφανίζω : show forth, manifest make clear, 2

ἐπαισχύνομαι : dep. be ashamed (inf./part.), 2

ἐπιζητέω : seek after, ask for, wish for, 2

ἐπικαλέω : call upon, call to (a god), invoke, 1

ἐτοιμάζω : prepare (acc.), 1

Ἰσαὰκ (indecl.): Isaac (Gen. 22-26), 4

καιρός, -οῦ ὁ : (a moment in) time; season, 4

κομίζω : take care of; mid. achieve, 4

μνημονεύω : call to mind, think of (gen.), 3

μονογενής, -ές : one of a kin or kind, 1

ξένος, -η, -ον : strange, foreign, 2

ὁμολογέω : admit, concede, confess, 2

ὀρέγω : reach, stretch out; mid. desire (gen.), 1

ὄρος, -εος τό : mountain, hill, 3

παρεπίδημος, -ον : sojourning, 1

πατρίς, -ίδος ἡ = *πάτρα*, native land, 1

πόλις, -εως ἡ : city, country. city-state, 4

πόρρωθεν (adv.): from far off, 1

τοιοῦτος, -αὔτη, -οὔτο : of such a sort, 5

1 μὴ κομισάμενοι...ἀλλὰ ἰδόντες...

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 ὁμολογήσαντες ὅτι...εἰσιν: *having professed (that) they were*; again the graphic cstr. cf. p. 45.21

3 ξένοι καὶ παρεπίδημοί : ‘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 τοιαῦτα λέγοντες ἐμφανίζουσιν : *for people who say such things make clear*; the γάρ explains the logical connection between the previous two claims (*ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες*) and as often with γάρ 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:

everyone who says... cf. p. 7.1 note and p. 8.16 note and references.

5 εἰ...ἐμνημόνεον...εἶχον ἂν καιρὸν ἀνακάμψαι : *if they had called to mind, they would have had opportunity to turn back.*

ἐκείνης: 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 βαῖνω not at all (W.)

νῦν δὲ : *but as things (really) are*; adversative νῦν cf π. 28.1 n.

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

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

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

EPISTLE TO THE HEBREWS

ἀναδεξάμενος, πρὸς ὃν ἐλαλήθη ὅτι (18) “Ἐν Ἰσαὰκ 11
κληθήσεται σοι σπέρμα,” (19) λογισάμενος ὅτι καὶ ἐκ νεκρῶν
ἐγείρειν δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ
ἐκομίσαστο. (20) Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ
τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. (21) Πίστει Ἰακώβ ἀποθνήσκων 15
ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ “προσεκύνησεν ἐπὶ
τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.” (22) Πίστει Ἰωσήφ τελευτῶν
περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ τῶν
ὀστέων αὐτοῦ ἐνετείλατο. (23) Πίστει Μωυσῆς γεννηθεὶς
“ἐκρύβη τρίμηνον” ὑπὸ τῶν πατέρων αὐτοῦ, διότι “εἶδον 20

ἄκρος, -α, -ον : topmost, τό, peak, 1
ἀναδέχομαι aor. ἐδεξάμην : wait for, 1 (D.)
γεννάω : beget, pass. be born, 4
διότι : wherefore, for the reason that, since, 2
δυνατός, -ή, -όν : strong, mighty; able, 1
ἐγείρω : to awaken, stir; resurrect, 1
ἕκαστος, -η, -ον : every one, each one, 5
ἐντέλλω aor. -έτειλα : mid., enjoin, command, 2
ἐξοδος, -ου ἡ : a going out, marching out, 1
Ἡσαῦ (indecl.): Esau (Gen. 25-28), 2 (Index)
Ἰακώβ (indecl.): Jacob (Gen. 25-50), 2 (Index)
Ἰσαὰκ (indecl.): Isaac (Gen. 22-26), 4 (Index)
Ἰσραήλ : Israel, 3 (Index)

Ἰωσήφ (indecl.): Joseph, son of Jacob, 2 (Index)
κομίζω : take care of; mid. recover, 4
κρύπτω aor. pass. ἐκρύβην : hide, keep secret, 1
λογίζομαι aor. ἐλογισάμην : count; consider, 1
μνημονεύω : call to mind, think of (gen.), 3
ὀστέον [-οῦν], οὐ τό : bone, 1
παραβολή, -ῆς ἡ : comparison, analogy, 2
προσκυνέω : kneel, fall down upon, 2
ῥάβδος, -ου ὁ : rod, wand, stick; staff, 4
σπέρμα, -ατος τό : seed, offspring; race, 3
τελευτάω : bring to pass; finish; die, 1
τρίμηνος, ον : of three months, 1

11 ὅτι : ‘has the value of quotation marks’,
called recitative ὅτι (S.2590a)
Ἐν Ἰσαὰκ : *in Isaac (and in no other!) a seed shall
bear your name*; the order is emphatic (W.)
12 κληθήσεται : *shall be called*; Box p. 58
13 ὅθεν (ἐκ νεκρῶν) : *from which place*.
16 προσεκύνησεν : *bowed down upon... in
worship*; the word often describes the physical
motion as well as the spiritual intention.

18 περὶ... ἐμνημόνευσεν : *he thought of*;
normaly w/ gen. in CG but rhetorically parallel
here w/ περὶ ὀστέων... ἐνετείλατο (S. 1357-8)
19 γεννηθεὶς : *after being born*; masc. nom. sg.
aor. pass. part. used to define the circumstances
temporally relative to the main verb (ἐκρύβη)
20 ἐκρύβη : *was hidden*; = CG ἐκρύφθη II. §95
τρίμηνον : acc. of extent (Box below)

Temporal Constructions in Hebrews : Prepositions (see also notes *ad loc.* for more references)

ἀπό : ‘from, since’ see Box p.54; διά : ‘throughout’; 7.3 διὰ παντὸς τοῦ ζῆν ‘for all of life’
εἰς ‘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 παραπικρασμῷ)
ἐπὶ ‘at, upon’ + gen. 1.2: ἐπ’ ἐσχάτου τῶν ἡμερῶν ‘at the end...’; + dat. 35.15: ἐπὶ συντελείᾳ
‘at the completion’; + acc. 49.4 ἐπὶ ἑπτὰ 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’
μετά : 38.19: μετὰ τὰς ἡμέρας ἐκείνας ‘after those days’
πρό : 44.11 πρὸ γὰρ τῆς μεταθέσεως ‘for before his translation’
πρός : 53.16 : πρὸς ὀλίγας ἡμέρας ‘for a few days’ see note *ad loc.*

EPISTLE TO THE HEBREWS

ἀστείον” τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ 21
 βασιλέως. (24) Πίστει “Μωσῆς μέγας γενόμενος” ἡρνήσατο
 λέγεσθαι υἱὸς θυγατρὸς Φαραώ, (25) μᾶλλον ἐλόμενος
 συνκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν
 ἀμαρτίας ἀπόλαυσιν, (26) μείζονα πλοῦτον ἡγησάμενος τῶν 25
 Αἰγύπτου θησαυρῶν “τὸν ὀνειδισμόν τοῦ χριστοῦ,” ἀπέβλεπεν
 γὰρ εἰς τὴν μισθαποδοσίαν. (27) Πίστει κατέλιπεν Αἴγυπτον,
 μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς
 ὁρῶν ἐκαρτέρησεν. (28) Πίστει πεποίηκεν “τὸ πάσχα”
 καὶ τὴν πρόσχυσιν “τοῦ αἵματος,” ἵνα μὴ “ὁ ὀλοθρεύων” 30

Αἴγυπτος, -ου ὁ : the Nile; Egypt, 4
 αἰρέω ^{aor.} εἶλον : grasp; mid. choose, 1
 ἀόρατος, -ον : unseen, invisible, 1
 ἀποβλέπω : gaze at, look upon with longing, 1
 ἀπόλαυσις, -εως ἡ : enjoyment, pleasure, 1
 ἀρνέομαι : dep. eny, renounce, refuse, 1
 ἀστεῖος, -α, -ον : urbane, witty, clever, 1
 διάταγμα, -ατος τό : order, edict, 1
 θησαυρός, -οῦ ὁ : store laid up, treasure, 1
 θυγάτηρ, -ρός ἡ : daughter; maidservant, 1
 θυμός, -οῦ ὁ : soul, heart; spirit, anger, 1
 καρτερέω : be steadfast; bear (acc.) patiently, 1
 καταλείπω ^{aor.} -ἔλιπον : abandon; forsake, 2

22 μέγας γενόμενος : *though having become great* (important)... ; concessive participle.
 ἡρνήσατο λέγεσθαι : *refused to be called* ; 3rd
 sg. aor. mid. indic. + compl. inf.
 23 μᾶλλον ἐλόμενος συνκακουχεῖσθαι...
 τῷ λαῷ : *with the people*; the dat. is driven off
 the συν from συνκακ...
 ἢ...ἔχειν : *choosing rather to be ill-used... than to have.*

μείζων, -ον : compar. of μέγας, greater, 4
 μισθαποδοσία, -ας ἡ : payment of wages, 3
 ὀλοθρεύω : destroy utterly (Ex. 12.23), 1
 ὀνειδισμός, -οῦ ὁ : reproach; calumny, 3
 παιδίον, -ου τό : young child; young slave, 3
 πάσχα (indec.): passover (supper/lamb), 1
 πλοῦτος, -ου ὁ : wealth, riches, 1
 πρόσκαιρος, -ον : occasional; temporary, 1
 πρόσχυσις, -εως ἡ : sprinkling (hapax), 1
 συγκακουχέομαι : suffer hardship w/ (dat.), 1
 Φαραώ (indecl.): Pharaoh, (Index) 1
 φοβέομαι ^{aor.pass.} ἐφοβήθη : pass. be afraid, 4

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 ὁρῶν : *as if* (but not in fact) *seeing*; ὡς as opposed to ἅτε fits the description of thing real by faith (spiritually) but not by sight (physically).

Temporal Constructions in Hebrews (see also notes *ad loc.* for more references)

<p>2) Bare Case</p> <p>Acc. 9.26: τεσσαράκοντα ἔτη ‘for 40 yrs.’; 47.20: τρίμηνον ‘for three months’; 5.13 (maybe) βραχύ τι ‘for a little while’</p> <p>3) Conjunctions</p> <p>2.12: ὅταν...εἰσαγάγῃ ‘whenever...brings in’ 8.15: ἕως τεθῶσιν : ‘till they be made’ 10.2: ἄχρις οὗ : ‘as long as’</p>	<p>23.14: ἦν ὅτε: ‘was (at the moment) when’ 33.28 ὅτε ζῇ : ‘while he lives,’</p> <p>4) Participles (of many examples)</p> <p>4.5-7: ἐκφευζόμεθα ἀμελήσαντες...ὕπὸ ἀκουσάντων ἐβεβαιώθη σ-μαρτυροῦντος : ‘shall we escape if <i>we will have neglected</i>...which was confirmed by those who <i>had heard</i>, while God <i>was witnessing to</i>....</p>
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EPISTLE TO THE HEBREWS

τὰ πρωτότοκα θίγη αὐτῶν. (29) Πίστει διέβησαν τὴν Ἑρυθρὰν 1
 Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἥς πείραν λαβόντες οἱ Αἰγύπτιοι
 κατεπόθησαν. (30) Πίστει τὰ τεῖχη Ἱερειχῶ ἔπεσαν
 κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. (31) Πίστει Ῥαὰβ ἡ πόρνη οὐ
 συναπόλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους 5
 μετ' εἰρήνης. (32) Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ
 διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε,
 Δαυεὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, (33) οἱ διὰ
 πίστεως κατηγωνίσαντο βασιλείας, ἡργάσαντο δικαιοσύνην,
 ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, 10

Αἰγύπτιος, -α, -ον : an Egyptian, 1
 ἀπειθέω : be disobedient, 2
 βαράκ ὁ (indecl.): Barak, (Index), 1
 βασιλεία, -ας ἡ : sovereignty, kingdom, 3
 Γεδεών (indecl.): Gideon, (Index), 1
 Δαυ(ε)ίδ (indecl.): David, (Index), 2
 δέχομαι aor. ἐδεξάμην : take, accept, receive, 1
 διαβαίνω aor. -εβην : step across, cross over, 1
 διηγέομαι (dep.): set out in detail, describe, 1
 εἰρήνη, -ης ἡ : peace, time of peace, 4
 ἐπιτυχάνω aor. -έτυχον : attain to (gen.), 2
 ἐπιλείπω, -λείπω : fall short of; leave, fail, 1
 ἑπτὰ : seven, 1
 ἐρυθρός, -ά, -όν : red (the color of wine), 1
 ἐργάζομαι aor. ἐργάσομαι : to work; do, 1
 θάλασσα, -ης ἡ : the sea (water), 2
 θίγγανω aor. ἔθιγον : touch lightly; gain, 2
 Ἱερειχῶ (indecl.): Jericho, (Index), 1
 Ἰεφθάε (indecl.): Jephtha, (Index), 1
 κατάσκοπος, -ου ὁ : look out, spy, 1

καταπίνω aor. κατεπόθην : gulp down, 1
 καταγωνίζομαι : prevail against, 1
 κυκλώω aor. ἐκυκλώθην : encircle, surround, 1
 λέων, -οντος ὁ : lion; lion-skin, 1
 ξηρός, -ά, -όν : dry; ἡ, dry (land), 1
 πείρα, -ας ἡ : trial, attempt, experience, 1
 πίπτω aor. ἔπεσον : fall down (upon), sink, 3
 πόρνη, -ης ἡ : a prostitute, 1
 προφήτης, -ου ὁ : prophet, 2
 πρωτότοκος, -ον : the first born, 3
 Ῥα(χ)άβ (indecl.): Rahab (Index), 1
 Σαμουήλ (indecl.): Samuel (Index), 1
 Σαμψών (indecl.): Samson (Index), 1
 στόμα, -ατος τό : mouth, outlet; face, 2
 συναπόλλυμι aor. ωλόμην : mid. perish
 together, 1
 τεῖχος, -ους τό : (city) wall, 1
 φράσσω aor. ἔφραξα : fence in; stop (up), 1
 χρόνος, -ου ὁ : time, 3

1 ἵνα μὴ “ὁ ὀλοθρεύων” τὰ πρωτότοκα
 θίγη αὐτῶν: *lest the one destroying the first-
 born gain (also) them*; 3rd sg. aor. act. subj. of
 θιγγάνω takes the gen. here (verbs of touching
 cf. p. 14.14 note) and ὁ ὀλοθρεύων takes τὰ
 πρωτότοκα as direct obj.
 κυκλωθέντα : n. pl. nom. aor. pass. part.
 2 ἥς πείραν λαβόντες : *by the experience or
 attempt of which*; λαμβάνω + subst. in place of

the corresponding v. already exists in CG
 (S.1753)
 3 ἔπεσαν : *fell*; in CG the form was ἔπεσον
 (str. aor.), but as with εἶπον this slowly and
 sporadically changed during the KG period, so
 that some str. aors. become wk. and v.v.
 ‘The list... closed by a woman, gentile, an
 outcast foreshadowing faith’s universality.’ (W.)

Overview of *πίστις* in Hebrews (see W. thought and notes *ad loc.* for references)

- 1) Dat. of Means *πίστει* ‘by the direct exercise of *faith*, by an act of *faith*’. (W.): the anarthrous *πίστις* used throughout ch. 11(15x) apart from those below.
 2) Prepositions: 1. 49.8 διὰ πίστεως 2. 44.18 τῆς κατὰ πίστιν δικαιοσύνης 45.30 Κατὰ πίστιν ἀπέθανον 3. 43.3 ἐν ταύτῃ (πίστει) 4. 44.12 χωρὶς δὲ πίστεως 5. 42.29 ἐκ πίστεως

EPISTLE TO THE HEBREWS

(34) ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, 11
 ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
 παρεμβολὰς ἔκλιναν ἀλλοτρίων· (35) ἔλαβον ἡγυαῖκες ἐξ
 ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν,
 οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος 15
 ἀναστάσεως τύχωσιν· (36) ἕτεροι δὲ ἐμπαιγμῶν καὶ
 μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· (37)
 ἐλιθάσθησαν, ἐπειράσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης
 ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγίοις δέρμασιν,
 ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, (38) ὧν οὐκ ἦν 20

αἰγίος, -α, -ον : goat-like, in goat fur, 1
 ἄλλος, ἄλλη, ἄλλο : another, some, 2
 ἀλλότριος, -α, -ον : foreign, hostile, 3
 ἀνάστασις, -εως ἡ : resurrection, 3
 ἀπολύτρωσις, -εως ἡ : a redemption, 2
 ἀσθένεια, -ας ἡ : weakness, disease; poverty, 4
 γυνή, αἷκος ἡ : woman, wife, 1
 δέρμα, -ατος τό : skin, hide, 1
 δεσμός, -οῦ ὁ : chain, fetter; imprisonment, 3
 δυναμῶ : make capable, strengthen, confirm, 1
 ἐμπαιγμός, -οῦ ὁ : jest, mocking, 1
 ἕτερος, -α, -ον : the/an other, a second, 5
 θλίβω : press; oppress, afflict, distress, 1
 ἰσχυρός, -ά, -όν : strong; powerful; forcible, 3
 κακουχέω : treat poorly, hurt, injure, 2
 κλίνω ^{aor.} ἔκλινα : cause to lean, slope or slant, 1
 λιθάζω : fling stones; stone, 1
 μᾶστιξ, -ιγος ἡ : (horse) whip, scourge, 1

μάχαιρα, -ας [-ης] ἡ : short-sword, dagger, 3
 μηλωτή, -ῆς ἡ : sheep-skin (μηλον), 1
 παρεμβολή, -ῆς ἡ : insertion; company, 3
 πείρα, -ας ἡ : trial, attempt, experience, 1
 περιέρχομαι ^{aor.} ἤλθον : go around,
 πόλεμος, -ου ὁ : war, battle, fight, 1
 πρίω : to saw, cut, 1
 προσδέχομαι ^{aor.} ἔδεξάμην : accept; receive, 2
 πῦρ, πυρός τό : fire; lightning; fever, 5
 σβεννύω ^{aor.} ἔσβεσα : quench, put out, quell, 1
 στόμα, -ατος τό : mouth, tip, 2
 τυγχάνω ^{aor.} ἔτυχον : obtain a thing (gen.), 2
 τυμπανίζω : beat a drum; cudgel to death, 1
 ὑστερέω : be inferior to; lack, be wanting, 3
 φεύγω ^{aor.} ἔφυγον : flee, avoid, escape, 1
 φόνος, -ου ὁ : a murder, slaughter; killing, 1
 φυλακή, -ῆς ἡ : watch, garrison; guard, 1

11 ἔσβεσαν δύναμιν πυρός: *they quenched the power of fire* ; i.e., not simply the effects or appearance, but fire as a principle or element.
 ἔφυγον στόματα μαχαίρης : *they escaped tips of (the) sword* ; φεύγω in CG means either a) flee and has no object or b) escape w/ acc. as here. In KG it develops the appendage ἀπό + gen. in sense of escape, probably on analogy to Hebrew (III.17.4)

12 ἀπὸ ἀσθενείας: *after weakness* ; III.18.4.I.a.
 ἐγενήθησαν ἰσχυροὶ : *proved strong* ; cf. 44.14
 13 ἔλαβον ἡγυαῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν: *γυναῖκας* was the original reading of Sinaiticus, but W. had already removed the *cruces* in his commentary (1891);

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).
 ἐξ 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 ἐ...σθησαν ἐ...σθησαν ἐ...σθησαν ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι : rhyme and alliteration appear throughout.

