

## THE WRITER ENCOURAGES HIS READERS

## TO LET THE EXAMPLE OF JESUS INSPIRE THEM TO ENDURE

<sup>1</sup> Τοιγαροῦν καὶ ἡμεῖς,

τοσοῦτον ἔχοντες περικεῖμενον ἡμῖν νέφος  
μαρτύρων,

ὄγκον ἀποθέμενοι πάντα καὶ τὴν  
εὐπερίστατον ἀμαρτίαν,

δι' ὑπομονῆς τρέχωμεν τὸν προκειμένον  
ἡμῖν ἀγῶνα, <sup>2</sup> ἀφορῶντες εἰς τὸν τῆς

Πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,

ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς

ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας.

Ἐν δεξιᾷ τε τοῦ Θρόνου τοῦ Θεοῦ

κεκάθικεν.

<sup>3</sup> Ἀναλογίσασθε γὰρ τὸν τοιαύτην

ὑπομεμενηκότα ὑπὸ τῶν Ἀμαρτωλῶν

εἰς αὐτὸν<sup>1</sup> ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς

ψυχαῖς ὑμῶν ἐκλυόμενοι.

<sup>4</sup> Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς

τὴν Ἀμαρτίαν ἀνταγωνιζόμενοι.

<sup>5</sup> Καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν  
ὡς υἱοῖς διαλέγεται,

Υἱέ μου, μὴ ὀλιγῶρει παιδείας Κυρίου.

Μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.

<sup>6</sup> Ὅν γὰρ ἀγαπᾷ Κύριος παιδεύει,

Μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

<sup>7</sup> Εἰ<sup>2</sup> παιδεῖαν ὑπομένετε.

Ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός.

Τίς γὰρ ἐστίν<sup>3</sup> υἱὸς ὃν οὐ παιδεύει πατήρ;

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

<sup>2</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), have Εἰ here instead of Εἰς.

<sup>3</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the verb ἐστίν here.

<sup>4</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>1</sup> 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, <sup>2</sup> 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.

<sup>3</sup> For, consider the One Who lastingly endured such contradiction by the Moral Failures toward Him<sup>4</sup>, lest you should become weary, becoming ones who are being faint with respect to the psyches *that are yours*.

<sup>4</sup> 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

<sup>5</sup> 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>5</sup>; Nor be faint when being reproved by Him.**

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

**And, He keeps on scourging every son whom He receives.”<sup>7</sup>**

<sup>7</sup> If *there is*<sup>8</sup> discipline, you keep on enduring.

The God deals with you as sons. For, who is<sup>9</sup> a son whom a father does not discipline?!

<sup>5</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>6</sup> See footnote 3.

<sup>7</sup> A reference to Proverbs 3:11-12.

<sup>8</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), have 'If there is' here instead of 'For'.

<sup>9</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

<sup>8</sup> Εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι **ἐστε καὶ οὐχ υἱοί**<sup>10</sup>. <sup>9</sup> Εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχμεν παιδευτὰς καὶ ἐνέτρεπόμεθα. Οὐ **πολλῶ**<sup>11</sup> <sup>12</sup> μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων; Καὶ ζήσομεν.

<sup>10</sup> Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευσαν. Ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

<sup>11</sup> Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι. Ἀλλὰ λύπης. Ὑστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

<sup>12</sup> Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε.

<sup>13</sup> Καὶ τροχιάς ὀρθὰς **ποιήσατε**<sup>13</sup> τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ. Ἰαθῇ δὲ μᾶλλον.

<sup>14</sup> Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον,

<sup>15</sup> ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς Χάριτος τοῦ Θεοῦ, μή τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῇ,

καὶ **διὰ ταύτης**<sup>14</sup> μιανθῶσιν πολλοί.

<sup>8</sup> 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>15</sup>.

<sup>9</sup> 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>16</sup> rather place ourselves in order under the Father of the spirits? And, we shall live!

<sup>10</sup> 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!

<sup>11</sup> 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

<sup>12</sup> 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.

<sup>13</sup> And, make<sup>17</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.

<sup>14</sup> Keep on pursuing

- peace with all *people*, and
  - the sanctification, without which no one shall see the Lord,
- <sup>15</sup> being ones who keep on overseeing,
- lest anyone should be falling short of the Grace of the God,
  - lest any root of bitterness, springing up, should be causing trouble

and on account of this<sup>18</sup> many might be morally polluted.

<sup>10</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐστε καὶ οὐχ υἱοί here instead of καὶ οὐχ υἱοί ἐστε.

<sup>11</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the form πολλῶ here. On the basis 2% the NU has πολὺ.

<sup>12</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the particle δὲ here.

<sup>13</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ποιήσατε (an aorist, imperative verb) here. On the basis of 3% the NU has ποιεῖτε (a present, imperative verb).

<sup>14</sup> 84.3% of the Greek manuscripts, including the best line of transmission (f35), have διὰ ταύτης here instead of δι' αὐτῆς.

<sup>15</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>16</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>17</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).

<sup>18</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>16</sup> Μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς **ἀπέδοτο**<sup>19</sup> τὰ πρωτοτόκια **αὐτοῦ**<sup>20</sup>. <sup>17</sup> Ἰστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη. Μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

<sup>18</sup> Οὐ γὰρ προσελήλυθατε ψηλαφωμένῳ <sup>21</sup> καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ **σκότῳ**<sup>22</sup> καὶ θυέλλῃ <sup>19</sup> καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον.

