

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 11

f35

¹ Ἔστιν δὲ πίστις
ἐλπίζομένων ὑπόστασις,
πραγμάτων ἔλεγχος οὐ βλεπομένων.
² Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ
πρεσβύτεροι.

³ Πίστει νοοῦμεν κατηρτίσθαι τοὺς Αἰῶνας
ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων **τά
βλεπόμενα**¹ γεγονέναι.

⁴ Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάιν
προσήνεγκεν τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη
εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις
αὐτοῦ τοῦ Θεοῦ. Καὶ δι' αὐτῆς ἀποθανὼν
ἔτι **λαλεῖται**².

⁵ Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν
θάνατον. Καὶ οὐχ ἠύρισκετο διότι
μετέθηκεν αὐτὸν ὁ Θεός. Πρὸ γὰρ
τῆς μεταθέσεως **αὐτοῦ**³ μεμαρτύρηται
εὐαρεστηκέναι τῷ Θεῷ.

⁶ Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστηῆσαι.
Πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ
Θεῷ ὅτι ἔστιν. Καὶ τοῖς ἐκζητοῦσιν αὐτὸν
μισθαποδότῃς γίνεται.

⁷ Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω
βλεπομένων εὐλαβηθεὶς κατεσκεύασεν
κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι'
ἧς κατέκρινεν τὸν Κόσμον. Καὶ τῆς κατὰ
πίστιν Δικαιοσύνης ἐγένετο κληρονόμος.

HEBREWS 11

NLET

THE WRITER DEFINES A FAITH

1 Now, a faith is

- a thing standing under things that are being hoped,
- a conviction of realities which are not being seen.

2 For, in connection with this the old, respected men were approved by a testimony.

THE WRITER PRESENTS AN INSTANCE OF A CHRISTIAN'S FAITH

3 For with respect to a faith we apprehend with the mind that the Ages were lastingly put in order by an utterance from God, so that the things which are being seen⁴ did not lastingly come to be from things that are visible.

THE WRITER PRESENTS MANY EXAMPLES OF A FAITH

IN OLD TESTAMENT BELIEVERS

4 With respect to a faith Abel brought a better sacrifice to the God in contrast to Cain, by means of which his character was approved by a testimony that he was righteous, the God bearing witness in reference to the gifts *that were* his. And, by means of it, although having died, yet he speaks for himself⁵.

5 With respect to a faith Enoch was transposed so that he did not see death. And, he was not being found, because the God transposed him. For, before the transposition *that was* his⁶ it had lastingly been borne witness that he had lastingly been well-pleasing to the God.

6 Now, without a faith *it is* impossible to please *Him*. For, *it is* necessary *for* the one who is coming to the God *that* he believe that He is. And, for the ones who are seeking Him He becomes one who rewards.

7 With respect to a faith Noah, having been warned concerning the things not yet being seen, having been cautioned, constructed an ark for the salvation of the household *that was* his, by means of which he condemned the *Created* Order. And, he came to be an heir of the Righteousness *which is* in relation to faith.

¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have **τά βλεπόμενα** (a plural, present, passive participle) here instead of **βλεπόμενον** (a singular, present, passive participle).

² 91% of the Greek manuscripts, including the best line of transmission (f35), have **λαλεῖται** (a present, middle voice verb) here instead of **λαλεῖ** (a present, active verb).

³ 96% of the Greek manuscripts, including the best

line of transmission (f35), include the genitive personal pronoun **αὐτοῦ** here.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'the things which are being seen' (a plural, present, passive participle) here instead of 'the thing which is being seen' (a singular, present, passive participle).

⁵ 91% of the Greek manuscripts, including the best line of transmission (f35), have 'he speaks for himself' (a present, middle voice verb) here instead of 'he speaks' (a present, active verb).

⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), include the genitive personal pronoun translated as 'that was his' here.

⁸ Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν⁷ τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν. Καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

⁹ Πίστει παρόκησεν εἰς γῆν τῆς Ἐπαγγελίας ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς Ἐπαγγελίας τῆς αὐτῆς. ¹⁰ Ἐξεδέχετο γὰρ τὴν τοὺς Θεμελίους ἔχουσιν Πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

¹¹ Πίστει καὶ αὐτῇ Σάρρα ⁸ δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν. Καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν⁹, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.

