Hebrews for non-Hebrews

# Lecture notes

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### Introduction

### Exegesis, in general:

Definition of exegesis, its relation to hermeneutics; the exegetical question, the essential steps of an exegetical analysis. Exegetical papers and their place in communicating exegetical analyses.

### The importance of the context

Hebrews as a book for Jews, that is, for hellenistic Jews.

### The author

Very probably the author is a man (cf. the masculine present participle of dihgeomai in με γὰρ διηγούμενον ὁ χρόνος, Heb. 11.32). Also, according to Heb. 2.2-3, the author seems to have had good, yet relatively distant relation to Christ and the first leaders of the Church, thus he belonged either, very possibly, to the first generation of Christians, or, also possibly, to the second generation (more probably so; however, both fit well with Paul’s own life and personality).

He certainly is from Paul’s circle of friends, since he knows something of the testimony and lives of Christ and early Christian leaders and since he knows Timothy, one of Paul’s closest friends (Heb. 13.22). He is mentioning in Heb. 13.24 “greetings from those from Italy”, so there is a certain connection with Christians in Italy (there were a number of Christians who went to Italy, to Rome, for example, while having their primary residence somewhere else, like Aquilas and Priscilla, who were from Ephesus, yet visited and worked in Corinth and in Rome, as well; also the author could speak of Roman believers, as such, as well).

Apart from that the author is quite close to Paul’s theology, as it can be found in the main Pauline epistles (Romans, 1-2 Corinthians, Galatians, Colossians, Ephesians, Philippians). Among the recurring theological themes one could find in Hebrews the theme of faith (pistiv), righteousness (dikaiosunh), perfection or maturity (teleiwthv), discipline (paideia), priesthood (ajrciereuv), sacrifices (qusia) etc.

The list of possible authors includes Apollos (suggested by Luther), Barnabas (suggested by Tertullian, Jerome); Paul (suggested by Pantaenus, via Eusebius of Caesarea, via Clement of Alexandria; also by Theodore of Mopsuestia, Ephraem Syrus; Augustine), a secretary of Paul (Origen). Ellingworth says that the idea of Pauline authorship of Hebrews is now almost universally abandoned, yet this is not quite true.[[1]](#footnote-2) There are authors who would see this differently[[2]](#footnote-3).

The literary style is not Paul’s style (not as direct as his, nor as rude, at times, according to Origen; cf. William Lane), yet the theology is quite close to that of Paul.

However, as Guthrie notes, even its theology is slightly different from Paul’s, although the author of the epistle does not disagrees with him[[3]](#footnote-4)… (Guthrie, Introduction, 673).

Look at Ellingworth’s commentary.

* The author is certainly part of Paul’s circle of friends.
* He knows Timothy.
* He knows the leaders of the church.
* He is close to Paul’s theology… faith, covenant, suffering (although the author might favor different emphases on these concepts, in comparison with Paul).

### The audience

Trotter mentions several possible recipients: a group of converted priests in Jerusalem (Spicq), a group of leaders expelled from Rome (Manson), some believers at Qumran.[[4]](#footnote-5)

Whoever they might have been they were likely a group of believers of Jewish descent, probably meeting in houses, who were severely under pressure to leave Christianity and turn to the Jewish Law.

Q: What are Trotter’s arguments?

See, Trotter’s gentile audience arguments:

1.     reference to families sharing the same flesh and blood (Heb. 2:14) and children’s duty to submit to their parents’ discipline (Heb. 12:5–11);

2.     the analogy of the field (Heb. 6:7–8);

3.     the contrast between milk and solid food (Heb. 5:12–14);

4.     the typological language concerning shadows and realities (Heb. 8:5; 9:23; 10:1);

5.     the use of the word στοιχεῖα (Heb. 5:12); and

6.     the exhortation to be faithful in marriage (Heb. 13:4).[[5]](#footnote-6)

Ellingworth discusses the very title, prov eJbraiouv.

Q: what is the best way to translate this title and why?

According to both Trotter and Ellingworth the readers were a mixed community, of both Jews and Gentile believers (possibly of earlier converts to Judaism, i.e. proselytes).[[6]](#footnote-7)

Q: what argument do you find the most convincing, to this effect, and what argument do you find to be less convincing?

### The historical context

### The cultural context

### Style and Genre

Trotter notes several stylistic, rhetoric elements in Hebrews indicating that the author of Hebrews benefitted from an elevated and thorough education in Greek language and rhetorics[[7]](#footnote-8):

|  |  |  |
| --- | --- | --- |
| **Rhetoric feature** | | **Reference** |
| Alliteration | | Heb. 1:1 |
| Anaphora | | Heb. 11 (*passim*) |
| Antithesis | | Heb. 7:18–21, 28; 10:11–12 |
| Assonance | | Heb. 10:26–27 |
| Asyndeton | | Heb. 11:33–34, 37 |
| Brachylogy | | Heb. 12:24 |
| Chiasm | | Heb. 7:23–24; 2:17 |
| **Diatribe** | | Heb. 3:16–18 |
| Ellipsis | | Heb. 12:25 |
| Hendiadys | | Heb. 5:2 |
| Hyperbaton | | Heb. 2:9 |
| Isocolon | | Heb. 1:3 |
| Litotes | | Heb. 4:15 |
| Paranomasia | | Heb. 5:8 |
| **Rhythm** | |  |
|  | **Reverse Paeon** | Heb. 1:1 |
|  | **Anapest** | Heb. 1:6 |
|  | **Iambus** | Heb. 2:1 |
|  | **Trochee** | Heb. 12:8 |

However, a comparison of Hebrews with Paul’s vocabulary from the undebated Pauline epistles (i.e. leaving aside the pastoral epistles that share a vocabulary of their own, specific), would emphasize striking differences as has been shown by Ellingworth[[8]](#footnote-9) (the first figures indicate Pauline use, the second indicate their presence in Hebrews).

He finds relatively significant overlaps between the two only in the area of expressions of emotion (παρακαλέω 52/4, παράκλησις 20/3), in terms related to life and death (cf. πιστεύω 48/2, πίστις 109/32, πιστός 16/5), power and conflict (ὁρκωμοσία 0/4; ὀμνύω 0/7), related to the people of God (cf. πρεσβύτερος 0/1; see σπέρμα 16/3; κληρονομέω 6/4, κληρονομία 5/2, κληρονομός 7/3, συγκληρονομός 2/1; λαός 11/13), liturgical terms (εἰσέρχομαι 4/17; κατασκευάζω 0/6; ἁγιόω 72/19 (τὸ ἅγιον/τὰ ἅγια 0/5); αἷμα 12/21; θυσία 5/15; καθαρίζω 2/4, καθαρισμός 0/1, καθαρός 1/1, καθαροτής 0/1; λειτουργέω 1/1, λειτουργία 3/2, λειτουργικός 0/1, λειτουργός 3/2; εὐλογέω 7/7, εὐλογία 9/2, προσφορά 2/5; προφήτης 13/2), in the aria of salvation theology (ἀπολύτρωσις 7/2; ἐπαγγελία 24/14; ἐπουράνιος 11/6; μετάνοια 3/3; συνείδησις 14/5; ἄγγελος 12/13; αἰών 29/15; ἁμαρτάνω 15/2, ἀμαρτία 61/25, ἀμαρτωλός 6/2; γή 14/11; εἰρήνη 39/4; ἐλπίς 32/5, ἐλπίζω 15/1; ἔργον 48/9; ἡγέομαι 9/6; καρδία 50/11; κληρονομέω 6/4, κληρονομία 5/2, κληρόνομος 7/3; μαρτυρέω 6/8, μαρτύς 6/2; μένω 13/6; πειράζω 7/5, πειρασμός 3/1; σωτηρία 16/7; υἱός 41/24; ὑπομένω 2/4, ὑπομονή 13/2.

The author of Hebrews has words he likes in particular, such as ἀδύνατος 2/4; ἅπαξ 3/8, ἐφάπαξ 2/3; κρείσσων/κρείττων 4/13, and even words he coined for the purpose of his style and argument, that cannot be found in other Greek writings (cf. ἀγενεαλόγητος 7:3; αἱματεκχυσία 9:22; εὐπερίστατος 12:1; μισθαποδοσία 2:2, 10:35, 11:26; μισθαποδότης 11:6; πρόσχυσις 11:28; συγκακουχέομαι 11:25; τελειωτής 12:2)[[9]](#footnote-10).

Letter or sermon?

Hebrews displays certain signs of a letter: it start with a careful prologue, like 1 John, with a proemium (1.1-4), has a good rhetoric structure.

### The structure

Generally speaking, one can notice a two part structure of this epistle:

I. Theology: 1:1-10:18,

II. Exhortation, 10:19-13:17

As a letter, Hebrews displays a specific format, yet without any *praescriptio*, i.e., letter introduction (which did include the mention of the writer: *superscriptio*, of the addressee: *adscriptio*, and a short greeting, *salutatio*);

*proemium* (short presentation, 1:1–4)

*narratio* (outline of content, 1:5–2:16)[[10]](#footnote-11)

*propositio* (theme, 2:17–18)

*probatio* (arguments, 3:1–12:29)

*peroratio* (conclusions and advice, 13:1–21)

*conclusio, postscriptum* (final words, 13:22–25)

There might be present a certain internal parallelism (chiasmus):

Introduction (1:1-4)

**A.** Eschatology: Jesus and the angels (1:5--2:18)

**B.** Ecclesiology: Jesus is the high priest (3:1--5:10)

**C.** Worship: Jesus is the true sacrifice (5:11--10:39)

**B'.** Ecclesiology: faith and perseverance (11:1--12:13)

**A'.** Eschatology: holiness and eternal inheritance (12:14--13:19)

Conclusion (13:20-25).[[11]](#footnote-12)

However, such parallels might be a little too *eisegetical* in nature.

In terms of main arguments, the letter addresses three main issues:[[12]](#footnote-13)

Introduction (1:1–4)

*Argument 1*,

Jesus is superior to angels and to OT leaders (Moses, Josua, prophets, 1:5–4:13)

*Argument 2*,

Jesus is the real high priest, more important than Aaron and Levi (4:14–10:18).

*Argument 3*,

Jesus leads the believer to a victorious life of faith and holiness, of perseverance amidst persecutions (10:19–13:19)

Conclusion (13:20–21)

Ending (13:22–25)

Spread within the argument, there are 5 main warning sections:

**1st warning:** do not neglect such a great salvation (2:1-4), Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν... μήποτε παραρυῶμεν.

**2nd warning:** do not harden your hearts, nor be unfaithful (3:12-13), Βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας

**3rd warning:** you should have been teachers, by now (5:11-6:12), καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον

**4th warning:** beware disobedience (10:18-39), Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία,

**5th warning:** Listen to God (12:15, 18-29, cf. 25): Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα

Q: Indentify the verbs in the warning passages. How many verbs are used in the imperative mood?

Another possible structure highlights, in a pauline manner, two main parts, i.e. a theological and a practical one:

I. **Theology**: **Christ is superior** (1:1-10:18)

A. Christ is superior to the OT prophets (1:1-4)

B. Christ is superior to angels (1:5-2:18)

**First warning, 2:1-4**

C. Christ is superior to Moses (3:1-4:13)

**Second warning, 3:7-4:13**

D. Christ is superior to Aaron’s priesthood (4:14-7:28)

**Third warning, 5.11-6:8**

E. Christ is superior to the Law covenant (8:1-10:18)

**II.** **Exhortation**

A. Participate to the new altar, of Jesus (10:19-31)

**Fourth warning, 20.26-31**

B. Suffer persecution (10:32-39)

C. Follow the example of the heroes of faith, (11:1-40)

D. Accept God’s discipline (12:1-29)

**Fifth warning, 12:15, 18-29 (25)**

E. Live up to your confession of faith (13:1-17)

**III. Final teachings, greetings** (*peroratio, salutatio*, 13:18-25)

A. Prayer request (13:18-19)

B. Prayer for readers (13:20-21)

C. Final advice (13:22)

D. News about Timothy (13:23)

E. Final blessings, greetings (13:24-25)

### The theology of Hebrews

As John Calvin wrote “there is … no book in the Holy Scriptures which speaks so clearly of the priesthood of Christ, so highly exalts the virtue and dignity of that only true sacrifice which He offered by His death, so abundantly treats of the use of ceremonies as well as of their abrogation, and, in a word, so fully explains that Christ is the end of the law.”[[13]](#footnote-14)

# ΠΡΟΣ ΕΒΡΑΙΟΥΣ (UBS-4th)

## Chapter 1, Commentary Hebrews 1

**Introduction of the main themes,**

**Explanation, Exegesis on Psa. 2**

**Warning**

**Exegesis of Psa. 8**

#### 1.1-4, Introduction to the main themes of the letter / sermon.

**The Prophets and the Son**

Ultimately, God has spoken by his Son, after he spoke in many various ways and through many, various persons or beings. Writing in very elegant style, the author composed here a quite classical introduction, well rounded rhetorically, in which he mentions, in a nut-shell, the majore themes of the letter.

Among them one should mention the progressive revelation of God’s plans through prophets, the climactic importance of the Son’s life and message, the difference between the times of the fathers and the last days period, at the present. The Son is heir of the Universe (of everything: the theme of heirs/inheritance this is a human-related theme of utmost importance in the Bible), and he is superior to angels, for his nature – or Name – is higher than theirs (being divine he has created everything and he is the only genuine representation of God’s nature and person in the material world), and for being sitted at the right hand of the heavenly greatness (of God’s glory) as main representative of God. This particular position was obtained after he has performed the cleasing of sins for the whole humanity.

**Exegesis: is this sort of an epistolary proemium?**

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς

In many ways and many times [in the] past God

λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις

[having] spoken to the fathers through the prophets.

2 ἐπ᾽ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν

[now] at the end of these days [he] has spoken to us

ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων,

through [a] Son, whom he made heir of everything,

δι᾽ οὗ καὶ ἐποίησεν τοὺς αἰῶνας· 3 ὃς ὢν

through whom also he made the ages, [as] he [was] being

ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,

the brightness of [his] glory and the genuine mark of his being,

φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,

[and has] made all through the utterance of his power,

καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν

the cleansing of sins having done [he] sat

ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

at the right [hand] of the greatness in the high [things, places]

4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ

so much higher becoming than the angels as

διαφορώτερον παρ᾽ αὐτοὺς κεκληρονόμηκεν ὄνομα.

[a] higher than them has inherited [a] name.

**The exegetical question (ex.q.) and its answer (ex.a.):**

Ex.q.: What is the author trying to say to his primary audience?

Ex.a.:

I, myself being an educated speaker, like you, I am writing to tell you that there is no point in turning back to the Law (usually understood as having given through Moses and through angels) or even to the prophets, as such, because the Son has completed the prophets message, is higher than the angels at Sinai, has created the world, being fully divine, eternal, and fully human and, as human Messiah, he is now glorified sitting on high as God’s right hand.

This is an introduction, obviously. A very inteligent and complex introductory statement. Then, there comes the evidence. Maybe it is a bit surprising that the author speaks first of all, so much of angels. However, for the first century Jews it made sense.

**The hermeneutical question (h.q.) and its answer (h.a.):**

What is the text saying to the contemporary reader?

