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### The Son and the Sons An Exegetical Study of Hebrews 2:5-18

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THE SON AND THE SONS  
AN EXEGETICAL STUDY OF HEBREWS 2:5-18

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of New Testament Theology  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity

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by  
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THE SON AND THE SONS

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## CHAPTER I

### INTRODUCTION

The meaning of Heb. 2:5-18 presents an imposing enigma to the student of the New Testament. It stands at the heart of the argument developed by the writer to the Hebrews, whose concern, far from mere theorizing, is to aid a people in danger of being overcome by doubt. His is "a skillful intellectual appeal and an impassioned effort to save a group of men from taking an irrevocable step toward their spiritual ruin."<sup>1</sup> Theirs was a twofold need. They felt the shame of the suffering of the Messiah, which not only ran counter to their expectation of the coming kingdom but faced them squarely with the offence of the cross. They felt also their own shame and suffering imposed by former non-Christian associates who became hostile to them on account of their commitment to Christianity.<sup>2</sup> Thus it is the aim of the writer to present Christianity as the absolute revelation of God for the absolute satisfaction of man's needs, a new dispensation which gives final answer to the destiny of man in the person of Jesus Christ. This new dispensation is far superior to

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<sup>1</sup>W. F. Howard, "The Epistle to the Hebrews," Interpretation: a Journal of Bible and Theology, V (Jan., 1951), p. 80.

<sup>2</sup>Brooke Foss Westcott, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955), p. liv.

the old which foreshadowed it. As Westcott says:

The message through the Son takes up and crowns all that had gone before. In each respect the New is the consummation of the Old. It offers a more perfect and absolute Revelation, carrying with it a more perfect and absolute Mediation, and establishing a more perfect and absolute Covenant, embodying finally the connexion of God and man. There is nothing in the Old which is not taken up and transfigures in the New.<sup>3</sup>

Thus the person of Jesus Christ who is the Son of God and also true man fulfills the destiny of man and brings him to the throne of heaven. He fulfilled this destiny through suffering and death, bearing himself the last consequences of sin and overcoming death through death. Furthermore, he communicates through all time his life to those who come to God through and in him.

Therefore the paradox of a suffering Messiah is disclosed in its own glory, and the disappointment of the readers becomes unexpectedly transformed. The majesty of Christ's triumph is recognized in perceiving the divine significance of his suffering, in which is found also the interpretation of the suffering of men. "The suffering of Christ gives efficacy to his continuous intercession based upon the atonement, and is for man a pledge of his unfailing sympathy."<sup>4</sup>

It is within this framework that the writer cites Ps. 8. He wishes to establish that Christ is in fact superior to the angels as the Mediator of salvation, for in becoming man he

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<sup>3</sup>Ibid., p. lviii.

<sup>4</sup>Ibid.

fulfilled man's destiny which is ascribed to him by the Psalm. A problem which lies at the heart of the understanding of the passage here in question is whether, therefore, the writer intended in his context to use the quotation as a direct messianic reference or as a reference also to man in general. It is the intention of the writer of this paper to propose the possibility of the second view, as more in keeping with the argument, centering as it does around the inseparable connection between the Son and the sons.

The solution of this problem requires a greater amount of research than lies within the scope of this paper. However the main concern here is the question whether the text itself will permit such a view. The sources employed in this study of necessity are secondary, and here the greatest amount of indebtedness is owed to Julius Kögel who furnished the basic point of view. Rather than examine all of the many works written on the book of Hebrews, study was limited to only a few: notably those of Riggerbach, Michel, Westcott, Moffat, and Spicq.<sup>5</sup>

The discussion of the text will center around the following outline:

Theme: Christ is superior to angels as the Mediator of Salvation.

I. INTRODUCTION TO THE PROBLEM, 2:5-8b.

- A. The world to come is not subjected to angels, 2:5.
- B. The world to come is subjected to man, 2:6-8b.

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<sup>5</sup>Cf. Bibliography.

1. Man has the divine endowment of nature, 2:7a.
2. Man has the divine endowment of honor, 2:7b.
3. Man has the divine endowment of dominion, 2:8a-8b.

## II. THE PROBLEM AND SOLUTION, 2:8c-9.

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  1. The sphere of Christ's work, 2:16
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## CHAPTER II

### INTRODUCTION TO THE PROBLEM, 2:5-8b

Verse Five: Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην  
τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

For certainly it was not to angels that God subjected the world to come, of which we are speaking.

To determine precisely to what in the preceding context the particle, γὰρ, refers is difficult because the entire statement is negative. The positive formulation does not occur until later,<sup>1</sup> from which may be inferred that the idea of the theme in 1:1, ὁ θεὸς ἐλάλησεν ἐν νῦν, who has become superior to angels (1:4), is now confirmed as historic reality. Therefore, γὰρ has the sense, "for certainly,"<sup>2</sup> and points back to the salvation proclaimed by the Lord and His Apostles, attested by signs and wonders (2:3,4), and asserts it not to be an illusion, but truth. It marks the transition from Christ's greatness in relation to God and the world to his role with regard to humanity.<sup>3</sup>

Whatever else may be the contrasts implied by the expression οὐ γὰρ ἀγγέλοις, this context seems to indicate

<sup>1</sup>cf. 2:9,16.

<sup>2</sup>"denn allerdings." See Julius Kögel, Der Sohn und die Söhne (Gütersloh: Druck und Verlag von C. Bertelsmann, 1904), p. 9.

<sup>3</sup>C. Spicq, L'Épître aux Hébreux, J. Gabalda et Cie, Editeurs (Paris: Librairie Lecoffre, 1953), II, 30.

that angels are inferior as mediators of salvation when compared with Jesus (2:9,16).<sup>4</sup> The absence of the article indicates angels as a class and not individuals.<sup>5</sup>

In developing his argument to demonstrate the inferiority of angels as mediators, the writer of the letter asserts at this point that the world to come, τὴν οἰκουμένην τὴν μέλλουσαν, is not subject to them. The verb ὑποτάσσεται has as its subject, God, supplied from the former sentence.<sup>6</sup> As aorist it indicates that the act of subjecting<sup>7</sup> is a past fact. The οἰκουμένη is the consummate state of all things which will exist after Christ's return, and is used here as

<sup>4</sup>Heb. 2:2 speaks of the angels as mediators of the Old Covenant. In 1:14 they are the λειτουργικὰ πνεύματα. According to Gal. 3:19 and Acts 7:53, the Law was ordained by angels. Other contrasts to be considered regarding angels are that they had rule over the present world but not the future, that Christ is not an angel but ἄγγελος, οὐ οὐδὲ θεός, cf. that angelic rule deals with order, want, never salvation, cf. Spicq, *op. cit.*, pp. 50-61. Otto Michel, Der Brief an die Hebräer, in Kritisch-exegetischer Kommentar über das Neue Testament, begründet von Heinrich August Wilhelm Meyer (Göttingen: Vandenhoeck und Ruprecht, 1949), p. 69. Cf. Hermann L. Strack und Paul Billerbeck, Kommentar zum neuen Testament aus Talmud und Midrasch (München: C. H. Beck'sche Verlagsbuchhandlung Oskar Beck, 1928), IV, 2, 799-976.

<sup>5</sup>Eduard Riggenbach, Der Brief an die Hebräer, in Kommentar zum Neuen Testament, begründet von Theodore Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, 1922), p. 33.

<sup>6</sup>Brooke Foss Westcott, The Epistle to the Hebrews: the Greek Text with Notes and Essays (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955), p. 41.

<sup>7</sup>The LXX rendition of ἵδω by ὑποτάσσεται has given to this verb in Biblical Greek the nuance: "place;" thus "to place something at one's disposal," "to subject something to some one," "to give the advantage of use of something to some one," Kögel, *op. cit.*, p. 12.

a substitute for πάντα and τὰ πάντα (2:8).<sup>8</sup> The expression περί ἧς λαλοῦμεν<sup>9</sup> links it with σωτηρίας (2:3),<sup>10</sup> which, together with the verb ὑπέταξεν, indicates that it is something already present, but is still eschatological. This is supported by parallel expressions in the Epistle, as ἡ μέλλουσα πόλις (13:4), the future city in which all is perfected and consummated and in which the μέλλουσα ἀγαθὰ (10:1), are received. ἡ οἰκουμένη ἡ μέλλουσα is the same as αἰὼν μέλλον (6:5). One refers to space, the other to time. Yet the present is not excluded, for the believers now enjoy the power of the coming age (6:5), have entered the future city by faith (13:14), and have

<sup>8</sup> οἰκουμένη: cultivated land in contrast to desert, Ex. 16:35; Roman Empire, Luke 2:1; the whole inhabited world, Matt. 24:14; Luke 4:5; 21:26; Acts 11:28; 24:5; Rom. 10:18; Heb. 1:6; Ps. 24:1; 33:8; 49:2; 98:7; Is. 34:1; the inhabitants of the earth, Acts 17:6, 31; 19:27; Rev. 22:9; 18:14; 3:10; 7:9; Earth, Ps. 18:15; 50:12; 93:1; Jer. 10:12; whole universe, Sap. 1:7. For Greek writers it was used characteristically for those countries occupied by Greeks, as distinguished from those occupied by barbarians, Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York, Cincinnati, Chicago: American Book Company, c.1889), p. 442. The Old Testament, especially the prophets use it to refer to the new heaven and the new earth, which the Rabbis distinguished from עֲוֵלָם עֲוֵלָם as אֶרֶץ עֲוֵלָם; cf. Kogel, op. cit., p. 13.

<sup>9</sup>The plural can be either literary or communicative, cf. Riggenbach, op. cit., p. 35.

<sup>10</sup> σωτηρία is the closest eschatological notion in the immediate context with οἰκουμένη μέλλουσα. The salvation which Christ will bring (9:28), into the world (1:6), will find its perfection in the new world, cf. 1:10-12; 12:26f.

citizenship (12:22).<sup>11</sup> The present and the future are uniquely involved in each other. The hidden basis is present; the clear corporeality is future. Kögel summarizes the thought of 2:5:

die Wirklichkeit des Heils ist eine solche, dass sie (1) nicht von Engeln abhängt, (2) nicht in körperlicher, sinnlicher Weise statuiert werden kann und darum (3) doch nicht weniger sicher und unbestritten ist. Diese drei werden sich als miteinander zusammenhängend und ineinander liegend erweisen.<sup>12</sup>

Verses 6-8b: διεμαρτύρατο δέ πού τις λέγων· τί ἔσται ἄνθρωπος ὅτι μνησθήσκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέψῃ αὐτόν; ἢ λέξεως αὐτοῦ βραχύ τι παρ' ἀγγέλους, δοξῆ καὶ τιμῇ ἑστεράνωσας αὐτόν, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν τῷ γὰρ ἐποσάσαι [αὐτῷ] ἐὰ πάντα οὐδὲν ἀρήκεν αὐτῷ ἀνυπότακτον.

For someone has solemnly declared somewhere, saying, "What<sup>13</sup> is man that you are mindful of him, or the son of man, that you care for him? You made him to be a little lower than angels, you crowned him with glory and honor, putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing unsubjected to him.

In keeping with the usage of this epistle, δέ' occurs

<sup>11</sup>Cf. Phil. 3:20. "The phrase is not to be understood simply of 'the future life' or, more generally, of 'heaven.' It described, in relation to that which we may call its constitution, the state of things which, in relation to its development in time, is called, 'the age to come' . . . and, in relation to its supreme Ruler and characteristics, 'the Kingdom of God,' or 'the Kingdom of Heaven,' even the order which corresponds with the completed work of Christ . . . ." Westcott, op. cit., p. 42.

<sup>12</sup>Kögel, op. cit., p. 16.

<sup>13</sup> τί' or τίς makes little difference. The preferred reading is τί'. Cf. Kögel, op. cit., p. 17.

here instead of ἀλλά.<sup>14</sup> Because the quotation is introduced vaguely, ὅς may be translated "for," avoiding the strong contrast that "but on the contrary" would indicate.<sup>15</sup>

διεμαρτύρατο connotes a "declaration presenting a character of gravity and solemnity, like a judicial decision."<sup>16</sup> By the formula, πού τις λέγων, the writer seems to imply that it is not important to state the author and place quoted, and that the reader is familiar with the passage as a word of Scripture and as such is authoritative.<sup>17</sup> This presupposes a strict view of inspiration, that God himself is speaking.<sup>18</sup>

As evidence that the rule of the future world was not assigned to angels the writer quotes Ps. 8:5-7 in the LXX translation, in which the promise of universal sovereignty is confirmed to man. While fully recognizing man's weakness (2:6), the Psalmist nevertheless attributes to him the triple

<sup>14</sup>For use of ἀλλά cf. 2:16; 3:13; 5:4,5; 7:16; 9:24; 10:1-3; 25,39; 11:13; 12:11,16-22,26; 13:14; for ὅς, 2:9; 4:13,15; 6:12; 9:12,26; 10:5,27; 12:13. "When there is a direct and sharp opposition, ἀλλά follows a negative, 'not . . . but.' When the negative marks a sentence which is complete in itself, and another statement is added as a fresh thought, this, though it does in fact oppose the former, is introduced by ὅς." Westcott, op. cit., p. 43.

<sup>15</sup>Kögel, op. cit., p. 17.