¹² Διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ Οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

¹³ Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες¹⁰ τὰς Ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς Γῆς.

¹⁴ Οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.

¹⁵ Καὶ εἰ μὲν ἐκείνης μνημονεύουσιν ἀφ' ἧς ἐξῆλθον¹¹, εἶχον ἂν καιρὸν ἀνακάμψαι.

¹⁶ Νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. Διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς Θεὸς ἐπικαλεῖσθαι αὐτῶν. Ἠτοίμασεν γὰρ αὐτοῖς πόλιν.

⁸ With respect to a faith Abraham, when being called, hearkened to go out to the¹² place which he was about to receive for an inheritance. And, he went out, not knowing for certain where he was going.

⁹ With respect to a faith he lived as an alien in regard to a land of the Promise – *that is*, as a foreigner, having dwelt in tents with Isaac and Jacob, the ones who were fellow heirs of the Promise – *namely*, the same *Promise*. ¹⁰ For, he was expecting the City having the Foundations, of which the God is craftsman and skilled worker *for the People*.

¹¹ With respect to a faith also she – *that is*, Sarah ¹³ – received power in regard to a begetting of a seed. Even during a critical time she brought a child into the world¹⁴, since she regarded the One Who had promised *to be* FAITHFUL.

¹² On which account, from one *man* was generated also these things (*indeed*, from one who had lasting died) just as the stars of the Heaven with respect to multitude, and as the sand – *that is*, the *sand* along the shore of the Sea – innumerable *offspring*!

¹³ In accord with a faith these all died,

- not having received¹⁵ the things promised, rather
- having seen them from afar, and
- having welcomed *them*, and
- having confessed that they are strangers and sojourners upon the Earth.

¹⁴ For, the ones who are saying such things are making *it* clear that they are seeking their fatherland.

¹⁵ And, if, on the one hand, they are thinking of that *place* from which they came out¹⁶, they ever had opportunity to return.

¹⁶ Now, on the other hand, they are now ever stretching themselves out for a better *place* – *that is*, a heavenly *place*. On which account the God is not ashamed to be invoked as 'God *that is* theirs'. For, He has prepared a city for them.

⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸν here.

⁸ 84% of the Greek manuscripts, including the best line of transmission (f35), do not include the word στεῖρα here. On the basis of 2% the NU includes it.

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the verb ἔτεκεν here.

¹⁰ 90.3% of the Greek manuscripts, including the best line of transmission (f35), have λαβόντες here instead of κομισάμενοι.

¹¹ 96.8% of the Greek manuscripts, including the best line of transmission (f35), have ἐξῆλθον here instead of ἐξέβησαν.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹³ 84% of the Greek manuscripts, including the best line of transmission (f35), do not include the word which might be translated as 'a barren woman' here. On the basis of 2% the NU includes it.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the verb translated as 'she brought a child into the world' here.

¹⁵ 90.3% of the Greek manuscripts, including the best line of transmission (f35), have 'having received' here instead of 'having carried off as a prize'.

¹⁶ 96.8% of the Greek manuscripts, including the best line of transmission (f35), have 'they came out' here instead of 'departed'.

¹⁷ Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος. Καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, ¹⁸ πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, ¹⁹ λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

²⁰ Πίστει καὶ ¹⁷ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.

²¹ Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν. Καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ.

²² Πίστει Ἰωσήφ τελευτῶν περὶ τῆς Ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

²³ Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

²⁴ Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,

²⁵ μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ Λαῷ τοῦ Θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν,

²⁶ μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ.

Ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

²⁷ Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως. Τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.

²⁸ Πίστει πεποίηκεν τὸ Πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.

²⁹ Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς ¹⁸, ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

¹⁷ With respect to a faith Abraham, being one who was being tested, offered the Isaac. The one who had received the promises was even presenting the only *son*, ¹⁸ in reference to whom it had been said, “**In connection with Isaac seed to you shall be named**”, ¹⁹ being one who was reckoning that the God is even able to raise *people* up from amongst dead *ones*, whence he even received him back by a juxtaposition.

