

## HEBREWS 12

### NLET

#### THE WRITER ENCOURAGES HIS READERS

TO LET THE EXAMPLE OF JESUS INSPIRE THEM TO ENDURE

1 For that very reason, also let us, *for our parts*,

- having so great a cloud of witnesses surrounding us,
- having put away from ourselves all *things* and the easily besetting moral failures,

with endurance run the course which is being set before us, 2 looking away from *all others* at Jesus,

- the founder and finisher of the Faith,
- Who, in return for the joy which was being set before Him, submitted to a cross, looking down upon shame.

And, at the right *side* of the Throne of the God He has lastingly sat down.

3 For, consider the One Who lastingly endured such contradiction by the Moral Failures toward Him<sup>1</sup>, lest you should become weary, becoming ones who are being faint with respect to the psyches *that are* yours.

4 You have not yet opposed as far as bleeding, as ones who are struggling against the Moral Failure.

#### THE WRITER REMINDS HIS READERS

THAT YaHWeH IS TREATING THEM AS SONS

5 And, you have lastingly *and* utterly forgotten the Exhortation which is being discussed with you as though with sons:

**“My son, do not lightly esteem a training from YaHWeH<sup>2</sup>;**

**Nor be faint when being reproved by Him.**

**6 For, YaHWeH<sup>3</sup> keeps on disciplining the ones whom He loves.**

**And, He keeps on scourging every son whom He receives.”<sup>4</sup>**

7 If *there is*<sup>5</sup> discipline, you keep on enduring.

The God deals with you as sons. For, who is<sup>6</sup> a son whom a father does not discipline?!

8 Now, if you are without discipline – of which all have lastingly become partakers – then and there you are illegitimate sons and not *legitimate* sons<sup>7</sup>.

9 Accordingly, on the one hand, we had the fathers of the flesh *that is* ours – *that is*, ones who imposed discipline; and, we respected *them*. Shall we not with respect to much more <sup>8</sup> rather place ourselves in order under the Father of the spirits? And, we shall live!

10 For, on the one hand, the *fathers* were disciplining *us* for a few days in accord with the thing seeming right to them. Now, the *Father of the spirits*, on the other hand, *disciplines us* while conferring benefit – *namely*, that we partake of the Holiness *that is* His!

11 Now, on the one hand, for the present all discipline does not seem to be a joy. Rather, *it seems to be* a pain. On the other hand, later it keeps on giving back a fruit – *that is*, a peaceful fruit, a fruit of righteousness! – to the ones who have been lastingly trained by it.

#### IN VIEW YAHWEH'S FATHERLY TRAINING

#### THE WRITER EXHORTS THEM

12 Therefore, restore to health the hands which have lastingly been allowed to fall by one's side and the knees which have been lastingly paralyzed.

13 And, make<sup>9</sup> paths – *that is*, straight *paths* – for the feet *that are* yours, lest the lame *one* should be turned off *the road*. Now, rather, He should be healed.

14 Keep on pursuing

- peace with all *people*, and
- the sanctification, without which no one shall see the Lord,

15 being ones who keep on overseeing,

- lest anyone should be falling short of the Grace of

<sup>1</sup> 91.8% of the Greek manuscripts, including the best line of transmission (f35), have 'Him' (a personal pronoun) here. On the basis of 2.7% manuscripts the NU has 'Himself' (a reflexive pronoun).

<sup>2</sup> 'YaHWeH' – The Greek has the word 'Lord' (Κυρίου) 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, such as here in Proverbs 3:11-12.

<sup>3</sup> See footnote 3.

<sup>4</sup> A reference to Proverbs 3:11-12.

<sup>5</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), have 'If there is' here instead of 'For'.

<sup>6</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

<sup>7</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'you are illegitimate sons and not legitimate sons' here instead of 'illegitimate sons and not legitimate sons you are'.

<sup>8</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the particle which would be translated as 'on the other hand' here. ('Rather' seems to take its place here.)

