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The Doctrine of the Humanity of Christ According to the Epistle to the Hebrews

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Recommended Citation

Miller, Carl, "The Doctrine of the Humanity of Christ According to the Epistle to the Hebrews" (1949). *Bachelor of Divinity*. 910. <https://scholar.csl.edu/bdiv/910>

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INTRODUCTION

THE DOCTRINE OF THE HUMANITY OF CHRIST
ACCORDING TO THE EPISTLE TO THE HEBREWS

A THESIS PRESENTED TO
THE FACULTY OF CONCORDIA SEMINARY
IN THE
DEPARTMENTS OF EXEGETICAL
AND SYSTEMATIC THEOLOGY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
BACHELOR OF DIVINITY

BY
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APRIL 26, 1948

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INTRODUCTION

IN WRITING ON THE SUBJECT, "THE DOCTRINE OF THE HUMANITY OF CHRIST ACCORDING TO THE EPISTLE TO THE HEBREWS", TWO METHODS OF PROCEDURE SEEM POSSIBLE. ONE WOULD BE TO WORK THROUGH THE ENTIRE EPISTLE, PICKING OUT ALL THE PASSAGES HAVING A BEARING ON THE DOCTRINE OF THE HUMANITY OF CHRIST, AND THEN TREATING ALL THESE PASSAGES EXEGETICALLY IN THE ORDER IN WHICH THEY APPEAR IN THE EPISTLE. THE OTHER METHOD WOULD BE TO TAKE A STANDARD DOGMATICAL OUTLINE OF THE DOCTRINE OF THE HUMANITY OF CHRIST, AND THEN CULL OUT INDIVIDUAL PASSAGES FROM THE EPISTLE TO SUPPORT THE VARIOUS PARTS OF THIS PRE-DETERMINED OUTLINE.

BOTH METHODS HAVE ADVANTAGES AND DISADVANTAGES. ONE OF THE ADVANTAGES OF THE FIRST IS THAT EVERYTHING RELATING TO THE DOCTRINE OF THE HUMANITY OF CHRIST WOULD BE DISCUSSED. HOWEVER, THIS METHOD WOULD NOT TEND TO GIVE A CLEAR-OUT PICTURE OF THE DOCTRINE ITSELF. THERE WOULD BE SO MUCH SKIPPING ABOUT FROM ONE POINT TO ANOTHER THAT IN THE END A RATHER UNCOORDINATED VIEW OF THE DOCTRINE WOULD BE OBTAINED. THE REASON FOR THIS IS OBVIOUS, OF COURSE.

WHEN THE EPISTLE TO THE HEBREWS WAS WRITTEN THE AUTHOR HAD NO INTENTION OF WRITING A DOGMATICAL TREATISE ON THE HUMANITY OF CHRIST. HE MAKES MANY IMPORTANT STATEMENTS IN REGARD TO THIS DOCTRINE, BUT ALL OF THESE STATEMENTS WERE

MADE IN THE PROCESS OF UNFOLDING THE PLAN OF HIS EPISTLE. THEREFORE, IT NATURALLY FOLLOWS THAT THE ASSERTIONS HE MADE IN REGARD TO CHRIST'S HUMAN NATURE WILL NOT NECESSARILY COME IN A SYSTEMATIC SEQUENCE, AND IF THEY ARE LIFTED OUT OF THE BODY OF THE EPISTLE IN THE ORDER IN WHICH THEY COME, THEY CANNOT PRESENT A SYSTEMATIC PICTURE OF THE DOCTRINE OF THE HUMANITY OF CHRIST.

THE OTHER METHOD (ARRANGING THE VARIOUS PASSAGES BEARING ON THE DOCTRINE OF CHRIST'S HUMANITY ACCORDING TO A PRE-DETERMINED OUTLINE) ALSO HAS DISADVANTAGES. FOR ONE THING, IT WILL BRING TOGETHER PASSAGES THAT ARE, PERHAPS, SEPARATED BY SEVERAL CHAPTERS IN THE EPISTLE ITSELF, AND WILL THUS TEND TO COVER UP THE WONDERFUL PLAN OF THE EPISTLE. BUT THIS METHOD ALSO HAS A DISTINCT ADVANTAGE. IT WILL GIVE A CLEAR-CUT PICTURE OF THE DOCTRINE OF CHRIST'S HUMANITY AND AT THE SAME TIME WILL SHOW HOW COMPLETELY THIS DOCTRINE IS PRESENTED IN THE EPISTLE TO THE HEBREWS.

TO US THIS SECOND METHOD SEEMED THE BEST ONE TO USE IN WRITING ON THE SUBJECT, "THE DOCTRINE OF THE HUMANITY OF CHRIST ACCORDING TO THE EPISTLE TO THE HEBREWS", AND SO WE HAVE FOLLOWED IT IN PREPARING THIS THESIS.

IT MUST BE STATED HERE THAT IN THE PREPARATION OF THIS THESIS NOT ALL OF THE PASSAGES THAT HAVE A CONNECTION WITH THE DOCTRINE OF CHRIST'S HUMANITY HAVE BEEN TREATED. THE REASON WHY THIS WAS DONE IS THAT THE PURPOSE OF THIS THESIS

IS TO SHOW MERELY HOW COMPLETELY THE DOCTRINE UNDER CON-
SIDERATION HAS BEEN SET FORTH IN THE EPISTLE TO THE HEB-
REWS. IN CASES WHERE THERE WERE A NUMBER OF PASSAGES, ALL
BRINGING OUT THE SAME POINT, ONLY A FEW OF THEM WERE
TREATED. SINCE THIS THESIS DOES NOT CLAIM TO BE AN EXHAUS-
TIVE TREATISE ON ALL THE PASSAGES REFERRING TO CHRIST'S
HUMANITY, WE FEEL THAT WE WERE JUSTIFIED IN DOING THIS.
AFTER ALL, IN SHOWING HOW COMPLETELY THE DOCTRINE OF THE
HUMAN NATURE OF CHRIST IS SET FORTH IN THE EPISTLE TO THE
HEBREWS, IT IS NOT NECESSARY TO COVER EVERY SINGLE PASSAGE
THAT TOUCHES ON THAT PARTICULAR DOCTRINE, SINCE SOME OF
THE PASSAGES ONLY REPEAT WHAT HAS ALREADY BEEN STATED ELSE-
WHERE. TO ILLUSTRATE: IF THERE ARE FIVE PASSAGES THAT ALL
BRING OUT POINT "A" OF THE PRE-DETERMINED OUTLINE OF THE
DOCTRINE, IT IS NOT NECESSARY TO TREAT ALL FIVE PASSAGES
JUST TO SHOW THAT POINT "A" IS COVERED IN THE EPISTLE. IF
THIS PROCEDURE SEEMS SOMEWHAT ARBITRARY, WE STATE AGAIN THAT
THE PURPOSE OF THIS THESIS IS MERELY TO SHOW HOW COMPLETELY
THE DOCTRINE OF CHRIST'S HUMANITY HAS BEEN REVEALED IN THE
EPISTLE TO THE HEBREWS.

THE QUESTION OF THE AUTHORSHIP OF THE EPISTLE HAS NOT
BEEN ENTERED INTO AT ALL IN THIS PAPER. IT WAS NOT CON-
SIDERED BECAUSE WE COULD NOT SEE THAT IT HAS ANY BEARING ON
THE SUBJECT TREATED. FOR OUR PURPOSES IT MAKES LITTLE DIF-
FERENCE WHO THE AUTHOR OF THE EPISTLE WAS. THE SAME THING
APPLIES TO THE QUESTION OF THE ADDRESSEES OF THE EPISTLE.

THIS QUESTION HAS NO CONNECTION WITH THE SUBJECT UNDER CONSIDERATION (AS FAR AS WE CAN SEE), THEREFORE, IT, TOO, HAS BEEN PASSED BY.

TEXTUAL PROBLEMS HAVE NOT BEEN ENTERED INTO, EXCEPT IN A FEW CASES WHERE IT WAS NECESSARY TO DO SO IN KEEPING WITH THE PURPOSE OF THE THESIS. IT SHOULD BE STATED THAT THE VARIANT READINGS ENCOUNTERED WERE USUALLY OF MINOR IMPORTANCE. THE TEXT USED IS THAT OF NESTLE, WÜRTTEMBERGISCHE BIBELANSTALT, 1932.

WORKING WITH THE EPISTLE TO THE HEBREWS IN PREPARING THIS THESIS HAS BROUGHT MUCH ENLIGHTENMENT, COMFORT, AND STRENGTH TO THE WRITER, AS IS ALWAYS THE CASE WHEN SINFUL MORTALS STUDY THE RICHES OF GOD'S WORD, AND EVEN THOUGH THIS PAPER WILL, NO DOUBT, BE BURIED IN A DUSTY CORNER OF A LIBRARY, WE NEVERTHELESS PRAY THAT SOME DAY IT MAY HELP TO SHOW TO SOME OTHER CHILD OF GOD THE GLORIES AND THE NEARNESS OF THE LORD JESUS, OUR GREAT HIGH PRIEST. "FOR WE HAVE NOT AN HIGH PRIEST WHICH CANNOT BE TOUCHED WITH THE FEELING OF OUR INFIRMITIES; BUT WAS IN ALL POINTS TEMPTED LIKE AS WE ARE, YET WITHOUT SIN. LET US THEREFORE COME BOLDLY UNTO THE THRONE OF GRACE, THAT WE MAY OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED." --HEB. 4, 15.

CHAPTER ONE: THE EPISTLE TO THE HEBREWS ADDRESSING TO CHRIST
HUMAN NATURE.

DOES THE EPISTLE TO THE HEBREWS ADDRESS TO JESUS HUMAN
 NATURE? YES, IT DOES. IN CH. 2, 5 WE READ: *ὅτι ἐστὶν ἡδωμένος*
ὅτι ἀνθρώπου, ἡμεῖς ἀνθρώπου ὅτι ἐσχηκέναι αὐτοῦ; -

[WHAT IS MAN THAT THOU ART BENEVOLENT HIM? OR THE SON OF
 MAN THAT THOU ART VISITING HIM?]. THE AUTHOR OF HEBREWS

PART I

HERE **PROOF THAT CHRIST HAS A TRUE HUMAN NATURE** IS NOT
 THE PLACE FOR A LENGTHY DISCUSSION OF THE QUESTION WHETHER
 THIS PARTICULAR PSALM IS A MESSIANIC PSALM, WE MERELY RE-
 FER TO MATY. 21, 16¹ WHERE CHRIST HIMSELF DECLARES ITS
 MESSIANIC CHARACTER, AND TO 1 COR. 15, 27² AND EPH. 1, 22³
 WHERE THE HOLY GHOST, SPEAKING THROUGH ST. PAUL, CONFIRMS
 IT.

THAT PSALM 2 IS A MESSIANIC PSALM IS CLEAR ALSO FROM
 THE FOLLOWING VERSE, WHICH THE AUTHOR OF HEBREWS QUOTES IN
 CH. 2, 8: *ἡ πάντα ὑπέταξεν ὑποπόδιον τῶν ποδῶν*
αὐτοῦ - [THOU HAST PUT ALL THINGS IN SUBJECTION UNDER
 HIS FEET⁴]. UNDER THESE FEET WERE ALL THINGS PUT IN SUB-
 JECTION? CERTAINLY NOT GOD'S, FOR GODDOME IS THE SCRIPT-

1. Mt. 21, 16: IN ANSWER TO THE JEER SAID BY HIS
 SCRIBES WHO OBJECTED TO THE CHILDREN SINGING, "PRAISES TO
 THE SON OF DAVID", JESUS QUOTES Ps. 8, 2, "OUT OF THE
 MOUTH OF BABES AND SUCKLINGS THOU HAST PERFECTED PRAISE",
 THIS REVEALING THE MESSIANIC CHARACTER OF THE PSALM.

2. 1 Cor. 15, 27: "FOR HE HAST PUT ALL THINGS UNDER
 HIS FEET. BUT WHEN HE SAITH ALL THINGS ARE PUT UNDER HIM,
 IT IS MANIFEST THAT HE IS EXCEPTED, WHICH DID PUT ALL
 THINGS UNDER HIM".

3. Eph. 1, 22: "AND HAST PUT ALL THINGS UNDER HIS
 FEET...."

CHAPTER ONE: THE EPISTLE TO THE HEBREWS ASCRIBES TO CHRIST HUMAN NAMES.

DOES THE EPISTLE TO THE HEBREWS ASCRIBE TO JESUS HUMAN NAMES? YES, IT DOES. IN CH. 2, 6 WE READ: *τί ἐστὶν ἄνθρωπος ὅτι μὴ μνησθήκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;* - ("WHAT IS MAN THAT THOU ART REMEMBERING HIM? OR THE SON OF MAN THAT THOU ART VISITING HIM?") THE AUTHOR OF HEBREWS HERE QUOTES PSALM 8, A MESSIANIC PSALM, SINCE THIS IS NOT THE PLACE FOR A LENGTHY DISCUSSION OF THE QUESTION WHETHER THIS PARTICULAR PSALM IS A MESSIANIC PSALM, WE MERELY REFER TO MATT. 21, 16¹, WHERE CHRIST HIMSELF DECLARES ITS MESSIANIC CHARACTER, AND TO 1 COR. 15, 27² AND EPH. 1, 22³, WHERE THE HOLY GHOST, SPEAKING THROUGH ST. PAUL, CONFIRMS IT.

THAT PSALM 8 IS A MESSIANIC PSALM IS CLEAR ALSO FROM THE FOLLOWING WORDS, WHICH THE AUTHOR OF HEBREWS QUOTES IN CH. 2, 8: *πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ* - ("THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET".) UNDER WHOSE FEET WERE ALL THINGS PUT IN SUBJECTION? CERTAINLY NOT MAN'S, FOR NOWHERE IN THE SCRIP-

1. MT. 21, 16: IN ANSWER TO THE CHIEF PRIESTS AND SCRIBES WHO OBJECTED TO THE CHILDREN SINGING, "HOSANNA TO THE SON OF DAVID", JESUS QUOTES PS. 8, 2, "OUT OF THE MOUTH OF BABES AND SUCKLINGS THOU HAST PERFECTED PRAISE", THUS REVEALING THE MESSIANIC CHARACTER OF THE PSALM.