The divine author lets the contemporary reader to see in the text a worthy message and example, pointing out that whenever anyone might feel under pressure to leave Christ aside and turn to the Jewish religion of the Law (cf. rabbinic Christianity, 7th day Adventists, Jehovah’s Witnesses), or being ready to consider Jesus as one among other great religious leaders or priests (like angels or divine men, as in New Age, Mormonism, Hinduism, Islam, etc.), we should remember that Jesus is unique, the ultimate revelation of God, that he is divine and human, as well, being creator of all, eternal God, kingly Son and absolute ruler – both as God and as a human.

#### 1.5-14, The Son is superior to the angels (I)

**Exegesis: why is the Son superior to the angels?**

This topic is discussed in a two wing section, the two parts being 1.5-14 and 2.5-18, and between them being included 2.1-4, a warning section.

Modern Christians find this section, quite usually, difficult to understand because there is difficult to see the point of comparing the Son with angels.

Actually, there is a larger contrast here, one between humankind and angels, and one between the Son (seen as God’s Son and as the Messiah) and the angels. The two parallels have something or rather, better, someone, in common, the Son of God. The context of the parallels has two levels, an earthly one and a heavenly one, and these parallels are seen in wide perspective, including the past, the present and the future of mankind and of the whole Universe.

One major point that usually goes unnoticed is the fact that angels were considered the ones through whom the Law has been given on Mt. Sinai. Demonstrating that they are inferior to Christ, amount to showing that Jesus’ covenant is more important than the Sinai covenant.

The Incarnation is holding an important place, too. The issue here is the nature of the Messiah and his links with humanity. The kind of language used in Bible for Jesus is the God language (Creator language, worshipping language), and the Son language of the Incarnation, and as well the Universal-King language, it is not simply the creature language used to describe the angels.

The angels are being made, or created in order to serve and worship God. Among their duties is to help (or minister to) the humans. Only the Son and the humans are the heirs of the world to come, the Son being King over the entire Universe (there is no heir language used for the angels).

The scripture describes the angels with creature language, whilst the Son – Messiah is described with sonship language, with creator language, and with human king language.

It is important to note, also, that the author of Hebrews uses a Messianic theology based on David’s Psalms in order to clarify and discuss the meanings of the revelations in the Pentateuch (Genesis, Exodus, Numbers, Leviticus, Deuteronomy).

**The Son is Superior to Angels – I: sonship language (is born not made), power language (is exalted by God) and worshipping language (deserves worship).**

5 \* Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων,

To whom, thus, said [he] ever, of the angels,

Υἱός μου εἶ σύ,

You are my son, Ps. 2.7-8

ἐγὼ σήμερον γεγέννηκά σε;

Today I have given birth to you…

καὶ πάλιν,

and further

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,

I will be to him a father, 2 Sam. 7.14, 2 Cron. 17.12

καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

and he will be for me a son.

6 \* ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν

οἰκουμένην, λέγει,

And when he brings the firstborn into the world [he] says:

Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

And let worship him all the angels of God.

**1.6** Psalm 97.7, Deut. 32.43 (LXX)

**1,7** Psalm 104,4.

**1,8-9** Psalm 45,7-8.

**1,10-12** Psalm 102,26-28.

**Exegesis: study the use of the OT in the NT:**

**Angels are described through a creation language… (also an exegetical problem)**

7 \* καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει,

And [whilst] to the angels says he,

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα

[God] is making his angels [into] spirits / winds

καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,

and his servants [into] flames of fire.

**The Son is described with divine, kingship and sonship language**

8 πρὸς δὲ τὸν υἱόν,

To the Son [he says]

Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος,

Your throne, God, is from eternity to eternity.

καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου2.

and the scepter of justice is the sceptre of your kingdom.

9 \* ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·

[since] you loved righteousness and hated lawlesness.

διὰ τοῦτο ἔχρισέν σεc ὁ θεὸςd ὁ θεός σουe

for this [reason] has annointed you God, your God,

ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους[[14]](#footnote-15) σου.

[with] oil of rejoicing above [more than] you companions.

10 καί,

And

**Creator - language for the Son…**

Σὺ κατ᾽ ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,

You from the beginning are, lord, [you] laid the earth

foundations

καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·

and the work of your hands are the heavens.

11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις,

They are perishing, [yet] you will last [always]…

καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

and all like a garment will grow old

12 \* καὶ ὡσεὶ περιβόλαιον ἑλίξεις3 αὐτούς,

and you will roll them like a mantle,

ὡς ἱμάτιον καὶ4 ἀλλαγήσονται·

like a garment you will change [it].

σὺ δὲ ὁ αὐτὸς εἶ

you are the same [one]

καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

and your years will not end.

**King-like language for the Son, as the Messiah, i.e. the human leader acknowledged by God…**

13 **\*** πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε,

To whom has he ever said, of angels,

**Κάθου ἐκ δεξιῶν μου,**

Be sited at my right side

**ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;f**

until indeed [I] will place your enemies footstolll under you feet?

**Exegesis: angels and humans: only humans are heirs…**

14 **\*** οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν

Are not all serving spirits for ministering

ἀποστελλόμενα διὰ τοὺς μέλλοντας **κληρονομεῖν** σωτηρίαν;**g**

being sent, for the sake of those who will inherit salvation?

## Structure, Hebrews 1

1.Introduction: the prophets and the son, 1.1-4

From old times to the new “old days”

The prophets and a / the Son

The shining visible glory and the visible inprint/mark/footprint

From the divine creation to the eternal inheritance

Angels – a term of comparison, not superiors, rather deputies.

Πολυμερῶς καὶ πολυτρόπως

πάλαι

ὁ Θεὸς λαλήσας τοῖς πατράσιν

ἐν τοῖς προφήταις,

ἐπ᾿ ἐσχάτου τῶν ἡμερῶν τούτων

[ὁ Θεὸς] ἐλάλησεν ἡμῖν ἐν υἱῷ,

1-2 ὃν ἔθηκε κληρονόμον πάντων,

δι᾿ οὗ καὶ τοὺς αἰῶνας ἐποίησεν·

1-3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,

φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,

δι᾿ ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν

ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, 1-4

τοσούτῳ κρείττων

γενόμενος τῶν ἀγγέλων,

ὅσῳ διαφορώτερον

παρ᾿ αὐτοὺς

κεκληρονόμηκεν ὄνομα.

#### 2.Argument: the Son and the angels 5-14

The difference between the angels and the son

The son is the creator, the angels are created servants

The son is the king

The son is a human exalted, the kingly and divine messiah

The son is being served by angels, both as a creator and a king of humans

The son is invited to the right hand of God, to see his enemies fully subjected to him

1-5 τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων·

υἱός μου εἶ σύ,

ἐγὼ σήμερον γεγέννηκά σε,

καὶ πάλιν·

ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,

καὶ αὐτὸς ἔσται μοι εἰς υἱόν,

1-6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει·

καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

1-7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει·

ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·

1-8 πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος, ἡ ῥάβδος τῆς βασιλείας σου· 1-9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου ἔλαιον ἀγαλλιάσσεως παρὰ τοὺς μετόχους σου·

1-10 καί·

σὺ κατ᾿ ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί· 1-11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται 1-12 καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

1-13 πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε· κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου,

1-14 οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

## Chapter 2, Commentary

Warning for obedience to the gospel they heard. Comparison with angels: Jewish tradition said that at the Sinai, Moses and the people were listening not only to God, but also – and mainly, to the words of angels.

#### 2.1-4, Warning: do not neglect this great salvation of Jesus

After a first argument that the Son is greater than angels (implying that his covenant is greater than the covenant of the Law), there comes a first warning section, in 2.1-4. The warning is based on a re-iteration of the punishment received by those who did not obey the first covenant, arguing that in a similar way, if not more, will be punished those who disobey the son.

Christians should, thus, pay attention to they way they listen to God’s new commands, so that they should find themselves drifting away, progressively and unnoticed (2.1).

In the same way those who did not listen to the angels, at the Sinai, were punished, likewise people not listening to Jesus would be angels by not listening to Jesus would be disciplined. Here, the one who gives the revelation is greater, because it was given by the Lord, confirmed by the first hand witnesses, and then by the signs, miracles, and the gifts of the Holy Spirit. Accordingly, this is a salvation much greater than the one presented by angels on mount Sinai.

It is interesting to note in what words is presented the certainty of our salvation: it has been taught by the Lord, confirmed by witnesses, further confirmed by God through signs, miracles and gifts imparted by the Spirit, according to his will. This stands somehow in contrast with the fact that the word of the angels at Sinai has been confirmed and made steadfast (or reinforced) by the God’s rightful justice for those who were disobedient.

1 Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς

For this reason we must even more keep

ἀκουσθεῖσιν, μήποτε παραρυῶμεν.

those things we heard, lest we should go astray (drift away)…

2. εἰ γὰρ ὁ δι᾽ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος καὶ

For, if the word through angels was confirmed (made firm) and

πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

all tresspass and disobedience received its rightful punishment

3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας,

How will we escape such a great salvation neglecting

ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου

that from the beginning [is] received, being told by the Lord,

ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

[and] by those who listened to him, to us [was] confirmed

4 συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ

bringing testimony to God with signs and also miracles and

ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν

various powers and the gifts (imparted) of the Holy Spirit

αὐτοῦ θέλησιν.

according to his willing.

#### 2.5-18, On Jesus’ leadership, on men and angels.[[15]](#footnote-16) Ps.8 and the history of an idea (Iov, Ps.8, Ps.139, Heb.2).

This section represent an exegesis on Psa. 8, another example of the Davidic messianism of the author of Hebrews. It starts with a re-iteration of the issue of eternal or future inheritance: the world of the future will be inherited by mankind.

The argument builds then on the Psa. 8.5-7, a text that allows an interesting study on theme transformation or development in the Bible. The text appears for the first time in Job, 7.17-18.

17 τί γάρ ἐστιν ἄνθρωπος, ὅτι ἐμεγάλυνας αὐτὸν ἢ ὅτι προσέχεις τὸν νοῦν εἰς αὐτὸν 18 ἢ ἐπισκοπὴν αὐτοῦ ποιήσῃ ἕως τὸ πρωῒ καὶ εἰς ἀνάπαυσιν αὐτὸν κρινεῖς;

Then, in Psa. 8.5-6, the theme takes this form:

5 τί ἐστιν ἄνθρωπος, ὅτι μιμνῄσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν; 6 ἠλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν·

And, then, finally, in Heb.2.6b-8. Initially the question thus formulated was rather coming as a protest from Job’s part, in relation to the way God checked his life and carefully verified him, in order to reward or punish his acts, thoughts, and feelings.

For David, this kind of a formula becomes a good opportunity to ask about man’s fate and destiny, compared with that of the angels.

The author of Hebrews is focusing rather on David’s treatment of the theme, but brings further elements of insight and discussion, applying it to Jesus as the Messiah. Also, when discussing the meaning of “a little lower”, the author seems to favor a temporal reading “for a little while”, instead of the equally valid understanding of this as being position related, i.e. “a little bit lower”. Psalm 8 becomes then a short review of Jesus’ whole life: a little while lower than angels, but then, ascended up in glory, after suffering the cross. Christ is seen as the representative of humankind, in which Psa. 8 is already fulfilled, since, he has ascended to glory and waits now to see his enemies being placed at his feet.

The theology of the cross and of Christ’s suffering and death is linked to these verses, as well, as an explanation of the “little lower” formula. Christ was placed a little lower than angels, during his earthly life, and mostly during his suffering on the cross, in order to be given glory and honour afterwards because he has tasted death for all. The reasons of his suffering are given in vss. 9-10: it was fitting or proper for him, the one who will lead many sons to glory, to be perfected through suffering.

The world to come, the angels and the humans.

The history of a question: Job, Psalms, Hebrews.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν,

For not to the angels has been subjected the world to come

περὶ ἧς λαλοῦμεν. 6 διεμαρτύρατο δέ πού τις λέγων,

about which we are speaking; it has been confirmed where it says

**Τί ἐστιν ἄνθρωπος ὅτι μιμνῄσκῃ αὐτοῦ,**

what is man to remember him

**ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;**

the son of man, to be concerned with him

7 **ἠλάττωσας αὐτὸν βραχύ τι παρ᾽ ἀγγέλους,**

He placed him for a short time lower than angels.

**δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν1**,

with glory and honour did you crown him.

8 **\*\*** **πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.b**

Everything you subjected under his feet.

ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ]**2** τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ

regarding the subjection to him, this “all” does not leave to him

ἀνυπότακτον. νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα

[anything] not subject. Yet now we do not see that everything

ὑποτεταγμένα· 9 **\*** τὸν δὲ βραχύ τι παρ᾽ ἀγγέλους

[is] subjected to him. One for a little while lower than angels

ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου

placed, we see [indeed], Jesus – through [his] suffering of death,

δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ**3** ὑπὲρ

glory and honour receiving, because through God’s grace for all

παντὸς γεύσηται θανάτου.**c**

he tasted death.

**A Theology of Blessing the Heroes, the archegos**

10 Ἔπρεπεν γὰρ αὐτῷ, δι᾽ ὃν τὰ πάντα καὶ δι᾽ οὗ τὰ πάντα,

It was proper for him, being the one through whom all [came] and for whom all [was created]

πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας

many sons to glory leading, the beginer / pioneer of their salvation

αὐτῶν διὰ παθημάτων τελειῶσαι.d 11 \* ὅ τε γὰρ ἁγιάζων καὶ

through sufferings to be perfected. Because he who sanctifies

οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι᾽ ἣν αἰτίαν οὐκ ἐπαισχύνεται

and those sanctified are all from one [descending]. For this reason / cause he is not ashamed

[[16]](#footnote-17)

ἀδελφοὺς αὐτοὺς καλεῖν 12 \* λέγων,

to call them brothers, saying

[the brother imagery]

Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,

I will proclaim your name to my brothers

ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,

in the middle of the congregation I will sing hymns to you.

13 \* καὶ πάλιν,

And further

Ἐγὼ ἔσομαι πεποιθὼς ἐπ᾽ αὐτῷ,

I will be trusting him…

**Exegesis: Jesus, as son – and spiritual father with his human children, the meaning of sarx and haima, of being partakers in flesh and blood, i.e. being beings with a material body.**

καὶ πάλιν,

and further

[The father / mother imagery]

Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ θεός.e

Look, here I am, me and the children given to me by God.

14 \* ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός,

Since, then, children have in common (with parents?) blood and flesh

καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ

also he likewise has taken part to them, so that by

θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ᾽

death should make ineffective the one having the power of death

ἔστιν τὸν διάβολον, 15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ

that is the Devil and free those who by fear of death

θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

for all their life were forced to being slaves.

16 \* οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος

It’s clear thus that not with angels was he concerned, but with

Ἀβραὰμ ἐπιλαμβάνεται. 17 \* ὅθεν ὤφειλεν κατὰ πάντα τοῖς

the offspring of Abraham was he concerned. It was proper to be

ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ

made in the likeness of all his brothers, so that he may have pity

πιστὸς ἀρχιερεὺς[[17]](#footnote-18) τὰ πρὸς τὸν θεὸν εἰς τὸ ἱλάσκεσθαι

and a faithfull great priest in relation to things of God to atone

τὰς ἁμαρτίας τοῦ λαοῦ. 18 \* ἐν ᾧ γὰρ πέπονθεν αὐτὸς

for the sins of the people. In what he thus suffered himself

πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.f

being tested, he is able those [being] tested to help.

