

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 10

f35

¹ Σκιάν γάρ

ἔχων ὁ Νόμος τῶν μελλόντων ἀγαθῶν,
οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων,
κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
προσφέρουσιν εἰς τὸ διηνεκὲς
οὐδέποτε δύναται τοὺς προσερχομένους
τελειῶσαι.

² Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι,
διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν
ἀμαρτιῶν τοὺς λατρεύοντας
ἅπαξ **κεκαθαρμένους**¹; ³ Ἀλλ' ἐν αὐταῖς
ἀνάμνησις ἀμαρτιῶν κατ' ἐνιαυτόν.

⁴ Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
ἀφαιρεῖν ἀμαρτίαν.

⁵ Διὸ εἰσερχόμενος εἰς τὸν Κόσμον
λέγει· Θυσίαν καὶ προσφορὰν οὐκ
ἠθέλησας, σῶμα δὲ κατηρτίσω
μοι. ⁶ Ὁλοκαυτώματα καὶ περὶ ἀμαρτίας
οὐκ εὐδόκησας.

⁷ Τότε εἶπον· Ἴδου ἤκω, ἐν κεφαλίδι βιβλίου
γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ Θεός,
τὸ θέλημά σου, ⁸ ἀνώτερον λέγων
ὅτι **Θυσίαν καὶ προσφορὰν**² καὶ
ὀλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ
ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες
κατὰ **τόν**³ Νόμον προσφέρονται.

⁹ Τότε εἶρηκεν· Ἴδου ἤκω τοῦ ποιῆσαι, ὁ
Θεός,⁴ τὸ θέλημά σου· ἀναιρεῖ τὸ πρῶτον
ἵνα τὸ δεύτερον στήσῃ.

HEBREWS 10

NLET

THE WRITER COMPARES THE OLD TESTAMENT SACRIFICIAL SYSTEM
WITH JESUS' SUPERIOR SACRIFICE IN THE NEW TESTAMENT

¹ For, the Law,

- having only a shadow of the good things about to be,
 - not itself the image of the concrete reality,
 - year by year by the same sacrifices which they present into the perpetuity,
- is never able to perfect the ones who keep on approaching.

² Otherwise, would they not ever have ceased to be offered, because the ones who are serving *God with prayers and offerings* would no longer still have a consciousness of moral failures, once having been lastingly cleansed? ³ Rather, by means of these *sacrifices* there is a reminder of moral failures year by year. ⁴ For, blood of bulls and, he-goats is UNABLE to take away moral failures.

⁵ Therefore, having come into the *Created* Order, He says, **“You have not desired a sacrifice and an offering. But You have prepared a body for me.**

6 With whole burnt offerings also concerning moral failure You are not content.”

⁷ Then, He says, **“Look! I am coming (in a scroll of a book it has been lastingly written concerning Me) to do the Will that is Yours, the God,”**⁵ ⁸ earlier saying, “a sacrifice and an offering” and **“You have not desired whole burnt offerings also concerning moral failure nor are You content,”** which things are being offered in accord with the⁶ Law.

⁹ Then, He lastingly said, **“Look! I, the God,⁷ have come to do the Will that is Yours.”** He takes away the first in order to make the second stand.

¹ 40% of the Greek manuscripts, including the best line of transmission (f35), have the spelling κεκαθαρμένους here instead of κεκαθαρισμένους.

² 96% of the Greek manuscripts, including the best line of transmission (f35), have the Θυσίαν καὶ προσφορὰν (singular nouns) here instead of Θυσίας καὶ προσφορὰς (plural nouns).

³ 90% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸν here.

⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ὁ Θεός here. Amid other variations the NU omits this noun phrase.

⁵ A reference to Psalm 40:6-8

⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the God’ here. Amid other variations the NU omits this noun phrase.

¹⁰ Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν **οἱ**⁸ διὰ τῆς προσφορᾶς τοῦ Σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

¹¹ Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας.

¹² **Αὐτὸς**⁹ δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, ¹³ τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. ¹⁴ Μιᾶ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

¹⁵ Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ Ἅγιον. Μετὰ γὰρ τὸ προειρηκέναι¹⁰.

