

Hebrews

1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds,

1:3 Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high,

1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

1:6 And again, when he bringeth in the **first-begotten** into the world, he saith, And let all the angels of God

1 Πολυμερῶς (In many portions) καὶ (and) πολυτρόπως (in many ways), πάλαι (long ago) ὁ (-) Θεὸς (God) λαλήσας (having spoken) τοῖς (to the) πατράσιν (fathers) ἐν (in) τοῖς (the) προφήταις (prophets),

2 ἐπ' (in) ἐσχάτου (last) τῶν (-) ἡμερῶν (days) τούτων (these) ἐλάλησεν (has spoken) ἡμῖν (to us) ἐν (in) Υἱῷ (His Son), ὃν (whom) ἔθηκεν (He appointed) κληρονόμον (heir) πάντων (of all things), δι' (through) οὗ (whom) καὶ (also) ἐποίησεν (He made) τοὺς (the) αἰῶνας (ages),

3 ὃς (who) ὢν (being) ἀπαύγασμα (the radiance) τῆς (of His) δόξης (glory) καὶ (and) χαρακτήρ (the exact expression) τῆς (of the) ὑποστάσεως (substance) αὐτοῦ (of Him), φέρων (upholding) τε (then) τὰ (-) πάντα (all things) τῷ (by the) ῥήματι (word) τῆς (of the) δυνάμεως (power) <δι' (through) αὐτοῦ (of Himself), καθαρισμὸν (the purification) τῶν (-) ἁμαρτιῶν (of sins) ποιησάμενος (having made), ἐκάθισεν (sat down) ἐν (at) δεξιᾷ (the right hand) τῆς (of the) Μεγαλωσύνης (Majesty) ἐν (on) ὑψηλοῖς (high).

4 τοσούτῳ (By so much) κρείττων (superior) γενόμενος (having become) τῶν (to the) ἀγγέλων (angels), ὅσῳ (as much as) διαφορῶτερον (more excellent) παρ' (beyond) αὐτοῦς (theirs), κекληρονόμηκεν (He has inherited) ὄνομα (a name).

5 Τίνι (To which) γὰρ (for) εἶπέν (did He say) ποτε (ever) τῶν (of the) ἀγγέλων (angels): “Υἱός (Son) μου (of me) εἶ (are) σύ (You); ἐγὼ (I) σήμερον (today) γεγέννηκά (have begotten) σε (You)?” Καὶ (And) πάλιν (again): “Ἐγὼ (I) ἔσομαι (will be) αὐτῷ (to Him) εἰς (for) Πατέρα (a Father), καὶ (and) αὐτὸς (He) ἔσται (will be) μοι (to Me) εἰς (for) Υἱόν (a Son)?”

6 Ὄταν (When) δὲ (then) πάλιν (again) εἰσαγάγῃ (He brings) τὸν (the) πρωτότοκον (Firstborn) εἰς (into) τὴν (the) οἰκουμένην (world), λέγει (He says): “Καὶ (And) προσκυνησάτωσαν (let worship) αὐτῷ (Him) πάντες (all) ἄγγελοι (the angels) Θεοῦ (of God).”

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1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

1:6 And again, when he bringeth in the **first begotten** into the world, he saith, And let all the

worship him, **who maketh his ministers as a flame of fire.**

1:7 And of the angels he saith, Angels **are ministering** spirits.

1:8 But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom.

1:9 Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

1:11 They shall perish, but thou remainest; and they all shall wax old as doth a garment;

1:12 And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

7 Καὶ (And) πρὸς (as to) μὲν (indeed) τοὺς (the) ἀγγέλους (angels) λέγει (He says): “Ὁ (The One) ποιῶν (making) τοὺς (the) ἀγγέλους (angels) αὐτοῦ (of Him) πνεύματα (winds), καὶ (and) τοὺς (the) λειτουργοὺς (ministers) αὐτοῦ (of Him), πυρὸς (of fire) φλόγα (a flame).”

8 Πρὸς (Unto) δὲ (however) τὸν (the) Υἱόν (Son): “Ὁ (The) θρόνος (throne) σου (of You), ὁ (O) Θεὸς (God), εἰς (is to) τὸν (the) αἰῶνα (age) τοῦ (of the) αἰῶνος (age), καὶ (and) ἡ (the) ῥάβδος (scepter) τῆς (of) εὐθύτητος (righteousness is) ῥάβδος (the scepter) τῆς (of the) βασιλείας (kingdom) σου* (of You).

9 ἠγάπησας (You have loved) δικαιοσύνην (righteousness) καὶ (and) ἐμίσησας (have hated) ἀνομίαν (wickedness); διὰ (because of) τοῦτο (this), ἔχρισέν (has anointed) σε (You) ὁ (-) Θεός (God), ὁ (the) Θεός (God) σου (of You), ἔλαιον (with the oil) ἀγαλλιάσεως (of exultation), παρὰ (above) τοὺς (the) μετόχους (companions) σου (of You).”

10 Καί (And): “Σὺ (You) κατ’ (in) ἀρχάς (the beginning), Κύριε (Lord), τὴν (of the) γῆν (earth) ἐθεμελίωσας (laid the foundation), καὶ (and) ἔργα (works) τῶν (of the) χειρῶν (hands) σου (of You) εἰσιν (are) οἱ (the) οὐρανοὶ (heavens).

11 αὐτοὶ (They) ἀπολοῦνται (will perish); σὺ (You) δὲ (however) διαμένεις (remain); καὶ (and) πάντες (all) ὡς (like) ἱμάτιον (a garment) παλαιωθήσονται (will grow old);

12 καὶ (and) ὡσεὶ (like) περιβόλαιον (a robe) ἐλίξεις (You will roll up) αὐτούς (them), ὡς (like) ἱμάτιον (a garment) καὶ (also) ἀλλαγήσονται (they will be changed); σὺ (You) δὲ (however) ὁ (the) αὐτὸς (same) εἶ (are), καὶ (and) τὰ (the) ἔτη (years) σου (of You) οὐκ (not) ἐκλείψουσιν (will never end).”

angels of God worship him.

1:7 And of the angels he saith, **Who maketh his angels spirits, and his ministers a flame of fire.**

1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.

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1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

1:13 But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?

1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2:1 Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2:2 For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward,

2:3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him,

2:4 God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

13 Πρὸς (To) τίνα (which) δὲ (now) τῶν (of the) ἀγγέλων (angels) εἰρηκέν (did He say) ποτε (ever): “Κάθου (Sit) ἐκ (at) δεξιῶν (the right hand) μου (of Me), ἕως (until) ἂν (-) θῶ (I may place) τοὺς (the) ἐχθροὺς (enemies) σου (of You) ὑποπόδιον (as a footstool) τῶν (for the) ποδῶν (feet) σου (of You)”?

14 Οὐχὶ (Not) πάντες (all) εἰσὶν (are they) λειτουργικὰ (ministering) πνεύματα (spirits), εἰς (for) διακονίαν (service) ἀποστελλόμενα (being sent forth), διὰ (for the sake of) τοὺς (those) μέλλοντας (being about) κληρονομεῖν (to inherit) σωτηρίαν (salvation)?

1 Διὰ (Because of) τοῦτο (this), δεῖ (it behooves) περισσοτέρως (more abundantly) προσέχειν (to give heed) ἡμᾶς (us) τοῖς (to the things) ἀκουσθεῖσιν (we have heard), μή- (lest) ποτε (ever) παραρῶμεν (we should drift away).

2 εἰ (If) γὰρ (for) ὁ (the) δι’ (by) ἀγγέλων (angels) λαληθεῖς (having been spoken) λόγος (word) ἐγένετο (was) βέβαιος (unalterable), καὶ (and) πάντα (every) παράβασις (transgression) καὶ (and) παρακοή (disobedience) ἔλαβεν (received) ἕνδικον (a just) μισθαποδοσίαν (recompense),

3 πῶς (how) ἡμεῖς (we) ἐκφευξόμεθα (will escape) τηλικαύτης (such a great) ἀμελήσαντες (having neglected) σωτηρίας (a salvation), ἣτις (which) ἀρχὴν (a commencement) λαβοῦσα (having received), λαλεῖσθαι (declared) διὰ (by) τοῦ (the) Κυρίου (Lord), ὑπὸ (by) τῶν (those) ἀκουσάντων (having heard), εἰς (to) ἡμᾶς (us) ἐβεβαιώθη (it was confirmed),

4 συνεπιμαρτυροῦντος (bearing witness) τοῦ (-) Θεοῦ (God) σημείοις (by signs) τε (together with them) καὶ (and) τέρασιν (wonders), καὶ (and) ποικίλαις (by various) δυνάμεσιν (miracles), καὶ (and) Πνεύματος (of the Spirit) Ἁγίου (Holy) μερισμοῖς (distributions), κατὰ (according to) τὴν (the) αὐτοῦ (of Him) θέλησιν (will).

5 Οὐ (Not) γὰρ (for) ἀγγέλους (to angels) ὑπέταξεν (did He subject) τὴν (the) οἰκουμένην (world) τὴν (that) μέλλουσιν (is coming), περὶ (of) ἧς (which) λαλοῦμεν (we are speaking).

1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2:2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

2:4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of thy hands;

2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man.

2:10 For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

2:11 For both he that sanctifieth and they who are

6 διεμαρτύρατο (Has testified) δέ (however) πού (somewhere) τις (someone), λέγων (saying), "Τί (What) ἐστίν (is) ἄνθρωπος (man), ὅτι (that) μιμνήσκη (You are mindful) αὐτοῦ (of him), ἢ (or) υἱὸς (the son) ἀνθρώπου (of man), ὅτι (that) ἐπισκέπτη (You care for) αὐτόν (him)?"

7 ἠλάττωσας (You made lower) αὐτὸν (him) βραχύ (a little) τι (some) παρ' (than) ἀγγέλους (the angels); δόξῃ (with glory) καὶ (and) τιμῇ (honor) ἐστεφάνωσας (You crowned) αὐτόν (him),

8 πάντα (all things) ὑπέταξας (You have put in subjection) ὑποκάτω (under) τῶν (the) ποδῶν (feet) αὐτοῦ (of him). Ἐν (In) τῷ (-) γὰρ (for) ὑποτάξαι (subjecting) αὐτῷ (to him) τὰ (-) πάντα (all things), οὐδὲν (nothing) ἀφῆκεν (He left) αὐτῷ (to him) ἀνυπότακτον (unsubject). νῦν (At present) δὲ (however), οὐπω (not yet) ὁρῶμεν (do we see) αὐτῷ (to Him) τὰ (-) πάντα (all things) ὑποτεταγμένα (having been subjected).