<sup>20</sup> Οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· Κἂν θηρίον θίγῃ τοῦ ὄρους, Λιθοβοληθήσεται.

<sup>21</sup> Καί, οὕτω φοβερόν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν· Ἔκφοβός εἰμι καὶ ἔντρομος.

<sup>22</sup> Ἀλλὰ προσελήλυθατε Σιών ὄρει καὶ πόλει Θεοῦ Ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει <sup>23</sup> καὶ ἐκκλησίᾳ πρωτοτόκων **ἐν οὐρανοῖς ἀπογεγραμμένων**<sup>23</sup>, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,

<sup>16</sup> *Let there not be* any fornicator or profane *person* as Esau, who gave away his<sup>24</sup> rights as the firstborn in exchange for a meal – *just* one! <sup>17</sup> 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

<sup>18</sup> For, you have not come

- to <sup>25</sup> that which can be touched, and
- to that which has been lastingly burned with fire, and
- to darkness, and
- to gloom<sup>26</sup>, and
- to a squall, <sup>19</sup> 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.

<sup>20</sup> For, they were not bearing the *thing* being commanded expressly: “**Even if ever an animal should touch the mountain, it shall be stoned.**”<sup>27</sup>

<sup>21</sup> And, so fearful was the thing which was being made visible, Moses said, “**I am frightened and trembling!**”<sup>28</sup>

<sup>22</sup> 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*, <sup>23</sup> and
- to an ekklesia<sup>29</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,

<sup>19</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀπέδοτο here instead of ἀπέδετο.

<sup>20</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have αὐτοῦ (a personal pronoun) here instead of ἐαυτοῦ (a reflexive pronoun).

<sup>21</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), do not include ὄρει here. On the basis of 2.1% the NU includes it

<sup>22</sup> 93.3% of the Greek manuscripts, including the best line of transmission (f35), have σκότῳ here. On the basis of 4.8% the NU has ζῳφῳ.

<sup>23</sup> 94% of the Greek manuscripts, including the best

line of transmission (f35), have the word order ἐν οὐρανοῖς ἀπογεγραμμένων here instead of ἀπογεγραμμένων ἐν οὐρανοῖς.

<sup>24</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>25</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>26</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>27</sup> A reference to Exodus 19:12-13

<sup>28</sup> A reference to Deuteronomy 19:19

<sup>29</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>24</sup> καὶ  
διαθήκης νέας μεσίτη Ἰησοῦ, καὶ

αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ  
τὸν Ἄβελ.

<sup>25</sup> Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα.  
Εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον<sup>30</sup> ἐπὶ γῆς  
παραιτησάμενοι τὸν χρηματίζοντα, πολλῶ<sup>31</sup>  
μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν  
ἀποστρεφόμενοι, <sup>26</sup> οὗ ἡ φωνὴ τὴν Γῆν  
ἐσάλευσεν τότε.

Νῦν δὲ ἐπήγγελλται λέγων· Ἔτι ἅπαξ  
ἐγὼ σεῖω<sup>32</sup> οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν  
Οὐρανόν.

<sup>27</sup> Τὸ δὲ Ἔτι ἅπαξ' δηλοῖ τῶν  
σαλευομένων τὴν μετάθεσιν<sup>33</sup> ὥς  
πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

<sup>28</sup> Διὸ βασιλείαν ἀσάλευτον  
παραλαμβάνοντες ἔχωμεν χάριν, δι'  
ἧς λατρεύομεν<sup>34</sup> εὐαρέστως τῷ Θεῷ  
μετὰ αἰδοῦς καὶ εὐλαβείας<sup>35</sup>. <sup>29</sup> Καὶ γὰρ ὁ  
Θεὸς ἡμῶν πῦρ καταναλίσκον.

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

<sup>25</sup> 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, <sup>26</sup> 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>36</sup> not only the Earth but also the Heaven.**”  
<sup>37</sup>

<sup>27</sup> 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

<sup>28</sup> Therefore, having received a kingdom – *that is*, an  
unshakable *kingdom*, let us have gratitude, through which we keep  
on pleasingly serving<sup>38</sup> the God according to respect and  
reverence<sup>39</sup>. <sup>29</sup> For, also the God *Who is ours* is a fire – *that is*,  
a consuming *fire*!

<sup>30</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ἔφυγον here instead of ἐξέφυγον.

<sup>31</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have πολλῶ (a dative, neuter form of πολλός) here instead of πολὺ (an accusative, neuter form of πολλός).

<sup>32</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have σεῖω (a present tense verb) here instead of σείσω (a future tense verb).

<sup>33</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have the word order τῶν σαλευομένων τὴν μετάθεσιν here. On the basis of 3.4% the NU has τὴν τῶν σαλευομένων μετάθεσιν.

<sup>34</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have λατρεύομεν (an active verb) here instead of λατρεύομεν (a subjunctive verb).

<sup>35</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have αἰδοῦς καὶ εὐλαβείας here instead of εὐλαβείας καὶ δέους.

<sup>36</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>37</sup> A reference to Haggai 2:6

<sup>38</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>39</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘respect and reverence’ an here instead of ‘reverence and fear’.