

Notes on the Greek New Testament Day 304 – October 31st – Hebrews 2:1-18

Works frequently referenced in these notes on Hebrews

Bruce, FF	<i>The Epistle to the Hebrews</i> , Eerdmans, Grand Rapids, 1964
Guthrie, Donald	<i>Hebrews</i> (Tyndale Commentary), IVP, Leicester, 1983
Hughes, Philip Edgcumbe	<i>A Commentary on The Epistle to the Hebrews</i> , Eerdmans, Grand Rapids, 1977
Westcott, BF	<i>The Epistle to the Hebrews</i> , Macmillan, London, 1889

Verse 1

Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε παραρῶμεν.

The δια τουτο grounds the following exhortation upon the argument that has preceded it. "At this point we come to the first of a number of admonitory passages which are interspersed throughout the epistle (cf. 3:12-4:3; 4:14-16; 5:11-6:8; 10:32-39; 12:3-13; 12:14-17; 12:25-29). These passages serve to demonstrate that the teaching of this epistle is not merely theoretical and unrelated to the realities of everyday life, but is intensely practical and therefore full of intense seriousness." Hughes.

δει impersonal verb it is necessary, should
περισσοτερωσ adv. (from περισσοτερος) all
the more, especially

The comparative probably here has superlative force.

προσεχω pay close attention to, hold on to
ἀκουσθεῖσιν Verb, aor pass ptc, m & n dat pl
ἀκουω

A greater revelation demands greater and more careful attention. "To spurn the hearing of the gospel is to disregard not only the preacher but also God who is the source of the saving message. In the speaking of God to us by his Son, the Word become flesh (Jn 1:14), word and action are perfectly united; and for the believer, who responds with faith and gratitude, this Word is not just a declaration heard with the outward ear, but an energy experienced in the very depth of his being, powerful in the transformation of his existence, and visible in his daily conduct. In view of the infinite grace of God manifested in the sending of his Son into the world to redeem fallen mankind we are indeed under a moral obligation to give the most careful heed to the proclamation of the gospel." Hughes.

μηποτε conj. lest, otherwise
παραρῶμεν Verb, aor act subj, 1 pl
παραρρω drift away

Westcott says that παραρρειν is used "of things which slip away, as a ring from a finger, ... or take a wrong course, as a crumb of food passing into the windpipe." It is used in the LXX of Proverbs 3:21 and 4:21. "The idea is not that of forgetfulness but of being swept along past the sure anchorage which is within reach ... The image is singularly expressive. We are all continually exposed to the action of currents of opinion, habit, action, which tend to carry us away insensibly from the position we ought to maintain." Cf., by way of contrast, the picture of the anchor in 6:19.

Verse 2

εἰ γὰρ ὁ δι' ἀγγέλων λαληθεῖς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

λαληθεῖς Verb, aor pass ptc, m nom s λαλω
speak

Cf. Gal 3:19; Acts 7:53 also Deut 33:2; Ps 68:17.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
βεβαιος, α, ον reliable, firm, effective

ἐγενετο βεβαιος 'proved sure.' "The law, of course, was firm and valid precisely because it was spoken by God." Hughes.

παραβασις, εως f transgression, sin
παρακοη, ης f disobedience
ἔλαβεν Verb, aor act indic, 3 s λαμβανω
ἐνδικος, ον just, deserved
μισθαποδοσια, ας f reward; punishment

"The word appears to emphasise the idea of an exact requital of good or evil by a sovereign judge." Westcott

Verse 3

πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

ἐκφευξόμεθα Verb, fut midd dep indic, 1 pl
ἐκφευγω escape, flee

τηλικουτος, αυτη, ουτο so great, so large
 ἀμελήσαντες Verb, aor act ptc, m nom pl
 ἀμελεω disregard, neglect, reject
 σωτηρια, ας f salvation

"The superior authority of the Gospel is shewn in three points, in its original commencement, in its convincing proclamation, and in its manifold divine attestations to its truth."
 Westcott.

όστις, ήτις, ό τι who, which
 άρχη, ης f beginning
 λαβοῦσα Verb, aor act ptc, f nom s λαμβανω
 λαλεω see v.2

'having at first been spoken'

βεβαιωω confirm, verify, strengthen

The wording suggests an interval between the reception of the message by those who first heard the Lord (i.e. the apostles) and its transmission to the writer and his readers. This tells against Pauline authorship.

