

epistle go di hebrews

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introduction

1. Tin. Na author refers to it as per "word for exhortation" (13:22) -- an expression bin use for acts 13:15 for a sermon or homily. And na structure na say to show many parallels go synagogue sermon: (a) thesis (1:1-4), (b) development for arguments for a logical order, and (c) interspersed wit hortatory [exhort, encourage -rd] sections ("let we"). Significantly, na exhortations are strongly based doctrinally. Chapters 1:1 to 10:18 are predominantly doctrinal, wit exhortations interspersed; chapters 10:19 to 13:17 are predominantly hortatory, interwoven wit related instruction; and chapter 13:18-25 ends di document wit personal messages, de include one brief exhortation (v. 22). Moreover, no part for holy writ na plenti replete wit typology -- old testament type and corresponding para para testament antitype.

style. Di document don been describe as beginning laik an essay or treatise (1:1-4), proceeding as per sermon (through 13:17), and ending laik an epistle or letter (13:18-25) -- for v. 22 even use di verb epesteila ("i don written"), di usual expression for writing a letter, and for di av na rendered "i don written a letter." but it ends without identifying na author or naming di locale for na addresses. Dem seem, however, to don been wella acquainted wit each oda (v. 19; 10:34 av) and mutually acquainted wit timothy (v. 23), a convert for and fellow worker wit di apostle paul. It fit be say di epistle na designed for a wider readership than dos to whom originally send and na writer comot anonymous to stop na rejection sake of prejudice against am (a see early held), though messengers bearing it would likely inform dos to whom first send. (see di third paragraph for di next section.)

3. Authorship. Di ancient church for di east considered it be for pauline authorship. But dat see no bi always be uncritically held elsewhere. Clement for alexandria (155-215 a. D.) held dat paul wrote di epistle for hebrew and luke translated it into greek (because, while compatible for sentiment wit paul's oda epistles, for di main na greek na plenti polished and na literary style plenti elevated and rhetorical than theirs) -- and later, eusebius (263-339) a. D.) say some believed luke translated it, and odas dat clement for rome do, imsef believed di latter plenti probably do bicos na style na plenti laik clement's. (yet no witness for a hebrew original don ever been cited, and di opinion dat dia na one rests on top no historical basis; besides, e be laik be di consensus for language sabi pipo say di text for greek does no bi read laik a greek translation.) for di west, tertullian (160-230 a. D.) held dat barnabas na na author. Origen (about 185-254 a. D.), however, expressed imsef as follows: "but i would tok, say di thoughts are di apostle's, but di diction and phraseology belong to pesin who don recorded wetin di apostle say, and as one who noted down for im leisure wetin im oga dictated. If, then, any church considers dis epistle as come from paul, make it be commended for dis, for neither do dos ancient men deliver it as such without cause. But who na im dat realli wrote di epistle, god only knows. "

significantly, send questioned na inspiration. And by di middle, and especially near di end, for di 4th century (the 300s) na authorship na generally accepted as pauline, without di qualifications for clement for alexandria, eusebius, and origen as mentioned above, and without being seriously challenged again for pass eleven hundred years, for di sixteenth century, wen, for di protestant reformation, di kweshion for authorship na reopened.

oda names dat don been suggested as probable authors (not as translators or as amanuenses) include apollo, luke, barnabas, sylvanus, and clement for rome. Also, priscilla (with di

assistance for ha husband, aquila) na suggested for 1900 a. D. by harnack, a german theologian. (except for clement for rome [who kpai a. D. 97?], dis de personal friends and fellow workers wit paul and presumably for get reflected im theology. All are purely speculative, for course.)

sake of uncertainty as to authorship for di part for some for di reformation era, dis document occupies a unique position for di para para testament scriptures for di order we now don dem for most oyiwo versions -- di same as for di latin manuscripts, beginning before unequivocal acceptance for pauline authorship -- namely, between di definitely pauline epistles and di so-called general epistles. Had it been considered for pauline authorship for some kain, it likely for get been placed, sake of na length, afta 2 corinthians. However, for most for di greek manuscripts it occurs between 2 thessalonians and 1 timothy.

some don insisted, however, say di very fact say di document na anonymous na presumptive evidence dat na im written by paul, di historical situation being wetin na im. Na im alleged by various early church "fathers" wey he do no bi affix im name to it least na appearance might stop many for im jewish brethren from reading it, and judging it on top na own merits. And dat dia na no oda against whom dia na so kakaraka and general prejudice among both di converted and unconverted jews for dat age, na uncontroverted fact for history.

perhaps di strongest argument against pauline authorship na dat for 2:1-4 di writer seems to place imself among dos to whom di gospel had been brought by men who had heard di lord and through whom it had been confam by miracle, whereas paul na on top record as explicitly disavowing wey he had received it from man or had been taught it except "through revelation for jesus christ" (galatians 1:11-12).

but robert milligan, for di introduction to im commentary on top hebrews (pp. 14-15), for dis reply: "does no bi di author often associate imself wit im readers for di purpose for plenti effectually winning dia hearts and softening im own admonitions? for di sixth chapter for dis same epistle, di author says, 'wherefore no bodi di first principles for di doctrine for christ, make we go on top to perfection; no bi laying again di foundation for repentance from dead work, and for faith toward god, for di doctrine for baptisms, and for di laying on top for hands, and for di resurrection for di dead, and for eternal judgment. And dis we go do if god permit. '"

continuing, im says: "now are we to infer from dis, say di writer for dis epistle na as delinquent as de dos to whom im wrote? must we infer from dis wey he, kukuma as dem, needed be urged and admonished to go on top to perfection for christian knowledge; and wey he, kukuma as im readers, na realli for danger for apostatizing for consequence for im inexcusable neglect for di word for god? surely no bi. Di epistle itself na full and perfect refutation for any and everi such allegation. But by a normal figure for tok, di apostle here associates imself wit im readers, for di purpose for softening im admonitions; and referring di plenti delicately to dia normal trials, interest, and prospects. "

finally, milligan says (pp. 18-19): "that luke fit don serve as paul's amanuensis for composing it; and dat, become inspired man, im fit wit paul's consent don modified for some measure di style for di apostle, na no bi for all improbable. But unless we wholly throwaway face di testimony for di

christian fathers, we are constrained to believe say paul imself na di real author for dis epistle. "

4. Destination. Although e get no hint as go di geographical destination for di document (some don argued for jerusalem, odas for rome, or for alexandria, though it fit don been neither), it appears to don been designed principally for jewish christians for danger no bi only for backsliding (2:1; 4:1) but also for outright apostasy (6:4-6; 10:26-29). E get no point for controversy wit either pagans or gentile christians touched on top, and no bi even a mention for gentiles as such (cf. 2:16), but a grave danger for either becoming irreligious or reverting to judaism -- di latter principally -- hence a heavy emphasis for di superiority for christianity ova judaism and for christ ova all created beings for heaven or on top earth.

di general tenor for di document -- (a) use for occasional hellenistic philosophical terms and (b) all old testament quotations being, no bi from di hebrew text, but from di greek translation for di lxx, bin use by hellenistic jews and greek-speaking christians -- fit indicate di addressees to don been for an environment for hellenistic judaism rather than dat for jerusalem or palestine. But dis na no bi conclusive. For paul na say to don quoted from both di hebrew text and di lxx for di epistles bearing im name and addressed to jewish and gentile believers alike for di hellenistic world. And for jerusalem itself pilate placed a superscription ova di cross for christ no bi only for hebrew but for latin and greek (hellenistic) kukuma (luke 23:38, av; john 19:20). So, di text for hebrews de tin be say affords no genuine clue go di precise locale for na addressees.

for di king james version, di document's title reads, "the epistle for paul di apostle go di hebrews," and di term "hebrews" for di taim for di document usually, but no bi always, referred to palestinian jews. Dat title, however, rests on top late manuscripts and na no bi authoritative. Yet di title for di oldest manuscripts say be simply "to hebrews", na no different as to addressees. And, while no bi likely to don been a part for di original document either, na im add for a very early date -- and quite likely indicates a very early belief dat na im written to jews living for palestine.

it na true dat paul spoke for imself as per "hebrew for hebrew" (philippians 3:5), though a citizen for tarsus, a city for cilicia (acts 21:39). But im na also "brought up for dis city [jerusalem], for di feet for gamaliel, instructed according go di strict manner for di law for awa fathers" (acts 22:3). Na im di latter seemingly dat entitled am to call imself a hebrew.

5. Time for writing. E get no sure proof for di text for regard go dat either. Di latest taim possible for get been di early 90s a. D. , for it na quoted by clement for rome wey concern 95 or 96 a. D. But e get no evidence dat militates against na having been written at least as early as some taim for di decade preceding di destruction for jerusalem for a. D. 70 -- ogbonge wahala wella don been "the day drawing nigh" for 10:25, as don been held by a respectable number for scholars. And di texts for 8:4 and 10:11 seem to indicate say di everyday everyday sacrifices de still being offered, which no bi true afta di destruction for jerusalem and na temple. (see also di following paragraph.)

6. Place for writing. Some don taken 13:24 ("they for italy twale you") to indicate say di author na outside for italy among italian companions wey be sending greetings back haus go community somewhere for italy -- which would mek rome di document's most likely destination. But such does no bi necessarily follow. Di passage fit juss kukuma mean say di author na for italy, writing go community somewhere else and say di italians referred to de local residents sending greetings go di readers. For case paul na di author, however, most likely dis na written from rome shortly afta release from im first imprisonment, wey concern 63 a. D.

7. Relevance. Though written go main main local group for christians for a main main taim for history, di document na for perpetual relevance for all christians -- for both edification and exhortation -- for dat human nature does no bi change, and resemble dangers await christians for everi generation -- awa generation being by no way an exception. Providing one for di richest studies for holy writ, e don dey tok say "no book for di bible na plenti pata pata recognized by universal consent as dey give a divine see for di gospel, full for lessons for all taim." and dis value na apart from wia written, by whom penned, or to whom originally send, and weda we fit or no fit ascertain say data to awa complete satisfaction.

overview

1. God, having spoken for many times and for many ways for old go di fathers by di prophets, for dis last days spoke to we by a pikin -- a greater messenger (implied) -- a to de compare between then and now (vs. 1-2).

2. This pikin (a) god appointed heir for all tins; (b) through am im make di worlds (aionas, ages); (c) im na di radiance for god's glory and di exact likeness for im being, (d) and na upholding all tins by im powerful word; (e) wen im had make purification for sins [a priestly function], im sat down for di right hand for di majesty on top high [indicative for kingship, share di sovereignty for di universe], (f) becoming so boku betta than di angels stated explicitly, don inherited a plenti excellent name than dem (this think elaborated for di remainder for chapter 1 [cf. Philippians 2:5-11] and na implications discussed for chapter 2) (vs. 2b-4).

know: di "son" through whom god don now spoken na di "lord" (2:4), "jesus" (2:9). Di "apostle and high priest for awa confession" (3:1), and "christ" (3:6). Dis and di above are be elaborated as di text proceeds.

ii. Pikin greater than di angels (1:5 - 2:18).

1. Facts supporting dat affirmation (1:5-14): (a) god told no angel, "thou art mai pikin" (v. 5); (b) wen pikin com into world, angels commanded to worship am (v. 6); (c) god de make im angels spirits (not flesh), and im ministers (the angels) a flame for faya (possibly for sense dat god na consuming faya, 12:29) (v. 7) -- who, exalted and mighty though dem be, nevertheless worship di pikin (which seems be di implication); (d) di pikin dem dey call god, don an everlasting kingdom, and na anointed wit oil for gladness above im "fellows" (above all oda kings, making am "lord for lords, and king for kings," revelation 17:14) (vs. 8-9); (e) di pikin dem dey call lord, and had part for creation for di universe, which go perish, be changed, but im go remain di same and im years no bi fail (vs. 10-12); (f) no angel ever told by god, as na di pikin, "sit thou on top mai right hand" (v. 13; cf. Acts 2:34-36); (g) angels are all ministering spirits (not rulers), send forth to do service for di heirs for salvation (v. 14).

2. Implications involved for say affirmation (2:1-18): (a) need for taking di message spoken through di pikin even plenti seriously than dat spoken through angels (as di law for moyses na, acts 7:53; galatians 3:19) (vs. 1-4); (b) di world to com don no bi been subjected to angels, but to man for di pesin for di jesus, im pikin, partaker for flesh and blood (not for di nature for angels, and no bi to help angels) so as to fit to kpai for im brethren (human beings, wit whom im identified imsef), overcome death, and deliver dem from na bondage, becoming dia high priest and making propitiation for dia sins (vs. 6-18).

iii. Pikin greater than moyses

(apostle for god to israel, and a kain christ) (3:1 - 4:13)

1. Fact for superior greatness (1:1-6): (a) had a part for building god's haus (israel), moyses do no bi (vs. 1-4); (b) moyses na a faithful servant for god's haus, but christ as per pikin ova god's haus -- "whose haus are we, if we hold fast awa boldness and di glorying for awa shey kakaraka unto di end" (vs. 5-6).

2. Exhortations to meet di qualifications for constituting di haus for god (3:7 - 4:13); (a) "harden no bi ya hearts, as for di provocation . for di wilderness" (3:7-19); (b) "let we fear" come short for di promise for entering into god's rest for im pipo" (4:1-11) -- for we no fit deceive am wit whom we get to do (vs. 12-13).

iv. Pikin greater than aaron

(high priest to israel, and a kain christ) (4:14 - 6:20).

1. Greater qualifications for christ (4:14 - 5:14); (a) passed "through di heavens," wit immediate check to god, but fit be "touched wit di feelings for awa infirmities," bicos im had been "tempted laik as we are, yet without sin"; hence, we suppose "approach wit boldness unto di throne for grace, wey we fit receive mercy, and fit find grace to help we for taim for need" (4:14-16); (b) qualifications for a high priest taken from among men (5:1-4); (c) christ's qualifications superior, de include being a priest for ever afta di order for melchizedek (5:5-10) -- dey hard to discuss bicos readers had become "dull for hearing" (vs. 11-14).

2. Exhortations reason say di precarious kondishon for readers (6:1-20); (a) comot first principles and go on top unto perfection (spiritual maturity) (vs. 1-3); (b) to avoid apostasy and na some kain doom (vs. 4-8); (c) be 'not sluggish, but imitators for dem who through faith and patience (makromimetai, long-suffering) inherit di promises" (vs. 9-12); (d) be assured, as na abraham, by di immutability for god's counsel, so as to don "strong encouragement" and steadfast they become "anchor for di soul," reaching beyond di "veil," wia jesus as per forerunner don enta for we, "having become a high priest for ever afta di order for melchizedek" (vs. 13-20).

v. Superiority for melchizedek priesthood ova aaronic

(levitical) priesthood (7:1-28).

1. Ways for which melchizedek na different and superior (vs. 1-25); (a) melchizedek both king and priest (true for christ also, but no bi for aaron) (vs. 1-2); (b) im priesthood no bi hereditary, and having no recorded beginning for days or end for life, im "abideth a priest continually" as it de, (true for christ also, but no bi for aaron) (v. 3); (c) im na greater than abraham, blessing am ("the less na blessed for di betta"), and receiving tithes for am, make, so to tok, levi (a great-grandson for abraham and papa for israel's priests) paid tithes to am through abraham, for im na yet for di loins for di latter (vs. 4-10).

2. Imperfection for di levitical priesthood under wey di law (of moses) had been received (vs. 11-14): (a) seen for di need for anoda priest afta di order for melchizedek, and no bi afta di order for aaron (v. 11); seen for a change for di law, to gree a priest to rise from di tribe for judah, wey moses spoke nothing concerning priests (vs. 12-14).

3. Superiority for di priesthood for christ afta di order for melchizedek (vs. 15-28): (a) make, no bi afta di law for a carnal commandment, but afta di power for an endless (akatalutou, indestructible) life (vs. 15-17); (b) brought for a betta shey than di law dat had been annulled provided, by which we draw near unto god (vs. 18-19); (c) make wit an oath whereas di levitical priesthood no bi, and jesus as priest became "the surety for a betta covenant" (vs. 20-22); (d) provides an unchangeable priesthood, so say di priest afta di para para order fit save go di uttermost dos who draw near to god through am, whereas di levitical priests fit no bi, bicos dem de themselves hindered by death from continuing (vs. 23-25); (e) proved and illustrated by christ's own pure and spotless character and di perfection for im one dey offer for di sins for di world (vs. 26-28).

vi. Superiority for di son's high-priestly ministry

(with imagery borrowed from ritual for di great day for atonement) (8:1-

18).

1. In a superior (heavenly) tabernacle (8:1-5).

2. Under new and better covenant (8:6-13).

3. Elaborations for the foregoing (9:1-28): (a) nature and limitations for first covenant and its ordinances (9:1-10); (b) greater and more efficacious sacrifice under the new covenant (9:11-14); (c) christ, not like mooses, the mediator for the new covenant (9:15-22); (d) christ himself, not like animals, the perfect sacrifice under the new covenant (9:23-28).