## Structure, Hebrews 2

##### ΚΕΦΑΛΑΙΟΝ Β

#### 3.Warnings: do not neglect living out this great salvation, 2.1-4

Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παραρρυῶμεν. 2-2 εἰ γὰρ ὁ δι᾿ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν, 2-3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, 2-4 συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσι καὶ Πνεύματος ῾Αγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν.

#### 4.Destiny of man and angels: Jesus, men and angels, 5-9

2-5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν, 2-6 διεμαρτύρατο δέ πού τις λέγων· τί ἐστιν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν; 2-7 ἠλάττωσας αὐτὸν βραχύ τι παρ᾿ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, 2-8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα· 2-9 τὸν δὲ βραχύ τι παρ᾿ ἀγγέλλους ἠλαττωμένον βλέπομεν ᾿Ιησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

#### 5.Salvation and leadership: made perfect through suffering: 10-18

2-10 ἔπρεπε γὰρ αὐτῷ, δι᾿ ὃν τὰ πάντα καὶ δι᾿ οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. 2-11 ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι᾿ ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, 2-12 λέγων· ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε· 2-13 καὶ πάλιν· ἐγὼ ἔσομαι πεποιθὼς ἐπ᾿ αὐτῷ· καὶ πάλιν· ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ Θεός. 2-14 ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ᾿ ἔστι τὸν διάβολον, 2-15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. 2-16 οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος ᾿Αβραὰμ ἐπιλαμβάνεται. 2-17 ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. 2-18 ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Makes the transition towards the comparison section between the Son and the angels

## Chapter 3, Commentary

**The theme of Jesus’ superiority over Moses and Joshua**

**(a gospel-like theme)**

Chapter 3 and 4 leave aside the comparison between Jesus and the angels and go further to compare Jesus with the main leaders of Israel in the past, with those credited to have started the Jewish religion and who led the nation, through the wilderness, into the land of Canaan, that is, with Moses and with Joshua.

**The parallel with Moses: the son vs servant theology (a Johannine overtone?)**

The parallel with Moses is very well focused, in 3.1-6, and makes a distinction between the two based on responsibility and nature (or status). Moses was given a responsibility over “his house” (i.e. Israel, the house of God, or the house – i.e. the people, of Moses) as servant and served well. By comparison, Jesus was enthrusted with a responsibility for the whole of “his house” (of Jesus, his house being us, the Church, for the author of Hebrews), as son of the father to whom the whole house belonged, as creator.

**Jesus is superior to Moses, the pleion theme**

1 **\*** Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου **μέτοχοι**, κατανοήσατε τὸν ἀπόστολον καὶ **ἀρχιερέα** τῆς ὁμολογίας ἡμῶν Ἰησοῦν, 2 πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν [ὅλῳ]**1** τῷ οἴκῳ αὐτοῦ. 3 **πλείονος** γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξίωται, καθ᾽ ὅσον **πλείονα** τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· 4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ πάντα κατασκευάσας θεός. 5 **\*** καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων, 6 **\*** Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ**2** οἶκός ἐσμεν ἡμεῖς, ἐάν[περ] τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν**3**.**a**

From 3.7-11 the parallel involves the entering into Canaan, thus, Joshua as a leader. The key word is Today and the author makes an interesting word play with this term, in chs. 3-4. From 3.12-4.16 one can notice a warning section which, however, is of a mixed nature, because it continues the argument about “today”, started in 3.7-11.

The author argues that Israel, the Israel that got out of Egypt, although being blessed and called to enter Canaan, they did not enter there, because did not listen to God’s good news (Ex. 17.7; Num. 20.2-5). The only escape provided by the author is that, through the words of David, God gives (or gave) the people a new chance, a new “today”, as shown in Ps. 95.7-11, a passage with a major pivotal value in the argument in chs. 3-4.

This “today” (shmeron) is not the 7th day of creation, is not a new chance to conquer, in a new way, the land of Canaan (that generation has perished, anyway, in the wilderness), yet it is a new today (shmeron, hJmera), a day of salvation through Jesus. The hebrew text of Ps. 95.7b, introduces God’s angry speech in 95.8, by saying emphatically “Today (ha-yom) if you to his voice would listen…” (הַ֝יֹּ֗ום אִֽם־בְּקֹלֹ֥ו תִשְׁמָֽעוּ׃) This “day” that preceeds the quotation of the divine anger, is the basis of God’s mercy. The quotation of divine anger (95.8-11) is taken as voice of the past and a warning for the present and the future which should not be valid again… if the chance of “today” is well understood.

Both 3.12 and 4.1 warn the reader that this new day could be neglected, however, and not properly received or used, either, with even harder, or harsher consequences. As 4.7b shows, the author is building heavily on the theology of David psalms, a davidic messianic type of theology. Because of his mention of “today”, the author builds a curageous argument, based on the divine inspiration of Scripture.

**A New Sabbath Rest: Jesus is superior to Joshua and Moses**

7 **\*** Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον,

**Σήμερον[[18]](#footnote-19) ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,**

8 **\*** **μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ**

**παραπικρασμῷ**

**κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,**

9 **οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ**

**καὶ εἶδον τὰ ἔργα μου** 10 **τεσσεράκοντα ἔτη·**

**διὸ προσώχθισα τῇ γενεᾷ ταύτῃ**

**καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ,**

**αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου,**

11 **\*** **ὡς ὤμοσα ἐν τῇ ὀργῇ μου·**

**Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.b**

The warning for obedience in present times…

12 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

See, brothers, that there is not – in any of you, an evil, unfaithful heart, that is getting away from the living God…

13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ᾽ ἑκάστην **ἡμέραν**, ἄχρις οὗ τὸ **σήμερον** καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας – 14 **\*** **μέτοχοι** γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν –**c** 15 **\*** ἐν τῷ λέγεσθαι,

**σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,**

**Μὴ σκληρύνητε τὰς καρδίας ὑμῶν**

**ὡς ἐν τῷ παραπικρασμῷ.d**

The final exhortation of the warning takes now the form of a peroration, a rhetorically amplified and expanded type of conclusions and further advice, a series of5 questions plus one conclusion.

16 **\*** τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ᾽ οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως; 17 **\*** τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; 18 **\*** τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν; 19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι᾽ ἀπιστίαν.**e**

## Structure, Hebrews 3

῞Οθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν ᾿Ιησοῦν Χριστόν, 3-2 πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς καὶ Μωῡσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. 3-3 πλείονος γὰρ δόξης οὗτος παρὰ Μωῡσῆν ἠξίωται, καθ᾿ ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. 3-4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ τὰ πάντα κατασκευάσας Θεός. 3-5 καὶ Μωῡσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων, 3-6 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν. 3-7 Διό, καθὼς λέγει τὸ Πνεῦμα τὸ ῞Αγιον· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, 3-8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, 3-9 οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη. 3-10 διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ καὶ εἶπον· ἀεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου· 3-11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· 3-12 βλέπετε, ἀδελφοί, μή ποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος, 3-13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ᾿ ἑκάστην ἡμέραν ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν τις ἀπάτῃ τῆς ἁμαρτίας· 3-14 μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν, 3-15 ἐν τῷ λέγεσθαι· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ. 3-16 τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ᾿ οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωῡσέως; 3-17 τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; 3-18 τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασι; 3-19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι᾿ ἀπιστίαν.

### Chapter 4

The resting day story… four resting days in history: at the creation, in Moses-Joshua’s time, in David’s time and in Jesus’ time.

1 Φοβηθῶμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

2 καὶ γάρ ἐσμεν **εὐηγγελισμένοι** καθάπερ κἀκεῖνοι· ἀλλ᾽ οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκερασμένους **1** τῇ **πίστει** τοῖς ἀκούσασιν.**a** 3 **\*** εἰσερχόμεθα γὰρ**2** εἰς [τὴν]**3** κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν,

**Ὡς ὤμοσα ἐν τῇ ὀργῇ μου,**

**Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,b**

καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. 4 **\*** εἴρηκεν γάρ που περὶ τῆς ἑβδόμης 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.c** 6 ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι᾽ ἀπείθειαν, 7 **\*** πάλιν τινὰ **ὁρίζει ἡμέραν**, **σήμερον,** ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προείρηται,

**Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,**

**μὴ σκληρύνητε τὰς καρδίας ὑμῶν.d**

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.**e** 11 σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.**f**

An apocalyptic, almost johannine imagery: the two edge sword, however, also Pauline, to a certain extent.

12 **\*** Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· 13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.**g**

For the word of God is alive and active and sharper than a two-edge sword, as sharp that it divides the soul and the spirit, the marrow and the joints, a judge of the desires and thoughts of the heart. No being is hidden before him, all are bare and exposed to his eyes, and we need to answer him (give an account to him).

**Jesus the Great High Priest, archiereus**

14 **\*** Ἔχοντες οὖν **ἀρχιερέα** μέγαν διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας. 15 **\*** οὐ γὰρ ἔχομεν **ἀρχιερέα** μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ᾽ ὁμοιότητα χωρὶς ἁμαρτίας. 16 **\*** προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.**h**

The theme of Jesus as the high priest has started in chapter 2.17 and has been continued here, preparing the thorough discussion of this subject in Heb. 5-10. Actually, in ch. 5-7 one can see what kind of high priest is Jesus, in comparison with Aaron and Levi, on the one hand, and with Melchisedek on the other hand, whilst ch. 8-10 focus on Jesus’ ministry as high priest.

**Jesus the Great High Priest**

14 **\*** Ἔχοντες οὖν **ἀρχιερέα** μέγαν διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.

14.We should thus keep to our faith (confession), since we are having such a great high priest who has entered the heavens.

15 **\*** οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ᾽ ὁμοιότητα χωρὶς ἁμαρτίας.

15. We do not have a high priest who is not able to sympathise with our weaknesses, since he was tested in all things in similar way to us, without sin, however.

16 **\*** προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.**h**

16. Let’s go with boldness to the throne of grace, so that we receive mercy and discover grace in the hour of need.

Φοβηθῶμεν οὖν μή ποτε, καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τι, ἐξ ὑμῶν ὑστερηκέναι. 4-2 καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ᾿ οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν. 4-3 εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν· ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. 4-4 εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὔτω· καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ· 4-5 καὶ ἐν τούτῳ πάλιν· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. 4-6 ἐπεὶ οὖν ἀπολείπεταί τινας εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι᾿ ἀπείθειαν, 4-7 πάλιν τινὰ ὁρίζει ἡμέραν, σήμερον, ἐν Δαυῒδ λέγων, μετὰ τοσοῦτον χρόνον, καθὼς εἴρηται· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. 4-8 εἰ γὰρ αὐτοὺς ᾿Ιησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· 4-9 ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. 4-10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. 4-11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. 4-12 Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διῑκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας, 4-13 καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος. 4-14 ῎Εχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς, ᾿Ιησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. 4-15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ᾿ ὁμοιότητα χωρὶς ἁμαρτίας. 4-16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

## Ch. 5-10, Jesus is the Universal High Priest, like Melchisedek

Ch. 5-7, Jesus and Melchisedek, Jesus as a new high priest

Ch. 8-10, The Heavenly Temple and the earthly tent, Jesus’ ministry as *the* high priest

### Chapter 5

This chapter is presenting a few preliminary teachings about priesthood, before the theme of Jesus priesthood will be approached in greater detail.

First, a priest represents the people before God and he is one of these people. He brings sacrifices for sins, including for his own, however, and shows compassion for those lacking understanding and caught up in heresies.

The general requirements of the high priest person and ministry:

1 Πᾶς γὰρ **ἀρχιερεὺς** ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ

Every high priest is taken from [among] the people in order

ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ

to stand on the behalf of people in front of God, to bring

δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, 2 **\*** μετριοπαθεῖν

gifts and sacrifices for sins, showing compassion

δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ

being able [to] to those who are ignorant and mistaken, because

καὶ αὐτὸς περίκειται ἀσθένειαν 3 **\*** καὶ δι᾽ αὐτὴν

also [he] himself is subject to weakness, and becouse of it

See 5.2, 12.1

ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ

he must, like for the people, likewise for himself

προσφέρειν περὶ ἁμαρτιῶν.**a** 4 **\*** καὶ οὐχ ἑαυτῷ τις λαμβάνει

to bring [sacrifice] for sins. And does not himself take this

τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθώσπερ

honour but he is called by God, likewise

καὶ Ἀαρών.**b**

also Aaron was.

Christ’s priesthood – that is the priesthood of the Messiah, is similar, but not identical to the levitical priesthood, as the following verses will demonstrate. The Christ / Messiah has also been called by God, yet forever – not for a generation, to this priesthood, according to the model shown in Abraham’s meeting with Melchisedek. The Messiah priest does represent people in front of God, in a slightly different way. Although he was a Son, he learned through suffering, and was made perfect, he prayed and intercessed to God during his earthly life, and was listened (did he intercessed for himself or on the behalf of people?).

In order to present and justify his priesthood, the author makes a parallel between Jesus and Melchisedek. According to the Law, Jesus could not be a priest, for he was not a Levite, he was not in the genealogical line of Aaron. He was, instead, from Judah. The only chance for him to be a priest was if there was another priesthood. As it is, there was another type of priesthood, that of Melchisedek, and God declared him, through David’s psalms, to be just such a priest. Moreover, this priesthood is greater than the levitical priesthood, since Abraham honored Melchisede by paying taxes to him and by accepting to be blessed by him. Moreover, this priesthood was not based on a genealogy, but on a heavenly decision, and could not be actually passed on, it was non-transferrable. It is possible that Melchisedek was a pre-incarnated Christ, or somebody else, a venerable, unique figure, possibly Shem. Anyway, his existence was compared with that of God’s son – and this does not necessarily mean that he was indeed, God’s son. In this case, he did not transmit his priesthood to anybody, being unique in kind (and then, he died). Jesus, then, being a priest according to the model of Melchisedek (and the text does not say he was Melchisedek, and thus, the same type of priest, yet it says he is a priest of the type of Melchisedek…), is indeed unique – and he dies not; he is, instead, immortal, eternal, divine, and this is how his priesthood is not passed over to anybody.

5 **\*** Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι

Similarly, Christ also did not himself glorified becoming

**ἀρχιερέα** ἀλλ᾽ ὁ λαλήσας πρὸς αὐτόν,

a high priest but one has spoken [part] to him

**Υἱός μου εἶ σύ,**

You are my son

**ἐγὼ σήμερον γεγέννηκά σε·**

I have today give birth to you

6 **\*** καθὼς καὶ ἐν ἑτέρῳ λέγει,

Likewise, in another place it says

**Σὺ ἱερεὺς εἰς τὸν αἰῶνα**

You are priest for eternity

**κατὰ τὴν τάξιν Μελχισέδεκ,c**

according to the order / priesthood of Melchisedek

**Exegesis: the days of his flesh... tais hemerais tes sarkos autou**

7 **\*** ὃς ἐν ταῖς **ἡμέραις** **τῆς σαρκὸς αὐτοῦ** δεήσεις τε καὶ

Who, in the days of his flesh prayers and also

ἱκετηρίας πρὸς τὸν δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου

request towards to the one able to save him from death

μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ

with crying strong and tears bringing and

εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, 8 καίπερ ὢν υἱός,

being listen to, because of his devotion, although being son

ἔμαθεν ἀφ᾽ ὧν ἔπαθεν τὴν ὑπακοήν, 9 **\*** καὶ τελειωθεὶς

he learned through what he suffered and perfected (being)

[interesting rhyme here: ἔμαθεν ἀφ᾽ ὧν ἔπαθεν]

ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας

he has become for all those following him, the source of

salvation

αἰωνίου, 10**\*** προσαγορευθεὶς ὑπὸ τοῦ θεοῦ **ἀρχιερεὺς**

eternal, being designated by God priest

κατὰ τὴν τάξιν Μελχισέδεκ.**d**

according to priesthood of Melchisedek.