<sup>16</sup>Cf. Luke 16:28; Acts 1:21; 5:32; 10:41; 20:23f; I Thes. 4:6. Thayer, op. cit., p. 17.

<sup>17</sup>A similar expression is not found in Rabbinical Lit. Philo uses the form when the discourse speaks of God in the second and third person. It is not literary style, but does occur in Greek Lit. Riegenbach, op. cit., pp. 36f. Westcott gives it a general sense: "as we know," "to quote familiar words." Westcott, op. cit., p. 43.

<sup>18</sup>Spicq, op. cit., II, 31.

divine endowment of nature (2:7a), of honor (2:7b), and of dominion (2:8a).<sup>19</sup>

The view that it actually is man who is contrasted with angels as having lordship over the world to come is not undisputed. So, to mention only a few names, such as Luther, Tholuck, Bleek, Luenemann, and Strathmann contend that the Psalm is directly Messianic in reference to Jesus.<sup>20</sup> That the writer does apply the quotation to Jesus is established in 2:9ff; but the manner in which the writer uses quotations from the Old Testament, the construction of the text itself, and evidences from the larger context of Scripture lend support to the view that the application of the words also to man in general seems indicated.

Regarding Old Testament quotations in general, Dodd says:

the writers of the New Testament, in making use of passages from the Old Testament, remain true to the main intention of their writers. Yet the actual meaning discovered in a given passage will seldom, in the nature of things, coincide precisely with that which it had in its original context. The transposition into a fresh situation involves a certain shift, nearly always<sup>21</sup> an expansion, of the original scope of the passage . . .

Thus to keep the original sense of a passage and yet give it fuller significance requires a certain view of history and prophecy. Spicq asserts that the hermeneutics of the writer

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<sup>19</sup>Westcott, op. cit., p. 42.

<sup>20</sup>Henry J. Otten, "Who is the Lord of the World to Come? an Exegetical Study of Hebrews 2:5-9." Unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1948, p. 39.

<sup>21</sup>C. H. Dodd, According to the Scriptures: The Substructure of New Testament Theology (New York: Charles Scribner's Sons, 1953), p. 130.

## of the Epistle to the Hebrews

supposes that all Scripture is messianic. It is not an aggregate of separate sentences, but a constant historical and harmonious prophecy of Christ and of the alliance that he fulfills between regenerated humanity and God.<sup>22</sup>

Westcott concludes as follows:

1. It is assumed that a divine counsel was wrought out in the course of the life of Israel. We are allowed to see in 'the people of God' signs of the purpose of God for humanity. The whole history is prophetic. It is not enough to recognize that the O. T. contains prophecies: the O. T. is one vast prophecy.
2. The application of prophetic words in each case has regard to the ideal indicated by them, and is not limited by the historical fact with which they are connected. But the history is not set aside. The history forces the reader to look beyond.
3. The passages are not merely isolated phrases. They represent ruling ideas. They answer to broad conceptions of the methods of the divine discipline for the nation, the King, the prophet, man.
4. The words had a perfect meaning when they were first used. This meaning is at once the germ and the vehicle of the later and fuller meaning. As we determine the relations, intellectual, social, spiritual, between the time of the prophecy and our own time, we have the key to its present interpretation. In Christ we have the ideal fulfillment.<sup>23</sup>

Westcott adds, "In the history of Israel, of the Christ, and of the Church, disappointment is made the door of hope, and suffering is the condition of glory."<sup>24</sup>

This, then, may perhaps be the writers purpose in quoting from Ps. 8 in our context: he wishes to demonstrate that Jesus,

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<sup>22</sup>Spicq, op. cit., I, 341.

<sup>23</sup>Westcott, op. cit., p. 69.

<sup>24</sup>Ibid., p. 70.

true man, fulfills the destiny of man set forth first in Gen. 1:27-30, a destiny "unfulfilled and unrepealed."<sup>25</sup> Thus he establishes the superiority of Jesus over the angels.

The Psalmist is aware of man's inferiority over against the glorious majesty of God as creator.<sup>26</sup> He marvels that God has honored trivial and weak man with his attention and care. Both *μνησκόγη* and *ἐπισκέπει* have the connotation of helping.<sup>27</sup> *ἄνθρωπος* is the translation for *אָדָם* and refers to the weak human race.<sup>28</sup> *υἱὸς ἀνθρώπου* is the translation for *בֶּן אָדָם* and may also refer to man in general. As Riggerbach says, "*ἄνθρωπος* und *υἱὸς ἀνθρώπου* unterscheiden sich nur so voneinander, dass letzteres das Individuum zugleich in seiner Abhängigkeit von der Gattung kennzeichnet."<sup>29</sup> He holds that the Psalm is not directly messianic, one reason being that where *υἱὸς ἀνθρώπου* or

<sup>25</sup>Ibid., p. 67.

<sup>26</sup>Cf. Ps. 144:3; Job 7:17. "The interpretation 'how great is man,' i. e. in consequence of God's love shewn to him, is quite foreign to the course of thought. Nor again is there any reference to the fact of the fall." Ibid., p. 43.

<sup>27</sup>"The twofold regard of thought and action. *ἐπισκέπεισθαι* is used almost exclusively in the LXX, as in N. T., of a visitation for good. Luke 1:68, 78; 7:16; Acts 15:14. The word was especially used of the 'visits' of a physician, cf. Matt. 25:36; James 1:27." Ibid. *μνησκόμηαι*: present tense with genitive of the person, "to remember one in order to care for him." Thayer, op. cit., p. 415.

<sup>28</sup>Kögel quotes Bengel: "homo, παθόντος passionibus et morti addictus." Kögel, op. cit., p. 39.

<sup>29</sup>Riggerbach, op. cit., p. 38.



διόρυστος, ἀνὴρ is used without the article,<sup>30</sup> it indicates either any individual, single, example of the class, man, or in general all who belong to the class and not a specific single personality.<sup>31</sup> It need not, therefore, refer directly to Jesus' messianic self-attestation or to Dan. 7:13.<sup>32</sup>

To man is ascribed a nature which is little less than being divine (2:7a).

ἡλ' ἐτεωσας ἡμ' is the translation for  $\text{הִלַּחַתְתֶּם אֵלַי}$ . The idiom is  $\text{הִלַּחַתְתֶּם אֵלַי}$ , in which the piel means: "to cause to want or lack."<sup>33</sup> The Greek means: "to make less or inferior."<sup>34</sup>

Both the Hebrew,  $\text{הִלַּחַתְתֶּם אֵלַי}$ , and the Greek,  $\beta\rho\lambda\upsilon\sigma\tau\epsilon\iota$ , can be used either in a gradual or a temporal sense.<sup>35</sup> Kögel says that when  $\text{הִלַּחַתְתֶּם אֵלַי}$  is used with  $\text{הִלַּחַתְתֶּם אֵלַי}$  it has the gradual

<sup>30</sup>The Hebrew is  $\text{אִישׁ אֶחָד}$  not  $\text{אִישׁ אֶחָד}$ , hence not  $\delta\ \upsilon\beta\acute{o}\varsigma\ \tau\omicron\upsilon\ \acute{\alpha}\nu\delta\rho\omega\pi\acute{\iota}\tau\omicron\upsilon$ .

<sup>31</sup>Riggenbach, *op. cit.*, p. 38. Cf. Num. 23:19; Is. 51:12; Jer. 50:40; 51:43; Matt. 8:20; Rom. 3:28.

<sup>32</sup>Archibald Thomas Robertson, Word Pictures of the New Testament (New York and London: Harper and Brothers Publishers, 1932), V, 344.

<sup>33</sup>Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scriptures, translated by Samuel Predeaux Tregelles (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), p. 95.

<sup>34</sup>Thayer, *op. cit.*, p. 202.

<sup>35</sup>Used of time, Ruth 2:7; Ps. 37:10; Hosea 8:10; Hag. 2:6; of space, II Sam. 16:1; degree, I Sam. 14:29. Gesenius, *op. cit.*, p. 493. Cf. Thayer, *op. cit.*, p. 105.

sense.<sup>36</sup> Actually it makes little difference if one adopts for Heb. 2:7 the temporal sense, as do Moffatt<sup>37</sup> and Spicq,<sup>38</sup> because βραχυ'σι when used with ἡλαττωσας may indicate both time and degree.

A difficulty arises in the fact that the LXX has παρ' ἀγγέλους, while the Hebrew has אֱלֹהִים. Westcott offers what seems a helpful solution when he says:

The original meaning is probably less definite than either 'a little less than angels' or 'a little less than God.' As would more nearly correspond, 'a little less than one who has a divine nature.'<sup>39</sup>

The LXX translates ἀγγελος for אֱלֹהִים also in Ps. 8:6; 97:7; 138:1,<sup>40</sup> and Gesenius indicates that אֱלֹהִים may have a variety of meanings.<sup>41</sup>

Man has a divine endowment of nature and also of glory and honor (2:7b). *δοξα και τιμη* reproduce דְּבָרָא and

<sup>36</sup>Kögel, op. cit., pp. 24f.

<sup>37</sup>James Moffatt, A Critical and Exegetical Commentary on the Epistle to the Hebrews, in The International Critical Commentary. Edited by Augustus Briggs, Samuel Driver, and Alfred Plummer (New York: Charles Scribner's Sons, 1924), XXXIX, 23.

<sup>38</sup>Spicq, op. cit., II, 31f.

<sup>39</sup>Westcott, op. cit., p. 44.

<sup>40</sup>Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint and the Other Greek Versions of the Old Testament including the Apocryphal Books (Oxford: The Clarendon Press, 1897), I, 8.

<sup>41</sup>Gods or deities in general, whether true or false, Ex. 12:12; Gen. 35:24; Deut. 29:18; 32:17; Ps. 86:8; Ex. 18:11; 22:19; Kings; Ps. 82:1,6; in singular for any divinity, Deut. 32:39; Ps. 14:1; when divine nature is opposed to human nature, Ez. 28:2; Ps. 8:6; used for a divine, godlike appearance or form, I Sam. 28:13. Gesenius, op. cit., p. 49.

7 T̄Ṣ̄ of the original text, both denoting something visible. Man is crowned with "essential dignity and with the outward splendor which signifies it."<sup>42</sup> Hofmann says, " T̄Ṣ̄ ist die Herrlichkeit, in der sich darstellt, was einer ist, 7 T̄Ṣ̄ die Stattlichkeit die ihn vor anderen auszeichnet."<sup>43</sup> Thayer points out that when the two terms are used in classical Greek, δόξα denotes the splendid condition, evident glory, and τιμή the estimate and acknowledgement of it, paid honor.<sup>44</sup> This divine endowment of man lifts him above the material world, as the endowment of his nature lifts him above the supernatural world. If the first statement (2:7a), refers to the humiliation of the Son of Man, when interpreted as directly messianic, then the second statement (2:7b), standing in opposition to it, refers to his exaltation. But if the reference is to man in general, then man has lordship over the world, although his position still awaits complete fulfillment in the world to come.

The writer omits the next line of the LXX, καὶ κατ' ἴσους τοῦ αὐτοῦ ἐπὶ τὰ ἔργα τῶν χειρῶν σου. It is difficult to ascertain the reason for the omission.<sup>45</sup> But he continues

<sup>42</sup>Westcott, op. cit., p. 44.

<sup>43</sup>As quoted by Kögel, op. cit., p. 29.

<sup>44</sup>Thayer, op. cit., p. 156. For the phrase cf. Rom. 2:7, 10; I Pet. II:7; II Pet. 1:17; I Tim. 1:17; Rev. 4:9; 5:12f.

<sup>45</sup>Kögel says, "Es widersprach vornehmlich der Deutung, welche der Verfasser den Gedanken zu geben beabsichtigte, und paszte nicht zu der besonderen Verwendung desselben. Darin kam ja die Beziehung auf die geschaffene Kreatur zum deutlichen Ausdruck. Die anderen Wendungen konnten eher metaphorisch genommen werden." Kögel, op. cit., p. 24.

with the statement which emphasizes man's dominion over "all" (2:8a). As  $\xi \nu$  in the original is absolute, without limit, it is translated  $\pi \acute{\alpha} \nu \tau \alpha$ , which denotes "the totality of created things, the universe of things."<sup>46</sup> It is the same as  $\tau \acute{\alpha} \pi \acute{\alpha} \nu \tau \alpha$  in 2:8b, which standing next to  $\delta \upsilon \delta \iota \nu$ , excludes nothing. This definitive statement beginning with  $\gamma \acute{\alpha} \rho$  seems to the writer to justify his assertion that the world to come is not subject to angels.

The construction,  $\xi \nu \tau \acute{\omega} \delta \pi \omicron \tau \acute{\alpha} \zeta \alpha \iota$ , "in subjecting," is unusual. Burton says:

After  $\xi \nu$  we naturally expect to find only the Present Infinitive, the preposition by its meaning suggesting an action thought of as in progress . . . Since the Aorist Infinitive conceives of an action simply as an event without thought of its continuance, it is natural to take  $\xi \nu$  with it in the same sense which the preposition bears with nouns which denote an event rather than a continued action or state . . . The preposition in this sense does not seem necessarily to denote exact coincidence, but in no case expresses antecedence . . . As respects the relation of the action to that of the principal verb, the Aorist Infinitive after  $\xi \nu$  may be compared to the Aorist Indicative after  $\delta \epsilon \iota$ , which simply marks in general the time of the event denoted by the principal verb, leaving it to the context to indicate the precise nature of the chronological relation.<sup>47</sup>

The objection is sometimes raised against the view that the writer uses the Psalm as referring to man in general, that this would be an unjustified exaltation of man. To this we may reply that as the knowledge of possessing the whole

<sup>46</sup>Thayer, op. cit., p. 493.

