

ΠΡΟΣ ΕΒΡΑΙΟΥΣ Ι  
f35

<sup>1</sup> Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς  
λαλήσας τοῖς πατράσιν ἐν τοῖς  
Προφήταις <sup>2</sup> ἐπ' ἐσχάτου τῶν ἡμερῶν  
τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,  
ὃν ἔθηκεν κληρονόμον πάντων,  
δι' οὗ καὶ τοὺς Αἰῶνας ἐποίησεν<sup>1</sup>.  
<sup>3</sup> ὃς ὢν ἀπαύγασμα τῆς Δόξης καὶ χαρακτὴρ  
τῆς ὑποστάσεως αὐτοῦ,  
φέρων τε τὰ πάντα τῷ ῥήματι τῆς Δυνάμεως  
αὐτοῦ.

Δι' ἑαυτοῦ<sup>2</sup> καθαρισμὸν ποιησάμενος τῶν  
Ἀμαρτιῶν<sup>3</sup> ἐκάθισεν ἐν δεξιᾷ τῆς  
Μεγαλωσύνης ἐν Ὑψηλοῖς, <sup>4</sup> τοσοῦτω  
κρείττων γενόμενος τῶν Ἀγγέλων ὅσῳ  
διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν  
ὄνομα.

<sup>5</sup> Τίτι γὰρ εἶπέν ποτε τῶν Ἀγγέλων· Υἱός  
μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε, καὶ  
πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ  
αὐτὸς ἔσται μοι εἰς υἱόν;

<sup>6</sup> Ὃταν δὲ πάλιν εἰσαγάγῃ τὸν Πρωτότοκον  
εἰς τὴν Οἰκουμένην, λέγει· Καὶ  
προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι  
Θεοῦ.

<sup>7</sup> Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ  
ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ  
τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order τοὺς αἰῶνας ἐποίησεν here instead of ἐποίησεν τοὺς αἰῶνας.

<sup>2</sup> 89.3% of the Greek manuscripts, including the best line of transmission (f35), include the words Δι' ἑαυτοῦ here. On the basis of 5.2% the NU omits them.

<sup>3</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ποιησάμενος τῶν ἀμαρτιῶν here instead of τῶν ἀμαρτιῶν ποιησάμενος.

<sup>4</sup> 'THE WRITER' – The identity of this 'WRITER' has been hotly contested throughout this New

HEBREWS 1  
NLET

THE WRITER<sup>4</sup> TO THE HEBREWS PRAISES THE SON OF THE GOD

1 The God, having spoken in many ways and in many manners long ago by means of the Prophets, <sup>2</sup> in the time of *the* last of the days – *namely*, these days – He spoke to us by means of a son,

- Whom He awarded *being* an heir of all *things*,
- by agency of Whom He also made the Ages,
- 3 Who, being the radiance of the Glory and a distinct impression of the substantial nature *that is* His, and
- One Who is bearing the *things* – *that is*, ALL *things* – by the utterance of the Power *that is* His.

THE WRITER COMPARES THE SON OF THE GOD TO THE ANGELS

Being one Who having brought into existence an atonement for the Moral Failures BY AGENCY OF HIMSELF<sup>5</sup>, He took His seat at *the* right hand of the Majesty amongst Lofty Ones, <sup>4</sup> having become so much better than the Heavenly Messengers inasmuch as He has lastingly inherited a different name contrary to them.

<sup>5</sup> For, to which of the Heavenly Messengers did He, at any time say, **“YOU, for Your part, are A SON *that is* Mine. Today, I, for My part, have lastingly begotten You!”**<sup>6</sup>; and, again, **“I, for My part, shall be as much as a father to Him; and, He, for His part, shall be as much as a son to Me.”**<sup>7</sup>?

<sup>6</sup> Now, whenever He again should bring the Firstborn into the Inhabited World, He says, **“Also, let all Heavenly Messengers of God prostrate themselves before Him.”**<sup>8</sup>

<sup>7</sup> And, on the one hand, in reference to the Heavenly Messengers, He says, **“The One Who makes the Heavenly Messengers *that are* His are spirits; and, the ministers *that are* His are a flame of fire.”**<sup>9</sup>

Testament era. Many names have been suggested. Dr. R. C. H. Lenski purports convincingly that the author is Apollos, “an Alexandrine scholar, a Jew, an ἀνὴρ λόγιος who was trained in one of the great universities of Alexandria” (cf. Acts 18:24-25) and thus uniquely qualified to write an epistle with such excellent Greek and to address a strictly Jewish Christian congregation in Rome where Christians were generally being persecuted and where these Jewish Christians were considering going back to Judaism.