9 τὸν (Who) δὲ (however) βραχύ (a little) τι (one) παρ' (than) ἀγγέλους (the angels), ἠλαττωμένον (having been made lower), βλέπομεν (we see), Ἰησοῦν (Jesus), διὰ (because of) τὸ (the) πάθημα (suffering) τοῦ (-) θανάτου (of death), δόξῃ (with glory) καὶ (and) τιμῇ (with honor) ἐστεφανωμένον (having been crowned), ὅπως (so that) χάριτι (by the grace) Θεοῦ (of God) ὑπὲρ (for) παντός (everyone) γεύσεται (He might taste) θανάτου (death).

10 Ἔπρεπεν (It was fitting) γὰρ (for) αὐτῷ (to Him), δι' (for) ὧν (whom are) τὰ (-) πάντα (all things) καὶ (and) δι' (by) οἳ (whom are) τὰ (-) πάντα (all things), πολλοὺς (many) υἱοὺς (sons) εἰς (to) δόξαν (glory) ἀγαγόντα (having brought), τὸν (the) ἀρχηγὸν (archetype) τῆς (of the) σωτηρίας (salvation) αὐτῶν (of them), διὰ (through) παθημάτων (sufferings) τελειῶσαι (to make perfect).

11 ὁ (The One) τε (both) γὰρ (for) ἀγιάζων (sanctifying), καὶ (and) οἱ (those) ἀγιαζόμενοι (being sanctified), ἐξ (of) ἐνὸς (one) πάντες (are all); δι' (for) ἧν (which) αἰτίαν (reason),

2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

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2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

2:11 For both he that sanctifieth and they who are

sanctified are all of one--for which cause he is not ashamed to call them brethren,

2:12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil,

2:15 And deliver them, who, through fear of death, were all their lifetime subject to bondage.

2:16 For verily, he took not on him the **likeness** of angels; but he took on him the seed of Abraham.

2:17 Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make

οὐκ (not) ἐπαισχύνεται (He is ashamed) ἀδελφούς (brothers) αὐτούς (them) καλεῖν (to call),

12 λέγων (saying): “Ἀπαγγελῶ (I will declare) τὸ (the) ὄνομά (name) σου (of You) τοῖς (to the) ἀδελφοῖς (brothers) μου (of Me); ἐν (in) μέσῳ (the midst) ἐκκλησίας (of the congregation) ὑμνήσω (I will sing praises) σε (of you).”

13 Καὶ (And) πάλιν (again): “Ἐγὼ (I) ἔσομαι (will be) πεποιθῶς (trusting) ἐπ’ (in) αὐτῷ (Him).” Καὶ (And) πάλιν (again): “Ἴδου (Behold), ἐγὼ (I) καὶ (and) τὰ (the) παιδιά (children) ἃ (whom) μοι (to Me) ἔδωκεν (has given) ὁ (-) Θεός (God).”

14 Ἐπεὶ (Since) οὖν (therefore) τὰ (the) παιδιά (children) κεκοινωνήκεν (have partaken) αἵματος (of blood) καὶ (and) σαρκός (of flesh) καὶ (also), αὐτὸς (He) παραπλησίως (likewise) μετέσχεν (took part in) τῶν (the) αὐτῶν (same things), ἵνα (so that) διὰ (through) τοῦ (His) θανάτου (death), καταργήσῃ (He might destroy) τὸν (the one) τὸ (the) κράτος (power) ἔχοντα (holding) τοῦ (-) θανάτου (of death), τοῦτ’ (that) ἔστιν (is), τὸν (the) διάβολον (devil),

15 καὶ (and) ἀπαλλάξῃ (might set free) τούτους (those) ὅσοι (who) φόβῳ (fear) θανάτου (of death) διὰ (through) παντός (all) τοῦ (their time) ζῆν (to live), ἔνοχοι (subject) ἦσαν (were) δουλείας (to slavery).

16 Οὐ (Not) γὰρ (for) δή (surely) που (in that place) ἀγγέλων (the angels) ἐπιλαμβάνεται (He helps), ἀλλὰ (but) σπέρματος (the seed) Ἀβραάμ (of Abraham) ἐπιλαμβάνεται (He helps).

17 ὅθεν (Therefore) ὤφειλεν (it behooved Him) κατὰ (in) πάντα (all things) τοῖς (His) ἀδελφοῖς (brothers) ὁμοιωθῆναι (to be made like), ἵνα (so that) ἐλεήμων (a merciful) γένηται (He might become), καὶ (and) πιστός (faithful), ἀρχιερεὺς (high priest) τὰ (in things) πρὸς (relating to) τὸν (-) Θεόν (God), εἰς (in order) τὸ (-) ἰλάσκεσθαι (to make propitiation for) τὰς (the) ἁμαρτίας (sins) τοῦ (of the) λαοῦ (people).

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2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

2:16 For verily he took not on him the **nature** of angels; but he took on him the seed of Abraham.

2:17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make

reconciliation for the sins of the people.

2:18 For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus,

3:2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3:3 For **he** was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

3:4 For every house is builded by some man; but he that built all things is God.

3:5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

3:6 But Christ, as a son over his own house, whose house are we if we hold fast the confidence and the rejoicing of

reconciliation for the sins of the people.

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18 ἐν (In) ᾧ (that) γὰρ (for) πέπονθεν (has suffered) αὐτὸς (He Himself), πειρασθεὶς (having been tempted), δύναται (He is able) τοῖς (those) πειραζομένοις (being tempted) βοηθῆσαι (to help).

1 Ὅθεν (Therefore), ἀδελφοὶ (brothers) ἅγιοι (holy), κλήσεως (of the calling) ἐπουρανίου (heavenly) μέτοχοι (partakers), κατανοήσατε (carefully consider) τὸν (the) Ἀπόστολον (apostle) καὶ (and) Ἀρχιερέα (high priest) τῆς (of the) ὁμολογίας (confession) ἡμῶν (of us), Ἰησοῦν (Jesus),

2 πιστὸν (faithful) ὄντα (being) τῷ (to the One) ποιήσαντι (having appointed) αὐτὸν (Him), ὡς (as) καὶ (also) Μωϋσῆς (Moses) ἐν (in) ὅλῳ (all) τῷ (the) οἴκῳ (house) αὐτοῦ (of Him).

3 Πλείονος (Of greater) γὰρ (for) οὗτος (He) δόξης (glory) παρὰ (than) Μωϋσῆν (Moses) ἠξίωται (has been counted worthy), καθ' (by) ὅσον (so much as) πλείονα (greater) τιμὴν (honor) ἔχει (has) τοῦ (than the) οἴκου (house itself), ὃ (the one) κατασκευάσας (having built) αὐτόν (it).

4 πᾶς (Every) γὰρ (for) οἶκος (house) κατασκευάζεται (is built) ὑπὸ (by) τινος (someone); ὁ (the One) δὲ (however) πάντα (everything) κατασκευάσας (having built is) Θεός (God).

5 Καὶ (And) Μωϋσῆς (Moses) μὲν (indeed) πιστὸς (was faithful) ἐν (in) ὅλῳ (all) τῷ (the) οἴκῳ (house) αὐτοῦ (of Him) ὡς (as) θεράπων (a servant), εἰς (unto) μαρτύριον (a testimony) τῶν (of the things) λαληθησομένων (going to be spoken);

6 Χριστὸς (Christ) δὲ (however) ὡς (as) υἱὸς (the Son) ἐπὶ (over) τὸν (the) οἶκον (house) αὐτοῦ (of Him), οὗ (whose) οἶκος (house) ἐσμὲν (are) ἡμεῖς (we), ἐὰν (if indeed) τὴν (our) παρρησίαν (confidence), καὶ (and) τὸ (the) καύχημα (boast) τῆς (of our) ἐλπίδος (hope), κατὰσχωμεν (we should hold).

the hope firm unto
the end.

3:7 Wherefore, as
the Holy Ghost
saith, Today if ye
will hear his voice,

3:8 Harden not your
hearts, as in the
provocation, in the
day of temptation in
the wilderness,

3:9 When your
fathers tempted
me, proved me, and
saw my works forty
years.

3:10 Wherefore, I
was grieved with
that generation and
said, They do always
err in their heart;
and they have not
known my ways.

3:11 So I swear in
my wrath, They
shall not enter into
my rest.

3:12 Take heed,
brethren, lest there
be in any of you an
evil heart of
unbelief, in
departing from the
living God.

3:13 But exhort one
another daily, while
it is called Today,
lest any of you be
hardened through
the deceitfulness of
sin.

3:14 For we are
made partakers of
Christ if we hold the
beginning of our
confidence

7 Διό (Therefore), καθὼς (just as) λέγει (says) τὸ (the) Πνεῦμα (Spirit) τὸ (-) Ἅγιον (Holy): “Σήμερον (Today) ἐὰν (if) τῆς (the) φωνῆς (voice) αὐτοῦ (of Him) ἀκούσητε (you should hear),

8 μὴ (not) σκληρύνητε (harden) τὰς (the) καρδίας (hearts) ὑμῶν (of you), ὡς (as) ἐν (in) τῷ (the) παραπικρασμῷ (rebellion), κατὰ (in) τὴν (the) ἡμέραν (day) τοῦ (-) πειρασμοῦ (of testing) ἐν (in) τῇ (the) ἐρήμῳ (wilderness),

9 οὐ (where) ἐπειράσαν (tried Me) οἱ (the) πατέρες (fathers) ὑμῶν (of you) ἐν (by) δοκιμασίᾳ (testing), καὶ (and) εἶδον (saw) τὰ (the) ἔργα (works) μου (of Me) τεσσαράκοντα (forty) ἔτη (years).

10 διὸ (Therefore) προσώχθισα (I was angry) τῇ (with the) γενεᾷ (generation) ταύτῃ (that), καὶ (and) εἶπον (I said), ‘Ἄει (Always) πλανῶνται (they go astray) τῇ (-) καρδίᾳ (in the heart) αὐτοῖ (of them); δὲ (and) οὐκ (not) ἔγνωσαν (have they known) τὰς (the) ὁδοὺς (ways) μου (of Me);’

11 ὡς (so) ὥμοσα (I swore) ἐν (in) τῇ (the) ὀργῇ (wrath) μου (of Me), ‘Εἰ (not) εἰσελεύσονται (shall they enter) εἰς (into) τὴν (the) κατάπαυσίν (rest) μου (of Me).’”

12 Βλέπετε (Take heed), ἀδελφοί (brothers), μὴ (lest) ποτε (ever) ἔσται (there will be) ἐν (in) τινι (any) ὑμῶν (of you) καρδία (a heart) πονηρὰ (evil) ἀπιστίας (of unbelief), ἐν (into) τῷ (-) ἀποστῆναι (falling away) ἀπὸ (from) Θεοῦ (God) ζῶντος (the living).

