

Notes on the Greek New Testament
Day 313 – November 9th – Hebrews 9:11-28

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 11

Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν
γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ
τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ'
ἔστιν οὐ ταύτης τῆς κτίσεως,

The focus now turns to the superior and perfect High Priestly work of Christ.

παραγενόμενος Verb, aor midd dep ptc, m
nom s παραγίνομαι come, arrive,
appear
ἀγαθος, η, ον good, useful

'good things' = all the blessings of the New Covenant. These are now realised (γενομένων) by virtue of his work. Some MSS read μελλοντων rather than γενομένων i.e. stating that the good things are 'to come' rather than being present. This reading is rejected by the majority of textual scholars (e.g. Nestle, Metzger), who argue that though the evidence is finely balanced, γενομένων has slightly better support and the reading μελλοντων could be a careless assimilation to 10:1. However, μελλοντων is preferred by Montefiore on dogmatic grounds – he argues that the good things are future rather than present.

μείζων, ον greater, greatest
τελειότερος, α, ον more perfect
χειροποιητος, ον made by human hands

Cf. Mk 14:58; Jn 2:19ff.; Acts 7:48; 17:24.

κτισις, εως f creation, what is created

Verse 12

οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ
τοῦ ἰδίου αἵματος, εἰσήλθεν ἐφάπαξ εἰς τὰ
ἅγια, αἰωνίαν λύτρωσιν εὐράμενος.

αἷμα, ατος f blood
τραγος, ου m he-goat
μοσχος, ου m calf, young bull
ιδιος, α, ον one's own

The phrase δια του ιδιου αιματος contrasts with the μετα in the case of the priests of the Old Covenant. The writer does not say that Christ took his own blood into the heavenly sanctuary.

εἰσήλθεν Verb, aor act indic, 3 s εἰσερχομαι
enter, go in
ἐφάπαξ adv. once for all time
αἰωνιος, ον eternal, everlasting
λυτρωσις, εως f redemption, setting free

It was because he has effected αἰωνίαν λύτρωσιν, an eternal redemption, that he has entered once for all time. This sacrifice does not need (annual) repetition.

εὐράμενος Verb, aor midd ptc, m nom s
εὕρισκω find, discover

"The form εὐράμενος is found here only in the NT. The force of the middle voice (compare 1:3 ποιησαμενος) is that of 'having obtained as the issue of personal labour' directed to this end." Westcott.

Hughes comments, "The aorist participle εὐράμενος plainly means that Christ entered into the heavenly sanctuary *after he had secured* an eternal redemption: the securing of our eternal redemption took place at the cross and was followed by his entry into heaven. Hughes includes an extended and very helpful excursus on *The Blood of Jesus and his Heavenly Priesthood*. Hughes quotes with approval the words of Bruce, "Aaron certainly carried the sacrificial blood into the holy of holies, but our author deliberately avoids saying that Christ carried His own blood into the heavenly sanctuary. Even as a symbolic expression this is open to objection. There have been expositors who, pressing the analogy of the Day of Atonement beyond the limits observed by our author, have argued that the expiatory work of Christ is not completed on the cross – not completed indeed, until he ascended from earth and 'made atonement for us in the heavenly holy of holies by the presentation of His efficacious blood'. But while it was necessary under the old covenant for the sacrificial blood first to be shed in the court and then to be brought into the holy of holies, no such division of our Lord's sacrifice into two phases is envisaged under the new covenant. When upon the cross He offered up His life to God as a sacrifice for his people's sin, He accomplished in reality what Aaron and his successors performed in type by the twofold act of slaying the victim and presenting its blood in the holy of holies. The title of the Anglican Article XXXI speaks rightly 'of the one oblation of Christ finished upon the cross.'"

Verse 13

εἰ γὰρ τὸ αἶμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

The blood of bulls and goats refers to the ceremony of the Day of Atonement – the plural recalling its annual repetition.

σποδος, ου f ashes
δαμαλις, εως f heifer

See Numb 19. Again Hughes warns against "pressing every detail [of the ceremony] to serve a typological purpose. Hughes includes an extended note on the purpose of the inclusion of this reference to the ashes of a heifer.