2. 1 COR. 15, 27: "FOR HE HATH PUT ALL THINGS UNDER HIS FEET. BUT WHEN HE SAITH ALL THINGS ARE PUT UNDER HIM, IT IS MANIFEST THAT HE IS EXCEPTED, WHICH DID PUT ALL THINGS UNDER HIM".

3. EPH. 1, 22: "AND HATH PUT ALL THINGS UNDER HIS FEET....."

TURES ARE WE TOLD THAT MAN WAS GIVEN DOMINION OVER ALL THINGS. (CF. GEN. 1, 26-28) IT IS TRUE THAT THE EARTH AND ALL THINGS IN IT WERE MADE SUBJECT TO MAN, BUT WHAT ABOUT THE SUN, THE MOON, THE STARS, AND THE ANGELS? THESE THINGS, TOO, ARE INCLUDED IN "ALL THINGS", FOR THE AUTHOR EXPRESSLY SAYS IN V. 8: ἐν τῷ γὰρ ὑποτάξει αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον - ("FOR IN THAT HE SUBJECTED ALL THINGS UNDER HIM, HE LEFT NOTHING UNSUBJECTED UNDER HIM".) (CP. I COR. 15, 27) A STATEMENT LIKE THAT CANNOT BE MADE CONCERNING MAN. IT IS TRUE ONLY OF JESUS.

ONE THING IS CERTAIN: THE AUTHOR OF HEBREWS CORRECTLY REGARDS PS. 8, 4-6 AS A MESSIANIC PSALM AND HE USES IT AS SUCH. THEREFORE, WHEN HE QUOTES IN CH. 2, 6 THESE WORDS OF PS. 8: τί ἐστὶν ἄνθρωπος ὅτι μὴ μνησθήσεται αὐτοῦ; ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν; - WE HOLD THAT HE IS THEREBY ASCRIBING HUMAN NAMES TO CHRIST. IF JESUS IS THE "ONE" WHO FOR A TIME WAS ABASED BELOW THE ANGELS, AS THE AUTHOR STATES IN V. 9, AND IF THE "ONE" WHO FOR A TIME WAS ABASED BELOW THE ANGELS IS ἄνθρωπος OR υἱὸς ἀνθρώπου AS PS. 8 CLEARLY SHOWS, THEN CERTAINLY THE WRITER REGARDS JESUS AS AN ἄνθρωπος.

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CHAPTER TWO: THE EPISTLE TO THE HEBREWS ASCRIBES TO JESUS HUMAN FLESH AND BLOOD.

IN THE EARLY CHRISTIAN CHURCH THERE WERE MEN WHO DENIED THAT JESUS HAD A TRUE HUMAN BODY, --- THAT HE ACTUALLY HAD REAL HUMAN FLESH AND BLOOD. THESE MEN DID NOT READ THE EPISTLE TO THE HEBREWS VERY CLOSELY.

IN CH. 2, 14A THE AUTHOR OF HEBREWS STATES: *ἐπεὶ οὖν τὰ παῖδιά κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παρὰ πλῆθειως μετέσχευεν τῶν αὐτῶν* - ("SINCE, THEN, THE CHILDREN ARE SHARERS OF FLESH AND BLOOD, HE HIMSELF ALSO IN THE SAME WAY TOOK PART OF THE SAME....") *τὰ παῖδιά* - CONNECTS THIS VERSE TO THE PRECEDING AND DESIGNATES THE BELIEVERS, THE CHILDREN OF GOD. *Κεκοινωνήκεν* IS HERE CONSTRUED WITH THE GENITIVE, ACCORDING TO THE USAGE OF CLASSICAL GREEK. ELSEWHERE IN THE NEW TESTAMENT IT IS USED WITH THE DATIVE. THE WORD MEANS "TO BECOME A SHARER". THE "CHILDREN" ARE "SHARERS" OF FLESH AND BLOOD. THAT IS WHAT THEY ALL HAVE IN COMMON. THE PERFECT TENSE INDICATES THE CONSTANT AND DEFINITIVE CHARACTER OF THIS SHARING. IT HAS TAKEN PLACE SINCE THE DAYS OF ADAM AND STILL CONTINUES TODAY. *Ἀίματος καὶ σαρκός* - THE ORDER IS RATHER UNUSUAL. GENERALLY IT APPEARS *σὰρξ καὶ αἷμα*. ON *παρὰ πλῆθειως* THAYER HAS: "SIMILARLY, IN LIKE MANNER, IN THE SAME WAY". THE WORD, AS IT IS USED IN THIS VERSE, IS THE EQUIVALENT OF *κατὰ πάντα* IN V. 17. FOR THAT REASON IT SEEMS BEST TO TRANSLATE IT: "IN THE SAME WAY". THE ETERNAL SON OF GOD BECAME A SHARER OF HUMAN

FLESH AND BLOOD IN THE SAME WAY (παραπλησίως) THAT ALL OTHER MEN ARE SHARERS OF FLESH AND BLOOD.⁴ HOWEVER, IT MUST NEVER BE FORGOTTEN THAT JESUS WAS A SINLESS SHARER OF HUMAN FLESH AND BLOOD. HIS HUMAN NATURE WAS NOT CORRUPTED BY THE SINFULNESS THAT BEFOULS OTHER MEN. MOLL SAYS: "GEWISS IST παραπλησίως NICHT ALS EIN ERMÄSSIGTES ὁμοίως ZU NEHMEN; DENN DER VERFASSER SAGT V. 17, κατὰ πάντα, UND ES WIRD NICHT EINE BLOSSE ANALOGIE DES LEBENS JESU MIT EINEM WIRKLICHEN MENSCHENLEBEN BEHAUPTET, ODER EINE ALLGEMEINE AEHNLICHKEIT IN GEWISSEN, EINZELNEN VERGLEICHUNGSPUNKTEN, DURCH WELCHE EIN EINIGERMASSEN VERWANDTES VERHÄLTNISS ENSTANDEN WÄRE. ES HANDELT SICH HIER GERADE UM HERVORHEBUNG DER WAHREN UND VOLLEN MENSCHHEIT DES SOHNES GOTTES. ABER DAS FRAGLICHE WORT IST DESSHALB DOCH NICHT "GLEICHFALLS" ZU ÜBERSETZEN (DE WETTE), ODER "GLEICHERMASSEN" (BLEEK), SONDERN DRÜCKT DIE WIRKLICHE ANNÄHERUNG, JEDOCH MIT HINDEUTUNG AUF DEN NIE WEGZUDENKENDE UNTERSCHIED JESU CHRISTI VON ALLEN ANDEREN MENSCHEN AUS (LUN. NACH CAMERO U. A.), WIE SOLCHES BESONDERS AUCH RÖM. 8, 3 UND PHIL. 2, 7 GESCHIEHT."⁵ IT IS INTERESTING TO NOTE THAT

4. MARCUS DODS, "THE EPISTLE TO THE HEBREWS", THE EXPOSITOR'S GREEK TESTAMENT, GRAND RAPIDS, WM. B. EERDMAN'S PUBLISHING CO., VOL. IV, P. 267: "THIS HUMAN NATURE CHRIST ASSUMED παραπλησίως WHICH CHRYSOSTOM INTERPRETS, ὁμοίως τὰς ἀλλοτρίων οὐδὲ εἰκόνι ἀλλ' ἰσότητι. IT MEANS NOT MERELY "IN LIKE MANNER", BUT "IN ABSOLUTELY THE SAME MANNER"; AS IN ARRIAN VII. 1, 9, τὸ δὲ ἄνθρωπος ὢν, παραπλήσιος τοῖς ἀλλοτρίοις; HEROD. III. 104, σχεδὸν παραπλησίως, "ALMOST IDENTICAL"; SEE ALSO DIOD. SIC., V. 45."

5. CARL BERNARD MOLL, "DER BRIEF AN DIE HEBRÄER", THEOLOGISCH-HOMILETISCHES BIBELWERK, LANGE-SCHAFF, BIELEFELD, VERLAG VON BELHAGEN UND KLASING, 1865, THEIL 12, P. 50

μετέσχευ IS IN THE AORIST. THE POINT IS THAT THE INCARNATION IS A FACT ALREADY BELONGING TO THE PAST. JESUS STILL HAS HIS HUMAN NATURE, BUT THE ACT OF ASSUMING IT LIES IN THE PAST. τῶν αὐτῶν, OF COURSE, REFERS BACK TO αἷματος καὶ σαρκός.

IN THIS VERSE, THEN, THE AUTHOR OF HEBREWS TELLS US IN PLAIN LANGUAGE THAT JESUS ASSUMED HUMAN FLESH AND BLOOD, THAT HE BECAME A SHARER WITH ALL BELIEVERS IN SOMETHING THAT IS COMMON TO ALL MEN.

THE AUTHOR ASCRIBES FLESH AND BLOOD TO JESUS ALSO IN CH. 10, 19.20, WHERE HE SAYS: ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπέτασματος, τοῦτ' ἐστὶν τῆς σαρκὸς αὐτοῦ... -

("HAVING THEREFORE, BRETHREN, FEARLESS CONFIDENCE IN REGARD TO THE ENTRANCE OF THE SANCTUARY BY THE BLOOD OF JESUS, WHICH (ENTRANCE) HE INAUGURATED FOR US AS A NEW AND LIVING WAY, THROUGH THE VEIL, THAT IS, OF HIS FLESH...") THE

THING THAT INTERESTS US HERE, OF COURSE, ARE THE STATEMENTS: ἐν τῷ αἵματι Ἰησοῦ, AND διὰ τοῦ καταπέτασματος, τοῦτ' ἐστὶν τῆς σαρκὸς αὐτοῦ. THE FIRST ONE IS QUITE CLEAR AND FOR OUR PURPOSES NEEDS NO COMMENT OTHER THAN TO SAY THAT THE AUTHOR HERE CLEARLY ASSERTS THAT JESUS HAS BLOOD. THE OTHER INVOLVES AN INTERESTING BIT OF IMAGERY. A καταπέτασμα IS A VEIL OR CURTAIN. IN THE NEW TESTAMENT THE WORD IS USED TO DESIGNATE THE VEIL THAT SEPARATED THE HOLY OF HOLIES FROM THE HOLY PLACE IN THE TEMPLE. THROUGH THIS VEIL THE HIGH

PRIEST HAD TO PASS WHEN HE ENTERED INTO THE HOLY OF HOLIES TO PERFORM THE CEREMONIES WHICH GOD REQUIRED FOR THE SINS OF THE PEOPLE. (CF. LEV. 9, 16FF.) IT IS THIS FACT THE AUTHOR HAS IN MIND WHEN HE SAYS: *ΤΟΥΤ' ἔστιν τῆς σαρκὸς αὐτοῦ.* HE PICTURES JESUS AS ENTERING INTO THE HEAVENLY SANCTUARY THROUGH THE VEIL OF HIS FLESH AND WITH HIS OWN BLOOD MAKING FULL ATONEMENT FOR THE SINS OF ALL MEN. APPLIED TO US THIS MEANS THAT WE CAN NOW HAVE FULL AND FREE BOLDNESS ALSO TO ENTER THE HEAVENLY SANCTUARY BY VIRTUE OF THE BLOOD OF JESUS. THERE IS NO OTHER WAY INTO THE HEAVENLY SANCTUARY THAN THROUGH THE VICARIOUS ATONEMENT OF JESUS CHRIST, WHICH HE MADE FOR US ON THE CROSS, WHEN HIS HOLY, PRECIOUS BLOOD WAS POURED OUT FOR US, AND HIS BODY WAS WOUNDED FOR US.⁶

THIS VERSE GIVES US A BEAUTIFUL AND HEART-WARMING PICTURE OF HOW JESUS, OUR GREAT HIGH PRIEST, WON ETERNAL SALVATION FOR US, AND HOW WE CAN NOW HAVE THAT SALVATION WITH ALL BOLDNESS AND CONFIDENCE. BUT IT ALSO GIVES US THE DEFINITE ASSURANCE THAT JESUS HAD FLESH AND BLOOD, JUST AS WE HAVE FLESH AND BLOOD, AND THUS ESTABLISHES THE TRUTH THAT OUR LORD HAS A TRUE HUMAN NATURE.

6. THE ATTEMPT OF SOME COMMENTATORS TO MAKE THE RENDING OF THE VEIL OF THE TEMPLE AN ALLEGORY OF THE "RENDING" OF JESUS' BODY ON THE CROSS ON THE BASIS OF THIS PASSAGE IS UNWARRANTED BECAUSE SCRIPTURE DOES NOT TEACH IT. CF. DODS, OP. CIT., P. 346.

CHAPTER THREE: THE EPISTLE TO THE HEBREWS ASCRIBES TO CHRIST HUMAN DESCENT.

IF JESUS WAS A TRUE HUMAN BEING, THEN HE MUST HAVE HAD HUMAN ANCESTORS. HE MUST HAVE HAD A HUMAN DESCENT. IT IS NOT IN THE ORDER OF NATURE, WHICH GOD HAS LAID DOWN, THAT MEN COULD HAVE ANGELS FOR PARENTS OR ANCESTORS. DOES THE EPISTLE TO THE HEBREWS TELL US THAT JESUS HAD HUMAN ANCESTORS? YES, IT DOES.

