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pdfs are named: [Volume]_[1st page of article]

A NOTE ON HEB. IX 12.

IN the January number of the JOURNAL Mr Chambers reckons Heb. ix 12 among five passages in which the aorist participle following a verb of motion appears to express the *purpose* of the motion. Whatever may be said of the other four passages, 2 Macc. xi 36, 4 Macc. iii 13, Acts xii 25, xxv 13, I cannot think that it is the right explanation of this one. The words are εἰσῆλθεν ἐφάπαξ εἰς τὰ ἁγία, αἰωνίαν λύτρωσιν εὐράμενος. The meaning of 'obtain redemption' must decide the grammar, and not *vice versa*, as indeed Mr Chambers recognizes, when he says 'the analogy which the writer is drawing breaks down, if εὐράμενος is translated as a past. As the purpose of the High Priest in entering the Holy of Holies on the Day of Atonement was to wipe out the offences of the past year, so the purpose of Christ was to obtain an eternal redemption'. This sentence identifies the redemptive death with the propitiatory offering of the Blood in the Sanctuary. But these are distinct and separate things. In ch. ix the writer's allegory reaches its height, and he brings into one picture three different factors in Israelite thought which find their true fulfilment in Christianity, Propitiation, Redemption, and the Covenant, each of them representing an aspect of the work accomplished through Christ's death. The first is that of the sin-offering whose blood was carried within the veil once in the year; the third is that of the ceremony at Mount Sinai, the latter being the inauguration, the former the continuation of the Covenant. But redemption was not obtained by a sacrificial ceremony, but simply by the substitution of an equivalent for a life. In the Old Testament the only instance of redemption by means of a life is that of the ox by means of a lamb (Ex. xiii 13 = xxxiv 20). Elsewhere it is by a money payment, except in the case of the substitution of the Levites for the firstborn (Num. iii 12). The substitution of an equivalent requires no priestly act. Christ, by life and death, was the Equivalent for men, being in every respect Man, and Man as he is intended to be. And the price was paid in full on the Cross, so that εὐράμενος must have a strictly past sense. The writer teaches that everything in the Hebrew economy has its counterpart in Christianity, the former being imperfect and transitory, the shadow, copy, type, the latter being the perfect Ideal, real and eternal. Thus the redemption which could be gained in Israel is superseded by the 'eternal redemption' which Christ obtained for us as our Equivalent. *Having obtained it* He passed into the Sanctuary to execute His High-Priestly office.