Verse 4

συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;

συνεπιμαρτυρεω add further testimony
 σημειον, ου n miraculous sign, miracle
 τε enclitic particle and; τε και and also
 τερας, ατος n wonder, object of wonder
 ποικίλος, η, ον various kinds of, diverse

"The testimony of the New Testament writings to the regularity with which these phenomena accompanied the preaching and receiving of the gospel in the early apostolic age is impressive in its range. The 'mighty works and wonders and signs' which marked the ministry of Jesus (Acts 2:22) continued to mark the ministry of the apostles from Pentecost onwards (Acts 2:43). They were associated particularly with the bestowal of the Spirit."
 Bruce.

"It is apparent, then, that, like the believers in Corinth, 'the Hebrews' to whom this letter is addressed had been enriched with spiritual gifts (1 Cor 1:5, 7). As with the Galatians, the supply of the Spirit and the working of miracles went together (Gal 3:5) and pointed to the fact that in this corroborative manner *God also bore witness* to the greatness of the salvation provided in Jesus Christ." Hughes.

άγιος, α, ον holy
 μερισμος, ου m distribution, distributing
 θελησις, εως f will

A word found here alone in the NT. Westcott says that it differs from θελημα in that "it describes the active exercise of the will."

Verse 5

Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν·

"The coming age, here called *the world to come*, is the age of the Messiah in which the messianic promises and prophecies of old find their fulfilment." Hughes.

"The future dispensation, which is, as has been already implied, the fulfilment of the Creator's will, was committed to man; and ... man's sovereignty has been gained for him, even after his failure, through the incarnation of Jesus 'the Son of Man'." Westcott.

ὑποτασσω subordinate, put in subjection
 οἰκουμενη, ης f world, inhabited earth
 μέλλουσαν Verb, pres act ptc, f acc s μελλω
 (before an infin) be going; (ptc. without infin) coming, future
 λαλεω speak, talk

Verse 6

διεμαρτύρατο δὲ πού τις λέγων· Τί ἐστὶν ἄνθρωπος ὅτι μιμήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπη αὐτόν;

διαμαρτυρομαι declare solemnly and emphatically
 πού enclitic adv somewhere

Ps 8:5-7. The same rather general form of reference is found in other Greek writers (Philo). The Psalm, "as expressing the true destiny of man it finds its accomplishment in the Son of Man and only through Him in man. It offers the ideal (Gen 1:27-30) which was lost by Adam and then regained by Christ."
 Westcott.

Bruce observes that the author of Hebrews applies this psalm "not to the first Adam but to Christ as the last Adam, the head of the new creation and ruler of the world to come."

μιμησκομαι remember, keep in mind, call to mind; be concerned about

ή ογ

έπισκεπτομαι visit, care for, be concerned about

Verse 7

ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,

έλαττωω make lower

βραχυς, εια, υ little, short, small; βραχυ τι for a little while, a small amount

In its original context the reference is to degree rather than time.

παρα preposition with acc beside, rather than

ἄγγελους translates the Hebrew אֲנֹכְחִי
Westcott suggests that it means 'a little lower than one who has a divine nature.' For other instances where the LXX translates *Elohim* as angels cf. Pss 97:7; 138:1; 82:1,6.
"The thought expressed in the original ... is that of the nobility of man's nature which falls but little short of the divine. The words on the contrary as applied to Christ describe a humiliation. This application is facilitated by the LXX reading, but does not depend upon it. The essential idea is that the true destiny of man described by the Psalmist, which experience teaches us that man himself has missed, was fulfilled otherwise than had been expected. Words which were used of man himself become first true of One Who being more than man took man's nature upon Him. In such a case the description of dignity was of necessity converted initially into a description of condescension." Westcott

δοξα, ης f glory
τιμη, ης f honour
στεφανωω crown; reward

Cf 2 Tim 2:5 The crown of a conqueror.

After ἐστεφανωσας αὐτου many MSS add και κατεστησας αὐτου ἐπι τα ἔργα των χειρων σου from Ps 8:6 LXX.

Verse 8

πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· ἐν τῷ γὰρ ὑποτάξει τὰ πάντα οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὐπω ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα·

ὑπέταξας Verb, aor act indic, 2 s ὑποτασσω see v.5

ὑποκατω prep with gen under, beneath
πους, ποδος m foot

"The motif of humiliation-redemption-glorification-sovereignty is a recurrent theme in this epistle (cf. 1:3f., 13; 2:7ff.; 4:14; 5:9f.; 7:27f.; 8:1; 9:12, 24; 10:12f.; 12:2)." Hughes.