IN CH. 7, 14 WE ARE TOLD: *πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν* - ("FOR IT IS EVIDENT THAT OUR LORD HAS SPRUNG OUT OF JUDAH...") *Πρόδηλον* - "OPENLY EVIDENT; KNOWN TO ALL, MANIFEST". THE WORD IS USED TO EMPHASIZE THAT A CERTAIN THING IS OF COMMON KNOWLEDGE. NO DOUBT THE AUTHOR USED THE WORD IN THIS PASSAGE BECAUSE HE KNEW THAT MANY OF HIS READERS WERE THOROUGHLY FAMILIAR WITH THE FACTS OF JESUS' LIFE, HIS BIRTH, HIS ANCESTRY, ETC. THEN, TOO, HE KNEW THAT AS HEBREWS HIS READERS WERE THOROUGHLY FAMILIAR WITH THE OLD TESTAMENT SCRIPTURES, WHICH DECLARE IN QUITE A NUMBER OF PLACES THAT THE SAVIOR WAS TO COME FROM THE TRIBE OF JUDAH.⁷

THE VERB, *ἀνατέταλκεν*, IS INTERESTING. IT HAS THE BASIC MEANING, "TO RISE, ARISE", AND IS FREQUENTLY USED WHEN SPEAKING OF THE RISING OF THE SUN (MT. 13, 6; JAS.

7. Cf. 1s. 11, 1 AND COMPARE IT WITH 1 CHRON. 2, 3-5 AND 9-12. SEE ALSO REV. 5, 5; GEN. 49, 9.10.

1, 11), OR THE RISING OF CLOUDS (Lk. 12, 54). IT ALSO HAS THE MEANING, "TO RISE FROM, BE DESCENDED FROM". THE FIGURE WHICH UNDERLIES THE VERB IS EITHER THAT OF A RISING STAR, WHICH COULD POSSIBLE BE REMINISCENT OF THE STAR OF JACOB (NUM. 24, 17), OR OF A TENDER SHOOT COMING OUT OF THE GROUND, WHICH WOULD CALL TO OUR MINDS THE ΠΟΥ, THE "RIGHTEOUS BRANCH", OF JER. 23, 5.

IN THIS VERSE, THEN, THE AUTHOR OF HEBREWS TELLS US THAT JESUS (ὁ κύριος ἡμῶν) WAS DESCENDED FROM THE TRIBE OF JUDAH. HE ASCRIBES TO JESUS HUMAN DESCENT. AND HE IS EMPHATIC ABOUT IT, FOR HE SAYS, πρόδηλον - "AS EVERYONE KNOWS, AS IS OPENLY EVIDENT".

IN THE AUTHORIZED VERSION IT WOULD SEEM THAT CH. 2, 16 IS A PASSAGE THAT ALSO ASCRIBES TO JESUS HUMAN DESCENT. THERE WE READ: "FOR VERILY HE TOOK NOT ON HIM THE NATURE OF ANGELS: BUT HE TOOK ON HIM THE SEED OF ABRAHAM". (THE UNDERLINED WORDS ARE IN ITALICS IN THE AUTHORIZED VERSION.) LOOKING INTO THE ORIGINAL GREEK, WE FIND: οὐ γὰρ δέηπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

THE CRUX OF THIS PASSAGE LIES IN THE MEANING OF THE WORD, USUALLY THE WORD MEANS, "TO TAKE, LAY HOLD OF, TAKE POSSESSION OF". HOWEVER, IT CAN ALSO HAVE THE MEANING, "TO TAKE HOLD OF FOR THE PURPOSE OF HELPING, TO HELP, TO SUCCOR". CHRYSOSTOM, OECUMENIUS, THEOPHYLACT, PRIMASIUS, ERASMUS, LUTHER, CLARIUS, CALVIN, BEZA, CALOV, AND MANY OTHERS TOOK THE WORD IN ITS FIRST MEANING AND CONSEQUENTLY INTERPRE-

TED THE PASSAGE AS REFERRING TO CHRIST'S ASSUMING OF HUMAN NATURE, NOT THE NATURE OF ANGELS. HOWEVER, THIS VIEW IS UNTENABLE FOR GRAMMATICAL REASONS. FOR ONE THING, THE PRESENT TENSE, ἐπιλαμβάνεται, DOES NOT FIT THE ASSUMPTION OF HUMAN NATURE BY CHRIST, SINCE THAT IS AN ACT THAT LIES IN THE PAST. FURTHERMORE, THE WORD, "NATURE" (A.V.), IS NOT FOUND IN THE TEXT, BUT IT HAS TO BE THERE IN ORDER TO TRANSLATE AS THE AUTHORIZED VERSION DOES. THOLUCK SAYS: "ALS FALSCH ERWEISET SICH JENE ÄLTERE ERKLÄRUNG AUS FOLGENDEN GRÜNDEN: 1) ἐπιλαμβάνεται MIT DEM GEN. HAT DIE BEDEUTUNG: 'JEMANDEN AN EINEM THEILE DES KÖRPERS ANFASSEN, INSBESONDERE AN DER HAND, UM IHM ZU HELFEN'. SIRACH 4, 11. JEREM. 51, 32., SO DASS DIE VULG. RICHTIGER ALS DIE ITALA APPREHENDIT GEBRAUCHT HAT, NUR DASS DIESES ZEITWORT WIEDERUM NICHT VOM ANNEHMEN DER MENSCHLICHEN NATUR VERSTANDEN WERDEN KANN; 2) ἐπιλαμβάνεται STEHT IM PRÄSENS, WOZU AUCH KUINOEL BEMERKT: PRAESENS VIM AORISTI HABET. VIELMEHR IST DAS ERLÖSUNGSWERK ALS EIN DURCH DIE MENSCHWERDUNG CHRISTI ANGEFANGENES, ABER STETS FORTGEHENDES GEDACHT. WÜRDE JEDOCH ἐπιλαμβάνεται VOM ANNEHMEN DER MENSCHLICHEN NATUR ERKLÄRT, SO MÜSSTE DER AORIST ODER DAS PERFECTUM STEHEN; 3) 'MENSCH WERDEN' KANN NICHT HEISSEN λαμβάνειν ODER ἀναλαμβάνειν τοὺς ἀνθρώπους, NICHT EINMAL ἀνθρώπους γενέσθαι, DAFÜR MÜSSTE NOTHWENDIG STEHEN τὴν φύσιν τῶν ἀνθρώπων ἀναλαμβάνειν (DIES WORT VOM ANZIEHN DER KLEIDER HÄUFIG GEBRAUCHT), ODER ἀνθρώπος γενέσθαι --VIEL WENIGER KANN ABER ἐπιλαμβάνεται G. GEN. JENE BEDEUTUNG HABEN; 4) DIESER STAZ

MIT γάρ SOLL DEN STAZ μετέσχε σαρκὸς καὶ αἵματος (v.14)

ERLÄUTERN, BEI JENER AUFFASSUNG WÜRDE ABER IDEM PER IDEM GESAGT.⁸ WE THEREFORE ADOPT THE SECOND MEANING OF ἐπιλαμβάνω

AND TRANSLATE THUS: "FOR CERTAINLY NOT OF ANGELS DOES HE TAKE HOLD OF FOR THE PURPOSE OF HELPING, BUT OF ABRAHAM'S SEED DOES HE TAKE HOLD OF FOR THE PURPOSE OF HELPING". THIS TRANSLATION CERTAINLY FAVORS THE CONTEXT, ESPECIALLY THE FOLLOWING, WHERE THE IDEA OF JESUS HELPING HIS BRETHREN IS EXPANDED. IT HAS BEEN SUGGESTED THAT THE SUBJECT OF ἐπιλαμβάνεται IS ὁ θάνατος FROM THE PRECEDING VERSE (v.15). THAT IS, INDEED, GRAMMATICALY POSSIBLE, BUT IT IS LOGICALLY NOT COMMENDABLE SINCE CHRIST IS THE SUBJECT IN VV. 14, 15, 17.

IN VIEW OF THE ABOVE FACTS WE MUST RULE OUT CH. 2, 16 AS A PROOF FOR CHRIST'S HUMAN DESCENT. HOWEVER, THE FACT REMAINS THAT THE EPISTLE TO THE HEBREWS ASCRIBES TO JESUS HUMAN DESCENT IN CH. 7, 14, AND AGAIN WE MEET WITH UNDENIABLE PROOF THAT OUR LORD AND SAVIOR IS OUR BROTHER IN THE FLESH, A TRUE HUMAN BEING.

IN THIS CONNECTION IT WILL BE PROFITABLE TO ASK WHETHER OR NOT THE EPISTLE TO THE HEBREWS ASCRIBES TO CHRIST A REALLY HUMAN BIRTH. (ALTHOUGH THE VIRGIN BIRTH INVOLVES A GREAT MIRACLE, INsofar THAT THE ETERNAL SON OF GOD, ὁ λόγος, WAS CONCEIVED IN THE WOMB OF THE VIRGIN MARY BY THE HOLY GHOST, NEVERTHELESS THE BIRTH ITSELF WAS A NATURAL, HUMAN ONE, EXCEPT THAT JESUS WAS BORN WITHOUT SIN. JESUS CAME FORTH FROM HIS

8. A. THOLUCK, KOMMENTER ZUM BRIEFE AN DIE HEBRÄER (2. VERB. AUF).; HAMBURG: F. PERTHES, 1840), PP. 178 - 179.

MOTHER'S WOMB IN THE SAME MANNER AS ANY OTHER NORMAL HUMAN CHILD. (CF. LK. 1, 42 AND 2, 6.7.) IN ANSWER TO THIS QUESTION WE CANNOT SAY THAT THE WRITER OF HEBREWS ASCRIBES TO JESUS A REALLY HUMAN BIRTH IN SO MANY WORDS, BUT, WE HOLD, HE CERTAINLY IMPLIES IT. ONE PASSAGE, ESPECIALLY, MUST BE CONSIDERED HERE, NAMELY, CH. 2, 17, WHERE WE READ: ὅθεν ὠφείλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι - ("WHEREFORE IN ALL THINGS IT BEHOVED HIM TO BE MADE LIKE HIS BRETHREN"...)

ὅθεν - "WHEREFORE", REFERS BACK TO VV. 14-16, WHERE THE MAIN POINT IS THAT SINCE THE "CHILDREN" WHOM CHRIST WAS TO REDEEM WERE PARTAKERS OF FLESH AND BLOOD, HE ALSO HAD TO BECOME A SHARER OF THE SAME. ὀφείλεν - "HE OUGHT", AN EXPRESSION, NOT OF THE NECESSITY FOUNDED IN THE DECREE OF GOD (CF. LK. 24, 26), BUT OF THAT FOUNDED IN THE NATURE OF THE CASE ITSELF. ὀφείλω IS "USED... OF A NECESSITY IMPOSED EITHER BY LAW AND DUTY, OR BY REASON, OR BY THE TIMES, OR BY THE NATURE OF THE MATTER UNDER CONSIDERATION".⁹ ὁμοιωθῆναι - "TO BECOME LIKE", SHOULD NOT BE PRESSED TO MEAN "TO BECOME EQUAL", BECAUSE ALTHOUGH JESUS DID ASSUME A TRULY HUMAN NATURE, HE WAS STILL DISTINGUISHED FROM HIS BRETHREN BY HIS ABSOLUTE SINLESSNESS. Κατὰ πάντα - "IN ALL THINGS, IN ALL RESPECTS". THESE ARE THE IMPORTANT WORDS IN OUR PASSAGE. IF JESUS WAS TO BE MADE LIKE HIS BRETHREN IN ALL THINGS, AND IF ONE COMMON CHARACTERISTIC OF ALL HIS BRETHREN IS THAT THEY WERE BORN INTO THIS WORLD BY HUMAN MOTHERS, THEN JESUS, TOO, WOULD HAVE TO HAVE A TRULY HUMAN

9. JOSEPH HENRY THAYER, A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, (CORR. ED.; NEW YORK: AMERICAN BOOK CO., 1910?) P. 469 (UNDER ὀφείλω).

CHAPTER FOUR: THE EPISTLE TO THE HEBREWS, ADDRESSING TO CHRIST
 BIRTH. CHRYSOSTOM SAYS: τί ἐστὶ κατὰ πάντα; ἐτέχθη,
 φυσὴν, ἐτρέφθη, ἠουξήθη, ἔπαθε πάντα ἅπερ ἔχρῳν, τέλος
 ἔπέθανεν.¹⁰ IF CHRIST HAD NOT BEEN BORN INTO THE WORLD
 OF A HUMAN MOTHER, IF HE DID NOT HAVE A REALLY HUMAN BIRTH
 (DISREGARDING HERE, OF COURSE, HIS MIRACULOUS CONCEPTION
 BY THE HOLY GHOST), THEN THE AUTHOR OF HEBREWS COULD NOT
 HAVE WRITTEN, κατὰ πάντα. NATURALLY THIS PASSAGE
 CANNOT BE USED AS A PRIMARY PROOF OF THE REALLY HUMAN
 CHARACTER OF JESUS' BIRTH; BUT, AS WE SAY, THIS TRUTH IS
 CERTAINLY CONTAINED IN IT, ESPECIALLY WHEN IT IS CON-
 sidered in its context.

10. QUOTED IN GOTTLIEB LUNEMANN, "COMMENTARY ON THE
 EPISTLE TO THE HEBREWS", MEYER'S COMMENTARY ON THE NEW
 TESTAMENT, NEW YORK, FUNK AND WAGNALLS, 1890, VOL. ON TIM.,
 HEB., TITUS, P. 444 (FOOTNOTE).

CHAPTER FOUR: THE EPISTLE TO THE HEBREWS ASCRIBES TO CHRIST A HUMAN BODY, AND HUMAN EMOTIONS.