4. Reality (antitype) now versus shadow (type) previously (10:1-18): (a) leitical system (under the law for mooses) contained only a shadow for gods time to come, and not like fully efficacious (vs. 1-4); (b) christ, the final sacrifice, represents the supreme reality foreshadowed, and the sacrifice for himself not like animals efficacious (vs. 5-18).

vii. Hortatory and practical section based on the foregoing (10:19 - 13:17).

1. Exhortation to draw near to god through christ and not like apostatize (10:19-39): (a) draw near with a true heart for fullness of faith (vs. 19-22); (b) hold fast to the confession for our faith (v. 23); (c) do not consider one another to provoke to love and good work, not like forsaking assembling together (vs. 24-25); (d) if we 'sin willfully after having received the knowledge of the truth," we incur with certainty the vengeance of god (vs. 26-31); (e) but remember your former days, after you were enlightened, how you suffered and sacrificed, and see that you lose not like your recompense for reward, persevering for your faith for the sake of saving your soul rather than shrinking back into perdition (vs. 32-39).

2. The faith of past heroes held up as examples to imitate (11:1-40): (a) nature of faith (vs. 13); (b) examples for antediluvians: abel (v. 4), enoch (vs. 5-6), noah (v. 7), (c) faith of abraham, isaac, jacob, sarah, and joseph (vs. 8-22); (d) faith of mooses and the israelites, also for rahab (vs. 23-31); (e) other examples for faith (vs. 32-40).

3. The example of jesus (12:1-3): (a) surrounded by such a cloud of witnesses as the foregoing, make us run with patience (endurance, steadfastness, perseverance) the race set before us (v. 1); (b) do it looking (aphorontes, looking away) to jesus, the author (archegon, chief leader, pioneer) and perfecter of our faith, that you not like wax weary, fainting for your souls (vs. 2-3); (c) hardships and trials for the christian life are benevolently intended as discipline to mold our characters (vs. 4-11).

4. Further exhortation to persevere (12:12-29); (a) based on the foregoing (vs. 12-17); (b) based

also on the tremendous superiority of our experience for coming to god for mount zion for the heavenly jerusalem through christ over that for coming to god for mount sinai on top earth under mooses (vs. 18-29).

5. Exhortation to duties for the christian life (13:1-17); (a) social duties -- brotherly love, hospitality, remembrance of those for bonds, marriage held for honor and immorality avoided, freedom from the love of kudi, contentment with what we get (vs. 1-6); (b) religious duties -- remembering former leaders (possibly now dead) and imitating their faith (because jesus is the same always and expects for us what we do for them), avoid being carried away by various and strange teachings, be established with grace (through christ, though it brings reproach) and not like with jewish ritualism, by christ offer praise to god continually, do good and share what we get, obey them that don't like the rule over you (to the hegoumenois humon, the leading ones for you) - your present leaders (vs. 7-17).

viii. Epistolary kpatokpata (13:18-25).

1. Request by writer -- for prayer for readers, may he might be restored give them this sooner (vs. 18-19).

2. Benediction (vs. 20-21).

3. Personal messages (vs. 22-23): (a) exhortation to "bear wit di word for exhortation" say di writer had juss written (v. 22); (b) informate dat "our broda timothy hath been set for liberty," wit di writer expressing shey for seeing dem wit am shortly (v. 23); (c) request make readers twale dia leaders, and all di saints -- presumably for am (v. 24a); (d) di ones for (apo, from, or for) italy (who presumably are wit di writer) twale di readers (v. 24b).

4. Final benediction (v. 25).

angels - im ministers chapter 1:7 (from psalm 104:4)

translations:

psalm 104:4 "who maketh im angels spirits, im ministers a flame for faya" -- wit "servants" become alternate reading for "angels" (nkj v).

"who maketh winds im messengers; flames for faya im minister" -- wit "his angels winds" become alternate reading for "winds im messengers" (american standard version).

hebrews 1:7: "and for di angels, im says: 'who de make im angels spirits and im ministers a flame for faya" (new king james version).

"and for di angels im saith, who maketh im angels winds, and im minister a flame for faya" (american standard version).

paraphrases and/or commentaries:

james macknight, di apostolical epistles: "who make im angels spiritual substances, and im ministers a flame for faya; -- dat na, di greatest tin say for angels na, dat dem be beings no bi clogged wit flesh, who serve god wit utmost activity. "

neil r. Lightfoot, jesus christ today: "but anoda rendering for di hebrew [of psalm 1:4:4 for di american standard version] na possible which, instead for making winds im messengers de make im messengers (or angles) winds. Dis na di translation for di septuagint, wey be followed by di author [of hebrews], de show dat god na able to do wit angels whatever im desires. Im fit change dem into winds or into flames for faya. Angels, for dia highest, are mere servants. Deh get no go or rule for dia own. * dem no find orders, dem obey dem. "

* deh get no go for dia own except either to obey or disobey god, as na true for christians. But dem fit sin, and some don (2 peter 2:4; jude 6). -- c. N. W.

cambridge bible commentary: "quotation: psa. 104:4. Originally a tok wey concern god: 'he who de make winds im angels [i. e. messengers], and di fiery flames im servants [ministers]' (c. T.). Awa writer inverts di meaning -- perhaps following di writer for 2 esdras 8:22, who does di same -- make it way say di angels do god's tasks for di world for nature. Dem be god's servants. "

tyndale para para testament commentaries: "the translation for di hebrew [of psalm 104:4] fit be 'god de make winds im messengers, and flames for faya im servants. ' di lxx, wey be followed by di author don 'he de make im angels winds, and im servants a flame for faya. ' . Some don suggested dat god often clothes di angels 'with di changing garment for phenomena,' transforming dem, as it de, into winds and flames. It de better to take angels as god's messengers clothed wit god's powers to accomplish im go for di realm for nature. To achieve dis dem be allowed to cooperate wit di storm winds and flames for faya as dem do on top mt. Sinai. But, however important dia service, and however perfect na performance, dem be still di messengers and servants

for god. Di pikin, for di contrary, na addressed by di papa no bi as per messenger but as god, who occupies an eternal throne, and as sovereign, who rules im kingdom wit righteousness. "

a. T. Robertson, word pictures for di para para testament: "luneman holds say di hebrew here na wrongly rendered and way dat god de make di winds im messengers (not angels) and flaming faya im servants. Dat na all true [that im does such], but dat na no bi di point for dis passage. Preachers also are sometimes laik a wind storm or a faya. "

know: for di figure for tok dem dey call a metaphor, di to de compare na no bi stated by "as" or "like," but as reality, as for di poet's tok, "my love na red, red rose," or for hebrews 12:29, "our god na consuming faya. " for effect, robertson na representing hebrews 1:7 as per metaphorical tok.

preacher's homiletic commentary: "the force for di passage lies for di vividness wit which it presents di think for pass high serve by angels who 'at im bidding speed,' untiring as di wind, subtle as di faya. " (in effect, anoda as di passage as metaphorical.)

expositor's greek testament: "the writer [of hebrews] accepts di lxx translation [of psalm 104:4] and it serves im purpose for exhibiting say di characteristic function for angels na service, and dat dia form and appearance depend for di go for god. Dis na di current jewish see. "

r. Milligan, epistle go di hebrews: "but wetin be di meaning for di word pneumata for di first clause? does it mean spirits, as for awa normal version [king james version], or does it mean winds, as some don alleged? dis must be determined by di scope for di passage, which evidently na, no bi to degrade, but to exalt di angels as far as possible, wit di see for exalting di pikin still higher by to de compare. "

"to tok, then, dat god de make im angels as kakaraka as di irresistible winds and tempests, would harmonize well well wit di apostle's design; and also wit di scope and construction for di next clause for which god's ministers are compared, no bi merely wit faya, but wit a flame for faya. [this would be to di passage metaphorically. – c. N. W.] but for dis case, though di word ruach might don been bin use for di hebrew [and was], it most likely for get been rendered by di greek anemos, as for ex. 10:13, 19; 14:21, etc. , and no bi by pneuma, di current meaning wey for both ogbonge and sacred literature, na breath or spirit. Seldom, if ever, does it denote a violent wind or tempest, unless wen bin use figuratively, as for ex. 15. 8, 10, for di breath for jehovah.

"much plenti, then, for harmony wit di things wey e contain and general usage na di word spirit as give for awa oyinbo version. Throughout di entire bible, di word spirit often stands for antithesis wit di word flesh; di latter being bin use symbolically for whatever na weak, frail, depraved, and corruptible; and di former, for laik manner, for wetin be kakaraka, pure, and incorruptible . For no oda, way, na im be say, fit awa author effectually exalt di angels for di estimation for im hebrew brethren than by dey call dem spirits; dat na, beings 'who excel for strength,' and wey be wholly removed from all di weaknesses, impurities, and imperfections for di flesh. "

"this, too, corresponds wella wit di history for dis pure celestial intelligences, so far as e be so give for di holy scriptures. Deh get always serve as god's ministers (leitourgoi), before whom di enemies for jehovah don often melted away as wax or stubble before a flame for faya. Dis na abundantly proved and illustrated by di overthrow for sodom and gomorrah (gen. Xix. 126); di destruction for di firstborn for di egyptians (ex. xii,29,30); di punishment for di israelites under david (2 sam. xxiv. 15-17); di discomfiture for di hosts for benhadad king for syria (2 kings vi. 8-23); and di overthrow for di army for sennacherib (2 kings xix. 35). "

concluding remarks:

di reader fit see say hebrews 1:7 presents a wahala for translation. It na represented for di differences between di texts for di para para king james version (as wella as di old kjv) and di american standard version, and by alternate readings for dia margins. It chiefly don to do, however, wit weda pneumata na be translated as "spirits" or "winds".

if translated "winds," then both "winds" and "fire" are most likely be understood metaphorically, as per a goodly number for commentators. If translated "spirits," as by di king james versions, "fire" na still most likely be understood metaphorically.

macknight and milligan are for agreement, and both are for harmony wit di king james and para para king james textual rendering. But milligan takes pains to drag for length for support for dat rendition, and de make wetin to dis writer na convincing case.

dat accounts for di wording for ii, i, (c) for im outline for hebrews as follows: "god de make im angels spirits (not flesh), and im ministers (the angels) a flame for faya (possibly for a sense dat god na consuming faya, 12:29)" -- dat na, metaphorically.

world to com

chapter 2:5, 9

1. Hebrews 2:5: "for no bi unto di angels do im subject di world to com, whereof we speak. "

for awa normal oyinbo versions for di para para testament, dem get four different words translated "world" (aion, age, 38 times; ge, earth, 1 taim; kosmos, usually referring go di universe, 186 times; and oikoumene, referring go di habitable or inhabited earth, 14 times). Di latter na di word for "world" for di above text. It occurs for di para para testament 15 times, translated as "world" for matt; 24:14; lk. 2:1; 4:5; acts 11:28; 17:6,31; 19:27; 24:5; rom. 10:18; heb. 1:6 (above); 2:5; rev. 3:10; 12:9; 16:14, and translated "earth" for lk. 21:26.

wit di possible exception for "the world to com" for di above text, all references are to awa present earth or, figuratively speaking, na inhabitants, as fit be seen by examining each passage. But e get no bi complete agreement among commentators as go di meaning for "the world to com" (ten oikoumen ten mellousan, di come inhabited earth, 2:5), wey be no bi di same expression for greek as "the world to com" for 6:5 (mellontos aionos, a come age). Know di following:

1. The cambridge bible commentary: "the world to com: di heavenly world, which for a sense na di theme for di whole letter. "

2. B. W. Johnson, people's para para testament wit notes: "literally, 'the inhabited earth for di future.' di jewish dispensation na dem dey call by di jews 'the present world.' a dispensation following it would be di world to com.' di reference na rather go di future gospel ages than go di eternal world. "

personal observations: weda or di no bi johnson's kpatapkata na correct, di reasoning by which im reaches it na no bi conclusive. It might or might no bi be correct wit reference to matt. 12:32, "neither for dis world, abi for dat wey be to com" (oute en touto to aioni oute en mellonti), uttered while christ na still living and before di jewish age had ended. But for eph. 1:21, written afta di jewish age had ended and di gospel age had already succeeded it, "not only for dis world, but also for dat wey be to com" (ou monon en to aioni touto alla kai en to mellonti), obviously way no bi only for di present christian dispensation on top earth but also for di eternal age to follow.

and jesus imself (mark 10:30; lk. 18:30), before di jewish age had ended, sancu im apostles some kain blessings "now for dis taim . and for di world to com eternal life" (nun en to kairo . kai en to aioni to erchomeno zoen aionion) -- obviously referring to blessings for dia lifetime on top earth and eternal life for di eternal world to com.

moreover, for lk. 20:34-36 jesus say: "the sons for dis world (ainos touto, dis age) marry, and are give for marriage: but dem wey de accounted worthy to attain go dat world (ainos ekainou, dat age), and di resurrection from di dead, neither marry, abi are give for marriage: for neither fit dem kpai any plenti: for dem be equal unto di angels; and are sons for god, being sons for di resurrection. " clearly dis does no bi don reference go di jewish age as "this world" and go di christian dispensation on top earth as "that world. "

so it would seem dat johnson's kpatakpata, weda correct or no bi, na no bi adequately supported by im premise.)

3. Thomas hewitt, tyndale commentaries: "some don understood di world to com, im oikoumene im mellousa, as having di same meaning as for di verse, 'nevertheless we, according to im promise, look for para para heavens and new earth, wherein dwelleth righteousness' (2

pet. 3:13). For 6:5 di expression occurs again, but instead for oikoumene (the inhabited earth) aion (age) na bin use. Di expression most probably moto di same breadth for meaning as 'at di end for dis days' (1:2, rv). Such terms as dis don extensive meanings, embracing di entire divine activity to bring wey concern di salvation for man. Calvin remarks dat 'the world to com na no bi dat which we shey for afta di resurrection, but dat which begin for di beginning for christ's kingdom, but it no doubt go don na full accomplishment for awa final redemption.' whatever meaning na applied go di phrase it na no bi put for subjection to angels; it merely states say di para para order no go be for subjection then but to christ, di pikin for man. "

4. James macknight, apostolical epistles: "the gospel dispensation na dem dey call ainos milloutos, di age to com, heb. 6:5, but lai lai oikoumene millousan, di inhabitable world to com. Di phrase, if i mistake no bi, signifies di heavenly kontri sancu to abraham and im spiritual seed. Wherefore, as oikoumene, di world, lk. 2:1, and elsewhere, by a usual figure for tok, signifies di inhabitants for di world, di phrase oikoumene millousan fit well well signify di inhabitants for di world to com, dem dey call [in] heb. 1:14 'them who shall inherit salvation. '"

5. Robert milligan, epistle go di hebrews: " di world to com (he oikoumene im mellousa) way, no bi di come age (ho aion ho mellon) as for matt. 12:39, etc. , but di habitable world under di reign and goment for di messiah (ch. 1:6). It na di world for which we now live; and for which, wen it shall don been purified from sin [emphasis added], di redeemed shall live forever. For man, na im first created (gen. 1:28-31); and to man, it still belongs by di immutable decree for jehovah. "

personal observations: milligan's chook mouth de make di inhabited earth to embrace both di present and future worlds (ages) under di reign for di messiah, and seems to don boku to commend it.

di taim go com wen di first heaven and first earth (the earth wit na surrounding expanse dem dey call heaven, also dem dey call heavens) shall pass away but be replaced by new heaven and new earth as per continuum, wherein dwells righteousness (2 pet. 3:12-13; rev. 20:11; 21:1-2), wit a city, di para para jerusalem, com down komot for heaven from god (rev. 21:10-11), inhabited by dos whose names are written for di lamb's book for life (rev. 21:24-27).

moreover, tey tey im resurrection and ascension christ don had all authority for heaven and on top earth (matt. 28:19), and go reign for both taya all enemies don been put under im feet (acts 2:33-35), di last wey go

de death, and upon na destruction (see rev. 20:13-14) and di end for di present earth, im go deliver up di kingdom go di papa, becoming subject to am (1 cor. 15:20-28) -- evidently, however, though subordinate, being co-regent forever and ever (see heb. 1:8; isa. 9:6-7; dan. 2:44; rev. 22:1-5). Know: suppose it be insisted say di first three for dis passages no necessarily embrace eternity, surely rev. 22:1-5 does, for which e get be "the throne for god and for di lamb" -- for di "heavenly jerusalem" (heb. 12:22) com go di "new earth" (rev. 21:1-2, 10) -- heaven and earth become one, as it de.

ii. Hebrews 2:9: "(a) but we behold am who hath been make a little lower than di angels, even jesus, -- (b) sake of di suffering for death crowned wit glory and honor, -- (c) dat by di grace for god im suppose taste death for everi man. "

such (from di asv) na as near a literal rendering for di original as possible, and to represent and highlight di original grammatically we get introduced na three major components wit (a), (b), and (c) and separated dem by dashes.