13 ἀλλὰ (But) παρακαλεῖτε (encourage) ἑαυτοὺς (other) καθ’ (each) ἐκάστην (every) ἡμέραν (day), ἄχρις (while) οὐ (-) τὸ (-) Σήμερον (today) καλεῖται (it is called), ἵνα (so that) μὴ (not) σκληρυνθῇ (may be hardened) τις (one) ἐξ (of) ὑμῶν (you) ἀπάτη (by the deceitfulness) τῆς (-) ἁμαρτίας (of sin).

14 Μέτοχοι (Partakers) γὰρ (for) τοῦ (-) Χριστοῦ (of Christ) γεγόναμεν (we have become), ἐάνπερ (if indeed) τὴν (from the) ἀρχὴν (beginning) τῆς (the)

the hope firm unto
the end.

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3:15 While it is said, Today, if ye will hear his voice, harden not your hearts, as in the provocation.

3:16 For some, when they had heard, did provoke, howbeit, not all that came out of Egypt by Moses.

3:17 But with whom was he grieved forty years? Was it not with them that had sinned, whose **carcasses** fell in the wilderness?

3:18 And to whom swore he that they should not enter into his rest, but to them that believed not?

3:19 So we see that they could not enter in because of unbelief.

4:1 Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

4:2 For unto us was the **rest** preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

ὑποστάσεως (assurance) μέχρι (unto) τέλους (the end) βεβαίαν (firm) κατάσχωμεν (we should hold).

15 ἐν (As) τῷ (-) λέγεσθαι (it is said): “Σήμερον (Today) ἐάν (if) τῆς (the) φωνῆς (voice) αὐτοῦ (of Him) ἀκούσητε (you should hear), Μὴ (not) σκληρύνητε (harden) τὰς (the) καρδίας (hearts) ὑμῶν (of you), ὡς (as) ἐν (in) τῷ (the) παραπικρασμῷ (rebellion).”

16 Τίνες (Who) γὰρ (for) ἀκούσαντες (were those having heard), παρεπίκραναν (rebelled), ἀλλ’ (but) οὐ (not) πάντες (all) οἱ (those) ἐξελθόντες (having come) ἐξ (out of) Αἰγύπτου (Egypt) διὰ (by the leading of) Μωϋσέως (Moses)?

17 τίσιν (With whom) δὲ (now) προσώχθισεν (was He indignant) τεσσαράκοντα (forty) ἔτη (years), οὐχὶ (if not) τοῖς (with those) ἁμαρτήσασιν (having sinned), ὧν (whose) τὰ (-) κῶλα (bodies) ἔπεσεν (fell) ἐν (in) τῇ (the) ἐρήμῳ (wilderness)?

18 τίσιν (To whom) δὲ (then) ὤμοσεν (did He swear that) μὴ (not) εἰσελεύσεσθαι (shall they enter) εἰς (into) τὴν (the) κατάπαυσιν (rest) αὐτοῦ (of Him), εἰ (if) μὴ (not) τοῖς (to those) ἀπειθήσασιν (having disobeyed)?

19 καὶ (And) βλέπομεν (we see) ὅτι (that) οὐκ (not) ἠδυνήθησαν (they were able) εἰσελθεῖν (to enter in) δι’ (because of) ἀπιστίαν (unbelief).

1 Φοβηθῶμεν (We should fear) οὖν (therefore), μή (lest) ποτε (ever) καταλειπομένης (left remaining), ἐπαγγελίας (of the promise) εἰσελθεῖν (to enter) εἰς (into) τὴν (the) κατάπαυσιν (rest) αὐτοῦ (of Him), δοκῆ (should seem) τις (any) ἐξ (of) ὑμῶν (you) ὑστερηκέναι (to have fallen short).

2 καὶ (And) γὰρ (for) ἐσμεν (we are those) εὐηγγελισμένοι (having had the gospel preached) καθάπερ (just as) κἀκεῖνοι (they did); ἀλλ’ (but) οὐκ (not) ὠφέλησεν (did profit) ὁ (the) λόγος (message) τῆς (of their) ἀκοῆς (hearing) ἐκείνους (them), μὴ (not) συγκεκρασμένους* (having been united with) τῇ (the) πίστει (faith) τοῖς (of those) ἀκούσασιν (having heard).

steadfast unto the end;

3:15 While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation.

3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose **carcasses** fell in the wilderness?

3:18 And to whom swore he that they should not enter into his rest, but to them that believed not?

3:19 So we see that they could not enter in because of unbelief.

4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

4:2 For unto us was the **gospel** preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

4:3 For we **who** have believed do enter into rest, as he said, As I have sworn in my wrath, **If they harden their hearts they shall not enter into my rest; also, I have sworn, if they will not harden their hearts,** they shall enter into my rest; although the works **of God** were **prepared (or** finished) from the foundation of the world.

4:4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

4:5 And in this place again, **If they harden not their hearts,** they shall enter into my rest.

4:6 Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief;

4:7 Again, he limiteth a certain day, saying in David, Today, after so long a time, as it is said, Today, if ye will hear his voice, harden not your hearts.

4:8 For if Jesus had given them rest,

3 Εισερχόμεθα (We enter) γὰρ (for) εἰς (into) τὴν (the) κατάπαυσιν (rest), οἱ (those) πιστεύσαντες (having believed); καθὼς (as) εἶρηκεν (He has said): “Ὡς (So) ὤμοσα (I swore) ἐν (in) τῇ (the) ὀργῇ (wrath) μου (of me), ‘Εἰ (Not) εἰσελεύσονται (shall they enter) εἰς (into) τὴν (the) κατάπαυσίν (rest) μου (of Me).’” Καίτοι (And yet) τῶν (the) ἔργων (works) ἀπὸ (from) καταβολῆς (the foundation) κόσμου (of the world) γενηθέντων (have been finished).

4 εἶρηκεν (He has spoken) γὰρ (for) πού (somewhere) περὶ (concerning) τῆς (the) ἑβδόμης (seventh day) οὕτως (in this way), “Καὶ (And) κατέπαυσεν (rested) ὁ (-) Θεὸς (God) ἐν (on) τῇ (the) ἡμέρᾳ (day) τῇ (-) ἑβδόμῃ (seventh) ἀπὸ (from) πάντων (all) τῶν (the) ἔργων (works) αὐτοῦ (of Him).”

5 καὶ (And) ἐν (in) τούτῳ (this passage) πάλιν (again), “Εἰ (Not) εἰσελεύσονται (shall they enter) εἰς (into) τὴν (the) κατάπαυσίν (rest) μου (of Me).”

6 Ἐπεὶ (Since) οὖν (therefore) ἀπολείπεται (it remains for) τινὰς (some) εἰσελθεῖν (to enter) εἰς (into) αὐτήν (it), καὶ (and) οἱ (those) πρότερον (formerly) εὐαγγελισθέντες (having received the good news), οὐκ (not) εἰσηλθόντες (did enter in) δι’ (because of) ἀπειθειαν (disobedience),

7 πάλιν (again) τινὰ (a certain) ὀρίζει (He appoints) ἡμέραν (day) “Σήμερον (Today),” ἐν (through) Δαυὶδ (David) λέγων (saying) μετὰ (after) τοσοῦτον (so long) χρόνον (a time), καθὼς (just as) προεἶρηται (it has been said), “Σήμερον (Today), ἐὰν (if) τῆς (the) φωνῆς (voice) αὐτοῦ (of Him) ἀκούσητε (you shall hear), μὴ (not) σκληρύνητε (harden) τὰς (the) καρδίας (hearts) ὑμῶν (of you).”

8 Εἰ (If) γὰρ (for) αὐτοὺς (to them) Ἰησοῦς (Joshua) κατέπαυσεν (had given rest), οὐκ (not) ἂν (-) περὶ (about)

4:3 For we **which** have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4:4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

4:5 And in this place again, If they shall enter into my rest.

4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

4:7 Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts.

4:8 For if Jesus had given them rest,

then would he not afterward have spoken of another day?

4:9 There remaineth, therefore, a rest to the people of God.

4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

4:11 Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.

4:12 For the word of God is quick, and powerful, and sharper than any **two-edged** sword, piercing even to the dividing asunder of **body** and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

4:13 Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

4:14 Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

ἄλλης (another) ἐλάλει (He would have spoken) μετὰ (after) ταῦτα (this) ἡμέρας (day).

9 ἄρα (So then) ἀπολείπεται (there remains) σαββατισμὸς (a Sabbath rest) τῷ (for the) λαῷ (people) τοῦ (-) Θεοῦ (of God).

10 ὁ (The one) γὰρ (for) εἰσελθὼν (having entered) εἰς (into) τὴν (the) κατάπαυσιν (rest) αὐτοῦ (of Him), καὶ (also) αὐτὸς (he) κατέπαυσεν (rested) ἀπὸ (from) τῶν (the) ἔργων (works) αὐτοῦ (of him), ὥσπερ (as) ἀπὸ (from) τῶν (the) ἰδίων (own) ὁ (-) Θεός (God did).

11 Σπουδάσωμεν (We should be diligent) οὖν (therefore) εἰσελθεῖν (to enter) εἰς (into) ἐκείνην (that) τὴν (-) κατάπαυσιν (rest), ἵνα (so that) μὴ (not) ἐν (by) τῷ (the) αὐτῷ (same) τις (anyone) ὑποδείγματι (example) πέση (should fall) τῆς (-) ἀπειθείας (of disobedience).

12 Ζῶν (Living is) γὰρ (for) ὁ (the) λόγος (word) τοῦ (-) Θεοῦ (of God), καὶ (and) ἐνεργῆς (active), καὶ (and) τομώτερος (sharper) ὑπὲρ (than) πᾶσαν (any) μάχαιραν (sword) δίστομον (two-edged), καὶ (even) διϊκνούμενος (penetrating) ἄχρι (as far as) μερισμοῦ (the division) ψυχῆς (of soul) καὶ (and) πνεύματος (spirit), ἁρμῶν (of joints) τε (and) καὶ (also) μυελῶν (marrows), καὶ (and) κριτικὸς (able to judge) ἐνθυμήσεων (the thoughts) καὶ (and) ἐννοιῶν (intentions) καρδίας (of the heart).

13 καὶ (And) οὐκ (not) ἔστιν (there is) κτίσις (creature) ἀφανῆς (hidden) ἐνώπιον (before) αὐτοῦ (Him); πάντα (all things) δὲ (however) γυμνὰ (are uncovered) καὶ (and) τετραχλησιμμένα (laid bare) τοῖς (to the) ὀφθαλμοῖς (eyes) αὐτοῦ (of Him) πρὸς (to) ὃν (whom) ἡμῖν (is our) ὁ (-) λόγος (reckoning).