<sup>5</sup> 89.3% of the Greek manuscripts, including the best line of transmission (f35), include the words 'BY AGENCY OF HIMSELF' here. On the basis of 5.2% the NU omits them.

<sup>6</sup> A reference to Psalm 2:7

<sup>7</sup> A reference to 2 Samuel 7:14

<sup>8</sup> A reference to Psalm 89:27

<sup>9</sup> A reference to Psalm 104:4

<sup>8</sup> Πρὸς δὲ τὸν Υἱόν· Ὁ Θρόνος σου ὁ Θεὸς εἰς τὸν Αἰῶνα τοῦ Αἰῶνος. <sup>10</sup> Ῥάβδος Εὐθύτητος ἢ Ῥάβδος<sup>11</sup> τῆς Βασιλείας σου.

<sup>9</sup> Ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν. Διὰ τοῦτο ἔχρισέν σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

<sup>10</sup> Καί· Σὺ κατ' ἀρχάς, Κύριε, τὴν Γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ Οὐρανοί.

<sup>11</sup> Αὐτοὶ ἀπολοῦνται.

Σὺ δὲ διαμένεις.

Καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται.

<sup>12</sup> Καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς. <sup>12</sup>

Καὶ ἀλλαγῇσονται.

Σὺ δὲ ὁ αὐτὸς εἶ.

Καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

<sup>13</sup> Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

<sup>14</sup> Οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

<sup>8</sup> On the other hand, in reference to the Son, *He* says, “**The God, the Throne *that is Yours* endures into the Age of the Ages.**” <sup>13</sup> **A scepter of righteousness is the Scepter<sup>14</sup> of the Kingdom that is yours.**

<sup>9</sup> **You have loved righteousness; and, you have hated lawlessness. For this reason the God – *that is*, the God that is Yours – has anointed You with an anointing oil of great joy contrary to the companions *that are Yours*.**”<sup>15</sup>

<sup>10</sup> And, “**At a beginning, You, for Your part, YaHWeH<sup>16</sup>, firmly founded the Earth; and, the Heavens are the works of the hands that are Yours.**

<sup>11</sup> **They, for their parts, shall perish.**

**You, for your part, keep on remaining.**

**And, all – as an outer garment – shall deteriorate over time.**

<sup>12</sup> **And, as though a bedcover you shall roll them up** <sup>17</sup>. **And, they shall be changed.**

**But, you, for your part, remain the same.**

**And, the years that are yours shall not cease.”**<sup>18</sup>

<sup>13</sup> Now, to which of the heavenly messengers did He at any time lastingly say, “**Keep on being seated at My right side until I should ever place the enemies that are Yours as a footstool for the feet that are Yours?**”<sup>19</sup>

<sup>14</sup> Are they not all ministering spirits who are being commissioned for service for the sake of the ones who are about to inherit salvation?!

<sup>10</sup> 98.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the words word καὶ ἡ here.

<sup>11</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have Ῥάβδος Εὐθύτητος ἢ Ῥάβδος here instead of τῆς Εὐθύτητος Ῥάβδος.

<sup>12</sup> 98.8% of the Greek manuscripts, including the best line of transmission (f35), do not include the words word ὡς ἱμάτιον here.

<sup>13</sup> 98.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the words word ‘And, the’ here.

<sup>14</sup> 97% of the Greek manuscripts, including the best

line of transmission (f35), have ‘of righteousness – *that is*, the Scepter’ here instead of ‘the Righteous Scepter’.

<sup>15</sup> A reference to Psalm 45:6-7

<sup>16</sup> Actually, no name for God appears in Psalm 102:25 itself. The writer to the Hebrews supplies it from the context of the Psalm, either ‘YaHWeH’ (verses 12, 15, 16, 18, 19, 21, and 22) or ‘El’ (verse 24). Obviously, Apollos chose the former, using the unarticulated Greek word ‘Lord’ (Κύριε) which commonly was used by the writers of the New Testament to indicate this great name, especially (as here) in quotations from the Old Testament.

<sup>17</sup> 98.8% of the Greek manuscripts, including the best line of transmission (f35), do not include the words word ‘as a garment’ here.

<sup>18</sup> A reference to Psalm 102:25-27

<sup>19</sup> A reference to Psalm 110:1