¹⁶ Αὕτη ἡ Διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει **Κύριος**,

διδούς νόμους μου ἐπὶ καρδίας αὐτῶν. Καὶ ἐπὶ **τῶν διανοιῶν**¹¹ αὐτῶν ἐπιγράψω αὐτούς.

¹⁷ Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ **μνησθῶ**¹² ἔτι.

¹⁸ Ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

¹⁰ By means of which Will we are ones who have been lastingly sanctified, the *ones who have been lastingly sanctified* by means of the offering of the Body of Jesus *the* Anointed once for all.

¹¹ And, on the one hand, every priest lastingly stands day by day, ministering and many times presenting the same sacrifices which are never able to remove moral failures.

¹² On the other hand, He, *for His part*,¹³ having offered a sacrifice once for moral failures in perpetuity, took *His* seat at the right side of the God, ¹³ One Who is waiting the remaining *time*, until the enemies *that are* His might be made a footstool for the feet *that are* His. ¹⁴ For, by means of one offering He has lastingly perfected in perpetuity the ones who are being sanctified.

¹⁵ Now, the Spirit – *namely*, the Holy *One* – keeps on bearing witness to us. For, after stating beforehand¹⁴,

¹⁶ **“This – *that is*, the Testament – which I shall testate to them after the days – *that is*, these days,”** says YaHWeH¹⁵,

“freely giving laws – *that is*, Mine – to hearts *that are* theirs. And, upon the thoughts¹⁶ *that are* theirs I shall write them.”¹⁷

¹⁷ **And, I shall by no means remember the moral failures *that were* theirs and the lawlessnesses *that were* theirs any longer.’**¹⁸

¹⁸ Now, where *there is* acquittal of these *things*, *there is* no longer an offering in reference to a moral failure.

⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), include the definite article οἱ here.

⁹ 92% of the Greek manuscripts, including the best line of transmission (f35), have Αὐτὸς here instead of Οὗτος.

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have προειρηκέναι here instead of εἰρηκέναι.

¹¹ 91.6% of the Greek manuscripts, including the best line of transmission (f35), have τῶν διανοιῶν here. On the basis of 4.2% the NU has τὴν διάνοιαν.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), have μνησθῶ (an aorist

subjunctive verb) here instead of μνησθήσομαι (a future, passive verb).

¹³ 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘He, for His part,’ here instead of ‘This One’.

¹⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘stating beforehand’ here instead of ‘saying’.

¹⁵ ‘YaHWeH’ – The Greek has the word ‘Lord’ (Κύριον) without a definite article here. The writer to the Hebrews and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

¹⁶ 91.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘the thoughts’ here. On the basis of 4.2% the NU has ‘the thought’.

¹⁷ A reference to Jeremiah 31:33

¹⁸ A reference to Jeremiah 31:34c

THE WRITER URGES HIS READERS

TO RESPOND FITTINGLY TO JESUS' SUPERIOR SACRIFICE

¹⁹ ἔχοντες οὖν, Ἀδελφοί,
παρρησίαν εἰς τὴν εἵσοδον τῶν ἁγίων ἐν τῷ
Αἵματι Ἰησοῦ, ²⁰ ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
πρόσφατον καὶ ζῶσαν διὰ τοῦ
Καταπετάσματος, τοῦτ' ἔστιν τῆς Σαρκὸς
αὐτοῦ, ²¹ καὶ
ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ,
²² προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν
πληροφορίᾳ πίστεως,
ἐρραντισμένοι¹⁹ τὰς καρδίας ἀπὸ
συνειδήσεως πονηρᾶς καὶ

λελουμένοι²⁰ τὸ Σῶμα ὕδατι καθαρῷ,

²³ Κατέχωμεν τὴν ὁμολογίαν τῆς Ἐλπίδος
ἀκλινῆ. Πιστὸς γὰρ ὁ Ἐπαγγελάμενος.

