

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 4

f35

¹ Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν Κατάπαυσιν αὐτοῦ. Δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι. ² Καὶ γὰρ ἐσμεν εὐηγγελισμένοι καθάπερ καὶ οἱ ἄλλοι. Ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ **συγκεκρασμένους**¹ τῇ Πίστει τοῖς ἀκούσασιν. ³ Εἰσερχόμεθα γὰρ εἰς τὴν Κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν· Ὡς ὥμοσα ἐν τῇ ὁργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν Κατάπαυσίν μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

⁴ Εἴρηκεν γὰρ πού περὶ τῆς ἐβδόμης οὕτως· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. ⁵ Καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν Κατάπαυσίν μου. ⁶ Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθειαν, ⁷ πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς **εἴρηται**², Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν. ⁸ Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. ⁹ Ἄρα ἀπολείπεται σαββατισμὸς τῷ Λαῷ τοῦ Θεοῦ. ¹⁰ Ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

HEBREWS 4

NLET

THE WRITER DISCUSSES ENTERING GOD'S REST TODAY

¹ So then, we should never be seized with fear while a promise remains to enter into the Rest *that is* His. Anyone from among you might seem to have been lastingly left behind; ² for, we also are ones who have been lastingly evangelized, just as also they.

However, the Word, consisting of the thing heard, did NOT benefit those *people* – the ones who had not been lastingly commingled with the Faith with respect to the ones who had heard *it*. ³ For, we – *that is*, the ones who have believed – have entered into the Rest, just as He has lastingly said, “**As I swore in connection with the Wrath that is Mine, ‘Surely it shall not happen that they shall enter into the Rest that is Mine,’**”³ although the Works had been brought into being from a foundation of a created order.

⁴ For, He has lastingly said somewhere concerning the Seventh Day in this way: “**And, the God rested on the Day – that is, the Seventh Day – from all the Works that were His.**”⁴ ⁵ And, in connection with this again *He has lastingly said*, “**Surely it shall not happen that they shall enter into the Rest that is Mine.**”⁵

⁶ So then, since it is left undisputed that some enter into it, and the ones who were evangelized formerly did not enter on account of disobedience, ⁷ He again determines some day – *namely*, TODAY, by agency of David saying after so long a time just as he had lastingly said⁶, “**TODAY, if ever you might hear the voice that is His, you should not harden the Hearts that are yours.**”⁷

⁸ For, if Joshua had given them rest, he would not ever be speaking beyond another *rest* after these days.

⁹ So then, an observation of days of rest has been left over for the People of the God. ¹⁰ For, the one who has gone into the Rest *that is* His also he, *for his part*, has rested from the work *that is* his, just the God *rested* from His own work.

¹ 83% of the Greek manuscripts, including the best line of transmission (f35), have the spelling συγκεκραμένους here. On the basis of 7% the NU has συγκεκρασμένους.

² 92% of the Greek manuscripts, including the best line of transmission (f35), have εἴρηται here. On the basis of 5% the NU has προεῖρηται.

³ A reference to Psalm 95:11

⁴ A reference to Genesis 2:2

⁵ A reference to Psalm 95:11

⁶ 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘lastingly said’ here. On the basis of 5% the NU has ‘lastingly said beforehand’.

⁷ A reference to Psalm 95:7-8

¹¹ Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν Κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς Ἀπειθείας.

¹² Ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ. Καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς **τε**⁸ καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

¹³ Καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ Λόγος.

¹⁴ Ἐχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς Οὐρανοὺς, Ἰησοῦν τὸν Υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

¹⁵ Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, **πεπειραμένον**⁹ δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

¹⁶ Προσερχώμεθα οὖν μετὰ παρρησίας τῷ Θρόνῳ τῆς Χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὖρωμεν εἰς εὐκαιρον βοήθειαν.

¹¹ So then, endeavor to enter into that – *that is*, the Rest; lest in connection with it anyone might fall by means of an example of the Disobedience.

THE WRITER REFERS TO THE NATURE OF THE WORD OF THE GOD

¹² For, the Word of the God **is one which keeps on living**. And, *it is* effective and sharper than any two-edged sword, penetrating as far as both a dividing

- of psyche and spirit, and
- of joints and marrow, and
- critical considerations and intentions of a heart.

THE WRITER REFERS TO THE OMNISCIENCE OF THE GOD

¹³ And, there is not a creature unseen in front of Him, but all **are** naked and have been lastingly laid bare to the eyes *that are* His; in the presence of Whom for us *there is* the Reckoning.

THE WRITER DESCRIBES THE PRIESTHOOD OF JESUS

¹⁴ So then, having a high priest – *that is*,

- a great **one**,
- one Who has lastingly passed through the Heavens,
- Jesus,
- the Son of the God,

let us hold fast the Confession.

¹⁵ For, we do not have a high priest – *that is*, one who is not able to sympathize with the weaknesses *that are* ours but one who has been lastingly tempted in relation to all things, as far as likeness *is concerned*, without a moral failing.

THE WRITER ENCOURAGES A PROPER RESPONSE TO THESE THINGS

¹⁶ So then, let us keep on coming forward with fearlessness to the Throne of the Grace, with the result that

- we might receive mercy and
- we might find grace

until a well-timed help.

⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), include the enclitic particle τε here.

⁹ 98% of the Greek manuscripts, including the best

line of transmission (f35), have the spelling πεπειραμένον here. On the basis of 7% the NU has πεπειρασμένον.