

SUMMARY

Recently scholars are more and more coming to a consensus that the purpose of Hebrews is paraenetic. Specifically, many agree that Hebrews is written to persuade the readers to persevere in their faith.

"Perseverance" is mentioned as one of the major themes, but in many cases this is dealt with only in 10:32-39 and 12:1-13, where the terms *ὑπομονή* or *ὑπομένω* are used. The purpose of this dissertation is to show that the theme of perseverance is really one of the predominant motifs in Hebrews as a whole, specifically focusing on the latter part of Hebrews (10:32-13:17).

In chapter 1 the method of "discourse analysis," which is a kind of "semantic discourse analysis" as developed in South Africa and is sometimes called "colon analysis," is explained. In chapter 2 we try to identify the rhetorical situation of the readers. The causes of the crisis to which the readers are exposed are identified as general moral lethargy, the threat of external persecution and possibly the temptation to return to Judaism. In chapter 3 we examine the macrostructure of Hebrews to explain why we chose 10:32-13:17 as the object of the present investigation. In chapter 4 the mesostructure of 10:32-13:17 is analyzed.

The detailed analysis of 10:32-13:17 by "colon analysis," including the investigation of rhetorical devices used, is given in chapter 5. It is shown that all that has been said by

the author, including the christology, is used to persuade the readers to persevere in their pilgrimage of faith. Christ's work in the past as the ground of faith, the future goal secured by it and the present proleptic participation in the ultimate goal through worship motivate the readers to persevere in the present suffering and temptation. The foundation and means of perseverance is shown to be faith. Faith produces perseverance. By combining the word of God with faith, coming to Jesus in faith and holding fast to the christological confession, praying and worshipping in the community of faith, looking forward to the ultimate goal, and actively doing good works in the worshipping community, the readers can persevere. This motif of perseverance is shown to be determinative for all the areas from the lexical choice to the macrostructure. In chapter 6 what has been studied is summarized.

OPSOMMING

Resente navorsers kom steeds meer tot die consensus dat die doel van Hebreërs paraneties van aard is. Meer spesifiek stem baie saam dat Hebreërs geskrywe is om sy lesers te oorreed om in hulle geloof te volhard.

"Volharding" word vermeld as een van die oorheersende temas, maar in baie gevalle word dit net in 10:32-39 en 12:1-13, waar die terme *ὑπομονή* of *ὑπομένω* gebruik word, ondersoek. Die oogmerk van hierdie proefskrif is om aan te toon dat die tema van volharding in werklikheid een van die dominante motiewe in Hebreërs as geheel is, terwyl meer spesifiek op die laaste deel van Hebreërs (10:32-13:7) gefokus word.

In hoofstuk 1 word die metode van "diskoersanalise", soms ook genoem "kolonanalise", verduidelik. In hoofstuk 2 probeer ons om die retoriese situasie van die lesers te bepaal. Die oorsake van die krisis waaraan die lesers blootgestel is, word geïdentifiseer as algemene morele laksheid, die bedreiging van eksterne vervolging en moontlik die versoeking om na die Judaïsme terug te keer. In hoofstuk 3 ondersoek ons die makrostruktuur van Hebreërs om te verklaar waarom ons 10:32-13:17 as die objek van hierdie ondersoek gekies het. In hoofstuk 4 word die mesostruktuur van 10:32-13:17 ontleed.

Die gedetailleerde analise van 10:32-13:17 deur middel van diskoersanalise, insluitend die ondersoek van die retoriese tegnieke wat aangewend word, word in hoofstuk 5 aangebied. Daar word aangetoon dat alles wat deur die outeur gesê is, die christologie inkluis, gebruik word om die lesers te oorreed om op hulle pelgrimstog van geloof te volhard. Christus se werk in die verlede as die basis van geloof, die toekomstige bestemming wat daardeur verseker is en die huidige proleptiese aandeelname aan die uiteindelijke doel deur aanbidding motiveer die lesers om te volhard in

hulle huidige lyding en versoeking. Daar word aangetoon dat geloof die basis en middel tot volharding uitmaak. Geloof bewerk volharding. Deur die woord van God met geloof te verbind, deur in geloof na Jesus te kom en vas te hou aan die christologiese konfessie, te bid en te aanbid in die gemeenskap van gelowiges, vorentoe te kyk na die uiteindelijke doel en daadwerklik goeie werke in die aanbiddende gemeenskap te verrig, kan die lesers volhard. Daar word aangetoon dat hierdie motief van volharding bepalend is vir al die gebiede, van die leksikale keuse tot die makrostruktuur.

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Hebrews 10:32-39

v. c.

32 1 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φωτισθέντες πολλὴν ἀθλησιν ὑπεμείνατε παθημάτων,

33 τοῦτο μὲν ὄνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι,

A τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων
γενηθέντες.