EPISTLE TO THE HEBREWS

ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ 21
 σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. (39) Καὶ οὗτοι πάντες
 μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν
 ἐπαγγελίαν, (40) τοῦ θεοῦ περὶ ἡμῶν κρείττον τι
 προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν. 25
 12. Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν
 νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν
 εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν
 προκείμενον ἡμῖν ἀγῶνα, (2) ἀφορῶντες εἰς τὸν τῆς πίστεως
 ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ 30

ἀγών, -ῶνος ὁ : gathering, contest; struggle, 1
 ἀντί (prep.) : gen. instead of; for the sake of, 2
 ἄξιος, -α, -ον : worthy of (gen.), 1
 ἀποτίθῃ ^{aor.} -έθεμην : mid. put off (clothing), 1
 ἀρχηγός, -οῦ ὁ : leader, founder; prince, 2
 ἀφοράω : look at someone (with trust), 1
 ἐρημία, -ας ἡ : solitude, desert, wilderness, 1
 εὐπερίστατος, -ον : easily besetting, 1
 κομίζω : take care of; mid. achieve, procure, 4
 κόσμος, -ου ὁ : universe; the world, earth, 5
 μάρτυς, -υρος ὁ/ἡ : witness; martyr, 2
 νέφος, -εος τό : cloud (of men), 1
 ὄγκος, -ου ὁ : bulk, mass, weight, trouble, 1

21 ἐπὶ ἐρημίαις... ὄρεσι... σπηλαίοις...
 ὁπαῖς : 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 : proven (to be true)
 24 τοῦ θεοῦ...προβλεψαμένου : gen. abs.
 25 ἵνα μὴ τελειωθῶσιν : 3 pl. aor. pass. subj.

ὀπή, -ῆς ἡ : opening, hole; chimney, 1
 ὄρος, -εος τό : mountain, hill, 3
 περικίμαι : lie around (dat.); wear (acc.), 1
 πλανάω : pass. wander, stray, be in doubt, 3
 προβλέπω ^{aor.} -έβλεψα : provide against, 1
 πρόκειμαι : be set before (dat.); lie before, 2
 σπήλαιον, -ου τό : grotto, cave, cavern, 1
 τελειωτής, -οῦ ὁ : accomplisher, finisher, 1
 τοιγαροῦν : so then, that's why; therefore, 1
 τοσοῦτος, -αύτη, -οὔτο : so large, 5
 τρέχω : run; move quickly; cross, 1
 ὑπομονή, -ῆς ἡ : endurance, 1

26 Τοιγαροῦν : So then (in light of all this) ; for
 the οἷν instead of οὖν see Variants.
 τοσοῦτον ἔχοντες : 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.I)

The author clearly takes word-play seriously; notice the play on verbal roots and prepositions.

36.28 ἀδύνατον αἶμα... ἀφαιρεῖν ἁμαρτίας. 57.26 ἐπιλανθάνεσθε...ἔλαθον; 48.26 ἀπέβλεπεν εἰς τὴν μισθαποδοσίαν; 10.1-3 παρακαλεῖτε.. καλεῖται 12.26, 13.2 40.8 ἀπολείπεται; 35.17 ἀπόκειται...ἀποθανεῖν 51.26-30 περικείμενον νέφος... προκείμενον ἀγῶνα... προκειμένης χαρᾶς...; 59.17-19 φέροντες... ἀναφέρωμεν	37.8 ἀναιρεῖ ἵνα στήσῃ. 38.12 περιελεῖν προβλεψαμένου.. ἀφορῶντες 39.24, 40.1 ἔχοντες...κατέχωμεν 11.15 καταλειπομένης ἐπαγγελίας... 32.12 δικαιοσύματα...ἐπικείμενα ἀσθένειαν ἀναφέρει
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EPISTLE TO THE HEBREWS

χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνῃς καταφρονήσας, “ἐν δεξιᾷ” 1
τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.” (3) ἀναλογίσασθε γὰρ τὸν
τοιαύτην ὑπομεμενηκότα ὑπὸ “τῶν ἁμαρτωλῶν εἰς ἑαυτοὺς”
ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.
(4) Οὐπω μέχρι αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν 5
ἀνταγωνιζόμενοι, (5) καὶ ἐκλέγησθε τῆς παρακλήσεως, ἥτις
ὑμῖν ὡς υἱοῖς διαλέγεται, “υἱέ μου, μὴ ὀλιγώρει παιδείας
Κυρίου, μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος· (6) ὃν γὰρ ἀγαπᾷ
Κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.”
(7) εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· 10

ἀγαπάω : hold dear; love, 3

αἰσχύνῃ, -ης ἡ : disgrace, dishonor, 1

ἁμαρτωλός, -ον : sinful; ὁ, sinner, 3

ἀναλογίζομαι : dep. to reckon up, think over, 1

ἀνταγωνιζόμαι : dep. struggle against, 1

ἀντικαθίστημι aor. -έστην : oppose; resist, 2

ἀντιλογία, -ας ἡ : contradiction, dispute, 3

δεξιός, -ά, -όν : on the right hand/side, 5

διαλέγω : mid. converse with, discuss, 1

ἐκλανθάνω pf. -λέληθα : forget utterly, 1

ἐκλύω : pass. be faint, fail, 2

ἐλέγχω : to cross-examine, *reprove*; refute, 1

θρόνος, -ου ὁ : throne, chair, 4

καθίζω pf. κεκάθικα : intr. to sit down, 4

κάμνω aor. ἔκαμον : grow/be weary, 1

καταφρονέω : think slightly of, despise, 1

μαστιγώω : to whip, flog; *discipline*, 1

μέχρι(ς) : prep. even/up to (gen.), 4

μηδέ : and not, but not; nor, 1

ὀλιγώρῃω : think little of, esteem lightly, 1

οὐπω : not yet; not at all, 2

παιδεία, -ας ἡ : education, chastisement, 4

παιδεύω : educate; correct, discipline, 3

παραδέχομαι : *receive*, admit, allow, 1

παρακλήσις, -εως ἡ : exhortation, 3

σταυρός, -οῦ ὁ : upright stake, cross, 1

τοιοῦτος, -αῦτη, -οὔτο : of such a sort, 5

ὑπομένω aor. -έμεινα pf. ὑπομεμένηκα : await
(acc.), stand firm, endure, 4

χαρά, -ᾶς ἡ : joy, delight; a joy, 4

1 αἰσχύνῃς : verbs with the prefix κατά very frequently take the gen. (as καταγιγνώσκω, καθοράω, etc.) and often bear a neg. connotation.

κεκάθικεν : *he has taken his seat (and still sits)* ; this word and the quotation is programmatic and significant. It occurs in the preface (1.7) signaling to the reader that the divine status of Jesus the man is a central thesis of this λόγος. In the second use (27.21) it is considered the summation of the arguments going before (6:1-8:1), namely that his efficacy as priest transcends the human one because it is eternal; in the third (38.14) because of its location and the implication of the act of sitting; in the fourth here in view of his endurance and the finality of his suffering. Notable is that the first three are aor.,

emphasizing 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 ἀναλογίσασθε γὰρ : ‘γὰρ w/ imp. implies the result of the comparison.’ (W.; cf. Dict. s.v.)

3 ὑπομεμενηκότα : (*he who*) *has endured* ; acc. masc. sg. pf. act. part.

ἑαυτοῦς: UBS ἑαυτὸν. see **Variants**.

5 μέχρις αἵματος: ‘There is no authority for giving a metaphorical sense to μ. ἄμ...’ (W.)

πρὸς τὴν ἁμαρτίαν: ‘The personification of sin is natural and common: James i.15 etc.’ (W.).

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

8 ὃν γὰρ : *for whomsoever* ; cf. 46.7 note.

EPISTLE TO THE HEBREWS

τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; (8) εἰ δὲ χωρὶς ἐστε 11
 παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ
 ἐστε. (9) εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν
 παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα
 τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; (10) οἱ μὲν γὰρ 15
 πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον,
 ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.
 (11) πᾶσα μὲν παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι
 ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς
 γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης. 20

ἀγιότης, -ητος ἢ : holiness, 1

ἀποδίδωμ : render (what is due), grant, 3

ἄρα (particle) : then; therefore, 2

γυμνάζω : to train, exercise, 2

δοκέω : to think, suppose; seem, appear, 4

εἰρηνικός, -ή, -όν : peaceful, peaceable, 1

εἴτα adv. : then, next; thereupon; and so, 2

ἐντρέπω : turn about, mid. to honor (acc.), 1

καρπός, -οῦ ὁ : fruit; children; result, profit, 2

λύπη, -ης ἢ : pain of the body/mind, grief, 1

μεταλαμβάνω aor.-έλαβον : partake of, 2

μέτοχος, -ον : οἷ, partakers, 5

νόθος, -η, -ον : illegitimate, bastard, 1

ὀλίγος, -η, -ον : little, small; (pl.) few, 1

παιδεία, -ας ἢ : education, chastisement, 4

παιδευτής, -οῦ ὁ : teacher; corrector, 1

παιδεύω : educate; correct, discipline, 3

πάρειμι to be by, near, or present, 2

συμφέρω : pr. part. τό, profit, advantage, 1

ὑποτάττω aor. -έταγην : to subject, 5

ὕστερος, -α, -ον : later, latter, behind, 1

χαρά, -ας ἢ : joy, delight; a joy, 4

11 τίς γὰρ υἱὸς (ἐστίν) : *what son is there?*

χωρὶς... παιδείας: the hyperbaton from the object perhaps to emphasize χωρὶς.

13 εἴτα...εἶχομεν...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. ἔχω + 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** ; οὐ introducing a question expects the answer 'yes' and μή 'no'; additionally, οὐ with the fut. carries an imperatival connotations (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.*

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

κατὰ τὸ δοκοῦν αὐτοῖς (καλόν): *in accordance with what seems good to them ; in CG we'd expect ἑαυτοῖς but cf. 8.19, 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, καλόν (morally good/noble) here by contrast to appearance (τὸ δ.) it clearly has a wider application as the following words show.*

φιλόδορος ὢν ὁ θεὸς χαρίζεται τὰ ἀγαθὰ πᾶσι καὶ τοῖς μὴ τελείοις προκαλούμενος αὐτοῦς εἰς μετουσίαν καὶ ζῆλον ἀρετῆς. (W. Philo)

18 παιδεία...χαρὰς...λύπης : gen. of charact. or perhaps quality. cf. 17.14 note

EPISTLE TO THE HEBREWS

(12) “Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα 21
γόνατα ἀνορθώσατε,” (13) καὶ “τροχιὰς ὀρθὰς ποιεῖτε τοῖς
ποσὶν” ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. (14)
“Εἰρήνην διώκετε” μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ χωρὶς
οὐδεὶς ὄψεται τὸν κύριον, (15) ἐπισκοποῦντες μὴ τις ὑστερῶν 25
ἀπὸ τῆς χάριτος τοῦ θεοῦ, “μὴ τις ῥίζα πικρίας ἄνω φύουσα
ἐνοχλῇ” καὶ δι’ αὐτῆς μιανθῶσιν οἱ πολλοί, (16) μὴ τις πόρνος
ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς “ἀπέδετο τὰ
πρωτοτόκια” ἑαυτοῦ. (17) ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων
κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ 30

ἀγιασμός, -οῦ ὁ : (a) consecration, dedication, sanctification, holiness (UBS), 1

ἀνορθόω : set up again, restore, set right, 1

ἀντί (prep.) : gen. instead of; for the sake of, 2

ἄνω (adv.) : up, upwards; up, 1

ἀποδοκιμάζω : reject upon scrutiny or trial, 1

βέβηλος, -ον : profane, impure, 1

βρώσις -εως ἡ : meat; an eating; meal, 1

γόνυ, -ατος τό : knee, 1

διώκω : chase, hunt or seek after; persecute, 1

εἰρήνη, -ης ἡ : peace, time of peace, 4

εἷς, μία, ἓν, gen. ἑνός, μιᾶς, ἑνός : one, 5

ἐκτρέπω aor. pass. -ετραπήν : turn aside, away, 1

ἐνοχλέω : to trouble, disquiet, be troubled, 1

ἐπισκοπέω : look upon or at, give heed, 2

εὐλογία, -ας ἡ : blessing, 2

ἢ (disjunctive part.) : (whether...) or; than, 4

Ἡσαῦ (indecl.) : Esau (Gen. 25-28), 2 (Index)

θέλω : to will, wish, desire, 4

23 ἰαθῇ : may be healed ; 3rd sg. aor. pass.

subj.; ἰάομαι was dep. in CG but over time

developes (in KG) a true passive.

28 ἀπέδετο = 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

ἰάομαι aor. pass. ἰάθην : pass. to be healed, 1

κληρονομέω : inherit, acquire, obtain, 3

μετάνοια, -ας ἡ : repentance, regret, 3

μετέπειτα (adv.) : afterwards, thereafter, 1

μιαίνω aor. pass. ἐμίανθην : stain, taint, defile, 1

οἶδα, pl. ἴσμεν, imper. ἴσθι : know, 2

ὀρθός, -ή, -όν : straight, correct, upright, 1

παραλύω , detach; pass. part. be paralysed, 1

παρίημι pf. pass. -εῖμαι : let fall; pass by, 1

πικρία, -ας ἡ : bitterness, 1

πόρνος, -ου ὁ : fornicator, adulterer, 2

πούς, ποδός dat. -1 acc. -α dat. pl. ποσί : foot, 5

πρωτοτόκια τά : rights of the first-born, 1

ρίζα, -ης ἡ : root; base/foundation, 1

τροχιά, -ᾶς ἡ : wheel-tracks, path, 1

ὑστερέω : be inferior to; lack, be wanting, 3

φύω : bring forth, sprout; intr. grow, 1

χωλός, -ή, -όν : lame, paralyzed, 1

nearly complete by our period in non-Atticizing

Greek (I.55, II.\$86γ, §87 note 5, §88. Indic. n. 4)

25-27 μὴ τις (ἦ) ὑστερῶν... καὶ (μὴ) μιανθῶσιν...μὴ τις (ἦ) πόρνος

29 ἴστε : 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; I.102, III.18.4.I.a the latter three uses are less common in CG)

1) Separation ‘(away) from’: p. 10.1 : (instead of simple genitive) ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος; 54.26 ὑστερῶν ἀπὸ τῆς χάριτος (cf. 26.13, 33.21, 39.29)

2) Temporal ‘after, since’ = ἐκ : 21.26 : ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων 50:12: ἀπὸ ἀσθενείας; 35.15: ἀπὸ καταβολῆς κόσμου (cf. 50.12) n.b. the ambiguity of Engl. ‘from’ here is deceptive.

3) Source ‘from’ (=ἐκ, παρά, or gen. S.1410-11): 18.29: μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ.

4) Cause, Agent ‘by, because of’ = ὑπό : 16.3: εἰσακουθεὶς ἀπὸ τῆς εὐλαβείας.

EPISTLE TO THE HEBREWS

τόπον οὐχ εὔρεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. 1
 (18) Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ “κεκαυμένῳ
 πυρὶ” καὶ “γνόφῳ” καὶ “ζόφῳ καὶ θυέλλῃ (19) καὶ σάλπιγγος
 ἤχῳ καὶ φωνῇ ῥημάτων,” ἧς οἱ ἀκούσαντες παρητήσαντο
 προστεθῆναι αὐτοῖς λόγον· (20) οὐκ ἔφερον γὰρ τὸ 5
 διαστελλόμενον “Κἂν θηρίον θίγῃ τοῦ ὄρους,
 λιθοβοληθήσεται.” (21) καί, οὕτω φοβερὸν ἦν τὸ
 φανταζόμενον, Μωυσῆς εἶπεν “Ἐκφοβὸς εἰμι” καὶ ἔντρομος.
 (22) ἀλλὰ προσεληλύθατε Σιών ὅρει καὶ πόλει θεοῦ ζώντος,
 Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει 10

γνόφος, -ου ὁ : dark(ness), 1
 δάκρυον, -ου τό : tear; weeping, mourning, 2
 διαστέλλω : command, give orders, 1
 ἐκζητέω : seek out, 2
 ἐκφοβός, -ον : frightened, 1
 ἔντρομος, -ον : trembling, 1
 εὐρίσκω aor. εὔρον : find, discover, 4
 ζόφος, -ου ὁ : gloom (of the world below), 1
 ἤχος, -ου ὁ : sound or noise; a ringing, 1
 θηρίον, -ου τό : beast; animal, 1
 θίγγανω aor. ἔθιγον : touch lightly; gain, 2
 θυέλλα, -ης ἡ : violent storm, 1
 Ἱερουσαλὴμ : Jerusalem, 1 (Index)
 καίπερ (conj.): although + part., 3
 καίω pf. pass. κέκαυμαι : light, kindle; pass. burn, 1
 κἂν = καὶ ἂν by crasis, even if, even, 1
 λιθοβολέω : pelt with stones, stone, 1

μυριάς, -άδος ἡ : 10,000, a myriad, 1
 ὄρος, -εος τό : mountain, hill, 3
 πανήγυρις, -εως ἡ : (festal) assembly, 1
 παραιτέομαι : avert by begging, decline, 3
 πόλις, -εως ἡ : city, community, city-state, 4
 προστίθημι aor. pass. -ετέθην : add to, apply to 1
 πῦρ, πυρός τό : fire; lightening; fever, 5
 ῥῆμα, -ατος τό : spoken word, utterance, 4
 σάλπιγξ, -ιγγος ἡ : a war-trumpet, trumpet, 1
 Σιών (indecl.): (Mount) Zion, 1 (Index)
 τόπος, -ου ὁ : place, region; room, 3
 φαντάζω : make present to the eye or mind, 1
 φέρω : bring, carry; endure, 5
 φοβρός, -ά, -όν : fearful, terrifying, 3
 φωνή, -ῆς ἡ : sound, voice, utterance, 5
 ψηλαφάω : feel, touch, handle, stroke; test, 1

1 (μετανοίας) τόπον οὐχ εὔρεν : *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.).

καίπερ...ἐκζητήσας : cf. 16.4 n. and 22.7
 2...9 Οὐ γὰρ προσεληλύθατε...ἀλλὰ προσεληλύθατε : *for you have not approached ...but you have approached.*

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

4 ἧς (φωνῆς) οἱ ἀκούσαντες παρητήσαντο προστεθῆναι λόγον : *those who heard the voice: begged no further word be applied (=spoken) to them* ; ἧς 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 ακ. τινος ‘heed’ (1365)

6 Κἂν...θίγῃ λιθοβοληθήσεται : *should... only touch (graze)... it shall be stoned* ; κἂν (crasis of καὶ and 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)
 λήσεται ‘The future expresses a command, both in secular and Biblical Greek’ (cf. 27.30 n.)

