

## Hebrews, Chapter 12, Greek Text- Westcott-Hort, Interlinear English – G.T. Emery

### The Instruction of the Lord

#### I2

Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,  
Consequently<sup>1</sup> also we so great having lying around us a dense cloud<sup>2</sup> of witnesses,  
ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν,  
weight<sup>3</sup> having set aside every and the easily surrounding<sup>4</sup> sin,  
δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα.  
through endurance we should keep on running the being set before us contest.  
<sup>2</sup> ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς  
Looking away<sup>5</sup> to the of the faith author and perfecter<sup>6</sup> Jesus, who over against of the  
προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ  
lying before him joy endured a cross shame having despised, at right also of the  
θρόνου τοῦ θεοῦ κεκάθικεν.  
throne of the God has taken his seat.<sup>7</sup>  
<sup>3</sup> ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς ἑαυτοὺς  
Let you ponder<sup>8</sup> for the such having endured by of the of sinners against themselves<sup>9</sup>  
ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.  
contradiction, that not you may grow weary in the souls of you being faint.  
<sup>4</sup> Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι.  
Not yet as far as blood you did resist<sup>10</sup> against the sin struggling.<sup>11</sup>  
<sup>5</sup> καὶ ἐκέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται.  
And you have forgotten<sup>12</sup> of the exhortation, which to you as with sons reasons.  
Υἱέ μου μὴ ὀλιγῶρει παιδείας κυρίου,  
Son of me not let you care little for<sup>13</sup> instruction of Lord,  
μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·  
nor let you be faint by of him being rebuked;  
<sup>6</sup> ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,  
whom for loves Lord he instructs,  
μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.  
scourges every son whom he acknowledges.<sup>14</sup>  
<sup>7</sup> εἰς παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός.  
For instruction let you take patiently, as with sons with you bears himself towards<sup>15</sup> the God.

1 Here & 1 Thess. 4:8

2 νέφος, n.n., great mass of cloud, dense cloud, - only here in the NT.

3 ὄγκον, n.m. protuberance – hence weight or encumbrance, - only here in the NT.

4 εὐπερίστατον, adj., easily encompassing / besetting, - only here in the NT.

5 Also in Philippians 2:23.

6 τελειωτὴν, n.m. finisher, perfecter, - only here in the NT.

7 Perfect, active, indicative, 'has sat down' – and is still sitting at the right hand of God.

8 ἀναλογίσασθε, v. ponder, consider, think over, aorist, middle, imper#, - only here in the NT.

9 Only a minority of the best MSS have 'ἑαυτοὺς' – 'themselves' – most have 'ἑαυτὸν' - 'himself'.

10 ἀντικατέστητε, v., stand against, resist, 2<sup>nd</sup> aorist, active, indicative, - only here in the NT.

11 ἀνταγωνιζόμενος, v., strive against, struggle, fight, present, middle, participle, - only here in the NT.

12 ἐκέλησθε, v., forget, cause to forget, perfect, passive, indicative, - only here in the NT.

13 ὀλιγῶρει, v., regard lightly, care little for, despise, present, active, imperative, - only here in the NT.

14 Proverbs 3:11,12.

15 Only here in the NT in this sense.

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τίς γὰρ υἱὸς ὄν οὐ παιδεύει πατὴρ;

what for a son whom not instructs a father?

<sup>8</sup> εἰ δὲ χωρὶς ἐστε παιδείας, ἧς μέτοχοι γεγόνασιν πάντες,

If but without you are instruction, of which partners have become all,

ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

accordingly bastards<sup>16</sup> and not sons you are.

<sup>9</sup> εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ

Furthermore the indeed of the flesh of us fathers we used to have instructors<sup>17</sup> and

ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ

we were revering; not much the more shall we be in subjection to the Father

τῶν πνευμάτων καὶ ζήσομεν;

of the spirits and we shall live?

<sup>10</sup> οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευσαν,

The indeed for unto a few days according to the supposing of them were instructing,

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

the but upon the profiting for the to partake of the sanctity<sup>18</sup> of him.

<sup>11</sup> πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ

All but<sup>19</sup> discipline for indeed the present not seems of joy to be but of pain, afterwards but

καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

fruit peaceable to the through it having been exercised it renders back righteousness.

<sup>12</sup> Διό τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

Wherefore the having been weakened<sup>20</sup> and the having been enfeebled knees let you make erect,

<sup>13</sup> καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ

and paths<sup>21</sup> straight make for the feet of you, that not (lest) the lame should be turned aside

ἰαθῇ δὲ μᾶλλον.

may be healed but rather.

### A Warning Against Refusing the Grace of God

<sup>14</sup> Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

Peace follow after with all, and the holiness, which without no one will behold the Lord,

<sup>15</sup> ἐπισκοποῦντες μὴ τις ὕστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μὴ τις ρίζα

observing carefully not anyone falling short from of the grace of the God, not any root

πικρίας ἄνω φύουσα ἐνοχλῇ καὶ δι' αὐτῆς μιανθῶσιν οἱ πολλοί,

of bitterness upwards springing should disturb<sup>22</sup> and through it<sup>23</sup> be polluted the many,

<sup>16</sup> μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδεδετο

not anyone a fornicator or profane person as Esau, who for meal one gave away

τὰ πρωτοτόκια ἑαυτοῦ.

the birthright<sup>24</sup> of himself.