34 2 καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε

3 καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
προσεδέξασθε

γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξιν καὶ
μένουσαν.

35 4 Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν,

5 ἥτις ἔχει μεγάλην μισθαποδοσίαν.

36 6 ὑπομονῆς γὰρ ἔχετε χρεῖαν

ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσθητε τὴν
ἐπαγγελίαν.

37 7 ἔτι γὰρ "μικρὸν ὅσον ὅσον,

ὁ ἐρχόμενος ἤξει

B

8 καὶ οὐ χρονίσει·

38 9 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται,"

10 καὶ "ἐὰν ὑποστείληται,

οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ."

39 11 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν

12 ἀλλὰ (ἐσμὲν) πίστεως εἰς περιποίησιν ψυχῆς.

Hebrews 11:1-40

v. c.

- 1 1 Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις,
 πραγμάτων ἐλέγχος οὐ βλεπομένων.
- A 2 2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
-
- 3 3 Πίστει νοοῦμεν] κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ,
 εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.
- 4 4 Πίστει πλείονα θυσίαν Ἐβελ] παρὰ Κάιν προσήνεγκεν τῷ
 θεῷ,
- 5 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος,
 μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ,
- 6 καὶ δι' αὐτῆς ἀποθανῶν ἔτι λαλεῖ.
- 5 7 Πίστει Ἐνώχ] μετετέθη τοῦ μὴ ἰδεῖν θάνατον,
 8 καὶ οὐχ ἠύρισκετο
 διότι μετέθηκεν αὐτὸν ὁ θεός.
- Ba 9 πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται ἐναρεστηκέναι τῷ
 θεῷ.
- 6 10 χωρὶς δὲ πίστεως ἀδύνατον ἐναρεστήσαι.
- 11 πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ
 ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης
 γίνεται.
- 7 12 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων,
εὐλαβηθεὶς κατέσκεύασεν κιβωτὸν εἰς σῴτηριάν του οἴκου
 αὐτοῦ
- 13 δι' ἧς κατέκρινεν τὸν κόσμον,
- 14 καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.
-
- 8 15 Πίστει καλούμενος, Ἀβραάμ ὑπήκουσεν ἐξελθεῖν
 εἰς τόπον ὃν ἠμελλεν λαμβάνειν εἰς κληρονομίαν,
- 16 καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.
- 9 17 Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν
 ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
 συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.
- 10 18 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν

ἥς τεχνίτης καὶ δημιουργὸς ὁ θεός.

11 19 Πίστει καὶ αὐτῇ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν
σπέρματος ἔλαβεν καὶ παρὰ καῖρον ἡλικίας,

ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον.

12 20 διὸ καὶ ἀφ' (ἐνδὸς) ἐγεννήθησαν, καὶ ταῦτα γενεκρωμένου,
καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ
παρὰ τὸ χείλος τῆς θαλάσσης ἢ ἀναρίθμητος.

13 21 κατὰ πίστιν ἀπέθανον (οὔτοι πάντες),

μὴ λαβόντες τὰς ἐπαγγελίας

ἀλλὰ πῶρρωθεν αὐτὰς ιδόντες καὶ ἀσπασάμενοι
καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ
τῆς γῆς.

14 22 (οἱ) γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν
ὅτι πατρίδα ἐπιζητοῦσιν.

Bb

15 23 καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἥς ἐξέβησαν,
εἶχον ἂν καιρὸν ἀνακάμψαι.

16 24 νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου.

25 διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι
αὐτῶν.

26 ἠτοίμασεν γὰρ (αὐτοῖς) πόλιν.

17 27 Πίστει προσενήνοχεν (Ἀβραὰμ) τὸν Ἰσαὰκ πειραζόμενος

28 καὶ τὸν μονογενῆ προσέφερεν, ὁ τὰς ἐπαγγελίας
ἀναδεξάμενός,

18 πρὸς ὃν ἐλάληθη
ὅτι "ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,"

19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ
θεός,

29 ὅθεν αὐτὸν καὶ ἐν παραβολῇ έκομίσατο.

20 30 Πίστει καὶ περὶ μελλόντων εὐλόγησεν (Ἰσαὰκ) τὸν Ἰακώβ
καὶ τὸν Ἡσαῦ.

21 31 Πίστει (Ἰακώβ) ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ
εὐλόγησεν

32 καὶ "προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ."

22 33 Πίστει (Ἰωσήφ) τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ
ἐμνημόνευσεν

34 καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

23 35 Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων
αὐτοῦ,

διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ
διάταγμα τοῦ βασιλέως.