<sup>47</sup>Ernest DeWitt Burton, Syntax of the Moods and Tenses in New Testament Greek (Chicago: The University of Chicago Press, c.1900), para. 109, pp. 50f.

creation, in the original sense of the Psalm, called for man's humble thanks to God, so much more is humble thanks in place for the ever greater possession of the world to come.<sup>48</sup>

With regard to the possibility that the writer's use of the Psalm may include man in general, it is of interest to note that the Psalm "is not and has never been accounted by the Jews to be directly messianic."<sup>49</sup> Also Clement of Alexandria,<sup>50</sup> Chrysostom,<sup>51</sup> and Theodoret<sup>52</sup> indicate that the man-in-general view was held by some Christian interpreters. But more important is the consideration of the remaining portion of the text at hand and to compare it with other mention of the Psalm in the New Testament. It is possible that the writer uses the Psalm as referring to man in general, while he

<sup>48</sup>Kögel, op. cit., p. 24.

<sup>49</sup>In Jewish tradition the words were addressed by the ministering angels to God when Moses went up to receive the Law. "O lord of the world," they said, "wilt thou give to flesh and blood that precious thing which thou has kept for 974 generations? Give thy glory rather to heaven." Westcott, op. cit., pp. 42f.

<sup>50</sup> οὐ γὰρ ἐπὶ τοῦ κυρίου ἐκδέχονται τὴν γραφὴν καίτοι κακίονος σάρκα εἶδεν· ἐπὶ δὲ τοῦ τελείου καὶ γνωστικοῦ τῷ χρόνῳ καὶ τῷ ἐνδύματι ἐλαττωμένου παρὰ τοὺς ἀγγέλους.  
Ibid., p. 42.

<sup>51</sup> ταῦτα γὰρ καὶ τὸ εἶναι τὴν κοινὴν ἀνθρωπότητά εἶργει, ἀλλ' ὅμως κυριώτερον ἀρμόσκειν αὐτῷ τῷ χριστῷ κατὰ σάρκα.  
Ibid.

<sup>52</sup> τὸ δὲ εἶναι ἄνθρωπος; εἶργει μὲν περὶ τῆς κοινῆς φύσεως, ἀρμόσκει δὲ τῇ εἰς ἡμῶν ἀπορχῇ, ὡς οἰκτιρομένης ἐκ πάσης τῆς φύσεως· εἰ δὲ ἡμέτερα οἰκτιρομένης σῶμα τῆς φύσεως γέγονεν· αὐτὸς γὰρ τῆς ἀμαρτίας ἡμῶν ἔλαβε καὶ τὰς νόθους ἐβάσθησεν.  
Ibid., pp. 42f.

has a further concern to advance from the general to the particular, to the Son of Man  $\kappa\alpha\tau' \iota\varsigma \theta\chi\eta\upsilon$ . A larger theme is about to be developed which binds the Son of Man together with the sons of men. Both must, therefore, be considered together. Kögel proposes this approach, as the following quotation shows:

Es ist an den Menschen an sich zu denken, dabei aber die weitere Beziehung auf den Menschensohn  $\kappa\alpha\tau' \iota\varsigma$ , nicht aus dem Auge zu lassen. Wir ahnen schon hier das Moment, das des Rätsels Lösung bringt, und das wir hier andeutungsweise vorwegzunehmen haben. Es ist das die enge Beziehung, in der für den Verfasser der Sohn und die Söhne zueinander stehen. Der Sohn und die Söhne gehören zusammen und sind aufeinander angewiesen. Beide sind nicht ohne einander zu denken, und was von dem einen gilt, hat nicht weniger seine Bedeutung für die anderen; in dem Geschick des einen hat sich das der anderen verwirklicht. Diesen Gedanken gilt es vor allem sich klar zu machen. Er führt uns in das Verständnis der hier angewandten Beweisführung ein. Er lässt uns erkennen, inwiefern der Verfasser bei dem Zitat nicht allein den Menschen als solchen im Auge hat, und inwiefern er von ihm aus, ohne dass die messianische Bedeutung desselben vorauszusetzen ist, sofort auf den Messias, als den hervorragendsten Typus des Menschengeschlechtes, geführt wird. Menschheit und Messias stehen im engen, unauflöselichen Zusammenhang zueinander. Das kommt hier zur Geltung und bildet den roten Faden der Erörterung.<sup>53</sup>

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<sup>53</sup>Kögel, op. cit., pp. 22f.

### CHAPTER III

#### THE PROBLEM AND SOLUTION 2:8c-9

Verses 8c-9: Νῦν δὲ αὖτις ὁρῶμεν αἰσψ̄ εἰς πάντα  
ὁποσε εἰργμένα· τὸν δὲ βραχὺ τι παρ' ἄγγέλους  
ἡλατωμένον βλεῖσκειν Ἰησοῦν διὰ τὸ πάθγμα τοῦ  
θανάτου δόξῃ καὶ τιμῇ ὑπερανυμάνον, ὅπως χάριτι  
θεοῦ ὑπὲρ πάντων γέσῃται θανάτου.

As it is, we do not yet see everything subjected to him, but we see one who for a little while having been made lower than the angels, that is Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one.

The writer seeks to demonstrate that Jesus is superior to angels as the Mediator of salvation. In 2:5 the realization of this salvation is connected with the realization of the lordship of the world to come. This lordship has not been promised to angels but to man. The problem for the reader is this: is it true? We certainly do not see everything under the feet of man.<sup>1</sup> The writer accepts the challenge of the objection and admits this much that the fulfillment is not yet apparent. Although *ὁρᾶν* is used of physical eyes seeing material things,<sup>2</sup> this usage need not be pressed in an effort to contrast it with *βλέπειν* (2:9),

<sup>1</sup>Julius Kögel, Der Sohn und die Söhne (Gütersloh: Druck und Verlag von C. Bertelsmann, 1904), p. 105.

<sup>2</sup>Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York, Cincinnati, Chicago: American Book Company, c.1889), pp. 451f.

to see with the eye of faith. The different words may merely be a matter of style. The emphasis, however, is that it is true: the fulfillment is not yet realized. Its future character is inferred by οὐπω.<sup>3</sup> Here is a tacit admonition not to lose hope, for the words of the Psalm have received a new and unexpected fulfillment in the person of Jesus Christ. The particle δέ is adversative. It is Jesus who brought about what the Psalm set in prospect, for which reason he is superior to angels even though he seemed to be inferior. As Spicq says:

En réalité, notre auteur trouve dans cette citation à la fois l'expression de l'objection tacite à laquelle il voulait répondre: abaissement du Christ au-dessous des anges, et la solution de cette difficulté dans l'affirmation de la souveraineté du Christ sur l'universalité de la création et par conséquent sur le monde angélique lui-même, auquel, par son corps, il était inférieur.<sup>4</sup>

To discern and discover the reality of the fulfillment in Jesus Christ can only be seen (βλέπειν) through the eye of faith, which sees Jesus who on account of suffering death is crowned with glory and honor and therefore becomes the one to whom all is subjected, as he says of himself in Matt. 28:18. Thus what is said about man in the Psalm is now said more particularly of Jesus, τὸν Ἰησοῦν. Westcott says, "The name comes in emphatically as marking him who,

<sup>3</sup>Ibid., p. 464. Cf. Mark 13:7; I John 3:2; Rev. 17:10,12.

<sup>4</sup>C. Spicq, L'Épître aux Hébreux, J. Gabalda et Cie, Editeurs (Paris: Librairie Lecoffre, 1953), II, 32.



being truly man, fulfilled the conception of the Psalmist of  
 'one made a little lower than the angels.'<sup>5</sup> As Kögel says:

Was für den Menschen als solchen eine Würdestellung be-  
 deutet, ist das in keiner Weise ohne weiteres für Jesus.  
 Das gilt im besonderen in bezug auf das Verhältnis zu  
 den Engeln. Im Blick auf dieses ist ja zu beachten,  
 dass vorher gerade der Vergleich des Sohnes mit den  
 Engeln durchgeführt, und dieser als über jenen stehend  
 erwiesen ist. Unter diesen Umständen erscheint es ganz  
 natürlich, dass die erste Aussage, wie sie speziell auf  
 die Beziehung zu den Engeln anspielt, einen so anderen  
 Inhalt empfängt und statt der Hoheit vielmehr in  
 Rücksicht auf Jesus die Niedrigkeit deutet.<sup>6</sup>

As the first part of the citation treats the high dignity  
 of man against the background of his inferiority and weakness,  
 so also for Jesus. His elevation is reached through disgrace.  
 Some find a solution to how the inferior Jesus can be the Lord  
 of the world and the Mediator of salvation, in the  $\beta\rho\alpha\chi\upsilon$   
 $\tau\epsilon$ , taken temporally and thus reading "who for a little while

<sup>5</sup>Brooke Foss Westcott, The Epistle to the Hebrews: the Greek Text with Notes and Essays (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955), p. 45. The name Jesus refers to the Lord's humanity. Cf. 3:1; 6:20; 7:22; 10:19; 12:2, 24; 13:12, 20. The definite article does not refer to the Psalm as fixing the original meaning of it, but to the known personality of Christ in whom the promise of the Psalm was fulfilled. The construction is in the style of Isocrates employing a hyperbaton which is a separation of words which belong together. "By a sort of pyramidal structure the author holds the sentence in suspense by beginning with  $\tau\omicron\upsilon\delta\epsilon$ , the article separated from its noun by a participial clause and a finite verb, then stating the important word  $\text{I}\eta\sigma\upsilon\varsigma$  and finally rounding off the entire structure with a corresponding participial clause. The name JESUS stands between the two participial clauses like a diamond glistening in its setting." Walter A. Jennrich, "Hebrews: a Rhetorical Study" (Unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1946), p. 50.

<sup>6</sup>Kögel, op. cit., p. 36.

having been made lower than the angels."<sup>7</sup> Because ἡδαιτυμένον is in the perfect tense, the writer is not thinking of a particular point but a position, a condition, that is, the entire life of Jesus. The humiliation ended at its deepest point, his death. What is more effective, however, in removing what for the reader is so offensive in the person of Jesus, his human inferiority, his suffering and death, is the consideration that this is the absolutely necessary prerequisite for his glory and honor. The humiliation was only a short, passing episode in the unique superiority of the Son and on account of it he is crowned.

Thus in order to understand how the destiny of man is fulfilled in Jesus, it is necessary to understand what the writer meant by "crowned with glory and honor." It is to be noted, first of all, that this crowning has its ground and indispensable condition in the suffering and death, the endurance of the uttermost penalty of sin. *διὰ* with the accusative indicates cause. Therefore Kögel says, "Die Niedrigkeit war nicht nur möglich, sie war nötig im Blick auf seine Hoheit."<sup>8</sup> St. Paul expresses a similar thought:

Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death,

<sup>7</sup>Ibid., p. 39.

<sup>8</sup>Ibid., p. 40.

even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.<sup>9</sup>

The ὁὐρανὸν καὶ τὴν γῆν obtained by Jesus in his resurrection and ascension involves his being bound with God (1:3), and his being bound with man (2:9f). It involves His being *υἱὸς*. His full nature and work is concentrated in his being *υἱὸς*. As Kögel says, "in dem Hebräerbrief liegt dem *υἱὸς*-Namen Christi der Gedanke zugrunde, dass in seinem Sein sein Beruf begründet und mit seinem Stand seine Aufgabe gegeben ist."<sup>10</sup> He holds the unique position of being the head of the house of which Moses was just a servant (3:5). As *υἱὸς* he is eternal and has an eternal mission (1:2; 7:3). As *υἱὸς* he is ἀρχιερεὺς (5:4f), for only the Son is capable of this office, and in it he is made perfect forever (7:28). The high priest had the highest honor in that he entered the Holy of Holies through the veil. Hence the results of spurning him are tragic (6:6; 10:29). As *υἱὸς* he is the best Mediator, because he belongs to both God and man (2:11). He reveals God to man and he communicates from man to God. Thus his calling and position are bound together. Glory for Jesus means his being Messiah as well as Lord of creation, and glory in his work involves suffering, a stipulation

<sup>9</sup>Phil. 2:6-11, Revised Standard Version.