OUR LORD JESUS CHRIST HAD A HUMAN BODY. THE EVANGELISTS TELL US SO, AND THE AUTHOR OF THE EPISTLE TO THE HEBREWS ALSO TELLS US SO. IN CH. 10, 10 WE ARE TOLD: ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἑφάπαξ - ("WE ARE SANCTIFIED THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL".) Προσφορᾶς - "A SACRIFICE"; THIS IS THE SENSE IN WHICH THE WORD IS GENERALLY USED IN THE NEW TESTAMENT. Τοῦ σώματος Ἰησοῦ Χριστοῦ - GENITIVE OF THE OBJECT (THAYER), THUS INDICATING WHAT WAS SACRIFICED. Ἐφάπαξ - ON THIS WORD THAYER LISTS THE FOLLOWING: "ONCE, AT ONCE, I. E., A) OUR 'ALL AT ONCE', B) OUR 'ONCE FOR ALL'." SOME COMMENTATORS CONNECT THIS WORD WITH THE "OFFERING OF THE BODY OF JESUS CHRIST", THUS EMPHASIZING THE ONE OFFERING OF CHRIST IN CONTRAST WITH THE MANY OFFERINGS OF THE OLD TESTAMENT PRIESTS. HOWEVER, IF THAT IS THE MEANING OF THE AUTHOR, IT WOULD SEEM THAT HE WOULD HAVE REPEATED THE ARTICLE τῆς. MOLL SAYS: Ἐφάπαξ GEHÖRT NICHT ZU προσφορᾶς, WEIL DANN DER ARTIKEL WIEDERHOLT SEIN MÜSSTE, SONDERN ZU ἡγιασμένοι ἐσμὲν. 11 CONNECTED WITH "WE ARE SANCTIFIED", ἑφάπαξ EMPHASIZES THE BLESSED TRUTH THAT WE HAVE BEEN SANCTIFIED "ONCE FOR ALL" BY THE OFFERING OF THE BODY OF JESUS CHRIST. IN CH. 7, 27 THE AUTHOR APPLIES ἑφάπαξ TO CHRIST'S OFFERING UP OF HIMSELF, AND IN CH. 9, 28 HE USES ἑφάπαξ IN THE SAME CONNECTION, WHICH

MEANS THAT HE HAS ALREADY EMPHASIZED THE FACT THAT CHRIST'S SACRIFICE IS FOR ONCE AND FOR ALL. NOW, IN THE VERSE UNDER CONSIDERATION, HE EMPHASIZES THE FACT THAT WE HAVE BEEN SANCTIFIED ONCE FOR ALL THROUGH THIS SACRIFICE OF THE BODY OF CHRIST. A FEW COMMENTATORS TRY TO MAKE *προσφοράς τοῦ σώματος Ἰησοῦ Χριστοῦ* MEAN THE SELF-PRESENTATION OF CHRIST IN THE HEAVENLY HOLY OF HOLIES. SUCH AN INTERPRETATION IS HARDLY PROPER EITHER LINGUISTICALLY OR LOGICALLY. THE WORD *προσφορά* IN THE NEW TESTAMENT ALMOST ALWAYS MEANS "SACRIFICE", AND THAT THE AUTHOR OF HEBREWS USES IT IN THAT SENSE IN THIS PASSAGE IN CONNECTION WITH THE BODY OF CHRIST IS ONLY TOO APPARENT. (CP. CH. 9, 28)

IN THIS VERSE, THEN, THE AUTHOR OF HEBREWS TELLS US THAT WE HAVE BEEN SANCTIFIED ONCE FOR ALL THROUGH THE OFFERING OF THE BODY OF CHRIST. THE OBJECTIVE JUSTIFICATION OF THE WHOLE HUMAN RACE WAS ACCOMPLISHED ONCE FOR ALL (CP. CH. 7, 27; CH. 9, 28) WHEN THE LAMB OF GOD WAS OFFERED UP ON MT. CALVARY AS THE ATONEMENT FOR THE SINS OF ALL MEN. THIS GLORIOUS TRUTH IS MOST FIRMLY ESTABLISHED. ITS FOUNDATION IS IN ETERNITY, AND IT SHALL ENDURE TO ALL ETERNITY. AND FROM THIS SUBLIME TRUTH FLOWS THE COMFORTING TRUTH OF SUBJECTIVE JUSTIFICATION. AS INDIVIDUAL SINNERS WE ARE NOW SANCTIFIED ONCE FOR ALL THROUGH FAITH IN THE VICARIOUS ATONEMENT OF JESUS CHRIST. EACH INDIVIDUAL CHILD OF GOD HAS FULL AND COMPLETE FORGIVENESS OF SIN FOR ALL TIME THROUGH FAITH IN THE ONE COMPLETE OFFERING UP OF THE BODY OF THE SAVIOR OF THE WORLD. BUT WHEN THE WRITER OF

HEBREWS TELLS US THAT WE ARE SANCTIFIED ONCE FOR ALL THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST, HE GIVES US ANOTHER PROOF OF THE TRUE HUMANITY OF OUR LORD, FOR HE TELLS US THAT JESUS HAS A BODY, AND THAT IS SOMETHING ALL TRUE HUMAN BEINGS HAVE.

IN CH. 5, 7-9 WE FIND ANOTHER PASSAGE IN WHICH THE AUTHOR OF HEBREWS ASCRIBES TO JESUS A HUMAN CHARACTERISTIC.

THERE WE READ: ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ
 δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώξαι
 αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
 προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,
 κáιπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπα-
 κοήν, καὶ τελειωθεὶς ἐγένετο πᾶσιν τοῖς
 ὑπακούουσιν αὐτῷ αἷτιος σωτηρίας αἰωνίου —

("WHO IN THE DAYS OF HIS FLESH, HAVING OFFERED UP PRAYERS AND SUPPLICATIONS WITH STRONG CRYING AND TEARS TO THE ONE ABLE TO SAVE HIM OUT OF DEATH, AND HAVING BEEN HEARD FOR HIS GODLY FEAR, THOUGH HE BEING A SON, YET HE LEARNED OBEDIENCE BY THE THINGS WHICH HE SUFFERED; AND HAVING BEEN MADE PERFECT, HE BECAME THE AUTHOR OF ETERNAL SALVATION TO ALL THAT OBEY HIM.")

DOES THE AUTHOR HERE REFER TO THE PRAYERS WHICH JESUS OFFERED UP IN THE GARDEN OF GETHSEMANE? IN ANSWER TO THAT QUESTION WE SUBMIT THE FOLLOWING:

1) THE FRAMEWORK OF THIS LONG SENTENCE IS THIS-- ὅς ἐν
 ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ... ἔμαθεν... τὴν ὑπακοήν,

καὶ... ἐγένετο.... ζήτησις σωτηρίας αἰωνίου.

FROM THIS IT IS CLEAR THAT ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ REFERS TO CHRIST'S WHOLE LIFE IN THE FLESH, AND THAT HE "LEARNED OBEDIENCE" THROUGHOUT HIS WHOLE LIFE. (CF. MT. 3, 15; 4, 1-11; LK. 2, 49-52; LK. 12, 50; JN. 9, 4; 12, 27.)

2) CONSEQUENTLY, IT IS NOT CORRECT TO CONNECT ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ WITH ΠΡΟΣΕΝΕΧΚΑΣ ΚΑΙ ΕἰΣΑΚΟΥΘΕΙΣ AND THEN ARGUE THAT JESUS "LEARNED OBEDIENCE" ONLY ON ONE OCCASION IN HIS LIFE, THE ONE WHEN HE "OFFERED UP (PRAYERS AND SUPPLICATIONS) AND WAS HEARD".

3) BUT RATHER, SINCE ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ... ἔμαθεν τὴν ὑπακοήν... REFERS TO JESUS' WHOLE LIFE IN THE FLESH (STATE OF HUMILIATION), WE MUST NOT MAKE ΠΡΟΣΕΝΕΧΚΑΣ ΚΑΙ ΕἰΣΑΚΟΥΘΕΙΣ REFER TO ONLY ONE SPECIFIC INCIDENT IN HIS LIFE, BUT TO AN OFFERING UP OF PRAYERS AND SUPPLICATIONS WHICH HE CARRIED ON THROUGHOUT ALL "THE DAYS OF HIS FLESH". (CF. MK. 1, 35; 6, 46; LK. 5, 16; 6, 12; 9, 18; MT. 11, 25; LK. 3, 21; JN. 11, 41.)

4) ON ACCOUNT OF THE ABOVE OBSERVATIONS WE HOLD THAT THIS VERSE (CH. 5, 7) MUST NOT BE RESTRICTED TO CHRIST'S PRAYER IN GETHSEMANE. WE ARE CONFIRMED IN OUR OPINION BY THE FACT THAT THE EVANGELISTS DO NOT SAY SPECIFICALLY THAT JESUS SHED TEARS IN GETHSEMANE. (CF. MT. 26, 36-46; MK. 14, 32-42; LK. 22, 39-46; JN. 18, 1.) THEY DO RECORD THE FACT THAT HE WEPT ON OTHER OCCASIONS (CF. JN. 11, 35; LK. 19, 41.) WE DO NOT WISH TO SAY THAT IT IS ALTOGETHER UNLIKELY THAT JESUS WEPT IN THE

GARDEN OF GETHSEMANE, BUT IT IS, NEVERTHELESS, TRUE THAT NONE OF THE EVANGELISTS SAY THAT HE DID.

5) THOSE WHO LOOK UPON THIS VERSE (CH. 5, 7) AS A REFERENCE TO GETHSEMANE MAKE MUCH OF THE STATEMENT, *πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου*, ARGUING THAT THESE WORDS ARE AN INDICATION OF WHAT JESUS PRAYED FOR, NAMELY, DELIVERANCE FROM DEATH. THAT CAN VERY WELL BE; BUT IF THESE WORDS DO INDICATE WHAT JESUS PRAYED FOR, THEN GETHSEMANE IS RULED OUT, BECAUSE ON THAT OCCASION HE PRAYED TO BE DELIVERED *ἀπὸ θανάτου* ("LET THIS CUP PASS FROM ME", MT. 26, 39; MK. 14, 36; LK. 22, 42.), AND NOT, AS OUR VERSE STATES, "*ἐκ θανάτου*". THERE IS A DIFFERENCE. *Ἀπὸ θανάτου* CONVEYS THE IDEA OF BEING DELIVERED FROM DYING, OF BEING SPARED THE NECESSITY OF HAVING TO TASTE OF DEATH, *Ἐκ θανάτου* EXPRESSES THE IDEA OF BEING SAVED OUT OF THE STATE OR CONDITION OF DEATH, OF BEING DELIVERED FROM THE GRIP OF DEATH. (CF. THAYER ON "EK", 1,5.) WE KNOW THAT JESUS WAS NOT DELIVERED *ἀπὸ θανάτου*, AND WHERE DOES THAT LEAVE THE AUTHOR OF HEBREWS WITH HIS STATEMENT, "AND WAS HEARD" (*ἔισακουσθεῖς*)? BUT WE ALSO KNOW THAT JESUS WAS DELIVERED *ἐκ θανάτου* (THE RESURRECTION). THIS FITS THE AUTHOR'S "*ἔισακουσθεῖς*" VERY WELL.

6) IF IT BE ARGUED THAT NOWHERE ARE WE TOLD OF AN OCCASION WHEN JESUS PRAYED WITH TEARS, AND THAT THE GETHSEMANE PRAYER COMES CLOSEST TO FITTING THIS DESCRIPTION, WE REPLY THAT ON MANY OCCASIONS JESUS PRAYED IN PRIVATE (CF. MK. 1, 35; 6, 46; LK. 5, 16; 6, 12), AND THAT IT IS NOT AT ALL UNREASON-

ABLE TO ASSUME THAT THE HOLY SPIRIT REVEALED TO THE AUTHOR OF HEBREWS SOMETHING THAT HE DID NOT SEE FIT TO REVEAL TO THE EVANGELISTS. OF COURSE, THIS IS PURE CONJECTURE, BUT IT IS NOT AN IMPOSSIBILITY.

BUT WHETHER THIS VERSE (CH. 5, 7) REFERS TO GETHSEMANE OR NOT, THE FACT REMAINS THAT WE ARE TOLD HERE THAT JESUS OFFERED UP PRAYERS AND SUPPLICATIONS WITH STRONG CRYING AND TEARS. WITH THESE WORDS IS ASCRIBED TO JESUS SOMETHING THAT IS UNIVERSALLY HUMAN, NAMELY, CRYING AND TEARS. IT IS REVEALED TO US HERE THAT OUR SAVIOR HAD HUMAN EMOTIONS, THAT HE COULD BECOME DEEPLY DISTRESSED AND GIVE EXPRESSION TO HIS DISTRESS IN CRYING AND TEARS. NO WONDER THAT HE IS NOT ASHAMED TO CALL US BRETHREN! AND WHAT A SOURCE OF COMFORT AND STRENGTH IT SHOULD BE TO US TO KNOW THAT IN THE HEAVENS WE HAVE A SAVIOR-KING WHO KNOWS AND UNDERSTANDS OUR GRIEFS, OUR SORROWS, OUR TEARS, AND OUR WEeping! HE KNOWS THESE THINGS FROM FIRST-HAND EXPERIENCE. TRULY, HE IS OUR BROTHER!

THE IDEA OF SOME COMMENTATORS THAT GOD PROPOSED TO BRING JESUS TO AN INNER MORAL REPROBATION, OR SOMETHING ELSE OF THAT NATURE IS ALTOGETHER ERRONEOUS. SUCH NOTIONS GENERALLY ARISE FROM A DENIAL OF THE CLEAR SCRIPTURAL TRUTH THAT JESUS WAS NOT ONLY A HUMAN BEING, BUT ALSO THE ETERNAL SON

12. TRAYER, *op. cit.*, p. 77, 88, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

CHAPTER FIVE: THE EPISTLE TO THE HEBREWS ASCRIBES TO CHRIST HUMAN SUFFERING AND DEATH.

ANOTHER PROOF OF THE TRUE HUMANITY OF CHRIST IS FOUND IN THE FACT THAT THE EPISTLE TO THE HEBREWS ASSERTS THAT HE ENDURED HUMAN SUFFERING.