24 36 Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
θυγατρὸς Φαραῶ,

25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ
πρόσκαιρον ἔχειν ἀμαρτίας ἀπολάνσιν,

26 μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν
ὄνειδισμόν τοῦ Χριστοῦ.

37 ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

27 38 Πίστει κατέλιπεν Αἴγυπτον

μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως.

39 τὸν γὰρ ἀόρατον ὡς ὀρῶν ἐκαρτέρησεν.

28 40 Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
αἵματος,

ἵνα μὴ ὁ ὀλοθρευθῶν τὰ πρωτότοκα θίγη αὐτῶν.

29 41 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς γῆς,

42 ἥς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

30 43 Πίστει τὰ τείχη Ἱεριχῶ ἔπεσαν

κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

31 44 Πίστει Ῥαᾶβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν

δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

32 45 Καὶ τί ἔτι λέγω;

46 ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεῶν,
Βαρᾶκ, Σαμψῶν, Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν
προφητῶν,

33 47 Ὅτι διὰ πίστεως κατηγωνίσαντο βασιλείας,

48 εἰργάσαντο δικαιοσύνην,

Ca 49 ἐπέτυχον ἐπαγγελιῶν,

50 ἔφραξαν στόματα λεόντων,

- 34 51 ἔσβεσαν δύναμιν πυρός,
 52 ἔφυγον στόματα μαχαίρης,
 53 ἐδυναμώθησαν ἀπὸ ἀσθενείας,
 54 ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
 55 παρεμβολὰς ἔκλιναν ἀλλοτρίων.
 35 56 Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν.

57 ἄλλοι δὲ ἐτυμπανίσθησαν
οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν,
ἵνα κρείττονος ἀναστάσεως τύχωσιν.

Cb

- 36 58 ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον,
ἔτι δὲ δεσμῶν καὶ φυλάκης.
 37 59 ἐλιθάσθησαν,
 60 ἐπρίσθησαν,
 61 ἐν φόνῳ μαχαίρης ἀπέθανον,
 62 περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,
 63 ὑστερούμενοι,
 64 θλιβόμενοι,
 65 κακουχούμενοι,
 38 66 ὧν οὐκ ἦν ἄξιος ὁ κόσμος,
 67 ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ
ἴασις ὁπαις τῆς γῆς.

D

- 39 68 καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ
έκομίσαντο τὴν ἐπάγγελίαν,
 40 ταῦ θεοῦ περὶ ἡμῶν κρείττον τι προσβλεψαμένου,
ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

Hebrews 12:1-13

v. c.

1 1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,

ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν,

δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,

A 2 ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας

3 ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

3 4 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν,

ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

4 5 Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.

5 6 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται.

6.1 "υἱέ μου, μὴ ὀλιγῶρει παιδείας κυρίου

6.2 μηδὲ ἐκλύου

ὑπ' αὐτοῦ ἐλεγχόμενος.

6 6.3 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,

6.4 μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται."

7 7 εἰς παιδείαν ὑπομένετε,

8 ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός.

9 τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατῆρ;

B 8 10 εἰ δὲ χωρὶς ἐστε παιδείας

ῆς μέτοχοι γεγονάσιν πάντες,

ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

9 11 εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν

παιδευτᾶς

καὶ ἐνετρεπόμεθα.

οὐ πολὺ [δὲ] μάλλον ὑποταγησόμεθα τῷ πατρὶ τῶν
πνευμάτων

12 καὶ ζήσομεν;
□□□□□□□□

10 13 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς
ἐπαίδεον,

14 ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος
αὐτοῦ. □□□□□□□□ □□□□□□□□ □□ □□ □□ □□ □□

11 15 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς
εἶναι ἀλλὰ λύπης, □□□□□□
××××××

16 ὕστερον δὲ καρπὸν εἰρηγικὸν τοῖς δι' αὐτῆς
γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.
□□□□□□□□ □□□□□□□□ □□□□□□□□

12 17 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα
ἀνορθώσατέ,
//////////

Α'

13 18 καὶ τροχιᾶς ὀρθᾶς ποιεῖτε τοῖς ποσὶν ὑμῶν,
//////////
ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μάλλον.
//////////

Hebrews 12:14-29

v. c.

14 1 Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν,
 οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

15 ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ
 θεοῦ,

"μὴ τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλή"
 καὶ δι' αὐτῆς μίανθώσιν πολλοί,

A 16 μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαΐ,
 ὅς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ
 πρωτοτόκια ἑαυτοῦ.

17 2 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν
 εὐλογίαν ἀπεδοκιμάσθη,

3 μετανοίας γὰρ τόπον οὐχ εὔρεν

καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

18 4 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ
γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ

19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων,

ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς
λόγον,

20 5 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον·

6 κἂν θηρίον θίγῃ τοῦ ὄρους,

λιθοβοληθήσεται·

21 7 καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον,

Μωϋσῆς εἶπεν·

8 "Ἐκφοβός εἰμι" καὶ ἐντρομος.