ῥαντίζω sprinkle
κεκοινωμένους Verb, perf pass ptc, m acc pl
κοινωω defile, make unclean
ἀγιάζω sanctify, make holy
σαρξ, σαρκος f see v.10

See the note on verse 9. These ceremonies provided 'ritual' purification, ceremonial cleanness. "The idea is that of ceremonial purity which enabled the Jew to enjoy the full privileges of his covenant worship and fellowship with the external church of God." Westcott.

καθαροτης, ητος f purification, purity

Verse 14

πόσω μᾶλλον τὸ αἶμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρῆεὶ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

"The work of the incarnate Son penetrated right to the heart of the matter: it was *inward*, not outward, *radical* instead of superficial, purifying *the conscience*, not just the flesh, and therefore fully and finally effective as a remedy for the sickness of mankind." Hughes. Westcott says that Christ's sacrifice was "voluntary, rational, spontaneous and moral."

ποσος, η, ου how much(?)

μαλλον adv more

αιωνιος, ου eternal, everlasting

πνευματος αιωνιου Westcott understands as a reference to Christ's 'inseparable and unchangeable Divine Nature' – so also Montefiore.

Bruce suggests that the author has in mind here the Servant of Yahweh (cf. v.28). In Isaiah, the Servant is introduced when God says 'I have put my Spirit upon Him' (Is 42:1). It is in the power of the Divine Spirit accordingly that the Servant accomplishes every phase of his ministry including the crowning phase in which he accepts death for the transgression of his people."

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
προσήνεγκεν Verb, aor act indic, 3 s
προσφερω see v.7

Cf. Jn 10:17f where Jesus says that he will lay down his own life, no one will take it from him.

ἀμωμος, ου faultless; without blemish

Cf. 1 Peter 1:19 and Is 53:9.

καθαριεῖ Verb, fut act indic, 3 s καθαρίζω
cleanse, make clean, purify
συνείδησις, εως f see v.9

The readings ἡμῶν and ὑμῶν have fairly well balanced support. Metzger writes concerning the UBS text, ἡμῶν "Was preferred because the author uses the direct address only in the hortatory sections of his epistle."

νεκρος, α, ου dead

On 'dead works' see 6:1

λατρεω see v.9
ζωω live, be alive

"Purity is not the end but the means of the new life. The end of the restored fellowship is energetic service of Him who alone lives and gives life." Westcott.
The living God cannot be served with dead works.

9:15- 10:18

"Mention of the new covenant in the last section leads the writer to further reflection on Christ as mediator. He shows the significance of Christ's death in his role as mediator between God and man and makes clear that he had entered a better sanctuary and offered a more complete offering, i.e. of himself. This section concludes the main doctrinal argument" Guthrie

The main divisions of this section are:

- i) 9:15-22, the significance of Christ's death;
- ii) 9:23-28, his entrance into the heavenly sanctuary;
- iii) 10:1-18, his offering of himself for others.

Verse 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.

διαθηκη, ης covenant, will, testament
καινος, η, ον new
μεσιτης, ου m mediator, intermediary

Cf. 1 Cor 3:6

ὅπως (or ὅπως ἄν) that, in order that
θανατος, ου m death

The death of Christ was both an atoning sacrifice and that which seals the covenant and guarantees its promises – the shedding of the 'blood of the New Covenant'.

ἀπολυτρωσις, εως f redemption,
deliverance, setting free
παραβασις, εως f transgression,
disobedience, sin

"That is, deliverance from the guilt and condemnation which the law pronounces against all law-breakers and which the blood of brute beasts could never remove (see vv. 9f., 13f. above, and 10:4)." Hughes

ἐπαγγελια, ας f promise
λάβωσιν Verb, aor act subj, 3 pl λαμβανω
αἰωνιος, ον eternal, everlasting
κληρονομια, ας f inheritance

The old (Mosaic) covenant included the promise of an inheritance, a promise first given to Abraham, but its realisation was conditional upon obedience. The blood of Christ atones for sin (transgression of the law), and secures the promised eternal inheritance of which the land under the old covenant was but a shadow (cf. 1 Peter 1:3ff). Hughes comments, "The physical land and the posterity that in due course inherited it were in effect sacramental in character: they constituted a sign, visible and passing, which pointed beyond itself to a reality, as yet invisible, which would be permanent. And this is precisely what our author teaches. Although Abraham and the other early patriarchs died without seeing the fulfilment of the covenant promise, they were not therefore excluded from the enjoyment of what had been promised... They looked for 'a better country, that is, a heavenly one' (11:3-15). Patiently enduring, they seized the hope that was set before them and through the victory of their faith 'obtained the promise' (6:15,18)."