7 φοβερὸν ἦν τὸ φανταζόμενον : *fearful was that which appeared* ; often when τὸ substantivizes a phrase, inf. etc., ‘that which’ is needed in Eng. φοβερόν is act. (terrifying) rather than pass. (fearful).

EPISTLE TO THE HEBREWS

(23) καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, 11
καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,
(24) καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ
κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ. (25) Βλέπετε μὴ
παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ 15
γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ
τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· (26) οὐ ἡ φωνὴ τὴν γῆν
ἐσάλειψεν τότε, νῦν δὲ ἐπήγγελλται λέγων “Ἔτι ἅπαξ ἐγὼ
σειῶ” οὐ μόνον “τὴν γῆν” ἀλλὰ καὶ “τὸν οὐρανόν.” (27)
τὸ δὲ “Ἔτι ἅπαξ” δηλοῖ [τὴν] τῶν σαλευομένων μετάθεσιν ὥς 20

Ἄβελ (indecl.): Abel, 2 (Index)

ἀπογράφω pf. pass. -γέγραμμαι: register, 1

ἀποστρέφω: turn back (in flight) , 1

δηλόω : make visible, reveal; declare; explain, 2

δίκαιος, -α, -ον : righteous; rigid; fair, just, 2

ἐκκλησία, -ας ἡ : assembly, church 2

ἐκφεύγω aor. -έφυγον : flee, escape, 2

ἐπαγγέλλω pf. pass. -ήγγελμαι : declare, mid.
promise, 4

κριτής, -οῦ ὁ : judge, umpire, 1

μεσίτης, -ου ὁ : mediator, arbiter, 3

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

νέος, -α, -ον : new, young, 1

παραιτέομαι : avert by begging, decline, 3

πρωτότοκος, -ον : the first born, 3

ῥαντισμός, -οῦ ὁ : sprinkling, cleansing, 1

σαλεύω : cause to rock, make oscillate, shake, 3

σειώ, σειῶ : shake (back and forth); agitate, 2

τότε (adv.): then, 4

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

χρηματίζω : receive warning, revelation, 3

12 κριτῇ θεῷ 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 κριτῇ does not
govern πάντων with θεῷ, the noun is left
hanging (judge of what?)--a clear instance where
grammar needs exegesis and vice versa.

τετελειωμένων : made perfect ; perhaps a play
on the (very) common idiom τετελευτήκασι
‘those who have perished’

13 αἵματι...παρὰ τὸν Ἄβελ: to blood...

more than Abel(’s blood) ; for the allusion cf.
Ἄβελ in Index ; we saw the same ellipsis on the
first page ‘a name more excellent than angels’
where of course what is being compared is not
the name to the angels, but the name of Christ to
the name of the angels: so here.

15 μὴ παραιτήσησθε τὸν λαλοῦντα: lest
you deprecate (pray away) the one speaking.

15 ἡμεῖς (οὐκ ἐκφευξόμεθα) cf. 4.5

20 τὸ δὲ “Ἔτι ἅπαξ” δηλοῖ : the (saying)
‘some time yet’ indicates; a common use of
δηλόω particularly in commentaries.

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)

	Masculine	Femine	Neuter
N	13.7, 16.8 λόγος ἐνεργής ... δυσερμήνευτος 7.7 ἐλεήμων ἀρχιερεὺς; 21.30 Μελέχ. ἀπάτωρ ; 29.18 ἰλεως ἐγω	4.11 κτίσις ἀφανής 30.27 στάμνος χρυσή	24.24 τοῦτο κ.-δηλον 24.30 τὸ ἀσθενές τὸ ἀνωφελές
G	-----	8.13 πλείονος δόξης 24.27 ζωῆς ἀκαταλύτου	20.11 οὐδενὸς μείζονος

EPISTLE TO THE HEBREWS

πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. (28) Διὸ βασιλείαν 21
 ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς
 λατρεύομεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους,
 (29) καὶ γὰρ ὁ “θεὸς” ἡμῶν “πῦρ καταναλίσκον.”

13. Ἡ φιλαδελφία μενέτω. (2) τῆς φιλοξενίας μὴ 25
 ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες
 ἀγγέλους. (3) μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν
 κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. (4) Τίμιος ὁ
 γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ
 μοιχοὺς κρινεῖ ὁ θεός. (5) Ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι 30

ἀμίαντος, -ον : unspotted, unblemished, 2
 ἀρκέω : to defend; to satisfy; be content with, 1
 ἀσάλευτος, -ον : unmoved, tranquil, calm, 1
 ἀφιλάργυρος, -ον : not money-loving, 1
 βασιλεία, -ας ἡ : sovereignty, kingdom, 3
 γάμος, -ου ὁ : a wedding (feast); marriage, 1
 δέος, -ους τό : fear, alarm, fright; awe, 1
 δέσμιος, -ον : binding; captive; OI, prisoners, 1
 ἐπιλανθάνω : mid. forget, 3
 εὐάρεστος, -ον : well-pleasing, acceptable, 2
 εὐλάβεια, -ας ἡ : reverence, piety, 2
 κακουχέω : treat poorly, hurt, injure, 2
 καταναλίσκω : use up; eat up, consume, 1
 κοίτη, -ης ἡ : the marriage-bed; sex, 1
 κρίνω, κρινῶ : separate; decide, judge, 2

λανθάνω ^{aor.} ἔλαθον : escape the notice of, 1
 μιμνήσκω : mid. call to mind; give heed to, 4
 μοιχός, -οῦ ὁ : adulterer, paramour, 1
 ξενίζω : receive or entertain (acc.) as guest, 1
 παραλαμβάνω : receive (acc.), 1
 πόρνος, -ου ὁ : fornicator, 2
 πῦρ, πυρός τό : fire; lightening; fever, 5
 σαλεύω : cause to rock, make oscillate, shake, 3
 συνδέω ^{pf. pass.} -δέδεμαι : bind together, 1
 σῶμα, -ατος τό : body, 5
 τίμιος, -α, -ον : valued, held in honor, worthy, 1
 τρόπος, -ου ὁ : way, manner, character, 1
 φιλαδελφία, -ας ἡ : brotherly love, 1
 φιλοξενία, -ας ἡ : love of strangers/guests, 1

22 ἔχωμεν χάριν : *let us be thankful* ; οἶδα
 χάριν and ἔχω χάριν are the standard ways in
 Greek of being thankful and saying ‘thanks.’

26 ἔλαθόν τινες ξενίσαντες : *some escaped
 notice having hosted (angels)* ; ‘this idiomatic
 form of expression... does not occur again in the
 N.T. or in the LXX.’ (W.); the one whose notice

is escaped is of course the agent (S.2096d). See
 also the Box on pg. 51

27 ὡς συνδεδεμένοι...ὡς καὶ αὐτοὶ ὄντες:
as if yourself bound... as if you too were... cf. p.
 48.29 note

28-30 Τίμιος ὁ γάμος (ἔστω/εἶη) : *let
 marriage be valued...*; the syntax here and later
 requires some verb to complete the sense.

Adjectives in Hebrews (Continued)

D	-----	-----	-----
A	46.10 τὸν μονογενῆ (υἱόν)	4.4 ἐνδικον μ.-δοσίαν 8.14 πλείονα τιμῇν 21.21 ἄγκυραν ἀσφαλῆ 39.25 ὁδὸν πρόσφατον	30.25 χρυσὸν θυμιατήριον 56.14 τι κρείττον 14.19 εὐκαιρον βοήθειαν
PL	D: 28.3 κρείττωσιν ἐπαγγελίας 34.9 κρείττωσιν θυσίαις		A: 19.2 τὰ κρείσσονα

EPISTLE TO THE HEBREWS

τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν “Οὐ μὴ σε ἀνῶ οὐδ’ οὐ μὴ 1
σε ἐγκαταλίπω.” (6) ὥστε θαρροῦντας ἡμᾶς λέγειν “Κύριος
ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσῃ μοι ἄνθρωπος; ” (7)
Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν 5
λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς
ἀναστροφῆς μιμεῖσθε τὴν πίστιν. (8) Ἰησοῦς Χριστὸς ἐχθὲς
καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. διδαχαῖς ποικίλαις
καὶ ξέναις μὴ παραφέρεσθε· (9) καλὸν γὰρ χάριτι βεβαιοῦσθαι
τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν 10
οἱ περιπατοῦντες. (10) ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ

ἀναθεωρῶ : look at, observe carefully, 1
ἀναστροφή, -ῆς ἡ : dwelling; mode of life, 1
ἀνίημι : let go, neglect, abandon, 1
βεβαιῶ : make firm, mid. affirm, 2
βοηθός, -ον : helping, helpful; ὁ, aide, 1
βρῶμα, -ατος τό : food, meat, 2
διδαχή, -ῆς ἡ : teaching, doctrine, 2
ἐγκαταλείπω aor. -έλιπον : forsake, 2
ἐκβασίς, -εως ἡ : a going out of, a result, 1
ἐσθίω aor. ἔφαγον : eat, 2
ἐχθές (=χθές) : yesterday, 1
θαρρέω (=θαρσέω) : be of good courage, 1

θυσιαστήριον, -ου τό : altar, 2
μιμέομαι : imitate, represent, portray, 2
μνημονεύω : call to mind, think of (gen.), 3
παραφέρω : lead beside, *aside*, or beyond, 1
πάρεμι : to be by, near, or present, 2
περιπατέω : walk up and down; live, 1
ποικίλος, -η, -ον : many-colored, manifold, 2
φοβέομαι aor. ἐφοβήθη : pass. fear, 4
ὥστε : (with the result) that; and so, therefore, 1
ὠφελέω : help, aid, succour, be of service;
benefit (acc.); pass. receive help, derive profit, 2

1 ἀνῶ... ἐγκαταλίπω: aor. subjs. : see below.
2 ὥστε θαρροῦντας ἡμᾶς λέγειν : *so that we, being thus bold, may say* ; ὥστε w/ inf. views the action as natural or likely resulting (S. 2011; 2260-68)
4 τῶν ἡγουμένων: *leaders* ; here and below (60.23, 61.9) the part. is simply a substantive.
οἵτινες ἐλάλησαν: *such as speak* ; perhaps gnomic aor.

5 ὧν ἀναθεωροῦντες τὴν ἔκβασιν 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 ὁ αὐτός: *the same* ; cf. 3.26 note.
8 καλὸν (ἐστι) βεβαιοῦσθαι χάριτι...οὐ βρώμασιν: *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)

Attic Fut. (538) Κρινεῖ 41.16 ‘He will judge’	Att. Fut. Mid. ἀπολοῦνται 3.23 ‘they shall perish’	Fut. Mid. Dep. (356c) εἰσελεύσονται 9.29 ‘they will enter in’ ζήσεται 42.29 (I.154)	Fut. Pass. Dep. (356c) μνησθήσομαι 39.22 ‘I shall remember’ φοβηθήσομαι above
KG/Ionic Form (794) εἰδήσουσι 29.17 ‘they will know’ Attic Greek = εἴσονται	Fut. Pf. Periphr. ἔσομαι πεποιθὼς 6.28 ‘I shall have trusted’	Fut. Pass. κληθήσεται 47.12 ‘(it) shall be called’	Aor. Subj. 29.15 note μνησθῶ 29.19 ‘I shall remember’ ἀνῶ... ἐγκαταλίπω ‘I shall leave, etc.’

EPISTLE TO THE HEBREWS

ἔχουσιν [ἐξουσίαν] οἱ τῇ σκηνῇ λατρεύοντες. (11) ὣν γὰρ 11
 “εἰσφέρεται” ζώων “τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια” διὰ
 τοῦ ἀρχιερέως, τούτων τὰ σώματα “κατακαίεται ἔξω τῆς
 παρεμβολῆς.” (12) διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου
 αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν. (13) τοίνυν 15
 ἐξερχώμεθα πρὸς αὐτὸν “ἔξω τῆς παρεμβολῆς,” τὸν
 ὀνειδισμὸν αὐτοῦ φέροντες, (14) οὐ γὰρ ἔχομεν ὥδε μένουσαν
 πόλιν, ἀλλὰ τὴν μέλλουσιν ἐπιζητοῦμεν. (15) δι’ αὐτοῦ
 “ἀναφέρωμεν θυσίαν αἰνέσεως” διὰ παντὸς “τῷ θεῷ,” τοῦτ’
 ἔστιν “καρπὸν χειλέων” ὁμολογούντων τῷ ὀνόματι αὐτοῦ. 20

αἵνεσις, -εως ἡ : praise, 1

ἀναφέρω : bring up; present (a sacrifice), 4

εἰσφέρω : bring in, contribute; introduce, 1

ἐξέρχομαι : go away, march off/out, 5

ἐξουσία, -ας ἡ : power, authority, office, 1

ἔξω (adv.): without, out or out of, 3

ἐπιζητέω : seek after, ask for, wish for, 2

ζῶον, -ου τό : living creature, animal, 1

ἰδῖος, -α, -ον : one's own, 4

κατακαίω : (completely) burn up, consume, 1

καρπός, -οῦ ὁ : fruit; children; result, profit, 2

ὁμολογέω : admit, concede, confess, 2

ὀνειδισμός, -οῦ ὁ : reproach; calumny, 3

ὄνομα, -ατος τό : name, fame, reputation, 4

παρεμβολή, -ῆς ἡ : insertion; (army) camp, 3

πάσχω^{aor.} ἔπαθον : experience; suffer, 4

πόλις, -εως ἡ : city, community; city-state, 4

πύλη, -ης ἡ : gate; entrance, 1

σῶμα, -ατος τό : body, 5

τοίνυν : well/so then; therefore, 1

φέρω : bring, carry; endure, 5

χείλος, -ους τό : lip, beak; edge, brink, rim, 2

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

11 οἱ τῇ σκηνῇ λατρεύοντες: *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.
 ὣν γὰρ “εἰσφέρεται” ζώων “τὸ αἷμα: *for the blood of which animals is carried in*; only time in LXX and NT that ζῶον is used of sacrificial animals, which is otherwise used w/ ἄλογα (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.)

12 διὰ τοῦ ἀρχιερέως: ‘The use of the prep. διὰ where we might have expected ὑπὸ is of interest.’ (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 τοίνυν : takes 2nd pos. in CG but in KG and later often 1st

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

17 μένουσαν... μέλλουσιν : note the rhyme.

17-19 φέροντες... ἀναφέρωμεν : Box p. 51

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

20 καρπὸν : apposit. to θυσίαν

χειλέων” ὁμολογούντων τῷ ὀνόματι : *of lips making confession to his name* ; ὁμολογέω + dat. doesn’t occur elsewhere in NT or LXX.

EPISTLE TO THE HEBREWS

(16) τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, 21
τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός. (17) Πείθεσθε τοῖς
ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ
τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς
τοῦτο ποιῶσιν καὶ μὴ στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. 25
(18) Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι καλὴν
συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.
(19) περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τάχειον
ἀποκατασταθῶ ὑμῖν. (20) Ὁ δὲ θεὸς τῆς εἰρήνης,
“ὁ ἀναγαγὼν” ἐκ νεκρῶν “τὸν ποιμένά τῶν προβάτων” τὸν 30

ἀγρυπνέω : opp. to καθεύδω: lie awake, 1
ἀλυσιτελής, -ές : unprofitable, hurtful, 1
ἀνάγω aor. -ἤγαγον : bring back, 1
ἀναστρέφω : pass. dwell in a place, behave, 2
ἀποδίδωμι, -δῶσω : render (what is due), 3
ἀποκαθίστημι aor. pass. -εστάθην : restore, 2
εἰρήνη, -ης ἡ : peace, time of peace, 4
ἐπιλανθάνω : mid. forget, 3
εὐαρεστέω : be well pleasing, 3
εὐποιία, -ας ἡ : beneficence, kind treatment, 1
θέλω : to will, wish, desire; pr. part. willingly, 4
κοινωνία, -ας ἡ : communion; alms, 1

21 εὐποιίας καὶ κοινωνίας : *hendiadys*

22 τοιαύταις γὰρ θυσίαις : *for by such sacrifices*; dat. of means.

εὐαρεστεῖται ὁ θεός: *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 ὡς λόγον ἀποδώσοντες : *as those going to render an account*; in CG ὡς + ptcl. 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
πειθω : persuade, prevail on; mid. obey, 4
περισσός, -ή, -όν : beyond normal, 4
ποιμήν, -ένος ὁ : herdsman, shepherd, 1
πρόβατον, -ου τό : sheep, 1
προσεύχομαι, -ξομαι : offer prayers, 1
στενάζω : sigh deeply, groan; complain, 1
συνείδησις, -εως ἡ : conscience, 5 (see Dict.)
τάχ(ε)ιον : compar. of ταχύς, swifter, 2
τοιοῦτος, -αῦτη, -οῦτο : of such a sort, 5
υπέικω : retire, withdraw; yield, submit, 1
χαρά, -ᾶς ἡ : joy, delight; a joy, 4

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

ἵνα ...τοῦτο ποιῶσιν ... μὴ στενάζοντες: *that they do this... and not with groans*; purp. cl.

26 περὶ ἡμῶν : 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. πείθεσθε above for the mid. meaning)

29 ἵνα ἀποκατασταθῶ : *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 ἀναγαγὼν : aor. nom. part.

EPISTLE TO THE HEBREWS

μέγαν “ἐν αἵματι διαθήκης αἰωνίου,” τὸν κύριον ἡμῶν Ἰησοῦν, 1
(21) καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ
θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ
Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
(22) Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς 5
παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. (23)
Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ’ οὗ
ἐὰν τάχειον ἔρχηται ὄψομαι ὑμᾶς. (24) Ἀσπάσασθε πάντας
τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἀγίους. Ἀσπάζονται
ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. (25) Ἡ χάρις μετὰ πάντων ὑμῶν. 10

ἀνέχω : hold/lift up, send out; hold fast to, 1
ἀπολύω : to loose from, set free ; mid. to
ransom, 1
ἀσπάζομαι : dep. welcome kindly, greet, 3
βραχύς, -εῖα, -ύ : short, little, 3
ἐνώπιος, -ον : prep. before (gen.), 2
ἐπιστέλλω aor. -έστειλα : send to, send a
message, give word, 1

ἔρχομαι: come or go, 5
εὐάρεστος, -ον : well-pleasing, acceptable, 2
Ἰταλία, -ας ἡ : Italy, 1
καταρτίζω : restore, reform; *perfect*, 3 (D.)
παρακαλέω : exhort, encourage, comfort, 4
παρακλήσις, -εως ἡ : exhortation, 3
τάχ(ε)ιον : compar. of ταχύς, swifter, 2
Τιμόθεος, -ου ὁ : Timothy, 1

2 ὁ θεός...καταρτίσαι ὑμᾶς : *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. καταρτίσαι but context makes clear which is needed.)
ἐν παντὶ ἀγαθῷ : *amid every good work*
ὑμᾶς...ἡμῖν : note the shuffle between persons.
5 τοῦ λόγου τῆς παρακλήσεως : (*this*) word of exhortation ; see Introduction.

