

Notes on the Greek New Testament
Day 318 – November 14th – Hebrews 11:32-12:13

Works frequently referenced in these notes on Hebrews

Bruce, FF	<i>The Epistle to the Hebrews</i> , Eerdmans, Grand Rapids, 1964
Guthrie, Donald	<i>Hebrews</i> (Tyndale Commentary), IVP, Leicester, 1983
Hughes, Philip Edgcumbe	<i>A Commentary on The Epistle to the Hebrews</i> , Eerdmans, Grand Rapids, 1977
Westcott, BF	<i>The Epistle to the Hebrews</i> , Macmillan, London, 1889

Hebrews 11:32

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

ἔτι still, yet, moreover
ἐπιλείπω run short

The masculine με suggests "that the author of our epistle was a man and not, as some have supposed, a woman." Hughes.

διηγεομαι tell, relate
χρονος, ου m time, period of time
τε και and also

Westcott says that the names listed are "representatives of the theocracy and ... of the monarchy."

Verse 33

οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελίων, ἔφραξαν στόματα λεόντων,

Westcott divides verses 33 and 34 into three lists each consisting of three accomplishments:

οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας,
εἰργάσαντο δικαιοσύνην,
ἐπέτυχον ἐπαγγελίων,
ἔφραξαν στόματα λεόντων,
ἔσβησαν δύναμιν πυρός,
ἔφυγον στόματα μαχαίρης,
ἐδυναμώθησαν ἀπὸ ἀσθενείας,
ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἄλλοτρίων·

"In each group there is progress and there is a progress in the succession of groups in the direction of that which is more personal. The first triplet describes the broad results that believers obtained:

Material victory;
Moral success in government;
Spiritual reward.

The second triplet notices forms of personal deliverance from:

Wild beast;
Physical threats;
Human tyranny.

The third triplet marks the attainment of personal gifts:

Strength;
The exercise of strength;
The triumph of strength."

κατηγωνίσαντο Verb, aor midd dep indic, 3 pl
καταγωνίζομαι conquer, defeat

The cases that may be brought to mind from the OT generally involved victories of God's people over much greater armies.

εἰργάσαντο Verb, aor midd dep indic, 3 pl
ἐργάζομαι work, perform
δικαιοσύνη, ης f righteousness, what is right, what God requires, justice

The sense here would seem to be that of setting up just government, cf. 1 Sam 12:3-5; 2 Sam 8:15; 1 Ki 10:9.

ἐπέτυχον Verb, aor act indic, 1 s & 3 pl
ἐπιτυγχάνω obtain, receive
ἐπαγγελία, ας f see v.13

Cf., for instance, Josh 21:43ff.

φρασσω silence, muzzle, stop
στομα, τος n mouth, edge (of a sword)
λεων, οντος m lion

As well as Daniel, the reference may be to Samson (Jud 14:6) and David (1 Sam 17:34).

Verse 34

ἔσβησαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἄλλοτρίων·

ἔσβησαν Verb, aor act indic, 3 pl σβεννυμι
extinguish, put out
πυρ, ος n fire

Cf. Dan 3:17.

ἔφυγον Verb, aor act indic, 1 s & 3 pl φευγω
flee, avoid

μαχαира, ης f sword, war

E.g. David's escape from murderous Saul or
Elijah's escape from the enraged Jezebel.

ἐδυναμώθησαν Verb, aor pass indic, 3 pl
δυναμοω strengthen, make strong
ἀσθενεια, ας f weakness, illness

"This principle is illustrated many times over in the records of Scripture. It is seen in Sampson's last great exploit when out of weakness and in dependence upon God he prayed for just one more accession of strength and was enabled to bring the temple of Dagon down upon the mocking assembly of the Philistines (Judg 16:23ff.). David's slaying of Goliath and Esther's courageous advocacy of her fellow Jews are other instances of the weak becoming strong through faith. The apostle Paul speaks of the same reality when he recounts how, denied release from the weakness of his own personal affliction, he was given the assurance by the Lord: 'My grace is sufficient for you, for my strength is made perfect in weakness'; with the result that, now made aware that human weakness is precisely the opportunity for the manifestation of divine power, he declares: 'I will the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions and calamities; for when I am weak, then I am strong' (2 Cor 12:8-10)." Hughes.

ἐγενήθησαν Verb, aor indic, 3 pl γινομαι
ίσχυρος, α, ον strong, mighty, powerful
πολεμος, ου m war, battle

Cf. Ps 18:18f., 29, 34f., 39, 46-48.