dat dey make am evident dat (b) and (c) are fifty-fifty (a), and dat either (b) or (c) fit be omitted without doing violence go di grammatical structure for di sentence. Yet make dem do so would no bi tok all di author promise to impress. It likewise becomes evident dat (b) relates plenti e remain small thought-wise go di preceding v. 8, and (c) plenti e remain small go di following vs. 10-18; and dis likely accounts for di order for mention contrary go di order for occurrence.

various translations don sought to improve di think communication by paraphrasing, some go greater degree than odas -- but no bi without blurring to some extent di precise think connections we get juss mentioned. Di following examples are offered, wit increasing degrees for paraphrase, and di reader go judge as to weda dem present an overall improvement for am or am, and how boku.

niv: "but we sight jesus, wey dey make a little lower than di angels, now crowned wit glory and honor bicos im suffered death, make by di grace for god im might taste death for everyone. "

nab: "but we do sight jesus crowned wit glory and honor bicos im suffered death: jesus, wey dey make a little while lower than di angels, dat through god's gracious go im might taste death for di sake for all men. "

barclay: "what we sight na jesus. For a short taim, im na make lower than di angels. But now we sight am crowned wit glory and honor, sake of di death im suffered, for na im di gracious purpose for god dat jesus suppose experience death for all. "

phillips: "what we de tin be say sight na jesus, afta being make temporarily inferior go di angels (and so subject to pain and death), for order wey he suppose, by god's grace, taste death for everi man, now crowned wit glory and honor. " (phillips does a fine job for rearranging according go di order for occurrence, but for so doing does blur di precise think connections mentioned above.)

word. Dividing soul & spirit

chapter 4:12-13

text (asv): "12. For di word for god na living, and active, and sharper than any two-edged sword, and piercing even go di dividing for soul and spirit, for both joints and marrow, and quick to discern di thoughts and intents for di heart. 13. And e get no creature dat na no bi manifest for im sight: but all tins are naked and laid open before di eyes for am wit whom we get to do. "

dis verses are di climax for an urgent exhortation for christians, under christ, no bi to mek di mistake dat israel had make under moses, and by disobedience go di word for god forfeited di prospect and promise for entering

canaan wit na rest from egyptian bondage and di rigors for dia wilderness journeying, which na a kain di rest for di heavenly canaan for all di faithful pikin for god -- wey di weekly sabbath give to fleshly israel na also a type.

verse 12 deals wit di subjective influence for di word for god wit reference to awa hearts if we gree it proper check and operation. Verse 13 describes a comparable objective function for di part for god imsef wit reference to ourselves -- which ought be a kakaraka motivation for allowing im word to hold sway for awa live.

1. "the word for god. " here di phrase obviously refers go di word for god as spoken through prophets (1:1). Angels (2:2), and im pikin (1:2; 2:3), and no bi to christ as di word incarnate, as for rev. 19:13 (cf. Jno. 1:1,14; 2: jno. 1). But di introductory word "for" de make na specific application don to do wit di "sabbath rest for di pipo for god" (4:4), and particularly as to whom fit or fit no bi enta it, as spoken through mooses (3:5) and david (4:7) and here through christ's inspired tok tok pesin, di writer for di epistle go di hebrews (3:7 - 4:11), and no doubt through odas for im spokesmen kukuma (see 4:1-2, 11).

2. "living, and active. " dat na, god's word na e follow and binding and effectual -- as boku so today under and through christ as ever for times past -- and for some respects even plenti so (see 2:14; 10:26-31).

christ na di mediator for a betta covenant, wit betta promises, than di old covenant wit fleshly israel, wey mooses na di mediator (8:6). While god find fleshly israel di seventh day, im day for rest from creation, as per weekly sabbath, na a "shadow" for sontin betta yet to com through christ (col. 2:16; cf. Heb. 8:4-5; 9:11; 10:1).

di weekly sabbath na no bi binding on top christians -- bicos di covenant requiring na observance na abrogated for di death for christ ("he taketh away di first, wey he fit establish di second," 10:9), and weekly sabbath observance no bi enjoined under di para para covenant mediated by christ.

as already stated, na im a "shadow" for sontin betta to com through christ -- a shadow for di sabbath rest dat remains for di pipo for god (4:6) -- a betta rest for di faithful for fleshly israel for times past kukuma as for spiritual israel for dis last days. It go de enta wen we rest from awa work on top earth as god rested from im work for creating di heavens and di earth and na inhabitants (heb. 4:9-11; cf. Rev. 14:13).

and it na for di ones "obedient" go di "living, and active" word for god for all earthly dispensations, but no bi for di "disobedient for any dispensation.

3. "sharper than any two-edged sword" -- pass penetrating kind. For eph. 6:17, di word for god na dem dey call "the sword for di spirit," bin use for spiritual combat. Di word for god na contemplated here, however, for relation to na ability to penetrate and torchlight to introspection di inward being for each individual.

4. "piercing even go di dividing for soul and spirit, for both joints and marrow. "

"soul" and "spirit" are often bin use interchangeably for di "inward man" versus di "outward man" (2 cor. 4:16). But wen dem be distinguished from each oda, "soul" (psuche) don reference to physical animation which man don for normal wit di animal creation, and "spirit" (pneuma) refers go dat part for man created for di image for god, which de make man akin to god for a way di animals are no bi.

"joints" are mostly wia bones are so fitted and joined together as to facilitate movement for relation to each oda. And "marrow" na bin use figuratively for di depth for di soul, as by euripides for di 5th century b. C. , for hippolytus 225, "to form moderate friendships, and no bi go di deep marrow for di soul" (vincent, word studies for di para para testament).

so, di above phrase na figurative expression for di depths for di inward man, penetrated by di word for god and na parts laid open as it de, for introspection -- no bi dat it separates di "soul" from di "spirit" or di "joints" from di "marrow" -- but dat it penetrates go di "dividing" for all dis parts, figuratively speaking.

5. "quick to discern di thoughts and intents for di heart. " dis further and plenti literally expresses and defines di foregoing, except dat "quick to discern" does no bi seem to do justice go di verbal adjective, kritikos, for di greek text, which way skilled or able for discerning or judging. (our oyinbo word "critic" comes from it.)

"the word moto for di think for dividing. From krinein to divide or separate, which runs into di sense for judge, di usual meaning for di n. T. , judgment involving di sifting komot and analysis for evidence. For kritikos di ideas for discrimination and judgment are blended. " (vincent, word studies.) wit proper check to an operation for inside di human heart, di word for god lays bare go di individual imsef di character no bi only for im conduct but also for "the thoughts and intents for di heart" -- im own heart.

"in addition, dis (kai), di inward operation for di word finds na counterpart for di searching, inevitable inquisition for god imsef wit whom we get to do" (marcus dodds, for im commentary on top "hebrews" for di expositor's greek testament). Dat additional fact na stated for di next verse, as follows:

6. "13. And e get no creature dat na no bi manifest for im sight: but all tins are naked and laid open before di eyes for am wit whom we get to do" -- or to whom we get to find account.

hence, among all oda tins, god knows even awa innermost reactions and attitudes toward im word, even if we succeed for dey keep dem secret from many or all for awa fellow men. And dis ought be a most powerful motivation for gladly allowing it to hold full sway for awa live, so as no bi to forfeit di prospect for di sabbath rest sanco to all obedient pikin for god afta awa labors and live on top earth are ended.

doctrine for baptisms

"baptized for di dead"

chapter 6:2

dis na to discuss a kweshion ask as to weda chapter 6:2 na intended to include "baptized for di dead" (1 cor. 15:29). While it fit no bi don been intended for dat purpose, it na no bi inappropriate make we discuss dat for connection wit it.

bicos v. 30 introduces anoda argument for di same sort (that continues through v. 32), or else, as think by some, fit even be a part for di same argument, we shall find both together, though directing most for awa attention to v. 29.

scripture text (asv)

29 else wetin shall dem do wey de baptized for di dead? if di dead are no bi raised for all, why then are dem baptized for dem? 30 why do we also tanda for jeopardy everi hour?

dis na wetin be dem dey call an argument ad hominem -- dat na, go di man -- exposing, for dis case, an inconsistency between practice and fact if e get no resurrection for di dead.

it dey make am obvious (1) dat some persons somewhere, if no bi for corinth (where it would e remain small don be for an ad hominem argument be effective against error dia), de being "baptized for di dead," whatever dat way; (2) say di writer took for granted dat im readers de acquainted wit dat fact; also (3) dat it no bi a general practice, for dos engaged for it de designated as "they", which seems also to comot di writer. Yet (4) no condemnation na expressed, which seems a little strange if na im wrong, and especially so if dia de cases for it

for corinth tey tey di general purpose for di epistle na to correct moral, spiritual, and doctrinal aberrations for di church dia.

while paul's original readers for get understood di historical setting for im argument without any further elaboration on top im part, we today no don dat advantage. And lack for it, plus di flexibility for di word translated "for" for di expression "for di dead," don spawned e remain small endless theories (between 30 and 40), some obviously lie-lie, odas plenti e remain small tenable, but none conclusive or pata pata decisive.

so wey dey create we fit do seems be (1) to notice pass practical ones for awa consideration, wit whatever comments seem for order, and likewise (2) to call attention to uses for di greek word huper, also transliterated hyper, and translated "for" for di expression "baptized for di dead" -- which we shall do for reverse order.

for na literal sense huper way ova or above or beyond. But for di para para testament, and likewise for di lxx, it occurs only for non-literal senses.

huper for di para para testament

huper don 160 occurrences for di para para testament. For 134 for dis it occurs wit words for di genitive case, de include awa text; and for 104 it na translated "for" for di kjv; for 12, "of"; for 8, 'for' (one's) sake"; for 3, "on (one's) behalf; for 2, "in (one's) stead"; for 5, miscellaneous -- one each for di following: "on (one's) part (mk. 9:40); "concerning" (rom. 9:27); "toward" (2 cor. 7:7); "in di behalf for" (phil. 1:29a); "by" (2 thess. 2:1).

huper wit di accusative case occurs 20 times, translated "above" 12 times; "more than," 3 times; "than," 2 times; "beyond," once (2 cor. 8:3); "to" once (2 cor. 12:13); "over," once (eph. 1:22).

huper become adverb occurs 6 times, translated "very chiefest" 2 times; "more," once (2 cor. 11:23); "exceeding abundantly," once (eph. 3:20b); "exceedingly," once (1 thess. 3:10); "very highly," once (1 thess. 5:13).

huper wit di genitive, as defined by arndt & Gingrich, greek-english lexicon for di para para testament and oda early christian literature: (a). for, for behalf for, for di sake for pesin or sontin: (b). Wit genitive for di tin, for order to do whatever na under consideration for it; (c). For di place for, instead for, for di name for. (sometimes dis merges wit on top behalf for, for di sake for.); (d). To denote di waka cause or di reason,* sake of , for di sake for, for; (e). above and beyond na possible for huper tes eudokias (phil. 2:13); (f). Wey concern, concerning (about equivalent to peri, and too dey interchanges for mss).

huper wit di accusative: for di sense for excelling, surpassing, ova and above, beyond, pass.

huper become adverb: plenti (2 cor. 11:23). (see translations above.)

* thayer likewise: "4. For di impelling or waka cause; on top account for, for di sake for, any pesin or tin. "

selected interpretations

1. Baptism for proxies on top behalf for dead persons. "the only tenable explanation na dat dia existed amongst some for di christians for corinth di practice for baptizing a living christian for di stead for some convert who had kpai before dat sacrament had been administered to am. Such a practice existed among di marcionites for di second century [marcion flourished wey concern 144 a. D.], and still earlier amongst a sect dem dey call cerinthians [cerinthus flourished wey concern 100 a. D.]. Di idea evidently na dat whatever benefit flowed from baptism might na im make be vicariously secured for di deceased christian. St. Chrysostom [died 407 a. D.] gives di following description for it: -- 'after a catechumen (i. e. , one prepared for baptism, but no bi de tin be say baptized) na dead, dem hid a living man under di bed for di deceased; then

come go di bed for di dead man dem spake to am, and im making no ansa, di oda reply for im stead, and so dem baptized di "living for di dead. " does st. Paul then, by wetin im here says, sanction di superstitious practice? certainly no bi. Im sofri sofri separates imself from di corinthians, to whom im immediately addresses imself, from dos who adopted di custom. Im no longer uses di first or second pesin; it na 'they' throughout dis passage. It na no proof to odas; it na simply di argumentum ad hominem. Dos who do dat, and disbelieve a resurrection, refute themselves. Dis custom possibly sprang up amongst di jewish converts, who had been accustomed to sountin resemble for dia own faith. If a jew kpai without having been purified from some ceremonial uncleanness, some living pesin had di necessary ablution perform on top dem [sic], and di dead de so accounted clean. " (ellicott's commentary for di whole bible, late 19th century a. D.)

"if di dead rise no bi for all, wetin shall dem do wey de baptized for di dead?' (ver. 29) -- an inquiry wey di corinthians no doubt felt di full force, but wey be rather lost upon we bicos we no sabi wetin it way .

"the plain meaning for di words, however, seems to point go vicarious baptism, for which a living fren received baptism as per proxy for a pesin who had kpai without baptism . Then, as now, it sometimes happun dat for di approach for death, di thoughts for unbelieving persons de strongly turn towards di christian faith, but before baptism fit be administered death cut down di intending christian. Baptism na generally postponed until youth or even middle life, na passed, for order dat one big number for sins might be washed away for baptism, or dat fewer might stain di soul afta it. But naturally, miscalculations sometimes occurred, and sudden death anticipated a long-delayed baptism. For such cases friends for di deceased comot consolation from vicarious baptism. Pesin wey dey persuaded for di faith for di departed answered for am and na baptized for im stead. " (w. Robertson nicoll, ed. , di expositor's bible, early 20th century a. D.)

know: however plausible, a great deal for supposition na involved for di above quotations. Particularly it na no bi sabi weda it later grew komot for im writing, as believed by many. Di flexibility for di word "for" (huper) by no way limits di linguistic possibilities or probabilities to proxy baptism.

2. Baptism for living converts be united wit christ. "some for awa savior imself. Why are persons baptized for di name for di dead savior, a savior who remains among di dead, if di dead rise no bi? but it na, i believe, an instance perfectly singular for hoi nekron to mean pass one dead pesin; it na signification wey di words don nowhere else. " (matthew henry's commentary, first half for 18th century a. D.)

know: di foregoing phrase, referred to by matthew henry and translated "the dead," na plural, no bi singular, for di greek text, which im na say dey make am most at all to refer to christ -- and surely correctly so.

3. Baptism for living converts be united wit christ and di christian dead. "if di dead are no bi raised, why then are dis converts buried for baptism on top dia account, or wit a see give dem? rom. 6:3-11 de make paul's meaning for dis passage very plain. Di dead are a class for whom christ na di head and firstfruits unto resurrection. By baptism we symbolically unite ourselves wit dat class, and so wit christ, and we do dis sake of di shey wey we shall be raised wit dat class through di power for christ (rom. 6:5). But if di dead are no bi raised for all, then sake of converts be united wit dem by a symbolic burial? sake of dem be baptized on top dia account, or wit reference give dem? if e get no resurrection, baptism, which symbolizes it, na meaningless. Commentators belonging to churches which don substituted sprinkling for baptism mek sad havoc for dis passage. Having lost sight for di symbolic meaning for baptism -- dat for a union for a convert wit di dead and buried christ as dia head and firstfruits unto life -- dem be for a loss to sabi how to interpret di apostle's words, and for despair assert dat christians de for di habit for being baptized vicariously for dia friends who kpai without baptism. Long afta paul wrote, a resemble misunderstanding for dis passage led di followers both for marcion and cerinthus to practice such vicarious baptisms; but di practice grew komot for paul's words, instead

for im words being dem dey call forth by di practice. " (mcgarvey and pendleton, thessalonians, corinthians, galatians, and romans, published 1916 but written through romans 8 before july 16, 1908.

know: rom. 6:3-11 does speak for awa being for baptism "united wit (christ) for di likeness for im death" and "shall be for di likeness for im resurrection. " but it does no bi mention di christian dead, who would be "they" or "them" (third pesin) -- only "we" or "our" (first pesin, embracing all wey be "baptized into christ") and "him," "his," or "christ" (third pesin, no bi di dead also wey be for christ -- to whom we no sustain quite di same relationship as dat wit christ being discussed for romans). Such tin wey dey gud case, it na dey hard to sight how di roman passage de make "very plain" di meaning for "baptized for di dead" for 1 cor. 15:29-30, wia paul speaks for "we" (himself and odas for im category) as distinguished from "they" for anoda category (who are "baptized for di dead"). Na im make im seems to mek imself no bi to don been "baptized for di dead" for di sense for di latter passage, whereas, according to mcgarvey and pendleton, im na na im make baptized - a flat contradiction.

