

*Resting and Unresting*¹

Hebrews 4–5

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by John T. “Jack” Jeffery
Pastor, Wayside Gospel Chapel
Greentown, Pennsylvania

Introduction

The Uniqueness of Hebrews

There are several books included in the 66 books in our Bibles that are unique, distinct from the rest. Can you think of one that you might refer to as unique?

What books in the Old Testament would you consider unique? I would point to Esther, Job, and Psalms, Proverbs, Ecclesiastes, and the Song of Solomon.

What about the New Testament?

The uniqueness of Hebrews in the Scriptures — What distinguishes this book from all others?

This is a book that resists being placed in a box. It does not fit the mold so many other Biblical books do. It is not easily categorized.

The Purpose of Hebrews

The raison d’etre for Hebrews in the Canon — Why is this book in our Bibles?

¹ From the first line of the second verse in Walter Chalmers Smith’s hymn “Immortal, Invisible, God Only Wise”:
“Unresting, unhasting, and silent as light.”

The focus throughout is on Christ. The theme of Hebrews calling those on the brink of apostasy back to perseverance in the faith may well be encapsulated in the opening verses of chapter 12: "...let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith..." It is not a stretch to see this not only as the grand theme of Hebrews, but as the key to the perseverance of the elect in faith.

If we outline the book of Hebrews based on what it points out about Jesus as the author and then the finisher of our faith what do we end up looking to? If we ask that question of every chapter from one to twelve we must also ask the following questions:

- 1) How does this truth about Jesus as the author and finisher of our faith enable us to persevere in that faith?
- 2) How does this aspect of Jesus' person and work further the purpose of the book, and the intent of God as its primary author?

What we are looking for may be summed up under the heading: "the attractions of Jesus for our perseverance."

The Connections within Hebrews

Reminder: the chapter and verse divisions in our English Bible versions are not inspired, and did not come along until centuries after the copying of the original manuscripts began. The vast majority of these are well thought out and helpful, but we need to be wary of imposing artificial divisions on the text. Where this is done observations of the progressions and linkages in the Word of God may be hindered.

Properly speaking, Hebrews 3 and 4 belong together, and likewise Hebrews 5 and 6. There may be an advantage to uncoupling these paired chapters on this occasion, however.

Two chapters in 75 minutes? Really?

Doing this precludes detailed exposition, and may raise more questions than it answers.

Perhaps this calls for a different approach.

Hebrews 4

Where shall we begin? Why not in the middle!
Have you ever heard of peeling an onion from the inside out?

You may have heard of the *Via Dolorosa*.
What about taking a road trip on the *Via Fidem*?
This Hebrews highway is certainly not the *Via Dolorosa*!
The “Way of Faith” may include sorrow and suffering, and may, for a time, be a painfully difficult route — the meaning of the Latin term “*dolorosa*” — but that is only one aspect of the way that can only rightly be named the *Via Fidem*, the “Way of Faith.”

Let’s begin with 4:14–16. To understand why this is a good place to start we need to see that these verses are the hinge or pivot point between chapters 4 and 5.

¹⁴ Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. ¹⁵ 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. ¹⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Why is the content of verses 14-16 being emphasized?

Christ as our high priest was first introduced in 2:17 —

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

Between that verse and our current text this came up again with some added modifiers in 3:1 —

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;”

The high priesthood of Christ will be at the forefront of the material that follows in Hebrews from 4:14 to the end of chapter 10. Perhaps a good case could be made for including these verses, 4:14–16 with chapter 5, and adjusting the chapter break. However, I would suggest that an equally persuasive case could be made for seeing these verses as the conclusion to the present chapter. Nevertheless, when considering chapters 4 and 5 together there may be little call for debate about seeing these verses as the hinge between them.

As we travel along on the Hebrews highway, the *Via Fidem*, we must take advantage of roadside rests and scenic overlooks along the way. Verse 15 calls us to one of these.

“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.”