ὑποτάξει Verb, aor act infin ὑποτασσω
οὐδεις, οὐδεμα, οὐδεν no one, nothing
ἀφήκεν Verb, aor act indic, 3 s ἀφημι leave
ἀνυποτακτος, ον outside of one's control, not made subject

νυν δε 'but at present, as the word is ...'

οὐπω not yet
ὀραω see, observe
ὑποτεταγμένα Verb, perf pass ptc, n nom/acc pl ὑποτασσω

Verse 9

τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χωρὶς θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

βραχυς, εια, υ see v.7

ἡλαττωμένον Verb, perf apss ptc, m acc & n nom/acc s ἐλαττω see v.7

βλεπω see

παθημα, τος n suffering

θανατος, ου m death

"Calvary was ... the road to glory: it is because of the suffering of death that Jesus is now 'crowned with glory and honour.'" Hughes.

ἐστεφανωμένον Verb, perf pass ptc, m acc & n nom/acc s στεφανωω see v.7

Cf. Phil 2:9 for parallel assertion that Christ's suffering and death are the ground or basis for his subsequent exaltation.

ὅπως (or ὅπως ἄν) that, in order that

The thought is that he has done all of this in our place, taking upon himself our humanity, and so his death was for us.

χάριτι Noun, dat s χαρις, ιτος f grace
γεύσῃται Verb, aor midd dep subj, 3 s γευομαι taste, experience

Westcott makes the point that Christ in his sinlessness, perfectly realised the awfulness of death in a way that none other has or could.

Verse 10

Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

"The conjunction *For* indicates that our author is now explaining more fully what he has just said concerning the purpose of the incarnation of the Son, namely that 'by the grace of God he might taste death for everyone.' To the unregenerate mind, for the divine Redeemer to be humbled by incarnation, and much more so by the shame of dying on a cross, seemed totally inappropriate: a crucified Messiah was a 'stumbling block to Jews and folly to Gentiles' (1 Cor 1:23). The purpose of this and the following verses is to show how *fitting* this method of salvation is and, by implication, how totally inappropriate any other notion must be." Hughes.

πρεπει impers verb it is fitting, it is proper

Westcott says that suffering is part of the human condition and a necessary part of man's discipline. In this sense it was 'fitting' for Christ to suffer. These verses view Christ's sufferings and death primarily not from the perspective of substitutionary sin-bearing but from that of Christ's complete identification with the human condition.

δι ὧν ... δι ὧν for whom ... through whom

The subject here is God the Father rather than the Son.

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many

'Many sons' Christ has been called the Son, now those brought to glory are also called sons.

δοξα, ης f see v.7

ἀγαγόντα Verb, aor act ptc, m acc s ἀγω

Westcott suggests that the aorist is used here because of its connection with τελειωσαι – the same act accomplished both. Hughes calls it "a proleptic aorist which envisages the work of Christ and its consequences for mankind as a unity. As the glorification of the 'many sons,' though yet to be experienced, is inseparably bound up with the glorification of him who is uniquely the Son, which has already been realised, the bringing of the many sons to glory is more than assured, it is to all intents and purposes a reality now because of their union with him who is crowned with glory and honour."

ἀρχηγος, ου m leader, pioneer, originator

"The noun ἀρχηγος is difficult to translate satisfactorily. It signifies one who is both the source or initiator and the leader (ἀρχη plus ἀγω), one who first takes action and then brings those on whose behalf he has acted to the intended goal. The same designation is applied to Jesus in 12:2 below and also in Acts 3:15 and 5:31, where, as ἀρχηγος της ζωης, he is both the source and the means of life." Hughes.

σωτηρια, ας f salvation

παθημα, τος n see v.9

τελειωω make perfect, complete

"It is fitting that our Redeemer should have been *made perfect through suffering*: first, because his completely victorious suffering of temptation of every kind (Heb 4:15) was essential to his achievement of that perfection which qualified him to offer himself on the cross as the spotless Lamb of God in the place of sinners (1 Pet 1:18f.; 3:18); second, because his suffering and death at Calvary annulled the power of Satan and set free the 'many sons' who were destined for glory (vv. 14f. below); and, third, because his own experience of human suffering in the body he assumed has enabled him as a compassionate high priest to aid and strengthen at all times those who are afflicted with trials and temptations (vv. 17f. below; see also the commentary below on 4:15f. and 5:8)...