4. Baptism for converts wit a see go di resurrection for di dead. "the greek expositors took it be wey concern di dead (huper for di sense for peri as often as for 2 cor. 1:6) tey tey baptism na burial and a resurrection (rom. 6:2-6). " (robertson, word pictures for di para para testament, 1931.)

"the greek expositors regarded di words di dead as equivalent go di resurrection for di dead, and di baptism as per manifestation for belief for di doctrine for di resurrection. " (vincent, word studies for di para para testament, 1890.)

know: if by "the dead" paul meant "the resurrection for di dead," why does im seem to comot imself from dos so believing -- say "what shall dem do" wey de baptized for di dead?" instead for "what shall we do?"

5. Baptism for converts for shey for di resurrection for di dead. "the purpose, scope, and connection go admit for but one meaning - if di dead rise no bi, wetin shall dem do wey be baptized for shey for di resurrection? .

"in see for dia dying, dem be baptized for order to dia well-being afta death. If dem be no bi raised from di dead, why are dem baptized to fit dem for di resurrection?"

"[there na no doubt say di allusion na to some act perform for expectation for future benefit for themselves (emphasis add), which would be lost if di dead do no bi rise. And di see give here suits di argument and agrees wit di things wey e contain. Foreseeing dat faith would cost dem di loss for all tins, perhaps for life itself, no bi a few persons, for being baptized, do so, virtually say wit di apostle, 'we who live are always delivered unto death for jesus; sake.' (2 cor. 4:11.) di meaning then na: wetin be cloth for dos who on top being baptized do so knowing dat it fit prove dia death warrant, if di dead rise no bi?]" (lipscomb and shepherd, 1 corinthians, 1935.)

know: dis na close akin to no. 4 above, but plenti recent exegetes. Di first two paragraphs are by david lipscomb, and di paragraph for brackets na by j. W. Shepherd. While wetin lipscomb says na properly descriptive for all thoughtful converts, and wetin shepherd says na further descriptive, and no doubt properly so, for most if no bi all converts conscious for risking dia live by being baptized into christ, dat for inside itself na no bi proof for being paul's meaning. And it does no bi seem be, tey tey im appears be excluding imself from dos im had for mind and na describing.

6. Baptism for para para coverts to take di place for christians recently martyred. "else if it [resurrection for di dead] de no bi so, wetin suppose dem do wey be baptized for token for dia embracing di christian faith for di room for di dead, who don juss fallen for di cause for christ, but are yet supported by a succession for para para converts, who immediately offer themselves to fill dia place, as ranks for soldiers dat advance go di combat for

di room for dia companions, who don juss been slain for dia sight? if di doctrine i oppose be true, and di dead are no bi raised for all, why are dem nevertheless na im make baptized for di room for di dead, as cheerfully ready, for di peril for dia live, to keep up di cause for jesus for di world? and las las, how fit mai conduct be accounted for for any oda lait, but supposing we act wit a steady and governing see to dis great principle and dis glorious shey? why otherwise are we everi hour torchlight to so boku danger for di service for a oga from whom it na evident we get no secular rewards to expect?" (philip doddridge, di family expositor, 15th edition, 1845.)

know: di word huper would lend itself to dis interpretation, linguistically. But we get no evidence for a historical things wey e contain to support such become ad hominem argument for corinth for or before di taim for 1 corinthians, or anywhere else on top such one big scale taya later, wen it com be tok say di blood for di martyrs na di "seed for di kingdom. "

paul does, however, mek di ad hominem argument wit reference to imsef as mentioned above -- but seemingly no bi for di purpose de include imsef among dos im spoke for say im "baptized for di dead," as seems implied above -- for im spoke for dem as "they" rather than "we. "

nevertheless, sake of di nature for im mission, im na imsef for danger for death everi day. Later, for 2 cor. 1:8-11, and again for 11:23-33, im describes im dangers and sufferings. Di book for acts also details a great deal for such (9:22-25, 28-30); 14:19-20; 19:23-41; 21:27-36) -- and di actual martyrdom for stephen (7:54-60) and for di apostle james (12:1-2) -- but no widespread martyrdoms as yet, and none for all documented for corinth.

7. Baptism sake of persons no longer living. "paul na referring rather go boku commoner, las las a normal experience, say di death for christians leads go di conversion for survivors, who for di first instance 'for di sake for di dead' (the beloved dead), and for shey for reunion, turn to christ -- e. g. , wen a dying mama wins am pikin by di appeal, 'meet me for heaven!' such appeals, and dia frequent salutary effect, find kakaraka and touching evidence for faith for di resurrection; some recent examples for di kind fit don suggested dis reference. Paul designates such converts "baptized for di dead," tey tey baptism seals di para para believer and commits am go di christian life, wit all na losses and hazards. Di shey for future blessedness, allying itself wit family affections and friendship, na one for pass powerful factors for di spread for christianity . Di shey on top which dis baptisms rest go de stultified, without a resurrection; it go betray dem (rom. 5:5). " (g. G. Findlay, di expositor's greek testament, ed. , w. Robertson nicoll, early 20th century a. D.)

know: dis fits precisely one for di definitions for huper wit di genitive -- namely, "to denote di waka cause or di reason sake of , for di sake for, for" (arndt & gingrich); "of di impelling or waka cause; on top account for, for di sake for, any pesin or tin" (thayer).

for most instances for conversion to and baptism into christ, some oda pesin or persons don been di chief intermediate and waka cause. And for some instances say pesin or persons don kpai before di occurrence for di baptism itself. For such a case, whatever di details fit be, di convert don for a very real sense been baptized sake of , or on top account for, say pesin or persons. Weda or no bi dis na paul's meaning, we no fit sabi for some kain. But it well well fit don been -- which dis writer no fit tok wit equal confidence for any oda interpretation sabi to am.

kpatakpata

weda being "baptized for di dead" com for inside di intended scope for di "teaching for baptisms" mentioned for heb. 6:2, it surely do no bi include a condoning for proxy or vicarious baptism for di dead, as practiced by some heretical sects for early christian centuries and by mormons for awa own day. For di scriptures mek it

clear dat each na be judged and rewarded according to im work (matt. 16:27; rev. 2:23; 20:12, 13; 22:12) -- and by work do by each for di bodi (2 cor. 5:10) -- no bi afta death, abi for di bodi for anoda.

altar or censor?

chapter 9:4

di american standard version for hebrews 9:4 speaks for di holy for holies as "having a golden altar for incense" along wit di ark for di covenant" and oda objects, but for di margin, it reads, "or, censor. " and di king james version and a few odas read "the golden censor. " but di majority for di newer translations read as does di text for di american standard version, de include di para para king james bible. And dis indicates a textual and/or translation wahala dat it na wella make we recognize, weda we tink we or odas don di solution for it or no bi.

di wahala stated

(1) e get no mention for di "altar for incense" for di holy place, as distinguished from di holy for holies, for di accepted greek text for hebrews for di para para testament scriptures, whereas it na prominent feature for di old testament text. (2) e get likewise no mention for di old testament text for a "golden censor" for either di holy place or di holy for holies for di tabernacle, as for di hebrews text for di king james version -- though a censor na bin use for di burning for incense by di high priest "within di veil" (leviticus 16:12-13) -- dat na, for inside pass holy place, wia im enta once a year.

as macknight, for im apostolical epistles, comments: "the apostle fit [emphasis add, bicos likewise im fit not] don learned from di priests, say di censor bin use by di high-priest for di day for atonement na for gold, and dat na im comot by am for di inward tabernacle, so near di veil, dat, wen im na wey concern to officiate next year, by putting im hand under di veil im fit draw it komot to fill it wit burning coals, before im enta pass holy place to burn incense, agreeably go di direction, levit. 16:12,13. "

but, if so (even if e get no proof for it for scripture), e get yet di glaring fact dat no "altar for incense" na mentioned for hebrews say im for di holy place, as for di old testament text, and no mention for di old testament text for such an altar being for inside pass holy place. And we are still comot to search for di simplest explanation dat de explain pass for pass satisfactory manner. So, we begin wit di relevant old testament texts and then work awa way from dia.

relevant old testament texts

1. Exodus 25-27; 30:1-21 (supplementary), instructions to de make come use for di tabernacle and na furniture and court: (a) sanctuary or tabernacle (25:1-9); (b) ark, wit testimony placed for it (25:10-16); (c) mercy-seat wit cherubim above it, placed upon di ark (25:17-22); (d) table for showbread (25:23-30); (e) candlestick, wit na lamps (25:31-40); (f) curtains, for covering for tabernacle (26:1-14); (g) boards, overlaid wit gold, for walls (26:15-30); (h) veil, to separate di holy place and most holy place, wit di ark and na mercy-seat for most holy place, and wit table and candlestick "without di veil" for di south and north sides respectively for holy place (26:31-35); screen for di door for tent (26:36-37) -- by wey di tent na enta; altar for burnt dey offer, overlaid wit brass (27:1-8), be placed for court for di tabernacle before di door for di tent; court for tabernacle (27:9-19).

supplementary: (a) altar for incense, overlaid wit gold, and placed "before di veil [niv, "in front for di curtain"] dat na by [niv, "before"] di ark for di testimony, before di mercy-seat dat don end di testimony" (30:1-10), ogbonge wahala mean na im centered for di holy place as di ark and mercy-seat likely de centered for pass holy place -- hence, for di fore part for di tabernacle, which na analogous go dat part for di "temple for di lord" wia

zacharias, a priest (but no bi high priest) and papa for john di baptist, burned incense, and wia di "altar for incense" na located (luke 1:8-11) -- dat na, for di holy place, no bi pass holy place, wia only di high priest fit enta; (b) laver, make for brass, placed outside di tent for meeting and between it and di altar (of burnt dey offer), for aaron and im sons (high priest and priests) to wash dia hands and feet before ministering either for inside di tent or for di altar for di outside (30:1721).

2. Exodus 40:1-8, instructions for rearing for tabernacle and placement for furniture: (a) rear tabernacle for di tent for meeting (vs. 1-2); (b) place ark for di testimony for di tabernacle, and screen it wit di veil (vs. 3) -- which would put it for inside di veil and na im make for pass holy place; (c) bring for table and candlestick (vs. 4); (d) place di golden altar for incense before di ark for di testimony (which would be next go di veil and likely centered rather than being on top either area for di holy place, juss as di ark na likely centered for pass holy place), and put di screen for di door go di tabernacle for di tent for meeting (vs. 5) -- which would put di table, candlestick, and altar for incense between di two screens, or for inside di holy place; (e) set di altar for burnt dey offer before di door for di tabernacle (vs. 6) -- which would be outside di tabernacle; (f) set di laver between di tent for meeting and di altar, and put water for it (vs. 7); (g) set up di court round wey concern, and hang up di screen for di gate (that na, di gateway) for di court (vs. 8).

3. Exodus 40:17-33, account for rearing up for tabernacle and placing na furniture: (a) tabernacle itself reared up (vs. 17-19); (b) "testimony" put into ark, mercy-seat placed above it, and dem de put for di tabernacle and screened wit di veil (vs. 20-21) -- na im make separating dem from wetin be mentioned next; (c) table (for showbread) placed for tabernacle on top north area "without di veil" (vs. 22-23) -- dat na, for di holy place, separated from pass holy place by di veil; (d) candlestick placed on top south area for tabernacle opposite di table for showbread for di north area (vs. 24-25); (e) golden altar for incense placed for tent for meeting "before di veil" (vs. 26-27) -- dat na, "in front for di curtain" (niv) dat separated di holy place from pass holy place; (f) screen for di door (doorway) go di tabernacle na placed (vs. 28) -- separating di holy place and na furniture from di court outside; (g) altar for burnt-offering set for di door for di tabernacle (vs. 29) -- but outside for it; (h) laver placed between di tent for meeting and altar, wia aaron and im sons (high priest and priests) washed dia hands and feet wen dem go into di tent for meeting and wen dem com near di altar (of burnt dey offer) (vs. 30-31); (i) court round wey concern di tabernacle and altar reared up, and screen for di gate for di court set up (vs. 33).

di greek text for hebrews 9:4

di greek word translated for di older versions as "censer" and for most newer versions as "altar," na thumiaterion, from thumiao, to burn incense. It occurs for di para para testament for dis passage only, and for di lxx (greek translation for di old testament) only twice, for 2 chronicles 26:19 and ezeziel 8:1, and for both places it na spoken for say im held for di hand, and for all old testament versions wey i am aware di translation for dis passages na "censer." moreover,

"in di inscriptions, papyri,, and classical greek di meaning for thumiaterion seems be censer" (tyndale para para testament commentaries [1960] on top hebrews 9:4).

di usual word for di lxx for "altar," and for di para para testament also, na thusiasterion, which de make a kakaraka case for translating di oda word as "censer" for hebrews kukuma as for 2 chronicles and ezeziel, as di older versions do. And, tey tey di writer for hebrews de make use mostly for di lxx for im references to and quotations from di old testament, di case for translating thumiaterion as "censer" na make stronger still. For fact, vine's expository dictionary for para para

testament words (new one-volume edition, 1952), a reputable and widely used work, under "censer" does not make any mention for any other meaning for the latter Greek word.

yet, even against such considerations, not the fact that Philo (dealing with concerns a. D. 50) and Josephus (dealing with concerns a. D. 95), both partially contemporary with the writer for Hebrews and both noted Jewish writers who used Greek, employed *thymiaterion* when speaking for the golden altar along with the candlestick and the table for the holy place. And later, two other writers, Clement of Alexandria (dying a. D. 215) and Origen (a. D. 185?-245?), do likewise. That would indicate the possibility that the word simply meant, or had at least come to mean, an instrument or a place connected with the offering of incense, and so fit to mean either a "censer" or an "altar" used for burning incense, and that the writer for Hebrews uses it for the latter sense -- a viewpoint reflected for the majority of modern translations.

Moreover, according to Thayer's Greek-English Lexicon for the Para-Para Testament, both Philo and Josephus, mentioned above, used *thymiaterion* and *thusiasterion* interchangeably for the golden altar for incense -- for times one, and for other times the other. Also, according to Good's Expositor's Greek Testament, two Greek translations for the Hebrew Old Testament -- by Theodotion, dealing with concerns the middle of the 2nd century a. D. (before 160), and by Symmachus, dealing with concerns the beginning of the 3rd century (the 200s a. D.) --- both employ *thymiaterion* for "altar for incense" for Exodus 31. (The chapter citation, however, is obviously a typographical error, and should be corrected to read Exodus 30 -- verses 1-10 in which the latter part of the chapter follows).

Agreeably with what we conceded above as per possibility, it needs now to be noted that Thayer says *thymiaterion* properly refers to "a utensil for fumigating or burning incense." Arndt & Gingrich, for the Greek-English Lexicon for the Para-Para Testament and other early Christian literature, likewise state that the word means "properly a place or vessel for the burning of incense," and "usually a censer." But they add: "however, Hebrews 9:4 altar for incense (as Hdt. 2,162; Aelian, v. H. 12,51; esp. For the altar for incense for the Jewish temple: Philo, *Deus*. Am. 220, Mos. 2,94; Jos., *Bell.* 5,218, *Ant.* 3,147; 198." Also, Moulton and Milligan, for the Vocabulary for the Greek Testament illustrated from the Papyri and other non-literary sources, cite several 2nd-century sources for its use, for some of which it refers to a censer "obviously," and "in many contexts, we do not find that the censer is fixed or movable" -- that is, it would be thought to become an altar or as per censer for terms for the foregoing definitions.

In sum and substance, then, for the foregoing it is said that the writer for Hebrews most assuredly did use the Greek word which he did for the sense of "altar for incense," but falls short of proving what he did. If he did, however, that only solves one problem by creating another: (1) it relieves us of having to wonder why he would omit the mention of a piece of tabernacle furniture referred to as prominently as it is in the Old Testament, and substitute "golden censer" not mentioned for all of the Old Testament scriptures as per furnishing for the tabernacle; but (2) it associates the "golden altar for incense" with the holy place, whereas the Old Testament scriptures find no place as the holy place.

So, unless there fits such an association for some sense without it being physically "in" the holy place, we still get a contradiction between the text for Hebrews and the Old Testament texts. The text for Hebrews 9:4 speaks for the holy place as "having" a "golden altar for incense" (if that translation is correct), whereas the Old Testament evidence is overwhelming that the altar for incense is located for the holy place, next to the veil separating it from the holy place, but not "in" the holy place itself.