4 ᾧ ἡ δόξα (εἴη) : *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; I.218-19)

- 1) **Infinitive** a) Simple (‘in these cases the *infin.* is the complement of the [verb]... defining how that was fulfilled): 20.20 οἱ καταφυγόντες **κρατῆσαι**; 35.12 εἰσῆλθεν... νῦν **ἐμφανισθῆναι** b) Articular (‘Here *gen.* seems to express that which is closely connected with the action as its motive’): 37.7 ἦκου τοῦ ποιῆσαι; 43.10 μετετέθη τοῦ μὴ **ιδεῖν** 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** ἀποστελλόμενα; 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 actoin rather than as a purpose aimed at.’) 26.11 ζῶν **εἰς τὸν ἐτυγχάνειν**; 61.2 καταρτίσαι ὑμᾶς... **εἰς τὸν ποιῆσαι**.
3) **Final Conjunctions** (W. ‘Particles’) a) **ὅπως** (‘rare in NT Epistles’): 5.20 βλέπομεν... ἐστεφανωμένον **ὅπως** χάριτι θεοῦ... γεύσεται b) **ἵνα (μὴ)** (‘definite end aimed at [or avoided]’): 7.1 μετέσχεν **ἵνα** καταργήσῃ; 10.3 παρακαλεῖτε... **ἵνα μὴ** σκληρυνθῇ τις c) **ὥστε** cf. 58.2 and note

Greek Text for Classroom Use

Epistle to the Hebrews

EPISTLE TO THE HEBREWS

Greek Text pgs. 1-3

1. Πολυμερῶς καὶ πολυτρόπως πάλοι ὁ θεὸς λαλήσας 1
τοῖς πατράσιν ἐν τοῖς προφήταις (2) ἐπ' ἐσχάτου τῶν
ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν
κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας·
(3) ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς 5
ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι
τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος
“ἐκάθισεν ἐν δεξιᾷ” τῆς μεγαλωσύνης ἐν ὑψηλοῖς,
(4) τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ
διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. (5) Τίνι 10
γὰρ εἰπέν ποτε τῶν ἀγγέλων “Υἱός μου εἰ σύ, ἐγὼ σήμερον
γεγέννηκά σε,” καὶ πάλιν “Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ
αὐτὸς ἔσται μοι εἰς υἱόν;” (6) ὅταν δὲ πάλιν εἰσαγάγῃ τὸν
πρωτότοκον εἰς τὴν οἰκουμένην, λέγει “Καὶ προσκυνησάτωσαν
αὐτῷ πάντες ἄγγελοι θεοῦ.” (7) καὶ πρὸς μὲν τοὺς ἀγγέλους 15
λέγει “Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς
λειτουργοὺς αὐτοῦ πυρὸς φλόγα,” (8) πρὸς δὲ τὸν υἱόν “Ὁ
θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα [τοῦ αἰῶνος],” καὶ ἡ ῥάβδος
τῆς ἐυθύτητος ῥάβδος τῆς βασιλείας αὐτοῦ.” (9) “ἠγάπησας
δικαιοσύνην καὶ ἐμίσησας ἀνομίαν” “διὰ τοῦτο ἔχρισέν σε ὁ 20
θεός, ὁ θεός σου, ἔλαιον” “ἀγαλλιάσεως παρα τοὺς μετόχους
σου” (10) καὶ “Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,”
“καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί,” (11) “αὐτοὶ
ἀπολοῦνται, σὺ δὲ διαμένεις” καὶ “πάντες ὡς ἱμάτιον
παλαιωθήσονται,” (12) “καὶ ὥσπερ περιβόλαιον ἐλίξεις αὐτούς,” 25
ὡς ἱμάτιον “καὶ ἀλλαγῇσονται,” “σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη
σου οὐκ ἐκλείψουσιν.” (13) πρὸς τίνα δὲ τῶν ἀγγέλων εἵρηκέν
ποτε “Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
ὑποπόδιον τῶν ποδῶν σου;” (14) οὐχὶ πάντες εἰσὶν λειτουργικὰ
πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 4-6

κληρονομεῖν σωτηρίαν; 2. Διὰ τοῦτο δεῖ περισσοτέρως 1
προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μή ποτε παραρῶμεν. (2) εἰ
γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα
παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν, (3)
πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, 5
ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, (4) συνεπιμαρτυροῦντος τοῦ
θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ
πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν; (5) Οὐ
γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ 10
ἧς λαλοῦμεν· (6) διεμαρτύρατο δέ πού τις λέγων “Τί ἐστὶν
ἄνθρωπος ὅτι μιμνήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη
αὐτόν; (7) ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξη
καὶ τιμῇ ἐστεφάνωσας αὐτόν, [καὶ κατέστησας αὐτὸν ἐπὶ τὰ
ἔργα τῶν χειρῶν σου,] (8) πάντα ὑπέταξας ὑποκάτω τῶν 15
ποδῶν αὐτοῦ.” ἐν τῷ γὰρ “ὑποτάξαι” [αὐτῷ] τὰ “πάντα”
οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὕτω ὁρῶμεν αὐτῷ
τὰ “πάντα ὑποτεταγμένα,” (9) τὸν δὲ “βραχύ τι παρ'
ἀγγέλους ἠλαττωμένον” βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ
θανάτου “δόξη καὶ τιμῇ ἐστεφανωμένον,” ὅπως χάριτι 20
θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. (10) Ἐπρεπεῖν γὰρ αὐτῷ,
δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν
ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων
τελειῶσαι. (11) ὃς τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς
πάντες, δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται “ἀδελφοὺς” αὐτοὺς 25
καλεῖν, (12) λέγων “Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς
μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,” (13) καὶ πάλιν “Ἐγὼ
ἔσομαι πεποιθὼς ἐπ' αὐτῷ,” καὶ πάλιν “Ἴδου ἐγὼ καὶ τὰ
παιδιά ἃ μοι ἔδωκεν ὁ θεός.” (14) ἐπεὶ οὖν “τὰ παιδιά”
κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 7-9

μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ 1
κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον, (15) καὶ
ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
ἐνοχοὶ ἦσαν δουλείας. (16) οὐ γὰρ δὴ πού ἀγγέλων
ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. 5
(17) ὅθεν ὥφειλεν κατὰ πάντα “τοῖς ἀδελφοῖς” ὁμοιωθῆναι,
ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ· (18) ἐν ᾧ γὰρ
πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις
βοηθῆσαι. 3. Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου 10
μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς
ὁμολογίας ἡμῶν Ἰησοῦν, (2) “πιστὸν” ὄντα τῷ ποιήσαντι
αὐτὸν ὡς καὶ “Μωυσῆς ἐν [ὄλῳ] τῷ οἴκῳ αὐτοῦ.” (3) πλείονος
γὰρ οὗτος δόξης παρὰ Μωυσῆν ἡξίωται καθ' ὅσον πλείονα
τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· (4) πᾶς γὰρ οἶκος 15
κατασκευάζεται ὑπὸ τινος, ὁ δὲ πάντα κατασκευάσας θεός.
(5) καὶ “Μωυσῆς” μὲν “πιστὸς ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ” ὡς
“θεράπων” εἰς μαρτύριον τῶν λαληθησομένων, (6) Χριστὸς δὲ
ὡς υἱὸς ἐπὶ “τὸν οἶκον αὐτοῦ” οὗ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν
παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος [μέχρι τέλους βεβαίαν] 20
κατάσχωμεν. (7) Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον
“Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,” (8) “μὴ
σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ,”
“κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,” (9) “οὐ
ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ” “καὶ εἶδον τὰ ἔργα 25
μου (10) τεσσεράκοντα ἔτη” διὸ “προσώχθισα τῇ γενεᾷ
ταύτῃ” “καὶ εἶπον Ἄει πλανῶνται τῇ καρδίᾳ·” “αὐτοὶ δὲ οὐκ
ἔγνωσαν τὰς ὁδοὺς μου.” (11) “ὡς ὥμοσα ἐν τῇ ὀργῇ μου”
“Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.” (12) βλέπετε,
ἀδελφοί, μή ποτε ἔσται ἐν τινι ὑμῶν καρδιά πονηρὰ ἀπιστίας 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 10-12

ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζώντος, (13) ἀλλὰ παρακαλεῖτε 1
ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τό “Σήμερον”
καλεῖται, ἵνα μὴ “σκληρυνθῇ” τις ἐξ ὑμῶν ἀπάτη τῆς
ἀμαρτίας· (14) μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἕανπερ 5
τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν
κατάσχωμεν. (15) ἐν τῷ λέγεσθαι “Σήμερον ἐὰν τῆς φωνῆς
αὐτοῦ ἀκούσητε, Μὴ σκληρύνητε τὰς καρδίας ὑμῶν
ὥς ἐν τῷ παραπικρασμῷ.” (16) τίνες γὰρ ἀκούσαντες
“παρεπίκραναν;” ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου 10
διὰ Μωυσέως; (17) τίσιν δὲ “προσώχθισεν τεσσεράκοντα
ἔτη;” οὐχὶ τοῖς ἀμαρτήσασιν, ὧν “τὰ κῶλα ἔπεσεν ἐν τῇ
ἐρήμῳ;” (18) τίσιν δὲ “ᾤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν
κατάπαυσιν αὐτοῦ” εἰ μὴ τοῖς ἀπειθήσασιν; (19) καὶ βλέπομεν
ὅτι οὐκ ἡδυνήθησαν “εἰσελθεῖν” δι' ἀπιστίαν. 4. φοβηθῶμεν 15
οὖν μὴ ποτε καταλειπομένης ἐπαγγελίας “εἰσελθεῖν εἰς τὴν
κατάπαυσιν αὐτοῦ” δοκῇ τις ἐξ ὑμῶν ὑστερηκένοι· (2) καὶ γὰρ
ἔσμεν εὐηγγελισμένοι καθάπερ καὶ οἱ ἄλλοι, ἀλλ' οὐκ ὠφέλησεν ὁ
λόγος τῆς ἀκοῆς ἐκείνους, μὴ συνκεκρασμένους τῇ πίστει τοῖς
ἀκούσασιν. (3) “Εἰσερχόμεθα” γὰρ “εἰς [τὴν] κατάπαυσιν” οἱ 20
πιστεύσαντες, καθὼς εἶρηκεν “Ὡς ᾤμοσα ἐν τῇ ὀργῇ μου Εἰ
εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, ” καίτοι “τῶν ἔργων”
ἀπὸ καταβολῆς κόσμου γενηθέντων, (4) εἶρηκεν γὰρ πού περὶ
τῆς ἐβδόμης οὕτως “Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,” (5) καὶ ἐν τούτῳ 25
πάλιν “Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.” (6) ἐπεὶ
οὖν ἀπολείπεται τινὰς “εἰσελθεῖν εἰς” αὐτήν, καὶ οἱ πρότερον
εὐαγγελισθέντες οὐκ “εἰσῆλθον” δι' ἀπείθειαν, (7) πάλιν τινὰ
ὀρίζει ἡμέραν, “Σήμερον,” ἐν Δαυεὶδ λέγων μετὰ τοσοῦτον
χρόνον, καθὼς προεῖρηται, “Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ
ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν· ” (8) εἰ γὰρ 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 13-15

αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ 1
ταῦτα ἡμέρας. (9) ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ
θεοῦ· (10) ὁ γὰρ “εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ” καὶ
αὐτὸς “κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ” ὥσπερ “ἀπὸ τῶν
ιδίων ὁ θεός. (11) Σπουδάσωμεν οὖν “εἰσελθεῖν εἰς” ἐκείνην 5
“τὴν κατάπαυσιν,” ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ
τῆς ἀπειθείας. (12) Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ
τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ δικνούμενος
ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ
κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· (13) καὶ οὐκ ἔστιν 10
κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ
τετραηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
(14) Ἐχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς,
Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας· (15) οὐ
γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συναπαθῆσαι ταῖς 15
ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ’
ὁμοιότητα χωρὶς ἁμαρτίας. (16) προσερχώμεθα οὖν μετὰ
παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν
εὖρωμεν εἰς εὐκαιρον βοήθειαν. 5. Πᾶς γὰρ ἀρχιερεὺς
ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται 20
τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά [τε] καὶ θυσίας ὑπὲρ
ἁμαρτιῶν, (2) μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι
καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν, (3) καὶ
δι’ αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ
προσφέρειν περὶ ἁμαρτιῶν. (4) καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν 25
τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ, καθὼς περ καὶ Ἀαρών.
(5) Οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
γεννηθῆναι ἀρχιερέα, ἀλλ’ ὁ λαλήσας πρὸς αὐτόν “Υἱὸς
μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε·” (6) καθὼς καὶ ἐν ἑτέρῳ
λέγει “Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 16-18

(7) ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ 1
ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ
κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς
ἀπὸ τῆς εὐλαβείας, (8) καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν
τὴν ὑπακοήν, (9) καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς 5
ὑπακούουσιν αὐτῷ αἷτιος σωτηρίας αἰωνίου, (10)
προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς “κατὰ τὴν τάξιν
Μελχισεδέκ.” (11) Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ
δυσερμήνευτος ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς λέγειν, (12)
καὶ γὰρ ὀφείλουντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν 10
χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς
τῶν λογίων τοῦ θεοῦ, καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος,
οὐ στερεᾶς τροφῆς. (13) πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος
λόγου δικαιοσύνης, νήπιος γάρ ἐστιν· (14) τελείων δέ ἐστιν ἡ
στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα 15
ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. 6. Διὸ ἀφέντες
τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα
φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανόιας ἀπὸ
νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν, (2) βαπτισμῶν διδαχὴν
ἐπιθέσεώς τε χειρῶν, ἀναστάσεως νεκρῶν καὶ κρίματος 20
αἰωνίου. (3) καὶ τοῦτοποιήσομεν ἅνπερ ἐπιτρέπη ὁ θεός. (4)
Ἄδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας γευσάμενους τε τῆς
δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας πνεύματος
ἀγίου (5) καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε
μέλλοντος αἰῶνος, (6) καὶ παραπεσόντας, πάλιν ἀνακαινίζειν 25
εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ
παραδειγματίζοντας. (7) “γῆ” γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς
ἐρχόμενον πολλάκις ὑετόν, καὶ τίκτουσα “βοτάνην” εὖθետον
ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας
ἀπὸ τοῦ θεοῦ· (8) “ἐκφέρουσα” δὲ “ἀκάνθας καὶ τριβόλους” 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 19-21

ἀδόκιμος καὶ “κατάρας” ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν. 1
(9) Πειπίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ
ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν· (10) οὐ γὰρ ἄδικος
ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἥς
ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ 5
διακονοῦντες. (11) ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν
ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφориαν τῆς ἐλπίδος ἄχρι
τέλους, (12) ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ
πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.
(13) Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ’ οὐδενὸς 10
εἶχεν μείζονος ὁμόσαι, “ὥμοσεν καθ’ ἑαυτοῦ,” (14) λέγων “Εἰ
μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ” σε·
(15) καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.
(16) ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης
αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· (17) ἐν ᾧ 15
περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς
ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ,
(18) ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον
ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ
καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· (19) ἣν 20
ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ τε καὶ βεβαίαν καὶ
“εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,” (20)
ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, “κατὰ τὴν τάξιν
Μελχισεδέκ” ἀρχιερεὺς γενόμενος “εἰς τὸν αἰῶνα.” 7. Οὗτος
γὰρ ὁ “Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ 25
ὑψίστου,” †ὁ† “συναντήσας” Ἀβραάμ “ὑποστρέφοντι ἀπὸ τῆς
κοπῆς τῶν βασιλέων” καὶ “εὐλογήσας” αὐτόν, (2) ᾧ καὶ
“δεκάτην ἀπὸ πάντων” ἐμέρισεν Ἀβραάμ, πρῶτον μὲν
ἐρμηνευόμενος Βασιλεὺς Δικαιοσύνης ἔπειτα δὲ καὶ “βασιλεὺς
Σαλήμ,” ὁ ἐστὶν βασιλεὺς Εἰρήνης, (3) ἀπάτωρ, ἀμήτωρ, 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 22-24

ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, 1
ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει “ἱερεὺς” εἰς τὸ
διηνεκές. (4) Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ “δεκάτην Ἀβραὰμ
ἔδωκεν” ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. (5) καὶ οἱ μὲν ἐκ
τῶν υἱῶν Λευεὶ τὴν ἱερατίαν λαμβάνοντες ἐντολὴν ἔχουσιν 5
ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ’ ἔστιν τοὺς
ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος
Ἀβραάμ· (6) ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν
Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας “εὐλόγηκεν.”
(7) χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ 10
κρείττονος εὐλογεῖται. (8) καὶ ὧδε μὲν “δεκάτας
ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ
μαρτυρούμενος ὅτι ζῇ. (9) καὶ ὡς ἔπος εἰπεῖν, δι’ Ἀβραάμ καὶ
Λευεὶς ὁ δεκάτας λαμβάνων δεδεκάτῳται, (10) ἔτι γὰρ ἐν τῇ
ὁσφύϊ τοῦ πατρὸς ἦν ὅτε “συνήντησεν αὐτῷ Μελχισεδέκ.” 15
(11) Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευειτικῆς ἱερωσύνης ἦν, ὁ
λαὸς γὰρ ἐπ’ αὐτῆς νενομοθέτηται, τίς ἔτι χρεῖα “κατὰ τὴν
τάξιν Μελχισεδέκ” ἕτερον ἀνίστασθαι “ἱερέα” καὶ οὐ “κατὰ
τὴν τάξιν” Ἀαρὼν λέγεσθαι; (12) μετατιθεμένης γὰρ τῆς
ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. 20
(13) ἐφ’ ὃν γὰρ λέγεται ταῦταφυλῆς ἐτέρας μετέσχηκεν,
ἀφ’ ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ· (14) πρόδηλον
γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν
περὶ ἱερέων οὐδὲν Μωυσῆς ἐλάλησεν. (15) Καὶ περισσότερον
ἔτι κατάδηλόν ἐστιν, εἰ “κατὰ τὴν” ὁμοιότητα “Μελχισεδέκ” 25
ἀνίσταται “ἱερεὺς” ἕτερος, (16) ὃς οὐ κατὰ νόμον ἐντολῆς
σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου, (17)
μαρτυρεῖται γὰρ ὅτι “Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
Μελχισεδέκ.” (18) ἀθέτησις μὲν γὰρ γίνεται προαγούσης
ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές, (19) οὐδὲν γὰρ 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 25-27

ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς 1
ἐγγίζομεν τῷ θεῷ. (20) Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας,
(οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,
(21) ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν
“Ὡμοσεν Κύριος, καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν 5
αἰῶνα,”) (22) κατὰ τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν
ἕγγυος Ἰησοῦς. (23) Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς
διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· (24) ὁ δὲ διὰ τὸ μένειν
αὐτόν “εἰς τὸν αἰῶνα” ἀπαράβατον ἔχει τὴν ἱερωσύνην· (25)
ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους 10
δι' αὐτοῦτῳ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
(26) Τοιοῦτος γὰρ ἡμῖν [καὶ] ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος,
ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος
τῶν οὐρανῶν γενόμενος· (27) ὃς οὐκ ἔχει καθ' ἡμέραν
ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων 15
ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· (τοῦτο γὰρ
ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας·) (28) ὁ νόμος γὰρ
ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ
τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον “υἱόν, εἰς τὸν αἰῶνα”
τετελειωμένον. 8. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον 20
ἔχομεν ἀρχιερέα, ὃς “ἐκάθισεν ἐν δεξιᾷ” τοῦ θρόνου τῆς
μεγαλωσύνης ἐν τοῖς οὐρανοῖς, (2) τῶν ἀγίων λειτουργὸς καὶ
“τῆς σκηνῆς” τῆς ἀληθινῆς, “ἣν ἔπηξεν ὁ κύριος,” οὐκ
ἄνθρωπος. (3) πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε
καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ 25
προσενέγκῃ. (4) εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων
τῶν προσφερόντων κατὰ νόμον τὰ δῶρα· (5) (οἷτινες
ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς
κεκρημάτισται Μωυσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, “Ὁρα”
γάρ, φησὶν, “ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 28-30

σοι ἐν τῷ ὄρει·”) (6) νῦν δὲ διαφορωτέρας τέτυχεν 1
λειτουργίας, ὅσα καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις
ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. (7) εἰ γὰρ ἡ πρώτη
ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος·
(8) μεμφόμενος γὰρ αὐτοὺς λέγει “Ἰδοὺ ἡμέραι ἔρχονται, 5
λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ
τὸν οἶκον Ἰούδα διαθήκην καινὴν, (9) οὐ κατὰ τὴν διαθήκην
ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου
τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι
αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐπὶ ἡμέλῃσιν αὐτῶν, 10
λέγει Κύριος. (10) ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ
Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους
μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω
αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ ἔσονται μοι εἰς
λαόν. (11) καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ 15
καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γινώθι τὸν κύριον, ὅτι
παντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν. (12)
ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν
αὐτῶν οὐ μὴ μνησθῶ ἔτι.” (13) ἐν τῷ λέγειν “Καινὴν”
πεπαλαίωκεν τὴν πρώτην, τὸ δὲ παλαιούμενον καὶ γηράσκον 20
ἐγγὺς ἀφανισμοῦ. 9. Ἐῖχε μὲν οὖν [καὶ] ἡ πρώτη δικαιοῦματα
λατρείας τό τε ἅγιον κοσμικόν. (2) σκηνὴ γὰρ κατεσκευάσθη·
ἡ πρώτη ἐν ἣ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν
ἄρτων, ἥτις λέγεται Ἁγία· (3) μετὰ δὲ τὸ δεύτερον
καταπέτασμα σκηνὴ ἡ λεγομένη Ἁγία Ἀγίων, (4) χρυσοῦν 25
ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης
περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ στάμνος χρυσοῦ
ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ
πλάκες τῆς διαθήκης, (5) ὑπεράνω δὲ αὐτῆς Χερουβείν δόξης
κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 31-33

κατὰ μέρος. (6) Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν 1
τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαι οἱ ἱερεῖς τὰς λατρείας
ἐπιτελοῦντες, (7) εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἑνιαυτοῦ μόνος
ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ
τῶν τοῦ λαοῦ ἀγνοημάτων, (8) τοῦτο δηλοῦντος τοῦ 5
πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων
ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, (9) ἥτις
παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ
θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι
τὸν λατρεύοντα, (10) μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ 10
διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ
διορθώσεως ἐπικείμενα. (11) Χριστὸς δὲ παραγενόμενος
ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μελλόντος καὶ
τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης
τῆς κτίσεως, (12) οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ 15
τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν
λύτρωσιν εὐράμενος. (13) εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων
καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει
πρὸς τὴν τῆς σαρκὸς καθαρότητα, (14) πόσω μᾶλλον τὸ αἷμα
τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν 20
ἄμωμον τῷ θεῷ, καθαριεὶ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν
ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι. (15) Καὶ διὰ τοῦτο
διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς
ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν
ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. 25
(16) ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ
διαθεμένου· (17) διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ τότε
ισχύει ὅτε ζῇ ὁ διαθέμενος. (18) Ὅθεν οὐδὲ ἡ πρώτη χωρὶς
αἵματος ἐνκεκαίνισται· (19) λαληθείσης γὰρ πάσης ἐντολῆς
κατὰ τὸν νόμον ὑπὸ Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 34-36

τῶν μόσχων καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου 1
καὶ ὑσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
ἐράντισεν, (20) λέγων “Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς
ἐνετείλατο (21) πρὸς ὑμᾶς ὁ θεός·” καὶ τὴν σκηνὴν δὲ καὶ
πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν. 5
(22) καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον,
καὶ χωρὶς αἵματεκχυσίας οὐ γίνεται ἄφεσις. (23) Ἀνάγκη οὖν
τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ
ταύτας. (24) οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, 10
ἀντίτυπα τῶν ἀληθινῶν, ἀλλ’ εἰς αὐτὸν τὸν οὐρανόν, νῦν
ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν· (25) οὐδ’ ἵνα
πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς
τὰ ἅγια κατ’ ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ, (26) ἐπεὶ ἑδεῖ αὐτὸν
πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ 15
συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς
θυσίας αὐτοῦ πεφανέρωται. (27) καὶ καθ’ ὅσον ἀπόκειται τοῖς
ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, (28) οὕτως
καὶ ὁ χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ “πολλῶν ἀνενεγκεῖν
ἁμαρτίας,” ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν 20
ἀπεκδεχομένοις εἰς σωτηρίαν. 10. Σκιὰν γὰρ ἔχων ὁ νόμος
τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν
πραγμάτων, κατ’ ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς
προσερχομένους τελειῶσαι· (2) ἐπεὶ οὐκ ἂν ἐπαύσαντο 25
προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν
ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους; (3) ἀλλ’
ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ’ ἐνιαυτόν, (4) ἀδύνατον
γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. (5)
Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει “Θυσίαν καὶ προσφορὰν 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 37-39

οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· (6) ὀλοκαυτώματα 1
καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. (7) τότε εἶπον Ἴδου ἤκω, ἐν
κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ
θέλημά σου.” (8) ἀνώτερον λέγων ὅτι “Θυσίας καὶ προσφορὰς”
καὶ “ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ 5
εὐδόκησας,” αἵτινες κατὰ νόμον προσφέρονται, (9) “τότε”
εἶρηκεν “Ἴδου ἤκω τοῦ ποιῆσαι τὸ θέλημά σου.” ἀναιρεῖ τὸ
πρῶτον ἵνα τὸ δεύτερον στήσῃ. (10) ἐν ᾧ “θελήματι”
ἡγιασμένοι ἐσμέν διὰ τῆς “προσφορᾶς” τοῦ “σώματος” Ἰησοῦ
Χριστοῦ ἐφάπαξ. (11) Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν καθ’ ἡμέραν 10
λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες
οὐδέποτε δύνανται περιελεῖν ἁμαρτίας. (12) οὗτος δὲ μίαν ὑπὲρ
ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές “ἐκάθισεν ἐν
δεξιᾷ” τοῦ θεοῦ, (13) τὸ λοιπὸν ἐκδεχόμενος “ἕως τεθῶσιν οἱ
ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ,” (14) μᾶ γὰρ 15
προσφορᾷ τετελείωκεν εἰς τὸ διηνεκές τοὺς ἀγιαζομένους.
(15) Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον,
μετὰ γὰρ τὸ εἰρηκέναι (16) “Αὕτη ἡ διαθήκη ἦν
διαθήσομαι” πρὸς αὐτούς “μετὰ τὰς ἡμέρας ἐκείνας,
λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν 20
διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,” (17) “Καὶ τῶν ἁμαρτιῶν
αὐτῶν” καὶ “τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι.”
(18) ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.
(19) Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον
τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, (20) ἦν ἐνεκαίνισεν 25
ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος,
τοῦτ’ ἔστιν τῆς σαρκὸς αὐτοῦ, (21) καὶ ἱερέα μέγα ἐπὶ “τὸν
οἶκον” τοῦ θεοῦ, (22) προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν
πληροφορίᾳ πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ
συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 40-42

(23) κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς 1
γὰρ ὁ ἐπαγγελλάμενος· (24) καὶ κατανοῶμεν ἀλλήλους εἰς
παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, (25) μὴ
ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν,
ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτῳ μᾶλλον ὅσῳ βλέπετε 5
ἐγγίζουσιν τὴν ἡμέραν. (26) Ἐκουσίως γὰρ ἀμαρτανόντων
ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ
ἀμαρτιῶν ἀπολείπεται θυσία, (27) φοβερὰ δέ τις ἐκδοχὴ
κρίσεως καὶ “πυρὸς ζῆλος ἐσθίειν” μέλλοντος
“τοὺς ὑπεναντίους.” (28) ἀθετήσας τις νόμον Μωυσέως χωρὶς 10
οἰκτιρμῶν “ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει.”
(29) πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν
τοῦ θεοῦ καταπατήσας, καὶ “τὸ αἷμα τῆς διαθήκης” κοινὸν
ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος
ἐνυβρίσας. (30) οἶδαμεν γὰρ τὸν εἰπόντα “Ἐμοὶ ἐκδίκησις,” 15
ἐγὼ “ἀνταποδώσω.” καὶ πάλιν “Κρινεὶ Κύριος τὸν λαὸν
αὐτοῦ.” (31) φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.
(32) Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς
φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, (33)
τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ 20
κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες· (34) καὶ
γὰρ τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν
ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες
ἔχειν ἑαυτοὺς κρείσσονα ὑπαρξιν καὶ μένουσαν. (35) Μὴ
ἀποβάλητε οὖν τὴν παρρησίαν ἣτις ἔχει μεγάλην 25
μισθαποδοσίαν ὑμῶν, (36) ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ
θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν· (37)
“ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει·
(38) ὁ δὲ δίκαιός [μου] ἐκ πίστεως ζήσεται,” καὶ “ἐὰν
ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.” (39) ἡμεῖς 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 43-45

δὲ οὐκ ἐσμὲν “ὑποστολῆς” εἰς ἀπώλειαν, ἀλλὰ “πίστεως” εἰς 1
περιποίησιν ψυχῆς. 11. Ἔστιν δὲ πίστις ἐλπιζομένων
ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων· (2) ἐν ταύτῃ
γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. (3) Πίστει νοοῦμεν 5
κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων
τὸ βλεπόμενον γεγονέναι. (4) Πίστει πλείονα θυσίαν Ἀβελ
παρὰ Καὶν προσήνεγκεν τῷ θεῷ, δι’ ἧς ἐμαρτυρήθη εἶναι
δίκαιος, μαρτυροῦντος “ἐπὶ τοῖς δώροις αὐτοῦ τοῦ
θεοῦ,” καὶ δι’ αὐτῆς ἀποθανὼν ἔτι λαλεῖ. (5) Πίστει 10
Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ “οὐχ ἠύρισκετο
διότι μετέθηκεν αὐτὸν ὁ θεός·” πρὸ γὰρ τῆς μεταθέσεως
μεμαρτύρηται “εὐαρεστηκέναι τῷ θεῷ,” (6) χωρὶς δὲ πίστεως
ἀδύνατον “εὐαρεστηῆσαι,” πιστεῦσαι γὰρ δεῖ τὸν
προσερχόμενον [τῷ] θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν 15
μισθαποδότης γίνεται. (7) Πίστει χρηματισθεὶς Νῶε περὶ τῶν
μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς
σωτηρίαν τοῦ οἴκου αὐτοῦ, δι’ ἧς κατέκρινεν τὸν κόσμον, καὶ
τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.
(8) Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν “ἐξελθεῖν” 20
εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ “ἐξηλθεν”
μὴ ἐπιστάμενος ποῦ ἔρχεται. (9) Πίστει “παρώκησεν” εἰς γῆν
τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας
μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συνκληρονόμων τῆς ἐπαγγελίας
τῆς αὐτῆς· (10) ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν
πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός. (11) Πίστει καὶ αὕτη 25
Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ
καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγάγατο τὸν ἐπαγγελάμενον·
(12) διὸ καὶ ἀφ’ ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένοι,
“καθὼς τὰ ἄστρα τοῦ οὐρανοῦ” τῷ πλήθει “καὶ ὡς ἡ ἄμμος
ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης” ἢ ἀναρίθμητος. (13) Κατὰ 30

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Greek Text pgs. 46-48

πίστιν ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς 1
ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι,
καὶ ὁμολογήσαντες ὅτι “ξένοι καὶ παρεπίδημοί” εἰσιν “ἐπὶ τῆς
γῆς.” (14) οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα
ἐπιζητοῦσιν. (15) καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ’ ἧς 5
ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· (16) νῦν δὲ κρείττονος
ὀρέγονται, τοῦτ’ ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται
αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασεν γὰρ αὐτοῖς
πόλιν. (17) Πίστει “προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ
πειραζόμενος,” καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας 10
ἀναδεξάμενος, πρὸς ὃν ἐλαλήθη ὅτι (18) “Ἐν Ἰσαὰκ
κληθήσεται σοι σπέρμα,” (19) λογισάμενος ὅτι καὶ ἐκ νεκρῶν
ἐγείρειν δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ
ἐκομίσατο. (20) Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ
τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. (21) Πίστει Ἰακώβ ἀποθνήσκων 15
ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ “προσεκύνησεν ἐπὶ
τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.” (22) Πίστει Ἰωσήφ τελευτῶν
περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ τῶν
ὀστέων αὐτοῦ ἐνετείλατο. (23) Πίστει Μωυσῆς γεννηθεὶς
“ἐκρύβη τρίμηνον” ὑπὸ τῶν πατέρων αὐτοῦ, διότι “εἶδον 20
ἀστέιον” τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ
βασιλέως. (24) Πίστει “Μωυσῆς μέγας γενόμενος” ἠρνήσατο
λέγεσθαι υἱὸς θυγατρὸς Φαραώ, (25) μᾶλλον ἐλόμενος
συνκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν
ἀμαρτίας ἀπόλαυσιν, (26) μείζονα πλοῦτον ἡγησάμενος τῶν 25
Αἰγύπτου θησαυρῶν “τὸν ὀνειδισμόν τοῦ χριστοῦ,” ἀπέβλεπεν
γὰρ εἰς τὴν μισθαποδοσίαν. (27) Πίστει κατέλιπεν Αἴγυπτον,
μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς
ὁρῶν ἐκαρτέρησεν. (28) Πίστει πεποίηκεν “τὸ πάσχα”
καὶ τὴν πρόσχυσιν “τοῦ αἵματος,” ἵνα μὴ “ὁ ὀλοθρευῶν” 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 49-51

τὰ πρωτότοκα θίγη αὐτῶν. (29) Πίστει διέβησαν τὴν Ἑρυθρὰν 1
θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἥς πείραν λαβόντες οἱ Αἰγύπτιοι
κατεπόθησαν. (30) Πίστει τὰ τεῖχη Ἱερειχῶ ἔπесαν
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. (31) Πίστει Ῥαὰβ ἡ πόρνη οὐ
συναπόλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους 5
μετ' εἰρήνης. (32) Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον
ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμφών, Ἰεφθάε, Δανεῖδ τε καὶ
Σαμουὴλ καὶ τῶν προφητῶν, (33) οἱ διὰ πίστεως
κατηγοनीσαντο βασιλείας, ἡργάσαντο δικαιοσύνην,
ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, 10
(34) ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα
μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ
ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτριῶν· (35)
ἔλαβον ἄνδρες ἄνδρες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι 15
δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα
κρείττονος ἀναστάσεως τύχωσιν· (36) ἕτεροι δὲ ἐμπαυγμῶν καὶ
μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·
(37) ἐλιθάσθησαν, ἐπειράσθησαν, ἐπρίσθησαν, ἐν φόνῳ
μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγίοις
δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, (38) ὧν 20
οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ
σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. (39) Καὶ οὗτοι πάντες
μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν
ἐπαγγελίαν, (40) τοῦ θεοῦ περὶ ἡμῶν κρείττον τι
προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν. 25
12. Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν
νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν
εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν
προκείμενον ἡμῖν ἀγῶνα, (2) ἀφορῶντες εἰς τὸν τῆς πίστεως
ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ 30

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Greek Text pgs. 52-54

χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνῃς καταφρονήσας, “ἐν δεξιᾷ” 1
τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.” (3) ἀναλογίσασθε γὰρ τὸν
τοιαύτην ὑπομεμενηκότα ὑπὸ “τῶν ἁμαρτωλῶν εἰς ἑαυτοὺς”
ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.
(4) Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν 5
ἀνταγωνιζόμενοι, (5) καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις
ὑμῖν ὡς υἱοῖς διαλέγεται, “υἱέ μου, μὴ ὀλιγώρει παιδείας
Κυρίου, μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος· (6) ὃν γὰρ ἀγαπᾷ
Κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.”
(7) εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· 10
τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; (8) εἰ δὲ χωρὶς ἐστε
παιδείας ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι καὶ οὐχ υἱοί
ἐστε. (9) εἰτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν
παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα 15
τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; (10) οἱ μὲν γὰρ
πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον,
ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.
(11) πᾶσα μὲν παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι
ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι’ αὐτῆς
γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης. (12) “Διὸ τὰς 20
παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα
ἀνορθώσατε,” (13) καὶ “τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν”
ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. (14)
“Εἰρήνην διώκετε” μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ χωρὶς
οὐδεὶς ὄψεται τὸν κύριον, (15) ἐπισκοποῦντες μή τις ὑστερῶν 25
ἀπὸ τῆς χάριτος τοῦ θεοῦ, “μή τις ῥίζα πικρίας ἄνω φύουσα
ἐνοχλῇ” καὶ δι’ αὐτῆς μιανθῶσιν οἱ πολλοί, (16) μή τις πόρνος
ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς “ἀπέδετο τὰ
πρωτοτόκια” ἑαυτοῦ. (17) ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων
κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 55-58

τόπον οὐχ εἶδεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. 1
(18) Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ “κεκαυμένῳ
πυρὶ” καὶ “γνόφῳ” καὶ “ζόφῳ καὶ θυέλλῃ (19) καὶ σάλπιγγος
ἤχῳ καὶ φωνῇ ῥημάτων,” ἧς οἱ ἀκούσαντες παρητήσαντο
προστεθῆναι αὐτοῖς λόγον· (20) οὐκ ἔφερον γὰρ τὸ 5
διαστελλόμενον “Κἂν θηρίον θίγῃ τοῦ ὄρους,
λιθοβοληθήσεται.” (21) καί, οὕτω φοβερὸν ἦν τὸ
φανταζόμενον, Μωυσῆς εἶπεν “Ἐκφοβός εἰμι” καὶ ἔντρομος.
(22) ἀλλὰ προσεληλύθατε Σιών ὅρει καὶ πόλει θεοῦ ζώντος,
Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει 10
(23) καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς,
καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,
(24) καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ
κρεῖττον λαλοῦντι παρὰ τὸν Ἀβελ. (25) Βλέπετε μὴ
παρατήρησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ 15
γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ
τὸν ἀπ’ οὐρανῶν ἀποστρεφόμενοι· (26) οὐ ἡ φωνὴ τὴν γῆν
ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων “Ἔτι ἅπαξ ἐγὼ
σείσω” οὐ μόνον “τὴν γῆν” ἀλλὰ καὶ “τὸν οὐρανόν.” (27)
τὸ δὲ “Ἔτι ἅπαξ” δηλοῖ [τὴν] τῶν σαλευομένων μετάθεσιν ὡς 20
πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. (28) Διὸ βασιλείαν
ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι’ ἧς λατρεύωμεν
εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους, (29) καὶ γὰρ ὁ
“θεὸς” ἡμῶν “πῦρ καταναλίσκον.”