**Warning Against Apostasy, 5.11-6.12**

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν,

About this much teaching to us and explaining to say [we have],

ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ ὀφείλοντες

since lazy you have become, at listening. For, while you should

εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ

have been teachers by this time, further need you have

διδάσκειν ὑμᾶς τινὰ**1** τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ

for being taught by someone the elements of the beginning of the words of God

θεοῦ καὶ γεγόνατε χρείαν ἔχοντες γάλακτος [καὶ] οὐ στερεᾶς

and you begin need having for milk and not for solid

τροφῆς. 13 **\*** πᾶς γὰρ **ὁ μετέχων** γάλακτος ἄπειρος λόγου

food. For anyone needing milk [is] not used to the word of

δικαιοσύνης, νήπιος γάρ ἐστιν· 14 **\*** τελείων δέ ἐστιν ἡ στερεὰ

righteousness, for newly-born he is; for the mature ones, thus, is

τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων

the solid food, for those who through practice have exercised

underestanding

πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.**e**

in order to discern the good and the bad.

### Chapter 6

1 **\*** Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ **πίστεως** ἐπὶ θεόν, 2 βαπτισμῶν διδαχῆς**1**  ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου. 3 καὶ τοῦτο ποιήσομεν**2**, ἐάνπερ ἐπιτρέπῃ ὁ θεός.**a** 4

Interesting classification of theological matters that should be left behind... as the beginning, not the mature form of teaching.

The theme of „Once only” - for eight times... ἅπαξ

**Ἀδύνατον** γὰρ τοὺς **ἅπαξ** φωτισθέντας, **γευσαμένους** τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ **μετόχους** γενηθέντας πνεύματος ἁγίου 5καὶ καλὸν **γευσαμένους** θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος 6 **\*** καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς **μετάνοιαν**, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.**b** 7 γῆ γὰρ ἡ πιοῦσα τὸν ἐπ᾽ αὐτῆς ἐρχόμενον πολλάκις ὑετὸν καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι᾽ οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ· 8 **\*** ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.**c**

9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, **τὰ κρείσσονα** καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 **\*** οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, 12 ἵνα μὴ νωθροὶ γένησθε, **μιμηταὶ** δὲ τῶν διὰ **πίστεως** καὶ μακροθυμίας **κληρονομούντων** τὰς ἐπαγγελίας.**d**

**God's Sure Promise:**

Re-enters „the greater than this” theme

13 **\*** Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ᾽ οὐδενὸς εἶχεν **μείζονος** ὀμόσαι, **ὤμοσεν καθ᾽ ἑαυτοῦ** 14 **\***λέγων, **Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ** σε·**e** 15 καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.**f** 16 **\*** ἄνθρωποι γὰρ κατὰ τοῦ **μείζονος** ὀμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· 17 ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδεῖξαι τοῖς **κληρονόμοις** τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ, 18 **\*** ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς **ἀδύνατον** ψεύσασθαι [τὸν] θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· 19 **\*** ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, 20 **\*** ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ **ἀρχιερεὺς** γενόμενος εἰς τὸν αἰῶνα.**g**

### Chapter 7

**The Model of the Priesthood of Melchisedek**

1 Οὗτος γὰρ ὁ **Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,** ὁ **συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων** καὶ **εὐλογήσας αὐτόν,** 2 **\*** ᾧ καὶ **δεκάτην ἀπὸ πάντων** ἐμέρισεν **Ἀβραάμ,** πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ **βασιλεὺς Σαλήμ,** ὅ ἐστιν βασιλεὺς εἰρήνης, 3 **\*** ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει **ἱερεὺς** εἰς τὸ διηνεκές.**a**

Abraham, Levi and Melchisedek

4 Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ [καὶ] δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. 5 **\*** καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ᾽ ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ· 6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραὰμ καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν. 7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ **κρείττονος** εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας ἀποθνῄσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ. 9 καὶ ὡς ἔπος εἰπεῖν, δι᾽ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται· 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισέδεκ.**b**

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ᾽ αὐτῆς νενομοθέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; 12 μετατιθεμένης γὰρ τῆς **ἱερωσύνης** ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.**c** 13 ἐφ᾽ ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας **μετέσχηκεν**, ἀφ᾽ ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ· 14 **\*** πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.**d** 15 καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται **ἱερεὺς** ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. 17 **\*** μαρτυρεῖται γὰρ ὅτι

**Σὺ ἱερεὺς εἰς τὸν αἰῶνα**

**κατὰ τὴν τάξιν Μελχισέδεκ.e**

18 ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές – 19 **\*** οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος – ἐπεισαγωγὴ δὲ **κρείττονος** ἐλπίδος δι᾽ ἧς ἐγγίζομεν τῷ θεῷ.**f**

20 Καὶ καθ᾽ ὅσον οὐ χωρὶς **ὁρκωμοσίας**· οἱ μὲν γὰρ χωρὶς **ὁρκωμοσίας** εἰσὶν **ἱερεῖς** γεγονότες, 21 **\*** ὁ δὲ μετὰ **ὁρκωμοσίας** διὰ τοῦ λέγοντος πρὸς αὐτόν·

**Ὤμοσεν κύριος**

**καὶ οὐ μεταμεληθήσεται·**

**Σὺ ἱερεὺς εἰς τὸν αἰῶνα1**.

22 **\*** κατὰ τοσοῦτο [καὶ] **κρείττονος** **διαθήκης** γέγονεν ἔγγυος Ἰησοῦς.**g** 23 καὶ οἱ μὲν **πλείονές** εἰσιν γεγονότες **ἱερεῖς** διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· 24 ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·25 **\*** ὅθεν καὶ σῴζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι᾽ αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.**h**

26 **\*** Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν **ἀρχιερεύς**, ὅσιος ἄκακος ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος, 27 **\*** ὃς οὐκ ἔχει

**Exegesis: the day of need... hemera anagken**

καθ᾽ **ἡμέραν** **ἀνάγκην**, ὥσπερ οἱ **ἀρχιερεῖς**, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. 28 **\*** ὁ νόμος γὰρ ἀνθρώπους καθίστησιν **ἀρχιερεῖς** ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς **ὁρκωμοσίας** τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.**i**

### Chapter 8

**The High Priest of a New and Better Covenant**

1 **\*** Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν **ἀρχιερέα**, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, 2 **\*** τῶν ἁγίων λειτουργὸς καὶ **τῆς σκηνῆς** τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.**a** 3 πᾶς γὰρ **ἀρχιερεὺς** εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. 4 εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ᾽ ἂν ἦν **ἱερεύς**, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·5 **\*** οἵτινες ὑποδείγματι καὶ **σκιᾷ** λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν **τὴν σκηνήν**, **Ὅρα** γάρ φησιν, **ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·b** 6 **\*** νυν[ὶ] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ **κρείττονός** ἐστιν **διαθήκης** μεσίτης, ἥτις ἐπὶ **κρείττοσιν** ἐπαγγελίαις νενομοθέτηται.**c**

7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.**d** 8 **\*** μεμφόμενος γὰρ αὐτοὺς**1** λέγει,

**Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος,**

**καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ**

**καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν,**

9 **οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν**

**ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,**

**ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,**

**κἀγὼ ἠμέλησα αὐτῶν, λέγει κύριος·**

10 **\*** **ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ**

**μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος·**

**διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν**

**καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς,**

**καὶ ἔσομαι αὐτοῖς εἰς θεόν,**

**καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν·**

11 **καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην2** **αὐτοῦ**

**καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων, Γνῶθι τὸν κύριον,**

**ὅτι πάντες εἰδήσουσίν με**

**ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν,**

12 **\*** **ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν**

**καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.e**

13 ἐν τῷ λέγειν **Καινὴν** πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.**f**

### Chapter 9

**The Earthly and the Heavenly Sanctuaries**

1 Εἶχε μὲν οὖν [καὶ]**1** ἡ πρώτη δικαιώματα λατρείας τό τε ἅγιον κοσμικόν. 2 **\*** **σκηνὴ** γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται Ἅγια· 3 **\*** μετὰ δὲ τὸ δεύτερον καταπέτασμα **σκηνὴ** ἡ λεγομένη Ἅγια Ἁγίων, 4 **\*** χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς **διαθήκης** περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς **διαθήκης**, 5 **\*** ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης **κατασκιάζοντα** τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.**a**

6 **\*** Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην **σκηνὴν** διὰ παντὸς εἰσίασιν οἱ **ἱερεῖς** τὰς λατρείας ἐπιτελοῦντες, 7 **\*** εἰς δὲ τὴν δευτέραν **ἅπαξ** τοῦ ἐνιαυτοῦ μόνος ὁ **ἀρχιερεύς**, οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, 8 τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης **σκηνῆς** ἐχούσης στάσιν, 9 **\*** ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ᾽ ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, 10 **\*** μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα**2** σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.**b**

11 **\*** Χριστὸς δὲ παραγενόμενος **ἀρχιερεὺς** τῶν γενομένων**3** ἀγαθῶν διὰ τῆς **μείζονος** καὶ τελειοτέρας **σκηνῆς** οὐ χειροποιήτου, τοῦτ᾽ ἔστιν οὐ ταύτης τῆς κτίσεως, 12 οὐδὲ δι᾽ αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὑράμενος. 13 **\*** εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, 14 **\*** πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου**4** ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν**5**ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.**c**

15 **\*** Καὶ διὰ τοῦτο **διαθήκης** καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ **διαθήκῃ** παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου **κληρονομίας**.**d** 16 ὅπου γὰρ **διαθήκη**, θάνατον ἀνάγκη φέρεσθαι **τοῦ διαθεμένου**· 17 **διαθήκη** γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε**6** ἰσχύει ὅτε ζῇ **ὁ διαθέμενος**.**e** 18 ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται· 19 **\*** λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων]**7** μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν 20 **\*** λέγων, Τοῦτο **τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός.** 21 **\*** καὶ τὴν **σκηνὴν** δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν. 22 **\*** καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.**f**

**Sin Put Away by Christ's Sacrifice**

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.**g**

24 **\*** οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ᾽ εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν· 25 οὐδ᾽ ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ **ἀρχιερεὺς** εἰσέρχεται εἰς τὰ ἅγια κατ᾽ ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ, 26 ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ **ἅπαξ** ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

27 **\*** καὶ καθ᾽ ὅσον ἀπόκειται τοῖς ἀνθρώποις **ἅπαξ** ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, 28 **\*** οὕτως καὶ ὁ Χριστὸς **ἅπαξ** προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.**h**

### Chapter 10

1 **Σκιὰν** γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν**1** τὴν εἰκόνα τῶν πραγμάτων, κατ᾽ ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται**2** τοὺς προσερχομένους τελειῶσαι· 2 ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας **ἅπαξ** κεκαθαρισμένους; 3 ἀλλ᾽ ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ᾽ ἐνιαυτόν·**a** 4 **\*** **ἀδύνατον** γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.**b**

5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,

**Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας,**

**σῶμα δὲ κατηρτίσω μοι·**

6 **ὁλοκαυτώματα καὶ περὶ ἁμαρτίας**

**οὐκ εὐδόκησας.**

7 **\*** **τότε εἶπον,**

**Ἰδοὺ ἥκω,**

**ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,**

**τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.c**

8 **\*** ἀνώτερον λέγων ὅτι  **Θυσίας καὶ προσφορὰς**  καὶ

**ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας,** αἵτινες κατὰ νόμον προσφέρονται, 9  **\*** **τότε**

εἴρηκεν, **Ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ θέλημά σου.d** ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ, 10 **\*** ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.**e**

11 **\*** Καὶ πᾶς μὲν **ἱερεὺς3** ἕστηκεν **καθ᾽ ἡμέραν** λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας, 12 **\*** οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν **f** εἰς τὸ διηνεκὲς**g** ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, 13 **\*** τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. 14 μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.**h**

15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι,**i**

16 **\*** **Αὕτη ἡ διαθήκη ἣν διαθήσομαι** πρὸς αὐτοὺς

**μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος·**

**διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν**

**καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,**

17 **\*** **καὶ τῶν ἁμαρτιῶν αὐτῶν** καὶ **τῶν ἀνομιῶν αὐτῶν**

**οὐ μὴ μνησθήσομαι ἔτι.k**

18 ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.**l**

**Exhortation and Warning**

19 **\*** Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ᾽ ἔστιν τῆς σαρκὸς αὐτοῦ, 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ, 22 **\*** προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ **πίστεως** ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· 23 **\*** κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος, 24 καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, 25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν **ἡμέραν**.**m**

**Exegesis: the day is getting closer…**

26 **\*** Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, 27 **\*** φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. 28 **\***ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνῄσκει· 29 **\*** πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς **διαθήκης κοινὸν** ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;**n** 30 **\*** οἴδαμεν γὰρ τὸν εἰπόντα,

**Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.**

καὶ πάλιν,

**Κρινεῖ κύριος τὸν λαὸν αὐτοῦ.o**

31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.**p**

32 **Ἀναμιμνῄσκεσθε** δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, 33 **\*** τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες.34 καὶ γὰρ τοῖς δεσμίοις**4** συνεπαθήσατε καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς**5** **κρείττονα** ὕπαρξιν καὶ μένουσαν.**q** 35 μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν. 36 **\*** ὑπομονῆς γὰρ ἔχετε χρείαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.

37 **\*\*** ἔτι γὰρ **μικρὸν ὅσον ὅσον,**

ὁ **ἐρχόμενος ἥξει καὶ οὐ χρονίσει·**

38 **\*** **ὁ δὲ δίκαιός μου ἐκ πίστεως 6** **ζήσεται,**

καὶ **ἐὰν ὑποστείληται,**

**οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.r**

39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν ἀλλὰ **πίστεως** εἰς περιποίησιν ψυχῆς.**s**

## Ch. 11-13, Christian should live in faith and holiness

### Chapter 11

**The Hall of Faith Heroes, The Memorial Speech, The re-occurrence of the “better than” theme.**

1 Ἔστιν δὲ **πίστις** ἐλπιζομένων ὑπόστασις, πραγμάτων**1** ἔλεγχος οὐ βλεπομένων.**a** 2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.**b**

Faith is a form of the hoped things, a proof of the unseen yet realities. In this the elders have received a good testimony.

