

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 13

f35

¹ Ἡ φιλαδελφία μενέτω.

² Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε. Διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

³ Μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

⁴ Τίμιος ὁ γάμος ἐν πᾶσιν. Καὶ ἡ κοίτη ἀμίαντος. Πόρνους δὲ¹ καὶ μοιχοὺς κρινεῖ ὁ Θεός.

⁵ Ἀφιλάργυρος ὁ τρόπος. ἀρκούμενοι τοῖς παροῦσιν. Αὐτὸς γὰρ εἶρηκεν· Οὐ μὴ σε ἀνῶ. οὐδ' οὐ μὴ σε ἐγκαταλίπω. ⁶ ὥστε θαρροῦντας ἡμᾶς λέγειν· **Κύριος** ἐμοὶ βοηθός. Οὐ φοβηθήσομαι. Τί ποιήσει μοι ἄνθρωπος;

⁷ Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν Λόγον τοῦ Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν Πίστιν.

⁸ Ἰησοῦς Χριστὸς **χθὲς**² καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς Αἰῶνας.

⁹ Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε. Καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ **περιπατήσαντες**³.

¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have δὲ here instead of γὰρ.

² 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling χθὲς here instead of ἐχθὲς.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have περιπατήσαντες (an aorist participle) here instead of περιπατοῦντες (a present participle).

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Now' here instead of

HEBREWS 13

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THE WRITER EXHORTS HIS READERS TO LOVE OTHERS

1 Let the brotherly love remain.

2 Do not forget loving the strangers. For, in this way some have received angelic messengers as guests, unaware of it.

3 Keep on remembering the bound ones, as though being ones who are bound together with them. Keep on remembering the ones who keep on being maltreated as though yourselves being ones in a body.

THE WRITER EXHORTS HIS READERS TO HONOR MARRIAGE

4 Let the estate of marriage be held in honor among all. And, let the marriage bed be undefiled. Now,⁴ the God shall judge fornicators and adulterers.

THE WRITER EXHORTS HIS READERS

TO BE SATISFIED WITH THEIR CIRCUMSTANCES

5 Let the manner be free from a love of money, being ones who are satisfied with the present circumstances. For, He, for His part, has lastingly said, **"I shall by no means neglect you; nor shall I by any means abandon you;"**⁵ 6 with the result that we are venturing to say, **"YaHWeH⁶ is a helper to me. I shall not be frightened. What shall a man do to me?!"**⁷

THE WRITER EXHORTS HIS READERS TO REMEMBER THEIR LEADERS

7 Keep on remembering the ones who led the way for you, who spoke the Word of the God to you. Of whom carefully examining the outcome of the mode of life, he represents the Faith.

THE WRITER REMINDS HIS READERS THAT JESUS REMAINS THE SAME

8 Jesus, an anointed One, yesterday and today is the same, even for the Ages.

THE WRITER EXHORTS HIS READERS

TO GET OUT OF THE JEWISH 'ENCAMPMENT'

9 By teachings – that is, wily and strange teachings – do not be carried away. For, it is morally beautiful for the heart to be confirmed by grace – not by that which is eaten, in connection with which the ones who have walked⁸ did not derive profit.

'For'.

⁵ A reference to Deuteronomy 31:6.

⁶ '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, such as here in Psalm 27:1.

⁷ A reference to Psalm 27:1.

⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who have walked' (an aorist participle) here instead of 'ones who

¹⁰ Ἐχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. ¹¹ Ὡν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ Ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

¹² Διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν Λαόν, ἔξω τῆς πύλης ἔπαθεν.

¹³ Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες.

¹⁴ Οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν. Ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

¹⁵ Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ Θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ Ὄνόματι αὐτοῦ.

¹⁶ Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε. τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

¹⁷ Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες, ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο.

¹⁸ Προσεύχεσθε περὶ ἡμῶν. **Πεποιθήαμεν**⁹ γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.

¹⁹ Περισσότερως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

¹⁰ We have an altar from which the ones who are serving in the Tabernacle have no permission to eat. ¹¹ For, of which animals the blood in reference to moral failures is being brought into the Holy Places by the Chief Priest, of these the bodies are being burned up outside the Encampment.

¹² Therefore, also Jesus, in order that He might sanctify the People by the blood *that is* His own, suffered outside the gate.

¹³ Accordingly, we should go out toward Him – “outside the Encampment” – bearing the reproach *that is* His.

¹⁴ For, here we do not have an enduring city. Rather, we are seeking after the one which is about to be.

THE WRITER EXHORTS HIS READERS

TO OFFER UP APPROPRIATE NEW TESTAMENT SACRIFICES

¹⁵ So then, because of it let us keep on offering up a sacrifice of praise to the God – that is, a fruit from lips which are confessing the Name *that is* His.

¹⁶ Now, do not neglect the beneficence and communion. For, with such sacrifices the God is being well-pleased.

THE WRITER EXHORTS HIS READERS

TO BE PERSUADED BY THEIR LEADERS

¹⁷ Be persuaded by the ones who keep on leading you; and, yield. For, they, *for their part*, keep on being watchful for defense of the psyches *that are* yours, as ones who shall render an account – that with joy they should do this, and not being ones who are groaning with grief. For, for you this *is* UNPROFITABLE!