<sup>10</sup>Kögel, op. cit., p. 119.

which binds him directly with man. As Kögel says:

nicht um ein Entweder-Oder handelt es sich bei dem Begriff des *Ulo's*, nicht entweder metaphysisch oder messianisch ist derselbe im Hebräerbrief zu verstehen, sondern vielmehr weil messianisch, darum metaphysisch, und ebenso weil metaphysisch, darum messianisch, Jesu Sein und Beruf, so sehr er in die Zeit hineinreicht, ragt er über die Zeit hinaus und liegt vor der Zeit. Kurz: Jesu ist als der *Ulo's* der wahre, vollkommene Mittler von Ewigkeit her.<sup>11</sup>

To understand what is meant by the glory and honor of Jesus one must keep in mind that the sons and the Son belong together. This truly is a paradox. Yet this thought is basic to the understanding of the entire passage. Kögel says:

Die Ineinander von Jesu Beruf und der Menschen Bestimmung, von Jesu Herrlichkeit und der Menschheit Ziel-- das ist der Punkt, der den Schlüssel liefert zur Erklärung des hier vorliegenden Geheimnisses, und den es in den Vordergrund zu rücken gilt, um Aufschluss über dasselbe zu erhalten.<sup>12</sup>

When Jesus fulfills his saving work and is crowned with glory and honor, then also with him man receives his destiny which is ascribed to him by the Psalm. Speaking of this Kögel asserts again that the Psalm is not directly messianic. He says:

Dies Ergebnis rechtfertigt von neuem unsere Annahme, dass das Zitat keineswegs von vornherein messianisch gemeint ist, dass wir es, so wie es dasteht, vielmehr allgemein auf die ganze Menschheit zu beziehen haben, und erst mittelst eines Übergangs Jesus in die Betrachtung eingeführt wird, in dem sich dann allerdings das Zitat als in doppelter Weise erfüllt zeigt, einmal auf Jesu Person selbst gesehen, in dessen Erscheinung sich gerade dies wunderbare Nacheinander von Niedrigkeit und Hoheit abgelöst, und sodann in Rücksicht auf die menschliche Gesamtheit, der in ihm der wunderbare Reichtum der zukünftigen

<sup>11</sup>Ibid., p. 120. Cf. I Pet. 1:11; 4:13; 5:1, 9f; II Cor. 1:5-7; Phil 3:10.

<sup>12</sup>Ibid., p. 44.

Welt dargeboten und alles zu Füßen gelegt wird. Da verwirklicht es sich also, was das Psalmwort in Aussicht gestellt hat: πάντων ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.<sup>13</sup>

In the statement ὅπως χάριτι Θεοῦ ὑπὲρ πάντων γένησθαι θανάτου is contained the reason why Jesus must accomplish his work through suffering and thereby gain the crown. ὅπως as a conjunction indicates purpose or end, and means "in order that."<sup>14</sup> This particle refers to all that precedes in v. 9 and not merely to ἵσσεφανωμένον. It refers, as Westcott says, "to the Passion crowned by the Ascension."<sup>15</sup> The Resurrection of Christ was the condition and the means of the application of the fruits of the passion to all men. If death had kept its victim, it would have had the victory, and the enterprise of salvation would have reached a stalemate. The crowning of Christ attests the success of the redemption. In other words, "the saving efficacy of the death of Jesus has been consummated, consecrated, and in a way ratified through his glorification."<sup>16</sup>

Salvation is not a work of man, but it is given freely

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<sup>13</sup>Ibid., p. 43.

<sup>14</sup>The particle is also in 9:5. ἵνα is more frequent in the Epistle. Thayer, op. cit., p. 450.

<sup>15</sup>Westcott, op. cit., p. 46.

<sup>16</sup>Spicq, op. cit., p. 34.

by God,  $\chi\omega\rho\iota\varsigma$   $\theta\epsilon\omicron\upsilon$ .<sup>17</sup> It is God who keeps the full initiative and in some sense the responsibility for the death of his Son, and especially it is he who has effected the benefit for all his creation (cf. Rom. 8:32). This death without the will of God which prescribed it and agreed to it would have had neither sacrificial value nor universal extension. Grace is thus related to death, as Kögel says:

Jesu Tod steht so wenig im Gegensatz zu Gottes Wesen und negiert so wenig Gott in seiner Allmacht und Liebe, dass im Gegenteil seine Gnade niemals herrlicher erstahlte und schöner und reiner zur Geltung kam, als dort am Kreuz.<sup>18</sup>

<sup>17</sup>If the reading were  $\chi\omega\rho\iota\varsigma$  instead of  $\chi\rho\iota\varsigma$ , Westcott lists several interpretations: (1) Christ dies apart from his divinity. His divine nature had no share in his death; (2) Christ died apart from God, being left by God, and feeling the completeness of the separation as the penalty of sin, cf. Matt. 27:46; (3) Christ died for all, God only excepted, cf. I Cor. 15:27; (4) Christ died to gain all to bring all under his power, God only excepted. Against these he lists: (1) All four are foreign to the context--while natural to bring out the greatness of God's grace in fulfilling his original counsel of love in spite of man's sin; (2)  $\chi\rho\iota\varsigma$  seems to be necessary for the argument in the next section. Westcott, op. cit., p. 46. From a study of the manuscripts Westcott says, "From a review of the evidence it may be fairly concluded that the original reading was  $\chi\rho\iota\varsigma$ , but that  $\chi\omega\rho\iota\varsigma$  found a place in some Greek copies early in the third century, if not before, which had however only a limited circulation, and mainly in Syria. The influence of Theodore and the Nestorian controversy gave a greater importance to the variant, and the common Syriac text was modified in two directions, in accordance with Eutychian and Nestorian views. The appearance of  $\chi\omega\rho\iota\varsigma$  in a group of Latin quotations is a noteworthy phenomenon.

The variant may be due to simple error of transcription, but it seems to be more reasonably explained by the supposition that  $\chi\omega\rho\iota\varsigma$   $\theta\epsilon\omicron\upsilon$  was added as a gloss to  $\delta\pi\epsilon\rho$   $\pi\alpha\upsilon\varsigma\omicron\varsigma$  of  $\omicron\upsilon\delta\eta\rho$   $\iota\delta\eta\kappa\epsilon\upsilon$   $\alpha\upsilon\tau\omicron\upsilon$   $\delta\upsilon\lambda\lambda\omicron\tau\omicron\varsigma$   $\alpha\kappa\tau\omicron\upsilon\upsilon$  from I Cor. 15:27  $\epsilon\kappa\omicron\upsilon\varsigma$   $\tau\omicron\upsilon\omicron$   $\delta\pi\omicron\tau\omicron\delta\epsilon\chi\omicron\upsilon\mu\omicron\varsigma$   $\alpha\upsilon\tau\omicron\upsilon$   $\epsilon\gamma\omega$   $\pi\alpha\upsilon\varsigma\omicron\varsigma$  and then substituted for  $\chi\rho\iota\varsigma$   $\theta\epsilon\omicron\upsilon$ . Westcott, op. cit., p. 62.

<sup>18</sup>Kögel, op. cit., p. 48.

The aorist subjunctive, *γέυσαι*, indicates not a past but a completed action. The expression, *τὸ πῶγμα τοῦ θανάτου*, emphasizes the death as such in all its bitterness. It means fully to experience the sacrificial character of death (cf. Matt. 16:28; John 8:52). The phrase, as Westcott says,

expresses not only the fact of death, but the conscious experience, the tasting the bitterness of death. Man, as he is, cannot feel the full significance of death, the consequence of sin, though he is subject to the fear of it (v. 15); but Christ, in His sinlessness, perfectly realized its awfulness. In this fact lies the immeasurable difference between the death of Christ, simply as death, and that of the holiest martyr.<sup>19</sup>

Note the absence of *αὐτοῦ* after *θανάτου*. Yet it refers to Jesus (cf. v. 10). The emphasis is placed on *πάσμα* (cf. *διὰ τὸν θάνατον* v. 14). Since Christ had no other way to glory, there is comfort for the reader for the endurance of their own suffering (cf. 10:32), especially when it is considered that he suffered on their behalf (*ὑπέρ*). *παντός* is singular and has no article. Therefore it means "each and every."<sup>20</sup> It furthermore is masculine and not neuter. The significance of this is debatable. Some say that it does not include the whole creation, because this would require a plural neuter substantive.<sup>21</sup> Others say that

<sup>19</sup>Westcott, *op. cit.*, p. 47.

<sup>20</sup>Cf. Mark 9:49; Luke 16:16. Thayer, *op. cit.*, p. 492.

<sup>21</sup>Cf. 1:3; 3:8; with article. Cf. 1:2; 2:8; 3:4; 4:13; without the article.

although it does not state explicitly that it is the whole creation, it is not to be inferred that the thought is negated (cf. Rom. 8:19ff). The emphasis, however, is on the universality of salvation.

In 2:8c-9 the writer answers the readers' charge against Christianity by his asserting that while the complete fulfillment of their destiny still lies in the future, it has already been fulfilled in Jesus Christ whose suffering, although seemingly offensive, is the very condition of fulfillment. This means that the Psalm is used both of man in general and of Jesus who accomplishes the promise. As Westcott says:

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 in himself became 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.<sup>22</sup>

Those who argue for a direct messianic interpretation of the Psalm seek support for their position by asserting that the Psalm is used in this way in other New Testament passages, notably I Cor. 15:17; Phil. 3:21; Eph. 1:22. These passages, therefore, require examination.

In I Cor. 15:27 the context speaks about the resurrection of all those who belong to Christ. As in Adam all die, so also in Christ shall all be made alive. Even death is subdued

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<sup>22</sup>Westcott, op. cit., p. 44.



to Christ and in his triumph is the pledge of glory for mankind as such. A similar implication is found in the context of Eph. 1:22. Because Christ is head over all things for the Church, which is his body, the fullness of him which fills all in all, the readers are encouraged not to lose hope, for in Christ's resurrection is accomplished the riches of the glorious inheritance in the saints. Also in Phil. 3:21 the Christians are connected with Christ, who by the power that he has to subject all things to himself will change our lowly body to be like his glorious body. The destiny of man affirmed in Ps. 8 is fulfilled in Jesus Christ, and will be fulfilled for those who are in him.<sup>23</sup>

Indeed, these passages ought be studied further, and perhaps also Matt. 21:16; I Pet. 3:22; and Rev. 5:12 should be included. One thought seems to be implicit, that the Son and the sons have an inseparable connection. The glory of the one is given as the glory of the many in him. Perhaps other passages support this thesis, as I Cor. 6:2, where the saints are said to judge the world. They also reign with Christ (II Tim. 2:12; I Pet. 4:13). They are fellow sufferers and fellow heirs (Rom. 8:17; cf. Luke 22:28,29; Rom. 5:8; I Cor. 4:8).

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<sup>23</sup>cf. G. H. Dodd, According to the Scriptures: The Sub-structure of New Testament Theology (New York: Charles Scribner's Sons, 1953), pp. 32ff.

## CHAPTER IV

### THE SOLUTION EXPANDED, 2:10-18

That the fulfillment of man's destiny was won by Jesus Christ through suffering is expanded in verses 10-18. The central idea set forth is the close relation between the Son and the sons. As Kögel says, "Wie das Haupt am Leibe hängt und nicht von den Gliedern desselben getrennt werden kann, in demselben Verhältnis stehen Christus und die Gemeinde zueinander."<sup>1</sup> This relation lies in a common source (verses 10-13). It has a twofold object (verses 14-15). It has a threefold necessity (verses 16-18).

The relation is established in verse 10: ἔπρωτεν γὰρ αὐτοῦ, δι' οὗ τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτοῦ διὰ παθημάτων εὐχέσθαι.

For it was fitting to him, for whom are all things and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through suffering.

Here is expressed a threefold relation between the grace of God, the glory of the Son and the salvation of the sons. The last two imply each other. Both rest on the grace of God.

γὰρ connects the thought with χρίτι θεοῦ (2:9). Hence αὐτοῦ refers to God, and not to Christ: with the thought that the divine nature made the human nature perfect. God

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<sup>1</sup>Julius Kögel, Der Sohn und die Söhne (Gütersloh: Druck und Verlag von C. Bertelsmann, 1904), p. 54.

was absolutely free to save man by grace. In his wisdom He adopted that which was most suitable to his nature and perfection.  $\zeta\pi\rho\alpha\pi\tau\epsilon\nu$  means "it was fitting."<sup>2</sup> This fitness is not a logical necessity, as "must," cf.  $\delta\epsilon\iota$  (2:1; 9:26; 11:6), nor is it obligation from a position which has been assumed, as "ought" or "should," cf.  $\omega\sigma\phi\rho\iota\delta\iota\zeta\epsilon\nu$  (2:17). It is rather "es war Gott geziemend," "seinem Wesen und seinem selbst gesetzten Verhältnis zur Welt angemessen."<sup>3</sup> Or as expressed by Kögel:

Über  $\zeta\pi\rho\alpha\pi\tau\epsilon\nu$  ist früher gestritten worden, ob es ein blosses decorum bezeichne, oder zugleich eine necessitatem involviere. Das eine ist zu wenig, das andere zu viel. Der Begriff einer absoluten Notwendigkeit kann in der Formel niemals liegen. Aber freilich, wo von Gott die Rede ist, kommt der Gedanke Schliesslich als ein unbedingter heraus . . .  $\pi\rho\epsilon\pi\tau\epsilon\iota$  is Ausdruck für die innere Ausgemessenheit und nicht für die äussere Notwendigkeit.<sup>4</sup>

$\delta\iota\ \delta\epsilon\nu\ \epsilon\alpha\ \pi\alpha\nu\tau\alpha\ \kappa\alpha\iota\ \delta\iota\ \delta\epsilon\nu\ \epsilon\alpha\ \pi\alpha\nu\tau\alpha$  is a liturgical expression for God, who is both the final and efficient cause of his creation. He is "Weltziel und Weltschöpfer."<sup>5</sup>

<sup>2</sup>Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York, Cincinnati, Chicago: American Book Company, c.1889), p. 538. Cf. Matt. 1:15; I Cor. 11:13; I Tim. 2:10; Tit. 2:1; Eph. 5:3; Heb. 7:26.