16 νόθοι, adj, illegitimate, bastard, - only here in the NT.

17 Here and Romans 2:20.

18 Here & 2 Cor. 1:12.

19 The critical versions have δὲ – Nestle has μὲν

20 παρειμένας, v. weakened, exhausted, hang down, perfect, passive, participle, - only here in the NT.

21 τροχιάς, n.f., path, - only here in the NT.

22 ἐνοχλῇ, v., trouble, disturb, excite, present, active, subjunctive. - only here in the NT.

23 Nestle has ταύτης – 'this'.

24 πρωτοτόκια, n.n, birthright, advantages of the firstborn, - only here in the NT.

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<sup>17</sup> ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη,  
You know<sup>25</sup> for that also afterwards<sup>26</sup> wishing to inherit the blessing he was rejected,  
μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.  
of repentance for a place not he found, although with tears having carefully sought it.

<sup>18</sup> Οὐ γὰρ προσεληλύθατε ψηλαφωμένω καὶ κεκαυμένω πυρὶ καὶ  
Not for you have drawn near to being touched<sup>27</sup> and having been scorched by fire and  
γνόφω καὶ ζόφω καὶ θυέλλῃ  
darkness and to blackness<sup>28</sup> and tempest<sup>29</sup>

<sup>19</sup> καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ  
and of a trumpet sound and a voice of sayings, which the having heard begged not  
προσθεῖναι αὐτοῖς λόγον,  
to be added to them a word,

<sup>20</sup> οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· **Κἂν θηρίον θίγη τοῦ ὄρους  
λιθοβοληθήσεται·**  
not were bearing for the being commanded; **And if a wild beast should touch the mountain  
it shall be stoned to death;**<sup>30</sup>

<sup>21</sup> καὶ, οὕτως φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν,  
and, so fearful was the thing being seen,<sup>31</sup> Moses said

**Ἐκφοβος εἰμι καὶ ἔντρομος.**

**Frightened I am<sup>32</sup> and trembling.**

<sup>22</sup> ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ  
But you have approached Zion Mount and city of God living, Jerusalem heavenly, and  
μυριάσιν ἀγγέλων,  
myriads of angels,

<sup>23</sup> πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ κριτῇ θεῷ  
a company and a church of firstborn having been enrolled in heavens, and Judge God  
πάντων, καὶ πνεύμασιν δικαίων τετελειωμένων  
of all, and spirits of righteous having been made perfect.

<sup>24</sup> καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρείττον λαλοῦντι  
And a covenant new mediator Jesus, and blood of sprinkling more excellent thing speaking  
παρὰ τὸν Ἄβελ.  
than the Abel.

<sup>25</sup> Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς  
Let you take heed not you should refuse the speaking; if for those not escaped upon earth  
παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν  
refusing the warning, much more we the the from heavens  
ἀποστρεφόμενοι,  
turning away,

<sup>26</sup> οὗ ἢ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων,  
of whom the voice the earth shook then, now but he has promised saying,

25 ἵστε, 2<sup>nd</sup> plural of οἶδα

26 μετέπειτα, adv., afterwards, after that, - only here in the NT

27 A number of MSS add ὄρει - 'mount'.

28 ζόφω, n.m., darkness, gloom, - only here in the NT.

29 θυέλλη, n.f., tempest, sudden storm, whirlwind, - only here in the NT.

30 Exodus 19:12,13.

31 φανταζόμενον, v., cause to appear, make visible, present, passive, participle, - only here in the NT.

32 Deuteronomy 9:19.

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**Ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.**

**Yet once I shake not only the earth but also the heaven.<sup>33</sup>**

<sup>27</sup> τὸ δὲ Ἔτι ἅπαξ δηλοῖ [τὴν] τῶν σαλευομένων μετὰθεσιν ὡς πεποιημένων,  
The and Yet once makes known [the] of the things being shaken transfer as having been made,  
ἵνα μείνη τὰ μὴ σαλευόμενα.  
so that should remain the things not being shaken.

<sup>28</sup> Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν δι' ἧς  
Wherefore a kingdom unmoveable receiving may we have grace through which  
λατρεύωμεν εὐαρέστως τῷ θεῷ, μετὰ εὐλαβείας καὶ δέους·

we may serve acceptably<sup>34</sup> the God, with reverence and veneration;

<sup>29</sup> καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

also for the God of us a fire consuming.<sup>35</sup>

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33 Haggai 2:6

34 εὐαρέστως, adv., acceptably, well-pleasingly, - only here in the NT.

35 καταναλίσκον, v. consume, present, active, participle, - only here in the NT.