<sup>9</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'make' (an aorist, imperative verb) here. On the basis of 3% the NU has 'keep on making' (a present, imperative verb).

the God,

- lest any root of bitterness, springing up, should be causing trouble
- and on account of this<sup>10</sup> many might be morally polluted.

16 *Let there not be any fornicator or profane person as Esau, who gave away his<sup>11</sup> rights as the firstborn in exchange for a meal – just one!* 17 For, you have lastingly known that also afterward, desiring to inherit the blessing, he was rejected as unworthy. For, he did not find a place for a change of mind, although having sought it with tears.

THE WRITER REMINDS HIS READERS  
TO WHAT THEY HAVE COME

18 For, you have not come

- to<sup>12</sup> that which can be touched, and
- to that which has been lastingly burned with fire, and
- to darkness, and
- to gloom<sup>13</sup>, and
- to a squall, 19 and
- to a sound of a trumpet, and
- a sound of utterances, *in response to* which the ones who heard begged that no further word be imposed upon them.

20 For, they were not bearing the *thing* being commanded expressly: **“Even if ever an animal should touch the mountain, it shall be stoned.”**<sup>14</sup>

21 And, so fearful was the thing which was being made visible, Moses said, **“I am frightened and trembling!”**<sup>15</sup>

22 Rather, you have lastingly come –

- to Zion, a mountain and a city of God, One Who keeps on living;
- to Jerusalem – *that is*, to heavenly *Jerusalem*, and
- to myriads of angels,

- to a festal assembly *in honor of God*, 23 and
  - to an *ekklesia*<sup>16</sup> *consisting* of firstborn, ones having lastingly be registered in heaven, and
  - to a judgment by God of all, and
  - to spirits of righteous *ones*, having lastingly been made perfect,
- 24 and
- to a mediator of a testament – *that is*, a new *testament* – *namely*, Jesus, and
  - to a blood from a sprinkling, *a blood which keeps on* speaking better than the *blood* of the Abel.

THE WRITER WARNS HIS READERS

NOT TO REJECT THE GOD WHO SPEAKS TO THEM

25 Beware *that* you do not reject the One Who is speaking. For, if those – *that is*, the ones who were declining an invitation upon earth – did not escape, by much more *shall we, for our parts* – the ones who are turning away – *not escape the One Who is speaking* from heavens, 26 of Whom the sound of *His* voice shook the Earth then.

But, now He has lastingly proclaimed, saying, **“Yet, once, I, for My part, am shaking<sup>17</sup> not only the Earth but also the Heaven.”**<sup>18</sup>

27 Now, the expression **“Yet, once”** reveals the transposition of the things which are being shaken *to and fro* as having *already* been lastingly done, with the result that the *things* which are being shaken should not remain.

THE WRITER EXHORTS HIS READERS TO BE GRATEFUL

28 Therefore, having received a kingdom – *that is*, an unshakable *kingdom*, let us have gratitude, through which we keep on pleasingly serving<sup>19</sup> the God according to respect and reverence<sup>20</sup>. 29 For, also the God *Who is ours is* a fire – *that is*, a consuming *fire*!

<sup>10</sup> 84.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘on account of this’ here instead of ‘on account of it’.

<sup>11</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘his’ (a personal pronoun) here instead of ‘himself’ (a reflexive pronoun).

<sup>12</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘a mountain’ here. On the basis of 2.1% the NU includes it

<sup>13</sup> 93.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘gloom’ here. On the basis of 4.8% the NU has ‘nether darkness’.

<sup>14</sup> A reference to Exodus 19:12-13

<sup>15</sup> A reference to Deuteronomy 19:19

<sup>16</sup> ‘ekklesia’ – a transliteration of the Greek word ἐκκλησία which

referred to an assembly of citizens who were called out of society to serve a governmental authority in some special task. Its application to God’s people is apparent.

<sup>17</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘am shaking’ (a present tense verb) here instead of ‘shall shake’ (a future tense verb).

<sup>18</sup> A reference to Haggai 2:6

<sup>19</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘we keep on serving’ (an active verb) here instead of ‘we might serve’ (a subjunctive verb).

<sup>20</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘respect and reverence’ here instead of ‘reverence and fear’.