While we are at this roadside rest it would be instructive to also consider the next verse before we move on. Here is verse 16 —

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

There are no altar calls in Scripture under the New Covenant. There are “Throne calls”! This is one of them. Altar calls of any kind belong under the Old Covenant, and only involve the Levitical priests. Romanism has modified this in their cult, and the Protestant “altar calls” need to be examined in this light. I say again that there are no altar calls in Scripture under the New Covenant. There are only “Throne calls.” This great “Throne call” to come without hesitation to the throne of grace presents us at the end of this chapter with everything that we need to avoid what Israel did and did not do as they left Egypt. The significance of this “Throne call,” and what incites boldness in responding to it will occupy the next six chapters of Hebrews.

What we are going to see as we move on is that the two subjunctive clauses in verses 14–16 are joined to the two that precede and serve to outline the emphases of this chapter.

“...let us hold fast *our* profession.... Let us therefore come boldly unto the throne of grace...”

Now let’s check out what is in the rear view mirror!

How did we get to this check point in our journey on the *Via Fidem*?

Right behind us in the mirror we see verses 12–13.

We definitely should pull into the roadside rest stop for this one!

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”

What is this doing here? How does it develop the flow of thought from verses 1–11 to verses 14–16 and beyond? Did you ever ask yourself those questions? How would the chapter read if these verses were removed? We dare not do that though! What we should see as we travel the *Via Fidem*, the Highway of Hebrews, is that our interactions with Scripture have everything to do with who we are as the people of God, and are not isolated to these verses. Consider also 1:1–2; 2:1–4; 4:2; 5:13; 6:5; 7:28; 11:3; 12:19, 27; and 13:7, 22.

In fact, if we are to comprehend how Jesus authors our faith, and finishes our faith, if we are to ask that as a question, the answer may well lie here. The Word of God is the effectual means that Jesus uses for our regeneration, sanctification, and perseverance.

Next in this rear view mirror are verses 9–11.

“There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

The bad example mentioned in verse 11 is the example of unbelief that is in our mirror in verses 2–8. Unbelief is the issue there. This is what we see in the rear view mirror as we travel the *Via Fidem*.

Now for verse 10.

“For he that is entered into his rest, he also hath ceased from his own works, as God did from his.”

This calls for a road side rest!

This is the definition, or at a minimum, the result of the “rest” referred to in the previous verses, including the rest that remains to the people of God in verse 9. The word “rest” here should be translated differently than the other eight occurrences in this chapter since it is the only time that the root word “Sabbath” is found, and interestingly enough, the only time that this form from that word group is used in the Scriptures.

“The Greek word σαββατισμὸς, here translated *rest*, is nowhere else used throughout the New Testament, nor in any other Greek author, except in some of the Greek fathers, who have taken it from this place.”
— William Gouge, *A Commentary on the whole Epistle to the Hebrews*, in Nichol’s Series of Commentaries, gen. ed. Thomas Smith (Edinburgh: James Nichol; London: James Nisbet; Dublin: G. Herbert, 1866), I:315, s.v. Heb. 4:9; on *Internet Archive* at <https://archive.org/details/commentaryonwhol01goug/page/315/mode/1up?view=heater> [accessed 21 AUG 2022].

A. A. Hodge and his followers would have us believe that the Sabbath day was changed but the Sabbath principle was retained in defense of Sunday, the first day of the week, as the so-called “Christian Sabbath.”² He got something right though, but not the way he intended. The day was changed, and the principle was retained. The eternal Sabbath, God’s eternal rest, is not in any 24 hour day, but in His Son and His finished work as we rest from our own works. Hodge and the other “First Day Sabbatarians” may agree with that while clinging to the observance of a day denied as continuing under the New Covenant in Romans 14, Galatians 4, and Colossians 2.

Romans 14:5–6 — ⁵ One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. ⁶ He that regardeth the day, regardeth *it*

² A. A. Hodge, “Sabbath: The Day Changed; the Sabbath Preserved” (n.p.: First Presbyterian Church of Rowlett, 1998); on *A Puritan’s Mind* at <https://www.apuritansmind.com/puritan-worship/the-lords-day/sabbath-the-day-changed-the-sabbath-preserved-by-dr-a-a-hodge/> [accessed 22 AUG 2022].

unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Galatians 4:10–11 — ¹⁰Ye observe days, and months, and times, and years. ¹¹I am afraid of you, lest I have bestowed upon you labour in vain.

Colossians 2:16–17 — ¹⁶Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: ¹⁷Which are a shadow of things to come; but the body *is* of Christ.

