

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 6  
f35

<sup>1</sup> Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,

<sup>2</sup> Βαπτισμῶν διδασχῆς  
Ἐπιθέσεώς τε χειρῶν,  
Ἀναστάσεώς τε Νεκρῶν καὶ  
Κρίματος αἰωνίου.

<sup>3</sup> Καὶ τοῦτο ποιήσομεν ἐάνπερ ἐπιτρέπη ὁ Θεός.

<sup>4</sup> Ἀδύνατον γὰρ τοὺς  
ἅπαξ φωτισθέντας,  
γευσασμένους τε τῆς Δωρεᾶς τῆς ἐπουρανίου  
καὶ  
μετόχους γενηθέντας πνεύματος ἁγίου <sup>5</sup> καὶ

καλὸν γευσασμένους Θεοῦ ῥῆμα δυνάμεις τε  
μέλλοντος αἰῶνος,  
<sup>6</sup> καὶ παραπεσόντας,  
πάλιν ἀνακαινίζειν εἰς μετάνοιαν,  
ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ  
καὶ  
παραδειγματίζοντας.

<sup>7</sup> Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς **πολλάκις ἐρχόμενον**<sup>1</sup> ὑέτόν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

<sup>8</sup> Ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν.

<sup>9</sup> Πεπεισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.

HEBREWS 6  
NLET

THE WRITER EXHORTS HIS READERS  
TO BE CARRIED TOWARD THE PERFECTION  
(itemizing fundamental teachings in passing)

<sup>1</sup> Therefore, being those who are leaving the Word consisting of the Beginning of the Anointed *One*, let us be carried toward the Perfection, not *being* ones who are again laying down a foundation

- of changing of *one's* thinking away from deadly deeds, and
- of faith toward God,
- 2 of teaching
  - about Baptisms<sup>2</sup>, and
  - about Laying on of Hands, and
  - about Resurrection of Dead *Ones*, and
  - about Eternal Judgment.

<sup>3</sup> And, this we shall do – that is to say, if ever the God might permit.

THE WRITER WARNS AGAINST FALLING AWAY

- <sup>4</sup> For, *it is* impossible that the ones
- who have once been enlightened, and
  - who have tasted the Gift – *that is*, the heavenly *Gift*, and
  - who have come to be partakers of a Spirit – *that is*, a Holy *One*,  
5 and
  - who have tasted a good *thing* – *that is*, an utterance from God and a power of an age that is about to come, 5 and
  - 6 who have fallen away
- to again renew in regard to a change of mind, since they are
- ones who are crucifying the Son of the God again for themselves and
  - ones who are exposing *Him* to public ignominy.

<sup>7</sup> For, land – *that is*, the *land*

- which often drank the rain while *it* was coming upon it and
  - which was bringing forth vegetation suitable for those *plants* for which it was also tilled,
- partakes of a blessing from the God.

<sup>8</sup> However, while bearing thorns and prickly plants – *their being deemed* worthless and accursed is near, of which the end *is* to end in burning.

<sup>9</sup> Now, we have been lastingly persuaded concerning you, beloved *ones*, better *things* and *things* leading toward salvation, even though we speak in this way.

<sup>1</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have the word order πολλάκις ἐρχόμενον here instead of ἐρχόμενον

πολλάκις.

<sup>2</sup> 'Baptisms' – Yes, the word is plural in the Greek manuscripts! Cf. Luke 3:16

<sup>10</sup> Οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ **κόπου**<sup>3</sup> τῆς Ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ Ὄνομα αὐτοῦ, διακονήσαντες τοῖς Ἁγίοις καὶ διακονοῦντες.

<sup>11</sup> Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, <sup>12</sup> ἵνα μὴ νωθοὶ γέννησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς Ἐπαγγελίας.

<sup>13</sup> Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ Θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ, <sup>14</sup> λέγων·

**Ἡ**<sup>4</sup> μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε.

<sup>15</sup> Καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς Ἐπαγγελίας.

<sup>16</sup> Ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσι. Καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.

<sup>17</sup> Ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ, <sup>18</sup> ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον

ψεύσασθαι Θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης Ἐλπίδος· <sup>19</sup> ἣν ὡς Ἀγκυραν ἔχομεν τῆς Ψυχῆς, ἀσφαλῆ τε καὶ βεβαίαν καὶ

εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, <sup>20</sup> ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ Ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

THE WRITER ASSERTS THE JUSTICE OF GOD TOWARD HIS READERS

<sup>10</sup> For, the God is NOT unjust so as to forget

- the work *that* was yours and
- the labor<sup>5</sup> of the Love which you exhibited in regard to the Name *that is* His, having rendered service to the Holy Ones and continue to render service.

THE WRITER EXPRESSES THE LONGING

OF HIMSELF AND HIS COWORKERS

<sup>11</sup> Now, we keep on longing that each of you demonstrate the same zeal in reference to the fullness of assurance from the Hope until a consummation, <sup>12</sup> with the result that you might not come to be slothful, but rather imitators of the ones who are inheriting the Promises by means of faith and long-suffering.

THE WRITER REMINDS HIS JEWISH READERS

OF THE OATH THAT THE GOD MADE TO THEIR FOREBEARER ABRAHAM

<sup>13</sup> For, the God, One having made a proclamation to the Abraham, since in accord with no one did He have a greater *one* to swear, He swore with respect to Himself, <sup>14</sup> saying,

**“Or<sup>6</sup>, as one who is not being blessed I shall bless you,; And, as one who is multiplying I shall multiply you.”<sup>7</sup>**

<sup>15</sup> And, in this way, having persevered, he benefitted by the Promise.

<sup>16</sup> For, people keep on swearing in accord with a greater *one*. And, for them the object by which one swears *is* a warranty for an end of every dispute.

<sup>17</sup> In connection with which *object by which one swears* the God, One desiring even more to display to the Heirs of the Promise the unalterability of the desire *that was* His, mediated with an oath, <sup>18</sup> in order that by means of two realities – *that is*, unalterable *realities*, in connection with which God is unable to lie – we, the ones who fled for refuge, might have a strong encouragement to seize the Hope which is set before *us*, <sup>19</sup> which *Hope* we have as an ‘Anchor’ for the Psyche, both

- an immovable *One*, and
- a firm *One*, and
- One who enters into the innermost veil *of the Temple*, <sup>20</sup> where a forerunner in behalf of us – *namely*, Jesus entered, having come to be One *Who entered* in accord with the *priestly* order of Melchizedek *the High Priest*, for the *rest of* eternity.

<sup>3</sup> 87.8% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase τοῦ κόπου here.

<sup>4</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction Ἡ here. On the basis of 8% the NU has the particle *Ei*.

<sup>5</sup> 87.8% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the labor’ here.

<sup>6</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘Or,’ here. On the basis of 8% the NU has the particle ‘If’.

<sup>7</sup> A reference to Genesis 22:17a.