²⁰ Also, ¹⁹ with respect to a faith, concerning things destined to be, Isaac blessed the Jacob and the Esau.

²¹ With respect to a faith Jacob, while he was dying, blessed each of the sons of Joseph. And, he worshipped on the top of the staff *that was* his.

²² With respect to a faith Joseph, while finishing life, concerning the Exodus of the sons of Israel; he even enjoined *something* concerning the bones *that were* his.

²³ With respect to a faith Moses, having been born, was hidden three months by the parents *that were* his; because they saw *that* the child *was* handsome and were not frightened by the edict of the king.

²⁴ With respect to a faith Moses, although having come to be great, refused to be counted as a son of Pharaoh's daughter,

➤ ²⁵ rather being one who was choosing to bear adversity with the People of the God than to have temporary pleasures from a moral failure,

➤ ²⁶ rather regarding the Anointed *One* to be greater wealth than the treasures of Egypt.

For, he was looking away from *these things* toward the Recompense.

²⁷ With respect to a faith he left Egypt behind, not being frightened by the wrath of the king. For, he was steadfast, as one who keeps on seeing the Unseen *One*.

²⁸ With respect to a faith he lastingly kept the Passover and the sprinkling of the Blood, lest the one who was destroying the firstborn might touch them.

²⁹ With respect to a faith they stepped across the Red Sea as across a dry *place*²⁰, of which the Egyptians, having attempted *to do so*, were swallowed down.

¹⁷ 92% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the word γῆς here.

¹⁹ 92% of the Greek manuscripts, including the best

line of transmission (f35), include the word translated as “Also,” here.

²⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ‘ground’ here.

³⁰ Πίστει τὰ τείχη **Ἰεριχὼ**²¹ **ἔπεσεν**²²
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

³¹ Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς
ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους
μετ' εἰρήνης.

³² Καὶ τί ἔτι λέγω; **Ἐπιλείπει γὰρ με**²³
δηγούμενον ὁ χρόνος περὶ

Γεδεών,

Βαράκ, **τε καὶ**²⁴

Σαμψών, **καὶ**²⁵

Ἰεφθάε,

Δαβὶδ τε καὶ

Σαμουὴλ καὶ

τῶν προφητῶν,

³³ οἱ διὰ πίστεως

κατηγωνίσαντο βασιλείας,

εἰργάσαντο δικαιοσύνην,

ἐπέτυχον ἐπαγγελιῶν,

ἔφραξαν στόματα λεόντων,

³⁴ ἔσβεσαν δύναμιν πυρός,

ἔφυγον στόματα **μαχαίρας**²⁶,

ἐνεδυναμώθησαν²⁷ ἀπὸ ἀσθενείας,

ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,

παρεμβολὰς ἔκλιναν ἀλλοτρίων.

³⁵ Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς
νεκροὺς αὐτῶν.

Ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ
προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα
κρείττονος ἀναστάσεως τύχωσιν

³⁶ Ἔτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων
πεῖραν ἔλαβον. Ἔτι δὲ δεσμῶν καὶ
φυλακῆς·

30 With respect to a faith the walls of Jericho fell down, having
been encircled for seven days.

31 With respect to a faith Rahab the prostitute did not perish
together with the ones who were disobedient, having welcomed
the spies with peace.

THE WRITER ALLUDES TO THE FAITH OF MANY OTHERS

32 And, what yet should I say? For, the time shall fall short for
me while setting out in detail concerning:

- Gideon,
- Barak, and²⁸
- Samson, and²⁹
- Jephthah,
- David, and
- Samuel, and
- the prophets –

33 the *ones* who by means of a faith

- prevailed against kingdoms,
- performed righteousness,
- succeeded in doing things promised,
- shut mouths of lions,
- 34 quenched a power of fire,
- escaped edges of swords³⁰,
- were strengthened from weakness,
- were made to become strong in battle,
- put encampments of foreign armies to flight.