Perhaps the best treatment of this subject is *From Sabbath to Lord's Day: A Biblical, Historical and Theological Investigation*, ed. D. A. Carson (Eugene: Wipf and Stock, 1999). See especially the chapters written by A. T. Lincoln, “Sabbath Rest, and Eschatology in the New Testament, pp. 197–220, s.v. Ch. 7; and “From Sabbath to Lord’s Day: A Biblical and Theological Perspective,” pp. 343–412, s.v. Ch. 12. The teaching of the book of Hebrews on this subject figures prominently in Lincoln’s work.

While A.A. Hodge may preserve the Sabbath, this prominent covenant theologian would not be able to preserve the Law by maintaining a change of the day. The sacrosanct unity of the Law (Mt. 5:18; Lk. 16:17) is no less true concerning the Sabbath day than for the priesthood. “For the priesthood being changed, there is made of necessity a change also of the law.” (Heb. 7:12)

I find it incredible that anyone could imagine Gal. 4:10–11, Col. 2:16–17, or Rom. 14:5–6 being written while the Old Covenant was in force. Now under the New Covenant Paul has made it explicit that:

- 1) anyone judging another about day-keeping has committed sin so serious as to be assuming the prerogative of Christ (Rom. 14:1–12), and,
- 2) anyone allowing another to judge them about such day-keeping is guilty of sin as well (Col. 2:16–17).

This fact, this certainty provides the motivation to heed the subjunctive clause in verse 11 —

“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

This final usage of the word “rest” concludes the argument about the day of rest that began in 3:11.

In the distance to the rear we can see verses 2–8.

“²For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. ³For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. ⁴For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all

his works. ⁵ And in this *place* again, **If they shall enter into my rest.** ⁶ Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: ⁷ Again, he limiteth a certain day, saying in David, **To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.** ⁸ For if Jesus had given them rest, then would he not afterward have spoken of another day.”

These verses are the bulk of the chapter, and the issues of “rest” and “days” are very much in the forefront. It is here that we are confronted with the end of Old Covenant “Sabbatarianism” and the New Covenant Sabbath.

It may be argued that the repetition of the word “rest” directly connected to the Sabbath history in this chapter qualify it as the “Sabbath chapter” of the Bible — even though the subject of “rest” was introduced in chapter 3 in verses 11 and 18 from the extensive Old Testament quotation of Ps. 95:7–11 cited in 3:7–11.

The coordinate issues of faith and unbelief, along with hearing and hardening are also essential to the point being driven home here.

“...the word preached....mixed with faith in them that heard it.”

“...hear his voice, harden not your hearts”

The following Old Testament passages are put together to make this point. They take us back to Israel under the Old Covenant in the wilderness, and then back to creation itself.

Some are drawn from the extensive quotation cited previously in 3:7–11 —

Ps. 95:11 — Unto whom I swear in my wrath that they should not enter into my rest.

Ps. 95:7c–8a — For he is our God; and we are the people of his pasture, and the sheep of his hand. **To day if ye will hear his voice, Harden not your heart, as in the provocation,** and as in the day of temptation in the wilderness:

and from Gen. 2:2 — And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

The certainty of salvation is affirmed in verse 6 —

“...some must enter therein...”

This, strangely enough, is written as a conclusion drawn from a citation in verses 3 and 5 that God swore as a wrathful oath: “For we which have believed do enter into rest, as he said, As I have sworn in my wrath, **if they shall enter into my rest:** although the works were finished from the foundation of the world....And in this *place* again, **If they shall enter into my rest.**”

Do we sometimes read Hebrews with Arminian eyes? Are some of us, some of those we deal with, and some of the scholars we study reading Hebrews with Arminian eyes. May the difficulties that so many have with the content of this book seeing problems where none exist be the due to either a conscious or subconscious denial of the fact that God is truly sovereign, absolutely sovereign, in all things, including in the authorship and completion of our faith?

Verse 8 is problematic to some, since the word “Jesus” is commonly associated with Joshua, but that begs the question in the final clause regarding who spoke of another day. Where did Joshua ever speak “of another day”? He is the immediate antecedent, but can hardly be seen as the speaker in the apodosis of this conditional statement. Shouldn’t the subject of the verb in the final clause be seen as either David — from the preceding verse — or who? Who has been speaking all along in these verses as far back as verse 3?