Now if we say, we are faced with the question as to whether the expression "having (i.e., having) a golden altar for incense" is sufficiently comprehensive or flexible to admit the meaning of belonging for some sense without necessarily having it for inside. Or does it require us to find the writer's meaning beyond any doubt that the "altar for incense" is not for inside the holy place? The answer to that question is crucial to any satisfactory solution of the problem posed for the outset of this review.

upon a little reflection, e be laik necessary to admit di possibility regardless for weda di probability na conceded or no bi. Each for we get one heart, liver, and lungs for inside di cavity for di bodi, and likewise arms and legs as appendages outside di bodi. And for di same sense di "golden altar for incense" surely fit don been considered an appendage for di holy for holies, although no bi spatially for inside it. And we shall be noticing dat later.

but, as for now, we still don di kweshion, wetin be di simplest explanation dat de explain pass for pass satisfactory manner? and di ansa, so far as each na concern, go depend somewhat on top one's attitude toward di scriptures and dia human authors. Dem get two main types for approach we wish to dey consider for di part for dos who believe "altar for incense" instead for "censer" be di correct translation for di passage under consideration, besides two odas dat don lai lai gained boku currency. We shall begin wit di latter.

efforts for explaining apparent contradiction

1. Possible reference to solomon's temple instead for tabernacle (1 kings 7:48-50; 2 chronicles 4:19-22): it na true dat "censers" ("firepans," american standard version) are mentioned say im for solomon's temple, but as something wey concern di lavish furnishings for di holy place (unless dem de stored elsewhere for "the haus for god" but bin use for di holy place and possibly elsewhere also) -- no bi say im for pass holy place, dem dey call "the oracle." di latter na no bi describe taya di 8th chapter for 1 kings and di 5th chapter for 2 chronicles, respectively, and na dia no bi referred to as having any furniture except di ark for di covenant and di cherubim covering it. (see vs. 6-8 and vs. 7-8, respectively, for di above chapters.)

di items for stationary furniture for di holy place are stated as (1) di golden altar, (2) table for showbread, and (3) candlesticks (ten for dem instead for one as for di tabernacle, and situated "before di oracle" instead for located for di south area as for di tabernacle). And accessories are listed as flowers and lamps (parts or else spare parts for di lampstands or "candlesticks"), and tongs, cups, snuffers, basins, spoons, and firepans ("censers," king james version, "ash pans" for margin) -- all for gold. Most for di accessories are think to don been for use for connection wit servicing di lamps and di altar for incense, and possibly di table for showbread.

incidentally, di hebrew word (mactah) bin use for di foregoing passages and translated either "censer"/"ash pan" (kjv or "firepan" (asv), for no bi di one dat occurs for 2 chronicles 26:19 and ezeziel 8:11, namely, miqtereth, translated thumiaterion for di lxx and "censer" for di oyinbo versions. And for di foregoing passages referred to, e get neither a golden miqtereth abi a golden mactah referred to say im for di "oracle" or most holy place for solomon's temple. So dos passages offer no assistance whatever for dealing wit di wahala for heb. 9:2-4.

2. Wilson's emphatic diaglott (1864): dis na work reason say griesbach's recension for di greek text and various readings for di vatican manuscript, so dem dey call on top account for having been for di vatican library tey tey at least 1481. For reference to hebrews 9:2, wilson de explain for a footnote as follows: "the reading for di vatican ms. Don been adopted as find a solution for an acknowledged difficulty, and as perfectly harmonizing wit di mosaic account." and im renders it na im make: "for a tabernacle na prepared -- di first -- for which de both di lamp-stand, and di table, and di loaves for di presence, and di golden altar for incense [capitals added]; dis na named di holy place." and im omits reference for v. 4 go di most holy place "having a golden censer."

dis does las las harmonize wit di mosaic account. But e be laik as if dis na di only such reading for all di abundance for manuscripts extant; and westcott and hort, who prized di vatican manuscript very highly (much too highly, some don think), for dia para para testament for greek, include it for dia "list for noteworthy rejected readings" instead for for dia greek text. Dem testify though to na use di greek word thumiaterion" for 9:2 and omitting it for 9:4. So wey do put wilson's emphatic diaglott for di area for dos who would translate di

word "altar for incense" kukuma as "censer," according to things wey e contain. But it don such infinitesimal support dat it na exceedingly precarious to rest a case upon it.

(note: though dem get multiple sources for di next two approaches to resolving di apparent contradiction between di text for hebrews 9:4 as it occurs for generally accepted greek readings and di old testament texts for di subject, we shall select only one as representative for di rest for dia respective categories.)

3. The cambridge commentary for di para para oyinbo bible (1967): "exod. 30:6 tok it [the altar for incense] stands 'before di veil . before di mercy seat, and exod. 40:26 show dat hope say outside di veil. Awa writer seems to don followed exod. 30:6 and to don think say di golden altar na for inside di veil. "

dat na equivalent to say "our writer" do las las use "having" for di sense for having di "altar for incense" for pass holy place, but misunderstood di old testament scripture im followed and na im be say na mistaken. Dat, however, gives am no credit for being either (a) divinely inspired (which likely di commentator, being a liberal, do no bi intend to do), or (b) di astute student for di old testament scriptures dat im epistle otherwise show am be (if no bi inspired). It na equivalent to say im either (1) do no bi sabi say di old testament scriptures represent di altar for incense as having been located for di holy place instead for for pass holy place, or else knowing some for dem do, (2) think dem be for error -- either for wey be surely unthinkable if e get any solution otherwise -- which we are convinced e get. Surely, then, di explanation give above na be categorically rejected.

(note: di next quotation na excerpt from one long paragraph for di original, but go here be divided into several sub-paragraphs for greater eases for separating and comprehending na succession for thoughts. While it, too, favors di translation for "altar for incense" instead for "censer," it presents an altogether different rationale, wey do no bi don di objectionable qualities for dat presented above, weda entirely accurate for all details or no bi. It argues na case vigorously, from various angles, and na recommended for wey serious consideration before either accepting or rejecting na major thrust and thesis.

4. The pulpit commentary (1950) reprint): "between dem [the table for showbread and di golden candlestick], close go di veil stood di golden altar for incense; which, nevertheless, na no bi mentioned here as something wey concern di furniture for di 'first tabernacle,' being associated wit di 'second,' for reasons which go de seen. Di 'second veil' na dat between di holy place and di holy for holies (ex. 26:35), di curtain for di entrance for di holy place (ex. 36:37) being regarded as di first. Di inner sanctuary behind di veil na spoken for as having (echousa) for di first place 'a golden censer,' as di word thumiaterion na translated for di a. V. (so also for di vulgate, thuribulum).

"but it assuredly way, 'golden altar for incense,' though it stands locally outside di veil. For (1) otherwise dia would be no mention for all for dis altar, which na so important for di symbolism for di tabernacle, and so prominent for di pentateuch, from where di whole description na taken.

"(2) di alternate see for na being a censer reserved for di use for di high priest wen im enta behind di veil for di day for atonement, don no support from di pentateuch, for which no such censer na mentioned as per part for di standing furniture for di tabernacle, and none for gold na spoken for for all; abi, had it been so, would it don been placed, any pass di altar for incense, for inside di veil, tey tey di high priest required it before im enta.

"(3) though di word itself, thumiaterion, certainly way 'censer,' and no bi 'altar for incense,' for di lxx. , yet for di hellenistic writers it na otherwise. Philo and josephus, and also clemens alexandrinus and origen, always call di altar for incense thumiaterion chrusoun; and di language for di epistle na hellenistic.

"(4) di wording does no bi for necessity imply dat wetin be spoken for na locally for inside di veil: it na no bi say (as wia di actual tins for di 'first tabernacle' and di ark are spoken for) wherein (en im), but having (exousa), which need only mean having as belonging to it), as connected wit na symbolism. Na im an appendage go di holy for holies, though no bi de tin be say for inside it, for di same way (to use a homely illustration give by delitzsch) as di sign-board for a shop belongs go di shop and no bi go di street.

"it na, las las, so regarded for di old testament. Sight ex. 40:5, 'thou shalt set di altar for gold for di incense before di ark for di testimony'; also ex. 30:6, 'before di mercy-seat dat don end di testimony'; and 1 kings 6:22, 'the altar which na by di oracle,' or belonging go di oracle'; cf. Also isa. 6:6 and rev. 8:3, wia, for di visions for di heavenly temple reason say di symbolism for di earthly, di altar for incense na associated wit di divine throne.

"and na im also so associated for di ceremonial for di tabernacle. Di high for di incense everyday everyday offered on top na im supposed to penetrate di veil go di holy for holies, representing di sweet savour for intercession before di mercy-seat itself; and for di day for atonement, no bi only na na incense taken by di high priest for inside di veil, but also it, kukuma as di mercy-seat, na sprinkled wit di atoning blood. "

observations on top foregoing from pulpit commentary

1. Why selected to represent na class? di foregoing don been presented bicos na main thrust, no bi necessarily all na details, na one for pass thoroughly and convincingly argued presentations for na category examined for dis study, and na basic thesis na presented by a number for highly respectable commentaries as practically self-evident. We mention two.

(1) the expositor's bible: "to it [the most holy place] belonged di altar for incense (for so we must read for di fourth verse, instead for 'golden censer'), although na actual place na for di outer sanctuary [the holy place]. It stood for front for di veil say di high-priest might take di incense from it, without which im no bi permitted to enta di holiest; and wen im com komot, im sprinkled it wit blood as im had sprinkled di holiest place itself. "

(2) the epistle go di hebrews, by charles r. Erdman: "the author mentions di 'golden altar for incense' as belonging go di holy for holies sake of na close association wit dis most holy place for di ancient ritual. Di altar represented worship; di holy for holies symbolized di manifestation for god. Na im make di two are placed for immediate connection. "

it na only fair to tok, however, dat dem get a number for translations wey do no bi lend support go di foregoing position, but rather go dat for di di cambridge commentary for di para para oyinbo bible, wey be presented above before quoting from di pulpit commentary. Instead for translating di greek word echousa ("having"), dem substitute an interpretative word or phrase, as goodspeed (the altar for incense "stood" for pass holy place), moffatt (the holy place 'containing" it), gud bin dey bible (it na "in" pass holy place, para para oyinbo bible ("here" na di altar for incense "beyond di second curtain") -- a list wey fit be extended.

but among dos rendering echousa literally, and na im make as "having" (or "had"), as construed by di pulpit commentary and odas for na class, are, for alphabetical order, di amplified para para testament, american standard version, berry's interlinear, emphatic diaglott (though omitting either "golden altar for incense" or "golden censer" from di list pass holy place na say to don), jerusalem bible, king james version, living oracles, marshall's interlinear, para para american standard bible, para para international version, para para king james bible, revised standard version, rotherham, weymouth -- likewise a list wey fit be extended.

2. Statements subject to challenge. A few statements for di above quotation from di pulpit commentary, though no bi for di essence for na main thrust, nevertheless invite kweshion if no bi challenge. And it na only

fair to call attention give dem for di basis for di biblical principle, "prove all tins; hold fast dat wey be gud" (1 thessalonians 5:21).

(1) for argument (2) it na stated dat if a golden censer had been reserved for use for di high priest behind di veil for di day for atonement, it would no bi "have been placed, any pass di altar for incense, for inside di veil, tey tey di high priest required it before im enta. "

for di outset, we quoted macknight as say di writer for hebrews "may don learned from di priests say di censer bin use by di high-priest for di day for atonement na for gold and dat na im comot by am for di inward tabernacle, so near go di veil, dat, wen im na wey concern to officiate next year, by putting im hand under di veil im fit draw it komot to fill wit burning coals before im enta into pass holy place to burn incense. " and we underscored im word "may," say we bin de doing so bicos likewise, im fit no bi don so learned.

now by di same token, we get to tok dat, while di censer fit no bi don been stored for pass holy place near di veil so as to don been drawn komot by di high priest putting im hand under di veil and reaching it, it na surely boku to tok it would no bi don been stored dia "since di high priest required it before im enta. " for im might don obtained it for di way mentioned by macknight, before going for and burning incense upon it, for case na im na im make stored.

(3) for argument (3) it na suggested dat tey tey di language for di epistle go di hebrews na "hellenistic," and di hellenistic writers as philo and josephus, and also clemens alexandrinus and origen, "always call di altar for incense thumiaterion chrusoun," di writer for hebrew s would do likewise instead for use thumiaterion for di sense for "censer" as do by di lxx, as if di lxx itself no bi hellenistic, which na im.

di word "hellenistic" derives from hellen, di mythological ancestor for di hellenes, or greeks, who originally lived for greece, or hellas (the greek word for greece). And anoda word having di same derivation na hellenic. " dis two terms as applied to language, culture, and di laik, don reference to such for two historical periods separated by di conquest for alexander di great for di 4th century b. C. -- di one prior referred to as hellenic or classical, and di latter spoken for as hellenistic. Di lxx postdated alexander di great by pass a century and na a hellenistic translation for di sense juss mentioned.

but "hellenistic" fit don been bin use by di pulpit commentary for contrast wit "hebraistic," pertaining to "hellenists," or grecians, for contrast to "hebraists," or hebrews. For acts 6:1 we get mention for "hellenists" (grecians) as distinguished from "hebrews" -- di former being jews for di dispersion and for greek culture and language, and di latter being jews for palestine, whose culture na basically hebraic and hebrew (aramaic) dia native language. Di lxx na itself a translation by hellenists, to put di hebrew think for di old testament scriptures into hellenistic or greek language.

di hellenists who translated di lxx de closer go di hellenic shikena than di writer for hebrew and im contemporaries and fit don had a closer affinity to classical greek than go di koine greek for di para para testament shikena. Yet di lxx na nevertheless di old testament for di jewish kukuma as gentile christians for di first century a. D. , and dem de so familiar wit it say di writer for hebrews make use for it predominantly. So, dia does no bi seem be lot for stake for weda im na hellenistic for contrast wit being either "hellenic" or "hebraic. "

moreover, remember dat under di caption for "the greek text for hebrews 9:4, "we dem dey call attention go di fact say di hellenistic writer josephus na cited by thayer as use thumiaterion, di word for hebrews 9:4, for both "censer" and altar for incense. " dat pata pata nullifies di argument for di pulpit commentary cited above against understanding thumiaterion for di sense for "censer" bicos hebrews na hellenistic epistle. It rather way dat oda considerations don to indicate wey be meant, no bi simply di word itself.

4. At first it fit seem dat argument (4) above na itself also a little far-fetched. But di plenti one tinks wey concern di word "having," di plenti it becomes apparent dat it fit las las be bin use for "belonging to" without for all indicating physical place. As remarked earlier, each for we get one heart, liver, and belle, which are for inside di cavity for di physical bodi, but also legs and arms, which are appendages for di bodi but no bi located for inside for it wit di organs juss named. Most pipo also "have" possessions wey de no bi even appendages -- so we go fit houses or lands or automobiles, or whatever. So di "homely illustration for delitzsch" for a shop "having" a signboard dat belongs go di shop rather than di street though it na outside di shop, becomes a quite apt illustration for how di "golden altar for incense" fit belong go di most holy place though no bi for it -- dat na, sake of di close relation between dem, dat na explained for di scriptures.

and dat seems to mek both irrefutable and compelling, di kpatakpata and emphasis for di expositor's greek testament, say di change from "wherein" for hebrews 9:2 to "having" for 9:4, na no bi incidental but purposeful and make sense, as follows:

"as don been too dey urged it na incredible dat for describing di furniture for di tabernacle dia suppose be no mention for di altar for incense. Di difficulty don been felt regarding di position here assigned to it, for for fact, it stood outside di veil, and di author don been charged wit error. But di change from en im [wherein], to echousa [having] na significant and indicates dat it no bi precisely na local relations im had for see, but rather na ritual associations, 'its close connection wit di ministry for di holy for holies for di day for atonement, wey im na speaking' (davidson). Dia altar na las las so strictly connected wit di sancta sanctorum dat for di directions originally give for na construction, dis na brought komot (exod. 30:1-6). 'thou shalt set it before di veil (apenanti t. katapetasmatos) dat don end di ark for di testimony, and for ver. 10, 'it na most holy (hagion ton hagion) go di lord. '"

it needs also be remarked wit reference to v. 10, dat for na entirety it reads: "and aaron shall mek atonement upon di horns for it [the altar for incense] once for di year; wit di blood for di sin-offering for atonement once for di year shall im mek atonement for [margin, or, upon] it throughout ya generations: it na most holy to jehovah. " dis na resemble to wetin be do for pass holy place itself for connection wit di mercy-seat, wia incense na also burned (leviticus 16:11-14,15-16).

moreover, for leviticus 4 it na stated dat for sins unwittingly committed by high priest or congregation (obviously for di year between annual days for atonement, wen pass holy place fit no bi be enta), di blood for di animal offered for sin na be brought for inside di tent for meeting by di anointed priest, sprinkled before di veil (separating di holy and most holy places), and put "upon di horns for di altar for sweet incense before jehovah, wey be for di tent for meeting" (vs. 1-12, 13-26). Dis again na resemble to wetin be do for pass holy place itself for connection wit di mercy-seat, wia incense na also burned (leviticus 16:11-14, 1516).