παρεμβολη, ης f barracks; camp; army
ἔκλιναν Verb, aor act indic, 3 pl κλινω lay,
bow, put to flight

This sense of κλινω ('rout', 'put to flight'), though common in Classical writers, is not found elsewhere in the NT.

ἄλλοτριος, α, ον belonging to another;
stranger, foreign, enemy

Verse 35

ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμpanίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

γυνη, αικος f woman, wife

ἀναστασις, εως f resurrection, raising up
νεκρος, α, ον dead

ἄλλος, η, ο another, other

ἐτυμpanίσθησαν Verb, aor pass indic, 3 pl
τυμpanίζω torture

προσδεχομαι expect, receive

ἀπολυτρωσις, εως f redemption,
deliverance, setting free

κρείττων and κρείσσων, ον see v.16

τύχωσιν Verb, aor act subj, 3 pl τυγχανω
obtain, receive, attain, experience

There is a contrast in this verse between the women who received back their dead by resurrection (yet had to lose them again to death) and those who looked for the *better* resurrection to eternal life. The verse underlines the fact that there were those in OT times who hoped for the future resurrection. Hughes thinks that the latter part of the verse may refer to incidents recorded in 2 Maccabees.

Verse 36

ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·

ἕτερος, α, ον other, another, different

These showed faith not so much in triumphant victories but in faithfully enduring trials.

ἐμπαιγμος, ου m public ridicule

μαστιξ, γος f whip, beating with a whip

πειρα, ας f attempt, trial

ἔτι see v.32

δεσμος, ου m (& n) bond, chain

φυλακη, ης f prison

Verse 37

ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

ἐλιθάσθησαν Verb, aor pass indic, 3 pl

λιθαζω stone

ἐπρίσθησαν Verb, aor pass indic, 3 pl πριζω

saw in two

Most mss read ἐπειρασθησαν rather than ἐπρίσθησαν, though the latter occurs in a variety of old mss and ancient versions. Metzger provides lengthy discussion of the difficulties and gives rationale for the tentative acceptance of ἐπρίσθησαν.

Westcott says that, according to tradition, Isaiah faced death by being sawn in two.

φονος, ου m murder, killing

μαχαира, ης f see v.34

ἀπέθανον Verb, aor act indic, 1s & 3pl

ἀποθνησκω die, face death

"The enumeration of sufferings of death is followed by references to sufferings in life." Westcott

περιήλθον Verb, aor act indic, 1 s & 3 pl

περιερχομαι travel about

μηλωτη, ης f sheepskin

αἰγειος, α, ον of a goat

δερμα, τος n skin
 ὑστερεω lack; midd be in want
 θλιβω press hard, crush; pass experience
 difficulty/trouble

Cf. 2 Thess 1:6f

κακουχεομαι be ill-treated

Verse 38

ὧν οὐκ ἦν ἄξιος ὁ κόσμος ἐπὶ ἐρημίαις
 πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς
 ὀπαῖς τῆς γῆς·

ἄξιος, α, ον worthy, deserving, fitting
 ἐρημία, ας f deserted place, desert
 πλαναω lead astray; pass wander about
 ὄρος, ους n mountain, hill
 σπηλαιον, ου n cave, hideout (for robbers)
 ὀπη, ης f opening, hole, cave

Verse 39

καὶ πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ
 ἐκομίσαντο τὴν ἐπαγγελίαν,

πάντες Adjective, m nom pl πας
 μαρτυρηθέντες Verb, aor pass ptc, m nom pl
 μαρτυρεω bear witness, testify; pass be
 well spoken of, receive approval
 ἐκομίσαντο Verb, aor midd indic, 3 pl
 κομιζω midd receive, obtain

Verse 40

τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι
 προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν
 τελειωθῶσιν.

κρειττων and κρεισσων, ον see v.16
 τις, τὶ acc τινά, τὶ gen τινός dat τινί anyone,
 anything
 προβλεψαμένου Verb, aor midd ptc, m & n
 gen s προβλεπομαι have in store,
 provide

χωρὶς prep with gen without, apart from
 τελειωθῶσιν Verb, aor pass subj, 3 pl
 τελειωω make perfect, complete

Cf. Matt 13:17; 1 Peter 1:12

"It is not that God had one plan for them and another for us, for in anticipation and faith they looked forward to the introduction of this better plan which would involve a High Priest superior to those of the levitical order (7:7), a sacrifice superior to that of bulls and goats (9:23), a covenant superior to that of the Mosaic dispensation (7:22), and a country superior to any earthly territory (11:16). As Owen observes, 'God's prevision is his provision,' and so it was graciously ordained that they should experience the substantiation of their hope not in separation from us but in union with us. This plan was put into operation by the coming of Christ and the performance of his perfect work of atonement..."