THE WRITER EXHORTS HIS READERS

TO PRAY FOR HIM AND HIS CO-WORKERS

¹⁸ Keep on praying for us. For we have been lastingly persuaded¹⁰ seeing that we have a good conscience, being ones who are desiring to be altogether turned upside down in connection with all *things*.

¹⁹ Now, I exhort you all the more to do this in order that quickly I might be restored to you.

are walking' (a present participle).

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have Πεποιθήαμεν (a perfect, active verb) here instead of πειθόμεθα (a

present, passive verb).

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'we have been lastingly persuaded' (a perfect, active verb) here instead of 'we are persuaded' (a present, passive verb).

THE WRITER PRONOUNCES A BENEDICTION ON HIS READERS

20 Now, *may* the God of the Peace, Who brought up from among dead ones

- the Shepherd of the sheep,
- the Great *one* in connection with blood of a testament – *that is*, an eternal *one*,
- the Lord *Who is* ours,
- *namely*, Jesus,

21 make you ready in connection with every work¹⁵ – *that is*, every good *work* – in order that you do the Will *that is* His, doing in you¹⁶ the well-pleasing *thing* in His opinion by agency of Jesus *the* Anointed, to Whom *be* the Glory for the Ages of the Ages! Amen!

THE WRITER EXHORTS HIS READERS

TO UPHOLD THE ENTIRE WORD OF THE EXHORTATION

22 Now, I exhort you, brothers, uphold the Word of the Exhortation. For, just with brevity I have written to you.

THE WRITER MENTIONS THE POSSIBILITY

THAT TIMOTHY MIGHT COME TO THEM WITH HIM

23 You know the brother ¹⁷ Timothy, one having been lastingly released, with whom, if ever he comes soon, I shall see you.

THE WRITER ASKS HIS READERS TO GREET ALL THE OTHER ONES

24 Greet all the ones who are leading you and all the holy *ones*.

THE WRITER PASSES ON GREETINGS FROM OTHERS IN ITALY

The ones from the *region* of Italy greet you.

THE WRITER BLESSES HIS READERS

25 The Grace *be* with all of you!

THE WRITER ATTESTS THE VERITY OF WHAT HE HAS WRITTEN

Amen!^{18 19}

20 Ὁ δὲ Θεὸς τῆς Εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν

τὸν ποιμένα τῶν προβάτων,

τὸν Μέγαν ἐν αἵματι διαθήκης αἰωνίου,

τὸν Κύριον ἡμῶν

Ἰησοῦν,

21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ¹¹ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν¹² τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν Αἰώνων. Ἀμήν.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ Λόγου τῆς Παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

23 Γινώσκετε τὸν ἀδελφὸν ¹³ Τιμόθεον ἀπολελυμένον, μεθ' οὗ ἂν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

25 Ἡ Χάρις μετὰ πάντων ὑμῶν.

Ἀμήν!¹⁴

¹¹ 96.9% of the Greek manuscripts, including the best line of transmission (f35), include the dative noun ἔργῳ here. 1.4% add the words καὶ λόγῳ. On the basis of 1.4% the NU omits them all.

¹² 70% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῖν here instead of ἡμῖν.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ἡμῶν here.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the word Ἀμήν! here.

¹⁵ 96.9% of the Greek manuscripts, including the best line of transmission (f35), include the dative noun 'work' here. 1.4% add the words 'and word'. On the basis of 1.4% the NU omits them all.

¹⁶ 70% of the Greek manuscripts, including the best line of transmission (f35), have 'you' (plural) here instead of 'us'.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the word pronoun that would be translated as 'that is ours' here.

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'Amen!' here.

¹⁹ 'Amen!' – This word is an English transliteration of the Greek word Ἀμήν which, in turn, is a transliteration of the Hebrew word אָמֵן. It is an exclamation of the truth or verity of something.

CONCERNING THE CITATION OF f35 IN THE FOOTNOTES OF THIS LETTER TO THE HEBREWS

The citation of f35 (that is, Family 35, a set of manuscripts which clearly and thoroughly have unified characteristics) in the footnotes of this letter to the Hebrews is based on thirty-five manuscripts. These manuscripts are identified by the following numbers: 18, 35, 141, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 959, 1072, 1075, 1100, 1248, 1249, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1892, 2080, 2466, 2554, 2587 and 2723.

Dr. Wilbur Pickering collated all of these manuscripts himself. There are many more manuscripts which ought to be collated. Nonetheless, these thirty-five manuscripts represent a significant sample of the existing manuscripts.

2554 is a PERFECT representatives of f35 in the letter to the Hebrews just as it is! In addition, the manuscripts from which 35, 1637, 2080, and 2723 were copied (that is, their 'exemplars') were probably perfect, while several others were off by only one variant!

The uniformity is impressive!

These manuscripts come from all over the Mediterranean world – Sinai, Jerusalem, Patmos, Aegean, Constantinople, Bucharest, Trikala, Mt. Athos (six different monasteries!), Athens, the Vatican, etc. They are certainly representative of the family, giving us the precise family profile. The family profile of f35 is reflected in the text of the letter to the Hebrews without exception!