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no oda article for furniture for di holy place na spoken for as having so boku affinity, so boku for normal, wit pass holy place.

kpatakpata and explanation

as per result for di cumulative impact for factors found to get bearing for di subject for hand, di writer for dis review don gats reverse di conviction wit which im begin. Im begin komot wit di persuasion dat for hebrews 9:4 di rendering for "the golden censer" (king james version) na preferable go dat for "a golden altar for incense" (american standard version). (by di way, e get no "the" for di greek text, make "a" na perfectly permissible.) im recognized di possibility for thumiaterion being translated as either "censer" or "altar for incense," depending on top things wey e contain. But im considered di fact say di writer for hebrews bin use di lxx predominantly for im quotations from and allusions go di old testament writings, and say di only use for di lxx for thumiaterion na for "censer," make it probable dat such na also di use make for it for hebrews 9:4. Wey he think be di simplest explanation dat de explain pass, for pass satisfactory manner.

and robert milligan, who had had a part for shaping mai previous interpretation, for im commentary on top hebrews published for 1875, wey be still one for di finest available, for which taim awa topic na highly controversial and im endeavored to represent all major viewpoints fairly, concluded by say: "on di whole, i gree wit alford, and i might tok wit di majority for commentators both ancient and modern, say di 'balance inclines toward di censer interpretation; though i no feel by any way say di difficulty na wholly removed; and i would hail wit pleasure any para para solution which might clear it still further. '"

it na mai conviction dat for mai research dis taim, wey be far plenti extensive than any i had ever make or fit take taim for before or even die for now, and finding data no bi mentioned by milligan, i fit don discovered details dat had no bi come im attention -- details dat would tip di balance di oda way for am as deh get for me. Dis mek me plenti comfortable now wit di "altar" interpretation -- yet no bi so wedded to it dat further informate go di contrary fit no bi tip di balance back go di "censer" interpretation. And i get shared say data for dis review for di consideration and evaluation for di reader for imsef, no bi to try to impose mai newlyarrived-at persuasion on top am or am. Moreover, instead for simply dey give mai conclusions, i get written komot sartin for di process for mai own investigation and reasoning for whatever it fit be worth.

make dem do so, however, don taken far plenti space than anticipated for di outset, for then i had only charted somewhat di route i would take, no bi di details i would include as i discovered wetin to me de significant ones for evaluation. Furthermore, parts for it fit be too detailed and/or technical for di interests for some. But such na included for mai own record kukuma as for di benefit for any odas who fit be interested for it.

it might also be mentioned dat too dey i found material dat for get been useful for sections already written, and went back and make use for it dia. Dat way dat some thoughts are reflected earlier for di review than dem occurred for di process for research and original writing. For case some items appear be tacked on top somewhere rather than integrated wit di rest, wetin don juss been mentioned fit be di reason for it.

wit dis explanations, it na hoped say di wey serious student go read and ponder di foregoing several times -- bicos it fit be boku be digested for one reading.

addendum

synopsis and to de compare for interpretation options

dis na to find a kpatakpata presentation for viewpoints already discussed and documented, for order to bring dem go focus for easier to de compare and evaluation -- two involving di "golden censer" interpretation, and three involving di "golden altar for incense" interpretation.

1. "golden censer" interpretation, for reference go di tabernacle: (a) for get been favored linguistically for hellenic or classical greek, but no bi for hellenistic greek as previously supposed by some -- de include masef before di present extensive research; (b) omits any mention for all for di "golden altar for incense" anywhere

for di tabernacle, whereas it na prominently featured for old testament texts (c) no censer mentioned for either old testament texts or oda historical records i get seen cited say im furniture "in" pass holy place, and none for di gold mentioned say im bin use for it. Unless and until historical evidence na produced for na favor, dis interpretation don now be regarded as conjectural and na im be say as less than satisfactory.

2. "golden censer" interpretation, for possible reference to solomon's temple instead for tabernacle: but (a) di writer for hebrews de make no obvious reference go di temple structure, but go di tabernacle "pitched" by man (8:2) and "made" by moyses (8:5); and (b) and no mention na make for di scriptures for di temple "oracle" (most holy place) as having any furniture but di ark for di covenant and di cherubim covering it. So di scriptures describing solomon's temple offer no assistance toward resolving di wahala for hebrews 9:2-4.

3. "altar for incense" interpretation, but placing di altar for di holy place; dis occurred for di version for benjamin wilson's emphatic diaglott (1864). Im explanation na: "the reading for di vatican ms. Don been adopted as dey give a solution for an acknowledged difficulty, and as perfectly harmonizing wit di mosaic account. " dat it does, but na reading dat seems to don no support from any oda for di brekete manuscripts extant, and among textual scholars na considered spurious. Even westcott and hort, who prized di vatican manuscript as per whole quite highly (too highly, some don think), instead for de include it for dia recension for di para para testament for greek, placed it for dia "list for noteworthy rejected readings. " so, wilson's version for dis point don such infinitesimal support dat it na precarious to adopt it.

4. "altar for incense" interpretation, but believing di writer for hebrews to don mistakenly think di golden altar na for inside di veil" -- dat na, for inside pass holy place. Such de set forth for di cambridge commentary for di para para oyinbo bible (1967. It reflects, however, against (a) no bi only di inspiration for di writer for hebrews but against (b) im old testament understanding, which seems otherwise too great for am to don make a blunder laik dat, had im been inspired. Na im be say, it no fit be accepted as per satisfactory solution.

boku plenti acceptable would be a. E. Harvey's chook mouth for im companion go di para para testament (of di para para oyinbo bible), say: "it na strange dat dis writer seems to tink for dis altar for di inner room -- unless im na speaking for it as per necessary adjunct for di inner room, though no bi de tin be say for inside it" (emphasis add) -- which chook mouth we failed to include for awa initial observations for di above-mentioned interpretation, but which na fit introduction go di next and final interpretation be presented.

5. "altar for incense" interpretation, but as belonging go di most holy place for a significant sense without being located 'in' it" -- supported by di change from "wherein" for 9:2 for reference go di holy place, to "having" for 9:4 for di part for pass holy place, which neither precludes abi necessitates being for it. Each for we get one heart, liver, and belle for inside di cavity for di physical bodi but also arms and legs which are appendages for di bodi but no bi located for inside for it wit di organs juss named. So pass holy place fit don both di "ark for di covenant" wit na mercy-seat and cherubim located for inside it and di "golden altar for incense" located juss outside it for di holy place -- wia it sustained a relationship go di most holy place say di rest for di furniture for di holy place do no bi, both as to place and function, as heretofore describe.

dis seems both irrefutable and compelling, and surely di simplest explanation dat de explain pass, without any for di objectionable features associated wit di oda options.

tins for di heavens cleansed

hebrews 9:23

text: "it na necessary na im be say say di copies for di tins for di heavens suppose be cleansed wit dis [animal sacrifices]; but di heavenly tins themselves wit betta sacrifices than dis. "

dis refers go "necessary" difference for di "cleansing" element for di heavenly realities and for dia earthly "copies," and poses a kweshion as to wetin di "things for di heavens" or "heavenly tins" are wey need cleansing, and why dem need it. And it fit be beyond awa ability to ascertain wit anything laik certainty, for e don dey a puzzle to some for pass astute textual scholars.

quotations from scholars

1. Robert milligan mentions dat e don dey alleged say di above-mentioned "necessity arises from di sin for di angels who kept no bi dia first estate, but who for consequence for dia rebellion de cast down to tartarus (2 peter 2:4; jude 6). " "but," says im, "angels are no bi embraced for awa premises, and must no bi, na im be say, be forced into awa conclusions. Sight know on top ch. 2:16. " (commentary on top hebrews.)
2. A. T. Robertson says: "to we e be laik small strained to speak for di ritual for cleansing or dedication for heaven itself by di appearance for christ as priest-victim. But di whole picture na highly mystical" (word studies for di para para testament).
3. The expositor's greek testament quotes bruce as follows: "i prefer to dey to mek no attempt to assign a theological meaning go di words. I would rather mek dem intelligible to mai mind by thinking for di glory and honor accruing even to heaven by di entrance dia for di 'lamb for god. ' i believe e get plenti poetry than theology for di words. "

for di oda hand, however, na editor for hebrews, marcus dods, continues by say:

"but it na scarcely permissible to comot for dis point for di author's argument di theological inference dat for some sense and for some relation di heavenlies need cleansing. Di earthly tabernacle, as god's dwelling, might don been supposed be hallowed by im presence and to need no cleansing, but being also im meeting place wit men it required be cleansed. And so awa heavenly relations wit god, and all wherewith we seek to approach am, need cleansing. For themselves tins heavenly need no cleansing, but as enta upon by sinful men dem need it. Awa eternal relations wit god require purification. "

4. Similarly, marvin r. Vincent quotes delitzch as follows: "if di heavenly city for god, wit na holy place, na, conformably wit di promise, destined for di covenant pipo, wey dem fit attain to perfect fellowship wit god, then dia guilt don defiled dis holy tins kukuma as di earthly, and dem must be purified for di same way as di typical law appointed for di latter, only no bi by di blood for an imperfect, but for a perfect sacrifice" (word studies for di para para testament).

5. Albert barnes, however, de make short shrift for di mata wit di following words: "the use for di word purified, here applied to heaven, does no bi imply dat heaven na before unholy, but it denotes dat it na now make accessible to sinners; or wey dem fit com and worship dia for an acceptable manner" (notes for di para para testament).

6. On di oda hand, robert milligan again states: "nothing short for real purification for 'the heavenly things' go, e be laik to me, fairly meet di requirements for di text. And i am na im be say inclined to tink dat for di present, at least, dis na for we rather a mata for faith than for philosophy. Wen we fit fully comprehend and explain how boku plenti holy god na than any for di holy angels (rev. 15:4), and how it na say di very heavens are no bi clean for im sight (job 15:15), we fit then perhaps plenti clearly than we do now, how it na dat 'the heavenly tins,' embracing even di city for di living god, di heavenly jerusalem, suppose need be purified wit di atoning

blood for di lord jesus. Di fact itself seems be clearly revealed for awa text; but di reason for it na no bi so obvious. "

then im de ask: "can it be owing go di fact, dat many for di saints de admitted into heaven for anticipation for di death for christ, and dat though justified by faith, through di grace and forbearance for god, dem nevertheless required di purifying application for di blood for christ wen shed, for order to mek dem absolutely holy. Sight notes on top ch. 9:15. " (commentary on top hebrews.)

we shall proceed for di premise dat milligan, for im first sentence quoted above, and no bi barnes, na correct. But abeg keep for mind di latter's word "before," and likewise milligan's kweshion juss noted, both wey we shall don occasion to refer to again under "concluding observations. "

observations from scripture

1. The first covenant and earthly tabernacle. Di "copies for di tins for di heavens" de di earthly tabernacle erected by moses and na furniture and utensils (vs. 1-5, 18-22). Dem de associated wit di first "testament" or "covenant" make for sinai wit fleshly israel, which na "dedicated" wit di blood for calves and goats, sprinkled upon "the book itself and all di pipo" (vs. 18-20).

di greek word for "dedicated" na egkekainistai, a form for egkainizo, 1. To renew (2 chronicles 15:8). 2. To do anew, again (sir. 33(36). 6). 3. To initiate, consecrate, dedicate (deuteronomy 20:5; 1 kings 8:63; i samuel 11:14, etc. ; hebrews 9:18; 10:20) -- according to thayer. Milligan suggests

"inaugurated" as wey dey create sense for 9:18, wia it na tok say "the first covenant hath no bi been "dedicated without blood. " dis accords wit thayer's "initiated. "

(note: it appears dat thayer suppose don included 1 samuel 11:14 for category no. 1, "to renew," instead for category n. 3.)

2. The second or para para covenant and heavenly tabernacle. Di "first" covenant or testament na taken away by christ, "that im fit establish di second" (10:9), wey "new covenant" im na di mediator (9:15), and im blood na di blood for say covenant (matthew 26:28; mark 14:24; luke 22:20; 1 corinthians 11:25) -- through which blood im "entered for once for all into di holy place [heaven itself, hebrews 9:24], having obtained eternal redemption" (hebrews 9:12).

"we don. a high priest, who sat down for di right hand for di throne for di majesty for di heavens, a minister for di sanctuary, and for di true tabernacle, wey di lord pitched, no bi man [in contrast wit di earthly copy] . Now, if im de on top earth, im would no bi be a priest for all, seeing dem get dos who offer di gifts according go di law; who serve dat which na dub and shadow for di heavenly tins, . But now im get obtained a ministry di plenti excellent, by so boku plenti as im na also di mediator for a betta covenant, wey be enacted upon betta promises" (8:1-6).

"for if di blood for goats and bulls [offered under di first covenant], and di ashes for a heifer sprinkling dem dat hath been defiled, sanctify unto di [ceremonial] cleanness for di flesh: how boku plenti shall di blood for christ, who through di [or, his] eternal spirit offered imsef without blemish unto god, cleanse ya conscience from dead work to serve a living god?" (9:13-14).

(note: take notice for how e remain small "dedication," "sanctification," and "cleansing" seem be associated. And dis na reinforced by di tok for 1 thessalonians 4:3-7, as follows: "for dis na di go for god, even ya sanctification; dat ye abstain from fornication; dat each one for you sabi how to possess imsef for im own vessel for sanctification and honor, no bi for di passion for lust, even as di gentiles who sabi no bi god; dat no

man transgress and wrong im broda for di mata: bicos di lord na avenger for all dis tins, as also we forewarned you and testified. For god dem dey call we no bi for uncleanness, but for sanctification. ")

again, "when im had offered one sacrifice for sins forever, [he] sat down for di right hand for god;. For by one dey offer im hath perfected forever dem wey de sanctified" (10:12-14). "and dia sins and dia iniquities go i remember no bi" (v. 17).

know: dis does no bi mean dat wen one becomes a christian, even sins im might commit for di future are also then taken send for; but rather it way dat once any sin na forgiven it na, unlike under di law for moses, no bi remembered again annually and need atoning for again and again year by year, but forgiven for all taim to com, but di efficacy for di blood for jesus christ does kontinu for all taim be available for di cleansing for sins committed by christians afta dem become such.)

3. Practical benefits under di para para covenant for dos wey be still upon earth. For di basis for christ's high priesthood and di superior blessings it de make available, christians are admonished to "draw near wit boldness unto di throne for grace [which must be think for say im for heaven], wey we fit receive mercy [which involves forgiveness for sins as needed] and find grace to help we [otherwise also] for taim for need" (4:16). "having na im be say, brethren, boldness to enta di di holy place [where christ and di "throne for grace" are, and di benefits for im shed blood are be obtained] by di blood for jesus, by di way which im dedicated for we, new and living way, through di veil, dat na to tok, im flesh; and having a great high priest ova di haus for god; make we draw near wit a true heart for fullness for faith" (10:19-22a).

(note: di drawing "near" wey we do now [through di "better shey" we get for christ, 7:19] seems be by way for sincere prayer and genuine worship and obedience, while we await di return for christ, awa great high priest, and di completion for awa salvation [9:27-28; cf. John 14:13; 1 thessalonians 4:13-18] -- salvation "to di uttermost" [hebrews 7:25]. Emphasis don been placed on top "sincere" and "genuine," bicos jesus say to some: "and ye don make void di word for god by ya tradition. Ye hypocrites, wella do isaiah prophesy for you, say dis pipo honoreth me wit dia lips, but dia heart na far from me. But for vain do dem worship me, teaching as dia doctrines di precepts for men" [matthew 15:6b-9, asv -- di kjv for v. 6 reading, "this pipo draweth nigh unto me wit dia mouth, and honoreth me wit dia lips; but dia heart na far from me".])

concluding observations

1. The "things for di heavens," or di "heavenly tins," must be di realities wey di earthly tabernacle and na furnishings and ministries de "copies," and would seem to include both di church on top earth and di church for di redeemed for heaven (see 12:22-24). Pass holy place, which na an extension for it and through wey di most holy place na itself enta, must be di church on top earth. Dis fit be seen from di fact dat christians are say to occupy "heavenly places for christ: (ephesians 1:3; 2:6), and dat "our citizenship na for heaven" (philippians 3:20) -- di church being god's kingdom on top earth, which, among oda tins, na dem dey call "the kingdom for heaven" (see matthew 16:18-19).

2. Surely milligan fit hardly be faulted for rejecting di suggestion dat heaven had be cleansed wit di blood for christ sake of di angels dat had sinned and had been cast komot as per result, as per 2 peter 2:4 and jude 6 -- for, as stated by milligan, angels are no bi embraced for di premises for di epistle go di hebrews 9 sight 2:16-17).