IN CH. 2, 10 WE READ:... τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι - ("... TO MAKE THE CAPTAIN OF THEIR SALVATION PERFECT THROUGH SUFFERINGS".) *Ἀρχηγον* - AS THE WORD IS USED IN THIS PASSAGE IT SIMPLY MEANS "AUTHOR". IT IS EQUIVALENT TO *ἀίτιος* IN CH. 5, 9.¹² GENERALLY IT HAS THE MEANING, "ONE WHO LEADS, FURNISHING FIRST CAUSE OR OCCASION FOR SUCH LEADING". *Ἀυτῶν* - REFERS BACK TO πολλοὺς θεοῦς. THE VERB, *τελειῶσαι* HAS THE MEANING, "TO BRING TO THE END (GOAL) PROPOSED". THE EXACT NATURE OF THE GOAL TO WHICH THE FATHER PROPOSED TO BRING JESUS, "THE AUTHOR OF THEIR SALVATION", IS STATED IN THE PRECEDING VERSE, NAMELY, *δόξῃ καὶ τιμῇ στεφανοῦσθαι*. THE FATHER'S GOAL WAS TO CROWN JESUS WITH GLORY AND HONOR (STATE OF EXALTATION). THE IDEA OF SOME COMMENTATORS THAT GOD PROPOSED TO BRING JESUS TO AN INNER MORAL PERFECTION, OR SOMETHING ELSE OF THAT NATURE IS ALTOGETHER ERRONEOUS. SUCH NOTIONS GENERALLY ARISE FROM A DENIAL OF THE CLEAR SCRIPTURAL TRUTH THAT JESUS WAS NOT ONLY A HUMAN BEING, BUT ALSO THE ETERNAL SON

12. THAYER, *OP. CIT.*, P. 77, ON *ἀρχηγός* : " 'THE AUTHOR': τῆς ζωῆς ACTS 3, 15; τῆς σωτηρίας, HEB. 2, 10. (OFTEN SO IN PROF. AUTH.; τῶν πάντων, OF GOD, PLATO, TIM. LOCR. P.96C.; τοῦ γένους τῶν ἀνθρώπων, OF GOD, DIOD. 5, 72; ἀρχηγός καὶ ἀίτιος, LEADER AND AUTHOR, ARE OFTEN JOINED, AS POLYB. 1, 66, 10; HDIAN. 2, 6, 22.) CF. BLEEK ON HEB. VOL. II, 1, PG. 301 SQ."

OF GOD. LENSKI SAYS: "WAS JESUS EVER MORALLY IMPERFECT, MORALLY INCOMPLETE? OUR VERSIONS WITH THEIR 'MAKE PERFECT' MIGHT MISLEAD THEIR READERS, BUT THE GREEK INFINITIVE WILL NEVER DO SO".¹³

IN THIS VERSE, THEN, THE AUTHOR OF HEBREWS TELLS US THAT GOD PROPOSED TO BRING JESUS, THE AUTHOR OF OUR SALVATION, TO THE GOAL (GLORY AND HONOR) THROUGH SUFFERINGS. IN THE PLAN OF SALVATION IT WAS GOD'S WILL THAT JESUS SHOULD SUFFER FOR THE SINS OF ALL MEN. BY THAT SUFFERING, WHICH HE ENDURED ON THE CROSS, HE BECAME THE AUTHOR OF OUR SALVATION, HE BROUGHT OUR SALVATION INTO BEING; AND THROUGH THAT SAME SUFFERING HE ENTERED INTO HIS STATE OF EXALTATION, IN WHICH HE WAS CROWNED WITH GLORY AND HONOR. BUT WHEN THE AUTHOR TELLS US THIS, HE GIVES US ANOTHER PROOF OF CHRIST'S TRUE HUMANITY, FOR HE ASCRIBES SUFFERING TO HIM. WHICH SUFFERINGS DOES THE AUTHOR HAVE IN MIND HERE? WITHOUT DOUBT HE MEANS ALL THE SUFFERINGS WHICH JESUS ENDURED THROUGHOUT HIS ENTIRE STATE OF HUMILIATION (CF. MT. 2, 13; LK. 2, 1FF.). THERE IS NOTHING IN THE PASSAGE THAT INDICATES ONLY THE "PASSIO MAGNA".

IN CH. 13, 12 WE READ: διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν - ("WHEREFORE JESUS ALSO, IN ORDER THAT HE MIGHT SANCTIFY THE PEOPLE WITH HIS OWN BLOOD, SUFFERED OUTSIDE OF THE GATE".) THE VERB, *ἁγιάσῃ*, HAS THE MEANING, "TO PURIFY BY EXPIATION" (TO FREE

13. R.C.H. LENSKI, THE INTERPRETATION OF THE EPISTLE TO THE HEBREWS AND OF THE EPISTLE OF JAMES, P. 82.

FROM THE GUILT OF SIN). THAT THIS IS THE MEANING OF THE AUTHOR IS CLEAR FROM THE FACT THAT HE CONNECTS *ἀγίασμα* WITH THE SUFFERING OF CHRIST, AS HE DOES IN CH. 10, 10.14.29. IT WAS THE PURPOSE OF JESUS TO CLEANSE THE PEOPLE OF THEIR GUILT THROUGH HIS SUFFERING AND DEATH. THE PHRASE, *δὲ τοῦ ἱδίου αἵματος*, PUTS THE EMPHASIS ON JESUS' BLOOD IN CONTRAST WITH THE BLOOD OF BEASTS OFFERED UP UNDER THE OLD COVENANT, WHICH OFFERINGS DID NOT AND COULD NOT CLEANSE THE PEOPLE OF THEIR GUILT. *Τὸν λαόν*-THIS IS AN EXPRESSION THAT IS FREQUENTLY USED IN THE NEW TESTAMENT TO DESIGNATE THE JEWISH PEOPLE, AND THAT, NO DOUBT, IS THE SENSE IN WHICH IT IS USED HERE. (CP. CH. 2, 17; 7, 27; 9, 7.19.) THE REASON FOR THIS IS NOT HARD TO FIND. FOR ONE THING, THE AUTHOR IS WRITING TO HEBREWS. THEN, TOO, IN THIS PASSAGE AND THE PRECEDING VERSE HE REFERS DIRECTLY TO AN OLD TESTAMENT SIN-OFFERING WHICH GOD HAD ORDAINED FOR THE PEOPLE OF ISRAEL. BUT BY NO MEANS ARE WE TO UNDERSTAND THAT THE AUTHOR LIMITS THE ATONEMENT OF CHRIST TO THE ISRAELITES. TO UNDERSTAND HIM IN THAT WAY WOULD MAKE HIM CONTRADICT HIMSELF, FOR IN CH. 2, 9 HE SAYS THAT JESUS TASTED OF DEATH FOR EVERY MAN, AND IN CH. 2, 15 HE SAYS THAT JESUS CAME TO "DELIVER THEM, WHO THROUGH FEAR OF DEATH WERE ALL THEIR LIFETIME SUBJECT TO BONDAGE", WHICH, OF COURSE, APPLIES TO ALL MEN. THE STATEMENT, *ἔξω τῆς πόλεως*, IS VERY INTERESTING. HERE THE AUTHOR REFERS TO THE FACT THAT JESUS WAS CRUCIFIED OUTSIDE OF THE GATES OF JERUSALEM, AND HE CONNECTS THIS WITH THE OLD TESTAMENT PRACTICE OF BURNING THE BODIES OF THE BEASTS,

WHOSE BLOOD WAS USED AS A SIN-OFFERING IN THE TABERNACLE, OUTSIDE OF THE CAMP. THE POINT OF THE AUTHOR IS CLEAR. HE WANTS TO SHOW HIS READERS THAT JESUS' ALL-SUFFICIENT SACRIFICE FOR THE SINS OF MEN WAS FREED FROM ALL COMMUNION WITH JUDAISM, BECAUSE IT WAS PERFORMED OUTSIDE OF THE "CAMP" (*ἔξω τῆς πύλης*), AND THAT THEREFORE THOSE WHO DESIRE TO EAT OF THE ALTAR OF CHRIST (v. 10) MUST DEPART OUT OF JUDAISM AND GO FORTH UNTO CHRIST WITHOUT THE CAMP (v. 13).

SOME COMMENTATORS HAVE FOISTED SOME VERY FAR-FETCHED INTERPRETATIONS ON THIS *ἔξω τῆς πύλης*. FOR EXAMPLE, IN THE "EXPOSITOR'S GREEK TESTAMENT" WE FIND THE FOLLOWING COMMENT ON CH. 13, 12: "THE BURNING OF THE VICTIM (I.E., THE BEASTS BURNED OUTSIDE OF THE CAMP UNDER THE OLD COVENANT) WAS NOT INTENDED TO SUBLIMATE BUT TO GET RID OF IT. THE BODY PLAYS NO PART IN THE ATONING ACT, AND HAS IN FACT NO SIGNIFICANCE AFTER THE BLOOD HAS BEEN DRAINED FROM IT. THE LIFE, AND THEREFORE THE ATONING ENERGY, RESIDES IN THE BLOOD AND IN THE BLOOD ALONE. ON THE WRITER'S SCHEME, THEN, NO FUNCTION IS LEFT FOR THE BODY OF JESUS. IT IS THROUGH HIS OWN BLOOD, THAT HE MUST SANCTIFY THE PEOPLE. IT IS THUS INEVITABLE THAT WHILE THE WRITER FULLY RECOGNIZES THE FACT OF THE RESURRECTION OF CHRIST (v. 20), HE CAN ASSIGN NO PLACE TO IT IN HIS ARGUMENT OR ATTACH TO IT ANY THEOLOGICAL SIGNIFICANCE". ---IF THE AUTHOR CAN ATTACH NO THEOLOGICAL SIGNIFICANCE TO THE RESURRECTION OF CHRIST, THEN WHAT IS HE TALKING ABOUT IN CH. 13, 20, WHERE HE SAYS: "NOW THE GOD OF PEACE, THAT BROUGHT AGAIN

FROM THE DEAD OUR LORD JESUS, THAT GREAT SHEPHERD OF THE SHEEP, THROUGH THE BLOOD OF THE EVERLASTING COVENANT, MAKE YOU PERFECT IN EVERY GOOD WORK TO DO HIS WILL, WORKING IN YOU THAT WHICH IS WELLPLEASING IN HIS SIGHT, THROUGH JESUS CHRIST; TO WHOM BE GLORY FOREVER AND EVER. AMEN."

²Ἐπαθεν - THIS IS THE IMPORTANT WORD OF THE PASSAGE, AS FAR AS OUR PURPOSES ARE CONCERNED. JESUS SUFFERED, AND HE SUFFERED IN SUCH A WAY AS TO SHED HIS OWN BLOOD. IF ANYONE WOULD SAY THAT THE SUFFERINGS OF JESUS WERE NOT HUMAN SUFFERINGS, LET HIM NOTE THAT THE AUTHOR HERE CONNECTS JESUS' SUFFERING WITH HIS BLOOD. ANY SUFFERING THAT IS CONNECTED WITH THE SHEDDING OF HUMAN BLOOD, IS HUMAN SUFFERING. HERE, THEN, IS ANOTHER PROOF OF THE TRUE HUMANITY OF CHRIST.

SO FAR WE HAVE BEEN CONSIDERING ONLY PASSAGES WHICH ASCRIBE TO JESUS HUMAN SUFFERING. LET US NOW LOOK AT SOME OF THE PASSAGES THAT ASCRIBE DEATH TO HIM. IN CH. 13, 20 WE READ: Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν... τὸν κύριον ἡμῶν Ἰησοῦν - ("NOW THE GOD OF PEACE, THE ONE WHO BROUGHT AGAIN FROM THE DEAD.... OUR LORD JESUS...") THE EXPRESSION, ὁ Θεὸς τῆς εἰρήνης, "THE GOD OF PEACE", IS VERY COMMON. (CF. ROM. 15, 33; 16, 20; PHIL. 4, 9; 2 COR. 13, 11; 1 THESS. 5, 23.) IT CAN BE UNDERSTOOD AS MEANING EITHER "THE GOD OF SALVATION", WHO BRINGS PEACE TO MEN BY BESTOWING HIS SALVATION ON THEM, OR "THE GOD OF PEACE", I.E., GOD, WHO PRODUCES PEACE. IN THIS PARTICULAR VERSE IT COULD BE TAKEN EITHER WAY. THE PARTICIPLE, ὁ ἀναγαγὼν, FURTHER CHARACTERIZES

GOD AS THE GOD WHO RAISED CHRIST FROM THE DEAD AND THUS SANCTIONED AND ATTESTED HIS REDEMPTIVE WORK. SOME HAVE TRIED TO READ INTO THIS ἀναχαγών THE IDEA OF JESUS' EXALTATION INTO HEAVEN, BUT IT IS HARDLY PROPER TO DO THIS SINCE IT IS EXPRESSLY CONNECTED WITH ἐκ νεκρῶν. THE WORD νεκρός MEANS, "DECEASED, DEPARTED, DEAD". AS IT IS USED IN THIS PASSAGE IT SIMPLY MEANS THAT JESUS WAS NUMBERED AMONG THE DEAD AND THAT GOD BROUGHT HIM FROM AMONG THEM. HERE, THEN, WE HAVE A CLEAR TESTIMONY TO THE FACT THAT CHRIST WAS AMONG THE DEAD. HE DIED. A PROOF OF HIS HUMANITY?; YES, BECAUSE MEN DIE.