35 Women received *back* the dead *ones that were* theirs in
consequence of a resurrection.

THE WRITER CITES THE DIFFICULTIES OF THE FAITHFUL

Now, others were beaten *as though drums*, being ones who
were not accepting the release, in order that they might gain a
greater resurrection.

36 Now, different *ones*, received a trial consisting of mockeries
and scourgings. Now, *these are* besides chains and
imprisonment.

²¹ 80% of the Greek manuscripts, including the best
line of transmission (f35), have the spelling Ἰεριχὼ
here instead of Ἰεριχά.

²² 94% of the Greek manuscripts, including the best
line of transmission (f35), have the spelling ἔπεσεν
here. On the basis of 3% the NU has ἔπεσαν.

²³ 95% of the Greek manuscripts, including the best
line of transmission (f35), have the word order γὰρ με
here instead of με γὰρ.

²⁴ 96% of the Greek manuscripts, including the best
line of transmission (f35), include the words τε καὶ
here.

²⁵ 95% of the Greek manuscripts, including the best

line of transmission (f35), include the word καὶ here.

²⁶ 97% of the Greek manuscripts, including the best line of transmission (f35),
have μαχαίρας here instead of μαχαίρης.

²⁷ 97% of the Greek manuscripts, including the best line of transmission (f35),
have ἐνεδυναμώθησαν (a form of ἐνδυναμώω) here instead of ἐδυναμώθησαν (a
form of δυναμώω).

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35),
include the words translated as 'and' here.

²⁹ 95% of the Greek manuscripts, including the best line of transmission (f35),
include 'and' here.

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35),
have 'swords' here instead of 'a sword'.

³⁷ Ἐλιθάσθησαν.

Ἐπρίσθησαν.

Ἐπειράσθησαν³¹.

Ἐν φόνῳ **μαχαίρας**³² ἀπέθανον.

Περιῆλθον ἐν μηλωταῖς, Ἐν αἰγείοις

δέρμασιν.

ὕστερούμενοι,

θλιβόμενοι,

κακουχούμενοι, ³⁸ ὧν οὐκ ἦν ἄξιος ὁ

Κόσμος

ἐν³³ ἐρημίαις πλανώμενοι καὶ

ὄρεσι καὶ

σπηλαίοις καὶ

ταῖς ὁπαῖς τῆς Γῆς.

³⁹ Καὶ πάντες μαρτυρηθέντες διὰ τῆς

Πίστεως οὐκ ἐκομίσαντο τὴν

Ἐπαγγελίαν, ⁴⁰ τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν

τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν

τελειωθῶσιν.

³⁷ They were stoned.

They were sawed apart.

They were tried.³⁴

In a slaughter they were ready to die by swords³⁵.

They went about in sheepskins *and* in goat skins.

They were –

- ones who were lacking,
- ones who were oppressed,
- ones who were maltreated,
- ³⁸ ones of whom the *Created* Order was not worthy,
- ones who are wandering in³⁶
 - wildernesses, and
 - mountains, and
 - caves, and
 - the holes of the Earth,

THE WRITER INDICATES

HOW THE SITUATION OF NEW TESTAMENT BELIEVERS IS BETTER

³⁹ And, all *these*, whose character has been approved by a testimony in connection with the Faith, did not carry off the Thing Promised for themselves, ⁴⁰ the God having Himself provided something better for us, lest they should be perfected without us.

³¹ 88.4% of the Greek manuscripts, including the best line of transmission (f35), include Ἐπειράσθησαν here. On the basis of 7.5% the NU excludes it.

³² 97% of the Greek manuscripts, including the best line of transmission (f35), have μαχαίρας (plural) here instead of μαχαίρης (singular).

³³ 94% of the Greek manuscripts, including the best

line of transmission (f35), have ἐν here instead of ἐπὶ.

³⁴ 88.4% of the Greek manuscripts, including the best line of transmission (f35), include 'They were tried.' here. On the basis of 7.5% the NU excludes this Greek verb.

³⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'swords' (plural) here instead of 'a sword' (singular).

³⁶ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'in' here instead of 'upon'.