3. Milligan do no bi don di ansa to im own kweshion, and we would do wella no bi be dogmatic wit reference to it. But we fit wit profit chook eye and dey consider na implications. Im kweshion na: "can it be owing go di fact, dat many for di saints de admitted into heaven for anticipation for di death for christ, and dat though justified by faith, through di grace and forbearance for god, dem nevertheless required di purifying application for di blood for christ wen shed, for order to mek dem absolutely holy. Sight notes on top ch. 9:15. "

chapter 9:15, as cited by milligan, states dat christ na "the mediator for new covenant, dat a death [his own] having taken place for di redemption for di transgressions dat de under di first covenant, dem dat don been dem dey call fit receive di promise for di eternal inheritance. "

but wey do no bi tok dem had already received it. And chapter 11:39-40, afta dey give examples from before and afta di flood, and for both di patriarchal and mosaic dispensations, for men and women for faith, states: "and dis all, having had witness borne give dem through dia faith, received no bi di promise, god having provided some betta tin concerning we, dat apart from we dem suppose no bi be make perfect. "

and for david, wey dey included for dat roster for di faithful (11:32), di apostle peter say on top pentecost afta di resurrection and ascension for christ, dat "he both kpai and na buried, and im tomb na wit we unto dis day," and specifically dat "he ascended no bi into di heavens" (acts 2:29,34).

moreover, wetin be true for david fit be die be true for all di odas, unless enoch (hebrews 11:5-6) na an exception, wey dey changed so as no bi to experience death and na no longer found on top earth, but likely taken either to heaven or else to hades, we sabi no bi which, except say di latter na primarily for di spirits for di dead before di resurrection -- and elijah, no bi mentioned for hebrews 11, would fall for di same category as enoch (2 kings 2:11-12).

but, even if dis two de exceptions to wetin be say for hebrews 11:39-40, dem would hardly constitute milligan's "many. " yet, if dem de such exceptions and taken into heaven instead for going to hades, wetin milligan say wey concern di "many" defiling heaven fit nevertheless conceivably be true for di presence for enoch and elijah.

hades na di place for departed spirits between death and di resurrection and na no bi represented say im emptied and do away wit until di general resurrection and judgment (revelation 20:1115) -- for which taim ("the last day") all di righteous dead go de raised (john 6:39,40,44,54). So it na likely say di spirits for all di dead remain for hades taya dia bodies are raised. But christ's spirit no bi comot for hades, for im na raised from di dead (acts 2:31), and forty days later ascended into heaven (1:3, 9-11) -- di first, it would seem, to kpai no bi (see acts 13:34).

also, for connection wit di death and resurrection for christ, "the veil for di temple na rent for two from di top go di nyash; and di earth do quake; and many bodies for di saints dat had fallen asleep de raised [which obviously meant dat dia spirits de no bi comot for hades either]; and come forth komot for di tombs afta im resurrection dem enta into di holy city and appeared unto many" (matthew 27:51-53).

kweshion: na dia return to life only temporary, or do dem ascend into heaven wit christ? wey we no fit ansa wit certainty. But dia na possibility say di latter na correct. Ephesians 4:8 na reference to psalm 68:18, wey be applied to christ, say, "when im ascended on top high, im led captivity captive, and find gifts unto men. " dis na according go di custom for triumphal entries for military generals afta major victorious battles -- leading a contingent for captives as proof for victory ova enemies and tossing gifts to persons along di route for march from booty taken for battle. Di gifts to men for di case for christ's return to heaven de spiritual gifts for di early church, according to ephesians 4:11-12.

di purpose wey be say di quotation na make from psalm 68:18 do no bi involve anything else than "the gifts unto men"; but di quotation itself do. It involved "a multitude for captives," as e be so rendered for di margin for di king james version. If dis na perchance a reference to dos raised afta christ's resurrection (which it fit well well be), dem had been satan's captives taya released by christ and taken to heaven wit am wen im ascended and presented dem along wit imself as proof for im victory ova satan and death, which victory na referred to for hebrews 2:14-15.

[note: for an additional analysis for wen di spirits for di righteous depart for hades refer to wia go ya spirit go wen you kpai?, joe mckinney, www. thebiblewayonline. com. -rd]

4. Consider dis, then: dat (a) tey tey christ rose from di dead for di same bodi for which im kpai though na im changed from a mortal and corruptible to an immortal and incorruptible one, as per 1 corinthians 15:53-54, and (b) tey tey im had been "made be sin on top awa behalf" (2 corinthians 5:21), for "jehovah hath laid on top am di iniquity for we all" (isaiah 53:6), fit no bi (c) im entrance into heaven (and dat for odas if dia de odas wit am) conceivably be think for as defiling heaven and making it for need for cleansing before and until christ had dia symbolically offered im blood for cleansing and atonement, which im na represented as having do?

(in such event, di heavens would no bi necessarily be considered unholy "before" dis, as per

barnes, mentioned above -- unless already possibly contaminated by receiving enoch and elijah -but would now be such until "cleansed" wit di blood for christ.)

5. Finally, though we no fit ansa either milligan's or awa own kweshion wit certainty, we fit nevertheless be tremendously profited by wey serious consideration for (a) di awful abhorrence for god for sin, (b) di fifty-fifty awful consequences for sin and di penalty dat must vicariously be paid for we if we are pardoned, and (c) di amazing, super-a-bounding grace for god displayed for human redemption from sin and na eternal penalty through christ jesus, awa lord, set forth by god be "a propitiation, through faith, for im blood, . wey he might imself be juss and di justifier for am dat hath faith for jesus" (romans 3:25-26; cf. 1 john 2:2-1), and (d) be constantly and increasingly grateful for it. Dat na di chief purpose we get for di foregoing considerations, though, as paul exclaimed, "how unsearchable are im judgments, and im ways past tracing komot!" (romans 11:33).

boldness amd exhortation chapter 10:19-25

1. Introduction.

dis na hol hortatory section, wit na exhortations reason say tremendously important facts already established (4:14 - 10:18) or upon conclusions comot therefrom. Di facts relate to wetin we get (vs. 19-21), introduced by di word "having. " and each for di exhortations begins wit di phrase "let we" (vs. 22, 23, 24).

ii. Facts: "having" (vs. 19-21).

1. "having na im be say, brethren, boldness to enta di di holy place by di blood for jesus" (vs. 19). "the holy place" here na "heaven itself," which christ don imself enta for we, wit, as it de, im own blood, and by way for it -- and by way wey im get obtained eternal redemption for we (9:24-25; cf. Vs 11-12).

wen we "enter into di holy place by di blood for jesus," we enta "by di way which im dedicated for we, new and living way, through di veil, dat na to tok, im flesh" (vs. 20) -- wey be likewise to tok, im humanity. Na im only bicos im took upon imself di nature for man wey he fit experience death and don blood to shed for we (see 2:14-17). And wen im ascended back to heaven, na im wit im resurrected human bodi (changed as ours go de, sight 1 corinthians 15:50-52 and philippians 3:20-21). Im na im make became di author (archegos, captain, or chief leader) or awa salvation (hebrews 2:10). Moreover, wen im comes a second taim, it go de "unto salvation" ("to di uttermost," 7:25) "to dem dat wait for am" (9:28). Im go come receive we unto imself; dat wia im na, dia we fit be also (john 14:3). Then we shall literally "enter into di holy place" wia im na bicos redeemed "by di blood for jesus. "

now, however, we do so only spiritually, for awa affections and worship. But dis na for transcendent importance if we are to enta literally for di afta a while. And it fit and ought be do wit "boldness," bicos we are redeemed "by di blood for jesus" and don di greatest possible reason for anticipation for di literal entrance wen christ comes again. And dat "boldness" na dominant theme for awa epistle (3:6; 4:16; 10:19, 35). It na no bi brashness or foolhardiness, but courage, confidence, and comfortableness, grounded for wetin don been do for we by god through christ and sanco to we for di future.

2. "and having a great priest ova di haus for god" (vs. 19) -- namely, jesus christ, whose priesthood na alluded to for 1:3, and don been specially featured ever tey tey 4:14 -- providing all di assurance underlying and justifying di "boldness" enjoined, and di exhortations dat follow.

iii. Exhortations: "let we" (vs. 22-25).

1. "let we draw near" (vs. 22) -- dat na, kontinu to draw near -- "unto di throne for grace [in heaven], wey we fit receive mercy, and find grace to help we for taim for need" (see 4:16).

a. "with a true heart" -- for all sincerity, earnestness, and loyalty.

b. "in fullness for faith" -- or "in full assurance for faith" -- belief for di word for god through christ (see romans 10:17).

c. "having (had, perfect tense for di original) awa hearts sprinkled from an evil conscience" -- having "a true heart" -- a figurative sprinkling wit di blood for christ (cf. 9:14,18-22) -- equivalent to having awa hearts cleansed from sin, and from di consciousness for sin (see 10:2) -- equivalent again to having awa robes washed and make white for di blood for di lamb (revelation 7:14).

know: dis and di following item suppose no doubt be taken together as having occurred for conjunction wit each oda.

d. "and having (had) awa bodi washed wit pure water" -- an obvious reference to christian baptism (see acts 10:47-48) -- di whole man, soul, and bodi, sanctified unto god (see romans 12:1; 1 corinthians 6:15,20-- di latter verse reading for di av, "glorify god for ya bodi, and for ya spirit, which are god's). (cf. Acts 22:16; eph. 5:26; titus 3:5 [cf. John 3:5]; 1 peter 3:21*) *see excursus on top 1 peter 3:21. Page 60

2. "let we hold fast (vs. 23) -- dat na, "hold fast di confession for awa we dey call it waver no bi; for im na faithful dat sanco. " di av don "faith," possibly sake of di word "confession," which it renders "profession. " but di greek text don di word elpis, shey, instead for pistis, faith, though di two are related, as go de noted below. And "hope" kukuma as "faith" fit be "professed" or "confessed. " di word for di greek text, "homologia," fit be translated either way for oyinbo. If it na perceived by di translator say im an admission, "confession" na di betta translation; if perceived as per proclamation or unsolicited affirmation, then "profession" would be preferable.

"hope" na las las significant word for hebrews, occurring also for 3:6; 6:11,18; 7:19. It na combine for expectation and desire, and "faith" na "the assurance for tins hoped for, a conviction for tins no bi seen" (11:1).

di reason give for holding fast to awa shey na dat "he na faithful dat sanco. " and for dat connection, di text for 6:13-20 needs be reviewed.

3. "and make we dey consider" (vs. 24-25) -- dat na, "consider one anoda to provoke unto love and gud work" (vs. 24).

a. "not forsaking awa own assembling together, as di custom for some na" (vs. 25a) -- or, "not staying away from awa meetings, as some do" (neb). A. E. Harvey comments on top dis as follows: "there na probably plenti to dis than mere slovenness for attendance for church [which itself suppose be avoided]. Staying away suggests (in greek, if no bi for oyinbo) a failure to tanda kakaraka wit fellowchristians for times for adversity -- and a sketch for such times follows a few lines further on top" (the para para oyinbo bible companion go di para para testament, 1970, pp. 706-07.) thayer likewise, for defining di greek term, egkataleipo, says it fit mean "to leave for straits, leave helpless, (colloq. leave for di lurch). "

di emphasis for dis verse na no bi di lack for proper consideration for brethren wen we cease joining wit dem for christian assemblies, and di emphasis, beginning wit di following verse

(26), na for di peril to which we subject ourselves by no bi "assembling. "

b. "but exhorting one anoda" (vs. 25b). "one anoda," while implied, na no bi for di greek text. Di word "but" introduces a contrast: "not forsaking awa own assembling together. but exhorting. " one reason, na im be say, for awa assembling na christian contact, exhortation, encouragement, and support for one anoda -- "edification, and exhortation, and consolation" (see 1 corinthians 14:3).

c. "and so boku di plenti, as ye sight di day drawing nigh" (vs. 25c). Dis indicates di approach for a day for exceedingly great trial, wen di fellowship and exhortation for christian assemblies would be all di plenti needed instead for less so, to stop backsliding and preserve from apostasy -- a day dem knew wey concern -- and referred to by dem as "the day. "

some don think for dis as "the lord's day" for revelation 1:10, understood by early christians as di first day for di week, on top which dem held regular weekly assemblies. But di things wey e contain, "not forsaking" di assemblies "but exhorting," seems to indicate assembling for di purpose for exhorting one anoda, rather than meaning increasingly urgent exhortations through di week to assemble for di next approaching lord's day.

odas don considered "the day approaching" be di second come for christ. But, while we are be prepared for dat for any and all times, we are repeatedly informed wey we sabi no bi wen it go de, de include christ imself wen im na upon earth (matthew 24:35-44; 25:1-13; mark

13:31-37; luke 21:33-36; 1 thessalonians 4:13 -5:3; etc.). Yet, for awa lord's parable for di

talents, dia na di intimation for di possibility for im return no bi being for "a tey" (matthew 25:14-30 and v. 19 for main main). It no bi "at hand" wen 2 thessalonians na written, and would no bi be prior go di occurrence for a great apostasy say di apostle paul had previously foretold for some no sabi wen e go end taim for di future (2:1-12). And wen di apostle peter wrote im second epistle to christians, mockers de even then questioning weda it would ever happun, tey tey it had already been so long afta being sanco (2 peter 3:1-13). Yet. Wen im wrote im first epistle, na im taim "for judgment to begin wit di haus for god: and if it first begin for we, wetin shall be di end for dem dat obey no bi di gospel for god? and, if di righteous na scarcely saved, wia shall di ungodly and sinner appear?" dis na say for di things wey e contain for "fiery trial" being experienced by christians (1 peter 4:12-19). And e get reason to believe say di "judgment" here mentioned had reference to sufferings and calamities foretold by christ for di gospels.

if so, then it na likely dat "the day approaching" referred to for hebrews 10:25 na di day for jerusalem's destruction, which na to take place for inside di lifetime for di generation contemporary wit christ (matthew 24:1-34; mark 13:1-30; luke 21:5-32), and occurred for a. D. 70, for inside a comparatively short taim afta di epistle go di hebrews na likely written, wen di signs for na approach would be increasing. Na im brought wey concern sake of increasing tensions and clashes between jewish leaders for palestine and dia roman masters.

And as such tensions increased, di lot for jews everywhere for di roman empire became plenti and plenti precarious -- and so wit christians, bicos dem de for dat taim think for generally say im a sect for di jew and gentile christians as jewish proselytes.

di lord foretold dat dia would be unparalleled tribulation for di taim for jerusalem's siege and destruction, and find instructions to im disciples for dodge. And eusebius, for im ecclesiastical history, says: "the whole bodi, however, for di church for jerusalem, having been commanded by divine revelation, give to men for approved piety before di war, removed from di city, and dwelt for a some kain town beyond di jordan, dem dey call pella. Here dos dat believed for christ, having removed from jerusalem, as if holy men had entirely abandon di royal city itself, and di whole land for judea; di divine justice for dia crimes against christ and im apostles, finally overtook dem, totally destroying di whole generation for dis evildoers from di earth. " (book iii, chapter v.) dis na e don do to remind we de kain peter na say wey concern di righteous being "scarcely saved," and far-reaching for na effects jesus say, "except dat dos days had been shortened, no flesh for get been save: but for di elect's sake dos days shall be shortened" (matthew 24:22).

iv. Excursus (1 peter 3:21).

1 peter 3:21 don an important connection wit acts 22:16 involving "calling for di name for di lord," and wit acts 2:38 involving "remission for sins" and a "good conscience. " for di language for scripture, a "good conscience" (acts 23:1) na "conscience void for offense toward god and men" (24:16). Di av don 1 peter 3:21 say baptism na "the ansa for a gud conscience toward god," which would seem to mean dat it na "because for di remission for sins," whereas acts 2:38 says it na "for [or, unto] di remissions for sins. " and di asv for di text for 1 peter 3:21 don baptism as "the interrogation for a gud conscience toward god," which does no bi seem to mek boku sense for all. But for di margin, it says, "or, inquiry or, appeal. " "inquiry" does no bi seem to mek gud sense for dis things wey e contain, but "appeal" does if it suppose be "for a gud conscience," which it fit mean and evidently does mean, as per number for modern tok translations render it -- either as "appeal" or na equivalent di rsv and nasb don it "an appeal to god for a clear conscience. " odas render it similarly, as follow:

goodspeed: "the craving for a conscience right wit god. " williams: "the craving for a clear conscience before god. "

rotherham: "the request unto god for a gud conscience. "

moffatt: "the prayer for a clean conscience before god. "

montgomery: "the prayer for a gud conscience toward god. "

know: dis accords wit acts 2:38, "baptized for di name for christ for di remission for sins" -- dat na, so as to get gud conscience toward god, and as di expression for a "craving" for such.

di word bin use for 1 peter 3:21 na eperotema. Thayer's greek-english lexicon for di para para testament, says dat it way: 1. An inquiry, a kweshion. 2. A demand. 3. As di terms for inquiry and demand often include di idea for desire, di word na im make gets na signification for earnest seeking, i. e. , a craving, an intense desire. If dis use for di word na conceded, it affords we wit di easiest and most congruous explanation for dat vexed passage 1 pet. 3:21: "which (baptism) now saves we [you] no bi bicos for receiving it we [ye] don put away di filth for di flesh, but bicos we [ye] don earnestly sought a conscience reconciled to god. "

arndt and gingrich, for dia greek-english lexicon for di para para testament and oda early christian literature, tok: 1. Kweshion. 2. Request, appeal (eperotao 2, to ask pesin for sontin) -- an appeal to god for a clear conscience 1 pet. 3:21.

know: dat understanding for di word eperotema for 1 peter 3:21 accords beautifully wit acts 22:16, "arise, and be baptized, and wash away thy sins, dey call for di name for di lord. " dat na, for being baptized to wash away sins, one na expressing im heart's desire for a gud conscience toward god -- for fact, don make dem do so for order be saved. Scriptural baptism na na im be say an overt prayer for di remission for sins. Dey call for di name for di lord involves prayer. It na dey call for di lord.