"A serious problem with the recipients of this epistle was that, though they had at first gladly entered into suffering, now their zeal was flagging and they were in need of endurance (10:32ff.; 12:12f.). They are urged to look to him who is both the pioneer and the perfecter of their faith (12:2) and who has by his suffering and exaltation opened up the way for them to that glorious realm where he even now is enthroned (10:19ff.)." Hughes

Verse 11

ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,

τε enclitic particle and; τε ... και both ... and

ἀγιάζω sanctify, make holy

"The Christian's consecration to God is achieved solely by the reconciling act of Christ at Calvary." Hughes.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

I.e. share in one humanity. It is conceivable, particularly in the light of v.16, that the reference here may be to Abraham.

πάντες Adjective, m nom pl πας

αἰτια, ας f reason, cause

ἐπαισχυνομαι be ashamed

Verse 12

λέγων· Ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε·

The quotation is from Ps 22:22. This Psalm is Messianic and speaks of Christ's triumph consequent upon his suffering. These texts are cited with intelligent reference to their context. As F.F. Bruce notes, we have here, "a good example of C.H. Dodd's thesis that the principal Old Testament quotations are not isolated proof-texts, but carry their contexts with them by implication."

ἀπαγγεῶ Verb, fut act indic, 1 s ἀπαγγεῶ
announce, proclaim

ὄνομα, τος n name
μέσος, η, ον middle; ἐν μ. in the middle,
among

ἐκκλησια, ας f congregation, church

ὑμνεω sing praises to

σε Pronoun, acc s συ

Verse 13

καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.

πάλιν again, once more

Cf. Is 8:17; 12:2; 2 Sam 22:3. "The reference is certainly, as it appears to Is 8:17, where the words immediately precede the following quotation. The two sentences of Isaiah are separated because they represent two aspects of the typical prophet in his relation to Christ. In the first the prophet declares his personal faith in God in the midst of judgements. In the second he stands forth with his children as representing 'the remnant,' the seed of the Church in Israel." Westcott

ἔσομαι Verb, fut indic, 1 s εἰμι
πεποιθως Verb, perf act ptc, m nom s πειθω
persuade; perf trust, rely on, have
confidence

παιδιον, ου n child

Cf. Is 8:18.

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

"Within this setting [Is 8] ... Isaiah declares: 'Behold, I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts.' Applied to the Christian situation, these words speak of a world under the cloud of God's judgment, but of a world also for whom God has provided a Redeemer; and of a Redeemer to whom God has given *children*, the children, that is, of God, who as Christ's brethren constitute the elect people of God. These are *given* to the Son by the Father; hence the certainty with which Christ affirmed: 'All that the Father gives me will come to me' (Jn 6:37; cf. Jn 6:39; 10:29; 17:2, 6, 9, 24; 18:9)." Hughes.

Verse 14

Ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον,

ἐπεὶ since, because, for

παιδιον, ου n child

κεκοινωνηκεν Verb, perf act indic, 3 s

κοινωνεω share, take part

αἷμα, ατος f blood

σαρξ, σαρκος f flesh, physical body,
human nature

'blood and flesh', cf. Eph 6:12, = 'human nature.'

παραπλησίως likewise

The word occurs here only in the New Testament.

μετέσχευ Verb, aor act indic, 3 s μετεχω
share in

Spells the death of any form of docetism.

θανατος, ου m see v.9

καταργεω render ineffective, do away with

"Christ by the offering of Himself ... made perfect atonement for sin and so brought to nought the power of the devil." Westcott. Death is the devil's realm.

κρατος, ους n power, dominion

διαβολος, ου m the devil

"Christ assumed mortality that he might by death conquer the prince of death and set men free from his tyranny." Westcott

"At the cross, the place of death, the decisive encounter between God and Satan occurred... There is no question or possibility of an insoluble dilemma involving a cosmic dualism of God and Satan, as though they were equally opposed to each other as two equal and ultimate realities. The power of death wielded by the devil is not an absolute power; indeed, death is the sentence of God pronounced against man who sinfully has transferred his allegiance from his Creator to the creature (Gen 3:1ff.; Ezek 18:4; Rom 3:23) and who in doing so has turned his back on God's realm of life in favour of Satan's realm of death. It is in this sense that the devil is said to hold the power of death. But the power which he presently wields is also the power by which he is destroyed (1 Jn 3:8; Rev 20:10)." Hughes.