14 Ἐχοντες (Having) οὖν (therefore) ἀρχιερεῖα (a high priest) μέγαν (great), διεληλυθότα (having passed through) τοὺς (the) οὐρανοὺς (heavens), Ἰησοῦν (Jesus), τὸν (the) Υἱὸν (Son) τοῦ (-) Θεοῦ (of God), κρατῶμεν (we should hold firmly) τῆς (to our) ὁμολογίας (confession).

then would he not afterward have spoken of another day.

4:9 There remaineth therefore a rest to the people of God.

4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

4:11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

4:12 For the word of God is quick, and powerful, and sharper than any **twoedged** sword, piercing even to the dividing asunder of **soul** and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

4:15 For we have not a high priest which cannot be touched with the feeling of our infirmities, but was **on** all points tempted like as we are, yet without sin.

4:16 Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins,

5:2 Who can have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity.

5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

5:4 And no man taketh this honor unto himself but he that is called of God, as was Aaron.

5:5 So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my Son, today

15 οὐ (Not) γὰρ (for) ἔχομεν (have we) ἀρχιερέα (a high priest) μὴ (not) δυνάμενον (being able) συμπαθεῖν (to sympathize) ταῖς (with the) ἀσθενείαις (weaknesses) ἡμῶν (of us); πεπειρασμένον (one having been tempted) δὲ (however) κατὰ (in) πάντα (all things) καθ' (by) ὁμοιότητα (the same way), χωρὶς (without) ἁμαρτίας (sin).

16 προσερχώμεθα (We should come) οὖν (therefore) μετὰ (with) παρρησίας (boldness) τῷ (to the) θρόνῳ (throne) τῆς (-) χάριτος (of grace), ἵνα (so that) λάβωμεν (we may receive) ἔλεος (mercy) καὶ (and) χάριν (grace) εὕρωμεν (may find) εἰς (for) εὐκαιρον (in time of need) βοήθειαν (help).

1 Πᾶς (Every) γὰρ (for) ἀρχιερεὺς (high priest), ἐξ (from among) ἀνθρώπων (men) λαμβανόμενος (being taken), ὑπὲρ (on behalf of) ἀνθρώπων (men) καθίσταται (is appointed), τὰ (in things) πρὸς (relating to) τὸν (-) Θεόν (God) ἵνα (that) προσφέρει (he should offer) δῶρά (gifts) τε (both) καὶ (and) θυσίας (sacrifices) ὑπὲρ (for) ἁμαρτιῶν (sins),

2 μετριοπαθεῖν (to exercise forbearance) δυνάμενος (being able), τοῖς (with those) ἀγνοοῦσιν (being ignorant) καὶ (and) πλανωμένοις (going astray), ἐπεὶ (since) καὶ (also) αὐτὸς (he himself) περιέκειται (is encompassed by) ἀσθένειαν (weakness);

3 καὶ (and) δι' (because of) αὐτήν (this) ὀφείλει (he is obligated), καθὼς (just as) περὶ (for) τοῦ (the) λαοῦ (people), οὕτως (so) καὶ (also) περὶ (for) αὐτοῦ* (himself), προσφέρειν (to offer sacrifices) περὶ (for) ἁμαρτιῶν (sins).

4 Καὶ (And) οὐχ (not) ἑαυτῷ (upon himself) τις (anyone) λαμβάνει (takes) τὴν (the) τιμὴν (honor), ἀλλὰ (but rather) καλούμενος (being called) ὑπὸ (by) τοῦ (-) Θεοῦ (God), καθὼςπερ (just as) καὶ (also) Ἀαρὼν (Aaron).

5 Οὕτως (So) καὶ (also) ὁ (-) Χριστὸς (Christ) οὐχ (not) ἑαυτὸν (Himself) ἐδόξασεν (did glorify) γενηθῆναι (to become) ἀρχιερέα (a high priest), ἀλλ' (but) ὁ (the One) λαλήσας (having said) πρὸς (to) αὐτόν (Him):

4:15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was **in** all points tempted like as we are, yet without sin.

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

5:4 And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

5:5 So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today

have I begotten thee--

“Υἱός (Son) μου (of Me) εἶ (are) σύ (You), ἐγὼ (I) σήμερον (today) γεγέννηκά (have begotten) σε (You).”

have I begotten thee.

5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchizedek,

6 Καθὼς (Just as) καὶ (also) ἐν (in) ἑτέρῳ (another place) λέγει (He says): “Σὺ (You are) ἱερεὺς (a priest) εἰς (to) τὸν (the) αἰῶνα (age), κατὰ (according to) τὴν (the) τάξιν (order) Μελχισέδεκ (of Melchizedek).”

5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchizedek.

5:7 (Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared,

7 Ὃς (He) ἐν (in) ταῖς (the) ἡμέραις (days) τῆς (of the) σαρκὸς (flesh) αὐτοῦ (of Him), δεήσεις (prayers) τε (both) καὶ (and) ἰκετηρίας (supplications), πρὸς (to) τὸν (the One) δυνάμενον (being able) σῶζειν (to save) αὐτὸν (Him) ἐκ (from) θανάτου (death), μετὰ (with) κρραυγῆς (crying) ἰσχυρᾶς (loud) καὶ (and) δακρῶν (tears) προσενέγκας (having offered up), καὶ (and) εἰσακουσθεὶς (having been heard), ἀπὸ (because of) τῆς (-) εὐλαβείας (reverence),

5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

5:8 Though he were a son, yet learned he obedience by the things which he suffered).

8 καίπερ (though) ὦν (being) Υἱός (a Son), ἔμαθεν (He learned) ἀφ’ (from) ὧν (the things) ἔπαθεν (He suffered), τὴν (-) ὑπακοήν (obedience),

5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him--

9 καὶ (and) τελειωθεὶς (having been perfected), ἐγένετο (He became) πᾶσιν (to all) τοῖς (those) ὑπακούουσιν (obeying) αὐτῷ (Him), αἴτιος (the author) σωτηρίας (of salvation) αἰωνίου (eternal),

5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

5:10 Called of God a high priest after the order of Melchizedek--

10 προσαγορευθεὶς (having been designated) ὑπὸ (by) τοῦ (-) Θεοῦ (God) ἀρχιερεὺς (a high priest) κατὰ (according to) τὴν (the) τάξιν (order) Μελχισέδεκ (of Melchizedek).

5:10 Called of God a high priest after the order of Melchizedek.

5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

11 Περὶ (Concerning) οὗ (this) πολλὸς (there is much) ἡμῖν (from us) ὁ (-) λόγος (speech), καὶ (and) δυσσερμηνευτος (difficult in interpretation) λέγειν (to speak), ἐπεὶ (since) νωθοὶ (sluggish) γεγόνατε (you have become) ταῖς (in the) ἀκοαῖς (hearings).

5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God and are become such as have need of milk,

12 καὶ (Even) γὰρ (for) ὀφείλοντες (you ought) εἶναι (to be) διδάσκαλοι (teachers) διὰ (by) τὸν (the) χρόνον (time), πάλιν (again) χρείαν (need of) ἔχετε (you have) τοῦ (one) διδάσκειν (to teach) ὑμᾶς (you) τινα (what is) τὰ (the) στοιχεῖα (principles) τῆς (of the) ἀρχῆς (beginning) τῶν (of the) λογίων (oracles) τοῦ (-) Θεοῦ (of God); καὶ (and) γεγόνατε (you have become) χρείαν (need) ἔχοντες (those having) γάλακτος (of milk), [καὶ] (and) οὐ (not) στερεᾶς (of solid) τροφῆς (food).

5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk,

and not of strong meat.

5:13 For every one that useth milk is unskillful in the word of righteousness; for he is a babe.

5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

6:1 Therefore, **not** leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God,

6:2 Of the doctrine of baptisms, of laying on of hands, and of **the** resurrection of the dead, and of eternal judgment.

6:3 And we will **go on unto perfection** if God permit.

6:4 For **he hath made** it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

6:5 And have tasted the good word of God and the powers

13 πᾶς (Everyone) γὰρ (for) ὁ (-) μετέχων (partaking only) γάλακτος (of milk) ἀπειρος (is inexperienced) λόγου (in the word) δικαιοσύνης (of righteousness); νήπιος (an infant) γὰρ (for) ἔστιν (he is);

14 τελείων (for the mature) δέ (however) ἔστιν (is) ἡ (-) στερεὰ (solid) τροφή (food), τῶν (the ones) διὰ (by) τὴν (-) ἔξιν (constant use) τὰ (the) αἰσθητήρια (senses) γεγυμνασμένα (training) ἐχόντων (having) πρὸς (for) διάκρισιν (distinguishing) καλοῦ (good) τε (both) καὶ (and) κακοῦ (evil).

1 Διὸ (Therefore), ἀφέντες (having left) τὸν (the) τῆς (-) ἀρχῆς (beginning) τοῦ (of the) Χριστοῦ (Christ) λόγον (teaching), ἐπὶ (to) τὴν (-) τελειότητα (maturity) φερώμεθα (we should go on), μὴ (not) πάλιν (again) θεμέλιον (a foundation) καταβαλλόμενοι (laying) μετανοίας (of repentance) ἀπὸ (from) νεκρῶν (dead) ἔργων (works), καὶ (and) πίστεως (faith) ἐπὶ (in) Θεόν (God),

2 βαπτισμῶν (about baptisms) διδαχὴν (instruction), ἐπιθέσεώς (of laying on) τε (then) χειρῶν (of hands), ἀναστάσεώς (of the resurrection) <τε> (both) νεκρῶν (of the dead) καὶ (and) κρίματος (of judgment) αἰωνίου (eternal).

3 καὶ (And) τοῦτο (this) ποιήσομεν (we will do), ἐάνπερ (if) ἐπιτρέπη (permits) ὁ (-) Θεός (God).

4 Ἀδύνατον (It is impossible) γὰρ (for) τοὺς (to those) ἅπαξ (once) φωτισθέντας (having been enlightened), γευσαμένους (having tasted) τε (then) τῆς (of the) δωρεᾶς (gift) τῆς (-) ἐπουρανίου (heavenly), καὶ (and) μετόχους (partakers) γενηθέντας (having become) Πνεύματος (of the Spirit) Ἁγίου (Holy),

5 καὶ (and) καλὸν (the goodness) γευσαμένους (having tasted) Θεοῦ (of God's) ῥῆμα (word),

and not of strong meat.

5:13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe.

5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

6:2 Of the doctrine of baptisms, **and** of laying on of hands, and of resurrection of the dead, and of eternal judgment.

6:3 And **this** will we **do**, if God permit.

6:4 For it **is** impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

6:5 And have tasted the good word of God, and the

of the world to come,

6:6 If they shall fall away, to **be** renewed again unto repentance, seeing they crucify **unto** themselves the Son of God afresh and put him to an open shame.

