

Selected Definitions

Hebrews 9:1-14

Bauer, Danker, Arndt and Gingrich. *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, Third Edition. Chicago and London: The University of Chicago Press (2001). ISBN 0226039331

- 9:1 **earthly** (*kosmikos*). “**1 pertaining to the earth as a physical phenomenon, *earthly* ... the earthly sanctuary (opp. heavenly) Hb 9:1.**”
- 9:2 **Presence** (*prothesis*). “**1 setting forth of something in public, *setting forth, putting out, presentation...*** In a concrete usage, the furniture for the presentation of the bread, the table for the sacred bread, despite the presence of [table] in the immediate context, with which it is identical (cp. Ex 25:23-30; Lev 24:6) Hb 9:2. Some exegetes here take [presence] in the abstract sense = presentation of the showbread.”
- 9:5 **cherubim** (*cherub*). “(Ezk 28:16) and ó (Ex 25:19; 38:7...) indeclinable **the image of the winged creature that stood over the covenant box, *winged creature*** the plural with various endings... of the two winged figures over the ark of the covenant [Cherubim of glory] Hb 9:5.”
- [“The Israelite counterpart to the sphinx known from the pictorial art of the ancient Near East. In the Bible the cherubim occur essentially in two functions: as guardians of a sacred tree or as guardians and carriers of a throne. The sphinx, i.e., the winged lion with a human head ... and biblical cherubim occur in precisely the same above mentioned functions. ... The Syrian sphinx throne was used for both gods and kings.” *Dictionary of Deities and Demons*, 190]
- 9:7 **unintentional** (*agnoéma*). “***sin committed in ignorance/unintentionally.***”
- [Under the first covenant, there were no sacrifices for individuals’ intentional sins. It is Jesus’ sacrificial death “that redeems them from the transgressions committed under the first covenant” (Heb. 9:15). “This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time” (Rom. 3:25-26).]
- 9:13 **sanctify** (*hagiazô*). “**2 include a pers. in the inner circle of what is holy, in both cultic and moral associations of the word, *consecrate, dedicate, sanctify...*** Sanctify by the blood of a sacrifice, i.e. atone for sins Hb 9:13.”
- 9:13 **purification** (*katharotés*). “State or condition of being ritually cleansed, purity: [of the flesh] Hb 9:13.”
- 9:14 **conscience** (*syneidésis*). “**2 the inward faculty of distinguishing right and wrong, *moral consciousness, conscience...*** Hb 9:14.”