²⁴ Καὶ κατανοῶμεν ἀλλήλους εἰς
παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,
²⁵ μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν
ἐαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ
παρακαλοῦντες,
καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε
ἐγγίζουσιν τὴν Ἡμέραν.

²⁶ Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ
τὸ λαβεῖν τὴν Ἐπίγνωσιν τῆς Ἀληθείας,
οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται
θυσία, ²⁷ φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ
πυρὸς ζῆλος ἐσθίειν μέλλοντος τοῦς
ὑπεναντίους.

²⁸ Ἀθετήσας τις νόμον Μωϋσέως χωρὶς
οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν
ἀποθνήσκει.

²⁹ Πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται
τιμωρίας
ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ
τὸ Αἶμα τῆς Διαθήκης κοινὸν ἡγησάμενος ἐν
ᾧ ἡγιάσθη, καὶ

τὸ Πνεῦμα τῆς Χάριτος ἐνυβρίσας.

¹⁹ So then, Brothers, since having

➤ free access into the entrances of the holy *places* by means of
the Blood of Jesus, ²⁰ which *free access* He inaugurated for
us, a way – recent and living, right through the *Temple's Veil* –
that is, the Flesh *that is* His, ²¹ and

➤ a priest – a great *one* – over the household of the God,
²² let us come near with trusting hearts, in a full of assurance from
faith,
➤ being ones who have lastingly experienced the sprinkling of
the heart away from a consciousness of doing wicked *things*,
and
➤ being ones who have lastingly experienced the Bathing of the
Body with water – *that is*, pure *water*!

²³ Let us be holding fast the confession of the Hope, bending to
neither side. For, the One Who proclaimed *it is* trustworthy.

²⁴ And, let us be understanding one another to end in an
excitement of love and *morally* beautiful deeds,

➤ ²⁵ not being ones who are leaving behind the gathering of
ourselves together – as *is* custom for certain ones – rather,
➤ being ones who are encouraging *each other*;
and by so much more, inasmuch as you are seeing *that* the Day
is approaching.

THE WRITER WARNS HIS READERS OF THE CONSEQUENCES OF
REJECTING WHAT HE HAS BEEN SHARING ABOUT THE TRUTH

²⁶ For, concerning ones of us who keep on morally failing
WILLFULLY after receiving the Recognition of the Truth, a
sacrifice in reference to moral failures no longer remains; ²⁷ rather,
a certain terrifying expectation of judgment and a zealous fire
which is about to consume the opposition *remains*.

²⁸ Any who reject a law of Moses dies without pity on the basis
of two or three witnesses.

²⁹ How much more severe do you expect he shall deemed
worthy of punishment

➤ the one who tramples the Son of the God under his feet, and
➤ one who has regarded the Blood of the Testament as
ordinary – *the Blood* in connection with which he was
sanctified – and
➤ one who has insulted the Spirit of the Grace?

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐρραντισμένοι here instead of ῥεραντισμένοι.

²⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling λελουμένοι here instead of λελουσμένοι.

³⁰ Οἶδαμεν γὰρ τὸν εἰπόντα·
Ἔμοι ἐκδίκησις. Ἐγὼ ἀνταποδώσω· λέγει
Κύριος²¹.

Καὶ πάλιν·

Κρινεῖ Κύριος²² τὸν Λαὸν αὐτοῦ.

³¹ Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ
ζῶντος.

³² Ἀναμνήσκεσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν
ὑπεμείνατε παθημάτων.

³³ τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν
θεατριζόμενοι,
τοῦτο δὲ κοινωνοὶ τῶν οὕτως
ἀναστρεφόμενων γεννηθέντες.

³⁴ Καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε.
Καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν
μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες
ἔχειν ἑαυτοῖς²³ κρείττονα ὑπαρξιν ἐν
οὐρανοῖς²⁴ καὶ μένουσαν.

³⁵ Μὴ ἀποβάλητε οὖν τὴν Παρρησίαν ὑμῶν,
ἣτις ἔχει μισθαποδοσίαν μεγάλην²⁵.

³⁶ Ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ
Θέλημα τοῦ Θεοῦ ποιήσαντες κομίσησθε
τὴν ἐπαγγελίαν.

