

## Bible Study Notes

The Greek word **ἀρχηγός** translated *pioneer* is used of a “prince” or leader, the representative head of a family. It also carries nuances of “trailblazer,” one who breaks through to new ground for those who follow him. It is used some thirty-five times in the Greek OT and four times in the NT, always of Christ (Acts 3:15; 5:31; Heb 2:10; 12:2).

Study Note NET Bible Hebrews 2:10

*arxēgós*(from /*arxē*, "the first" and /*ágō*, "to lead") – properly, the first in a long procession; a *file-leader* who *pioneers the way* for many others to follow. (*arxēgós*) does not strictly mean "author," but rather "a person who is *originator* or *founder* of a movement and continues as the leader – i.e. 'pioneer leader, founding leader' " (*L & N*, 1, 36.6).

<http://biblehub.com/greek/747.htm>

**Word occurs 4 times in the N. T.**

**Acts 3:15 N-AMS**

**GRK:** τὸν δὲ **ἀρχηγὸν** τῆς ζωῆς

**NAS:** but put to death the Prince of life,

**KJV:** And killed the Prince of life, whom

**INT:** moreover [the] Author of life

**Acts 5:31 N-AMS**

**GRK:** ὁ θεὸς **ἀρχηγὸν** καὶ σωτῆρα

**NAS:** to His right hand as a Prince and a Savior,

**KJV:** right hand [to be] a Prince and

**INT:** God Prince and Savior

**Hebrews 2:10 N-AMS**

**GRK:** ἀγαγόντα τὸν **ἀρχηγὸν** τῆς σωτηρίας

**NAS:** to perfect the author of their salvation

**KJV:** to make the captain of their

**INT:** having brought the author of the salvation

**Hebrews 12:2 N-AMS**

**GRK:** τῆς πίστεως **ἀρχηγὸν** καὶ τελειωτὴν

**NAS:** on Jesus, the author and perfecter

**KJV:** unto Jesus the author and finisher

**INT:** of faith author and perfecter

## Jesus Our Forerunner: πρόδρομος

for-run'-er (prodromos): This word occurs but once in the Bible: "Whither as a forerunner Jesus entered for us" (Heb 6:20). The word signifies one who comes in advance to a place where the rest are to follow, or one who is sent on before as a scout to take observations. In this sense Christ is our forerunner for He has gone into heaven to prepare a place for His people into which He will eventually lead them. The idea of a forerunner is peculiar to the Christian dispensation.

The Old Testament Levitical economy knew nothing of such. The high priest was a representative, not a forerunner: where he led, namely, into the Holy of Holies, the people could not follow. He was not the pioneer of the people; Christ is. Christ goes nowhere but where His people may follow. He is the file-leader (compare Heb 12:2, "the author.... of faith"). He goeth before His people to prepare the way for them, to open the gates of heaven by His atoning blood and priestly intercession. The believer is led into full fellowship with God through Jesus Christ.

<http://www.blueletterbible.org/search/Dictionary/viewTopic.cfm?topic=ET0001373,IT0003523,NT0001870,VT0001104>

## μεσίτης mediator

Definition:

one that acts between two parties; a mediator, one who interposes to reconcile two adverse parties, 1 Tim. 2:5; an arbitrator, one who is the medium of communication between two parties, a mid-party, Gal. 3:19, 20; Heb. 8:6; 9:15; 12:24\*

Greek-English Concordance for μεσίτης

<a href="#">Galatians 3:19</a>	Why then was the law given? It was added because of transgressions, until the descendant should come to whom the promise had been made. It was established through angels by a mediator.
<a href="#">Galatians 3:20</a>	Now a mediator (mesitēs   μεσίτης   nom sg masc) is not for one party only, but God is one.
<a href="#">1 Timothy</a>	For there is one God, and one mediator (mesitēs   μεσίτης

<p><a href="#">2:5</a></p>	<p>nom sg masc) between God and people; a person, Christ Jesus, <b>Net Bible tn</b> Traditionally this word (μεσίτης, mesith") is rendered "mediator," but this conveys a wrong impression in contemporary English. Jesus was not a mediator, for example, who worked for compromise between opposing parties. Instead he was the only one able to go between man and God to enable them to have a relationship, but entirely on God's terms.</p>
<p><a href="#">Hebrews 8:6</a></p>	<p>But as it is, he has obtained a superior ministry, since the covenant of which he is mediator (mesitēs   μεσίτης   nom sg masc) is better, since it has been enacted on the basis of better promises.</p>
<p><a href="#">Hebrews 9:15</a></p>	<p>And for this reason he is the mediator (mesitēs   μεσίτης   nom sg masc) of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under that first covenant. <b>Net Bible tn</b> The Greek word μεσίτης (mesith", "mediator") in this context does not imply that Jesus was a mediator in the contemporary sense of the word, i.e., he worked for compromise between opposing parties. Here the term describes his function as the one who was used by God to enact a new covenant which established a new relationship between God and his people, but entirely on God's terms.</p>
<p><a href="#">Hebrews 12:24</a></p>	<p>and to Jesus, mediator (mesitē   μεσίτη   dat sg masc) of a new covenant, and to sprinkled blood speaking more effectively than the blood of Abel.</p>

## Mediator: Vines Dictionary

lit., "a go-between" (from *mesos*, "middle," and *eimi*, "to go"), is used in two ways in the NT,

(a) "one who mediates" between two parties with a view to producing peace, as in [1Ti 2:5](#), though more than mere "mediatorship" is in view, for the salvation of men necessitated that the Mediator should Himself possess the nature and attributes of Him towards whom He acts, and should likewise participate in the nature of those for whom He acts (sin apart); only by being possessed both of deity and humanity could He comprehend the claims of the one and the needs of the other; further, the claims and the needs could be met only by One who, Himself being proved sinless, would offer Himself an expiatory sacrifice on behalf of men;

(b) "one who acts as a guarantee" so as to secure something which otherwise would not be obtained. Thus in [Hbr 8:6](#); [9:15](#); [12:24](#) Christ is the Surety of "the better covenant," "the new covenant," guaranteeing its terms for His people.

In [Gal 3:19](#) Moses is spoken of as a "mediator," and the statement is made that "a mediator is not a mediator of one," [Gal 3:20](#), that is, of one party. Here the contrast is between the promise given to Abraham and the giving of the Law. The Law was a covenant enacted between God and the Jewish people, requiring fulfillment by both parties. But with the promise to Abraham, all the obligations were assumed by God, which is implied in the statement, "but God is one." In the Sept., [Job 9:33](#), "daysman."

**Net Bible tn** The participle מוֹכִיחַ (mokhiakh) is the "arbiter" or "mediator." The word comes from the verb יָכַח (yakhakh, "decide, judge"), which is concerned with legal and nonlegal disputes. The verbal forms can be used to describe the beginning of a dispute, the disputation in progress, or the settling of it (here, and in Isa 1:18).

**sn** The old translation of "daysman" came from a Latin expression describing the fixing of a day for arbitration.