3 **\*** **Πίστει** *νοοῦμεν* κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.**c**

4 **\*** **Πίστει** **πλείονα** θυσίαν Ἅβελ παρὰ Κάϊν *προσήνεγκεν* τῷ θεῷ, δι᾽ ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι᾽ αὐτῆς ἀποθανὼν ἔτι λαλεῖ.**d**

5 **\*** **Πίστει** Ἑνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ **οὐχ ηὑρίσκετο διότι μετέθηκεν αὐτὸν ὁ θεός.** πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται **εὐαρεστηκέναι τῷ θεῷ·** 6 χωρὶς δὲ **πίστεως** **ἀδύνατον** εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.**e**

7 **\*** **Πίστει** χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι᾽ ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ **πίστιν** δικαιοσύνης ἐγένετο **κληρονόμος**.**f**

8 **\*** **Πίστει** καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν **εἰς κληρονομίαν**, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.**g**

9 **\*** **Πίστει** παρῴκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν **ἐν σκηναῖς** κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν **συγκληρονόμων** τῆς ἐπαγγελίας τῆς αὐτῆς· 10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.**h**

11 **\*** **Πίστει** καὶ αὐτὴ Σάρρα στεῖρα δύναμιν**2** εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. 12 **\*** διὸ καὶ ἀφ᾽ ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.**i**

13 **\*** Κατὰ **πίστιν** ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. 15 καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ᾽ ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· 16 **\*** νῦν δὲ **κρείττονος** ὀρέγονται, τοῦτ᾽ ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς πόλιν.**k**

17 **\*** **Πίστει** προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, 18 **\*** πρὸς ὃν ἐλαλήθη ὅτι **Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα,l** 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.**m**

20 **\*** **Πίστει** καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ.**n**

21 **\*** **Πίστει** Ἰακὼβ ἀποθνῄσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησεν καὶ **προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.o**

22 **\*** **Πίστει** Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.**p**

23 **\*** **Πίστει** Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως**3**.**q**

24 **\*** **Πίστει** Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, 25 μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν, **26 μείζονα πλοῦτον** ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.**r** 27 **\***

**Πίστει** κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.**s**

28 **\*** **Πίστει** πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.**t**

29 **\*** **Πίστει** διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.**u**

30 **\*** **Πίστει** τὰ τείχη Ἰεριχὼ ἔπεσαν κυκλωθέντα ἐπὶ **ἑπτὰ ἡμέρας**.**v**

31 **\*** **Πίστει** Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς κατασκόπους μετ᾽ εἰρήνης.**w**

32 Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

33 **\*** οἳ **διὰ πίστεως** κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, 34 **\*** ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.**x** 35 **\*** ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν·**y** ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα **κρείττονος** ἀναστάσεως τύχωσιν· 36 **\*** ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· 37 **\***ἐλιθάσθησαν, ἐπρίσθησαν**4**, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, 38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.**z**

39 Καὶ οὗτοι πάντες μαρτυρηθέντες **διὰ τῆς πίστεως** οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, 40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.**aa**

### Chapter 12

**The Discipline of the Lord, *paideia* – linked to faith, obedience, suffering (perseverance). The sonship of the believers (an echo to Heb. 1-2, the sonship of the Son); the inheritance theme;**

1 **\*** Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον**1** ἁμαρτίαν, δι᾽ ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα 2 **\*** 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.**a**

3 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν**2** ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.**b**

4 Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.**c** 5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται,

**Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου**

**μηδὲ ἐκλύου ὑπ᾽ αὐτοῦ ἐλεγχόμενος·**

6 **\*\*** **ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,**

**μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.d**

7 **\*** **εἰς παιδείαν ὑπομένετε**, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός. τίς γὰρ υἱὸς ὃν οὐ **παιδεύει** πατήρ; 8 εἰ δὲ χωρίς ἐστε παιδείας ἧς **μέτοχοι** γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοί ἐστε.**e** 9 **\*** εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; 10 οἱ μὲν γὰρ πρὸς **ὀλίγας ἡμέρας** κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. 11 **\*** **πᾶσα δὲ παιδεία** πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι᾽ αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.**f**

12 **\*** Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε, 13 **\*** καὶ τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.**g**

**Warning against Rejecting God's Grace**

14 **\*** Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, 15 **\*** ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ δι᾽ αὐτῆς μιανθῶσιν πολλοί,**h**16 **\*** μή τις πόρνος ἢ βέβηλος ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ. 17 **\*** ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων **κληρονομῆσαι** τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὗρεν καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.**i**

18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ**3** καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ 19 **\*** καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον, 20 **\*** οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, **Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται·k** 21 **\*** καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν, **Ἔκφοβός εἰμι** καὶ ἔντρομος.**l** 22 **\*** ἀλλὰ προσεληλύθατε Σιὼν ὄρει καὶ πόλει θεοῦ ζῶντος, Ἰερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,**m** πανηγύρει**n** 23 **\*** καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων τετελειωμένων 24 **\*** καὶ **διαθήκης νέας** μεσίτῃ Ἰησοῦ καὶ αἵματι ῥαντισμοῦ **κρεῖττον** λαλοῦντι παρὰ τὸν Ἅβελ.**o**

25 **\*** Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ᾽ οὐρανῶν ἀποστρεφόμενοι, 26 **\*** οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων, **Ἔτι ἅπαξ ἐγὼ σείσω** οὐ μόνον **τὴν γῆν** ἀλλὰ καὶ **τὸν οὐρανόν.** 27 τὸ δὲ Ἔτι ἅπαξ δηλοῖ [τὴν] τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.**p** 28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι᾽ ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους· 29 **\*** καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.**q**

### Chapter 13

**Holy and Practical lives, for God’s glory**

1 Ἡ φιλαδελφία μενέτω. 2 **\*** τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ *ταύτης* γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.**a** 3 **\*** **μιμνῄσκεσθε** τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.**b** 4 **\***Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.**c** 5 **\*** Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἴρηκεν, **Οὐ μή σε ἀνῶ οὐδ᾽ οὐ μή σε ἐγκαταλίπω,d** 6 **\*** ὥστε θαρροῦντας ἡμᾶς λέγειν,

**Κύριος ἐμοὶ βοηθός,**

**[καὶ] οὐ φοβηθήσομαι,**

**τί ποιήσει μοι ἄνθρωπος;e**

7 **\*** Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς **μιμεῖσθε** **τὴν πίστιν.f** 8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ **σήμερον** ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.**g**9 **\*** διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.**h** 10 ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ **τῇ σκηνῇ** λατρεύοντες.**i** 11 **\*** ὧν γὰρ εἰσφέρεται ζῴων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ **ἀρχιερέως**, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.**k** 12 διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ 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.**l** 15 **\*** δι᾽ αὐτοῦ [οὖν]**1** ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ᾽ ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.**m** 16 **\*** τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.**n**

17 **\*** Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.**o**

18 **\*** Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι. 19 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.**p**

**Benediction and Final Greetings**

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 ἀγαθῷ**2** εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν**3** τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων]**4**, ἀμήν.**q**

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.**r** 23 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ᾽ οὗ ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.**s**

24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους.**t** ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.**u** 25ἡ χάρις μετὰ πάντων ὑμῶν.**5**

## Notes

### ch.1

**\*2***ὃν … πάντων*Ps 2.8; Mt 21.38 *δι᾽ … αἰῶνας*Jn 1.3; Col 1.16

**\*3***χαρακτὴρ … αὐτοῦ*2 Cor 4.4; Col 1.15 *ἐκάθισεν … ὑψηλοῖς*Ps 110.1; Mt 22.44; Mk 16.19; Ac 2.34; Eph 1.20; He 8.1; 10.12; 12.2

**13**{B} ***τῆς δυνάμεως αὐτοῦ, καθαρισμόν***א A B H\* P Ψ 075 0150 33 81 436 1175 1962 2464 itt, v vg syrpal arm geo1Didymusdub Cyril John-Damascusmss // ***τῆς δυνάμεως, δι᾽ ἑαυτοῦ καθαρισμόν***(P46 ***αὐτοῦ***) 0243 6 424c 1739 1881\* //***τῆς δυνάμεως αὐτοῦ, δι᾽ ἑαυτοῦ***(*or* ***αὑτοῦ****or* ***αὐτοῦ) καθαρισμόν***D Hc 104 256 263 365 424\* 459 1241 1319 1573 1852 1881c 1912 2127 2200 *Byz* [K L] *Lect* itar, b, comp, d vgms syr(p), h copsa, bo, fay (eth) geo2 slav Chrysostom John-Damascus; Augustine Varimadum

**a3**S: TEV FC VP

**\*4***διαφορώτερον … ὄνομα*Eph 1.21; Php 2.9

**b4**NO P: TR AD NA TEV FC VP // SP: WH // P: M RSV NIV REB NRSV // MS: NJB

**\*5***Υἱός … σε*Ps 2.7 (Ac 13.33; He 5.5) *Ἐγὼ … υἱόν*2 Sm 7.14; 1 Chr 17.13

**\*6***Καὶ … θεοῦ*Dt 32.43 lxx (Ps 97.7)

**\*7***Ὁ ποιῶν … φλόγα*Ps 104.4

**28**{B} ***σου***(*see* Ps 45.7) A D Ψ 075 0150 0243 6 33 81 104 256 263 365 424 436 459 1175 1241 1319 1739 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* itar, b, comp, d, t, v vg syrp, h, pal*ms* copsa, bo, fay arm eth geo slav Gregory-Nyssa Chrysostom Cyril Theodoret; Jerome // ***αὐτοῦ***P46 א B // *omit* 1573 syrpal*ms*

**\*8-9***Ὁ θρόνος … μετόχους σου*Ps 45.6-7

**c9**C: AD M Seg Lu TOB REB ‖

**d**C: TR WH AD M RSV TEV Seg FC NIV VP Lu NJB TOB REB REBmg NRSV ‖

**e**C: TR WH RSV TEV FC NIV VP NJB REBmg NRSV

**\*10-12***Σὺ … ἐκλείψουσιν* Ps 102.25-27

**312**{A} ***ἑλίξεις***(*or* ***εἱλίξεις***) P46 א2 A B D2 Ψ 075 0150 0243 6 33 81 104 256 263 365 424 436 459 1175 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* itar, b, v vgst syrp, h, pal arm eth geo slav Chrysostom Cyril // ***ἀλλάξεις***(*see* Ps 101.27 lxx) א\* D\* itcomp, d, t vgcl, ww Athanasius

**412**{B} ***ὡς ἱμάτιον καί***P46 א A B (D\* *omit* ***καί***) 1739 (itd) vgmss (syrpal*ms*) copfay arm // ***καί***(*see* Ps 101.27 lxx) D2 Ψ 075 0150 0243 6 33 81 104 256 263 365 424 436 459 1175 1241 1319 1573 1852 1881 1912 1962 2127 2200 2464*Byz* [K L P] *Lect* itar, b, comp, t, v vg syr(p), h, (pal*ms*) copsa, bo eth geo slav Athanasius Chrysostom Cyril

**\*13***Κάθου … ποδῶν σου*Ps 110.1

**f13**P: TEV Seg NJB TOB

**\*14***εἰς … σωτηρίαν*Ps 34.7; 91.11

**g14**NO P: TR // SP: WH // P: AD NA M RSV Seg Lu REB NRSV

### ch.2

**\*2.2***ὁ δι᾽ … λόγος*Ac 7.38, 53; Ga 3.19

**\*3***πῶς … σωτηρίας*He 10.29; 12.25

**\*4***πνεύματος … θέλησιν*1 Cor 12.4, 11

**a2.4**P: TR WH AD NA M RSV Seg REB NRSV

**17**{B} ***αὐτόν***P46 B D2 075 424\* 1175 1241 (1319 ***αὐτούς***) 1852 2200 *Byz* [K L] *Lect*pt, AD vgms geo2 Theodoret //***αὐτόν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου***(*see* Ps 8.6 lxx) א A C D\* P Ψ 0150 0243 6 33 81 104 256 263 365 424c 436 459 1573 1739 1881 1912 1962 2127 2464 *Lect*pt itar, b, comp, d, v vg (syrp, h with \*) cop(sa), bo, (fay) arm eth geo1 slav Chrysostom

**\*6-8***Τί … αὐτοῦ*Ps 8.5-7 lxx

**\*8***πάντα … ἀνυπότακτον*1 Cor 15.27

**b8**P: Seg NJB TOB

**28**{C} ***αὐτῷ***א A C D Ψ 0150 0243 6 33 81 104 256 263 365 424 436 459 1175 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* itar, b, comp vg syrp, h copsa, bo eth geo slav Chrysostom // *omit* P46 B (075*omit* ***ἐν τῷ … ἀνυπότακτον***) itd, v vgmss copbo*ms* arm Ambrose

**\*9***τὸν … ἐστεφανωμένον*Php 2.8-9

**39**{A} ***χάριτι θεοῦ***P46 א A B C D Ψ 075 0150 6 33 81 104 256 263 365 424\* 436 459 1175 1241 1319 1573 1739v.r.*vid* 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* itar, b, comp, d, v vg syrp, h, pal copsa, bo, fay arm eth geo slav mssacc. to Origen Origengr Athanasius Didymus Chrysostom mssacc. to Theodore Cyril Theodoret1/2 Ps-Oecumenius; Faustinus Jerome // ***χωρὶς θεοῦ***0243 424c vid 1739txt vgms Origengr*v.r.*, lat mssacc. to Origen Theodore Nestoriansacc. to Ps-Oecumenius Theodoret1/2, lem; Ambrose mssacc. to Jerome Vigilius Fulgentius

**c9**NO P: TR WH AD TEV FC Lu // S: TOB

**d10**P: TEV FC

**\*11***οὐκ … καλεῖν*Mt 25.40; Mk 3.35; Jn 20.17

**\*12***Ἀπαγγελῶ … σε*Ps 22.22

**\*13***Ἐγὼ … αὐτῷ*Is 8.17 lxx; 2 Sm 22.3 lxx; Is 12.2) *Ἰδοὺ … θεός*Is 8.18

**e13**P: RSV TEV Seg FC NIV VP NJB TOB NRSV

**\*14***καταργήσῃ … διάβολον*Jn 12.31; 1 Jn 3.8; Re 12.10

**\*16***σπέρματος Ἀβραὰμ ἐπιλαμβάνεται*Is 41.8-9

**\*17***κατὰ … ὁμοιωθῆναι*Php 2.7; He 2.14 *τὸ … λαοῦ*1 Jn 2.2; 4.10

**\*18**He 4.15

**f18**P: WH AD M // MS: NJB

### ch.3

**\*3.1***ἀρχιερέα … Ἰησοῦν*He 4.14; 6.20; 7.26; 8.1; 9.11

**12**{C} ***ὅλῳ***(*see* 3.5; Nu 12.7 lxx) א A C D Ψ 075 0150 0243 6 33 81 104 256 263 365 424 436 459 1175 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* itar, b, comp, d, v vg syrp, h arm eth geo slav Chrysostom Cyril2/3 Nestorius Theodoret John-Damascus // *omit* P13, 46vid B vgms copsa, bo, fay Cyril1/3; Ambrose

**\*2, 5***Μωϋσῆς … αὐτοῦ*Nu 12.7

**\*6***ἐάνπερ … κατάσχωμεν*Col 1.23; He 3.14

**26**{A} ***οὗ***P13 א A B C D2 I Ψ 075 0150 33 81 104 256 263 365 424\* 436 459 1175 1241 1319c 1573 1852 1881 1912 1962 2127 2200 (2464 ***οὗ ὁ***) *Byz* [K L P] *Lect* itv syr(p), h, pal copsa, bo arm geo2 slav Ps-Athanasius Didymus Didymusdub Chrysostom Cyril Hesychius Theodoret John-Damascus; Jerome // ***ὁ***1319\* // ***ὅς***P46 D\* 0243 6 424c 1739 itar, b, comp, d vg eth (geo1) Theodorelat; Lucifer Priscillian Ambrose