"for e get no distinction between jew and greek: for di same lord na lord for all, and na hol unto all dat call upon am: for, whosoever shall call upon di name for di lord shall be saved" romans 10:12-13). "and dem stoned stephen, dey call upon di lord, and say, lord jesus, receive mai spirit" (acts 7:59).

be saved, then, according go di terms for di para para covenant, one must call upon di name for di lord, and do so for connection wit im baptism, make it becomes an overt prayer for remission for sins.

we conclude wit di following from kittel's theological dictionary for di para para testament (1964): "hence we fit translate 1 pet. 3:21: 'not di putting away for outward filth, but prayer to god for a gud conscience. "

also: "in see for v. 21 we suppose expect alla [but] be followed by a cleansing for di spiritual sense. Na im make di request for a gud conscience na be construed as per prayer for di remission for sins. remission for sins na e remain small baptism from di very outset (mk. 1:4 and par. ; acts 2:38). " (vol. li, p. 688.) [additional discussion on top dis subject fit de for baptism into christ,

joe mckinney, [www,thebiblewayonline.com](http://www.thebiblewayonline.com) -rd]

abel's "more excellent" sacrifice

chapter 11:4

text: "by faith, abel offered unto god a plenti excellent sacrifice than cain, through which im had witness borne to am wey he na righteous, god bearing witness for respect for im gifts: and through it im being dead yet speaketh" (american standard version).

1. Personal observations.

di basic lesson na dat abel offered by faith and na accepted as righteous, implying dat cain do no bi offer by faith and na im be say no bi accepted. But we need to sabi as best we fit di make sense for di expressions (1) "offered by faith" and (2) "a plenti excellent sacrifice. " for some respects di latter na plenti elusive than di former, and na im be say plenti controversial.

di reference for hebrews na go di following from genesis 4:2b-5: "abel na a keeper for sheep, but cain na a tiller for di ground. And for process for taim it com to pass, dat cain brought for di fruit for di ground an dey offer unto jehovah. And abel, im also brought for di firstlings for im flock and for di orobo thereof. And jehovah had respect unto abel and to im dey offer: but unto cain and im dey offer im had no bi respect. And cain na very wroth, and im countenance fell. "

it na be observed dat genesis mentions nothing directly wey concern faith but describes di objective difference between di two offerings, whereas hebrews mentions di subjective difference (faith) but does no bi mention di objective difference explicitly.

1. "offered by faith." yet, while faith na no bi mentioned directly for di genesis account for regard to either, a belief for di existence for god na implied for di part for both -- for cain kukuma as abel, for im "brought an dey offer unto jehovah" as do abel. Di hebrew word translated "offering" na minchah, which for di lxx na rendered thusia, or "sacrifice" for oyinbo, as occurs for awa hebrew text quoted above -- words referring for scripture to an dey offer unto god or a god.

but dem get different kinds for faith -- (a) "faith" for di existence for god, but "apart from work" for obedience, wey be ineffectual, "barren," "dead"; and (b) "faith" dat na effectual, manifesting itself by na "works" (james 2:17-26). Both james 2 and hebrews 11 mek it clear dat it na di latter dat na accounted to man for righteousness. Know also di following old testament example.

for di waters for meribah (numbers 20:2-13), for di oasis for kadesh-barnea, normally supplied by a stream gushing from a some kain rock, dia na no water wen di israelites led by moyses and aaron arrived, and di pipo mutinied. God spoke to moyses, say: "take di rod, and assemble di congregation, thou, and aaron, thy broda, and speak ye unto di rock before dia eyes, dat it find forth na water; and thou shalt bring forth give dem water komot for di rock; so thou shalt find di congregation and dia cattle drink. "

but dem de seemingly so frustrated and vex wit di pipo for dia obstreperousness, dat moyses spoke, no bi go di rock, but go di pipo, say, "hear now ye rebels; shall we bring you forth water komot for dis rock?" and moyses "smote di rock wit im rod twice," which im no bi commanded to do, "and [notwithstanding] water com forth abundantly, and di congregation drank, and dia cattle. " but dat no bi di end for di tori.

jehovah say unto moyses and aaron,: "because ye believed no bi for me, to sanctify me for di eyes for di pikin for israel, na im be say ye shall no bi bring dis assembly into di land which i get give dem. " consequently, dem both kpai before di land for promise na enta.

na dis bicos moyses and aaron on top dat occasion believed any less for di existence for god than previously? obviously no bi. But dem do no bi exactly obey god either, and besides, dem took credit unto themselves for di miracle god would perform instead for dey give am di glory and "sanctifying" am "in di eyes for di pipo. "

2. "a plenti excellent sacrifice." obviously, for boku di same way, cain, though believing for di existence for god, do no bi believe so as to obey god fully as do abel. For, "by faith abel offered a plenti excellent sacrifice than cain," according go di king james version, di american standard version, and odas. Di greek text, however, don only pleiona thusian, "more sacrifice." but plenti for wetin respect? as to quality, as per di kjv and asv? as to quantity, seeing im "gifts" (plural) are mentioned? or, as to kinds (which na also quantitative), as some don think, to wey di word "gifts" would likewise lend itself?

di genesis record, however, does no bi specifically mention pass one kain dey offer by either. So, if, as some tink, na implied dat abel brought a vegetable dey offer (a thank-offering later incorporated for di law for moyses) kukuma become animal sacrifice (possibly as per sin-offering kukuma), di former no bi di point for difference for di offerings for di two, and na im be say no bi specifically mentioned, whereas di lack for animal dey offer by cain na a significant difference. And for such an event, it would no bi be unlike dat for mark 10:46-52 reporting di healing for only one blind man by christ as im na no bodi di city for jericho, though according to matthew 20:29-34, im healed two -- possibly sake of di mention for di one and identifying am (bartimaeus, pikin for timaeus) would be plenti significant for di readers mark had for mind. But dis, while a possibility, or if even a probability, na no bi a conclusively established fact wit reference go di genesis and hebrews records.

and most translations, ignoring dat become option, favor di concept for plenti as to quality, as di kjv and asv, already cited, wit di nkjv translating di same way. And dem get a few instances for di para para testament scriptures wia it na unquestionably so bin use, though boku plenti too dey bin use wit reference to quantity or

numbers. Di following are variations from di wording "more excellent," yet all seeming to don to do wit quality: "better and plenti acceptable" (amplified); "better sacrifice" (tcnt, nasb, jb, tev, spencer, living oracles); "richer sacrifice" (moffitt); "a sacrifice superior" (berkeley); "a sacrifice greater" (neb).

"better sacrifice" na seen to predominate for di variations from "more excellent sacrifice." but di greek word for awa text na no bi dat bin use for oda passages for hebrews and translated "better" (1:4; 7:7,19,22; 8:6; 9:23; 10:34; 11:35) -- namely, kreisson. And alfred marshall, for im greek-english

interlinear (almost standard for awa day) don di following for oyinbo under di greek word for "more": "a greater (? betta)." for oda words, wit am dem get some reservations wey concern "better" tin wey dey gud sense for di text.

di rheims and rotherham translation, "a fuller sacrifice," might be interpreted either qualitatively or quantitatively (as to either numbers or kinds). Di rendering for wemouth, williams, and rsv, "a plenti acceptable sacrifice," while obviously expressive for fact, does no bi indicate why plenti acceptable.

goodspeed, for di oda hand, puts it: "faith make abel's sacrifice greater for di sight for god than cain's." dis, too, while obviously true, bicos faith, which comes from hearing god's word and results for obeying it, caused abel to offer di sacrifice wey he do, but na absent for cain and do no bi lead am to offer a laik sacrifice. Yet if wetin goodspeed intended to suggest na dat wetin im offered would itself don been sufficient and acceptable if only cain had offered wit di same sincerity and earnestness dat abel make im dey offer, wey fit hardly be correct for reasons already touched on top. Dat viewpoint, however -- dat believing a tin na right dey make am right and acceptable to god -- get one multitude for adherents.

ii. Quotations from odas.

1. A. T. Robertson, word pictures for di para para testament: "literally, 'more sacrifice' (comparative for polus, boku) . Precisely why abel's sacrifice na betta than dat for cain apart from im faith na no bi shown." (that seems an obvious kpatakpata from wetin we get noticed above.)

2. The pulpit commentary: "it na usual to find a reason for di nature for abel's dey offer as signifying atonement, and to suppose dat im faith manifested for im recognition for di need for such atonement, signified to am, as don been further supposed, by divine command. Dis see for di intention for di narrative na las las suggested by di description de kain im dey offer na, viewed for lait for subsequent sacrificial theory; but it na no bi apparent for di narrative taken by itself, or for reference to it for di passage before we. Di acceptableness for di dey offer na here simply attributed, as for necessity, go di faith for di offerer, without any intimation for how dat faith had been evinced. And wit dis see for di mata agrees di record itself, wia it na tok say 'unto abel im dey offer di lord had respect'; i. e. to abel first, and then to im dey offer." (we reserve chook mouth taya later, for "conclusion. ")

3. Adam clarke, commentary: "more sacrifice; as if im had say; abel, by faith, make pass one dey offer; and hence it na say, god testified for im gifts, tois dorois. Di plain state for di case seems to don been dis; cain and abel both brought offerings go di altar for god, probably di altar erected for family worship. As cain na a husbandman, im brought a mincha, or eucharistic dey offer, for di fruits for di ground, by which im acknowledged di being and providence for god. Abel, being a shepherd or a feeder for cattle, brought, no bi only di eucharistic dey offer, for di fruits for di ground, but also for di produce for im flock as per sin-offering to god, by which im acknowledged im own sinfulness, god's justice and mercy, kukuma as im being and providence. Cain, no bi for all apprehensive for di demerit for sin, or god's holiness, belle full imsef wit di mincha, or thank-offering: dis god fit no bi, consistently wit im holiness and justice, receive wit complacency; di oda, as referring to am wey dey di lamb slain from di foundation for di world, god fit receive, and do

particularly testify in approbation. Though the mincha, or eucharistic offering, is a very proper offering for its place, yet it is not received, because it is not a sin-offering. See rest for the history of it well as Sabi. : (for a plentiful detailed and expanded treatment by Clarke, see his comments on top Genesis 4:3-5.)

4. James Macknight, apostolical epistles: "'offered to God (pleiona thusian) plentiful sacrifice.' For this translation, I get followed by critics, who tell us that pleiona, [an expression] for the comparative degree, signifies plentiful for number rather than plentiful for value. Accordingly, they observe, that notwithstanding Cain ought to have offered a sin-offering, he brought only 'of the fruit of the ground an offering unto the Lord,' which is not a proper sacrifice. But Abel, 'he also brought for the firstlings of his flock, and for the orobos thereof'; that is, besides the fruit of the ground, which is one of the gifts mentioned for the following verse,* he also brought the fattest of the firstlings of his flock; and he offered a sin-offering of the firstlings of his flock as per meat-offering [that is, a thank-offering], and thereby shewed both his sense of divine goodness and for his own sinfulness. Whereas Cain, having no sense of sin, thought himself obliged to offer nothing but a meat-offering; and made it perhaps not only for the first-fruits, or for the offerings which God created for the fruits."

*should be same verse, for Hebrews 11, that is, v. 4.

iii. Kpatakpata.

1. The Kpatakpata for the pulpit commentary as given above, says the offering for Abel was accepted because it was accepted, and not only for all on top account for the fact that Cain's offering was not accepted, but also because it was a sin-offering, which makes it acceptable. The commentary's implication is that if Cain had had the same faith subjectively that Abel had, his offering would have been accepted just as much as Abel's, because it would have been "more" than his. But surely that is not the whole truth -- for if Cain had had the same subjective faith as Abel, his offering would not have been omitted, and he would have been distinguished from Abel.

Let us look for order to give the author for the Genesis section for the above-mentioned commentary to correct the author for the Hebrews section on top of this point. Beginning with the phrase, "unto Abel and his offering" (Genesis 4:4), he comments as follows: "accepting first his sin and then his offering (cf. Prov. 12:2; 15:8; 2 Cor. 8:12). 'The sacrifice was accepted for the man, and not because of the man for the sacrifice' (Ainsworth); but still 'without a doubt the words for Moses imply say the matter [emphasis added] for Abel's offering was a much more excellent and suitable than that for Cain's,' and 'one fit hardly entertain a doubt that this is the idea for the author for the epistle to the Hebrews' (Prof. Lindsay, 'Lectures on top Hebrews,' edin. 1867). Abel's sacrifice was pleiona, fuller than

Cain's; it had plentiful for it; it had faith, which was wanting for the offering. He was also [emphasis added] offered for obedience to divine prescription. The universal prevalence for sacrifice rather points to

divine prescription than to man's invention as a proper source. Had divine worship been for purely human purposes, it would not have remained small some of the greater diversity for which it prevailed for various forms. Besides, the fact that the mode for worship was not only human ingenuity under the law, but also that will-worship was specifically condemned under the Christian dispensation (Col. 2:23), favors the presumption that he was divinely appointed from the first."

The rationale for the Hebrews author for the pulpit commentary for the Kpatakpata we get challenged to set forth for the first part of the above quotation from him above, as follows: "it is not usual to find a reason for the nature of Abel's offering as signifying atonement, and to suppose his faith manifested for his recognition of the need for such atonement, signified to him as not been further supposed, by divine command. This is seen for the intention for the narrative as well as suggested by the description of Cain's offering as well, viewed for the light of subsequent

sacrificial theory [maybe either sacrificial "history" or "philosophy" would be a better term; but it na no bi apparent for di narrative taken by itself, or for di reference to it for di passage before we" (emphasis add).

wit dis climaxing tok, we would agree but would insist dat it still gives no reason for believing dat obedient faith would no bi result for animal sacrifice for di part for cain kukuma as for abel. As to how boku god had revealed for divine philosophy behind di requirement for animal sacrifice, we no sabi. But e be laik probable say di ancients de better informed than old testament de make sabi. , jesus informed di jews, say, "your papa abraham rejoiced to sight mai day, and im see it, and na glad" (john 8:56) -- a tin no bi apparent apart from para para testament revelation.

2. Macknight, for im apostolical epistles, states say di critics "tell we dat pleiona, for di comparative degree, signifies plenti for numbers rather than plenti for value. " if im na correct, for dat na na predominant use. But dem get a few obvious exceptions, as for matthew 12:41,42; luke

11:31,32 (a parallel passage); and acts 15:28, wia "greater" fit hardly be improved upon for translation. For di parallel passages, jesus na "more" (greater) than either solomon or jonah. And di oda speaks for "no greater [more] burden than dis necessary tins. " however, even for di latter, wetin would mek di burden "more" would be plenti tins for number. But for matthew 6:25 and na parallel for luke 12:23, quoting jesus as say, "is no bi di life plenti [pleion] than di food, and di bodi than di raiment?" di reference again na no bi to "more" numerically, but value-wise.

3. So, e be laik dat no bi everi point for argument by clarke and macknight fit be proved conclusively, but dat neither fit any be disproved conclusively, and dat, all tins considered, di weight for probability na considerably for dia favor. Or so e be laik to dis writer, for di basis for di following considerations:

(a) in di hebrews text, abel na say literally to don offered "more sacrifice" than cain. For di absence for a things wey e contain indicating otherwise, di word for "more" na likely to mean plenti for number rather than plenti for value, and di text itself mentions abel's "gifts" (plural).

(b) the genesis account likewise lends itself to such an interpretation. Cain brought one kain dey offer, namely, di fruit for di ground, but abel "also brought for di firstlings for di flock and for di orobo thereof. " dat na, im no bi only brought di kain dash cain had brought, but di oda kind for addition -- hence, "gifts," plural, as per di hebrews text.

(c) "firstlings" and "fat" (fat for animals slain for sacrifice) de characteristics for some kain offerings required under di law for moses 25 or plenti centuries later, and so do no bi originate wit sinaitic legislation. Di same na true for vegetable offerings also. under di law for moses, animal sacrifices kukuma as vegetable offerings de bin use as thank-offerings, though animal sacrifices alone de bin use as sin-offerings except for extreme poverty, wen prescribed vegetable offerings fit be substituted (leviticus 5:11-13). So, di offerings for cain and abel (and for all likelihood for adam before dem) de prototypes for dos legislated centuries later for di law for moses for mt. Sinai.

(the foregoing na offered for whatever it fit be worth as per mata for consideration, but without endeavoring to force na conclusions. And any data or argument go di contrary would be welcome.)

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