“as he said, As I have sworn in my wrath....For he spake in a certain place....Again, he limiteth a certain day, saying in David....then would he not afterward have spoken of another day.”

God is the speaker, the revealer. God is the one who gives rest, as the savior. God is the one who certifies both salvation and judgment as the absolutely sovereign creator.

Last but not least in the background is verse 1.

“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.”

This is the first of the four subjunctive clauses in this chapter that frame the points being made here. It begins with fear and ends at the throne of grace.

4:1 — **Let us therefore fear**, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

4:11 — **Let us labour therefore to enter into that rest**, lest any man fall after the same example of unbelief.

4:14 — Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, **let us hold fast our profession**.

4:16 — **Let us therefore come boldly unto the throne of grace**, that we may obtain mercy, and find grace to help in time of need.

We can’t keep driving the *Via Fidem* while staring at the rear view mirror, can we?
We must turn our attention to the view through the windshield!

Let’s turn back to verses 14–16 to remind ourselves of the necessity of what is to follow in chapter 5.

Hebrews 5

The view through the windshield now is of our great, eternal high priest. This high priest after the order of Melchisedec will be picked up again at the end of chapter 6, and will remain in focus explicitly through chapter 7. It will then be directly, inextricably connected to the administration of the New Covenant in chapters 8 through 10.

Verses 1–5 speak in general terms of how the office of “high priest” was understood in the past.

“¹ For every high priest taken from among men is ordained for men in things *pertaining to God*, that he may offer both gifts and sacrifices for sins: ² Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. ³ And by reason hereof he ought, as for the people, so also for himself, to offer for sins. ⁴ And no man taketh this honour unto himself, but he that is called of God, as *was Aaron*.”

Then the application of this to Christ comes in verses 5–6, and is concluded four verses later in verse 10.

“⁵ So also Christ glorified not himself to be made an high priest; but he that said unto him, *Thou art my Son, to day have I begotten thee*. ⁶ As he saith also in another *place*, *Thou art a priest for ever after the order of Melchisedec*.”

“¹⁰ Called of God an high priest after the order of Melchisedec.”

Two Old Testament verses are quoted in support of Christ’s priestly office, the first identifies the One who calls him to this office, and the second certifies Him in that office.

Ps. 2:7 — I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Jesus is the Son of God, and the Father eternally declares Him as such. Jesus’ eternal sonship is not just assumed in Scripture; it is explicitly affirmed.

Ps. 110:4 — The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

The Old Testament chapter that is quoted more than any other in the New Testament is here called on as applying an eternal priesthood other than that of Aaron to the eternal Son of God.

You could read from verse 6 directly to verse 10, and it would make sense. However, unbeknownst to us, something important, something terribly important, would be missing. In between verse 6 and verse 10 our thoughts are arrested by three verses heavy with high Christology involving some of the mysteries of the incarnation of the Son of God. These three verses fill our windshield now.

Where is the road side rest stop here? Here it comes! Pull over, and ponder this!

⁷ Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; ⁸ Though he were a Son, yet learned he obedience by the things which he suffered; ⁹ And being made perfect, he became the author of eternal salvation unto all them that obey him;

Here is our Pattern, our Perfect Pattern!

He feared, so He was heard.

He learned, in spite of who He was and is.

He learned obedience, and not vicariously.

He was made perfect, and that perfection was the direct result of His suffering teaching Him obedience.

He became the author of eternal salvation as a direct result of this suffering/obedience/perfection.

His salvation, that which He is the author of, is for those who follow His pattern.

The objects of His eternal salvation obey Him, as He obeyed the Father.

Supplications in Hebrews 5:7 (see my file)

Hebrews 5:8 — “yet learned he obedience” (see my file)

Hit the brakes! The brake pedal! Hit it!

¹¹ Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. ¹² For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. ¹³ For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. ¹⁴ But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

Question: Why are these “many things...hard to be uttered”?

Answer: “ye are dull of hearing”

Question: What is the evidence for dullness of hearing?

Answer:

1) **when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God;**

2) **and are become such as have need of milk, and not of strong meat.”**

Question: What is the difference between those who are “dull of hearing” and those who are not?