**36**{B} ***κατάσχωμεν***P13, 46 B copsa Lucifer Ambrose // ***μέχρι τέλους βεβαίαν κατάσχωμεν***(*see* 3.14) א A C D Ψ 075 0150 0243 6 33 81 104 256 263 365 424 436 459 1241 1319 1573 1739 1852 1881 1912 (1962 ***βεβαίως***) 2127 2200 2464 *Byz* [K L P] *Lect* (*l* 596 ***βεβαίως;****l* 593 ***βεβαίως κατέχομεν***) itar, b, comp, d, v vg syr(p), h, pal copbo arm eth geo slav Didymus Chrysostom; Priscillian

**a6**NO P: TR AD // SP: WH // P: NA M RSV REB NRSV

**\*7-11***Σήμερον … κατάπαυσίν μου*Ps 95.7-11

**\*8**Ex 17.7; Nu 20.2-5

**\*11**Nu 14.21-23

**b11**NO P: TR WH AD NA M RSV NJB REB NRSV

**\*14***ἐάνπερ … κατάσχωμεν*He 3.6

**c14**P: TEV FC VP

**\*15***Σήμερον … παραπικρασμῷ*Ps 95.7-8 (He 3.7-8)

**d15**P: Seg NIV TOB

**\*16-18**Nu 14.1-35

**\*17***ὧν … ἐρήμῳ*Nu 14.29; 1 Cor 10.10

**\*18***ὤμοσεν … αὐτοῦ*Nu 14.22-23; Ps 95.11; He 3.11

**e19**NO P: TR WH // S: NIV Lu

**12**{B} ***συγκεκ(ε)ρα(σ)μένους***P13vid, 46 (A) B C D Ψ 075 0150 0243 6 33 81 256 263 365 424 436 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* itar, comp*2*, v vgww, st syrh, pal copsa*mss* arm eth slav Cyril1/ 2Theodore; Augustine // ***συγκεκραμένης***vgmss  Chrysostom // ***συγκεκ(ε)ρα(σ)μένος***א *l* 1153 *l*AD itb, comp\*, d vgcl syrp copsa *mss* geo Cyril1/2 Theodoretms; Lucifer // ***συγκεκραμμένοι***104 459

### ch.4

**a4.2**P: TOB

**\*3***Ὡς … μου*Ps 95.11 (He 3.11; 4.5)

**23**{A} ***εἰσερχόμεθα γάρ***P13, 46 B D Ψ 0150 6 33 424 1241 1319 1852 1912 1962 2200 *Byz* [K L P] *Lect* itd vgmsssyr(p), h, pal copsa (arm) eth geo slav Chrysostom Cyril // ***εἰσερχόμεθα οὖν***א 075 0243 81 104 256 263 365 436 459 1573 1739 1881 2127 2464 *l* 596 copbo // ***εἰσερχώμεθα οὖν***A C (itar, b, comp, v) (vg) vgms (Lucifer)

**33**{C} ***τήν***א A C D2 Ψ 075 0150 0243 6 33 81 104 256 263 365 424 436 459 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* copsa, bo arm eth geo Chrysostom Cyril // *omit* P13vid, 46 B D\*

**b3**P: Seg TOB

**\*4***Καὶ … αὐτοῦ*Gn 2.2

**\*5***Εἰ … μου*Ps 95.11 (He 3.11; 4.1)

**c5**P: Seg NIV Lu TOB

**\*7***Σήμερον … ὑμῶν*Ps 95.7-8 (He 3.7-8)

**d7**P: TEV Seg FC TOB

**\*8***εἰ … κατέπαυσεν*Dt 31.7; Jos 22.4

**\*10***ὥσπερ … θεός*Gn 2.2; He 4.4

**e10**SP: NA // P: M RSV Seg

**f11**NO P: TR WH AD NA M RSV

**\*12***Ζῶν … θεοῦ*1 Pe 1.23 *ὁ … δίστομον*Is 49.2; Eph 6.17; Re 19.15 *ὁ … θεοῦ and* *κριτικός*Jn 12.48

**g13**SP: WH // P: TR AD REB

**\*14***ἀρχιερέα … Ἰησοῦν*He 3.1; 6.20; 7.26; 8.1; 9.11 *κρατῶμεν τῆς ὁμολογίας*He 10.23

**\*15**He 2.17

**\*16***προσερχώμεθα … χάριτος*He 10.19

**h16**NO P: TR // S: TOB REB

### ch.5

**\*5.2**He 2.17; 4.15

**\*3**Lv 9.7; 16.6

**a5.3**P: Seg NIV

**\*4***καλούμενος … Ἀαρών*Ex 28.1

**b4**NO P: TR WH AD M Seg NIV VP Lu NJB REB

**\*5***Υἱός … σε*Ps 2.7 (Ac 13.33; He 1.5)

**\*6***Σὺ … Μελχισέδεκ*Ps 110.4 (He 6.20; 7.17)

**c6**P: RSV TEV Seg FC NIV NRSV

**\*7**Mt 26.36-46; Mk 14.32-42; Lk 22.39-46

**\*9***αἴτιος σωτηρίας αἰωνίου*Is 45.17

**\*10***κατὰ … Μελχισέδεκ*Ps 110.4; He 5.6

**d10**P: TR WH AD M RSV NRSV // MS: NJB

**112**{C} ***τινά***Ψ 81 copsa*ms* // ***τίνα***B2 D2 0122 0150 104 256 263 365 424\* 436 459 1241 1319 1573 1852 1912vid 1962 2127 2200 2464 *Byz* [K L] *Lect* itar, b, comp, d vg copsa*mss*, bo arm (eth) geo slav Clement Origengr, lat DidymusdubChrysostom Cyril; Jerome Augustine // ***τινα****without accent* P46 א A B\* C D\* P 33 // *omit* 075 6 424c 1739 1881

**\*12-13***γεγόνατε … ἐστιν*1 Cor 3.1-3; 1 Pe 2.2

**\*14***διάκρισιν … κακοῦ*Ro 16.19

**e14**NO P: TR WH M // S: RSV NJB

### ch.6

**\*6.1***ἀπὸ … θεόν*He 9.14

**12**{A} ***διδαχῆς***א A C D I 075 0122 6 33 81 104 256 263 365 424 436 459 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* (*l* 170 ***διδαχαῖς***) itar, b, comp vg syrh arm geo slav Chrysostom Marcus-Eremita; Augustine // ***διδαχήν***P46 B 0150 itd syrpal (eth) Ambrosevid

**23**{A} ***ποιήσομεν***P46 א B I 0122 6 33 256 424 1241 1573 1739 1881 2127 2200 *Byz*pt [K L] *Lect*pt, AD itar, b, comp, d vg copsa*mss*, bo, fay eth Theodoretlem; Ambrose // ***ποιήσωμεν***A C D Ψ 075 0150 81 104 263 365 436 459 1319 1852 1912 1962 2464 *Byz*pt [P] *Lect*pt vgms arm slav Theodoretcom

**a6.3**P: NA M TEV Seg FC NIV VP Lu NJB TOB

**\*4-6**Mt 12.31; He 10.26-27; 1 Jn 5.16

**b6**P: TEV FC NIV TOB

**\*8***ἐκφέρουσα … ἐγγύς*Gn 3.17-18

**c8**NO P: TR AD // SP: WH // S: VP NJB

**\*10**He 10.32-34

**d12**NO P: TR AD // SP: WH // P: NA M RSV Seg VP Lu NJB REB NRSV

**\*13***ὤμοσεν καθ᾽ ἑαυτοῦ*Gn 22.16

**\*14***Εἰ … πληθυνῶ*Gn 22.17 (Sir 44.21)

**e14**P: TOB

**f15**P: NIV

**\*16***πάσης … ὅρκος*Ex 22.11

**\*18***ἀδύνατον … θεόν*Nu 23.19; 1 Sm 15.29

**\*19***εἰσερχομένην … καταπετάσματος*Lv 16.2-3, 12, 15

**\*20***κατὰ … αἰῶνα*Ps 110.4; He 5.6; 7.17

**g20**P: WH AD M RSV Seg NRSV // MS: NJB

### ch.7

**\*7.1-2**Gn 14.17-20

**\*3***ἀφωμοιωμένος … διηνεκές*Ps 110.4

**a7.3**NO P: TR WH AD Lu // SP: WH // S: NJB

**\*5***οἱ … νόμον*Nu 18.21

**b10**NO P: TR AD // SP: WH // S: NIV NJB TOB

**c12**P: NJB

**\*14***ἐξ Ἰούδα … ἡμῶν*Gn 49.10; Is 11.1; Mt 2.6; Re 5.5

**d14**P: M RSV VP REB NRSV // S: TEV FC NJB

**\*17***Σὺ … Μελχισέδεκ*Ps 110.4 (He 5.6; 6.20)

**e17**P: NIV TOB

**\*19***οὐδὲν … νόμος*He 9.9

**f19**NO P: TR WH AD M Lu // S: NJB TOB

**\*21***Ὤμοσεν … αἰῶνα*Ps 110.4 (He 5.6; 6.20; 7.17)

**121**{A} ***εἰς τὸν αἰῶνα***P46 B C 0150 33 81 436 2464 itb, comp, μ, r vg syrpal copsa, bo*pt* arm // ***εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ***(*see* 7.17; Ps 110.4) א2 A D Ψ 075 6 104 256 263 365 424 459 1175 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 *Byz* [K L P] *Lect* itar, d vgmss syrp, h copbo*pt* eth geo slav Eusebius Chrysostom Theodoret //*omit* א\*

**\*22***κρείττονος … Ἰησοῦς*He 8.6; 12.24

**g22**SP: NA // P: RSV TEV Seg FC NIV Lu NRSV

**\*25***πάντοτε … αὐτῶν*Ro 8.34; 1 Jn 2.1

**h25**NO P: TR AD Lu TOB // SP: WH // S: NJB

**\*26***ἡμῖν … ἀρχιερεύς*He 3.1; 4.14; 6.20; 8.1; 9.11

**\*27***ὥσπερ … λαοῦ*Lv 9.7; 16.6, 15

**\*28***ὁ νόμος … ἀσθένειαν*He 5.1-2

**i28**P: WH AD M // MS: NJB

### ch.8

**\*8.1***τοιοῦτον ἔχομεν ἀρχιερέα*He 3.1; 4.14; 6.20; 7.26; 9.11 *ἐκάθισεν … οὐρανοῖς*Ps 110.1; Mt 22.44; Mk 16.19; Ac 2.34; Eph 1.20; He 1.3; 10.12; 12.2

**\*2***τῆς σκηνῆς … κύριος*Nu 24.6 lxx

**a2**SP: NA // P: TEV Seg FC NIV VP

**\*5***οἵτινες … λατρεύουσιν*Col 2.17 *Ὅρα … ὄρει*Ex 25.40

**b5**SP: NA // P: M Lu TOB // S: NJB

**\*6***κρείττονος … μεσίτης*He 7.22; 9.15; 12.24

**c6**NO P: TR WH AD M RSV Lu NJB NRSV // S: TOB

**d7**P: RSV NRSV

**\*8-12***Ἰδοὺ … ἔτι*Jr 31.31-34

**18**{B} ***αὐτούς***א\* A D\* I K P Ψ 0150 33 81 256 263 365 436 1319 1573 1912 2127 2464 itar, b, comp, d vg copsa, bo, fayarm eth geo slav Cyril Theodoretlem // ***αὐτοῖς***P46 א2 B D2 075 6 104 424 459 1241 1739 1852 1881 1962 2200 *Byz*[L] *Lect* Chrysostom John-Damascus

**\*10**He 10.16

**211**{A} ***πολίτην***(*see* Jr 38.34 lxx) P46 א A B D 075 0150 6 33 256 263 424 1241 1319 1573 1739 1852 1881 1962 2127 *Byz* [K L] *Lect* itd syrp, h copsa, bo, fay arm geo // ***πλησίον***P 075v.r. 81 104 365 436 459 1912 2200 2464 *l* 590*l* 592 *l* 593 *l* 596 *l* 884 *l* 1159 itar, b, comp vg syrh*mg* eth slav Chrysostom Cyril

**\*12***τῶν … ἔτι*He 10.17

**e12**P: Seg NIV TOB

**f13**P: WH AD NA M RSV NRSV

### ch.9

**11**{C} ***καί***א A D 075 0150 33 81 104 256 365 424 436 459 1241 1319 1573 1852 1912 1962 2127 2200 2464 *Byz*[K L P] itar, b, comp, d vg syrh arm slav Ps-Gregory-Thaumaturgus Chrysostom Cyril // *omit* P46 vid B 6 263 1739 1881*Lect* *(beginning of lesson)* syrp copsa, bo, fay eth geo John-Damascus

**\*9.2***σκηνὴ γὰρ κατεσκευάσθη*Ex 26.1-30 *ἥ τε λυχνία*Ex 25.31-40 *ἡ τράπεζα … ἄρτων*Ex 25.23-30

**\*3**Ex 26.31-33

**\*4***χρυσοῦν ἔχουσα θυμιατήριον*Ex 30.1-6 *τὴν κιβωτὸν … χρυσίῳ*Ex 25.10-16 *στάμνος … μάννα*Ex 16.33 *ἡ ῥάβδος … βλαστήσασα*Nu 17.8-10 *αἱ πλάκες τῆς διαθήκης*Ex 25.16; Dt 10.3-5

**\*5***ὑπεράνω … ἱλαστήριον*Ex 25.18-22

**a5**NO P: TR WH Seg Lu TOB // SP: NA

**\*6***εἰς … ἐπιτελοῦντες*Nu 18.2-6

**\*7**Ex 30.10; Lv 16.2, 14, 15

**\*9***δῶρα … λατρεύοντα*He 10.1-2

**\*10***μόνον ἐπὶ βρώμασιν*Lv 11.2 *διαφόροις βαπτισμοῖς*Lv 11.25; 15.18; Nu 19.13

**210**{A} ***βαπτισμοῖς, δικαιώματα***P46 א\* A I P 33 81 104 256 263 436 459 1573 1739 1881 1912vid 2127 2464 *l* 596 itb copsa, (bo), fay*vid* (arm) Didymusvid Cyril // ***βαπτισμοῖς, δικαίωμα***D\* itd // ***βαπτισμοῖς καὶ δικαιώματα***א2 B 424c itcomp\*// ***βαπτισμοῖς καὶ δικαιώμασιν***D2 075 0150 365 424\* 1241 1319 1852 1962 2200 *Byz* [K L] *Lect* (*l* 884 ***βαπτίσμασι***) itar, comp*c* vg syrh geo slav Chrysostom Cyrillem

**b10**NO P: TR AD // SP: WH // S: NIV TOB

**\*11***Χριστὸς … ἀρχιερεύς*He 3.1; 4.14; 6.20; 7.26; 8.1 *τῶν γενομένων ἀγαθῶν*He 10.1

**311**{B} ***γενομένων***(P46 ***γεναμένων***) B D\* 1739 itd syr(p), h, (pal) geo // ***μελλόντων***א A D2 Ivid 075 0150 33 81 104 256 263 365 424 436 459 1241 1319 1573 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* itar, b, comp, t vg syrh*mg*copsa, bo, fay arm eth slav Origenlat Eusebius Cyril-Jerusalem Gregory-Nyssa Macarius/Symeon Chrysostom Theodore Polychronius Cyril Proclus John-Damascus