"Accordingly, the Old Testament believers do indeed attain the promised perfection, but not apart from us. They with us belong to the many sons who, thanks to the pioneer of our (and their) salvation, are brought to glory. Nor is their perfection attributable, any more than ours, to their own sufferings but solely to the suffering of Christ for us all, whereby all who are designated his brethren are sanctified, that is, made perfect before God (Heb 2:9-11, 14f.)." Hughes.

Hebrews 12

"Next the readers are exhorted to look to the example of Christ and this leads straight into a discourse on discipline. The writer shows that this is essential for the Christian life and he puts in a strong plea to his readers to avoid moral inconsistency, appealing to the case of Esau to illustrate the point. He again stresses the great advantages of the New Covenant over the Old." Guthrie

- i) The need for discipline, vv 1-11;
- ii) The avoidance of moral inconsistency vv.12-17;
- iii) The benefits of the New Covenant, vv 18-29.

Verse 1

Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες
 περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον
 ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον
 ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν
 προκειμένον ἡμῖν ἀγῶνα,

τοιγαροουν therefore, for that reason
 τοσουτος, αυτη, ουτον / ουτο correlative adj
 so much, so great, so large
 περικειμαι be surrounded, be beset with
 νεφος, ους n cloud

"A 'cloud' is used ... for a dense mass of living beings from the time of Homer downwards." Westcott

μαρτυς, μαρτυρος dat pl μαρτυσιν m
 witness

The thought is not that they are witnesses of us – as spectators in a stadium but that their lives bear witness to us.

ὄγκος, ου m impediment, something that gets in one's way

"The word ὄγκος, which does not occur elsewhere in the NT or LXX, is used for bulk of body, ... for an arrogant bearing, and for a burdensome load. These several senses have been applied to the interpretation of the word here. The competitor in a race seeks by training to reduce all superfluity of flesh, and in the contest lays aside all undue confidence and every encumbrance of dress." Westcott

ἀποθέμενοι Verb, 2 aor midd ptc, m nom pl
 ἀποτιθημι throw off, take off (clothes)
 εὐπεριστατος, ον holding on tightly and
 causing entanglement
 ἁμαρτία, ας f sin

"An expression which seems best understood as a clarification of what is meant by the weight or encumbrance of every kind which must be laid aside. It is precisely sin, of whatever kind, that impedes or slows down the Christian in the spiritual race, and conversely, anything, however innocent in itself, which impedes or slows down the Christian in the spiritual race is for that reason sinful, and must, with God's help, be discarded." Hughes.

ὑπομονη, ης f patience, endurance

Emphasising the need to go on to the end.

τρεχω run, exert oneself
 προκειμαι be set before, lie before

"God Himself has set our work and our prize before us." Westcott

ἄγων, ονος m struggle, fight, race

The word here for 'race' emphasises its nature as contest or struggle.

Verse 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.

Note how that words used in exhortation of the Christian in verse 1 are now used of Christ's conduct in verse 2 – προκειμαι, ὑπομονη/ ὑπομενω. He also had a work and prize set before him and he endured it not only with patience but also with joy. It is because of this that he is our ἀρχηγος and our τελειωτης.

ἀφοραω fix one's eyes on

Does not occur elsewhere in NT or LXX.

ἀρχηγος, ου m leader, pioneer, originator
 τελειωτης, ου m perfecter

Not found elsewhere in NT or LXX – or classical writers. "He too looked through the present and the visible to the future and the unseen." Westcott.

"In looking to Jesus, then, we are looking to him who is the supreme exponent of faith, the one who, beyond all others, not only set out on the course of faith but also pursued it without wavering to the end. He, accordingly, is uniquely qualified to be the supplier and sustainer of the faith of his followers." Hughes.

ἀντι prep with gen for, because of
 προκειμαι see v.1

χαρα, ας f joy, gladness

"The joy was that of the work of redemption accomplished." Westcott. Hughes adds, "... thus bringing to fruition all the purposes of God's creation and all the promises of his covenant."

ὑπέμεινεν Verb, aor act indic, 3 s ὑπομενω
 endure

σταυρος, ου m cross

σταυρος without the article fixes attention on the nature of the death.

αἰσχυνη, ης f shame, disgrace
 καταφρονεω despise, think nothing of
 δεξιος, α, ον right, δεξια right hand

θρονος, ου m throne

κεκάθικεν Verb, perf act indic, 3 s καθίζω sit
 down, sit, take one's seat

A repeated theme, cf. 1:3; 2:9; 4:14; 5:5,8f.; 6:19f.; 7:26; 8:1; 9:12, 24, 28; 10:12; 13:20.