Verse 16

ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·

ὅπου adv. where
ἀναγκη, ης f necessity
φέρεσθαι Verb, pres pass infin φερω bring

Most argue that the thought has moved from that of covenants to testaments or wills. However, Westcott argues that there is a single model here – that of the covenant. "It is not said that he who makes the covenant 'must die,' but that his death must be 'brought forward,' 'presented,' 'introduced upon the scene,' 'set in evidence,' so to speak... He who makes the covenant (ὁ διαθεμενος) is, for the purpose of the covenant, identified with the victim by whose representative death the covenant is ordinarily ratified. In the death of the victim his death is presented symbolically... But here Christ died in His own Person; and by this dying He gave absolute validity to the covenant which He mediated." Cf. Genesis 15. Bruce suggests that this is straining the sense here and Hughes says that ratification of covenants did not always involve a death, e.g. the covenant between David and Jonathan or the covenant with Noah. Hence διαθηκη is used here in the sense of a 'last will and testament.' A will is operative only with the death of the testator.

διαθεμένου Verb, aor midd ptc, m gen s
διατιθεμαι make (of covenants or wills)

Verse 17

διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῆ ὁ διαθέμενος.

νεκρος, α, ον dead

ἐπὶ νεκροῖς 'with reference to dead people'

βεβαίος, α, ον reliable, confirmed, effective

With the death of the testator, a last will and testament is unalterable, it cannot be changed in any way.

ἐπεὶ since, because, for
μήποτε conj. otherwise; here = 'never'
ἰσχύω be able, be effective
ὅτε conj. when, at which time
ζῆ Verb, pres act indic, 3s ζῶ see v.14

Bruce comments, "All analogies from ordinary life must be defective when they are applied to Him who rose from the dead and is thus able personally to secure for His people the benefits which he died to procure for them. He is testator and executor in one, surety and mediator alike."

Verse 18

ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται·

ὅθεν therefore, for which reason
χωρὶς see v.7

αἷμα, ατος f see v.7

ἐγκεκαίνισται Verb, perf pass indic, 3 s

ἐγκαινίζω put into force, inaugurate

Verse 19

λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν,

This verse refers back to the ceremonies of Exodus 24.

λαληθείσης Verb, aor pass ptc, f gen s λαλέω
speak, talk

ἐντολη, ης f command

νόμος, ου m law

λαος, ου m see v.7

λαβὼν Verb, aor act ptc, m nom s λαμβάνω

μόσχος, ου m see v.12

τραγός, ου m see v.12

The phrase καὶ τῶν τραγῶν is omitted from p⁴⁶ κ^c K L Ψ syr *et al.* It is possible that these words were omitted to conform the statement to Ex 24:5. However, it is equally possible that the shorter reading was expanded in imitation of v.12."

ὕδωρ, ὕδατος n water

ἐριον, ου n wool

κοκκίνος, η, ον scarlet, red

ὑσσώπος, ου m & f hyssop (a small bush with aromatic leaves used for ritual purification)

Cf. Lev 14:1ff; Num 19:6,18.

βιβλίον, ου n book, scroll

ράντιζω sprinkle

There are a number of features here which differ from the account in Exodus. Exodus makes no mention of goats, water, scarlet wool or hyssop (though cf. Lev 14:4-7 and Num 19:6,17), nor does Moses sprinkle the scroll. Owen suggests that the author "gathers into one head sundry things wherein the sprinkling of blood was of use under the law, as they are occasionally expressed in various places." Bruce suggests that here (as elsewhere with details of the Tabernacle furnishings) our author may be drawing upon some other source which is no longer extant – an oral tradition perhaps (cf. comment on v 21).