<sup>3</sup>Eduard Riggenbach, Der Brief an die Hebräer, in Kommentar zum Neuen Testament, begründet von Theodore Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung Dr. Werner School, 1922), p. 47.

<sup>4</sup>Kögel, op. cit., p. 50.

<sup>5</sup>Otto Michel, Der Brief an die Hebräer, in Kritisch-exegetischer Kommentar über das Neue Testament, begründet von Heinrich August Wilhelm Meyer (Göttingen: Vandenhoeck und Ruprecht, 1949), p. 78.

$\acute{\alpha}\gamma\gamma\acute{o}\nu\tau\alpha$  refers to the subject,  $\delta\acute{\upsilon}\sigma\theta\acute{\iota}$ , God, and indicates God's act. The case changes from dative to accusative.<sup>6</sup> The aorist participle here, is neither antecedent nor subsequent to  $\tau\epsilon\lambda\epsilon\iota\omega\sigma\alpha\iota$ , nor yet strictly identical but rather coincidental with it. Nearly the same thought might be expressed in English by "when he brought" or "in bringing."<sup>7</sup> Thus there is a close relation between the  $\tau\epsilon\lambda\epsilon\iota\omega\sigma\acute{\iota}\nu$  of the  $\acute{\alpha}\rho\chi\eta\gamma\acute{o}\varsigma$  and the  $\acute{\alpha}\gamma\gamma\epsilon\iota\acute{\iota}\nu$  of the  $\nu\acute{\iota}\omicron\iota$ . Both are together. As the  $\acute{\alpha}\rho\chi\eta\gamma\acute{o}\varsigma$  attains the goal, so with him also do the sons reach their destiny.

According to Gerhard Delling  $\acute{\alpha}\rho\chi\eta\gamma\acute{o}\varsigma$  in profane literature is used (1) for a "hero" of a city which he founded and which often bears his name, i. e., Athens by Athena; (2) for "author," as Zeus was considered the author of nature; (3) for "chief" (Oberhaupt), and that these three meanings flow together in the New Testament. In the LXX  $\acute{\alpha}\rho\chi\eta\gamma\acute{o}\varsigma$  is used

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<sup>6</sup>Cf. Acts 11:12; 15:22. "Da das Subj. des Inf. im allgemeinen im AKK. steht oder gedacht wird, so ist es natürlich, dass Nebenbestimmungen und Prädikate dazu nicht nur dann diesen Kasus haben, wenn das Subj. selbst ihn hat oder haben würde, sondern auch wenn dasselbe beim regierenden Vb. im Gen. oder Dat. vorgekommen ist." Friedrich Blass, Grammatik des neutestamentlichen Griechisch, bearbeitet von Albert Debrunner (Achte Auflage, Göttingen: Vandenhoeck und Ruprecht, 1949), para. 410, p. 185.

<sup>7</sup>"The choice of the Aorist Participle rather than the Present in such cases is due to the fact that the action is thought of, not as in progress, but as a simple event or fact." Ernest DeWitt Burton, Syntax of the Mood and Tenses in New Testament Greek (Chicago: The University of Chicago Press, c.1900), para. 149, p. 68.

mainly for a political or military leader. Regarding its use in Hebrews Delling says:

Tiefer in spezifisch christlichem Gedankengut verankert ist der Begriff im Hebräerbrief. 2:10: Christus ist ἀρχηγός τῆς σωτηρίας, und zwar insofern, als er viele Brüder zur Herrlichkeit, zum Lichtglanz führt, der das Ende der σωτηρία ist; mit seinem Leiden vollendet er sein Werk als "Urheber des Heils." -- 12:2 heisst er in ähnlicher Weise ἀρχηγός τῆς πίστεως, "Urheber und Begründer des Christenglaubens; nach dem Zusammenhang zunächst besonders der sittlichen Konsequenzen, die sich aus ihm ergeben. Weiter aber ist Jesus ἀρχηγός auch insofern, als er als erster Mensch in urbildlicher Weise den Christengott glaubte und diesen Glauben an Gottes bedingungslose (auch die Sündenschranke überwindende) Liebe durch seinen Kreuzestod "vollendete," ihr die konkret-einmalige heilsgeschichtliche Verwirklichung gab.<sup>8</sup>

In our context, Riggenbach contends, ἀρχηγός is better translated with "author" than with "Pioneer." He says:

Da sich σωτηρία von δόξα nur so unterscheidet, dass dieses den Heilsstand nach seiner äusseren Darstellung und Erscheinung, jenes nach seinem Wesen und Gehalt kennzeichnet, so läge es nahe, Jesus in dem Sinn als den ἀρχηγός τῆς σωτηρίας benannt zu finden, dass er als der erste Empfänger und damit auch als der Bahnbrecher des Heils gedacht wäre. Aber obwohl ἀρχηγός seiner Wortbedeutung nach dies heissen kann, führt der Wortlaut doch nicht auf diese Vorstellung. Abgesehen davon, dass Jesus nur einer Rettung von Leiden und Tod (5:7), nicht aber von der Sünde (4:15; 7:26) bedurfte und also nur in wesentlich anderer Weise als die übrigen Menschen des Heils teilhaftig wurde, wird durch das Pron. αὐτῶν die σωτηρία ausdrücklich bloss den πολλοὶ υἱοί, nicht aber Christus zugeeignet. ἀρχηγός τῆς σωτ. heisst er vielmehr als der Urheber ihres Heils, und dies ist er dadurch geworden, dass er durch Leiden zur Vollendung gelangte.<sup>9</sup>

<sup>8</sup>Gerhard Delling, "ἀρχηγός," Theologisches Wörterbuch zum Neuen Testament, herausgegeben von Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1949), I, 485f.

<sup>9</sup>Riggenbach, op. cit., pp. 49f.

The suffering of Jesus as author of salvation had a specific value for the reader. Christ did not die simply in order to show mortals how to die; he experienced death to make it possible for "many sons" of God to enter the bliss which he had first won for them. In the expression  $\pi\omicron\lambda\lambda\omicron\upsilon\varsigma$   $\upsilon\iota\omicron\upsilon\varsigma$  "many" are not contrasted with "all," but with one. Yet it does not limit the universal character of Christ's work.  $\upsilon\iota\omicron\varsigma$  is the name of definite dignity and privilege, to describe the relation of Christians to God. Christians are called sons in Matt. 5:9,45; Luke 20:36. For St. Paul they are sons by adoption by virtue of the cross of Christ (Rom. 8:15,23; 9:4; Gal. 4:5). In Hebrews the Son is Son from eternity (1:2; 5:8), who is the mediator (1:2), beginner and perfecter of faith (12:2). He is therefore placed together with the sons (2:10; 12:5-7). God's call to sonship binds the Son and the sons together and fulfills their destiny in the Son.

$\tau\epsilon\lambda\epsilon\iota\omega\sigma\alpha\iota$  means "to bring to the proposed goal."<sup>10</sup> Through death Jesus received his final priestly consecration (Luke 13:32). Therefore the believers received through him the final perfection and consecration (John 17:23). This is God's work for the deliverer as well as the delivered. In John 17:19 this involves a self-consecration of Jesus, which

<sup>10</sup>Thayer, *op. cit.*, p. 619. For an extensive study of  $\tau\epsilon\lambda\epsilon\iota\omega\sigma\alpha\iota$  cf. Brooke Foss Westcott, The Epistle to the Hebrews: the Greek Text with Notes and Essays (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955), pp. 63ff.

is accompanied with the prayer that God sanctify his disciples (John 17:16), to the end that they might also be sanctified. The final consecration is simultaneously becoming glorified (John 12:23, 28; 13:31f; 17:5). God glorifies both the Son and the sons and does it in this way that in glorifying the Son he glorifies the sons with him. As Riggenbach says:

Somit muss die Einführung der vielen Söhne in die Herrlichkeit in und mit der Vollendung des Urhebers ihres Heils erfolgt sein. Seine Versetzung in die δόξα schloss prinzipiell auch die ihrige in sich, insofern letztere mit ersterer ein für allemal ermöglicht war. Was der eine erlangt hat, kam den vielen zugute und erschloss ihnen einen dem seinigen analogen Lebensstand. Dies aber darum, weil er als der Urheber ihres Heils sie in das Verhältnis der Sohnschaft zu Gott versetzt hat, das ihnen die Anwartschaft auf eine dem entsprechende Stellung, nämlich eben auf die δόξα gegeben hat. So erweisen sich Jesu Schicksal und das der Gläubigen als wechselseitig durch einander bedingt. Wie sie nur durch ihn zur Sohnesstellung und zur Herrlichkeit gelangen, so ist sein Lebenslauf, weil er der Urheber ihres Heils ist, von ihrem Lose bedingt. Demnach erklärt sich eben daraus, dass Gott in und mit der Vollendung Jesu viele Söhne zur Herrlichkeit führte, warum es Gott geziemend war, den Urheber ihres Heils durch Leiden zu vollenden. Christi solidarische Verbindung mit ihnen hatte zur Folge, dass er auf keinem anderen Wege das Ziel seines Lebens erreichen konnte.<sup>11</sup>

Stressing that it is God who is acting in his son, Michel says, "Nur der Vollendete vollendet, nur der Sichheiligende heiligt, nur der Verherrlichte schenkt die Möglichkeit der Verherrlichung."<sup>12</sup>

Verse 11a: ὁ τε γὰρ ὑψίστων καὶ οἱ ὑψίστηνοι εἰς ἐνός πάντες .

<sup>11</sup>Riggenbach, op. cit., p. 50.

<sup>12</sup>Michel, op. cit., p. 77.

For he who sanctifies and those who are sanctified have all one origin.

With the particle  $\gamma\acute{\alpha}\rho$  the thought progresses in shedding light upon the adequacy of Christ's perfecting work by way of suffering, which adequacy lies in the unique character of the sanctifier and the sanctified. The concept  $\delta\gamma\iota\alpha\zeta\epsilon\iota\upsilon$  involves a separation by which God takes one into his service and fellowship.<sup>13</sup> Christ is consecrated by God out of the connection with the sinful world, and as God he sanctifies himself. By his offering he accomplishes the sanctification of the sanctified (10:10,14). This involved the shedding of his blood (10:29; 13:12). Christians are holy (3:1; 6:10; 13:24), and the end of their discipline is that they may partake in the holiness of God (12:10). The two presents indicate continual personal application of Christ's work.

$\zeta\upsilon\omicron\varsigma$  is not neuter because this would require a supplement substantive.<sup>14</sup> Therefore it is masculine, but it does not refer to Adam or Abraham, as Rigggenbach would have it.<sup>15</sup> It refers to God, because  $\delta\gamma\iota\alpha\zeta\epsilon\iota\upsilon$  presupposes a divine prerogative. Perhaps this may be a reason why Jesus was not

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<sup>13</sup>Thayer, op. cit., p. 6.

<sup>14</sup>Rigggenbach, op. cit., p. 51.

<sup>15</sup>Ibid., p. 52.



ashamed to call his Christians brothers (2:11b).<sup>16</sup> As

Moffatt says:

It is implied, though the writer does not explain the matter further, that Christ's common tie with mankind goes back to the pre-incarnate period; there was a close band between them, even before he was born into the world; indeed the incarnation was the consequence of this solidarity or vital tie.<sup>17</sup>

ὁ ἵσθός is connected with both participles and not only with *ἐκκλησιαστικῶν*. Kögel says:

der Erlöser und die Erlösten haben ihren letzten, bestimmenden Quell- und Einigungspunkt in Gott; Gott ist die Wurzel ihres inneren wie äusseren Lebens; von ihm leiten sie alles ab; ihm verdanken sie ihre ganze Existenz. Sie gehören ihm absolut zu. Das, was schon in der Doppelbestimmung *δι' οὗ καὶ ἵσθός* angedeutet war, und was auch in der Bezeichnung der Heilobjekte als der *οἰοί* lag, wird damit noch einmal bekräftigt: Gottes Eigentum kommt bei dem in Frage stehenden Heilswirken in Betracht. Es ergibt sich von da aus der Sinn der ganzen Aussage: Christi Tun zielt nur darauf, die Menschen zu ihrem Ausgangspunkt zurückzuführen und an den Ort ihrer Bestimmung zu bringen.<sup>18</sup>

Verses 11b-13: δι' ἣν ἀρίαν οὐκ ἐπαροχύνεται ἀδελφοὺς  
ἀδελφούς καλεῖν, λέγων· ἀπαγγελῶ τὸ ὄνομα σου τοῖς  
ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησιαστικῶν ὁμίτου σε· καὶ πάλιν.

<sup>16</sup>In Matt. 23:8-10 Jesus tells the crowds and his disciples to call no man their father on earth, for they have one Father in heaven. St. Paul told the men of Athen that they are God's offspring (Acts 17:29). God is the source of life in Jesus Christ (I Cor. 1:30; 8:6). In Luke 3:38 the genealogy traces back to Adam, the son of God.

<sup>17</sup>James Moffatt, A Critical and Exegetical Commentary on the Epistle to the Hebrews, in The International Critical Commentary (New York: Charles Scribner's Sons, 1924), p. 32.

<sup>18</sup>Kögel, op. cit., pp. 59f.

ἐγὼ ἑσθμαι πατριδὺς ἐπ' αὐτῶν· καὶ παλιν· ἰδοὺ  
 ἐγὼ καὶ τὰ παιδιὰ ἃ ἔμεν ἔδωκεν ὁ θεός.