**\*13***εἰ … ταύρων*Lv 16.3, 14, 15; He 10.4 *σποδὸς δαμάλεως*Nu 19.9, 17-19

**\*14***τὸ αἷμα … ἡμῶν*1 Pe 1.18-19; 1 Jn 1.7 *ἀπὸ … ζῶντι*He 6.1

**414**{A} ***αἰωνίου***P17vid, 46 א\* A B D2 075 0150 33 256 263 424c 1241 1573 1739 1881 2127 *Byz* [K L] *Lect* itb syrp, h, pal*ms* arm eth geo2 Athanasius Didymusdub Theodoret1/2; Ambrose // ***ἁγίου***א2 D\* P 81 104 365 424\* 436 459 1319 1852 1912 1962 2200 2464 *l* 593 *l* 596 *l* 597 *l* 599 *l* 751 *l* 884 *l* 921 *l* 1159 *l* 1441 itar, comp, d vg syrpal*ms* copsa*mss*, bo, fay geo1slav Chrysostom Cyril Theodoret1/2; Varimadum

**514**{C} ***ἡμῶν***A D\* K P 075 365 1319 1739\* 1912 *l* 147 *l* 422 *l* 591 *l* 593 *l* 599 *l* 751 *l* 1441 itcomp, d vgcl syrp copbo*pt*ethTH Athanasius Amphilochius Cyril1/2 Theodoretlem // ***ὑμῶν***א D2 0150 33 81 104 256 263 424 436 459 1241 1573 1739c 1852 1881 1962 2127 2200 2464 *Byz* [L] *Lect* itar, b, t vgww, st syrh, pal copsa, bo*pt* arm ethpp geo slav AthanasiusmssChrysostom Cyril1/2

**c14**Question: TR AD // NO P: TR AD Lu // S: NJB TOB

**\*15***διαθήκης … ἐστίν*He 7.22; 8.6; 12.24

**d15**SP: NA // P: TEV FC NIV Lu

**617**{A} ***μήποτε***א2 A C D2 I 075c 0150 33 81 104 256 263 365 424 436 459 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 2464 *Byz* [K L P] *Lect* itar, b, comp, d, (t) vg (vgmss) syrh copsa, bo, fay arm geo Asterius Didymus Chrysostomlem; (Ambrose) // ***μὴ τότε***א\* D\* 075\*vid eth

**e17**Question: WHmg

**\*19**Ex 24.3, 6-8 *ἐρίου … ὑσσώπου*Lv 14.4; Nu 19.6

**719**{C} ***μόσχων καὶ τῶν τράγων***א\* A C 81 436 1912 2464 *l* 1441 copsa*mss* arm geo slav // ***τράγων καὶ τῶν μόσχων***D 365 (*l* 921 *omit* ***τῶν***) itd, (t) vgmss copsa*ms* // ***μόσχων καὶ τράγων***075 33 104 256 263 424 459 1573 1962 2127 2200*Byz* [P] *Lect* copbo, fay eth // ***μόσχων***P46 א2 K L Ψ 0150 1241 1319 1739 1852 1881 syr(p), h, pal Chrysostom

**\*20***τὸ … θεός*Ex 24.8

**\*21**Lv 8.15, 19

**\*22***χωρὶς … ἄφεσις*Lv 17.11

**f22**NO P: TR AD NJB TOB // SP: WH // P: NA M RSV Seg NIV Lu REB NRSV

**g23**S: TOB

**\*24***νῦν … ἡμῶν*1 Jn 2.1

**\*27***ἀπόκειται … ἀποθανεῖν*Gn 3.19

**\*28***ὁ Χριστός, ἅπαξ προσενεχθείς*He 10.10 *πολλῶν ἀνενεγκεῖν ἁμαρτίας*Is 53.12; 1 Pe 2.24 *ἐκ … ἀπεκδεχυμένοις*Php 3.20; 2 Tm 4.8

**h28**S: TR NIV TOB REB // MS: NJB

### ch.10

**11**{A} ***οὐκ αὐτήν***א A C D Hvid Ψ 075supp 0150 33 81 104 256 263 424 436 459 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 *Byz* [K L P] *Lect* itar, b, comp, (d), r, z vg (syrh) (arm) geo slav Origenlat Adamantiuslat Gregory-Nyssa Didymus Chrysostom Cyril Hesychius John-Damascus // ***οὐ κατά***69 (365 ***οὐ κατὰ τὴν αὐτήν***) // ***οὐκ αὐτῶν***1908 syrp// ***καί***P46

**21**{B} ***δύναται***P46 D\*, 2 H Ψ 0150 365 424c 1739 1852 1881 1962 2200 *Byz*pt [K L] *l* 422 *l* 883 *l* 1159 itd, r vg eth geo1 Chrysostom // ***δύνανται***א A C D1 075supp 33 81 104 256 263 424\* 436 459 1241 1319 1573 1912 2127 *Byz*pt [P]*Lect* itar, b, comp, z vgms syrp, h copsa, bo, fay arm geo2 slav

**a3**P: TOB

**\*4***αἷμα ταύρων καὶ τράγων*Lv 16.15, 21; He 9.13

**b4**NO P: TR WH AD M Lu NJB TOB NRSV // SP: NA

**\*5-7***Θυσίαν … σου*Ps 40.6-8

**c7**P: Seg

**\*8***Θυσίας καὶ προσφοράς*Ps 40.6 *ὁλοκαυτώματα … εὐδόκησας*Ps 40.6

**\*9***Ἰδοὺ … σου*Ps 40.7

**d9**P: TOB

**\*10***ἡγιασμένοι … ἐφάπαξ*He 9.12, 28

**e10**NO P: TR WH AD // S: NJB

**\*11***πᾶς … θυσίας*Ex 29.38

**311**{A} ***ἱερεύς***P46, 79vid א D Ψ 075supp 33 81 1241 1319 1739 1852 1881 *Byz* [K L] *Lect* itar, b, comp, d, r, z vg copbo geo slavms Chrysostom Severianvid Cyrilvid // ***ἀρχιερεύς***A C P 0150 104 256 263 365 424 436 459 1175 1573 1912 1962 2127 2200 2464 *l* 147 *l* 593 *l* 596 *l* 1441 syrp, h with \* copsa, fay arm eth slavms Cyril Theodoretlem

**\*12***ἐκάθισεν … θεοῦ*Ps 110.1 (Mt 22.44; Mk 16.19; Ac 2.34; Eph 1.20; He 1.3; 8.1; 12.2)

**f12**C: Seg Lu NJB TOB REBmg ‖

**g**C: RSV TEV Segmg FC NIV VP REB NRSV

**\*13***ἕως … αὐτοῦ*Ps 110.1

**h14**NO P: TR WH AD NA M RSV Seg VP Lu NJB TOB REB

**i15**P: Seg

**\*16**Jr 31.33 (He 8.10)

**\*17**Jr 31.34 (He 8.12)

**k17**P: Seg TOB

**l18**P: TR WH AD M RSV FC NRSV // MS: Seg NJB

**\*19***Ἔχοντες … ἁγίων*He 4.16

**\*22***ῥεραντισμένοι … πονηρᾶς*Eze 36.25 *λελουσμένοι … καθαρῷ*Eph 5.26

**\*23***κατέχωμεν … ἀκλινῆ*He 4.14

**m25**NO P: TR AD // SP: WH // S: NJB

**\*26**He 6.4-8

**\*27***πυρὸς … ὑπεναντίους*Is 26.11

**\*28***ἐπὶ … ἀποθνῇσκει*Dt 17.6; 19.15

**\*29***τὸ αἷμα τῆς διαθήκης*Ex 24.8; He 13.20

**n29**Statement: WH M Seg Lu NJB REB

**\*30***Ἐμοὶ … ἀνταποδώσω*Dt 32.35 (Ro 12.19) *Κρινεῖ … αὐτοῦ*Dt 32.36; Ps 135.14

**o30**P: Seg TOB

**p31**NO P: TR // SP: WH // S: NJB

**\*33***ὀνειδισμοῖς … θεατριζόμενοι*1 Cor 4.9

**434**{B} ***δεσμίοις***A D\* H 0150 6 33 81 424c 1573 1739 1912 2127 itar, b, comp, μ vg syrp, h, pal copsa, bo arm geo1Chrysostom; Pelagius // ***δεσμοῖς***P46 Ψ 075supp 104 256 Origenmss // ***δεσμοῖς μου***א D2 263 365 424\* 436 459 1175 1241 1319 1852 1881 1962 *Byz* [K L P] *Lect* eth geo2 slav Clement Origen // ***δεσμοῖς αὐτῶν***itd, (r), z

**534**{A} ***ἑαυτούς***P13, 46 א A Hvid Ψ 6 33 81 365 424 436 1739 1912 1962 2127 *l* 1365 *l* 1977 itar, b, comp, d, μ, r, z vg arm Clement // ***ἑαυτοῖς***D 104 256 263 459 1175 1241 1319 1573 1852 *Byz* [K L] *Lect* slav Chrysostom // ***ἐν ἑαυτοῖς*** 075 supp 1881 *l* 5921/2 *l* 598 *l* 8841/2 *l* 1439 *l*AD // ***ὑμᾶς***0150 // *omit* P *l* 593

**q34**P: NIV

**\*36**Lk 21.19; He 6.12

**\*37-38**Hab 2.3-4 lxx

**\*37***μικρὸν ὅσον ὅσον*Is 26.20 lxx

**\*38***ὁ δὲ … ζήσεται*Ro 1.17; Ga 3.11

**638**{B} ***δίκαιός μου ἐκ πίστεως***P46 א A H\* 33 1739 itar, comp, r vg copsa, bo*ms* arm Clement Theodoret // ***δίκαιος ἐκ πίστεώς μου***(*see* Hab 2.4 lxx) D\* itd, μ syrp, h Eusebius1/2; Faustus // ***δίκαιος ἐκ πίστεως***P13 D2 Hc I Ψ 0150 6 81 104 256 263 365 424 436 459 1175 1241 1319 1573 1852 1881 1912 1962 2127 *Byz* [K L P] *Lect* itb, z vgmss syrpal copboeth geo slav Eusebius1/2 Chrysostom; Ambrose

**r38**P: Seg TOB

**s39**P: WH AD NA M NRSV

### ch.11

**11**{A} ***ὑπόστασις, πραγμάτων***P46 א A D2 (D\* ***ὑπόστασιν***) Ψ 0150 6 33 81 104 256 263 365 424 436 459 1175 1241 1319 1573 1739 1852 1881 1912 1962 2127 *Byz* [K L P] *Lect* itcomp, d, r, z\* vgww, st (itz*c* vgcl arm Jerome***ὑπόστασις πραγμάτων,***) syrh copsa, bo (eth) geo slav Clement Origengr Eusebius Cyril-Jerusalem Apollinaris Didymus Chrysostom John-Damascus; Ambrose Augustine // ***πραγμάτων ἀνάστασις***P13 itb Origenlat; Sedulius-Scottusvid

**a11.1**P: Seg REB

**b2**NO P: TR M RSV Lu NRSV // SP: WH NA

**\*11.3***κατηρτίσθαι … γεγονέναι*Gn 1.1; Ps 33.6, 9; 2 Pe 3.5 *εἰς … γεγονέναι*Ro 4.17

**c3**NO P: TR AD NA M // SP: WH

**\*4***πλείονα … θεοῦ*Gn 4.3-10

**d4**SP: WH // P: TEV Seg FC NIV VP NJB TOB REB

**\*5***Ἑνὼχ … θεός*Gn 5.24; Sir 44.16; En 70.1-4; Wsd 4.10

**e6**SP: WH // P: TEV Seg FC NIV VP NJB TOB REB

**\*7***χρηματισθεὶς … αὐτοῦ*Gn 6.13-22; 7.1; 1 Pe 3.20 *τῆς … δικαιοσύνης*Ro 3.22; 4.13; 9.30

**f7**NO P: TR AD // SP: WH // S: TOB

**\*8**Gn 12.1-5; Ac 7.2-4

**g8**SP: WH

**\*9**Gn 23.4; 26.3; 35.12, 27

**h10**SP: WH // P: TR TEV Seg FC NIV VP NJB TOB REB

**\*11***αὐτὴ … ἡλικίας*Gn 17.19; 18.11-14; 21.2

**211**{C} ***πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν***P46 D\* Ψ geo slav // ***πίστει καὶ αὐτὴ Σάρρα ἡ στεῖρα δύναμιν***D1 6 81 424c 1241 1739 1881 1962 (*or omit* ***ἡ***itar, b, comp, d, z vg) copsa, bo // ***πίστει Σάρρα ἡ στεῖρα καὶ ἀυτὴ δύναμιν***0150 //***πίστει καὶ ἀυτὴ Σάρρα στεῖρα οὖσα δύναμιν***P 075 104 256 263 365 436 459 1319 1573 1912 2127 *l* 596 arm eth //***πίστει καὶ ἀυτὴ Σάρρα δύναμιν***P13 vid א A D2 33 424\* 1175 1852 2200 *Byz* [K L] *Lect* Chrysostom; Augustine

**\*12***ἀφ᾽… νενεκρωμένου*Ro 4.19 *καθὼς … ἀναρίθμητος*Gn 15.5-6; 22.17; 32.12; Ex 32.13; Dt 1.10; 10.22; Dn 3.36 lxx; Sir 44.21

**i12**NO P: TR AD M // SP: WH

**\*13***ξένοι … γῆς*Gn 23.4; 47.9; 1 Chr 29.15; Ps 39.12; 1 Pe 2.11

**\*16***οὐκ … αὐτῶν*Ex 3.6, 15; 4.5; Mk 12.26

**k16**NO P: TR AD // SP: WH

**\*17**Gn 22.1-10; Jas 2.21

**\*18***Ἐν … σπέρμα*Gn 21.12 (Ro 9.7)

**l18**P: TOB

**m19**SP: WH // P: TEV Seg FC NIV VP Lu NJB TOB REB

**\*20**Gn 27.27-29, 39-40

**n20**SP: WH // P: TEV Seg FC NIV VP

**\*21***Ἰακὼβ … εὐλόγησεν*Gn 48.15-16 *προσεκύνησεν … αὐτοῦ*Gn 47.31 lxx

**o21**SP: WH // P: TEV Seg FC NIV VP

**\*22**Gn 50.24-25; Ex 13.19

**p22**NO P: TR AD // SP: WH // S: TOB

**\*23***Μωϋσῆς … αὐτοῦ*Ex 2.2 *οὐκ … βασιλέως*Ex 1.22

**323**{A} ***βασιλέως.***P46 א A D2 I Ψ 075 0150 6 33 81 104 256 263 365 424 436 459 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 *Byz* [K L P] *Lect* itar, b, comp, z vg syrp, h copsa, bo, fay arm eth geo slav Chrysostom // ***βασιλέως. Πίστει μέγας γενόμενος Μωϋσῆς ἀνεῖλεν τὸν Αἰγύπτιον κατανοῶν τὴν ταπείνωσιν τῶν ἀδελφῶν αὐτοῦ.***D\* itdvgms