IN CH. 2, 14 WE READ: Ἐπεὶ οὖν τὰ παῖδιά κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶν τὸν διάβολον - ("SINCE THEN THE CHILDREN ARE SHARERS OF FLESH AND BLOOD, HE HIMSELF ALSO IN THE SAME WAY TOOK PART OF THE SAME, THAT THROUGH DEATH HE MIGHT BRING TO NOUGHT HIM THAT HAS THE POWER OF DEATH, THAT IS, THE DEVIL...") THE WORDS THAT CONCERN US HERE ARE: ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶν τὸν διάβολον. (FOR COMMENTS ON THE FIRST PART OF THIS VERSE SEE P. 8FF.) Θάνατος - "THE DEATH OF THE BODY, I.E., THAT SEPARATION OF THE SOUL FROM THE BODY BY WHICH THE LIFE ON EARTH IS ENDED" (THAYER). Καταργήσῃ - EXPRESSES THE IDEA OF DEPRIVING SOMETHING OR SOMEONE OF FORCE, INFLUENCE, OR POWER. Τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶν τὸν διάβολον -

"HIM HAVING THE POWER OF DEATH, THAT IS, THE DEVIL". THE STATEMENT THAT THE DEVIL HAS THE POWER OR RULE OF DEATH CAN BEST BE UNDERSTOOD IN THE LIGHT OF ROM. 5, 12. SIN ENTERED INTO THE WORLD AS A RESULT OF THE ENTICEMENT OF THE DEVIL, AND WITH SIN CAME DEATH. MEN DIE BECAUSE OF SIN, AND THE FATHER OF SIN IS THE DEVIL. IN VIEW OF THIS, AND KEEPING IN MIND HOW SATAN USES THE THOUGHT OF DEATH, BOTH TEMPORAL AND ETERNAL, TO FILL MEN'S HEARTS WITH TERROR, IT IS CLEAR WHY THE AUTHOR OF HEBREWS SPEAKS OF THE DEVIL AS HAVING THE POWER OF DEATH. IT WAS THIS TERRIBLE RULE OF THE DEVIL THAT JESUS CAME TO BRING TO NOUGHT. AND HOW DID HE DO IT?---BY DYING HIMSELF. BENDEL NOTES THAT HERE WE HAVE A PARADOX. HE SAYS: "JESUS MORTEM PASSUS VICIT; DIABOLUS MORTEM VIBRANS SUCCUBUIT".¹⁴

IN ORDER TO CONQUER DEATH JESUS DIED. IN ORDER TO DIE HE BECAME A "SHARER OF FLESH AND BLOOD", AS THE AUTHOR POINTS OUT IN THE FIRST PART OF THIS VERSE. ONCE AGAIN WE ARE FACED WITH AN INCONTROVERTABLE CONCLUSION: JESUS HAS A TRUE HUMAN NATURE, FOR HE DIED.

IN CH. 2, 9 WE READ:.... ὅπως χάριτι θεοῦ ὑπὲρ πάντων γεύσεται θανάτου - ("...THAT HE BY THE GRACE OF GOD SHOULD TASTE DEATH FOR EVERY MAN".) THE FIRST THING WE NOTE HERE IS THAT THERE IS A VARIANT READING. IN SOME MANUSCRIPTS THE WORDS, χωρὶς θεοῦ, APPEAR INSTEAD OF χάριτι θεοῦ. THE READING, χωρὶς θεοῦ, MUST BE REJECTED SINCE IT IS

14. QUOTED IN LÜNEMANN, OP. CIT., P. 441.

FOUND ONLY IN A FEW MINOR MANUSCRIPTS. FURTHERMORE, IF IT IS CONNECTED WITH *γεύσεται θανάτου*, IT COULD POSSIBLY EXPRESS A THOUGHT THAT IS ENTIRELY ALIEN TO THE HOLY SCRIPTURES, NAMELY, THE IDEA THAT JESUS TASTED DEATH WITHOUT HIS DEITY. THE NESTORIANS MADE USE OF THIS READING TO EXPRESS THE NOTION THAT JESUS TASTED DEATH "WITHOUT GOD", I.E., WITHOUT THE PARTICIPATION OF HIS GODHEAD, WITH THE MERE SHARING OF HIS HUMANITY IN DEATH. SUCH A THOUGHT IS, OF COURSE, UNSCRIPTURAL AND IS THEREFORE TO BE REJECTED. IN ALL PROBABILITY THE WORDS, *χωρίς Θεού*, WERE ADDED AS A GLOSS TO THE WORDS OF V. 8, "HE LEFT NOTHING THAT IS NOT PUT UNDER HIM", BECAUSE OF ST. PAUL'S STATEMENT IN I COR. 15, 27, "BUT WHEN HE SAITH, ALL THINGS ARE PUT UNDER HIM, IT IS MANIFEST THAT HE IS EXCEPTED, WHICH DID PUT ALL THINGS UNDER HIM". A LATER TRANSCRIBER THEN ERRONEOUSLY REGARDED THIS GLOSS AS A CORRECTION OF *Χάριτι Θεού* IN V. 9 AND INSERTED IT INTO THAT VERSE.¹⁵

WHAT ARE WE TO UNDERSTAND BY THE STATEMENT THAT JESUS "TASTED DEATH" BY THE GRACE OF GOD (*Χάριτι Θεού*)? NOTHING ELSE THAN THIS, THAT IT WAS THE GRACE AND LOVE OF GOD THAT WERE THE SUPREME CAUSE OF THE REDEEMING DEATH OF CHRIST (CP. ROM. 5, 8; GAL. 2, 21.). THIS TRUTH IS BROUGHT INTO CLEARER LIGHT BY *ὑπὲρ πάντος*. Πάντος AS IT IS USED HERE MEANS "EVERYONE", AND CONNECTED WITH *ὑπὲρ* IT EX-

15. Cf. LÜNEMANN, OP. CIT., P. 421-422.

PRESSES THE IDEA THAT JESUS TASTED DEATH ON BEHALF OF EVERY-
 ONE. THE AUTHOR, IT IS TO BE NOTED, USES THE SINGULAR, IN
 ORDER TO BRING OUT THE BLESSED TRUTH THAT CHRIST DIED ON BE-
 HALF OF EACH INDIVIDUAL IN THE HUMAN RACE. THE *Χάρις Θεοῦ*
 IS NOW CLEAR. IT WAS THE GRACE AND LOVE OF GOD FOR ALL MEN
 THAT MOVED HIM TO SEND HIS ONLY-BEGOTTEN SON INTO THE WORLD
 TO "TASTE DEATH". *Γεύσασθαι θανάτου* - REPRESENTS THE EXPERIENCE
 OF DEATH UNDER THE FIGURE OF TASTING OF THE SAME. THIS SAME
 FIGURE IS USED IN MK. 9, 1; LK. 9, 27; JN. 8, 52, AND IS
 EVIDENTLY ONLY A MORE SIGNIFICANT EXPRESSION FOR THE ORDINARY
ἔπιθνήσκειν. IN VIEW OF THIS IT IS DOUBTFUL THAT THE
 AUTHOR USED THE EXPRESSION TO CONVEY THE IDEA OF THE BRIEF
 DURATION OF CHRIST'S DEATH, OR THE IDEA OF THE BITTERNESS OF
 DEATH. BUT WHETHER THE AUTHOR HAD SUCH THINGS IN MIND, OR
 NOT, THE FACT REMAINS THAT IN THIS PASSAGE HE ASCRIBES DEATH
 TO JESUS, AND THUS WE HAVE ANOTHER PROOF OF THE TRUE HUMAN-
 ITY OF CHRIST.

SUMMARY OF THE FIRST PART

THE FACT THAT OUR LORD JESUS CHRIST HAS A TRUE HUMAN NATURE IS CLEARLY PROVED BY THE EPISTLE TO THE HEBREWS. IT ASCRIBES TO HIM:

1. HUMAN NAMES, CH. 2, 6
2. HUMAN FLESH AND BLOOD, CH. 2, 14; 10, 19.20
3. HUMAN DESCENT, CH. 7, 14
4. A HUMAN BODY, CH. 10, 10
5. HUMAN EMOTIONS, CH. 5, 7
6. HUMAN SUFFERING AND DEATH, CH. 2, 10; 13, 12; 13, 20;
2, 14; 2, 9

THAT JESUS HAD A REALLY HUMAN BIRTH IS NOT SPECIFICALLY STATED, BUT IT IS CERTAINLY IMPLIED IN CH. 2, 17.

CHAPTER ONE: THE EPISTLE TO THE HEBREWS ASCRIBED TO CHRIST'S
HUMAN NATURE PERFECT SINLESSNESS.

ALTHOUGH JESUS IS TRUE MAN, CONSUBSTANTIAL WITH ALL
OTHER MEN (ὁμοούσιος, consubstantialis), NEVERTHELESS
HIS HUMAN NATURE HAS CERTAIN PECULIARITIES (PROPORTIONATED IN-
DIVISIBILITIES) THAT ARE NOT FOUND IN OTHER HUMAN BEINGS.

PART II

SEVERAL OF THESE PECULIARITIES ARE SPEAKEN OF IN THE EPISTLE
TO THE HEBREWS. THE FIRST ONE WE SHALL NOTE IS CHRIST'S
PERFECT SINLESSNESS.

IN CH. 7, 26-27 WE READ: τοιοῦτος ἔχει ἡμῶν καὶ ἔπρε-
πεν ἄρχιερέως, ὅσιος, ἄκκακος, ἀμίαντος, κεχωρισμένος
ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν
γενόμενος. ὅς οὐκ ἔχει καθ' ἡμέραν κτήνη, ὡς οἱ
ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ. -

(“FOR SUCH A HIGH PRIEST WAS BECOMING TO US, HOLY, HARMLESS,
UNDEFILED, SEPARATE FROM SINNERS, AND BECOME HIGHER THAN THE
HEAVENS. WHO DOES NOT NEED DAILY, AS THE HIGH PRIESTS, TO
OFFER UP SACRIFICES, FIRST FOR HIS OWN SINS, AND THEN FOR
THOSE OF THE PEOPLE”.) Τοιοῦτος - REFERS BACK TO ALL THAT
HAS BEEN SAID ABOUT A PRIESTHOOD AFTER THE ORDER OF
MELCHIZEDEK. “SUCH” A HIGH PRIEST (ἀρχιερέως) WAS FIT-
TING (ἔπρεπεν) FOR US. THE AUTHOR THEN PROCEEDS TO GIVE
SOME OF THE CHARACTERISTICS OF THIS HIGH PRIEST.

Ὅσιος - “UNDEFILED BY SIN, FREE FROM WICKEDNESS, PURE,
HOLY”. IN THE SEPTUAGINT THE WORD IS USED CHIEFLY AS A TRANS-

CHAPTER ONE: THE EPISTLE TO THE HEBREWS ASCRIBES TO CHRIST'S HUMAN NATURE PERFECT SINLESSNESS.

ALTHOUGH JESUS IS TRUE MAN, CONSUBSTANTIAL WITH ALL OTHER MEN (ὁμοούσιος, CONSUBSTANTIALIS), NEVERTHELESS HIS HUMAN NATURE HAS CERTAIN PECULIARITIES (PROPRIETATES INDIVIDUALES) THAT ARE NOT FOUND IN OTHER HUMAN BEINGS. SEVERAL OF THESE PECULIARITIES ARE SPOKEN OF IN THE EPISTLE TO THE HEBREWS. THE FIRST ONE WE SHALL NOTE IS CHRIST'S PERFECT SINLESSNESS.

IN CH. 7, 26-27 WE READ: τοιοῦτος γὰρ ἡμῖν καὶ ἔπρε-
πεν ἄρχιερεύς, ὅσιος, ἄκκακος, ἀμίαντος, κεχωρισμένος
ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν
γενόμενος. ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὡς περ οἱ
ἄρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ. -

("FOR SUCH A HIGH PRIEST WAS BECOMING TO US, HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, AND BECAME HIGHER THAN THE HEAVENS. WHO DOES NOT NEED DAILY, AS THE HIGH PRIESTS, TO OFFER UP SACRIFICES, FIRST FOR HIS OWN SINS, AND THEN FOR THOSE OF THE PEOPLE".) Τοιοῦτος - REFERS BACK TO ALL THAT HAS BEEN SAID ABOUT A PRIESTHOOD AFTER THE ORDER OF MELCHIZEDEK. "SUCH" A HIGH PRIEST (ἄρχιερεύς) WAS FITTING (ἔπρεπεν) FOR US. THE AUTHOR THEN PROCEEDS TO GIVE SOME OF THE CHARACTERISTICS OF THIS HIGH PRIEST.

ὅσιος - "UNDEFILED BY SIN, FREE FROM WICKEDNESS, PURE, HOLY". IN THE SEPTUAGINT THE WORD IS USED CHIEFLY AS A TRANS-

LATION OF Τ' ϩ Τ'.

Ἄκακος - "WITHOUT GUILLE OR FRAUD, HARMLESS, FREE FROM GUILT". CHRYSOSTOM SAYS: Ἄκακος τί ἐστίν; Ἀπόνηρος, οὐχ ὕπουλος. καὶ ὅτι τοιοῦτος, ἄκουε τοῦ προφήτου λέγοντες. Ὁυδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ. (ISA. 53, 9).¹⁶

"NOT DEFILED, UNSOILED, FREE FROM THAT BY WHICH THE NATURE OF A THING IS DEFORMED AND DEBASED, OR ITS FORCE AND VIGOR IMPAIRED". (CP. JS. 1, 27; I PET. 1, 4.)

Κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν - "SEPARATED FROM SINNERS". SOME COMMENTATORS LOOK UPON THIS AS A REFERENCE TO JESUS' EXALTATION IN HEAVEN, WHERE HE IS SEPARATED FROM SINNERS AND CANNOT BE DEFILED BY THEM.¹⁷ THEY POINT TO THE PRACTICE OF THE OLD TESTAMENT HIGH PRIESTS WHO HAD TO PRESERVE THEMSELVES FREE FROM DEFILEMENT (LEV. 21, 10FF), AND CITE THE TALMUD WHICH STATES THAT BEFORE THE GREAT DAY OF ATONEMENT THE HIGH PRIEST HAD TO SPEND SEVEN DAYS IN THE TEMPLE, APART FROM HIS FAMILY, IN ORDER TO BE SECURED AGAINST DEFILEMENT. BUT SUCH A VIEW IS UNTENABLE. DURING ALL THE DAYS OF HIS SOJOURN ON EARTH JESUS WAS IN ALMOST CONSTANT CONTACT WITH SINFUL MEN AND WAS NEVER DEFILED BY THEM. WHY THEN MUST HE BE TAKEN INTO HEAVEN TO BE SEPARATED FROM SINNERS, SO AS NOT TO BE DEFILED BY THEM? FURTHERMORE, IF, ACCORDING TO THE EXAMPLE OF THE OLD TESTA-

16. QUOTED IN LUNEMANN, OP. CIT., P. 574 (FOOTNOTE).

17. LUNEMANN, BLEEK, THOLUCK, DAVIDSON, ET AL.

MENT, JESUS HAD TO SEPARATE HIMSELF FROM SINNERS TO PROTECT HIMSELF FROM BECOMING DEFILED, WHY DID THIS SEPARATION TAKE PLACE AFTER THE SACRIFICE ON CALVARY? IT SEEMS TO US THAT IF ANY SEPARATION FROM SINNERS WAS NEEDED TO GUARD AGAINST DEFILEMENT (ACCORDING TO THE EXAMPLE OF THE OLD TESTAMENT HIGH PRIESTS), IT SHOULD HAVE TAKEN PLACE BEFORE THE SACRIFICE. THEREFORE WE HOLD THAT *κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν* MEANS SIMPLY THAT JESUS WAS SEPARATED FROM SINNERS BECAUSE OF HIS SINLESSNESS. THE EXPRESSION MERELY REVEALS HOW DIFFERENT JESUS WAS FROM OTHER MEN IN THIS RESPECT. *ὑψηλότερος τῶν οὐρανῶν γενόμενος* - "MADE HIGHER THAN THE HEAVENS", CLEARLY REFERS TO THE ASCENSION INTO HEAVEN.