"The contrast of tenses is significant. *He endured ... and hath sat down...* The fact of suffering is wholly past but the issue of it endures for evermore." Westcott

Verse 3

Ἀναλογίσασθε γὰρ τὸν τοιαύτην
 ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς
 ἑαυτοὺς ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς
 ὑμῶν ἐκλυόμενοι.

ἀναλογίσασθε Verb, aor midd dep imperat, 2
 pl ἀναλογίζομαι consider closely, think
 of, compare

Does not occur elsewhere in NT or LXX. "It is common in classical Greek, and expresses in particular the careful estimate of one object with regard to another." Westcott

τοιουτος, αυτη, ουτον see v.1

ὑπομεμενηκότα Verb, perf act ptc, m acc s
 ὑπομενω endure

ἁμαρτωλος, ον sinful, sinner

ἑαυτος, εαυτη, εαυτον him/her/itself

Metzger writes of the UBS text Committee, "Although external evidence strongly favours either εἰς ἑαυτοὺς or εἰς αὐτοὺς [p⁴⁶ p¹³ & D*^{gr} Origen], the difficulty of making sense of the plural led a majority of the Committee to prefer the singular number, choosing εἰς ἑαυτὸν as the least inadequately supported reading." Hughes follows Moffatt *et al* in concluding that the plural "represents an early corruption of the text."

ἀντιλογία, ας f hostility, hatred, rebellion
 κάμητε Verb, aor act subj, 2 pl καμνω be
 sick; ἐν ψυχῇ κ. be discouraged
 ἐκλυομαι give up, faint

Cf. Gal 6:9.

Verse 4

οὕτω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι,

οὕτω not yet

μεχρι and μεχρις prep with gen until, to the extent, as far as

αἷμα, ατος f blood

"This suggests a striking contrast between such affliction as they had passed through and the manner in which Christ came with the express purpose of shedding his blood on the cross for their redemption... Well do they know that their consciences have been purified from dead works and their eternal redemption procured by the shedding of the blood of Jesus (9:12,14; cf. 10:29): how willingly, then, should they be prepared to persevere and to suffer, even to the point of shedding their lifeblood, in gratitude to him who gave his all for them and in loyalty to so wonderful a gospel!" Hughes.

ἀντικατέστητε Verb, aor act indic, 2 pl

ἀντικαθιστημι resist

ἁμαρτια, ας f sin

Note that persecution is part of the struggle against sin! This is explained in the verses that follow which speak of the discipline of the Lord.

ἀνταγωνίζομαι struggle

Does not occur elsewhere in NT or LXX.

Verse 5

καὶ ἐκλέλησθε τῆς παρακλήσεως, ἧτις ὑμῖν ὡς υἱοῖς διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχομένοις·

ἐκλέλησθε Verb, perf pass dep indic, 2 pl

ἐκλανθανομαι forget completely

Occurs here only in NT

παρακλησις, εως f encouragement, counsel

The following is a word of *encouragement* because it is a reminder that trials do not signify abandonment by God but sonship.

ὅστις, ἧτις, ὅ τι who, which

διαλέγομαι address, speak

The quotation is from Prov 3:11f. "The utterance of Scripture is treated as the voice of God conversing with men." Westcott.

ὀλιγώρω think lightly of

Does not occur elsewhere in the NT or LXX

παιδεια, ας f discipline; instruction, training

μηδε and not, neither

ἐκλυομαι see v.3

ἐλεγχοω rebuke, convict

Verse 6

ὄν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

ἀγαπαω love, show love for

παιδευω instruct, discipline, correct

Cf. 1 Tim 1:20

μαστιγοω beat with a whip, discipline, punish

παραδεχομαι accept, acknowledge, recognise

Verse 7

εἰς παιδεῖαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;

παιδεια, ας f see v.5

ὑπομενω endure

"The clause may be either imperative or indicative. The absence of a connecting particle in the next clause favours the latter view." Westcott

προσφέρω offer; pass treat, deal with

"The word παιδεια is used differently in this verse and the next. Discipline is here regarded as the end, and in the following verse as the means." Westcott

πατηρ, πατρος m father

Verse 8

εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

χωρις prep with gen without

μετοχος, ου m one who shares in, partner, companion

γεγόνασιν Verb, perf act indic, 3 pl γινομαι νοθος, η, ον illegitimate (as of children)

Verse 9

εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτάς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

εἶτα adv. moreover, after all

σαρξ, σαρκος f flesh, human nature

εἶχομεν Verb, imperf act indic, 1 pl εχω παιδευτης, ου m one who disciplines or corrects