For which reason he is not ashamed to call them brothers, saying, "I will proclaim your name to my brothers, in the midst of the congregation I will praise you." And again, "I will put my trust in him." And again, "Here am I, and the children God has given me"

Christians are brothers of Christ (John 20:17; Matt. 28:10). They are also children (John 15:33; Heb. 2:13). Because sonship and brotherhood go together (Rom. 8:29), Christ is not ashamed to be identified with them, and also God himself is not ashamed to be called their God (11:6). As Kögel says:

Als Söhne Gottes sind sie Brüder des Christus. Das, was Gott ihnen ist, stellt sie dem Christus gleich. Das gilt aber auch nicht wieder so all gemein. Auch hier bei ist die innere Seite die entscheidende. Nicht physisch sondern religiös ist das zu verstehen. Auf Grund seines Berufes, d.i. seiner Erlöser aufgabe, kommt Jesus nur in diese Berührung mit den Menschen.<sup>19</sup>

Not to be ashamed is identical with confess (Mark 8:38; Luke 9:26; Rom. 1:16; II Tim. 1:8,12,16), and to be ashamed is the same as to deny (Matt. 10:33; John 1:20; Heb. 11:24). καὶ ζῆν is used in the sense of "name," "denote," "label," and not "call" in the sense of "rufen," "berufen."<sup>20</sup>

The connection between the Son and the sons is shown in the Old Testament. There are two citations and the second is divided into two parts. Both the suffering king (v. 12) and

<sup>19</sup>Ibid., p. 61.

<sup>20</sup>Michel, op. cit., p. 81.

the representative prophet (v. 13) identify themselves with the people. The one calls them brothers; the other takes this place among them as symbolizing their true hope. The citations are not directly messianic, but are typical. As Kögel says:

Der vermittelnde Gedanke ist im Auge zu behalten. Das ist der Berufsgedanke. Im Alten Testament findet sich nach des Verfassers Meinung in jenen Worten das gleiche Bild. Der, welcher Gottes Willen verkündet und in sich repräsentiert, schlieszt sich mit denen eng zusammen, an welche er sich wendet . . . Wie sich dort das Bruder- verhältnis darauf zurückführt und darin betätigt, dass der Gottesmann der Gottesgemeinde Gottes Wort bringt, so gilt das in einzigartiger Weise in bezug auf Christus und seine Stellung zum Heilsvolk . . . Nicht das Bruder- verhältnis an sich kommt zur Sprache . . . Der Verbrüderung wird beleuchtet als sich gründend auf dem Prophetenamt und als darum für den Propheten  $\text{קִיְנוֹתַי}$  besonders erfordert.<sup>21</sup>

The twenty-second Psalm<sup>22</sup> expresses struggle from the depths of the sorrow of being forsaken by God to the heights of the most glorious knowledge and unshakable trust in God's presence and available grace and, consequently, the highest praise. In our context stands Jesus made lower than the angels, crowned with glory and honor, to whom in his form as servant God seemed so distant. As the verse quoted here (v. 23; Ps. 21:23 LXX) is the highest point in the Psalm in which the Psalmist feels committed to his brothers that they may share in his experience, from which deep fraternity ensues,

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<sup>21</sup>Kögel, op. cit., pp. 64f.

<sup>22</sup>The Psalm is quoted in Matt. 27:35, 39, 43, 46; Mark 15:34; John 19:24; often as mockery of Christ.

so also and so much the more is this true when the messenger of God, Jesus, speaks. As Westcott says:

The Ps. probably from the time of David's persecutions by Saul, describes the course by which 'the Anointed of the Lord' made his way to the throne, or the establishment of the righteous kingdom of God through suffering. v. 21ff sorrow is turned to joy. Therefore the typical king and the true king attain their sovereignty under the same conditions, and both alike in their triumph recognize their kinship with the people whom they raise.<sup>23</sup>

ἀπαγγεῖλω (LXX, διγγήσομαι): "declare"; the Psalmist declares God's name because God has proved to be what the Psalmist has called him, his hope, fortress, deliverer, defender.<sup>24</sup> ἐκκλησία is the assembly of the people to exercise their privilege of the divine commonwealth.<sup>25</sup>

Verse twenty-eight of the Psalm indicates that the Psalm does not refer only to the brotherhood of Jacob. It is rather a religious brotherhood than an ethnic category. It includes the entire human race, even the pagans.

The thought of brotherhood is extended in the next citation and is related to Fatherhood. Brothers are supported by the trust given to those above them and by the love which motivates their trust. The source of the quotation is Is. 8:17f (cf. also II Sam. 22:3; Is. 12:2). The two thoughts are separated by καὶ πάλιν. It is to be noted that a

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<sup>23</sup>Westcott, op. cit., p. 51.

<sup>24</sup>Ibid.

<sup>25</sup>Ibid.

similar formula is used in 10:30, where are continuous quotations from Deut. 32:35f. Perhaps the two sentences are separated because they represent two aspects of the typical prophet in his relation to Christ.

The prophecy belongs to a crisis in the national history. Therefore on the one hand the prophet in the midst of confusion and unrest makes his decision known to trust in God, and his expression is for the benefit of the people. So also for Jesus, who declaring his trust, identifies himself with his brothers and stands as man among men, sharing their faith and hope (cf. 5:7; 12:2; John 17:2,6,9; 6:37,39).<sup>26</sup>

In the second place the prophet stands forth with his children as representing the remnant, a pledge of hope. So also Jesus in his High Priestly Prayer (John 17:6,9,24), stands with those given him by the Father.

Thus these citations are connected with the preceding sentence in reference to the brotherhood grounded in the messianic office of Jesus. The ἀδελφοί (2:12), παιδία (2:13,14), ἁγιασμένοι (2:11), and περιζωμένοι (2:18) are the same. The brothers are the children, the sanctified, and the tempted. Out of the words and work of Christ comes brotherhood, and childhood, sanctification and help.<sup>27</sup>

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<sup>26</sup>Kogel quotes Bengel: "Hac fiducia Christus est usus non pro se; nam ipse et pater unum sunt--sed pro suis, Praesens quodque auxilium dabat fiduciam de auxilio futuro usque ad plenam ex morte et diabolo victoriam." Kogel, op. cit., p. 68.

<sup>27</sup>Michel, op. cit., p. 84.

Verses 14-15: Ἐπεὶ οὖν καὶ παῖδά κεκαρκύνηκεν αἷματος  
καὶ σαρκός, καὶ αὐτὸς παρ' ἡμετέρων μετέσχεν τῶν αὐτῶν,  
ἵνα διὰ τοῦ θανάτου καταρξῆσθαι τὸν ἐν κρείττοις ἔχοντα  
τοῦ θανάτου, ταῦτ' ἔσται τὸν διάβολον, καὶ ἀπαλλάξῃ  
σοῦτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ἡν ἔνοχοι  
ἦσαν δουλείας.

Since therefore the children share in blood and flesh, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage.

Verses 11-13 clarify why it seemed good to God to lead Jesus to perfection through suffering. It gave abstract proof that Christ and man were sons of one and the same Father. Verses 14-15 show that they also share in flesh and blood. Jesus in order to become the deliverer took on the nature of those to be delivered and their capacity to die. He assumed mortality for a twofold object: that by dying, he might conquer the prince of death and set man free from his tyranny.

'Ἐπεὶ' means "since," "in view of the fact." "It expresses a fact which influences a result, yet not so that the result is the direct and necessary consequence of it (ὅτι)." <sup>28</sup> οὖν, "therefore," establishes the connection with verse 13, καὶ παῖδά. Christ identifies himself with the children whom God has given him. To complete his fellowship

<sup>28</sup> Westcott, *op. cit.*, p. 152. Cf. 4:6; 5:2; 6:13; 9:17, 26; 10:2; 11:11.

with them it was necessary that he should assume their nature under its present condition ( αἷμα καὶ σὰρξ ).<sup>29</sup>

ΚΑΙ ΚΟΙΝΩΝΟΥΜΕΝ ΤΟ ΜΕΤΕΧΕΙΝ : ΚΟΙΝΩΝΕΙΝ is used in the New Testament mostly with dative of person or thing with whom one has fellowship, or as here with genitive of thing, the common possession, the dative of person being understood, ἀλλήλοις.<sup>30</sup> ΚΟΙΝΩΝΙΩ and ΜΕΤΕΧΩ are almost synonymous, meaning "to have in common," "to participate in," "to share." Although ΜΕΤΕΧΩ has more the sense "to partake of," its use here is mainly for style. Yet a distinction is to be found in the tenses. The first is perfect and thus indicates that the human nature is the constant lot of the universality of humans. The second is aorist signifying the active assumption of this nature by Christ. ΜΕΤΕΧΩ expresses physical participation and ΚΟΙΝΩΝΕΙΝ the effect. The genitive of the thing which follows names the foundation of the union as the efficient cause.<sup>31</sup>

The common possession of Christ and the children is αἷμα καὶ σὰρξ.<sup>32</sup> Blood and flesh express the nature

<sup>29</sup> Ibid., p. 52.

<sup>30</sup> K&G, op. cit., p. 73.

<sup>31</sup> C. Spicq, L'Épître aux Hébreux, J. Gabalda et Cie, Éditeurs (Paris: Librairie Lecoffre, 1953), II, 43. For similar contrast of tenses cf. I Cor. 15:4; I John 1:1; Col. 1:16; John 20:23, 29; for difference between the two verbs cf. I Cor. 10:17-21; II Cor. 6:14.

<sup>32</sup> Same order in Eph. 6:12.

of man, the material substance, the  $\text{קָרְנֵי הַבָּשָׂר}$  of post-Biblical Hebrew.<sup>33</sup> The blood receives the stress as it is the seat of life, and in it life was transmitted from man to man (Acts 17:25). To have fellowship of blood means to belong together.<sup>34</sup>  $\sigma\acute{\alpha}\rho\varsigma$  together with  $\alpha^{\prime}\mu\alpha$  indicates the basis of man's contingent existence.<sup>35</sup> This has meaning for the reader especially in reference to temptation (2:18), for to the flesh belongs weakness (5:2), the feeble, corruptible and mortal human character. In taking on flesh Jesus subjected himself to the laws of man's nature. Thus he was integrally man without qualitative, or quantitative difference, which is indicated by  $\pi\alpha\rho\alpha\pi\lambda\eta\sigma\acute{\iota}\omega\varsigma$ . This is a total similitude. It is equivalent to  $\kappa\alpha\iota\grave{\alpha}\ \pi\acute{\alpha}\nu\tau\alpha$  in v. 17, and hence amounts to equality.<sup>36</sup> Hence also  $\tau\acute{\omega}\nu\ \alpha\upsilon\tau\omicron\upsilon$  refers back to blood and flesh. The variant,  $\pi\alpha\theta\eta\mu\acute{\iota}\tau\omicron\nu$ , would leave doubt whether Jesus actually took on the human nature, but the fact that he did is established by  $\kappa\alpha\iota\ \alpha\upsilon\tau\omicron\upsilon$ .

Jesus accomplished his purpose in becoming man through death,  $\delta\iota\grave{\alpha}\ \tau\omicron\upsilon\ \theta\alpha\lambda\acute{\alpha}\sigma\sigma\omicron\upsilon$ . Though the pronoun ( $\alpha\upsilon\tau\omicron\upsilon$ ) is

<sup>33</sup> Kögel, loc. cit. Cf. also Matt. 16:17; I Cor. 15:50; Gal. 1:16.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Thayer, op. cit., p. 435. Cf.  $\theta\eta\mu\acute{\iota}\omega\mu\alpha\tau\iota$  (Rom. 8:3; Phil. 2:7).



absent. Rigggenbach says this death is Christ's death.<sup>37</sup>  
 Kögel, however, sees special significance in the absence of  
 the pronoun. Quoting Hofmann he says, "Der Tod heisst es,  
 nicht sein Tod, also der Tod als Daseiender, welcher ihm aber  
 nicht andere Mittel sein konnte, das zu tun, was er tun  
 sollte, als dass er ihm erlitt."<sup>38</sup> Nevertheless this death  
 is a death that is really death (I John 3:14), which was the  
 uttermost effect of Satan's power. Here is produced the para-  
 dox and miracle, as Chrysostom says, "it is through death that  
 the devil has conquered and through it that he has been con-  
 quered."<sup>39</sup>

καταργησεν : "that he might destroy," "put out of com-  
 mission."<sup>40</sup> Christ offering himself (9:15, 28), made a per-  
 fect atonement for sin and so brought to nought the power of  
 the devil (cf. John 12:31; Col. 2:15). The object is not  
 death, but "him who has power over death."<sup>41</sup> ἐξουσία  
 Κρατοῦ with the genitive signifies "to have sovereignty

<sup>37</sup>Rigggenbach, op. cit., p. 55.

<sup>38</sup>Kögel, op. cit., p. 75.

<sup>39</sup>As quoted by Spicq, op. cit., I, 43.

<sup>40</sup>A combination of ἀργον and ποιεῖν -- ἀργοποιεῖν:  
 "unwirksam machen, ausser Tätigkeit setzen." Kögel, op. cit.,  
 p. 78. Cf. Thayer, op. cit., p. 336.