Verse 20

λέγων· Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός·

ἐνετείλατο Verb, aor midd dep indic, 3 s

ἐντελλομαι command, order

Cf. Ex 24:8. "The extent to which our author's quotation varies from this [Ex 24:8] is not significant, except for the probability that the form 'This is the blood of the covenant' is an assimilation to the words used by Christ at the institution of the eucharist: 'this is my blood of the covenant' (Mk 14:24; Mt 26:28; cf. Lk 22:20; 1 Cor 11:25), thereby implying a bond between the two occasions. To partake of the eucharistic cup is to declare in faith and with gratitude one's acceptance of the new covenant in Christ's blood (Lk 22:20)." Hughes.

Verse 21

καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν.

σκηνη, ης f tent, tabernacle

σκευος, ους n object, vessel

λειτουργια, ας f service

ὁμοίως likewise, in the same way

Again, the writer goes beyond what is recorded in the Exodus narrative, but his words echo those of Josephus (Ant 3:8:6).

Verse 22

καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἰματεκχυσίας οὐ γίνεται ἄφεςις.

σχεδον adv almost, nearly

καθαρίζω cleanse, make clean, purify

Montefiore says that this is not strictly true and suggests that other means of forgiveness are prayer (Dan 9:19), fasting (Joel 2:12) and penitence (Ps 51:17). But Bruce rightly states that the *general rule* was that *ceremonial cleansing* or atonement had to be effected by means of blood.

χωρίς see v.7

αίματεκχυσια, ας f shedding of blood

A word not found elsewhere in Biblical Greek.

ἀφεσις, εως f forgiveness, cancellation (of sins)

"Once again ... the language used here is strongly reminiscent of the words with which our Lord instituted the eucharist: 'this is my blood of the covenant, which is poured out for many for the forgiveness of sins' (Mt 26:28)." Hughes.

Westcott suggests that, "The absence of further definition here (contrast 10:18) leaves it with the broad sense of 'release,' 'deliverance,' not so much from special sins as from the bondage of which wrong-doing is a result."

Verse 23

Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.

ἀναγκη, ης f see v.16

ὑποδειγμα, τος n example

οὐρανος, ου m heaven

καθαρίζω see v.22

ἐπουράνιος, ου heavenly, celestial

The suggestion is not that heaven itself needed some purification but that Christ's sacrifice has opened the way for humankind to enter into the very presence of God in a manner not effected by the sacrifices of the old covenant.

κρείττων and κρείσσων, ου gen ονος
better; greater, superior

Westcott says of these verses that they offer "an additional feature in the pre-eminence of the new order over the old. The sacrifice on which it rests is better (vv. 12f); the covenant in which it is embodied is better (15-22): the service also – one sovereign and all-sufficing act – is better (23-28)."

θυσια, ας f see v.9

"The plural is used for the expression of the general idea ... And in point of fact the simple sacrifice of Christ fulfilled perfectly the ideas presented by the different forms of Levitical sacrifices." Westcott. Hughes similarly says that the plural is an accommodation to the plural 'these [rites].' In reality, the better is a single sacrifice, cf. 10:12.

παρα preposition with acc beside, rather than

Verse 24

οὐ γὰρ εἰς χειροποίητα εἰσηλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·

χειροποίητος, ου see v.11

ἀντιτυπος, ου copy; figure pointing to ἀληθινος, η, ου real, genuine, true

"heaven itself" "is regarded as the absolute truth which the Holy of Holies symbolised." Westcott

ἐμφανισθῆναι Verb, aor pass infin ἐμφανίζω
make known, reveal, pass appear
openly

"The word ἐμφανίζεσθαι (Matt 27:53; cf Rom 10:20) as distinguished in such a connexion from φανεροῦσθαι (2 Cor 10:11f), conveys the thought of that being made a clear object of sight, which under ordinary circumstances is not so... Ἐμφανης is the general opposite of 'invisible' as φανερος is to 'indistinct.'" Westcott. Westcott also comments on the unusual combination of νῦν with the aorist ἐμφανισθῆναι. It expresses both a completed act and also a continuing effect.

προσωπον, ου n face, presence

Note the ὑπὲρ ἡμῶν Christ appears as our Advocate (1 Jn 2:2).