³⁷ Ἦτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος
ἤξει. Καὶ οὐ χρονίει²⁶.

30 For, we know the One Who said,

“**Avenging belongs to Me. I, for My part, I shall requite,**” says
YaHWeH^{27 28 29}.

And, again, “**YaHWeH³⁰ shall judge in favor of the People that are His.**”³¹

31 It is a fearful thing to fall into a hand of God – that is, one Who keeps on living.

THE WRITER REMINDS HIS READERS OF THEIR FORMER DEVOTION

32 Now, remember the former days, in connection with which you, having been enlightened, endured much struggle consisting of sufferings -

- 33 this, on the one hand, both with respect to reproaches and tribulations, being ones who were being held up to be shamed,
- this, on the other hand, participants with the ones who in this way were coming to be ones who are being turned upside down.

34 For, you also showed sympathy with respect to the prisoners.

And, you favorably accepted the seizure of the possessions *that were yours* with joy, being ones who are coming to know *that* with respect to yourselves³² *it is* superior to have existence in heavenly places and being ones who stay *there*.

THE WRITER URGES HIS READERS TO ENDURE TO A BLESSED END

35 So then, do not even begin to throw away the Freedom *that is yours* which has a recompense – *that is*, a great recompense³³!

36 For, you keep having a need of endurance, in order that, having done the Will of the God, you should carry off as a prize the thing promised.

37 For, **in a very little while, the One Who is Coming shall come. And, He does not tarry**³⁴!

²¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the words λέγει Κύριος here.

²² 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order Κρινεῖ Κύριος here instead of Κύριος κρινεῖ.

²³ 91% of the Greek manuscripts, including the best line of transmission (f35), have ἑαυτοῖς (a dative, reflexive pronoun) here instead of ἑαυτοὺς (an accusative, reflexive pronoun).

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ἐν οὐρανοῖς here. On the basis 1.7% the NU omits them.

²⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order μισθαποδοσίαν μεγάλην here instead of μεγάλην μισθαποδοσίαν.

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have χρονίεν (a present tense verb) here instead of χρονίσει (a present tense verb.)

²⁷ ‘YaHWeH’ – The Greek has the word ‘Lord’ (Κύριος) without a definite article here. The writer to the Hebrews and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘says YaHWeH’ here.

²⁹ A reference to Deuteronomy 32:35

³⁰ ‘YaHWeH’ – The Greek has the word ‘Lord’ (Κύριος) without a definite article here. The writer to the Hebrews and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears, as it does here in the quotation from Deuteronomy 32:36.

³¹ A reference to Deuteronomy 32:36

³² 91% of the Greek manuscripts, including the best line of transmission (f35), have ‘with respect to yourselves’ (a dative, reflexive pronoun) here instead of ‘yourselves’ (an accusative, reflexive pronoun).

³³ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order translated as ‘a recompense – that is, a great recompense’ here instead of ‘a great recompense’.

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘He does not tarry’ (a present tense verb) here instead of ‘He shall not

³⁸ Ὁ δὲ δίκαιός ³⁵ ἐκ πίστεως ζήσεται, καὶ
ἐὰν ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ Ψυχὴ μου
ἐν αὐτῷ.

³⁹ Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς
ἀπώλειαν. Ἀλλὰ πίστεως εἰς περιποίησιν
ψυχῆς.

**³⁸ Now, the righteous *one* ³⁶ shall live by means of faith.
And, if ever he might draw himself back, the Psyche that is
Mine shall not be well-pleased with him.”³⁷**

³⁹ Now, we, *for our part*, are not ones who shrink back, *heading*
toward destruction. Rather, we, *for our part*, are ones of faith,
heading toward a keeping safe of a psyche.

tarry' (a future tense verb.)

³⁵ 97% of the Greek manuscripts, including the best
line of transmission (f35), do not include the
possessive pronoun μου here.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35),
do not include the possessive pronoun that would be translated as 'that is Mine'
here.

³⁷ A reference to Habbakuk 2:3-4