ἐντρεπω pass respect, regard

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

μαλλον adv more; rather

ὑποταγησόμεθα Verb, fut pass indic, 1 pl

ὑποτασσω subordinate; pass. be

subject, submit to

ζωω live, be alive

"Such absolute subjection is crowned by the highest blessing (και ζησομεν). True life comes from complete self-surrender. As the One Son fulfilled His Father's will and lives through Him, so the many sons live through His life in obedience to Him." Westcott

Verse 10

οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδεύον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

ὀλιγος, η, ον little, small; pl. few

δοκοῦν Verb, pres act ptc, n nom/acc s

δοκεω think, suppose; intrans seem;

impers it seems good, proper or best

παιδεύω see v.6

συμφερον, ου n good, advantage, benefit

μεταλαμβανω receive, share in, have

ἀγιότης, ητος f holiness, moral purity

Here is the end God has in view, the purpose which we are to ascribe to trials. Cf. Romans 5:3-5.

Verse 11

πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

παιδεια, ας f see v.5

παρὸν Verb, pres ptc, n nom/acc s παρειμι be present

δοκεω see v.10

χαρα, ας f joy, cause of joy

Cf. 10:39

λυπη, ης f grief, sorrow, pain

ὕστερον adv afterwards, later, finally

καρπος, ου m fruit, harvest, outcome

εἰρηνικος, η, ον peaceful; peace-loving

Cf. James 3:17, also 2 Cor 4:17.

γεγυμνασμένοις Verb, perf pass ptc, m & n dat pl γυμναζω train, exercise; discipline

"When our author describes the harvest it produces as 'peaceful' the metaphor is still that of the athletic contest. For the adjective bespeaks the rest and relaxation enjoyed by the victorious contestant once the conflict is over." Hughes.

ἀποδίδωμι give, yield, repay

δικαιοσυνη, ης f righteousness

"*Peacable fruit* – even the fruit of righteousness, that is, consisting in righteousness." Westcott.

"The righteousness produced by discipline is that perfect righteousness which, imputed in justification and striven for in the Christian race, is fully imparted when at last the victor stands before his exalted Lord face to face (1 Jn 3:2); for it is indeed nothing other than the unblemished righteousness of Christ himself." Hughes.

Verse 12

Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

διο therefore, for this reason

παρειμένας Verb, perf pass ptc, f acc pl

παρημι neglect; pf pass ptc drooping, weakened

χειρ, χειρος f hand

παραλελυμένα Verb, perf pass ptc, n nom/acc

pl παραλυομαι be paralyzed

γονυ, γονατος n knee

ἀνορθώσατε Verb, aor act imperat, 2 pl

ἀνορθωω restore, rebuild, strengthen

"The Apostle urges those who were themselves in danger to help others in like peril."

Westcott. Westcott believes that the injunctions of these verses are directed towards our care one of another rather than simply watchfulness over ourselves as individuals.

Hughes, however, comments, "In these two verses the imagery of the athletic contest is retained: the severity of the conflict with its continuous discipline is such that the competitor who lacks determination allows his hands to hang down and feels his knees to be weakened; and, giving way to discouragement, he easily falters in the race and fails to keep to a straight course." The context of the quotation from Is 35:3 does however suggest an element of encouraging others to remain strong, and this is acknowledged by Hughes in his note on the following verse.

Verse 13

καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χολὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον.

τροχια, ας f way, path

ὀρθος, η, ον straight

πους, ποδος m foot

Cf. Prov 4:26. "The Christian athlete must keep to the 'running lane' which has been assigned to him." Hughes.

χολος, η, ον lame, crippled

"By τὸ χολων... the Apostle describes the lame member of the Church, who is unable to stand or walk firmly on his way. Compare 1 Kings 18:21. The 'halting' of the Hebrews 'between two opinions' is the characteristic type of their weakness." Westcott

ἐκτραπή Verb, aor pass subj, 3 s ἐκτρεπομαι
wander, go astray; perhaps be disabled

Westcott thinks it means 'put out of joint,' as do Moffatt, Bruce, RSV, JB, NEB. Hughes follows Spicq in preferring the sense 'turned out of the way.'

ἰαθῆ Verb, aor pass subj, 3 s ἰαομαι heal,
cure, restore

μαλλον adv rather, instead

"The note of concern and responsibility for others seems to be implicit in the admonition: by holding a straight course himself the Christian sets an example of constancy which will help those who are lame or faltering to do the same and thus to be healed and restored to the contest. In the spirit of 10:23-25 above, by holding fast the confession of our hope without wavering not only will we prove the faithfulness of all that God has promised but others also will be encouraged and freed from the crippling spirit of despondency and self-pity." Hughes.