<sup>41</sup>Yet II Tim. 1:10, Jesus abolished death and brought  
 life and immortality to light. On the other hand the end in  
 the full sense is still to come (I Cor. 15:26: the last enemy  
 to be destroyed is death). It is reached by the power of the  
 life of Christ (I Cor. 15:54).

in a given order."<sup>42</sup> The sovereign of death is the devil,  $\delta \deltaιαιβολος$ .<sup>43</sup> Nothing is said about sin and the power of sin, but the devil has power of death because he has power of sin, the consequence of which is death (Rom. 5:12), not as though he could inflict it at pleasure; but death is his realm. He is its author and prince who makes it subservient to his ends. Because death as death has no part in the divine order, Jesus had to nullify the power of Satan, to render it inoperative, to sterilize and abrogate it. There is no explanation given how the devil can lose his empire by the death of the Son of God, but the reader is to know from this that death was not a thing standing in opposition to Jesus' messianic glory; on the contrary it manifested his victory.

The second object of Christ's becoming man is that through death he might "deliver all those who through fear of death were subject to lifelong bondage."  $\alpha \pi \alpha \lambda \lambda \alpha \varsigma \eta$  indicates "set absolutely free."<sup>44</sup> It is not to be inferred that Christ's death had a double effect, first for him and then for us, as if there had been two victories over the devil,

<sup>42</sup>Spicq, op. cit., II, 43.  $\delta \upsilon \nu \alpha \mu \iota \varsigma$  : natural ability;  $\epsilon \nu \epsilon \rho \gamma \epsilon \iota \alpha$  : operative power;  $\epsilon \xi \theta \upsilon \sigma \iota \alpha$  : liberty of action, authority;  $\iota \sigma \chi \upsilon \varsigma$  : strength (physical);  $\kappa \rho \alpha \tau \epsilon \alpha \varsigma$  : might, relative and manifested power, New Testament chiefly of God. Cf. Thayer, op. cit., p. 160.

<sup>43</sup>Paul uses the term only in Eph. and the Pastoral Epistles.  $\delta \ \Sigma \alpha \tau \alpha \nu \acute{\alpha} \varsigma$  not found in Hebrews. The devil in Jewish theology is the author of death for Adam and all men:  $\מַלְאָכֵי הַמָּוֶת$  : Angel of Death. Riggensbach, op. cit., p. 56.

<sup>44</sup>Thayer, op. cit., p. 53.

that of Christ and that of Christians. Christ's victory is our victory in as much as his life has been identified with ours, and that his death has been in reality our own death. Faith in Christ is a veritable union of persons so much that what Christ has done and has been, that we have done and have been (cf. Rom. 6:3-11).

The object of ἀπαλλαγῆναι is the whole relative clause, "all those who through fear of death were subject to lifelong bondage." ἀπαλλαγῆναι is not to be connected with δουλείας, nor ἔνδοξοι with βόβη as dative of instrument, because this would be an unnatural separation of the verb from its referred word, and also since δουλείας has no article, the death of Christ is not pictured as the means to freedom from any kind of bondage, but from the bondage of death.<sup>45</sup>

All men, πάντων, ὅσοι, as men universally are bound up in misery. The fear of death condemns them to slavery and keeps them there as in custody (ἔνδοξοι)<sup>46</sup> for their whole life, ἐν παντός τοῦ ζῆναι. This is a quite unusual substantive infinitive. It expresses the activity of life and not only the abstract idea of it.<sup>47</sup> In a sense the life described is a counterfeit. It is not "really living." Kögel

<sup>45</sup>Riggenbach, op. cit., p. 57.

<sup>46</sup>From ἐνδοξαί, "bind under obligation," either with Gen. or Dat. Gen.: Matt. 25:66; Mark 3:29; 14:64; I Cor. 11:27; James 2:10. Dat.: only Matt. 5:21ff. Cf. Thayer, op. cit., p. 217.

<sup>47</sup>Westcott, op. cit., p. 54.

says, "Es ist eine gebrochene, verkümmerte Existenz, welche der Mensch seit Eintritt des Todes führt, mehr ein dumpfes, resigniertes Vegetieren, als ein Leben."<sup>48</sup>

Ἰῆν is contrasted with θανάτου. One recalls the glorious position of man in the eighth Psalm, crowned with glory and honor; here enslaved by fear. The contrast is between what should be and what actually is. Since it was impossible for man to free himself from the fear of death, Christ's work of releasing must be focused at this point. Yet the releasing was from the fear; death is not yet completely abolished. Rather its character is changed. To death itself men are still subject, but Christ has removed its terror (cf. Rom. 8:15, 21).

Verses 16-18: οὐ γὰρ δέπου ἀγγέλοι ἐπιλαμβάνεται, ἀλλὰ αἰτέματος Ἀβραάμ ἐπιλαμβάνεται. ὅθεν ὡκείλει καὶ πᾶσι πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήσουν γὰρ ἡ πόλις καὶ πιστὸς ἀρχιερεὺς εἰς πρὸς τὸν θεόν, εἰς τὸ φλάσκειν τοὺς ἀμαρτίας τοῦ λαοῦ. εἰ ὃ γὰρ κέποιθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραστοῖς τῶν οὐρανῶν βοηθῆσαι.

For, as you well know, he does not take hold of angels in order to help them, but the seed of Abraham. Therefore he had to be made like his brothers in every respect, in order that he might become a merciful and faithful high priest regarding all man's relations with God to propitiate for the sins of the people. Because he himself suffered in that he was tempted, he is able to help those who are tempted.

In this section is discussed the necessity of Christ's becoming man from the sphere (v. 16), the scope (v. 17), and

<sup>48</sup>Kögel, op. cit., p. 79.

the application (v. 18), of his work.

δι' αὐτοῦ occurs only here in the New Testament and it implies that the statement made is a familiar truth, which cannot be or appear otherwise. It is used when something is affirmed in a slightly ironical manner, as if with an affection of uncertainty.<sup>49</sup> The assertion is intended to give added clarification to what was so offensive to the readers about the mortal appearance of Christ and his subjection to death. They were to consider that the sphere of Christ's work was enslaved man and not angels. If it were angels, then there would have been no need for the incarnation.

In this verse is completed the contrast with angels begun in v. 5. In v. 9 it was not simply the Son, but the Son as man, the Son in the sons, and here the contrast is with the sons in the Son. Regarding this twofold contrast Kögel says:

in dem ersten Teil, da der Söhne hohe Bestimmung zur Sprache kam, und ihre Gottzugehörigkeit hervorgehoben wurde, die im Sohn den höchsten Repräsentanten in einzigartiger Weise hatte, da trat die eine Seite des Vergleiches mehr heraus--nicht Engel, sondern der Sohn--, hier, da die Mifälligkeit und Gebrechlichkeit der Heilsobjekte erwogen, und ihre Heilsbedürftigkeit vergegenwärtigt wird, macht sich von selbst die andere Seite mehr geltend--nicht Engel, sondern die Söhne.<sup>50</sup>

The οἱ υἱοὶ (v. 15) are here identified as οἱ υἱοὶ τῆς ἀρχῆς. They are the ἀγγελοὶ (v. 12) and the παῖδες (v. 13f). Till

<sup>49</sup>Thayer, op. cit., p. 132.

<sup>50</sup>Kogel, op. cit., p. 83.

now the passage talks about man as such. Therefore the "seed of Abraham" refers to man. It refers to all men who are Christians, the true Israel, the New Testament Church (Gal. 3:15, 29; Rom. 4:16).<sup>51</sup>

Both Kögel and Riggenbach contend, however, that since the writer does not address himself to the question whether the Gentiles will also be saved as the spiritual seed, because at the time of writing that fact was assumed, and since he is addressing Jewish Christians, he denotes them as the seed of Abraham, which they are both spiritually and physically.<sup>52</sup>

ἔπιλαμβάνειν can mean "seize," "take hold of," with the genitive of what is taken hold of (cf. 9:9 τῆς χειρὸς; Matt. 14:31; Luke 9:47; Acts 21:30). Here, as in Sir. 4:11, it has the additional sense of "take hold of or appropriate in order to help,"<sup>53</sup> (cf. ἐπιλαμβάνειν, v. 6). The present tense emphasizes the permanence of this upon earth and in heaven. It characterizes Jesus' calling as Messiah and his carrying it out. It has value not only for the present but also for the future. This thought leads to what follows.

The sphere of Christ's work is man, and the scope of his

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<sup>51</sup>Herman Strathmann, Der Brief an die Hebräer, in Das Neue Testament Deutsch (Göttingen: Vandenhoeck und Ruprecht, 1949), IX, 83.

<sup>52</sup>Cf. Riggenbach, op. cit., pp. 57f., and Kögel, op. cit., pp. 83f.

<sup>53</sup>Thayer, op. cit., p. 240.

work is man's redemption (v. 17). ὁθεν has the sense of "whence," "wherefore." Westcott says, "Since it was His pleasure to help fallen man,--it makes a result which flows naturally (so to speak) from what has gone before. The requirements lay in the personal character of the relation itself."<sup>54</sup> It is not a deduction, and may be expressed: "woher kommt, womit zusammenhangt, dasz."<sup>55</sup>

ὁθεν stands over against ἐπιρροην (v. 10). It has reference to Christ's moral obligation in his calling as Savior. Kögel says:

Nach dem Nachweis des 'Darf' schlieszt die Ausführung ab mit dem des 'Muss.' Damit ist aber nicht die äussere, mechanische Notwendigkeit gemeint, welche als starre Macht auf Jesus lastete; es ist selbst nicht die innere, ratschlussmässige Notwendigkeit, die nicht von ihm selber ausging und die als unverbittliches Gebot ihm gegenüberstand--das ist δεῖ (Luke 24:16; [Heb. 2:1; 9:26; 11:6])-- , sondern es ist mit ὁθεν die sittliche Verpflichtung ausgedrückt, welche mit dem einmal übernommenen Beruf gegeben ist und die darum seiner freien Wahl überlassen war.<sup>56</sup>

The messianic mission of Jesus necessitated that he be made like his brothers κατὰ πάντα , that is, in every respect, excluding nothing which belongs to their nature, especially temptation, suffering and death.<sup>57</sup> One exception, however, stated in 4:15 is sin, which although not mentioned

<sup>54</sup>Westcott, op. cit., p. 56.

<sup>55</sup>Riggenbach, op. cit., p. 58.

<sup>56</sup>Kögel, op. cit., pp. 96f.

<sup>57</sup>Kögel quotes Chrysostom: εἰς ὅσον κατὰ πάντα ; ἐπέκειντο ἑαυτοῖς, ἑπαύθη, ἡδυσθῆναι, ἐπαύθη πάντα ἕκαστον ἕκαστον. Ibid., p. 97.

here, is understood (cf. 7:26; 9:14). The expression  
 οἰκτιρωθῆναι has the sense of "Gleichwerden" and not only  
 "Ähnlichwerden."<sup>58</sup>

The purpose of Jesus' connection with his brothers is  
 bound up with his being high priest. ἵνα expresses the im-  
 mediate definite end.<sup>59</sup> The role of Jesus as high priest fur-  
 nishes a fruitful topic for further study. It perhaps may be  
 sufficient within the scope to this paper to sketch only a  
 few thoughts related to the concept. The introduction of the  
 ἀρχιερέως is prepared for by ἀγιάζου (v. 11) and  
 ἐπιδικάζονται (v. 16). It is discussed more completely  
 in 4:14ff and especially in chapters 8ff.

In the Old Testament the high priest brings prayers and  
 offerings to God's throne, especially the sin offering (Lev.  
 4:13-21) on behalf of all the people. He does this particu-  
 larly on the Day of Atonement when he takes the blood of the  
 sin offering through the temple veil into the Holy of Holies  
 and sprinkles it on the mercy seat (Lev. 16:14-16). He is  
 the mediator between God and man. As such he typifies the of-  
 fice of Christ who fulfills finally the high priestly function  
 in his mediating in all man's relations with God, ἐκ πρὸς  
 τὸν θεόν.

Following a general outline constructed by Westcott the  
 high priesthood of Christ may be traced through the book of

<sup>58</sup> Ibid.

<sup>59</sup> Westcott, loc. cit.



Hebrews. It is noted first of all that as Son his priestly and kingly works are closely united, for "when he had made purification for sins, he sat down at the right hand of the Majesty on high (1:3)." The remaining passages prepare for, expound, and apply the doctrine. Westcott's outline is as follows:

1. Preparatory:
  - 2:17,18. The Incarnation the foundation of Christ's High-priesthood.
  - 3:1,2. The subject such as to require careful consideration.
  - 4:14-16. Recapitulation of points already marked as a transition to the detailed treatment of the truth. Christ is a High-priest who has fulfilled the conditions of His office, who can feel with men, and who is alike able and ready to succour them.
2. The characteristics of Christ's High-priesthood:
  - 5:1-10. The characteristics of the Levitical High-priesthood realized by Christ.
  - 6:20; 7:14-19. The priesthood of Christ after the order of Melchizedek.
3. The work of Christ as High-priest:
  - 8:1-6. The scene of Christ's work a heavenly and not an earthly sanctuary.
  - 9:11-26. Christ's atoning work contrasted with that of the Levitical High-priest on the Day of Atonement.
  - 10:1-8. The abiding efficacy of Christ's One Sacrifice.
4. Application of the fruits of Christ's High-priesthood to believers:
  - 10:19-25. Personal use.
  - 13:10-16. Privileges and duties of the Christian Society.<sup>60</sup>

Perhaps it is possible to summarize the significance of the high priestly office of Christ by saying that fulfilling the will of God (10:7) through obedience (5:7-8), and through

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<sup>60</sup>Ibid., pp. 70f.

overcoming temptation and suffering (2:18; 4:15), his whole life including his death (7:27), has been a single offering, which fact alone makes possible his entry as high priest and forerunner ( *προδρομος* ) into the Holy of Holies (6:20; 10:19-20). Because he himself took our own situation, no need is foreign to him. Thus his sympathy (4:15; 5:1), help (2:18), and intercession (7:25), expresses his mercy (2:17), which was gained not without struggle (5:7-8).