13. Ἡ φιλαδελφία μενέτω. (2) τῆς φιλοξενίας μὴ 25
ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες
ἀγγέλους. (3) μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν
κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. (4) Τίμιος ὁ
γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ
μοιχοὺς κρινεῖ ὁ θεός. (5) Ἀφιλόργυρος ὁ τρόπος· ἀρκούμενοι 30

EPISTLE TO THE HEBREWS

Greek Text pgs. 59-61

ἔχουσιν [ἐξουσίαν] οἱ τῇ σκηνῇ λατρεύοντες. (11) ὦν γὰρ 1
“εἰσφέρεται” ζώων “τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια” διὰ
τοῦ ἀρχιερέως, τούτων τὰ σώματα “κατακαίεται ἔξω τῆς
παρεμβολῆς.” (12) διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου
αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν. (13) τοίνυν 5
ἐξερχώμεθα πρὸς αὐτὸν “ἔξω τῆς παρεμβολῆς,” τὸν
ὄνειδισμὸν αὐτοῦ φέροντες, (14) οὐ γὰρ ἔχομεν ὧδε μένουσαν
πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν· (15) δι’ αὐτοῦ
“ἀναφέρωμεν θυσίαν αἰνέσεως” διὰ παντὸς “τῷ θεῷ,” τοῦτ’
ἔστιν “καρπὸν χειλέων” ὁμολογούντων τῷ ὀνόματι αὐτοῦ. 10
(16) τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε,
τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός. (17) Πείθεσθε τοῖς
ἡγουμένοις ὑμῶν καὶ ὑπέεκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ
τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς
τοῦτο ποιῶσιν καὶ μὴ στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. 15
(18) Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι καλὴν
συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.
(19) περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τάχειον
ἀποκατασταθῶ ὑμῖν. (20) Ὁ δὲ θεὸς τῆς εἰρήνης,
“ὁ ἀναγαγὼν” ἐκ νεκρῶν “τὸν ποιμένά τῶν προβάτων” τὸν 20
μέγαν “ἐν αἵματι διαθήκης αἰωνίου,” τὸν κύριον ἡμῶν Ἰησοῦν,
(21) καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ
θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ
Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
(22) Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς 25
παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. (23)
Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ’ οὗ
ἐὰν τάχειον ἔρχηται ὄψομαι ὑμᾶς. (24) Ἀσπάσασθε πάντας
τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται
ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. (25) Ἡ χάρις μετὰ πάντων ὑμῶν. 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 itself occasionally inconsistent and puts (proportional to extant Greek literature) too large an emphasis on Attic Greek. Use with caution as a guide.

ἀγάπη, -ης ἡ : love (of God), brotherly love, generally (thought not always) in contrast to ἐρῶς and φιλία; a worship service, meal (i.e., the Lord's Supper), 2

ἄγνοέω, ἄγνοήσω, ἠγνόησα, ἠγνόηκα, ἠγνόημαι, ἠγνοήθην : to be ignorant, not know; make a mistake, be wrong, 1

ἄγω, ἄξω, ἡγαγον [ἦξα], ἦχα [ἀγήοχα], ἦγμαι, ἦχθην : lead, bring, carry (persons); conduct; mid., marry, 1

ἄγων, -ῶνος ὁ : gathering, contest; struggle; fight; effort, 1

ἄδοκιμος, -ον : not standing the test, spurious, base; ignoble, mean; rejected, reprobate, profitless, worthless, 1

αἰσθητήριον, -ου τό : organ of sense or perception; in pl. the faculties, (moral) conscience, 1

αἷτιος, -α, -ον : the cause of, responsible for, 2 (see ἀρχηγός)

ἀκούω, ἀκούσομαι [-ω], ἤκουσα, ἀκήκοα [ἤκουκα], ἤκουσμαι, ἠκούσθην : to hear (acc. rei) from (gen. of pers.); to listen/pay attention to (gen.); grant a judicial hearing; as pass. of λέγω: to be spoken of, 8

ἀλλάττω [σσω], ἀλλάξω, ἥλλαξα, ἥλλαχα, ἥλλαγμα, ἥλλάγην [ἥλλάχθην] : change, alter; to exchange one thing (acc.) for another (gen.); leave, quit; mid. barter, 3

ἁμαρτάνω, ἁμαρτήσομαι [ήσω], ἥμαρτον/ἥμαρτησα, ἥμαρτηκα, ἥμαρτημαι, ἥμαρτήθην : miss (the mark); fail to do/in doing; lack; err, sin, 2

ἀμελέω, -ήσω, ἠμέλησα, ἠμέληκα, -, - : to be careless, heedless, negligent; be neglectful of; be careless; overlook, allow, 2

ἄν (=ἐάν, ἦν) : untranslatable conditional particle which indicates unreality with indicative past tenses, probability or conversely uncertainty with the optative, and generality (in Homer futurity) with the subjunctive. With it the infinitive and participle take the place of an indicative or optativ, often in indirect discourse, 7

ἀνάγω (see ἄγω) : bring/lead up, in, or back; refer; rebuild, reckon; mid./pass. set sail; begin a thing, 1

ἀναδέχομαι (see δεχομαι) : wait for, 1

'The word ἀν. is unusual. It occurs again in N.T. only in Acts xxviii.7. The idea which it suggests here seems to be that of welcoming and cherishing a divine charge which involved a noble responsibility. The word is used frequently of undertaking that which calls out effort and endurance (e.g. πόλεμον, πολιορκίαν Polyb. Plut. Indd.). Clement says of Adam τέλειος κατὰ τὴν κατασκευὴν οὐκ ἐγένετο πρὸς δὲ τὸ ἀναδέξασθαι τὴν ἀρετὴν ἐπιτήδειος.' (W. p. 366)

ἀναλογίζομαι : dep. to reckon up, think over, 1

'The word ἀ. does not occur elsewhere in the LXX. or N.T. It is common in CG, and expresses in particular the careful estimate of one object with regard to another. Plat. Theat. p. 186 A (ψυχή... ἀναλογιζομένη τὰ γεγονότα... πρὸς τὰ μέλλοντα); Resp. x. 618c The use here in respect of a person and not of a thing is remarkable. The writer seems to say 'Consider Christ, reckoning up His sufferings point by point, going over them again and again, not the sufferings on the Cross only, but all that led up to it. This is to be done once for all (ἀναλογίσασθε not ἀναλογίζεσθε).' (W. p. 397)

ἀναστρέφω, -στρέψω, -έστρεψα, [-έστροφα], -έστραμμαι, -εστρέφθην [ἀφθην] : turn upside

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; revolve, 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

ἀνατέλλω, -τελῶ, -έτειλα, -τέταλκα, -τέταλμαι, -ετείλαμην : make rise up, bring forth, give birth to; intr. rise (up), 1

ἀναφέρω (see **φέρω**) : bring up, pour forth (tears); utter; uphold; present (a sacrifice); bring back (news); refer, interpret; recover, pass. come to oneself, 4

ἀνέχω (see **ἔχω**) : hold/lift up, send out, exalt, sustain; hold back; endure (pers. in gen., thing in acc.), allow, accept; hold fast to (gen.); refuse to, 1
ἀνίημι, ἀνήσω, ἀνήκα, ἀνείκα, ἀνείμαι, ἀνείθην : send up/forth; send back; let go, leave (alone), slacken, neglect, abandon; cease from (gen.); mid. loosen; pass. have relief, be dissolute, 1

ἀνίστημι (see **ῖστημι**) : to raise 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 (see **δίδωμι**) : give back, requite, avenge, repay; make correspondent; intr. to answer; deliver, turn in; echo, 1

ἀντί (prep.) : gen. [over against]; instead of; equal to; for the sake of; compared with, 2

ἀντικαθίστημι (see **ῖστημι**) : 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

ἀντίτυπος, -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, -αγγελῶ, -ήγγειλα, -ήγγελκα, -ήγγεμαι, -ήγγεσθην : bring tidings, report, announce; report in answer, relate, narrate, describe, 1

ἀπαλλάσσομαι [-ω], -αλλάξω, -ήλλαξα, -ήλλαχα, -ήλλαγμαι, -ηλλάχθην : set free, release, deliver from a thing; remove from; destroy; pay a debt; intr. get off free, escape, 1

ἀπαύγασμα, -ατος, τό : reflection, 1

ἀπ. can mean both 'reflection' and 'radiance' in the literature surrounding this epistle, the first

meaning 'flashing back' and the latter 'flashing forth.' Because 'effulgence' offers a 'more expressive complement' to *χαρατῆρ* than does 'reflection,' W. opts for this definition. See his discussion p. 10-11

ἀποβάλλω, -βαλῶ [βαλλήσω], -βαλον, -βέβληκα, -βέβλημαι, -έβλήθην : throw/take off/away; to lose; throw back, relegate, 1

ἀποβλέπω (see **βλέπω**) : to look away from 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 (see **γράφω**) : write off, copy; mid. have a thing copied; to enter into a list, register, enlist; inform against, denounce, mid. indict, 1
ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθνηκα/τέθνατον, -, - : to die; aor. be put to death; pf. be dead, in pl. the deceased; as pass. of *κτείνω* : be killed, 7

ἀποκαθίστημι (see **ῖστημι**) : re-establish, restore, reinstate; pass. to recover, heal, 2

ἀπόκειμαι, -κέισομαι, -, -, -, - : = pass. of *ἀποτίθην* in pres., impf. and fut. tenses: be laid away, lie ready, be stored for later use; be neglected, 1

ἀπολείπω, -λείψω, -ἔλιπον, -λέλοιπα, -λέλειμμαι, -έλειφθην : leave behind; be left over (pass.), remain; abandon; give up/away, 3

'There is a slight difference between καταλείπεσθαι and ἀπολείπεσθαι. Απο. is used from the point of sight of those who have gone away; Κατ. of that which retains its original position.' (W. p. 93-4)

ἀπόλλυμι [ύω], -ολῶ/ -ολέσω, -ώλεσα, -ολώλεκα/-όλωλα, -, ωλόμην : destroy utterly, ruin, undo, spoil, waste; to lose utterly; mid. perish, to be lost, slip away; 1st pf. tr., 2nd pf. intr., 1

ἀπολύτρωσις, -εως ἡ : a ransoming, 2 (cf. *λύτρωσις* and note)

ἀποστέλλω, -ελῶ, -έστειλα, -έσταλκα, -έσταλμαι, -εστάλην : send off or away from; despatch; put off (clothing); retire; pass. be commissioned, 1

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

άρπαγή, -ῆς ἡ : seizure, rapine, robbery, rape; prey, plunder; greediness, 1

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

ἀρχηγός, -οῦ ὁ : leader, founder, 2

‘Neither word (i.e., ‘author/auctor’ or

‘captain/dux/princeps’) gives the fulness of sense.

The ἀρ. himself first takes part in that which he establishes. The word, which is common in the LXX, occurs in Clem. R. 1Cor. 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 σωτηρίας 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)

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

ἀφαιρέω : to take away (from), 1

ἀφίημι, -ήσω, -ῆκα, -εῖκα, -εῖμαι, -εῖθην : send back/forth, discharge; let fall; send away, set free; dissolve, disband; divorce; get rid of; remit a charge; leave alone/behind, abandon; give up; permit, allow (acc. to do inf.); forgive; mid. take off (clothing etc.), 2

ἀφίστημι (see **ῥστημι**): to put away, make revolt; weigh out; intrs./pass. stand away/aloo; withdraw (from); apostatize; revolt; recoil, 1

ἀφοράω (see **ὀράω**) : 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

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

βλαστάνω, βλαστήσω, βλαστον [ἐβλάστησα], (β)εβλάστηκα : bud, sprout, grow; be mborn; bring forth, 1

βλέπω, βλέπομαι [-ω], ἐβλεψα, βέβλεφα, βέβλεμμαι, ἐβλέφθην : to look, see; look towards, be inclined, 8

βούλομαι, βουλήσομαι, -, -, -εβούλημαι, ἐβουλήθην : to will, wish, desire be willing; imperat. please, come (+ subj.); followed by ἢ = 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 γίγνομαι, beget (of a father), engender; bear, give birth to; mid. produce, create; pass. be born, lead to, cause, 4

γί(γ)νομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην : come into a (new) state of being; be born, produced; happen; past tenses = εἶμι; n. part. = the fact(s); become; + παρά = come to(ward); in NT + finite verb, it happened that... 30

γινώσκω, γνώσομαι, ἔγων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην : learn to know, distinguish; perceive; observe, think, 4

γράφω, γράψω, ἔγραψα, γέγραφα [γεγράφηκα], **γέγραμμαι** [ἔγραμμαι], **ἐγράφη** [ἐγράφην] : engrave, scratch, scrape; write, inscribe; mid. note down; indict, charge, 1
γυμνάζω, -άσω, ἐγύμνασα, γεγύμνακα, γεγύμνασμαι, ἐγυμνάσθην : L&S: to train, exercise; to train naked, accustom someone (acc.); wear out, harass, distress, 2

δέ (conj.): used to distinguish the word or clause with which it stands from a word or clause preceding, with an opposing or adversative force: but. Often counterpointed with μέν, where it means on the other hand; in NT often as a mere particle of transition or resumption of interrupted discourse, 69

δεήσις, -εως ἡ : request, petition; prayer:

(δεήσεις τε καὶ ἱκετηρίας): ‘The first word is the general term for a definite request. The second describes the supplication of one in need of protection or help in some overwhelming calamity. The one is expressed completely in words: the other suggests the posture and external form and emblems of entreaty’ (W. p. 125-6)

δείκνυμι [ύω], δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην : bring to light, display; show, point out, make known, demonstrate, prove; offer; mid. welcome, greet, 1

δεξιός, -ά, -όν : on the right hand/side; fortunate; dexterous, ready, 5

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

διά (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

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

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

διαλέγω (see **λέγω**) : act. pick out one from another, distinguish; mid. converse with, discuss, 1

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

διαμένω (see **μένω**) : to persevere, maintain one's purpose, stand firm; endure, be strong; continue, 1
'The compound marks continuance throughout some period or crisis suggested by the context' (W. p. 28)

διανοία, -**ας** ἡ : thought, intention, purpose; faculty of thought, mind, understanding, imagination; notion, belief; meaning, 2
'δ. expresses the discursive faculty of thought, while καρδιά is the seat of man's personal life, the moral character.' (W. p. 223)

διαστέλλω (see **ἀποστέλλω**) : put asunder, open; separate, distinguish; command, give orders (in NT mid.); intr. to differ, 1

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

διάφορος, -**ον** : different, unlike; disagreeing; distinguished; profitable; n.subst. advantage; profit, money, balance, 3

διδάσκω, **διδάξω**, **ἐδίδαξα**, **δεδίδαχα**, **δεδίδαγμα**, **ἐδίδαχθην** : teach, explain, 2

δίδωμι, **δώσω**, **ἔδωκα**, **δέδωκα**, **δέδομαι**, **ἐδόθην** : give, present, grant, allow, (inf.), assign, 4

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

διηλεκτής, -**ές** : continuous, unbroken, 4

'(εἰς τὸ διηλεκτής) 'The phrase is found in the N.T. only in this Epistle... As distinguished from εἰς τὸν αἰῶνα it expresses the thought of a continuously abiding result. The former phrase looks to the implied absence of limit while εἰς τὸ διηλεκτής affirms uninterrupted duration in regard to some ruling thought. (W. p. 305)

διικνέομαι, -**ίξομαι**, -**ικόμην** : go through, penetrate; to hit the target (w/ missiles); go through, tell of, 1

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

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

ἐάν (conj.): compound of εἰ and ἄν, contracted often to ἄν.; 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 ἄν after pronouns and conjs. e.g., ὅς ἐάν, whosoever..., ὅπου ἐάν, wheresoever..., 6

ἐγείρω, **ἐγερῶ**, **ἡγείρα**, **ἐγήγερκα** or **ἐγρήγορα**, **ἐγήγερμαι**, **ἡγέρθην** : to awaken, stir; erect a building; resurrect; pass. to wake (up), 1
ἐγκαταλείπω (see **καταλείπω**) : leave behind, forsake; omit; pass. fall short, fail, 2

εἶμι, **ἔσομαι**, impf.: ἦ(ν), nom. part. ὢν, οὔσα, ὄν, gen. ὄντος, οὔσης, ὄντος, pr. inf. εἶναι, ft.
ἔσεσθαι : to be (the two syllable forms are enclitic), exist; often when 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, ἔστι(ν); w/ inf. means to be possible, 56

εἰσάγω (see **ἄγω**) : to lead into; import; introduce; pr. subst. part. the catechumens, 1

εἰσακούω (see **ἀκούω**) : 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

ἐκβαίνω, -**βήσομαι**, -**εβην**, -**βέβηκα**, **βέβημαι**, -, - : 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 ἐκζ. 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, -λείψω, -ἔλιπον, -λέλοιπα, -λείμμαι, -ελείφθην : 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

ἐκφέρω (see **φέρω**) : carry out of, banish; carry away; bring forth, accomplish; to publish; exact; express; pay as tribute; pass. be carried beyond bounds, be carried away (by passion); carry to a certain point; rush forth, shoot forth, 1

ἐκφεύγω (see **φεύγω**) : flee out or away, escape, 2

ἐλεγχος, -ου ὁ : means of testing, convincing or refuting; an argument of refutation; scrutiny; an account, a test, 1

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

ἐλίσσω, ἐλίξω, εἴλιξα, -, ἐλήλιγμαι, εἴλιχθην : turn round or about; to roll; move quickly, dance; wind around; pass. and mid. to go here and there, turn oneself (around), 1

ἐλπίζω, -ῶ [ἰσω], ἤλπισα, ἤλπισκα, ἤλπισμαι, ἤλπισθην : to hope, expect anxiously (that + ft. inf.); to think, suppose; to hope in (bare dat. or w/ ἐπί/εις), 1

ἐμμένω (see **μένω**) : abide in a place, abide by, stand by, cleave to, be true to; remain fixed, stand fast, hold good, 11