**q23**SP: WH NA // P: TEV FC NIV VP

**\*24**Ex 2.10-12

**r26**SP: WH NA // P: TEV FC VP

**\*27***κατέλιπεν Αἴγυπτον*Ex 2.15; 12.51

**s27**SP: WH // P: TOB REB

**\*28**Ex 12.21-30

**t28**SP: WH // P: RSV TEV Seg FC NIV VP NRSV

**\*29**Ex 14.21-31

**u29**SP: WH NA // P: TEV Seg FC NIV VP Lu NJB REB

**\*30**Jos 6.12-21

**v30**SP: WH // P: Seg NIV

**\*31**Jos 2.11-12; 6.21-25; Jas 2.25

**w31**NO P: TR AD // SP: WH // S: TOB

**\*33***ἔφραξαν στόματα λεόντων*Jdg 14.6-7; 1 Sm 17.34-36; Dn 6.1-27

**\*34***ἔσβεσαν δύναμιν πυρός*Dn 3.23-25

**x34**SP: NA

**\*35***ἔλαβον … αὐτῶν*1 Kgs 17.17-24; 2 Kgs 4.25-37 *ἄλλοι … τύχωσιν*2 Macc 6.18–7.42

**y35**P: TEV FC VP

**\*36**1 Kgs 22.26-27; 2 Chr 18.25-26; Jr 20.2; 37.15; 38.6

**\*37***ἐλιθάσθησαν*2 Chr 24.21 *ἐπρίσθησαν*Ascension of Is 5.11-14

**437**{C} ***ἐπρίσθησαν***P46 1241 *l* 4221/3 *l* 5921/3 *l* 13561/3 *l* 13641/3 syrp (copsa) eth Origengr 1/5, lat 1/2 Eusebius (Didymus) Nilus; Caesarius // ***ἐπειράσθησαν***0150 vg mss Clement // ***ἐπρίσθησαν, ἐπειράσθησαν***P13 vid A D2 075 6 104 256 263 365 424 436 459 1319 1573 1739 1852 1881 1912 1962 2127 2200 *Byz* [K] *Lect* itar, b, comp, (d), z vg (syrpal) copbo arm (geo) slav Origengr 4/5, lat 1/2 Acacius Chrysostom; Ambrose // ***ἐπρήσθησαν, ἐπειράσθησαν***Ψvid *l* 1472/3  *l* 6031/3 *l* 14391/3// ***ἐπειράσθησαν, ἐπρίσθησαν***א L P 048 33 81 syrh copbo*ms* Jerome // ***ἐπειράσθησαν, ἐπειράσθησαν****[sic]*  D\* *l* 5931/3(*l* 6171/3 ***ἐπρίσθησαν, ἐπρίσθησαν***)

**z38**NO P: TR AD M Seg NJB TOB REB // SP: WH NA

**aa40**P: WH AD NA M Seg NRSV

### ch.12

**\*12.1***τρέχωμεν … ἀγῶνα*1 Cor 9.24

**11**{A} ***εὐπερίστατον***P13 א A D Ψ 0150 6 33 81 104 256 263 365 424 436 459 1241 1319 1573 1852 1881 1912 1962 2127 2200 *Byz* [K L P] *Lect* itar, b, comp vg syr(p), h copsa, bo arm geo slav Clement Chrysostom Severian Cyril //***εὐπερίσπαστον***P46 1739 itd, z (Ps-Augustine)

**\*2***ἐν … κεκάθικεν*Ps 110.1; Mt 22.44; Mk 16.19; Ac 2.34; Eph 1.20; He 1.3; 8.1; 10.12

**a12.2**P: RSV TEV FC VP REB NRSV // S: Seg

**23**{C} ***εἰς ἑαυτόν***A P 0150 104 263 459 1241 1319 (*l* 895 ***αὑτόν***) itar vgcl (*or* ***αὐτόν***syrp) // ***εἰς αὐτόν***D2 Ψ\* 6 365 424 436 1175 1739c 1852 1881 1912 1962 2200 *Byz* [K L] *Lect* slav Chrysostom // ***εἰς ἑαυτούς***א\* D\* 256 1573 2127 (*or* ***αὐτούς***itb, comp, z vgww, st copbo) syrp Ps-Dionysius // ***εἰς αὐτούς***P13, 46 א2 Ψc 048 33 81vid 1739\* Theodoret lem // ***ἐν ὑμῖν***itd eth // *omit* *l* 590 copsa arm geo

**b3**NO P: RSV TEV FC VP NJB TOB REB NRSV // SP: WH

**c4**S: NJB

**\*5-6***Υἱέ … παραδέχεται*Pr 3.11-12

**\*6***ὃν γὰρ … παιδεύει*Re 3.19

**d6**P: Seg NIV TOB

**\*7***ὡς … πατήρ*Dt 8.5; 2 Sm 7.14

**e8**P: TOB

**\*9***τῷ … πνευμάτων*Nu 16.22; 27.16

**\*11***καρπὸν εἰρηνικὸν … δικαιοσύνης*Jas 3.17-18

**f11**NO P: TR WH AD M NJB TOB REB // S: TEV FC VP

**\*12***τὰς … ἀνορθώσατε*Is 35.3; Sir 25.23

**\*13***τροχιὰς … ὑμῶν*Pr 4.26 lxx

**g13**NO P: TR AD NA RSV Lu // SP: WH // P: M TEV Seg FC VP NRSV

**\*14***Εἰρήνην … πάντων*Ps 34.14; Ro 12.18

**\*15***μή τις ῥίζα … ἐνοχλῇ*Dt 29.17 lxx

**h15**P: Seg TOB

**\*16***Ἠσαῦ … ἑαυτοῦ*Gn 25.33-34

**\*17**Gn 27.30-40

**i17**SP: WH // S: NJB REB

**318**{B} ***ψηλαφωμένῳ***P46 א A C 048 33 81 1175 *l* 593 itar, b, comp, (d), (z) vgww, st syrp copsa, bo eth (Origenlat 1/2) //***ψηλαφωμένῳ ὄρει***D (Ψ ***ἐψηλαφημένῳ***) 0150 6 104 256 263 365 424 436 459 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 *Byz* [K L P] *Lect* vgcl (Origenlat 1/2) // ***ὄρει ψηλαφωμένῳ***69 syrh arm geo slav Chrysostom

**\*18-19**Ex 19.16-22; 20.18-21; Dt 4.11-12; 5.22-27

**\*20***Κἂν … λιθοβοληθήσεται*Ex 19.12-13

**k20**P: TOB

**\*21***Ἔκφοβός εἰμι*Dt 9.19

**l21**P: TEV FC NIV VP TOB REB

**\*22***Ἰερουσαλὴμ ἐπουρανίῳ*Ga 4.26; Re 21.2 *μυριάσιν ἀγγέλων*Re 5.11

**m22**NO C: RSV NIV VP NJB TOB NRSV // as text: RSVmg NRSVmg ‖

**n**C: RSV NIV VP NJB TOB NRSV // as text: RSVmg NRSVmg

**\*23***ἀπογεγραμμένων ἐν οὐρανοῖς*Lk 10.20 *κριτῇ θεῷ πάντων*Gn 18.25; Ps 50.6

**\*24***διαθήκης … Ἰησοῦ*He 7.22; 8.6; 9.15 *αἵματι ῥαντισμοῦ*1 Pe 1.2 *παρὰ τὸν Ἅβελ*Gn 4.10

**o24**NO P: TR WH AD NJB REB

**\*25***εἰ … ἀποστρεφόμενοι*He 2.1-3; 10.28-29

**\*26***ἡ φωνὴ … τότε*Ex 19.18; Jdg 5.4; Ps 68.8 *Ἔτι … οὐρανόν*Hg 2.6

**p27**P: TEV FC NIV

**\*29***ὁ θεὸς … καταναλίσκον*Dt 4.24; 9.3; Is 33.14

**q29**P: WH AD M // MS: NJB

### ch.13

**\*13.2***ἔλαθον … ἀγγέλους*Gn 18.1-8; 19.1-3

**a13.2**P: Seg VP

**\*3***μιμνῄσκεσθε τῶν δεσμίων*Mt 25.36; He 10.34

**b3**P: TEV Seg FC NIV VP Lu REB

**\*4***πόρνους … θεός*Ga 5.19, 21; Eph 5.5

**c4**SP: NA // P: TEV Seg FC VP Lu REB

**\*5***Οὐ … ἐγκαταλίπω*Dt 31.6 (Gn 28.15; Dt 31.8; Jos 1.5)

**d5**P: TOB

**\*6***Κύριος … ἄνθρωπος*Ps 118.6

**e6**NO P: TR WH // S: NJB

**\*7***μιμεῖσθε τὴν πίστιν*1 Cor 4.16; He 6.12

**f7**SP: WH // P: TR Seg VP REB

**g8**SP: NA // P: M NIV

**\*9***διδαχαῖς … παραφέρεσθε*Eph 4.14

**h9**P: TEV FC VP REB

**i10**P: NIV

**\*11**Lv 16.27

**k11**SP: NA

**\*13**He 11.26

**\*14**He 11.10, 16; 12.22

**l14**P: NIV

**\*15***θυσίαν … αὐτοῦ*2 Chr 29.31; Ps 50.14, 23 *καρπὸν χειλέων*Ho 14.2

**115**{C} ***δι᾽ αὐτοῦ οὖν***א2 A C D1 0150 0243 6 81 104 256 263 365 424 436 459 1175 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 *Byz* *Lect* itar, b, comp, z vg syrh copsa, bo arm slav Chrysostom Cyril // ***διὰ τοῦτο οὖν***K *l* 751 (geo) // ***δι᾽ αὐτοῦ***P46 א\* D\* P Ψ itd copbo*mss* (Origenlat); (Gregory-Elvira)

**m15**P: REB

**\*16***τοιαύταις … θεός*Php 4.18

**n16**NO P: TR M Lu TOB // SP: WH NA // S: NJB

**\*17***αὐτοὶ … ὑμῶν*Is 62.6; Eze 3.17

**o17**NO P: TR AD NJB TOB // S: NA Seg

**\*18***καλὴν … ἀναστρέφεσθαι*Ac 24.16; 2 Cor 1.12

**p19**SP: WH // P: TR AD NA M RSV Seg NIV REB NRSV // MS: NJB

**\*20***ὁ ἀναγαγὼν … προβάτων*Is 63.11 *τὸν ποιμένα … μέγαν*1 Pe 2.25 *αἵματι διαθήκης*Zch 9.11 *διαθήκης αἰωνίου*Is 55.3; Jr 32.40; Eze 37.26

**221**{A} ***παντὶ ἀγαθῷ***(P46 ***τῷ ἀγαθῷ***) א D\* Ψ itar, b, comp, d, z vg copbo geo1 Fulgentius6/7 // ***παντὶ ἔργῳ ἀγαθῷ***C D20150 0243 6 33 81 104 256 263 365 424 436 459 1175 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 *Byz*[K P] *Lect* vgmss syrp, (h) copsa (arm *omit* ***παντί***) eth geo2 slav Chrysostom Theodoret; Fulgentius1/7 // ***παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ***(*see* 2 Th 2.17) A

**321**{A} ***ἡμῖν***P46 א A D 0243 33 81 104 365 424\* 436 459 1175 1241 1739 1852 1881 1912 1962 *Byz*pt [K] *Lect* ptsyrp copsa, bo arm geo slav // ***ὑμῖν***C Ψ 0150 6 256 263 424c 1319 1573 2127 2200 *Byz*pt [P] *Lect*pt, AD itar, b, comp, d, z vg syrh eth Gregory-Nyssa Chrysostom Theodoret

**421**{C} ***τῶν αἰώνων***א A (C\*) 0150 0243 33 81 424 1739 1852 1881 1912 1962 2200 *Byz* [K P] *l* 590 *l* 597 *l* 884*l*  895 *l* 1159 *l* AD itar, b, comp, z vg syrp copsa*mss*, bo eth geo slav Chrysostom // *omit* P46 C3 D Ψ 6 104 256 263 365 436 459 1241 1319 1573 2127 *Lect* vgms syrh copsa*mss* arm Theodoret

**q21**SP: WH // S: RSV TEV FC NRSV

**r22**SP: WH // P: Seg NIV NJB TOB

**s23**NO P: TR RSV Lu NJB NRSV

**t24**P: TOB ‖

**u**P: TR WH AD NA M TEV Seg FC VP TOB REB

**525**{A} ***πάντων ὑμῶν.***P46 א\* Ivid 33 itcomp vgmss copsa

armms // ***πάντων ὑμῶν. ἀμήν.***א2 A C D2 H Ψ 0150 0243 6 81 104 256 263 365 424 436 459 1319 1573 1739 1852 1881 1912 1962 2127 2200 *Byz* [K P] *Lect* itar, b, z vg syrp, hcopbo armms eth geo slav Chrysostom // ***πάντων ἡμῶν. ἀμήν.***1241 // ***πάντων τῶν ἁγίων. ἀμήν.***D\*

## The meaning of Hebrews for non-Hebrews

How to face persecution.

How to understand the OT and its paradigms.

How to understand the Psalms and their theology.

How to understand the Sinai Covenant and its time boundaries.

How to understand Levitical vs Universal Priesthood, Aaron and Levi vs Christ.

How to understand God’s salvation in human history.

How to understand the importance of worship (The Heavenly Temple).

How to understand the importance of faith

How to understand history in light of eternity

How to understand Jesus’ primacy, his superiority over anybody and anything in a pluralistic world.

How to understand the need for discipline in our lives, from God.

How to understand the importance of being earnest, of metanoia, of not delaying, of not being left behind.

How to understand the need for holiness

How to understand the need to avoid failure, apostate behaviour.

How to understand humankind destiny.

How to understand progressive revelation.

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2. See, F.D. Nichols (﻿ed.﻿), *The Seventh Day Adventist Bible Commentary.* 7 vols., Washington, D.C., 1957, 21980; W. Leonard, “The Epistle to the Hebrews,” in B. Orchard (ed), *A Catholic Commentary on Holy Scripture,* 1153–1171. London, 1953. [↑](#footnote-ref-3)
3. Guthrie, *Introduction*, 673. [↑](#footnote-ref-4)
4. Trotter, *Interpreting Hebrews*. 31. [↑](#footnote-ref-5)
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7. Trotter, *Interpreting Hebrews*. 67. [↑](#footnote-ref-8)
8. Ellingworth, *Hebrews,* 8. [↑](#footnote-ref-9)
9. Trotter, *Interpreting Hebrews*. [↑](#footnote-ref-10)
10. This *narratio* and *propositio* (1:5-2:18) could be easily included in the argument of the epistle (*probatio*). [↑](#footnote-ref-11)
11. A. Vanhoye, *Structure and Message of the Epistle to the Hebrews*, Rome: Pontifical Biblical Institute, 1989. [↑](#footnote-ref-12)
12. W. Lane, *Hebrews*, DLNTD. [↑](#footnote-ref-13)
13. Calvin, *Commentaries*, XXII:xxvi. [↑](#footnote-ref-14)
14. Who are partakers or companions? The angels in heaven or his human brothers, on earth? [↑](#footnote-ref-15)
15. The suggested title, About Men and Angels makes a subtle reference to John Steinbeck’s, *About Men and Mice*, 1937. [↑](#footnote-ref-16)
16. Here we have a Davidic type of theology. David is seen as a major Messianic prophet, imagining God speaks about the birth of a Son, about an international universal priest, Melchisedek, about lasting resting day of salvation. [↑](#footnote-ref-17)
17. This is the introduction to the theme of “priesthood”. [↑](#footnote-ref-18)
18. The force of “today”. After a non fulfilled “today”, under Joshua, there comes a new message about “today”, in David’s time, after Joshua and after the 7th day of the creation week. This new “today” refers to the day and the rest of the Messiah, of Jesus. [↑](#footnote-ref-19)