6:7 For the **day cometh that the** earth--which drinketh in the rain that cometh oft upon it and bringeth forth herbs meet for them **who dwelleth thereon**, by whom it is dressed, **who now** receiveth blessings from God--**shall be cleansed with fire.**

6:8 **For** that which beareth thorns and briars is rejected and is nigh unto cursing; **therefore, they who bring not forth good fruits shall be cast into the fire; for their** end is to be burned.

6:9 But, beloved, we are persuaded **of** better things of you and things that accompany salvation, though we thus speak.

6:10 For God is not unrighteous; **therefore, he will not** forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to

δυνάμεις (*the power*) τε (also) μέλλοντος (*of the coming*) αἰῶνος (age) —

6 καὶ (and then) παραπεσόντας (having fallen away) — πάλιν (again) ἀνακαινίζειν (to restore them) εἰς (to) μετάνοιαν (repentance), ἀνασταυροῦντας (crucifying) ἑαυτοῖς (in themselves) τὸν (the) Υἱὸν (Son) τοῦ (-) Θεοῦ (of God) καὶ (and) παραδειγματίζοντας (subjecting Him to open shame).

7 Γῆ (Land) γὰρ (for) ἢ (-) πιῶσα (having drunk in) τὸν (the) ἐπ' (upon) αὐτῆς (it) ἐρχόμενον (coming) πολλάκις (often) ὑετόν (rain), καὶ (and) τίκτουσα (producing) βοτάνην (vegetation) εὐθετον (useful) ἐκεῖνοις (for those) δι' (for the sake of) οὓς (whom) καὶ (also) γεωργεῖται (it is tilled), μεταλαμβάνει (partakes) εὐλογίας (of blessing) ἀπὸ (from) τοῦ (-) Θεοῦ (God).

8 ἐκφέρουσα (*That bringing forth*) δὲ (however) ἀκάνθας (thorns) καὶ (and) τριβόλους (thistles) ἀδόκιμος (*is worthless*) καὶ (and) κατάρας (a curse) ἐγγύς (near to), ἧς (of which) τὸ (the) τέλος (end is) εἰς (unto) καυσίν (burning).

9 Πεπεισμεθα (*We are persuaded*) δὲ (however) περὶ (concerning) ὑμῶν (you), ἀγαπητοί (beloved), τὰ (of) κρείσσονα (better things), καὶ (and) ἐχόμενα (*things accompanying*) σωτηρίας (salvation), εἰ (if) καὶ (even) οὕτως (like this) λαλοῦμεν (we speak).

10 οὐ (Not) γὰρ (for) ἄδικος (unjust is) ὁ (-) Θεός (God), ἐπιλαθῆσθαι (to forget) τοῦ (the) ἔργου (work) ὑμῶν (of you) καὶ (and) τῆς (the) ἀγάπης (love) ἧς (that) ἐνεδείξασθε (you have shown) εἰς (toward) τὸ (the) ὄνομα (name) αὐτοῦ (of Him), διακονήσαντες (having ministered) τοῖς (to the) ἁγίοις (saints) καὶ (and) διακονοῦντες (*still ministering*).

powers of the world to come,

6:6 If they shall fall away, to renew **them** again unto repentance; seeing they crucify **to** themselves the Son of God afresh, and put him to an open shame.

6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

6:8 **But** that which beareth thorns and briars is rejected, and is nigh unto cursing; **whose** end is to be burned.

6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

6:10 For God is not unrighteous **to** forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

the saints and do minister.

6:11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end,

6:12 That ye be not slothful, but followers of them who, through faith and patience, inherit the promises.

6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

6:14 Saying, Surely blessing, I will bless thee and multiplying, I will multiply thee.

6:15 And so, after he had patiently endured, he obtained the promise.

6:16 For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.

6:17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath--

11 Επιθυμοῦμεν (We desire) δὲ (now), ἕκαστον (each) ὑμῶν (of you) τὴν (the) αὐτὴν (same) ἐνδείκνυσθαι (to show), σπουδὴν (earnestness), πρὸς (toward) τὴν (the) πληροφορίαν (full assurance) τῆς (of the) ἐλπίδος (hope) ἄχρι (unto) τέλους (the end),

12 ἵνα (so that) μὴ (not) νωθοὶ (sluggish) γένησθε (you may be), μιμηταὶ (imitators) δὲ (however) τῶν (of those) διὰ (through) πίστεως (faith) καὶ (and) μακροθυμίας (patience) κληρονομούντων (inheriting) τὰς (the) ἐπαγγελίας (promises).

13 Τῷ (-) γὰρ (For) Ἀβραάμ (to Abraham) ἐπαγγειλάμενος (having made His promise), ὁ (-) Θεός (God), ἐπεὶ (since) κατ' (by) οὐδενός (no one) εἶχεν (He had) μείζονος (greater) ὁμόσαι (to swear), ὥμοσεν (He swore) καθ' (by) ἑαυτοῦ (Himself),

14 λέγων (saying), "Εἰ (If) μὴν (surely) εὐλογῶν (blessing) εὐλογήσω (I will bless) σε (you), καὶ (and) πληθύνων (multiplying) πληθυνῶ (I will multiply) σε (you)."

15 καὶ (And) οὕτως (thus) μακροθυμήσας (having waited patiently), ἐπέτυχεν (he obtained) τῆς (the) ἐπαγγελίας (promise).

16 Ἄνθρωποι (Men) γὰρ (for) κατὰ (by) τοῦ (one) μείζονος (greater) ὁμνύουσιν (swear), καὶ (and) πάσης (of all) αὐτοῖς (their) ἀντιλογίας (disputes) πέρας (an end), εἰς (for) βεβαίωσιν (confirmation), ὁ (is the) ὄρκος (oath),

17 ἐν (in) ᾧ (which) περισσότερον (more abundantly) βουλόμενος (desiring) ὁ (-) Θεός (God) ἐπιδειξάτω (to show) τοῖς (to the) κληρονόμοις (heirs) τῆς (of the) ἐπαγγελίας (promise) τὸ (the) ἀμετάθετον (unchangeableness) τῆς (of the) βουλῆς (purpose) αὐτοῦ (of Him), ἐμεσίτευσεν (guaranteed it) ὄρκῳ (by an oath),

6:11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:

6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

6:15 And so, after he had patiently endured, he obtained the promise.

6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

6:17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us,

6:19 Which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil,

6:20 Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchizedek.

7:1 For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him,

7:2 To whom also Abraham gave a tenth part of all-- first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace--

7:3 **For this Melchizedek was ordained a priest after the order of the Son of God, which order was** without father, without mother, without descent, having neither

18 ἵνα (so that) διὰ (by) δύο (two) πραγμάτων (things) ἀμεταθέτων (unchangeable), ἐν (in) οἷς (which) ἀδύνατον (it is impossible) ψεύσασθαι (to lie) [τὸν] (-) Θεόν (for God), ἰσχυρὰν (strong) παράκλησιν (encouragement) ἔχωμεν (we may have), οἱ (-) καταφυγόντες (having fled for refuge), κρατῆσαι (to take hold) τῆς (of the) προκειμένης (being set before us) ἐλπίδος (hope),

19 ἣν (which) ὡς (as) ἄγκυραν (an anchor) ἔχομεν (we have) τῆς (of the) ψυχῆς (soul), ἀσφαλῆ (sure) τε (both) καὶ (and) βεβαίαν (unshakable) καὶ (and) εἰσερχομένην (entering) εἰς (into) τὸ (that) ἐσώτερον (within) τοῦ (the) καταπετάσματος (veil),

20 ὅπου (where) πρόδρομος (the forerunner) ὑπέρ (for) ἡμῶν (us) εἰσῆλθεν (has entered), Ἰησοῦς (Jesus), κατὰ (according to) τὴν (the) τάξιν (order) Μελχισέδεκ (of Melchizedek), ἀρχιερεὺς (a high priest) γενόμενος (having become) εἰς (to) τὸν (the) αἰῶνα (age).

1 Οὗτος (This) γὰρ (for) ὁ (-) Μελχισέδεκ (Melchizedek), βασιλεὺς (King) Σαλήμ (of Salem), ἱερεὺς (priest) τοῦ (-) Θεοῦ (of God) τοῦ (-) Ὑψίστου (Most High), ὁ (-) συναντήσας (having met) Ἀβραάμ (Abraham) ὑποστρέφοντι (returning) ἀπὸ (from) τῆς (the) κοπῆς (slaughter) τῶν (of the) βασιλέων (kings) καὶ (and) εὐλογήσας (having blessed) αὐτόν (him),

2 ᾧ (is he to whom) καὶ (also) δεκάτην (a tenth) ἀπὸ (of) πάντων (all) ἐμέρισεν (apportioned) Ἀβραάμ (Abraham), πρῶτον (first) μὲν (indeed) ἐρμηνεύμενος (being translated), “Βασιλεὺς (king) δικαιοσύνης (of righteousness);” ἔπειτα (then) δὲ (and) καὶ (also), “Βασιλεὺς (king) Σαλήμ (of Salem),” ὃ (which) ἐστίν (is), “Βασιλεὺς (king) εἰρήνης (of peace).”

3 ἀπάτωρ (Without father), ἀμήτωρ (without mother), ἀγενεαλόγητος (without genealogy), μήτε (neither) ἀρχὴν (beginning) ἡμερῶν (of days) μήτε (nor) ζωῆς (of life) τέλος (end) ἔχων (having), ἀφωμοιωμένος (having been made like) δὲ (however) τῷ (the) Υἱῷ (Son) τοῦ (-) Θεοῦ (of God), μένει (he remains) ἱερεὺς (a priest) εἰς (unto) τὸ (-) διηνεκές (all time).

6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

6:19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

6:20 Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchizedek.

7:1 For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; **but** made like unto the Son of God; **abideth** a priest continually.

beginning of days
nor end of life. **And
all those who are
ordained unto this
priesthood are**
made like unto the
Son of God, **abiding**
a priest continually.

7:4 Now consider
how great this man
was, unto whom
even the patriarch
Abraham gave the
tenth of the spoils.

7:5 And verily, they
that are of the sons
of Levi, who receive
the office of the
priesthood, have a
commandment to
take tithes of the
people according to
the law, that is, of
their brethren,
though they come
out of the loins of
Abraham;

7:6 But he whose
descent is not
counted from them
received tithes of
Abraham and
blessed him that
had the promises.

7:7 And without all
contradiction the
less is blessed of the
better.

7:8 And here men
that die receive
tithes; but there he
receiveth them, of
whom it is
witnessed that he
liveth.

7:9 And as I may so
say, Levi also, who
receiveth tithes,
paid tithes in
Abraham.

4 Θεωρεῖτε (Consider) δὲ (now) πηλίκος (how great)
οὗτος (this one was), ᾧ (to whom) [καὶ] (even)
δεκάτην (a tenth) Ἀβραάμ (Abraham) ἔδωκεν (gave)
ἐκ (out of) τῶν (the) ἀκροθινίων (best spoils), ὁ (the)
πατριάρχης (patriarch).