ἐμπίπτω (see **πίπτω**): fall in/upon, attack; happen upon, fall in with (unexpectedly); break/burst in, 1

ἐμφανίζω : show forth, manifest make clear, 2

‘The word ἐμ. as distinguished in such a connection from φανεροῦσθαι conveys the thought of that being made a clear object of sight, which under ordinary circumstances is not so... Ἐμφανής is the general opposite to ‘invisible,’ as φανερός is to ‘indistinct.’ In Christ humanity becomes the object of the regard of God.’ (W. p. 272)

ἐν (prep.): dat. in, within; on, at, by; amongst; in respect of; into; by, with (means or manner); adv. ἐν

δέ... and therein, and among them, besides, moreover (only in Poetry till late); late uses, by, as, by reason of, for the purpose of, 65

ἐνδείκνυμι (see **δείκνυμι**): mark, point out, prove; mid. set forth, display, display oneself, show what one is, show off, 2

ἐνίστημι (see **ἵστημι**) : 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 ἡ : act of thinking, reflection; notion, conception; intent; good sense; sense, 1

ἐντέλλω, -τελῶ, -τέιλα, -τέταλκα, -τέταλμαι, -ετειλάμην : mostly in mid., enjoin, command; pf pass. subst. commands, 2

ἐντρέπω, -τρέψω, -έτρεψα, -τέτροφα, -τέτραμμαι, -έτρέφθην/-ετράπην : 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 **τυγχάνω**) : fall 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 **ἄγω**): lead out, away; bring forth, draw out from, deliver from; export; produce, excite; pass. be led on to do a thing (inf.); lead away; exercise, 1

ἐξέρχομαι, -ελεύσομαι/-εimi, -ἤλθον, -ελήλυθα, -, - : go away, march off; withdraw (from the country); come to trial; exceed all bounds; come to an end, expire; be accomplished; proceed from, 5

ἐξίς, -εως ἡ : possession of (gen.); a permanent condition, state or habit of body or mind; skill as the result of practice or experience, 1

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

ἐπαγγέλλω, -αγγελῶ, -ήγγελια, -ήγγελκα, -ήγγεμαι, -ήγγεσθην : tell, proclaim, announce; give orders, command; denounce; in NT exclusively in mid.= to promise, offer (to do + inf.), profess (acc.); demand, require, 4

ἐπαισχύνομαι, -, -, -, -ήσχυμαι, -ησχύνθην : dep. be ashamed at or of (dat.); be ashamed to do (inf./part.), 2

ἐπεῖ (conj.): temporal: after, ever since, from the time when(+indicative); whenever (subj. in pr/fut. and opt. for past time); causal: since, seeing that, for that (w/ indic. or opt. depending on the degree of certainty in the case), 9

‘Since, seeing, The conjunction is of frequent use in the Epistle, in which the strengthened form ἐπειδή is not found. It expresses a fact which influences a result, yet not so that the result is the direct and necessary consequence of it’ (i.e., not like ὅτι) (W. p. 132)

ἐπί (prep.): gen. upon or on; before, in the presence of; in the time of; over, on (all occasions); in respect of; dat. upon, over, against; after (in late G.); for (the sake/purpose of); on to, toward, against; extension over a space; for/during (time), up to or till; for (the purpose of, as regards; ἐπὶ δέ... = and besides, 30 **ἐπιγράφω** (see **γράφω**) : mark the surface, just pierce, graze, mark; write upon, inscribe, put a name or title on; to entitle; set down the penalty or damages in the title of an indictment; register citizens names (in a public list) in mid. or act.; endorse a thing (pass.); ascribe to; mid. assume, 2 **ἐπιδείκνυμι** (see **δείκνυμι**): to exhibit as a specimen, display; mid. show off, exhibit oneself, make a display of one’s abilities; point out, prove, demonstrate, 1

ἐπικείμει, -κείσομαι, -, -, -, -κεῖμαι = pass of -τίθημι; be shut or closed, be placed, to lie in or on (dat.); be laid on (dat.); press on, hang over, be imposed; cover, 1

ἐπιλαμβάνω¹, -λήψομαι, -έλαβον, -εἰληφα, -εἰλημαι, -εἰλήθην : take or get besides; lay hold of, seize, attack; overtake, surprise; attain to, come w/in reach of; stop; occupy (space), cover ground;

undertake; mid. hold oneself on or by, lay hold of (gen.); attack, make a seizure of, arrest; get possession of, get, obtain; gain, reach; attempt; to touch on; take up, 3

ἐπιλανθάνομαι (see **λανθάνω**) : let a thing escape one, forget, lose thought of (gen., but also acc. and inf.); neglect; forget willfully, 3

ἐπισκοπέω [-σκέπτομαι], -σκέψομαι [σκοπήσω], -εσκεμψαμην [-εσκόπησα], -, -εσκεμμαι, - : look upon or at, inspect, examine;

regard; visit (to console esp. of doctors visiting the sick--dem.113.25, Xen. Cyr.8.2,25, Mem. 3.11); inspect, review; consider, reflect; mid. meditate, 2

ἐπίσταμαι, -ήσομαι, -, -, -, ἠπιστήθην : know (how to do), be capable of (inf.); understand, know (acc.), 1

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, -ῆς 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.I, where the force of the ἐπί 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’

ἐπιτυχάνω (see **τυγχάνω**): hit th earmark; 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

έρχομαι, ἐλεύσομαι/εἶμι, ἦλθον, ἐλήλυθα,-, - : come or go, 5

ἐργάζομαι [ἐργάομαι], ἐργάσομαι, **εἰργασάμην**, -, **εἰργασμαι**, **εἰργάσθην** : to work, labor; work at, make, build; do, perform; practise; pf. pass. sometimes act. and sometimes pass., fut. pass. always pass., 1

ἐσθίω, ἔδομαι, ἔφαγον, ἐδήδοκα, ἐδήδεσμαι, ἠδέσθην : eat 2

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

¹ LXX/NT only in mid.

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

‘Ev. 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)

εὐρίσκω, εὐρήσω, ἤρουν/εὔρον, ἠύρηκα/εὔρηκα, εὔρημαι, εὐρέθην : find, discover, devise, invent; procure; go on well, be favourable; be fluent, 4

ἔχω [ἴσχω], ἔξω, ἔσχω, ἔσχηκα, -, - : have; possess; dwell in, inhabit; +adv. = to be in a condition or state; understand; hold (fast), wear, keep (close); be pregnant; be able to (inf.); lead, 39

ἡγέομαι, ἡγήσομαι, ἡγησάμην, ἡγημαι, ἡγήθην : go before, lead the way; lead; suppose, believe, hold (in thought, belief), 6

ἦκω, ἦξω, [ἦξας, ἦκα] impf.ἦκον : to have come, be present; reach a point; return; concern, relate to; depend upon; go, come, 3

θεράπων, -οντος ὁ : attendant; servant, 1

‘θεράπων suggests a personal service freely rendered. Δοῦλος expresses a permanent social condition. The same person may be described by both words under different aspects.’ (W. p. 77)

θίγγανω, θίξομαι, ἔθιγον, -, -, θιχθῆναι : touch lightly, just touch; take hold of (gen.); attempt; to touch, move (metaph.); reach, gain, win, 2

θλίβω, θλίψω, ἐθλίψα, τέθλιφα, τέθλιμμαι, ἐθλίφθην : press, annoy, anger; compress; oppress, afflict, distress, 1

θρόνος, -ου ὁ : seat (w/ footstool); throne, chair (of king, judge, official, teacher), 4

θυμός, -οῦ ὁ : soul, heart; life, breath; spirit, strength, passion; appetite; mind, temper, will; courage; thought, 1 cf. καρδιά, διάνοια

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

ἱκετηρία : supplication, 1 (cf. δεήσις)

ἱλάσκομαι, ἱλάσομαι, ἱλασάμην : appease (esp. the gods); conciliate; expiate; be gracious to someone (dat.), 1

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

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

ἵστημι, στήσω, ἔστησα/ἔστην, ἔστηκα/ἔστατον, [ἔσταμαι], ἑστάθην : to make stand, erect; to stand (in pf.), 2

ἰσχυρός, -ά, -όν : strong; powerful; forcible, violent, obstinate, severe, excessive, 3

καθαίρω [καθαρίζω], καθαρῶ [ἰῶ], ἐκάθην, κεκάθακα, κεκάθαμαι, ἐκαθάρθην : make pure, clean, cleanse, purge, purify, 4

καθαρισμός, -οῦ ὁ : a cleansing, purification; purifying sacrifice, atonement, expiation, 1

κάθηναι, καθήσομαι, inf. καθῆσθαι, impf.

ἐκαθήμην : be seated; pr. pl. part. the judges; to sit still, tarry; settled, placed, 1

καθίζω, -σω/ἰῶ, ἐκάθισα, κεκάθισα : make sit down, seat; set (up) or place; convene an assembly; intr. to sit down, be seated, 4

καθίστημι (see ἵστημι) : 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; propose, 4

καινός, -ή, -όν : new, fresh, 3

‘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 κ. is ἀρχαῖος; but παλαιός forms a true opposite both to v. and to κ.’ (W. p. 221)

καιρός, -οῦ ὁ : due measure, proportion; the right point of time; season; time; profit, 4

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καίω, καύσω [-ομαι], **ἔκαυσα, κέκαυκα, κέκαυμαι, ἐκάυθην** : light, kindle; pass. burn; set on fire; burn and destroy, 1

καλέω, καλῶ [καλέσω], **ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην** : call, summon, invite, invoke; call by name, name pass. be named; pf. pass. to have received a name, 6

κάνω, καμouμαι, ἔκαμον, κέκμηκα, -, - : intr. work oneself weary, be weary; be worsted; 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, -βαλῶ [βαλλήσω], **-βαλον, --βέβληκα, -βέβλημαι, -έβληθην** : 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; deposit; lay down as foundation (act. but mostly mid.), 1

καταβολή, -ῆς ἢ : laying down; foundation, beginning; downpayment; periodical attack of illness, disease, 3

κατακαίω (see **καίω**): (completely) burn up, 1
καταλείπω, -λείπω, -ἔλιπον, -λέλοιπα, -λέλειμαι, -ἔλειφθην : leave behind, abandon; leave as heritage; forsake; leave remaining; leave alone, 2 (cf. ἀπολείπω)

καταπαύω, -παύσω, -έπαυσα, -πέπαυκα, -πέπαυμαι, -επαύθην : 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, -ατος τό : (inner) veil, curtain or the temple (opp. to τὸ καλύμμα), 3

καταπίνω (see **πίνω**) : gulp down, swallow (up); consume; drown, 1

καταργέω : 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

καταρτίζω : 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 fulfil 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. τοῦς αἰῶνας expresses the manifoldness and the unity of all creation; and by the tense marks that the original lesson of creation remains for abiding use and application... 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 **ἔχω**) : hold fast, hold back, withhold, restrain; gain possession of (gen.); possess, occupy; dwell in; be spread over, cover; confine; master, understand, remember; intr. control oneself, prevail, gain the upper hand, 3

'The phrase κρατεῖν τῆς ὁμολογίας as contrasted with κατέχωμεν τὴν ὁμολογίαν seems to mark the act of grasping and clinging to that which we attach ourselves, as distinguished from the act of holding firmly that which is already completely in our possession. Thus the words imply danger and incite to effort' (W. p. 106.)

κεφαλῖς, -ίδις ἢ : capital of a column; roll, 1 (D.)

'The word is of difficult interpretation. It is generally supposed that the word, which was used for the capital of a shaft, was applied to the little knobs (cornua) at the ends of the stick round which the roll was wound, and then to the roll itself. But it does not appear that any example of this sense of the word is found. Others think that the sense of 'roll was derived from the Rabbinic usage of qaphal 'to roll, to fold'; but no instance of the application of the word to a manuscript is quoted. The general meaning of 'roll,' however derived, is found elsewhere in LXX... The Latin fathers, taking the translation in capite, were inclined to explain it of some special passage of Scripture... (W. p.

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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, -ου ὁ : decoration, ornament; order; universe; the world, earth, 5

κρατέω : see κατέχω above.

κρίνω, κρίνω, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην : separate, distinguish, decide, judge; condemn, 2

κρύπτω, κρύψω, ἔκρυψα, κέκρυφα, κέκρυμαι, ἐκρύφθην [ἐκρύβην] : hide, cover (for protection); conceal, keep secret; intr. lie hidden, 1

λέγω, ερῶ [λέξω], εἶπον [ἔλεξα], εἶρηκα, εἶρημαι [εἶλεγμαί], ερρήθην [ἔλεχθην/ ἔλέγην] : choose; count, tell; say, speak; intend, mean, 44

λαμβάνω, λήψομαι [λήψω], ἔλαβον, εἵληφα, εἵλημαι, ἐλήφθην : take (hold of), grasp, seize; carry off; catch; perceive, apprehend, understand;

assume; undertake; receive (in marriage), 15

λανθάνω, λήσω, ἔλαθον, ἔληθα, [ἔλεασμαι], [ἔλήσθην] : escape the notice of (acc.) while/by _____ing (part.); make (acc.) forget (gen.); mid./pass.

forget, 1

λογίζομαι, -ιοῦμαι, ἐλογισάμην, -, λελόγισμαι, ἐλογίσθην : count, reckon; count or reckon that (acc./inf.); take into account, calculate, consider; conclude by reasoning, infer that, 1

λόγος, -ου 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

λύπη, -ης ἡ : pain of the body (opp. to ἡδονή), sad plight; pain of the mind, grief (opp. to χαρά), 1

λούω, λούσω, ἔλουσα, -, ἔλου[σ]μαι, ἐλού[σ]θην : wash the body (opp. to νίζω for hands, πλύνω for clothes), bathe (acc.); purify; mid. to bathe, 1

λύτρωσις, -εως ἡ (λυτρόομαι/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 λ. 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 for the verb: of the redemption of a slave... a firstborn... of the people... of the penitent... The verb λ. occurs only three time [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 μ. 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 μ. from ὑπομονή... Ὑπ. suggests the pressure of distinct trials which have to be borne. Μα. 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)

μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, -, - : 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

μέμφομαι, μέμψομαι, ἐμεμφάμην, -, -, ἐμέμφθην : blame, censure; find fault with, complain of (gen.), 1

μένω, μενῶ, ἔμεινα, μεμένηκα, -, - : persevere in (ἐν, ἐπί); 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

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μετατίθημι (see **τίθημι**): place among; place

differently, transpose, alter, 3

μετέχω (see **ἔχω**): partake of, share/participate in (gen.), 3

μέτοχος, -ον : partaking of (gen.), οἱ, partakers, 5
‘As distinguished from κοινωνός, 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 : 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)

‘ἔφη δὲ τὸν σοφὸν μὴ εἶναι μὲν ἀπαθῆν μετριοπαθῆ δὲ’ (Diog. Laert. W. p. 119)

μαίνω, μιανῶ, ἐμίνηνα, μεμίαγκα, μεμίασμαι, ἐμιάνθην : stain, dye; sully, spoil; taint, defile, 1

μυμήσκω, μνήσσω, ξυνησα, -, μέμνημαι, ἐμνήσθην : act. cause to remember; mid./pass. call to mind; pass. be remembered; remember doing

(part.); make mention of, give heed to (gen.), 4

μνημονεύω, μνημονεύομαι, μνημονεύσάμην, -, ἐμνημόνευκα, ἐμνημόνευμαι, ἐμνημονεύθην : call to mind, think of (acc./gen.); mention (acc.), 3

νέος: young, 1, see **καίνος**

οἶδα, pl. ἴσμεν, imper. ἴσθι, part. εἰδώς; inf.

εἰδέναι, plpf. ἤδεα : know (how to do + inf.), 2

ὀμνύω [-νμι], ὀμοῦμαι [ὀμόςω], ὥμοσα, ὀμώμοκα, -, ὠμόσθην : swear (to/by), that (+inf.), 7

ὁμολογία, -ας ἡ : agreement, assent, admission; compact, vow; confession, 3

ὁράω, ὄψομαι, εἶδον, ἑώρακα/ἑώρακα, ἑώραμαι/ὥμμαι, ὥθην : see, behold, observe; pass. appear (in a vision), 11

ὀρέγω, ὀρέξω, ὥρεξα, -, ὥρεγμαι, ὠρέχθην : reach, stretch (out); hold out, hand, give; mid.

stretch oneself out, grasp at/for (gen.), 1

ὀρίζω, ὀρίω, ὥρισσα, ὥρικα, ὥρισμαι, ὠρίσθην : divide or separate (acc.) from (dat.) as a border or boundary; bound; ordain, determine; define, 1

ὀφείλω, ὀφειλήσω, ὠφειλήσα/ὠφελον,

ὠφείληκα, -, ὀφειλήθην : 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 ἡ : going aside, escape, deviation, digression; transition; overstepping, transgression, error, illusion, 2

παραβολή, -ῆς ἡ : juxta-position, comparison, analogy, parable, 2

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

παραδέχομαι (see **δέχομαι**) : receive from, admit, allow, 1

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

παρακλήσις, -εως ἡ : 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. 399 cf. 161)

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

παραπίπτω, (see **πίπτω**): fall beside; fall in one's way; befall (dat.); go astray, fall away (from + gen.), 1

‘The verb π. does not occur elsewhere in the N.T.

though the noun παράπτωμα is common... The idea is that of falling aside from the right path, as the idea of ἀμαρτάνειν is that of missing the right mark.’ (W. p. 150)

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

‘The word occurs here only in the N.T.... and it is not found in the LXX. Ὁμοίως seems to express conformity to a common type : παρ. the direct

comparison between the two objects. In ὅμ. the resemblance is qualitative (similitude) : in παρ. both qualitative and quantitative. The two words are not unfrequently joined together e.g. Dem. Ol.