Answer:

1) **For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.**

2) **But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.**

Aren't these verses calling for a “spiritual kindergarden” or a “discernment prep school”?

How does this application of the “brake pedal” in Hebrews fit the flow of the treatise, the progression of the content?

Failure to mature spiritually, i.e. stunted growth, results from undeveloped spiritual senses. Undeveloped spiritual senses are caused by not using them.

The result of unused spiritual senses and the consequent spiritual immaturity is an inability to discern good and evil.

Given the presenting problem that led to the writing of this treatise this spiritual defect has everything to do with failures to persevere, and susceptibility to apostasy.

Conclusion:

The speed limit on the *Via Fidem* had to be maintained. Therefore the depths of what has been viewed in the rear view mirror and through the windshield while traveling on the highway of Hebrews have not been plumbed even with the opportunities taken for the scenic overlooks at the road side rests, and the application of the brakes.

But let us take with us the memory of the point brought up in the introduction: the focus throughout is on Christ. The theme of Hebrews calling those on the brink of apostasy back to perseverance in the faith is encapsulated in the opening verses of chapter 12:

“...let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith...”

With this as the grand theme of Hebrews, we must also see it as the key to the perseverance of the elect in faith.

If we outline the book of Hebrews based on what it points out about Jesus as the author and then the finisher of our faith what do we end up looking to? If we ask that question of every chapter from one to twelve we must also ask the following questions:

- 1) How does this truth about Jesus as the author and finisher of our faith enable us to persevere in that faith?
- 2) How does this aspect of Jesus’ person and work further the purpose of the book, and the intent of God as its primary author?

How would we now answer those questions about these two chapters, 4 and 5?

Jesus is not resting. His work as our great high priest goes on. His unresting is the basis for our resting. He finishes what He authors. Our faith is authored by Him, and it will be finished by Him. Our perseverance in the faith is assured by His unresting priestly work on our behalf.

4:1 — **Let us therefore fear**, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

4:11 — **Let us labour therefore to enter into that rest**, lest any man fall after the same example of unbelief.

4:14 — Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, **let us hold fast our profession**.

4:16 — **Let us therefore come boldly unto the throne of grace**, that we may obtain mercy, and find grace to help in time of need.

Appendix: *Hebrews 4:15 and the Temptation of Christ*³

Heb. 4:15 — “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.”

Sin was not the point of Christ's temptation. The improper preposition usually translated “without” introduces an adverbial phrase modifying the second of two participles in this verse. It does so as a qualification to the double prepositional phrases that precede it. Neither the sense of the preposition, nor the noun that is its object, are properly considered in the usual treatments of this verse.

The sense of the preposition has the force of unrelatedness, distance (separate), and independence. See Louw & Nida's *Lexicon* entry appended below. This is only adequately brought out in translation here by the following: “with no relationship to sin,” “apart from sin,” or “independent of sin.”

The object of the preposition is a noun, not a verbal form like a participle. As such it should be translated as a noun, not a participle. If the Holy Spirit wanted to inspire the author of Hebrews to write a participle here, or even a verb, He could have done so. Based on what the Holy Spirit inspired the author of Hebrews to actually write translations that render this noun as a verbal form are suspect, and invalid, since their translation has no basis in the text.

In other words, this is not to be understood as “without sinning” as so many do, but rather as eliminating the point of sin as one of the points of His temptation in common with those who bear a like human nature. The likeness breaks down at the point of sin. He does not share that nature with us. Therefore, the “all” and the “likeness” in the prepositional phrases must be understood as limited to only what is common to true, unfallen, or perfect humanity. Sin was not the issue here when it came to Christ being tempted, and there was never any possibility that it would be. The point of His temptation was not to see whether He would sin or not, but to vindicate Him as Who He had been proclaimed to be by the Father in His baptism which immediately preceded this trial.

³ 3 JUL 2014; rev. 22 JUN 2019, 18 SEP 2022.