THUS THE WRITER OF THE EPISTLE TO THE HEBREWS ASCRIBES TO THE HUMAN NATURE OF CHRIST PERFECT SINLESSNESS. THAT HE IS TALKING ABOUT CHRIST'S HUMAN NATURE IS CLEAR FROM THE FACT THAT HE ASCRIBES THIS SINLESSNESS TO OUR GREAT HIGH PRIEST, AND THE HUMANITY OF CHRIST CANNOT BE SEPARATED FROM HIS HIGH-PRIESTLY OFFICE. HE IS VERY EMPHATIC ABOUT THIS SINLESSNESS, AS CAN BE SEEN FROM HIS CHOICE OF WORDS.

HE GOES ON IN THE NEXT VERSE (V. 27) TO SAY SOMETHING ELSE ABOUT THIS SINLESSNESS OF CHRIST. *Ὅς οὐκ ἔχει... ἀνάγκην* - LITERALLY, "WHO DOES NOT HAVE NECESSITY", *καθ' ἡμέραν* - "DAILY", OR "DAY BY DAY", *ὡς περ οἱ ἀρχιερεῖς* - "AS THE HIGH PRIESTS", THE HIGH PRIESTS OF THE OLD COVENANT, *πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ* - "FIRST FOR HIS OWN SINS TO OF-

PER UP SACRIFICE, THEN FOR THE PEOPLE'S". THE AUTHOR HERE STATES THAT THE OLD TESTAMENT HIGH PRIESTS OFFERED UP SACRIFICES DAILY, FIRST FOR THEIR OWN SINS, AND THEN FOR THE SINS OF THE PEOPLE. THIS STATEMENT HAS PUZZLED MANY COMMENTATORS BECAUSE THEY ARE OF THE OPINION THAT THE OLD TESTAMENT HIGH PRIESTS DID NOT OFFER UP SUCH SACRIFICES EVERY DAY. HOWEVER, IN I CHRON. 16, 40 WE ARE TOLD THAT THE PRIESTS OFFERED UP BURNT OFFERINGS UNTO THE LORD CONTINUALLY "MORNING AND EVENING". JOSEPHUS ALSO STATES THAT THE HIGH PRIESTS WENT UP TO THE TEMPLE WITH THE OTHER PRIESTS TO TAKE PART IN THE SACRIFICIAL SERVICE AS OFTEN AS THEY WERE SO MINDED.¹⁸ PHILO ALSO REMARKS THAT IN THE DAILY SACRIFICE THE PRIESTS OFFERED THE OBLATION FOR THEMSELVES, BUT THE LAMBS FOR THE PEOPLE.¹⁹ IN ANOTHER PASSAGE HE STATES THAT THE HIGH PRIEST OFFERED A DAILY SACRIFICE.²⁰ THE TALMUD ALSO TESTIFIES TO THIS POINT. THEREFORE, THERE IS NO NEED FOR US TO BE IN DOUBT IN THIS MATTER, NEITHER IS IT NECESSARY FOR US TO MAKE THE AUTHOR SAY SOMETHING HE OBVIOUSLY DOES NOT INTEND TO SAY, AS FOR EXAMPLE, TO FORCE UPON καθ' ἡμέραν THE SIGNIFICATION, "YEARLY, ON A DEFINITE DAY".

18. CP. JOSEPHUS, DE BELLO JUDAICO, v., 5.7.

19. PHILO, QUIS RER. DIVIN. HAER., p. 505 A (WITH MANGEY I. p. 497.)

20. PHILO, DE SPECIALL. LEGG., p. 797 E (WITH MANGEY, II, p. 321.)

THE OLD TESTAMENT HIGH PRIESTS WERE COMPELLED TO OFFER DAILY SACRIFICES FIRST FOR THEIR OWN SINS, AND THEN FOR THE SINS OF THE PEOPLE. BUT, AS THE AUTHOR POINTS OUT, IT WAS NOT NECESSARY FOR JESUS, THE GREAT HIGH PRIEST, TO OFFER UP SACRIFICES FOR HIS OWN SINS. WHY?--BECAUSE HE WAS SINLESS.

AT THE END OF V. 27 WE READ: *τὸτο γὰρ ἐποίησεν ἑαυτὸν ἅπασι* ἑαυτὸν ἀνεύχκας - "FOR THIS HE DID ONCE, WHEN HE OFFERED UP HIMSELF". SOME COMMENTATORS MAKE THIS STATEMENT REFER BACK TO ALL OF V. 27, WITH THE RESULT THAT THE STATEMENT THEN IMPLIES THAT JESUS HAD TO OFFER UP A SACRIFICE FOR HIS OWN *ἁμαρτίαι*, TOO! THEY THEN PROCEED TO GIVE A WATERED-DOWN DEFINITION OF THE *ἁμαρτίαι* OF JESUS, WHICH IS CONTRARY TO ALL SCRIPTURE, AND TO THE LINGUISTIC USE OF *ἁμαρτίαι*. THIS, OF COURSE, IS NONSENSE. THE STATEMENT, *τὸτο ... ἀνεύχκας* IS FORCED BY THE CONTEXT (VV. 26 AND 28) TO REFER TO THE OFFERING UP OF A SACRIFICE FOR THE SINS OF THE PEOPLE. THIS JESUS DID ONCE WHEN HE "OFFERED UP HIMSELF". THE POINT THAT THE AUTHOR WANTS TO BRING OUT IN VV. 26 AND 27 IS THAT THE OLD TESTAMENT PRIESTS WERE SINFUL AND INFIRM AND HAD TO REPEAT THEIR SACRIFICES OVER AND OVER AGAIN, BUT JESUS IS PERFECTLY SINLESS, AND THE ONE SACRIFICE HE OFFERED UP IS PERFECT AND COMPLETE. IT IS A CONTRASTING OF SINFULNESS WITH SINLESSNESS, OF MANY SACRIFICES WITH ONE SACRIFICE.

IN THIS PASSAGE (CH. 7, 26.27) THE WRITER OF THE EPISTLE TO THE HEBREWS ASCRIBES ABSOLUTE SINLESSNESS TO JESUS. IT WOULD BE UTTER FOLLY TO ASCRIBE SIN OF ANY KIND TO HIM IN

THE FACE OF THIS PASSAGE. TO DO SO WOULD ONLY CONTRADICT DIRECTLY WHAT THE INSPIRED WRITER TELLS US HERE. THEREFORE WE HOLD, ON THE BASIS OF THIS PASSAGE, THAT CHRIST WAS NOT ONLY FREE FROM ACTUAL SIN (PECCATUM AGTUALE), BUT ALSO FROM ORIGINAL SIN (PECCATUM ORIGINALE). IT IS TRUE THAT HE ASSUMED HUMAN FLESH AND BLOOD (CH. 2, 14), BUT IN SO DOING HE DID NOT BECOME A SHARER OF THE HEREDITARY CORRUPTION OR THE HEREDITARY GUILT WHICH ARE IMPUTED TO ALL OTHER MEN. HOW IT WAS POSSIBLE FOR JESUS TO DO THIS IS, OF COURSE, EXPLAINED BY THE FACT THAT HIS CONCEPTION WAS OF A SUPERNATURAL NATURE. HE WAS CONCEIVED BY THE HOLY GHOST (MT. 1, 18; LK. 1, 35). HE DID NOT COME FROM SINFUL SEED.

IF IT BE ARGUED THAT SINCE JESUS WAS WITHOUT ORIGINAL SIN HE COULD NOT HAVE HAD A TRUE HUMAN NATURE, BECAUSE ALL MEN BY NATURE ARE TAINTED WITH ORIGINAL SIN, WE REPLY THAT SUCH AN ARGUMENT IS NOT VALID. SIN DOES NOT BELONG TO THE ESSENCE OF MAN. IT IS AN "ACCIDENS", SOMETHING THAT HUMAN NATURE HAS ACQUIRED AS A RESULT OF THE FALL. THEREFORE, BEING A MAN DOES NOT NECESSARILY INVOLVE BEING A SINNER, AND THUS IT WAS WITH JESUS. HE WAS, INDEED, A TRUE MAN, BUT HE WAS A MAN WITHOUT SIN. BUT THAT VERY FACT DISTINGUISHES HIM FROM ALL OTHER MEN, FOR ALL OTHER MEN ARE SINNERS AND ARE TAINTED WITH THE CORRUPTION OF ADAM.

THE SINLESSNESS OF CHRIST IS ATTESTED IN ANOTHER PASSAGE OF THE EPISTLE TO THE HEBREWS. IN CH. 4, 15 WE READ:

οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπάθειν

ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα
καθ' ὁμοιότητα χωρὶς ἁμαρτίας - ("FOR WE DO NOT HAVE A HIGH
PRIEST WHO IS NOT ABLE TO HAVE COMPASSIONATE FEELING FOR
OUR WEAKNESSES, BUT WAS TEMPTED IN ALL RESPECTS LIKE AS WE
ARE, WITHOUT SIN".) WE SHALL CONSIDER THE LAST PART OF
THIS PASSAGE FIRST. ON ΚΑΤὰ Πάντα SEE THE COMMENTS ON
CH. 2, 17 (P. 16 FF.) ΚΑΘ' ὁμοιότητα - "IN LIKE MANNER".
JESUS WAS TEMPTED "IN ALL THINGS, IN ALL RESPECTS" (ΚΑΤὰ
πάντα) "IN LIKE MANNER" (ΚΑΘ' ὁμοιότητα) TO US, BUT IN
HIS CASE IT WAS Χωρὶς ἁμαρτίας, "WITHOUT SIN".

SOME COMMENTATORS TRY TO READ INTO THE EXPRESSION,
"WITHOUT SIN", THE IDEA THAT IT WAS POSSIBLE FOR JESUS TO
SIN, BUT THAT EVEN WHEN SUBJECTED TO TEMPTATION HE OVERCAME
AND REMAINED WITHOUT SIN. SUCH A NOTION, HOWEVER, IS NOT
COMPATIBLE WITH THE TEACHING OF HOLY SCRIPTURE. CHRIST'S
HUMAN NATURE WAS RECEIVED INTO THE λόγος, AND THEREFORE WE
MUST DENY THAT IN HIM THERE WAS EVEN THE POSSIBILITY OF
SINNING. (CF. JN. 8, 46; I PET. 1, 19.)

BUT IF THAT WAS THE CASE, WERE THE TEMPTATIONS THAT
JESUS ENDURED, REAL TEMPTATIONS? YES, THEY WERE. THAT IS
ONE OF THE MAIN POINTS WHICH THE AUTHOR WISHES TO BRING OUT
IN THIS VERSE. HE SAYS: οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον
συμπάθειν ταῖς ἀσθενείαις ἡμῶν - ("FOR WE DO NOT
HAVE A HIGH PRIEST WHO IS NOT ABLE TO HAVE COMPASSIONATE
FEELING FOR OUR WEAKNESSES".) Συμπάθειν - "TO HAVE SYM-
PATHY, COMPASSIONATE FEELING"; ταῖς ἀσθενείαις - "WEAKNESSES,

INFIRMITIES", HERE ESPECIALLY DENOTES WEAKNESS IN RESTRAINING THE PROCLIVITY TO SIN.²¹ WITH THESE WORDS THE AUTHOR TELLS US THAT WE DO NOT HAVE A HIGH PRIEST WHO IS UNABLE TO HAVE COMPASSIONATE FEELING FOR OUR WEAKNESSES, ESPECIALLY OUR WEAKNESS IN KEEPING OURSELVES FROM FALLING INTO SIN. NOW THE QUESTION IS, IF JESUS DID NOT ENDURE REAL TEMPTATIONS, IF HIS WERE ONLY SHAM TEMPTATIONS, HOW COULD HE HAVE COMPASSIONATE FEELING FOR OUR WEAKNESS IN THE FACE OF SIN AND TEMPTATION? THE AUTHOR'S POINT IS ONLY TOO CLEAR: JESUS, OUR HIGH PRIEST, HAS A COMPASSIONATE FEELING FOR OUR WEAKNESSES BECAUSE HE ENDURED THE SAME TEMPTATIONS WE MUST FACE. IT IS HOPELESS TO ARGUE THAT JESUS DID NOT ENDURE REAL TEMPTATIONS BECAUSE IT WAS IMPOSSIBLE FOR HIM TO SIN. SUCH A LINE OF REASONING ONLY CONTRADICTS WHAT THE EPISTLE TO THE HEBREWS AND ALL SCRIPTURE HAVE TO SAY ON THE SUBJECT.