5 καὶ (And) οἱ (those) μὲν (indeed), ἐκ (out from) τῶν (the)
υἱῶν (sons) Λευὶ (of Levi), τὴν (the) ἱερατείαν (priestly office)
λαμβάνοντες (receiving), ἐντολὴν (a commandment)
ἔχουσιν (have) ἀποδεκατοῦν (to take a tenth) τὸν (from the)
λαὸν (people) κατὰ (according to) τὸν (the) νόμον (law),
τουτ' (that) ἔστιν (is), τοὺς (from the) ἀδελφούς (brothers)
αὐτῶν (of them), καίπερ (though)
ἐξεληλυθότας (having come) ἐκ (out of) τῆς (the)
ὀσφύος (loin) Ἀβραάμ (of Abraham).

6 ὁ (The one) δὲ (however) μὴ (not)
γενεαλογούμενος (tracing his ancestry) ἐξ (from)
αὐτῶν (them) δεδεκάτωκεν (has collected a tenth)
Ἀβραάμ (from Abraham), καὶ (and) τὸν (the one)
ἔχοντα (having) τὰς (the) ἐπαγγελίας (promises)
εὐλόγηκεν (has blessed).

7 χωρὶς (Apart from) δὲ (now) πάσης (all)
ἀντιλογίας (dispute), τὸ (the) ἑλαττον (inferior) ὑπὸ (by)
τοῦ (the) κρείττονος (superior) εὐλογεῖται (is blessed).

8 Καὶ (And) ὧδε (here) μὲν (indeed) δεκάτας (tithes),
ἀποθνήσκοντες (dying) ἄνθρωποι (men)
λαμβάνουσιν (receive); ἐκεῖ (in that place) δὲ (however),
μαρτυρούμενος (it is testified) ὅτι (that) ζῆ (he lives on).

9 καὶ (And) ὡς (so), ἔπος (a word) εἰπεῖν (to speak),
δι' (through) Ἀβραάμ (Abraham) καὶ (also), Λευὶ (Levi),
ὁ (the one) δεκάτας (tithes) λαμβάνων (receiving),
δεδεκάτῳ (paid the tithe).

7:4 Now consider
how great this man
was, unto whom
even the patriarch
Abraham gave the
tenth of the spoils.

7:5 And verily they
that are of the sons
of Levi, who receive
the office of the
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liveth.

7:9 And as I may so
say, Levi also, who
receiveth tithes,
paid tithes in
Abraham.

7:10 For he was yet in the loins of his father, when Melchizedek met him.

7:11 If, therefore, perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron?

7:12 For the priesthood being changed, there is made of necessity a change also of the law.

7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

7:14 For it is evident that our Lord sprang out of **Juda**, of which tribe Moses spake nothing concerning priesthood.

7:15 And it is yet far more evident, for that after the similitude of Melchizedek there ariseth another priest,

7:16 Who is made not after the law of a carnal

10 ἔτι (Still) γὰρ (for) ἐν (in) τῇ (the) ὀσφύϊ (loin) τοῦ (of his) πατρὸς (father) ἦν (he was), ὅτε (when) συνήντησεν (met) αὐτῷ (him) Μελχισέδεκ (Melchizedek).

11 Εἰ (If) μὲν (indeed) οὖν (then) τελείωσις (perfection) διὰ (by) τῆς (the) Λευιτικῆς (Levitical) ἱερωσύνης (priesthood) ἦν (were) — ὁ (the) λαὸς (people) γὰρ (for) ἐπ’ (upon) αὐτῆς (it) νενομοθέτηται (had received the Law) — τίς (what) ἔτι (still) χρεία (need was there), κατὰ (according to) τὴν (the) τάξιν (order) Μελχισέδεκ (of Melchizedek), ἕτερον (for another) ἀνίστασθαι (to arise) ἱερέα (priest) καὶ (and) οὐ (not) κατὰ (according to) τὴν (the) τάξιν (order) Ααρῶν (of Aaron) λέγεσθαι (to be named)?

12 μετατιθεμένης (Being changed) γὰρ (for) τῆς (of the) ἱερωσύνης (priesthood), ἐξ (from) ἀνάγκης (necessity) καὶ (also), νόμου (of law) μετὰθεσις (a change) γίνεται (takes place).

13 Ἐφ’ (He concerning) ὃν (whom) γὰρ (for) λέγεται (are said) ταῦτα (these things) φυλῆς (a tribe) ἑτέρας (another) μετέσχικεν (belonged to), ἀφ’ (from) ἧς (which) οὐδεὶς (no one) προσέσχικεν (has served) τῷ (at the) θυσιαστηρίῳ (altar).

14 πρόδηλον (It is evident) γὰρ (for) ὅτι (that) ἐξ (out of) Ἰούδα (Judah) ἀνατέταλκεν (has sprung) ὁ (the) Κύριος (Lord) ἡμῶν (of us), εἰς (as to) ἣν (which) φυλὴν (a tribe), περὶ (concerning) ἱερέων (priests), οὐδὲν (nothing) Μωϋσῆς (Moses) ἐλάλησεν (spoke).

15 Καὶ (And) περισσότερον (more abundantly) ἔτι (yet) κατάδηλόν (evident) ἐστίν (it is), εἰ (if) κατὰ (according to) τὴν (the) ὁμοιότητα (likeness) Μελχισέδεκ (of Melchizedek) ἀνίσταται (arises) ἱερεὺς (a priest) ἕτερος (another),

16 ὃς (who) οὐ (not) κατὰ (according to) νόμον (a law) ἐντολῆς (of a commandment) σαρκίνης (fleshly)

7:10 For he was yet in the loins of his father, when Melchizedek met him.

7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?

7:12 For the priesthood being changed, there is made of necessity a change also of the law.

7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

7:14 For it is evident that our Lord sprang out of **Judah**; of which tribe Moses spake nothing concerning priesthood.

7:15 And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest,

7:16 Who is made, not after the law of a carnal

commandment, but after the power of an endless life.

7:17 For he testifieth, Thou art a priest for ever after the order of Melchizedek.

7:18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

7:19 For the law **was administered without an oath and** made nothing perfect, but **was only** the bringing in of a better hope, by the which we draw nigh unto God.

7:20 Inasmuch as **this high** priest was not without an oath, **by so much was Jesus** made **the surety of a better testament**.

7:21 For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek.

γέγονεν (has been constituted), ἀλλὰ (but) κατὰ (according to) δύναμιν (the power) ζωῆς (of a life) ἀκαταλύτου (indestructible).

17 μαρτυρεῖται (It is testified) γὰρ (for) ὅτι (-): “Σὺ (You are) ἱερεὺς (a priest) εἰς (to) τὸν (the) αἰῶνα (age), κατὰ (according to) τὴν (the) τάξιν (order) Μελχισέδεκ (of Melchizedek).”

18 Ἀθέτησις (A putting away) μὲν (indeed) γὰρ (for) γίνεται (there is) προαγωγῆς (of the preceding) ἐντολῆς (commandment), διὰ (because of) τὸ (-) αὐτῆς (its) ἀσθενῆς (weakness) καὶ (and) ἀνωφελές (uselessness) —

19 οὐδὲν (nothing) γὰρ (for) ἐτελείωσεν (perfected) ὁ (the) νόμος (law) — ἐπιεισαγωγῆ (the introduction) δὲ (then) κρείττονος (of a better) ἐλπίδος (hope), δι’ (by) ἧς (which) ἐγγίζομεν (we draw near) τῷ (-) Θεῷ (to God).

20 Καὶ (And) καθ’ (to) ὅσον (as much as) οὐ (not) χωρὶς (apart from) ὀρκωμοσίας (an oath), οἱ (those ones) μὲν (truly) γὰρ (for) χωρὶς (without) ὀρκωμοσίας (an oath) εἰσὶν (are) ἱερεῖς (priests) γεγονότες (becoming),

21 ὁ (He) δὲ (however) μετὰ (with) ὀρκωμοσίας (an oath), διὰ (through) τοῦ (the One) λέγοντος (saying) πρὸς (to) αὐτόν (Him): “Ὁμοσεν (Has sworn) Κύριος (the Lord), καὶ (and) οὐ (not) μεταμεληθήσεται (will change His mind), ‘Σὺ (You are) ἱερεὺς (a priest) εἰς (to) τὸν (the) αἰῶνα (age).’”

22 Κατὰ (By) τοσοῦτο (so much) καὶ (also) κρείττονος (of a better) διαθήκης (covenant) γέγονεν (has become) ἔγγυος (the guarantee) Ἰησοῦς (Jesus).

commandment, but after the power of an endless life.

7:17 For he testifieth, Thou art a priest for ever after the order of Melchizedek.

7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

7:19 For the law made nothing perfect, but the bringing in of a better hope **did**; by the which we draw nigh unto God.

7:20 **And** inasmuch as not without an oath **he** was made priest:

7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek:)

7:22 **By so much was Jesus made a surety of a better testament**.

7:22 And they truly were many priests because they were not suffered to continue by reason of death;

7:23 But this man, because he continueth ever, hath an unchangeable priesthood.

7:24 Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

7:25 For such **an** high priest became us, who is holy, harmless, undefiled, separate from sinners, and made **ruler over** the heavens,

7:26 **And** not as those high priests who **offered** up sacrifice daily--first for **their own sins** and then for **the sins of the people**. **For he** needeth **not** offer **sacrifice** for his own sins (**for he knew no sins**), **but for the sins of the people**. **And** this he did once, when he offered up himself.

7:27 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the

23 Καὶ (**And**) οἱ (**those**) μὲν (**indeed**) πλείονές (**many**) εἰσιν (**are**) γεγονότες (**having become**) ἱερεῖς (**priests**), διὰ (**because of**) τὸ (-) θανάτῳ (**by death**) κωλύεσθαι (**being prevented from**) παραμένειν (**continuing**).

24 ὁ (-) δὲ (**But**) διὰ (**because of**) τὸ (**the**) μένειν (**abiding**) αὐτὸν (**of Him**) εἰς (**to**) τὸν (**the**) αἰῶνα (**age**), ἀπαράβατον (**a permanent**) ἔχει (**He holds**) τὴν (-) ἱερωσύνην (**priesthood**),

25 ὅθεν (**wherefore**) καὶ (**also**), σώζειν (**to save**) εἰς (**to**) τὸ (**the**) παντελές (**uttermost**) δύναται (**He is able**), τοὺς (**those**) προσερχομένους (**drawing near**) δι' (**through**) αὐτοῦ (**Him**) τῷ (-) Θεῷ (**to God**), πάντοτε (**always**) ζῶν (**living**) εἰς (**for**) τὸ (-) ἐντυγχάνειν (**to intercede**) ὑπὲρ (**for**) αὐτῶν (**them**).

