

Handout #2: Hebrews Lesson 13

The inspired writer quotes Proverbs 3:11-12 from the Septuagint in Hebrews 12:5-6. This passage differs from the Massoretic translation.

Massoretic from Jewish Tanach	Septuagint	Hebrews
<i>My child (literally = son), do not despise (distain) the Lord's discipline, and do not despise (lose heart) His reproof, for the Lord admonishes (instructs) the one whom he loves as a father the son in whom he delights.</i>	<i>My son, do not disdain the discipline of the Lord or lose heart when reprovved by him; for the Lord instructs the one whom he loves and chastises every son whom he receives.</i>	<i>My son, do not disdain the discipline of the Lord or lose heart when reprovved by him; for whom the Lord loves, he disciplines; he scourges [chastises] every son he acknowledges [receives].</i>

The only differences between the Septuagint and New Testament texts are not in the Greek but in the interpretation of the English translation; likewise the slight word differences in the opening phrase of the Massoretic text are due to the translator's choice of words. However, there are differences between the Greek and Jewish Massoretic translation in Proverbs 3:12. In this case, however, the differences stem from a difference in interpreting the placement of the vowels in the Hebrew text. The difference occurs in the Hebrew word *k'b*. The Jewish scholars who translated the Hebrew into Greek in circa the 3<sup>rd</sup> century BC took the consonants *k'b* as a form of the Hebrew verb *ka'eb*, which has to do with inflicting pain or punishment while the Massoretic scholars of the 8<sup>th</sup> century AD interpreted the consonants to be indicating the word *ke*, which means "as" and *'ab*, which is the Hebrew word for "father." In this case, unlike the Hebrews 10:5-7 quote of Psalm 40:6-8 [38:7-9 in the Septuagint] the meaning of the passage has not been significantly altered. Because He loves us, He disciplines us. His chastisements are meant to be a lesson so that we will reform our lives before the Day of Judgment: Deuteronomy 8:5-6: *So you must realize that the LORD, your God, disciplines you even as a man disciplines his son. Therefore, keep the commandments of the LORD, your God, by walking in his ways and fearing him.*

**Salvation is a process with many points of justification along each individual's faith journey to the gates of heaven and eternal salvation.**

**The Past, Present, and Future Dimensions of Salvation:**

Past	Present	Future
Ephesians 2:5	1 Peter 1:8-9	Romans 13:11-14
Ephesians 2:8	1 Corinthians 1:18	1 Corinthians 3:10-15
	Philippians 2:12	1 Corinthians 5:4-5

CCC# 588; 1256-57; 1277; 1739-42; 1889; M. Hunt copyright 2006

**It is God's will and our destiny to come to salvation. The only impediment to the gift of eternal life is one's free will choice to reject God's gift of salvation—an act of rejection that one is free to make any where along his faith journey:** *But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years and a thousand years like one day. The Lord does not delay his promise, as some regard "delay," but he is patient with you, not wishing that any should perish but that all should come to repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out.* 2 Peter 3:8-10 [CCC# 1038-41; 1470]

## Handout #1: Hebrews Lesson 13

CCC# 164-65: *Even though enlightened by him in who we believe, faith is often lived in darkness and can be put to the test. The world we live in often seems very far from the one promised us by faith. Our experiences of evil and suffering, injustice, and death, seem to contradict the Good News; they can shake our faith and become a temptation against it. It is then we must turn to the witnesses of faith: to Abraham, who “in hope...believed against hope”; to the Virgin Mary, who, in “her pilgrimage of faith,” walked into the “night of faith” in sharing the darkness of her son’s suffering and death; and to so many others: “Therefore, since we have surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.”*

The Greek words *martureo*, *marturia*, *martus*, *martyroi*, which in English are usually transliterated as “martyr” or “martyrs,” or translated as the word “witness,” in the Greco-Roman world referred to:

- witnesses who testify to the truth in a court of law [i.e., Matthew 18:16; 26:65; Hebrews 10:28; Revelation 3:14 (Christ uses the word *martus* to refer to Himself)].
- one who observes, or a group of people who witness a contest or sporting event [i.e., Wisdom 1:6; Hebrews 12:1; *Jewish Wars* 6.134, Josephus]
- One who attests to a person’s character [i.e., *Works of Philo, Abraham* 270; Acts 6:3; 10:22].

Christians who witnessed to their faith in Jesus Christ either verbally or by shedding their blood, witnessing their belief in their suffering and death [i.e., Matthew 24:14; Acts 1:22; 5:32; 22:15]—becoming witnesses/martyrs for Jesus Christ.

*Yahweh then said to Moses, ‘Look, I shall come to you in a dense cloud so that the people will hear when I speak to you and believe you ever after’*” Exodus 19:9.

Cloud imagery associated with the presence of Yahweh is found in numerous Scripture passages, for example:

- God’s covenant sign of the rainbow was to be seen in the cloud in Genesis 9:13, 14 (twice), and 15.
- It was in a pillar of cloud that God led the children of Israel in the Exodus experience in Exodus 13:21, 22; 40:36-38; Nehemiah 9:12
- God appeared in His glory to Israel in a thick cloud in Exodus 16:10 and 19:9
- God descended in a thick cloud on Mt. Sinai in Exodus 24:16; appeared to Moses in a thick cloud in Exodus 35:5, and in 40:34-35 it was in a thick cloud that God took possession of the desert Tabernacle and the Ark of the Covenant.
- God manifested in a cloud took possession of the Temple in Jerusalem in 1 Kings 8:10-11; 2 Chronicles 5:13-14.
- In the event at the Mount of Transfiguration God spoke to Jesus, Moses, Elijah, Peter, James and John from a bright cloud in Matthew 17:5; Mark 9:6-7; Luke 9:34-35.
- The divine Messiah is prophesied coming on a cloud in Daniel 7:13-14; a passage which is quoted by Jesus referring to Himself and coupled with Psalms 110:1 in Matthew 26:64 and in Mark 14:61-62 during Jesus’ trial before the Sanhedrin.
- Jesus was taken up in a cloud at His Ascension in Acts 1:9