The verb *γενῆσαι* indicates a becoming. Hence the discharge of the high-priest function is made dependent on the fulfillment of human life (5:1ff). Some see in this idea that the office is exercised only in heaven and that the death was not a part. They appeal to 5:9f; 6:19f; 7:26; 8:4. But note also 9:11-12; 10:5-14.

The high priest has two characteristics, *ἐλεήμων καὶ πιστός*. In the phrase *ἵνα ἐλεήμων γενῆται καὶ πιστὸς ἀρχιερεὺς*, *ἐλεήμων* has the position of emphasis. It may either refer to *ἀρχιερεὺς* rendering the phrase: "a merciful and a faithful high priest," or it may stand alone, rendering the phrase as does Luther: "auf dasz er barmherzig wurde und ein treuer Hohenpriester."<sup>61</sup> In either case the result seems to be the same.

*ἐλεήμων* as an adjective used otherwise only in Matt. 5:7. Spicq says that it is the key word in this section. It corresponds to *χάριτι θεοῦ* (v. 9), and is the response to

<sup>61</sup>As quoted by Michel, *op. cit.*, p. 87.

the scandal of the apparent momentary inferiority of Christ in relation to angels. It is the conclusion of all the discourse upon the suitability of the incarnation and death of Christ.<sup>62</sup> It is to be noted, however, that in keeping with his particular theological orientation Spicq says that ἔλεος "does not mean misericordia which forgives sinners but works loving kindness in his people."<sup>63</sup>

Christ's characteristic of being merciful is in contrast with some of the priests of the Old Testament who were cruel and insolent, and antipathetic to the people, who were legalistic, hard, and arrogant, who were more ritualistic than moral.<sup>64</sup>

πιστός in the LXX is mostly for  $\text{בְּרִיָּא}$ , which has the sense of stability, solidity, durability, firmness (I Sam. 2:35), and also the sense of trustworthy, sure (I Sam. 22:14). Hence a person is said to be faithful in the discharge of his duties and therefore also trustworthy and reliable (cf. 3:2,5; 10:23; 11:11).<sup>65</sup>

Jesus became man in keeping with the necessity of his purpose to reach the goal expressed by the clause:

ἵνα καταβάλῃ τὰς ἀνομιὰς τοῦ κόσμου. The idea of atonement

<sup>62</sup>Spicq, op. cit., II, 48.

<sup>63</sup>Ibid., p. 46.

<sup>64</sup>Ibid., p. 39.

<sup>65</sup>Thayer, op. cit., p. 514.

in Hebrews is another topic which requires further study in order to arrive at its significance. To do this is not within the scope of this paper. However several things are to be noted. Bauer defines ἰλαστικόν (1) "versöhnen," "gnädig machen"; (2) "sühnen." He lists Heb. 2:17 as an example of the second.<sup>56</sup> Westcott, after having made an extensive study of the term, submits this conclusion:

These constructions stand in remarkable contrast with the Classical and Hellenistic usage in which the accus. of the person propitiated is the normal construction from Homer downwards; a usage which prevails in patristic writers.

They show that the scriptural conception of ἰλαστικόν is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that which from without occasions a necessary alienation, and interposes an inevitable obstacle to fellowship. Such phrases as 'propitiating God' and God 'being reconciled' are foreign to the language of the N. T. Man is reconciled (II Cor. 5:18ff; Rom. 5:10f). There is a 'propitiation' in the matter of the sin or of the sinner. The love of God is the same throughout; but He 'cannot' in virtue of His very Nature welcome the impenitent and sinful; and more than this, He 'cannot' treat sin as if it were not sin.

This being so, the ἰλαστικός, when it is applied to the sinner, so to speak, neutralizes the sin. In this respect the idea of the efficacy of Christ's propitiation corresponds with one aspect of the Pauline phrase 'in Christ.' The believer being united with Christ enjoys the quickening, purifying, action of Christ's 'Blood,' of the virtue of His Life and Death, of His Life made

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<sup>56</sup> Walter Bauer, Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literaturen, Vierte, völlig neu bearbeitete Auflage, (Berlin: Verlag Alfred Töpelmann, c.1952), col. 580.

available for men through Death.<sup>67</sup>

On the other hand in the May, 1955 issue of The Westminster Theological Journal, Roger R. Nicole takes issue with C. H. Dodd concerning the doctrine of propitiation. It is asserted that the idea of propitiation has not been too popular with the upholders of a purely subjective theory of the atonement. Dodd would substitute "expiate," "purify," for "propitiate," "placate." Nicole adduces counter evidence and among his conclusions he says:

There are, in biblical usage, a number of expressions which bespeak precisely that attitude on the part of God with respect to sin which Dodd finds so objectionable. To get rid of this element, it is not enough to strain the possible meaning of  $\epsilon\lambda\theta\acute{\epsilon}\nu\kappa\iota\sigma\theta\alpha\iota$ ; it would be necessary to explain away all the passages concerned with the wrath of God (30 different terms used in 595 different passages in the Old Testament, according to Morris, who rests his main line of argumentation on this point), with the terrors of the judgment, with the eternal misery of the lost, etc.  $\epsilon\lambda\theta\acute{\epsilon}\nu\kappa\iota\sigma\theta\alpha\iota$  is only one of the terms which witness to the need of an objective satisfaction offered to the righteousness of God, and, viewed in this light, the meaning 'to propitiate' 'falls into line with Biblical usage in general!'<sup>68</sup>

Nicole furthermore asserts the following as one of his theses:

The biblical usage of words of the class  $\epsilon\lambda\theta\acute{\epsilon}\nu\kappa\iota\sigma\theta\alpha\iota$  appears to be in line with Greek usage in general, Classical, Hellenistic, and Patristic. It must be carefully noted, however, that the biblical view of

<sup>67</sup>Brooks Foss Westcott, The Epistles of St. John: The Greek Text with Notes and Essays (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952), p. 87.

<sup>68</sup>Roger R. Nicole, "C. H. Dodd and the Doctrine of Propitiation," The Westminster Theological Journal, XVII (May, 1955), 149.

propitiation is not characterized by the crude features which attach to most heathen conceptions. Rather it should be viewed as the gracious provision made by God himself whereby the effects of his righteous anger against sin may be averted and the sinner may receive the blessings of his paternal love without infringement on his holiness and moral government.<sup>69</sup>

This then focuses the issue whether ἰλαξικτοσ σαι in Heb. 2:17 should be translated as "expiation," or "propitiation." The evidence seems to substantiate "to propitiate." However the writer of this paper chooses to suspend his judgment and would direct the reader to Nicole's article and his bibliography.

What made propitiation necessary were the sins of the people, σὺς ἀμαρτίαις τοῦ ἁποῦ. Westcott points out that there is no direct statement in Hebrews as to the origin of sin. Its universality, however, is implied in the description of the high priest who is separate from sinners (7:26; 4:15).<sup>70</sup>

Men are responsible for their sins; they are conscious of them (10:2), as hindering them from attaining their true destiny. They are clothed in weakness (5:2; 4:15). They go astray and are ignorant (5:2). Their works as they stand alone are dead works (6:1; 9:14). They are enslaved through fear of death (2:15), and perhaps the mention of the devil in 2:14 points to the fall.

In the singular, sin "is an encumbrance which tends to

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<sup>69</sup>Ibid., p. 152.

<sup>70</sup>Westcott, Epistle to the Hebrews, p. 31.

check the freedom of our movement, and an adversary whom we find in our path."<sup>71</sup> Sin is unbelief and disobedience (3:15-19). It is fleeting pleasure (11:25). We must lay it aside (12:1); strive against it (12:4). This is possible because Christ has been manifested to disannul sin through the sacrifice of himself (9:26).

The plural, sins, were dealt with in the Old Testament by the high priests (5:1; 7:27; 5:3), but the sacrifices could not remove them (10:2). The hope of a new covenant in which sins would no longer be remembered (8:12; 10:17) was fulfilled in Christ who offered one sacrifice in behalf of sins forever (10:12). He thus made purification for sins (1:3). Hence further sacrifice is not needed (10:26). There is the sin of apostasy for which repentance is impossible (6:4-6).

Those designated by λαός are the same as the seed of Abraham in v. 16, hence all the believers in Christ. The term connotes universality (2:9; 5:9; 9:25,28).<sup>72</sup>

The connection between the Son and the sons in the incarnation was necessitated by the sphere of Christ's work (v. 16), the scope (v. 17), and now also the application (v. 18). This last verse gives explanation of the merciful and faithful character of Christ's high priestly work, in that it

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<sup>71</sup>Ibid.

<sup>72</sup>Riggenbach, op. cit., p. 63.

is applied to suffering man. Christ enters into the experience of the sinners to support them in temptation. As Westcott says, "The whole work of our High-priest depends for its efficacy ( γάρ ) on the perfect sympathy of Christ with humanity and his perfect human experience."<sup>73</sup> The connection between the περιπαθεις and the περιπαθον ενουσις found in the αρχιερεις who pleads the cause of the tempted before God.

The construction, εν ου̅ , can either be as in I Pet. 2:12 εν σου̅τ̅υ̅ ο̅ , or as in Rom. 8:3 εν σου̅τ̅υ̅ ο̅τι̅ .

Riggenbach argues for the second:

Die erstere Auflösung wäre geradezu unrichtig, wenn die Fähigkeit Jesu zur Hilfeleistung auf solche Fälle eingeschränkt werden sollte, in welchen seine Leidenserfahrungen sich mit denen der Gläubigen deckten. Die Zweite ergibt jedenfalls einen klareren und präziseren Gedanken.<sup>74</sup>

The relation is causal and the phrase is to be rendered: "because he himself suffered in that he was tempted." εν ου̅τ̅υ̅ εν̅ is in the first position and the participle περιπαθεις states what constitutes the suffering (cf. 4:14ff; 5:7f; 12:2f).<sup>75</sup>

Christ is able to sympathize with the sinner because he himself has experienced the strength of temptation, the full intensity of which only the sinless can know. Hence he is able to help those who are tempted. δυνασαι is not the

<sup>73</sup>Westcott, Epistle to the Hebrews, p. 58.

<sup>74</sup>Riggenbach, op. cit., p. 64.

<sup>75</sup>Kogel, op. cit., p. 99.



external means, but the inner ability. It is not only that he had the power, nor only the will, but the right acquired in the struggle with temptation.<sup>76</sup> Spicq points out that  $\beta\omicron\tau\theta\acute{\iota}\sigma\alpha\iota$  is parallel to  $\pi\alpha\rho\acute{\alpha}\kappa\lambda\eta\tau\omicron\upsilon$ .<sup>77</sup> The point of this passage is this: because the high priest has not only suffered for us but also like us, therefore the readers are encouraged to take heart in their sufferings. They are to know that also Christ suffered and was triumphant and that his compassion and priesthood is eternal.

<sup>76</sup>Kögel, op. cit., p. 102.

<sup>77</sup>Spicq, op. cit., II, 49.

## CHAPTER V

### SUMMARY

Heb. 2:5-18 forms one complete unit of thought in the larger theme that the Son is superior to angels as the mediator of salvation. The single unit asserts that this superiority is not refuted by the facts that Jesus suffered and died and that the promised kingdom seemed not to be established. Rather the apparent inferiority of the Son was the very prerequisite for his glory, and in a sense it was indeed in this that his glory consisted. The readers are therefore encouraged to have faith and hope, realizing that the complete fulfillment of their salvation is sure to come and that in the mean time their faithful and merciful high priest aids them in their suffering.

In developing his argument the writer appeals to Ps. 8, in which the lordship of the world is ascribed to man. This lordship is to have its fulfillment in the world to come. Just how this approach fits into the writer's argument is not readily resolved by considering that he uses the Psalm only as a direct messianic prophecy. Since lordship and salvation are identical and since there is an inseparable connection between the Son and the sons, it may well be that the writer intended to use the Psalm in its original sense as referring men in general but at the same time having its fulfillment in the person of Jesus Christ. It is true: Christ is the Lord

of the world to come as the Son, but men are the lords as the sons. This inseparable connection did not exist between man and the angels. Therefore Christ is superior to them as the mediator of salvation. Because he atones for the sins of man, it is necessary that he who sanctifies and those sanctified be of the same origin and participate in the same conditions of life, suffering and death. The angels would never be capable of such a commiseration with men.

This view of the use of the Psalm is in need of further examination. The approach requires study of prophecy and its fulfillment generally, the use of Old Testament quotations by New Testament writers, particularly by the writer to the Hebrews, and also all expressions in Scripture which evidence a connection between Christ and his Christians.

The study of our passage raises two other major areas for further consideration. The one is the concept of the high priest. The other is the idea of atonement.

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