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iii.27... *The Fathers insist on the word as marking the reality of the Lord's manhood.* (W. p. 53)

παραρρέω, -ρυσόμαι, -ερρύην, -ερρύηκα, -, - : flow beside, by, or past, 1

παραφέρω (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 **εἶμι**) : to be by, near, or present; be ready to hand; **πάρεστί μοι**, it depends on me/is in my power to do (inf.), 2

παρίημι, -ήσω, -ήκα, -εἶκα, -εἶμαι, -εἶθην : let fall (at the side); pass by, over, unnoticed; relax; yield, permit, allow to pass, admit, 1

παρρησία, -ας ἡ : outspokenness, frankness, freedom of speech; license; freedom of action; liberality, 4

Π. always conveys the idea of boldness which finds expression in word or act... [its] primary sense [is] 'giving utterance to every thought and feeling and wish' (W. p. 78, 109)

πάσχω, πείσομαι, ἔπαθον, πέπονθα, -, - : experience, have done to one; be/feel a certain way (+ adv.); be ill, suffer, 4

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην : make cease, stop, hinder from (gen./part./inf.); intr. cease, end, 1

πειθω, πείσω, ἔπεισα, πέπεικα/πέποιθα, πέπειμαι, ἐπέισθην : persuade, prevail on; mid./pass. be won over, heed, obey; 2nd pf. and pf. pass. trust in, rely on, believe (dat.), 4

πειράζω, -σω, ἐπείρασον, -, πεπείρασμαι, ἐπείρασθην : make trial of (gen.); attempt to do (inf.); test, tempt, seduce (acc.), 6

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

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

περίκειμαι (see **ἐπείκειμαι**) : lie around (dat.); wear (acc.), 1

περικαλύπτω, -καλύψω, -εκάλυψα, -κεκάλυμμαι, -εκαλύφθην : to cover all round; put round as covering, 1

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

πίνω, πίομαι [πιοῦμαι], ἔπιον, πέπωκα, πέποσμαι, ἐπόθην : drink, 1

πίπτω, πεσοῦμαι, ἔπεσον, 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

ποικίλος, -η, -ον : many-colored, spotted, pied, dappled; intricate, subtle, complex; artful, wily; changeable, unstable, 2

πολυμερής, -ές : 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

προαγορεύω, -ερῶ, -εἶπον, -εἶρηκα, -εἶρημαι, -ερρήθην : tell/declare beforehand; prophesy; proclaim/orer publicly; in KG the other principal parts of **ἀγορεύω** are used, 2

προάγω (see **ἄγω**) : 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 **ἐπείκειμαι**) : 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 [δέκομαι], -δέξομαι, -έδεξάμην, -, -δέεγμαι, -έδεχθην : receive favorably, accept; admit, undertake; await, expect, wait, 2

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

προσέχω (see **ἔχω**) : hold to, offer; turn towards (acc.); pay attention to (w/ or w/out νοῦς); 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).

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προστίθημι, -θήσω, -έθηκα, -τέθηκα, -τέθειμαι, -ετέθην : add to, apply to, close, 1

προσφέρω (see **φέρω**) : bring to/upon, apply to; add; present, offer; address; contribute; intr. resemble; pass. attack, assault, approach, behave oneself; mid. exhibit, declare, 20

'The word π. is commonly used in the LXX for the 'offering' of sacrifices and gifts, and it is so used very frequently in this Epistle. It never occurs in the Epistles of St Paul, and rarely in the other books of N.T. Matt. v. 23 ... This usage appears to be Hellenistic and not Classical.' (W. p. 118; cf. ἀναφέρειν)

προφήτης, -ου ὁ : representative, interpreter, expounder of Zeus' will; inspired preacher and teacher; prophet, 2

ράντιζω = ραίνω, ρανῶ, ἔρρανα, ἔρραγκα, ἔρραμαι, ἔρρανθην : sprinkle, besprinkle; scatter; pass. be sprinkled, purify, 4

ῥῆμα, -ατος τό : spoken word, utterance; line, verb; matter, substance, 4

σάρκινος, -η, -ον : in/of the flesh; fleshly, 1

σ. expresses the substance and σαρκικός the character of the noun. *'The former describes that of which the object is made. The latter, which is a very rare and late word in non-Biblical Greek... is moulded on the type of πνευματικός, and expresses that of which the object bears the character.'* (W. p. 184-5)

σβεννύω [-νυμι], σβέσω, ἔσβεσα, ἔσβεκα, ἔσβησαι, ἔσβέσθην/ἔσβην : quench, put out, quell, check; pass. be quenched, go out, run dry, be quelled/lulled, 1

σκιά, -ᾶς ἡ : shadow; reflection; outline, 2

'The words contain one of the very few illustrations which are taken from art in the N.T. The 'shadow' is the dark outlined figure cast by the object--as in the legend of the origin of the bas-relief--contrasted with the complete representation (εἰκὼν) produced by the help of colour and solid mass. The εἰκὼν brings before us under the conditions of space, as we can understand it, that which is spiritual.' (W. p. 304; cf. χαρακτήρ)

σπουδάζω, -άσομαι [-άσω], ἐσπούδασα, ἐσπούδακα, ἐσπούδασμαι, ἐσπουδάσθην : intr. be busy, eager to do (inf.), make haste; pay (acc.) serious attention; be serious, grave; trans. do anything hastily or seriously; trouble, disturb, 1

στενάζω, -άξω, ἐστέναξα, -, ἐστέναγμαι, - : frequentative of στένω, sigh deeply, groan; trans. bemoan, lament, 1

συγκεραννύω [-νυμι], -, -εκράθην, -, -κέκραμαι/-κεκερασμαι, -εκεράσθην : mix, blend w/; mix together; compose; pass. be mixed or blended w/, coalesce w/ (dat.), become closely acquainted w/ (dat.), 1:

'The compounds of κεράννυσθαι are constantly used from early times of the moral (and spiritual) union of persons... They are also used of the union of things or qualities.' (W. p. 95)

συμπάσχω (see **πάσχω**): experience the same thing as another; be affected in common w/ (dat.); suffer w/, sympathize, 2

συμφέρω (see **φέρω**) : bring together, gather collect, contribute, bear w/; intr. be useful/profitable; 3rd s. imper. it is expedient (to do + inf.); assist, agree w/, fit; happen, turn out (acc.+inf.); pr. part. = useful, expedient, fitting; n. subst. use, profit, advantage, 1

συναπόλλυμι (see **ἀπόλλυμι**): destroy together; lose (acc.) also; mid/pass: perish together, 1

συνείδησις, -εως ἡ : (self-)consciousness; conscience; communication, information; knowledge; conscientiousness, awareness, 5

'The conception of 'the conscience' (ἡ σ.), which is not developed in the O.T., come into clear prominence in the N.T. It presents man as his own judge. Man does not stand alone. He has direct knowledge of a law--a law of God--which claims his obedience, and he has direct knowledge also of his own conduct. He cannot but compare them and give sentence. His 'conscience,' as the power directing this process, is regarded apart from himself (Rom 2:15, 9:1). The conscience may be imperfectly disciplined and informed. It may again be modified (I Cor. 8:10, 12) and defiled (Tit. 1:15); and finally it may be seared and become insensible (I Tim. 4:2)... It is a witness, a judge, a motive. It is turned to God; and it becomes an object of consideration to men.' (W. p. 293, see there for the many more cross-references of the word)

σῶζω, σώσω, ἔσωσα, σέσωκα, σέσωσμαι/σέσωμαι, ἐσώθην : save (from death), keep alive; preserve, keep safe; keep, observe, maintain (laws); keep in mind, 2

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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 unstructed 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. τελειόω, τέλος)

τελείωσις, -εως ἡ : development, completion; 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 τέλειος 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

τίθημι, θήσω, ἔθηκα, τέθηκα, τέθειμαι, ἐτέθη : 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

τίκτω, τέξω, ἔτεκον [ἔτεξα], -, τέτευμαι, ἐτέχθη : beget, sire; bear, give birth to; produce, generate, 1

τραχηλίζω : pass. be laid open, 1

'The general sense of τραχηλισμένα 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 τραχηλίζειν 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 τραχηλίζω in this sense; and the words of Oecumenius point to the sense of pressing down the head, which agrees with the general idea of prostration' (W. p. 104-5)

τρέχω, δραμοῦμαι [-ῶ]/θρέξομαι, ἔδραμον, δεδράμηκα [δέδρομα], δεδράμημαι, - : run; move quickly; cross, 1

τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα [τέτυχα], τέτευμαι, ἐτεύχθη : 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, -άρξω, -ἤρξα, -ἤρχα, -ἤργμαι, -ἤρχθη : 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,

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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, 9

ὑπόδειγμα, -ατος τό : token, mark; pattern, example, 3

‘Like our word ‘copy’ the word ὑπ. expresses not only the image which is made by imitation but also the model which is offered for imitation.’ (W. p. 216; interestingly, the latter has fallen from normal English usage since W.’s time)

ὑπομένω (see **μένω**) : await (acc.), stand firm, endure, 4

ὑπόστασις, -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, 3

‘The word properly means ‘that which stands beneath’ as a sediment or foundation or ground of support. From this general sense come the special senses of firmness, confidence... that in virtue of which a thing is what it is, the essence of any being.’ (W. p. 13)

ὑποστέλλω (see **ἀποστέλλω**): draw in, contract; reduce; draw back for shelter; withdraw; mid. avoid, shrink before, refrain, 1

ὑποστολή, -ῆς ἡ : fasting, shrinking, timidity, evasion; concealment, dissimulation, 1

ὑποστρέφω, -στρέψω, -έστρεψα, -[έστροφᾱ], -έστραμμαι, -εστρέφθην [-άφθην] : turn round about/back; intr. turn about, return, turn away, 1

ὑποτάττω, -τάξω, -έταξα, -τέταχα, -τέταγμαι, -ετάχθην : place under, assign; place behind; subject, subdue; submit; pass. underlie (dat.); put after, subjoin, 5

ὑστερέω, -ήσω, ὑστέρησα, ὑστέρηκα, -, ὑστερήθην : be behind/late, come late; come later than (gen.); lag behind, be inferior to; fail to obtain, lack (gen.); come to grief; fail, be wanting, 3

ὑψηλός, -ή, -όν : high, lofty, stately, proud, upraised, sublime, 3

φαίνω, -φανῶ, ἔφηνᾱ/ἔφανα, πέφηνᾱ [πέφαγκα], πέφασμαι, ἐφάνην [-ἐφάνθην] : bring to light, cause to appear, make known, reveal, disclose, display; abs. give light, shine; pass. come to light, appear (to be + part.), seem, be apparent, 1

φέρω, οἶσω, ἤνεγκα/ον [ἤνειακα/ον],

ἐνήνοχα, ἐνήνε[ι]γμαι, ἠνέ[ι]χθην : bring, bear, carry; endure, suffer; present; produce; speak of; **φέρε**, come now, well; mid. win, 5

‘This present and continuous support and carrying forward to their end of all created things was attributed by Jewish writers to God no less than their creation...The word φ. is not to be understood simply of the passive support of a burden; ‘For the Son is not an Atlas sustaining the dead weight of the world.’ It rather expresses that ‘bearing’ which includes movement, progress, towards an end...’; ‘The thought is not only of a burden to be supported (βαστάζειν, Gal. vi.2), but of a burden to be carried to a fresh scene.’ (W. p. 13-14; 442)

φεύγω, φεύξομαι, ἔφυγον, πέφευγα, -, - : flee, take flight, attempt to escape; avoid, escape; shirk; go into exile; be a defendant, 1

φημί, φήσω, ἔφησα, -, -, - : say, assert, claim, affirm, 1

φοβέομαι, φοβήσομαι, -, -, πεφόβημαι, ἐφοβήθην : put to flight, terrify, alarm; pass./mid. be put to flight, flee, be seized w/ fear; be afraid; fear lest (μή + subj.); dread, 4

φράσσω, φράξω, ἔφραξα, πέφρακα, πέφραγμαι, ἐφράχθην/ἐφράγην : fence in, hedge round, secure, fortify; stop up, block, 1

ψεύδω, ψεύσω, ἔψευσα, -, ἔψευσμαι, ἐψεύσθην : cheat by lies, beguile; pass. be deceived/mistaken; falsify; mid. lie, be faithless, deceive, cheat, 1

χαρακτήρ, -ῆρος ὁ : a mark engraved, impress, imprint, stamp; oft. of letters; distinctive mark or token, feature; type, character, style, 1

‘The word χ. 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

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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 εικόν 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. σκιά)

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, ἔχρισα, κέχρικα, κέχρισμαι,

ἐχρίσθην : touch the surface slightly, graze,

rub/annoint (with oil), 1

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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 (19-21); then followed food offering, peace offering, (22-28); they passed 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 life 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 ; bu tin 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

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*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. **Καὶν**)*

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); on returning 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 Sarah'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 = Δαυειδ (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; Sault'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

Ἐνὼχ (indecl.) : Enoch, the son 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 xlv.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)

Ἡσαῦ (indecl.): Esau, son of Isaak and Rebekah and twin-brother of Jacob (Gen. 25:19-24); known for his hairyness (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

Ἰακώβ (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 Esau's heel (25:26); was 'a quiet man, dwelling in tents' and loved of Rebekah rather than Isaak (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 to be buried in the 'cave of Ephron the Hittite where Abraham and Sarah were buried (49:29-50:3), 1

Ἱεριχώ (indecl.): Jericho, a city in ancient Canaan (Joshua 6), where the prostitute Rahab lived and hid the spies of Joshua (2:1-8), marched 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

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‘vision of peace.’ Chrysostom suggestively contrasts the city with the desert of Sinai... So Theophylact.

(W. p. 413 cf. **Σιὼν**)

Ἰεφθά (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), 1

Ἰησοῦς, -οῦ ὁ : (see Hebr. 4:8), Joshua, son of Nun, originally named Hoshea of the tribe of Ephraim (Num. 13:8), renamed Joshua by Moses (v.16), one of the 12 spies sent out by to explore Canaan (v. 17-33), calms the people with Caleb and gives a good report of the land (14:6-10; cf. Deut. 1:38), with Caleb spared (v. 36-38) granted entry to the Promised land (v. 30); appointed successor of Moses (Num. 27:12-23; Deut. 31:1-8, 14-23), commanded to divide up the land with Eleazar among then 10 remaining tribes (Num. 34:16-29); promised success in endeavours (Deut. 3:21-22, 28-29; Jos. 1:1-5), oft encouraged ‘to be strong and of good courage’ (Deut. 30:7-8, 31:23; Jos. 1:6-8 *et passim*), though said to be “full of the spirit of wisdom” (34:9) nevertheless not the promised prophet “like [Moses]” (18:15-22), as the author makes immediately clear, “And there has not arise a prophet since in Israel like Moses, whom the Lord knew face to face” (34:10); J. promises the people “the Lord your God is providing you a place of rest...” (Jos. 1:13), and leads them across the Jordan (Jos. 3), conquered Jericho (Joshua 6), Ai (Jos. 8), Adoni-zedek, king of Jerusalem (Jos. 10), where the sun famously stood still (10:12-14), and the majority of Canaan (12:7-7); after renewing the covenant

again with a charge to the future leaders (23-24), and a challenge to the people (24:14-28), he died at 110 and was buried at Timnath-serah (24:29-30), 1

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 again 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), 2

‘These are the only two passages in the N.T. (Rev. 5:5, Hebr. 7:14) in which the Lord is definitely connected with Judah except in the record of the Nativity (Matt. 2:6, Micah 5:2). The privilege of the tribe is elsewhere concentrated in its representative, David (2 Sam. 7:12; Jer. 23:5; Ps. 132:11; Luke 1:32; Rom. 1:3). Here (Hebr. 7:14) the contrast with Levi makes the mention of the tribe necessary. The Lord traced His descent from the royal and not from the priestly tribe. There is no direct mention in this Epistle of the relation of the Lord to David’ (W. p. 182)

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 (22:64-67); 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 **Ἡσαῦ**, **Ἰακώβ**); blessed Jacob in the guise of Esau and afterward Esau (27:26-29, 39-

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40, 28:1-5); died after his wife Rebekah at 160 in Hebron (35:16-29), 4

Ἰσααὴλ (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

Καὶν (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. Ἀβελ)

Λευ(ε)ί (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

Μελχισεδέκ : 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), 8

'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

Μωϋσῆς, -έως ὁ : Moses born to Levite parents, Amram and Jochbed (Ex. 2.1, 6:20) and protected from the Pharaoh'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 buried 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 Chrysostom "the example of Enoch was of faith only, of Noah also an example of unbelief." ... His Faith was visibly presented to the

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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)

Ρα(χ)άβ (indecl.): Rahab : citizen of Jeri, Deut.cho 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 ό : 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.]ό αδελφός. 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; (Philem.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

Σαμφών (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 Phillistine 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. Ἱερούσαλήμ ; indecl.): (Mount) Zion, a poetic and prophetic designation of Jerusalem, most often in Psalms (38x) and Isaiah (46x), 1

‘Over against ‘the material and kindled fire ‘ of Sinae 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. Ἱερούσαλήμ)

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 to 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

Ablative¹ [*ab-* away, *latus-* carried]: the Latin case denoting ‘carrying away from’, i.e., separation.

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

Abstract [*ab-* away, *tract-* 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 indepently 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-* to, *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, *syndeton-* 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.

DICTIONARY OF GRAMMATICAL AND RHETORICAL TERMS

and sense. Near impossible to reproduce in less inflected languages like English. E.g.

gravīs Cyclōpum
Volcānus ārdēns vīsīt
officīnās.

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 Nominative was considered the primary form, from which all other case endings ‘fell away’: see Decline.

Clause [*clausum*- 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*- together; *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*- together; *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 Nominative, 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 dependent clause.

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Diphthong [<i>di-</i> two; <i>phthongos-</i> sound]: two vowel sounds pronounced together as one.	action, also called Iterative .	Hendiadys [<i>ἓν διὰ δύο-</i> 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).
Direct Object : A noun or noun-equivalent (often a clause), which directly receives the action of the verb.	Fricatives [<i>frico-</i> to rub] : letters whose sounds are produced w/ constant friction, i.e, air blowing through: <i>f</i> , <i>s</i> , and <i>z</i> .	Iambus : a metrical foot of two syllables. See Foot .
Ellipsis [<i>elleipsis-</i> 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.	Gender [<i>genus-</i> 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.	Idiom [<i>idios-</i> private, peculiar]: a form of expression unique to a language like the English 'raining cats and dogs.'
Euphony [<i>eu-</i> well; <i>phonos-</i> 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.	Genitive [<i>genitivus-</i> generating, having to do w/ source or kind] : name of the case denoting generation, origination and possession (and in Greek separation).	Imperative [<i>impero-</i> I command] : a mood of the verb which communicates a command, expressed in English by word position, 'get me the remote control!'
Final Clause [<i>finis-</i> end, goal]: Another way of terming the Purpose .	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.'	Impersonal (Verb) : Strictly of a verbal construction without a subject, emphasizing the action itself, <i>agitur</i> = it is going on, there is being done, common in Latin but not in English. Generally also used of those verbs like <i>δεῖ</i> in Greek or <i>licet</i> 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.
Foot : a discrete metrical unit or subunit of a poetic line or verse. In <i>Of man's / first dis / obedi / ence and / the fruit /</i> the words enclosed in slashes are <i>metrical feet</i> of Iambic Pentameter; likewise in <i>amaz / ing grace / how sweet / the sound</i> , which is the very popular Common Time or 4/3 with clear Iambics.	Gnomic (Aorist) [<i>gnomicos-</i> proverbial]: a kind of Aorist so-called because it states a universal truth in a forceful way, not delimiting the action in time.	Indicative [<i>indico-</i> I point out] : name of the mood of the verb which 'points out' something in the world or fact, not feeling (compare Subjunctive).
Frequentative Verb [<i>frequenter-</i> repeatedly]: a kind of verb that expressed a frequently repeated	Gutturals [<i>guttur-</i> throat]: The sounds made in the throat, which in English are <i>k</i> and the hard <i>g</i> .	Indirect Object : the noun or pronoun <i>to</i> or <i>for whom</i> (or <i>in whose interest</i>) an action is done. Most often represented by the
	Hapax [<i>ἁπαξ-</i> 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.	

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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 [*μεταωνυμία-* 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 mode 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 [*obliquus-* 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.

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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 greatly 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 Subjunctive [*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)

Prothesis [*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 : = Prothesis.

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.'