THIS SAME POINT IS BROUGHT OUT BY THE AUTHOR IN CH. 2, 18: ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειραθεὶς, δύναται τοῖς πειραζομένοις βοῦθῆσαι — ("FOR IN THAT HE HIMSELF SUFFERED BEING TEMPTED, HE IS ABLE TO HELP THOSE THAT ARE TEMPTED".) Ἐν ᾧ "IN THAT, SINCE"; βοῦθῆσαι — HAS THE BASIC MEANING OF "RUN TO THE CRY OF (THOSE IN DANGER)", AND FROM THAT IS DERIVED THE MEANING, "TO HELP, SUCCOR, BRING AID". WHAT THE AUTHOR TELLS US HERE IS SIMPLY THIS: SINCE JESUS HIMSELF

21. Cf. THAYER, OP. CIT., P. 80, ἀτθένεα.

SUFFERED BEING TEMPTED, HE IS ABLE TO BRING AID TO US, WHO ARE IN A CONTINUAL STATE (πειραζόμενος) OF BEING TEMPTED. AGAIN THE EMPHASIS IS ON THE FACT THAT JESUS ENDURED REAL TEMPTATIONS. THAT IS WHY HE IS SO ABLY SUITED TO GIVE HELP TO US IN OUR TEMPTATIONS.

JESUS ENDURED REAL TEMPTATION FOR OUR SAKE, BUT HE DID IT *χωρίς ἁμαρτίας* (CH. 4, 15). HE BECAME OUR BROTHER (CH. 2, 17) "IN ALL THINGS", EVEN ENDURING TEMPTATIONS SUCH AS OURS, BUT THROUGH IT ALL HE WAS WITHOUT SIN. AND THAT IS ONE THING THAT SETS HIM APART FROM ALL OTHER MEN, EVEN THOUGH HE WAS A TRUE MAN HIMSELF --- HE IS ABSOLUTELY SINLESS.

IN ROM. 5, 12, WE ARE TOLD: "WHEREFORE, AS BY ONE MAN SIN ENTERED INTO THE WORLD, AND DEATH BY SIN; AND SO DEATH PASSED UPON ALL MEN, FOR THAT ALL HAVE SINNED". THIS MEANS THAT MEN DIE BECAUSE OF THEIR SINFULNESS. SIN IS THE CAUSE OF DEATH. THE WRITER OF THE EPISTLE TO THE HEBREWS REFERS TO THIS TERRIBLE TRUTH IN CH. 2, 14-15, WHERE HE CALLS ATTENTION TO THE FACT THAT JESUS, THROUGH HIS OWN DEATH, DELIVERED "THEM, WHO THROUGH FEAR OF DEATH WERE ALL THEIR LIFETIME SUBJECTED TO BONDAGE".

DEATH COMES TO MEN AS A RESULT OF THEIR SINS. BUT IN THE CASE OF JESUS THIS DID NOT HOLD TRUE. HE WAS SINLESS, FREE FROM THE TAINT OF BOTH ORIGINAL SIN AND ACTUAL SIN, AND THEREFORE HIS HUMAN NATURE WAS IMMORTAL. HE WAS NOT SUBJECT TO DEATH BECAUSE OF THE ABSENCE OF SIN FROM HIS HUMAN NATURE.

THE IMMORTALITY OF CHRIST'S HUMAN NATURE WAS CERTAINLY IN THE MIND OF THE WRITER OF HEBREWS WHEN HE WROTE THE FOLLOWING (CH. 7, 24.25): *ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα...* ("BUT HE, BECAUSE HE ABIDES UNTO ETERNITY..."), AND *πάντοτε ἔων εἰς τὸ ἐντοχάμεν ὡς αὐτῶν* - ("HE EVERMORE LIVES, TO MAKE INTERCESSION FOR THEM".) THAT THE AUTHOR HERE REFERS TO THE ETERNAL CHARACTER OF CHRIST'S DIVINE NATURE IS, OF COURSE, OBVIOUS. AT THE SAME TIME IT CANNOT BE DENIED THAT THE IMMORTALITY OF HIS HUMAN NATURE IS ALSO COVERED BY THESE WORDS. IN THIS SECTION (CH. 7, 13-28) THE AUTHOR IS SPEAKING OF JESUS AS OUR HIGH PRIEST, AND WHEN HE SPEAKS OF JESUS AS "ABIDING UNTO ETERNITY" (V. 24) AND "LIVING EVERMORE" (V. 25), HE IS SAYING THESE THINGS OF HIM AS OUR HIGH PRIEST. BUT CHRIST'S HIGH-PRIESTLY OFFICE IS INSEPARABLY BOUND UP WITH HIS HUMAN NATURE, AND THEREFORE THE STATEMENTS, "HE ABIDES UNTO ETERNITY", AND "HE EVERMORE LIVES", CANNOT BE FULLY UNDERSTOOD WITHOUT TAKING INTO ACCOUNT THE IMMORTALITY OF HIS HUMAN NATURE. FURTHERMORE, IT MUST BE REMEMBERED THAT "JESUS" (V. 22) IS THE NAME GIVEN TO A HUMAN BEING, MT. 1, 21.25; LK. 2, 21.

IN REGARD TO THE DEATH OF JESUS WE MUST ALWAYS REMEMBER THAT HE DIED OF HIS OWN WILL AND POWER AS THE SAVIOR OF MEN. HE DID NOT DIE ON ACCOUNT OF HIS OWN SIN (HE WAS SINLESS), BUT ON ACCOUNT OF IMPUTED SIN. (CHRISTUS MORTUUS EST PROPTER PECCATUM IMPUTATUM.) HE LAID DOWN HIS LIFE OF HIS OWN FREE WILL (JN. 10, 18) IN ORDER THAT THROUGH HIS DEATH ALL MEN

MIGHT HAVE ETERNAL LIFE. THIS FACT LIES BEHIND EVERY STATEMENT THAT THE AUTHOR OF HEBREWS MAKES CONCERNING JESUS' DEATH. HE ALWAYS SPEAKS OF JESUS AS DYING NOT BECAUSE OF SOME NECESSITY ON HIS OWN PART, BUT PURELY BECAUSE HE DESIRED, THROUGH HIS OWN DEATH, TO GAIN SALVATION FOR HIS "BRETHREN". (CF. CH. 2, 14; 9, 26-28; 9, 12-15; 13, 12.)

FOLLY THAN HE DOES IN OTHER MEN. ACCORDING TO THIS VIEW THE DIFFERENCE BETWEEN JESUS AND ALL OTHER MEN IS ONLY ONE OF DEGREE, NOT OF KIND.

THIS PERCEPTION OF SCRIPTURAL TRUTH HAS BEEN BROUGHT ABOUT TO A CERTAIN EXTENT BY THE FAILURE OF NATIONALISTIC THEOLOGIANS TO ACCEPT THE BIBLICAL TEACHING THAT CHRIST'S HUMAN NATURE LACKED PERSONALITY, I. E., THAT IT DID NOT FORM A DISTINCT PERSON IN ITSELF. JESUS DID NOT CONSIST OF TWO PERSONS, ONE DIVINE AND THE OTHER HUMAN, BUT OF ONE INDIVISIBLE PERSON IN WHOM WERE UNITED THE DIVINE NATURE AND THE HUMAN NATURE.

THIS TRUTH, NAMELY, THAT THE HUMAN NATURE OF CHRIST LACKED A PERSONALITY OF ITS OWN, BECAME CLEAR WHEN THE SCRIPTURAL PASSAGES CONCERNING THE INCARNATION ARE STUDIED. ALL OF THESE PASSAGES EXPLICITLY TEACH THAT THE "SON OF GOD" DID NOT ASSUME A HUMAN PERSON IN HIS INCARNATION, BUT ONLY HUMAN NATURE. THE HUMAN NATURE WAS DESCENDED INTO THE PERSON OF THE *λόγος*. THAT THIS WAS THE CASE IS EVIDENT IN SUCH A PASSAGE AS HEB. 2, 14: *Ἐπεὶ οὖν τὰ παιδία κενω-
νύθηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παρεπλήσθη*

CHAPTER TWO: THE EPISTLE TO THE HEBREWS ASCRIBES IMPERSONALITY TO CHRIST'S HUMAN NATURE.

IN RECENT TIMES RATIONALISTIC THEOLOGY HAS DEPARTED FROM THE SCRIPTURAL DOCTRINE OF THE TWO NATURES OF CHRIST AND HAS SUBSTITUTED A TEACHING THAT MAKES OF JESUS NOTHING MORE THAN A MERE MAN, IN WHOM GOD REVEALED HIMSELF MORE FULLY THAN HE DOES IN OTHER MEN. ACCORDING TO THIS VIEW THE DIFFERENCE BETWEEN JESUS AND ALL OTHER MEN IS ONLY ONE OF DEGREE, NOT OF KIND.

THIS PERVERSION OF SCRIPTURAL TRUTH HAS BEEN BROUGHT ABOUT TO A CERTAIN EXTENT BY THE FAILURE OF RATIONALISTIC THEOLOGIANS TO ACCEPT THE BIBLICAL TEACHING THAT CHRIST'S HUMAN NATURE LACKED PERSONALITY, I.E., THAT IT DID NOT FORM A DISTINCT PERSON IN ITSELF. JESUS DID NOT CONSIST OF TWO PERSONS, ONE DIVINE AND THE OTHER HUMAN, BUT OF ONE INDIVISIBLE PERSON IN WHOM WERE UNITED THE DIVINE NATURE AND THE HUMAN NATURE.

THIS TRUTH, NAMELY, THAT THE HUMAN NATURE OF CHRIST LACKED A PERSONALITY OF ITS OWN, BECOMES CLEAR WHEN THE SCRIPTURAL PASSAGES DESCRIBING THE INCARNATION ARE STUDIED. ALL OF THESE PASSAGES EXPLICITLY TEACH THAT THE SON OF GOD DID NOT ASSUME A HUMAN PERSON IN HIS INCARNATION, BUT ONLY HUMAN NATURE. THE HUMAN NATURE WAS RECEIVED INTO THE PERSON OF THE λόγος. THAT THIS WAS THE CASE IS EVIDENT IN SUCH A PASSAGE AS HEB. 2, 14: Ἐπεὶ οὖν τὰ παῖδιά κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παρεπλησίως

μετέσχεν τῶν αὐτῶν - ("SINCE THEN THE CHILDREN ARE SHARERS OF FLESH AND BLOOD, HE HIMSELF ALSO IN THE SAME WAY TOOK PART OF THE SAME....") THE EXPRESSION, *σὰρξ καὶ αἷμα* DESIGNATES HUMAN NATURE BY POINTING TO THE LIVING HUMAN BODY, COMPOUNDED OF FLESH AND BLOOD. IT USUALLY CARRIES WITH IT THE IDEA OF FEEBLENESS (CP. EPH. 6, 12, WHERE ST. PAUL CONTRASTS THE WEAKNESS OF MEN WITH THE SUPERNATURAL STRENGTH OF THE POWERS OF DARKNESS), OR WEAKNESS OF UNDERSTANDING, ESPECIALLY IN REGARD TO DIVINE THINGS (CP. GAL. 1, 16; MT. 16, 17.).²² IN THIS VERSE, THEN, THE AUTHOR OF HEBREWS TELLS US THAT JESUS, THE GLORIOUS SON OF GOD (CH. 1), BECAME A PARTAKER OF FLESH AND BLOOD (HUMAN NATURE) TOGETHER WITH ALL OTHER MEN.

NOW IT IS TO BE NOTED THAT THE WRITER OF THE EPISTLE TO THE HEBREWS DOES NOT SAY THAT CHRIST ASSUMED A HUMAN PERSON. HE DOES STATE, HOWEVER, THAT CHRIST ASSUMED HUMAN NATURE. THE ETERNAL SON OF GOD TOOK UNTO HIMSELF HUMAN FLESH AND BLOOD. HE, THE *λόγος*, RECEIVED THIS HUMAN NA-

22. IN THE FIRST CHAPTER OF GALATIANS ST. PAUL EMPHASIZES THE POINT THAT HE RECEIVED THE GOSPEL NOT FROM MEN, BUT BY THE REVELATION OF JESUS CHRIST. IN THE 16TH VERSE HE POINTS OUT THAT AFTER HIS CONVERSION HE DID NOT CONFER WITH "FLESH AND BLOOD" (THE OTHER APOSTLES), THUS IMPLYING THE FALLIBILITY OF HUMAN NATURE IN REGARD TO DIVINE THINGS. IN MT. 16, 17 JESUS TELLS PETER THAT HIS GLORIOUS CONFESSION OF CHRIST WAS NOT REVEALED TO HIM BY MEN ("FLESH AND BLOOD"), BUT BY THE FATHER IN HEAVEN. THUS JESUS ALSO IMPLIES THE WEAKNESS OF HUMAN UNDERSTANDING IN DIVINE MATTERS.

TURE INTO HIS OWN DIVINE PERSON. ACCORDINGLY WE SAY THAT CHRIST'S HUMAN NATURE HAS NO PERSONALITY OF ITS OWN (αυτοπροσωπία), BUT THAT IT SUBSISTS IN THE λόγος (ἐνυποστασία).

BUT THIS VERY FACT MAKES THE HUMAN NATURE OF CHRIST DIFFERENT FROM THE NATURE OF ALL OTHER MEN, EVEN THOUGH IT WAS A TRUE HUMAN NATURE. "QUOT HUMANAЕ NATURAE, TOT PERSONAE HUMANAЕ" IS PERFECTLY TRUE WHEN APPLIED TO ALL OTHER MEN, BECAUSE AMONG MEN THERE IS NO SUCH THING AS A HUMAN NATURE WITHOUT A PERSONALITY OF ITS OWN; BUT THIS AXIOM CANNOT BE APPLIED TO CHRIST BECAUSE HIS HUMAN NATURE WAS RECEIVED INTO THE DIVINE PERSON OF THE λόγος.

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SUMMARY OF THE SECOND PART

ALTHOUGH THE EPISTLE TO THE HEBREWS ASCRIBES A TRUE HUMAN NATURE TO CHRIST, IT ALSO ASCRIBES TO HIS HUMAN NATURE CERTAIN PECULIARITIES THAT ARE NOT FOUND IN OTHER HUMAN BEINGS. THEY ARE:

1. SINLESSNESS, CH. 7, 26.27; 2, 18; 4, 15
2. IMMORTALITY, CH. 7, 24.25
3. IMPERSONALITY, CH. 2, 14

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