

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 2

f35

¹ Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς
προσέχειν¹ τοῖς ἀκουσθεῖσιν, μήποτε
παραρρυῶμεν².

² Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς Λόγος
ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ
παρακοὴ ἔλαβεν ἔνδικον
μισθαποδοσίαν, ³ πῶς ἡμεῖς ἐκφευξόμεθα
τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις
ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου,
ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς
ἐβεβαιώθη, ⁴ συνεπιμαρτυροῦντος τοῦ Θεοῦ
σημείοις τε καὶ
τέρασιν καὶ
ποικίλαις δυνάμεσιν καὶ
πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ
θέλησιν;
⁵ Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην
τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

⁶ Διεμαρτύρατο δέ ποῦ τις λέγων·

Τί ἐστὶν ἄνθρωπος ὅτι μιμνήσκη αὐτοῦ, ἢ
υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη
αὐτόν; ⁷ ἡλάττωσας αὐτὸν βραχύ τι παρ'
ἀγγέλους, δόξῃ καὶ τιμῇ
ἐστεφάνωσας αὐτόν. ⁸ Πάντα ὑπέταξας
ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ³
ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν
αὐτῷ ἀνυπότακτον.
Νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα
ὑποτεταγμένα.

HEBREWS 2

NLET

THE WRITER POINTS OUT THE NECESSITY
OF HOLDING FAST TO THE WORD

1 For this reason it is necessary that we hold fast to the things
which have been heard, lest we should drift away.

2 For, if the Word having been spoken by agency of *human*
messengers came to be certain and every transgression and
contumacy received a just recompense, ³ how shall we, *for our*
parts, having been neglectful, escape so great a salvation, which,
having received *it* first, being spoken by agency of the Lord, it was
confirmed in regard to us by the ones who heard, ⁴ the God
bearing witness together with *them* by means of

➤ signs, and
➤ wonders, and
➤ diverse miracles, and
➤ apportionments of *the* Holy Spirit
in accord with the will *that is* His?

5 For, He did not subject the inhabited world – *that is*, the *one*
which is about to be – to *heavenly* messengers, concerning which
we are talking.

THE WRITER WRITES ABOUT A 'MAN' LIKE NO OTHER

6 Now, someone has called God and men to bear witness
somewhere, saying,

**“What is Man, that You keep on being mindful of Him;
Or, Son of Man that You are watching over him?**

**7 You have made Him less for a little while, contrary to
heavenly messengers,**

Having crowned Him with glory and honor.

8 You have put all things in order under the feet that His.”⁴

For, in connection with placing all things in order under Him, He
left nothing *that was* not placed in order under *Him*.”

But, now we do not yet see the *things* – *that is*, all of *them* –
placed in order under *Him*.

¹ 95% of the Greek manuscripts, including the best
line of transmission (f35), have the word order ἡμᾶς
προσέχειν here instead of προσέχειν ἡμᾶς.

² 90% of the Greek manuscripts, including the best
line of transmission (f35), have the spelling

παραρρυῶμεν here instead of παραρρυόμεν.

³ 97% of the Greek manuscripts, including the best line of transmission (f35),
have the word order γὰρ τῷ here instead of τῷ γὰρ.

⁴ A reference to Psalm 8:4-6

THE WRITER WRITES ABOUT A 'SOMEONE' LIKE NO OTHER

9 Now, we keep on seeing the Someone beyond *heavenly messengers* Who for a short time was lastingly made less than His due – *namely*, Jesus, *Who*, by reason of the suffering of the Death in such a manner that by a grace of God He might taste death in behalf of all, having been lastingly crowned with glory and honor.

10 For, it was conspicuously fitting for Him –

- for the sake of Whom *are the things – that is*, all *things* – and
- by agency of Whom *are the things – that is*, all *things*, having brought many sons to glory, that the originator of the Salvation *that is* theirs perfect *it* by means of sufferings.

THE WRITER EXPLAINS WHY SAINTS AND JESUS ARE BROTHERS

11 For, both the One Who keeps on making holy and the ones who keep on being made holy *are* all from One *Father*, for the sake of which reason He is not ashamed to call them 'Brothers',

- 12 saying, **"I shall announce the Name that is Yours to the Brothers that are Mine. In the midst of an ekklesia I shall sing a hymn of you."**⁷
- 13 and, again saying, **"I, for My part, have lastingly relied upon Him."**⁸
- and, again saying, **"Look! I, for my part, and the children which the God has given to Me."**⁹

THE WRITER EXPLAINS

WHY THIS BROTHER PARTICIPATED IN FLESH AND BLOOD

14 So then, because the children have lastingly participated in flesh and blood¹⁰, also He, *for His part*, likewise partook of the same, in order that He

- might make the one who has the power of the Death – *that is*, the Devil – of no effect, 15 and
- might set free those – *that is*, as many as were held in slavery by a fear of death by means of all *things*, with the result that they are living as guilty *ones*. They are slaves.

16 For, doubtlessly, He does not take hold of *heavenly messengers to help them*. Rather, He takes hold of a seed of Abraham *to help them*.

⁹ Τὸν δὲ βραχύ Τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως **χάριτι** Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

¹⁰ Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

¹¹ Ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,

¹² λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε·

¹³ καὶ ἄλιν· Ἐγὼ ἔσομαι πεποισθὼς ἐπ' αὐτῷ·

καὶ ἄλιν· Ἴδου ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός.

¹⁴ Ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν **σαρκός καὶ αἵματος**⁵, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ Θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ Θανάτου, τοῦτ' ἔστι τὸν Διάβολον, ¹⁵ καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι. Ἦσαν δουλείας.

¹⁶ Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται. Ἀλλὰ σπέρματος **Ἀβραὰμ**⁶ ἐπιλαμβάνεται.

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order *σαρκός καὶ αἵματος* here instead of *αἵματος καὶ σαρκός*.

⁶ 40% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *Ἀβραὰμ* here instead of *Ἀβραάμ*. When YaHWeH changed Abram's name to Abraham (Genesis 17:5) the intervocalic aspiration in Hebrew is adequately represented in English by 'h'. But, apparently, there is no way in Greek to indicate an intervocalic

aspiration within a word. The only alternative to losing the aspiration altogether would be to place the aspiration at the beginning of the word. The strict transliteration of the new Greek word into English would be 'Habra-am', which would only confuse English readers. This applies to all the occurrences of 'Abraham' through the letter.

⁷ A reference to Psalm 22:22

⁸ A reference to Isaiah 8:17

⁹ A reference to Isaiah 8:18

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'flesh and blood' here instead of 'blood and flesh'.

¹⁷ Ὅθεν ὤφειλεν κατὰ πάντα τοῖς Ἀδελφοῖς
ὁμοιωθῆναι,
ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς
τὰ πρὸς τὸν Θεόν,
εἰς τὸ ἰλάσκεσθαι τὰς Ἀμαρτίας τοῦ Λαοῦ.

¹⁸ Ἐν ᾧ γὰρ πέπονθεν αὐτὸς.

Πειρασθεῖς, δύναται τοῖς πειραζομένοις
βοηθῆσαι.

¹⁷ For which reason, He was obliged to become like the Brothers
in relation to all *things*,

- in order that He might become a merciful and a faithful high
priest *of* the *things* in reference to the God,
- in order to make propitiation for the Moral Failures of the
People.

¹⁸ For, in connection with which *propitiation* He, *for His part*,
lastingly suffered.

Being one Who has been tempted, He is able to come to the aid
of the ones who are being tempted.