Verse 25

οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ,

πολλάκις often, repeatedly, frequently
προσφερω see v.7

Cf. v.14

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,
himself, herself, itself

ὥσπερ as, just as

ἐνιαυτος, ου m year

αἷμα, ατος f blood

ἄλλοτριος, α, ου belonging to another

Verse 26

ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

ἐπει since

Here, 'since in that case', 'else'

ἔδει Verb, imperf indic, 3 s (impers) δεῖ
impersonal verb it is necessary

παθεῖν Verb, aor act infin πασχω suffer,
experience

καταβολη, ης f beginning, creation
 νυνι (orig. an emphatic form of νυν) now
 ἀπαξ once, one time, once for all time
 συντελεια, ας f end, completion
 αιωνων Noun, gen pl αιων, αιωνος m age,
 world order, eternity

συντελεια των αιωνων 'the end of the ages'.
 The phrase is not found elsewhere in the NT,
 but cf. Matt 13:39, 40, 49; 24:3; 28:20. The
 phrase should be linked with 'last days' in 1:2.
 Cf. also Gal 4:4; 1 Peter 1:20; 1 Cor 10:11.

ἀθετησις, εως f nullification, removal
 ἁμαρτια, ας f sin
 θυσια, ας f sacrifice, victim

Calvin comments, "He appeared once for all
 because if he had come a second or third time
 there would have been a defect in the first
 sacrifice which would deny this fulness."

φανερωω make known, reveal

"Each element in this sentence brings out some
 contrast between the work of Christ and that of
 the Levitical High-priests. Their sacrifices
 were repeated year by year during a long
 period of preparation: His sacrifice was offered
 once for all at the close of the succession of
 ages. They by their action called sins to mind
 (10:3): He annulled sin. They provided typical
 atonement through the blood of victims: He
 provided an absolute atonement by the
 sacrifice of Himself. With them the most
 impressive fact was the entrance into the
 darkness in which the Divine Presence was
 shrouded: with Him the manifestation on earth,
 still realised as an abiding reality, brought the
 Divine Presence near to men." Westcott

Verse 27

καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἀπαξ
 ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,
 ὅσος, η, ον correlative pronoun, as much as;
 καθ ὅσον inasmuch as

καθ ὅσον ... οὕτως καὶ expresses a conclusion
 drawn from an identity between two objects in
 some particular respects." Westcott

ἀποκειμαι be stored away; impers be
 one's lot

It is 'laid up' for man – appointed to man.

ἀπαξ see v.26

ἀποθνήσκω die, face death

κρίσις, εως f judgement, condemnation

Verse 28

οὕτως καὶ ὁ Χριστός, ἀπαξ προσενηχθεὶς εἰς τὸ
 πολλῶν ἀνενηκεῖν ἁμαρτίας, ἐκ δευτέρου
 χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν
 ἀπεκδεχομένοις εἰς σωτηρίαν.

οὕτως and οὕτω adv. formed from οὗτος thus,
 in this way

"Men die once by divine appointment, and in
 their case death is followed by judgement.
 Christ died once, by divine appointment, and
 his death is followed by salvation for all his
 people." Bruce

προσηνεχθεὶς Verb, aor pass ptc, m nom s
 προσφερω

πολὺς, πολλή, πολὺ gen πολλοῦ, ης, οὐ
 much, many

ἀνενηκεῖν Verb, aor act infin ἀναφερω bear
 the burden of, take away

"This most remarkable phrase appears to be
 taken from Is 53:12, where the sense is 'to take
 upon himself and bear the burden of sin.'
 Christ 'carried to the cross' and there did away
 with sin and sins." Westcott

δευτερος, α, ον second; ἐκ δε. a second
 time

χωρὶς prep with gen without, apart from
 ὀφθήσεται Verb, fut pass indic, 3 s ὄρω
 see; pass. appear

ἀπεκδεχομαι look for, wait for

"The Israelites who watched their High Priest
 enter the sanctuary for them watched
 expectantly for his reappearance; that was a
 welcome sign that he and the sacrifice which
 he has presented had been accepted by God."
 Bruce. Hughes adds that the High Priest during
 his time in the holy of holies was interceding
 for his people. "Thus Aaron bore the names of
 the sons of Israel upon his heart and in the
 sanctuary brought them to continual
 remembrance before the Lord (Ex 28:29)." He
 comments that those who eagerly await
 Christ's reappearance will receive "the full and
 consummating joy of their eternal salvation ...
 while for those who neglect such a great
 salvation (2:3) there can be only 'a fearful
 expectation of judgment' (10:27; cf. 12:25)."

σωτηρια, ας f salvation