26 Τοιοῦτος (**Such**) γὰρ (**indeed**) ἡμῖν (**for us**) καὶ (**also**) ἔπρεπεν (**was fitting**) ἀρχιερεὺς (**a high priest**), ὅσιος (**holy**), ἄκακος (**innocent**), ἀμίαντος (**undefiled**), κεχωρισμένος (**having been separated**) ἀπὸ (**from**) τῶν (-) ἁμαρτωλῶν (**sinners**), καὶ (**and**) ὑψηλότερος (**higher**) τῶν (**than the**) οὐρανῶν (**heavens**) γενόμενος (**having become**),

27 ὃς (**who**) οὐκ (**not**) ἔχει (**has**) καθ' (**every**) ἡμέραν (**day**) ἀνάγκην (**need**), ὥσπερ (**as**) οἱ (**the**) ἀρχιερεῖς (**high priests**), πρότερον (**first**) ὑπὲρ (**for**) τῶν (**the**) ἰδίων (**own**) ἁμαρτιῶν (**sins**), θυσίας (**sacrifices**) ἀναφέρειν (**to offer up**), ἔπειτα (**then**) τῶν (**for those**) τοῦ (**of the**) λαοῦ (**people**); τοῦτο (**this**) γὰρ (**for**) ἐποίησεν (**He did**) ἐφάπαξ (**once for all**), ἑαυτὸν (**Himself**) ἀνενέγκας (**having offered up**).

28 ὁ (**The**) νόμος (**law**) γὰρ (**for**) ἀνθρώπους (**men**) καθίστησιν (**appoints**) ἀρχιερεῖς (**as high priests**), ἔχοντας (**having**) ἀσθένειαν (**weakness**); ὁ (**the**) λόγος (**word**) δὲ (**however**) τῆς (**of the**) ὀρκωμοσίας (**oath**), τῆς (**which is**) μετὰ (**after**) τὸν (**the**) νόμον (**law**), Υἱόν (**a Son**) εἰς (**to**) τὸν (**the**) αἰῶνα (**age**), τετελειωμένον (**having been perfected**).

7:23 And they truly were many priests, because they were not suffered to continue by reason of death:

7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

7:26 For such **a** high priest became us, who is holy, harmless, undefiled, separate from sinners, and made **higher than** the heavens;

7:27 Who needeth not daily, as those high priests, **to** offer up sacrifice, first for his own sins, and then for the **people's**: for this he did once, when he offered up himself.

7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the

Son, who is consecrated for evermore.

8:1 Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens,

8:2 A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man.

8:3 For every high priest is ordained to offer gifts and sacrifices; wherefore, it is of necessity that this man have somewhat also to offer.

8:4 **Therefore, while he was on the earth, he offered for a sacrifice his own life for the sins of the people. Now every priest under the law must needs offer gifts, or sacrifices, according to the law,**

8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the

1 Κεφάλαιον (*The sum*) δὲ (*now*) ἐπὶ (*of*) τοῖς (*the things*) λεγομένοις (*being spoken of is that*) τοιοῦτον (*such*) ἔχομεν (*we have*), ἀρχιερέα (*a high priest*) ὃς (*who*) ἐκάθισεν (*sat down*) ἐν (*at*) δεξιᾷ (*the right hand*) τοῦ (*of the*) θρόνου (*throne*) τῆς (*of the*) Μεγαλωσύνης (*Majesty*) ἐν (*in*) τοῖς (*the*) οὐρανοῖς (*heavens*),

2 τῶν (*in the*) ἁγίων (*holy places*) λειτουργός (*a minister*), καὶ (*and*) τῆς (*in the*) σκηνῆς (*tabernacle*) τῆς (-) ἀληθινῆς (*true*), ἣν (*which*) ἔπηξεν (*has pitched*) ὁ (*the*) Κύριος (*Lord*), οὐκ (*not*) ἄνθρωπος (*man*).

3 Πᾶς (*Every*) γὰρ (*for*) ἀρχιερεὺς (*high priest*), εἰς (*in order*) τὸ (-) προσφέρειν (*to offer*) δῶρά (*gifts*) τε (*both*), καὶ (*and*) θυσίας (*sacrifices*), καθίσταται (*is appointed*); ὅθεν (*wherefore it was*) ἀναγκαῖον (*necessary*) ἔχειν (*to have*) τι (*something*) καὶ (*also*) τοῦτον (*for this One*) ὃ (*that*) προσενέγκη (*He might offer*).

4 εἰ (*If*) μὲν (*certainly*) οὖν (*then*) ἦν (*He were*) ἐπὶ (*on*) γῆς (*earth*), οὐδ' (*not even*) ἂν (-) ἦν (*would He be*) ἱερεὺς (*a priest*), ὄντων (*there being*) τῶν (*those*) προσφερόντων (*offering*) κατὰ (*according to*) νόμον (*law*) τὰ (*the*) δῶρα (*gifts*),

5 οἵτινες (*who*) ὑποδείγματι (*a copy*) καὶ (*and*) σκιᾷ (*shadow*) λατρεύουσιν (*serve*) τῶν (*of the*) ἐπουρανίων (*heavenly*), καθὼς (*as*) κεχωρημάτισται (*was divinely instructed*) Μωϋσῆς (*Moses*), μέλλων (*being about*) ἐπιτελεῖν (*to complete*) τὴν (*the*) σκηνὴν (*tabernacle*).
"Ὅρα (*See that*)," γὰρ (*for*) φησὶν (*He says*),
"Ποίσεις (*you shall make*) πάντα (*all things*) κατὰ (*according to*) τὸν (*the*) τύπον (*pattern*) τὸν (-) δειχθέντα (*having been shown*) σοι (*you*) ἐν (*in*) τῷ (*the*) ὄρει (*mountain*)."

Son, who is consecrated for evermore.

8:1 Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

8:4 For **if** he **were** on earth, he **should not be** a priest, **seeing that there are priests that** offer gifts according to the law:

8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the

pattern showed to thee in the mount.

8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

8:8 For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah--

8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt-- because they continued not in my covenant, and I regarded them not, saith the Lord.

8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind and write them in their hearts; and I will be to them a

6 Νυνὶ* (Now), δὲ (however), διαφορωτέρας (more excellent) τέτυχεν (He has obtained) λειτουργίας (a ministry), ὅσω (as much as) καὶ (also) κρείττονός (of a better) ἔστιν (He is) διαθήκης (covenant) μεσίτης (the mediator), ἣτις (which) ἐπὶ (upon) κρείττοσιν (better) ἐπαγγελίας (promises) νενομοθέτηται (has been enacted).

7 εἰ (If) γὰρ (for) ἢ (the) πρώτη (first) ἐκεῖνη (that) ἦν (had been) ἄμεμπτος (faultless), οὐκ (not) ἂν (-) δευτέρας (for a second) ἐζητεῖτο (would have been sought) τόπος (a place).

8 μεμφόμενος (Finding fault) γὰρ (for) αὐτοὺς (with them), λέγει (He says): Ἴδου (Behold), ἡμέραι (the days) ἔρχονται (are coming), λέγει (says) Κύριος (the Lord), καὶ (and) συντελέσω (I will ratify) ἐπὶ (with) τὸν (the) οἶκον (house) Ἰσραὴλ (of Israel) καὶ (and) ἐπὶ (with) τὸν (the) οἶκον (house) Ἰούδα (of Judah), διαθήκην (a covenant) καινὴν (new),

9 οὐ (not) κατὰ (according to) τὴν (the) διαθήκην (covenant) ἣν (that) ἐποίησα (I made) τοῖς (with) πατράσιν (fathers) αὐτῶν (of them), ἐν (in) ἡμέρᾳ (the day) ἐπιλαβομένου (of having taken hold of) μου (by Me) τῆς (the) χειρὸς (hand) αὐτῶν (of them), ἐξαγαγεῖν (to lead) αὐτοὺς (them) ἐκ (out of) γῆς (the land) Αἰγύπτου (of Egypt), ὅτι (because) αὐτοὶ (they) οὐκ (not) ἐνέμειναν (did continue) ἐν (in) τῇ (the) διαθήκῃ (covenant) μου (of Me), καὶ (and) ἡμέλησα (disregarded) αὐτῶν (them), λέγει (says) Κύριος (the Lord).

10 ὅτι (For) αὕτη (this is) ἢ (the) διαθήκη (covenant) ἣν (that) διαθήσομαι (I will make) τῷ (with the) οἴκῳ (house) Ἰσραὴλ (of Israel), μετὰ (after) τὰς (the) ἡμέρας (days) ἐκεῖνας (those), λέγει (says) Κύριος (the Lord), διδούς (putting) νόμους (Laws) μου (of Me) εἰς (into) τὴν (the) διάνοιαν (mind) αὐτῶν (of them), καὶ (and) ἐπὶ (upon) καρδίας (hearts) αὐτῶν (of them) ἐπιγράψω (I will inscribe) αὐτούς (them); καὶ (and) ἔσομαι (I will be) αὐτοῖς (to them)

pattern showed to thee in the mount.

8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a

God, and they shall be to me a people;

εἰς (for) Θεόν (God), καὶ (and) αὐτοὶ (they) ἔσονται (will be) μοι (to Me) εἰς (for) λαόν (a people).

God, and they shall be to me a people:

8:11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.

11 καὶ (And) οὐ (no) μὴ (not) διδάξωσιν (shall they teach) ἕκαστος (each) τὸν (the) πολίτην (neighbor) αὐτοῦ (of him), καὶ (and) ἕκαστος (each) τὸν (the) ἀδελφὸν (brother) αὐτοῦ (of him) λέγων (saying), Ἔνωθι (Know) τὸν (the) Κύριον (Lord), ὅτι (because) πάντες (all) εἰδήσουσιν (will know) με (Me), ἀπὸ (from) μικροῦ (the least) ἕως (to the) μεγάλου (greatest) αὐτῶν (of them),

8:11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

12 ὅτι (because) ἴλεως (merciful) ἔσομαι (I will be) ταῖς (toward the) ἀδικίαις (iniquities) αὐτῶν (of them), καὶ (and) τῶν (the) ἁμαρτιῶν (sins) αὐτῶν (of them) οὐ (no) μὴ (not) μνησθῶ (I shall remember) ἔτι (more).

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

13 Ἐν (In) τῷ (-) λέγειν (saying), “Καινὴν (new),” πεπαλαίωκεν (He has made obsolete) τὴν (the) πρώτην (first); τὸ (that) δὲ (then) παλαιούμενον (growing old) καὶ (and) γηράσκον (aging) ἐγγύς (is near) ἀφανισμοῦ (vanishing).

8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

9:1 Then verily, the first covenant had also ordinances of divine service and a worldly sanctuary.