B

22 9 ἀλλὰ προσεληλύθατε Σιῶν ὄρει καὶ πόλει θεοῦ ζῶντος,

23 Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει
 καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ

24 κριτῇ θεῶ πάντων καὶ πνεύμασι δικαίων τετελειωμένων
 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ καὶ ἁίματι ῥαντισμοῦ
 κρείττονι λαλοῦντι παρὰ τὸν Ἀβέλ.

25 10 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·
 x x x x x x x x x x

11 εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον

ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα,
 o o o c c

πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι,

26 12 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε,

13 γῆν δὲ ἐπήγγελλται λέγων·

13.1 "ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν."

A'

27 14 τὸ δὲ "ἔτι ἅπαξ" δηλοῖ [τὴν] τῶν σαλευομένων μετὰθεσιν ὡς πεπονημένων,

ἵνα μείνη τὰ μὴ σαλευόμενα.

28 15 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες

ἔχωμεν χάριν,

16 δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους·

29 17 καὶ γὰρ "ὁ θεὸς" ἡμῶν "πῦρ καταναλίσκον."

Hebrews 13:1-17

v. c.

1 1 Ἡ φιλαδελφία μενέτω.

2 2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,

3 διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

3 4 μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι,
xxxxxxx xxxxxxxxxx

5 (μιμνήσκεσθε) τῶν κακουχομένων ὡς καὶ αὐτοῖ ὄντες ἐν σώματι.
xxxxxxxxxxx

4 6 (Ἔστω) Τίμιος ὁ γάμος ἐν πᾶσιν

7 καὶ (ἔστω) ἡ κοίτη ἀμίαντος,

πόρνος γὰρ καὶ μοιχοῦς κρινεῖ ὁ θεός.

A

5 8 (Ἔστω) Ἀφιλάργυρος ὁ τρόπος,

9 ἀρκοῦμενοι τοῖς παροῦσιν.

10a αὐτὸς γὰρ εἶρηκεν·

10a.1 "οὐ μὴ σε ἀνώ

10a.2 οὐδ' οὐ μὴ σε ἐγκαταλίπω,"

6 10b ὥστε (δύνασθαι) θαρροῦντας ἡμᾶς λέγειν·

10b.1 "κύριος ἐμοὶ βοηθός,

10b.2 [καὶ] οὐ φοβηθήσομαι,

10b.3 τί· ποιήσει μοι ἄνθρωπος;"

7 11 Μνημονεύετε τῶν ἡγουμένων ὑμῶν,

οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ,

12 ὧν ἀναθεωροῦντες (ἔστε) τὴν ἔκβασιν τῆς ἀναστροφῆς

13 μιμείσθε τὴν πίστιν.

8 14 Ἰησοῦς Χριστὸς (ἔστιν) ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

9 15 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε·

16 (ἔστιν) καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν

17 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.

10 18 ἔχομεν θυσιαστήριον

ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῆ σκηνῆ
λατρεῦοντες.

11 19 ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
ἅγια διὰ τοῦ ἀρχιερέως,

20 τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

12 21 Διὸ καὶ Ἰησοῦς,

ἵνα ἁγιασῆ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,

ἔξω τῆς πύλης ἔπαθεν.

B 13 22 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς

τὸν ὄνειδισμόν αὐτοῦ φέροντες.

14 23 οὐ γὰρ ἔχομεν ὡδε μένουσαν πόλιν

24 ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

15 25 Δι' αὐτοῦ [οὖν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς
τῷ θεῷ, τοῦτ' ἐστὶν κάρπον χειλῶν ὁμολογούντων τῷ
ὀνόματι αὐτοῦ.

16 26 τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε.

27 τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

17 28 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν

29 καὶ ὑπέικετε,

30 αὐτοῖ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον
ἀποδώσοντες,

ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες.

31 ἀλυσιτελεῆς γὰρ ὑμῖν τοῦτο.

Hebrews 13:18-25

v. c.

18 1 Προσεύχεσθε περὶ ἡμῶν.

2 πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πάσιν καλῶς θέλοντες ἀναστρέφεσθαι.

19 3 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι,

ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

20 4 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 εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ,

5 ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,

6 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

22 7 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως,

8 καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

23 9 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον,

μεθ' οὗ ἐὰν τάχιον ἔρχηται ὀψομαι ὑμᾶς.

24 10 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἀγίους.

11 Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

25 12 Ἡ χάρις μετὰ πάντων ὑμῶν.