Translations

The worst: the NIV²⁰¹¹ and the NLT — “yet he did not sin”

The best:

Darby — “For we have not a high priest not able to sympathise with our infirmities, but tempted in all things in like manner, **sin apart**.”⁴

Young’s Literal — “for we have not a chief priest unable to sympathise with our infirmities, but *one* tempted in all things in like manner—**apart from sin**.”⁵

In what I am contending for in the translation of and significance of this phrase I find myself in disagreement with a work that I greatly admire and frequently use: Murray J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2012), pp. 263–265, s.v. “F. Χωρίς, *Hebrews* 9:28.” Harris is dealing with an example of one of the “Notable Uses of Selected ‘Improper Prepositions’” (title of Ch. 24). In the process of doing so he considers Heb. 4:15, which he refers to as “the only other NT occurrence of this phrase.” He cites BDAG 1095d⁶, and Goodspeed⁷ as supporting the translation, “without committing any sin.”

What I call the worst translations of this phrase (NIV²⁰¹¹, NLT) are obviously in good company. Nevertheless, they (Harris, BDAG, Goodspeed, etc.) have all failed to grasp the difference between the literal sense of this prepositional phrase and their dynamic “non-equivalent” participial renderings. Would any of them ever defend that translation in “the only other NT occurrence of this phrase” in *Hebrews* 9:28?

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

Louw & Nida’s *Lexicon*

“89.120 ἄνευ; ἄτερ; χωρίς^a: markers of negatively linked elements—‘without, not with, no relationship to, apart from, independent of.’

[snip]

χωρίς^a: χωρίς αὐτοῦ ἐγένετο οὐδὲ ἓν ‘not one thing came into existence without him’ Jn 1:3. It would be wrong to restructure Jn 1:3 to read ‘he made everything in all creation,’ for in the Scriptures God is spoken of as the Creator, but the creation was done ‘through the Word.’ If one must restructure Jn 1:3, it may be possible to say ‘he was involved in everything that was created’ or ‘he took part in creating everything.’ τὸ σῶμα χωρίς πνεύματος νεκρόν ἐστιν ‘the body without the spirit is dead’ Jas 2:26; πάντα ποιεῖτε χωρίς γογγυσμῶν καὶ διαλογισμῶν ‘do

⁴ Darby, J. N. (1996). *The Holy Scriptures: A New Translation from the Original Languages* (Heb 4:15). Oak Harbor: Logos Research Systems.

⁵ Young, R. (1997). *Young’s Literal Translation* (Heb 4:15). Bellingham, WA: Logos Bible Software.

⁶ *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (rev. and ed. F. W. Danker; Chicago/London: University of Chicago, 2000), based on W. Bauer’s *Griechisch-deutsches Wörterbuch* (6th ed.) and on previous English eds. by W. F. Arndt, F. W. Gingrich, and F. W. Danker.

⁷ E. J. Goodspeed, *The New Testament An American Translation* (Chicago: University of Chicago, 1923).

everything without complaining and arguing' Php 2:14; οὔτε γυνή χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικός 'nor is woman without man, nor man without woman' 1 Cor 11:11. In 1 Cor 11:11 χωρὶς does not specify the particular relationship but only indicates the lack of relationship or involvement. This, of course, is negated by οὔτε, so that one may translate this portion of 1 Cor 11:11 as 'nor is woman without some relationship to man, nor is man without some relationship to woman.' In view of the overall context, one may then render the passage simply as 'woman is not independent of man, nor is man independent of woman.' In some languages, however, it may be necessary to speak of 'wife' and 'husband,' since terms for 'man' or 'woman' may be wrongly interpreted in a strictly erotic sense. Because of the double negation in the rendering of 1 Cor 11:11, in some languages it may be necessary to employ a positive equivalent, for example, 'woman is dependent on man and man is dependent on woman' or 'a wife is dependent on her husband and a husband is dependent on his wife.' ὃ ὃ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων 'whom God accepts as righteous apart from (any) works' Ro 4:6. The expression 'apart from any works' in Ro 4:6 may be rendered in some languages as 'and what a person does, does not count' or 'and this is not because of what one does.'⁸

Sola Scriptura, Solo Christo, Sola Gratia, Sola Fide, Soli Deo Gloria,

John T. "Jack" Jeffery
Pastor, Wayside Gospel Chapel
Greentown, PA

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Resources available in file titled, "Select Bibliography on *Hebrews* - for the All Things New Conference 22-25 August 2022"

⁸ J. P. Louw, and E. A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2 vols., 2nd ed. (New York: United Bible Societies, 1996), 1:792.