Verse 15

και ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

ἀπαλλάξῃ Verb, aor act subj, 3 s ἀπαλασσω
set free

ὅσος, η, ον correlative pronoun, as much as;
pl. as many as, all

φοβος, ου m fear

ζωω live, be alive

ἐνοχος, ον liable, answerable

δουλεια, ας f slavery

"The death that man fears, moreover, is not just the physical death that he faces; it is the 'second death,' the fact that after death there is judgment (Rev 2:11; 20:6; 21:8; Heb 9:27). But now, on the cross, Christ has endured that judgment and liberated us from the fear of death and its bondage. By his death he has removed the sting of death, which is sin, and has turned our defeat into victory (1 Cor 15:56f.)... Nothing in this whole universe, not even death, has the power to separate the Christian believer from the love of God, the living God, which is in Christ Jesus (Rom 8:38f.). Truly, for the man of faith death has been swallowed up in victory (1 Cor 15:54)! This truth should have a profound effect on the Christian's attitude not only to his own death but also to the death of friends and loved ones who 'fall asleep in the Lord' see 1 Thess 4:13ff)." Hughes.

Verse 16

οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

δήπου it is clear, of course

"That he preferred us to angels is not owing to our excellency but to our misery." Calvin

ἐπιλαμβάνομαι take hold of, help

"He lays hold of 'a faithful seed' to support and guide them to the end which he himself has reached." Westcott.

Hughes follows Spicq in favouring the 'classical' interpretation of ἐπιλαμβάνεται, namely a reference to Christ 'taking on [the nature of ...]' I.e. Christ did not take on angelic nature but human nature.

σπερμα, τος n seed, offspring

"The mention of Abrahamic ancestry here ... denotes something more than Christ was a Jew by birth. In 'taking to himself; the 'seed of Abraham' he shows not only that he belongs to but also that he is the fulfilment of the line of the covenant. The covenant established by God with Abraham is brought to a head and finds its consummation in Christ... Thus in saying that Christ took to himself the seed of Abraham our author places the incarnation within the perspective of the covenant, of which the incarnate Son is the focal point. He is the covenantal seed of Abraham, and his people are one with him by spiritual incorporation into that same seed, without respect to race or culture. In him they are the 'many sons' who are being brought to glory (v. 10), whom he is not ashamed to call 'brethren' (v.11), 'the children' God has given him (v. 13), delivered by him from bondage and death (v.15) – those, namely, who, having received him and believed in his name, he has given the power to become children of God (Jn 1:12)." Hughes.

Verse 17

ὅθεν ὄφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται και πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ·

ὅθεν therefore, for which reason

This word, which is not found in Paul's epistles, is comparatively frequent in this epistle.

ὄφειλω ought, must, be bound

κατα παντα 'in every respect.'

ὁμοιωθῆναι Verb, aor pass infin ὁμοιωω
make like; pass resemble, be like

ἐλεημων, ον gen ονος merciful

γένηται Verb, aor subj, 3 s γινομαι

πιστος, η, ον faithful, trustworthy

Our High-priest is 'merciful' in considering the needs of each sinful man and 'faithful' ('one in whom the believer can trust') in applying the means which he administers." Westcott

ἀρχιερευς, εως m high priest

"The writer introduces quite abruptly this title which is the key-word of his teaching, and which is applied to the Lord in this Epistle only among the writings of the NT." Westcott.
 "The Son could not have represented men before God, offering, as their high priest, the sacrifice of himself on their behalf and in their place, had he not first become their fellow man." Hughes.

τα προς τον θεον 'in the things that pertain to God.'

ἰλασκομαι bring about forgiveness for, propitiate

For a discussion of the meaning of this verb and its cognates see Leon Morris, *The Apostolic Preaching of the Cross*, chs. 4 & 5. "God displayed his love by sending his Son for the precise purpose that he might be the propitiation for our sins (1 Jn 4:10; Rom 5:6, 8, 10). It was by propitiation that love acted; and all along it was God who was acting. To procure our restoration, God himself has met the demands of his own holiness. He has, so to speak, propitiated himself in our place, thereby achieving the reconciliation to himself of mankind, who otherwise were hopelessly alienated and under condemnation because of sin." Hughes.

ἁμαρτια, ας f sin

λαος, ου m people, a people

Verse 18

ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

πέπονθεν Verb, perf act indic, 3 s πασχω suffer

πειρασθεὶς Verb, aor pass ptc, m nom s

πειραζω test, put to the test, tempt

δυναμαι can, be able to

βοηθῆσαι Verb, aor act infin βοηθεω help

Christ not only secures forgiveness by his death, he supplies powerful help in the face of sin and temptation by virtue of his risen life and power.

"The power of sympathy lies not in the mere capacity for feeling, but in the lessons of experience. And again, sympathy with the sinner in his trial does not depend on the experience of sin but on the experience of the strength of temptation to sin which only the sinless can know in its full intensity. He who falls yields before the last strain." Westcott.

Westcott also points to the way in which the author lays great stress on the historic details of Jesus life.