1 Εἶχε (Had) μὲν (indeed) οὖν (therefore) καὶ (also) ἡ (the) πρώτη (first), δικαιώματα (regulations) λατρείας (of worship) τὸ (-) τε (and) ἅγιον (a sanctuary) κοσμικόν (earthly).

9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

9:2 For there was a tabernacle made: the first, wherein was the candlestick, and the table, and the **show-bread**, which is called the sanctuary,

2 σκηνὴ (A tabernacle) γὰρ (for) κατεσκευάσθη (was prepared), ἡ (the) πρώτη (first room) — ἐν (in) ἣ (which were) ἢ (-) τε (both) λυχνία (the lampstand), καὶ (and) ἡ (the) τράπεζα (table), καὶ (and) ἡ (of the) πρόθεσις (presentation) τῶν (the) ἄρτων (bread) — ἣτις (which) λέγεται (is called) Ἅγια (the Holy Place).

9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the **showbread**; which is called the sanctuary.

9:3 And after the second veil, the tabernacle which is called the holiest of all,

3 μετὰ (Behind) δὲ (now) τὸ (the) δεύτερον (second) καταπέτασμα (veil) σκηνὴ (was a tabernacle), ἢ (-) λεγομένη (being called) Ἅγια (the Holy) ἁγίων (of Holies),

9:3 And after the second veil, the tabernacle which is called the Holiest of all;

9:4 Which had the golden censer and the ark of the covenant overlaid round about with gold, wherein was

4 χρυσοῦν (the golden) ἔχουσα (having) θυμιατήριον (altar of incense), καὶ (and) τὴν (the) κιβωτὸν (ark) τῆς (of the) διαθήκης (covenant), περικεκαλυμμένην (having been covered around) πάντοθεν (in every part) χρυσίῳ (with gold), ἐν (in) ἣ (which) στάμνος (was the jar) χρυσοῦ (golden) ἔχουσα (having) τὸ (the)

9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was

the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

9:5 And over it the cherubim of glory shadowing the mercy seat, of which we cannot now speak particularly.

9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people.

9:8 The Holy Ghost signifying this: that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing,

9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices--that could not make him that did the service perfect, as pertaining to the conscience--

μάννα (manna), καὶ (and) ἡ (the) ῥάβδος (staff) Ααρὼν (of Aaron) ἢ (-) βλαστήσασα (having budded), καὶ (and) αἱ (the) πλάκες (tablets) τῆς (of the) διαθήκης (covenant).

5 ὑπεράνω (Above) δὲ (then) αὐτῆς (it) Χερουβὶν (were the cherubim) δόξης (of glory), κατασκιάζοντα (overshadowing) τὸ (the) ἱλαστήριον (mercy seat); περὶ (concerning) ὧν (which) οὐκ (not) ἔστιν (it is) νῦν (now the time) λέγειν (to speak) κατὰ (in) μέρος (detail).

6 Τούτων (These things) δὲ (now) οὕτως (thus) κατασκευασμένων (having been prepared), εἰς (into) μὲν (indeed) τὴν (the) πρώτην (first) σκηνὴν (tabernacle) διὰ (at all times) παντός (everything) εἰσίσιν (enter) οἱ (the) ἱερεῖς (priests), τὰς (the) λατρείας (sacred services) ἐπιτελοῦντες (accomplishing).

7 εἰς (Enters into) δὲ (however) τὴν (the) δευτέραν (second), ἅπαξ (once) τοῦ (in the) ἐνιαυτοῦ (year) μόνος (only), ὁ (the) ἀρχιερεὺς (high priest), οὐ (not) χωρὶς (without) αἵματος (blood), ὃ (which) προσφέρει (he offers) ὑπὲρ (for) ἑαυτοῦ (himself) καὶ (and) τῶν (the) τοῦ (of the) λαοῦ (people) ἀγνοημάτων (sins of ignorance).

8 Τοῦτο (By this) δηλοῦντος (was signifying) τοῦ (the) Πνεύματος (Spirit) τοῦ (-) Ἁγίου (Holy) μήπω (that not yet) πεφανερῶσθαι (has been made manifest) τὴν (the) τῶν (into the) ἁγίων (holy places) ὁδὸν (way), ἔτι (still) τῆς (the) πρώτης (first) σκηνῆς (tabernacle) ἐχούσης (having) στάσιν (a standing),

9 ἣτις (which is) παραβολὴ (a symbol) εἰς (for) τὸν (the) καιρὸν (time) τὸν (-) ἐνεστηκότα (present), καθ' (in) ἣν (which) δῶρά (gifts) τε (both) καὶ (and) θυσίαι (sacrifices) προσφέρονται (are offered), μὴ (not) δυνάμεναι (being able) κατὰ (in regard to) συνείδησιν (conscience) τελειῶσαι (to make perfect) τὸν (the one) λατρεύοντα (worshipping),

the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

9:5 And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.

9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

9:10 Which **consisted** only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

9:11 But Christ, being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building,

9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

9:13 For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh,

9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

9:15 And for this cause he is the mediator of the new **covenant**--that by means of death, for

10 μόνον (*consisting only*) ἐπὶ (*in*) βρώμασιν (*foods*) καὶ (*and*) πόμασιν (*drinks*) καὶ (*and*) διαφόροις (*various*) βαπτισμοῖς (*washings*), δικαιώματα (*ordinances*) σαρκὸς (*of the flesh*), μέχρι (*until*) καιροῦ (*the time*) διορθώσεως (*of reformation*) ἐπιτεταμένα (*being imposed*).

11 Χριστὸς (*Christ*) δὲ (*however*), παραγενόμενος (*having appeared as*) ἀρχιερεὺς (*high priest*) τῶν (*of the*) γενομένων (*having come*) ἀγαθῶν (*good things*), διὰ (*by*) τῆς (*the*) μείζονος (*greater*) καὶ (*and*) τελειοτέρας (*more perfect*) σκηνῆς (*tabernacle*) οὐ (*not*) χειροποιήτου (*made by hands*), τοῦτ' (*that*) ἔστιν (*is*), οὐ (*not*) ταύτης (*of this*) τῆς (-) κτίσεως (*creation*),

12 οὐδὲ (*nor*) δι' (*by*) αἵματος (*blood*) τράγων (*of goats*) καὶ (*and*) μόσχων (*calves*), διὰ (*through*) δὲ (*however*) τοῦ (*the*) ἰδίου (*own*) αἵματος (*blood*), εἰσῆλθεν (*He entered*) ἐφάπαξ (*once for all*) εἰς (*into*) τὰ (*the*) ἅγια (*holy places*), αἰώνιαν (*eternal*) λύτρωσιν (*redemption*) εὐράμενος (*having obtained*).

13 Εἰ (*If*) γὰρ (*for*) τὸ (*the*) αἷμα (*blood*) τράγων (*of goats*), καὶ (*and*) ταύρων (*of bulls*), καὶ (*and*) σποδός (*the ashes*) δαμάλεως (*of a heifer*), ῥαντίζουσα (*sprinkling*) τοὺς (*the*) κεκοινωμένους (*having been defiled*), ἁγιάζει (*sanctify them*) πρὸς (*for*) τὴν (*the*) τῆς (*of the*) σαρκὸς (*flesh*) καθαρότητα (*purification*),

14 πόσῳ (*how much*) μᾶλλον (*more*) τὸ (*the*) αἷμα (*blood*) τοῦ (-) Χριστοῦ (*of Christ*), ὃς (*who*) διὰ (*through*) Πνεύματος (*the Spirit*) αἰωνίου (*eternal*), ἑαυτὸν (*Himself*) προσήνεγκεν (*offered*) ἄμωμον (*unblemished*) τῷ (-) Θεῷ (*to God*), καθαριεῖ (*will purify*) τὴν (*the*) συνείδησιν (*conscience*) ἡμῶν (*of us*) ἀπὸ (*from*) νεκρῶν (*dead*) ἔργων (*works*), εἰς (*in order*) τὸ (-) λατρεύειν (*to serve*) Θεῷ (*God*) ζῶντι (*the living*)!

15 Καὶ (*And*) διὰ (*because of*) τοῦτο (*this*), διαθήκης (*of a covenant*) καινῆς (*new*) μεσίτης (*the mediator*) ἔστιν (*He is*), ὅπως (*so that*), θανάτου (*death*) γενομένου (*having taken place*), εἰς (*for*)

9:10 Which **stood** only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

9:11 But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

9:13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

9:15 And for this cause he is the mediator of the new **testament**, that by means of death, for

the redemption of the transgressions that were under the first **covenant**, they which are called might receive the promise of eternal inheritance.

9:16 For where a **covenant** is, there must also of necessity be the death of the **victim**.

9:17 For a **covenant** is of force after **the victim is dead**; otherwise, it is of no strength at all while the **victim** liveth.

9:18 Whereupon, neither the first **covenant** was dedicated without blood.

9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

9:20 Saying, This is the blood of the **covenant** which God hath enjoined unto you.

9:21 Moreover, he sprinkled **likewise** with blood both the tabernacle and all the vessels of the ministry.

ἀπολύτρωσιν (redemption) τῶν (of the) ἐπὶ (under) τῇ (the) πρώτῃ (first) διαθήκῃ (covenant) παραβάσεων (transgressions), τὴν (the) ἐπαγγελίαν (promise) λάβωσιν (might receive) οἱ (those) κεκλημένοι (having been called), τῆς (of the) αἰωνίου (eternal) κληρονομίας (inheritance).

16 Ὅπου (Where) γὰρ (for) διαθήκη (there is a will), θάνατον (the death) ἀνάγκη (it is necessary) φέρεσθαι (to establish) τοῦ (of the one) διαθεμένου (having made it).

17 διαθήκη (A will) γὰρ (for) ἐπὶ (after) νεκροῖς (death) βεβαία (is affirmed), ἐπεὶ (since) μὴ (not) ποτε (at the time) ἰσχύει (it is in force), ὅτε (when) ζῆ (is living) ὁ (the one) διαθέμενος (having made it),

18 Ὅθεν (wherefore) οὐδὲ (neither) ἢ (the) πρώτη (first), χωρὶς (apart from) αἵματος (blood) ἐνκεκαίνισται (has been inaugurated).

19 λαληθείσης (Having been spoken) γὰρ (for) πάσης (of every) ἐντολῆς (commandment) κατὰ (according to) τὸν (the) νόμον (law) ὑπὸ (by) Μωϋσέως (Moses) παντὶ (to all) τῷ (the) λαῷ (people), λαβῶν (having taken) τὸ (the) αἶμα (blood) τῶν (-) μόσχων (of calves) καὶ (and) τῶν (-) τράγων (of goats), μετὰ (with) ὕδατος (water), καὶ (and) ἐρίου (wool) κοκκίνου (scarlet), καὶ (and) ὑσσώπου (hyssop), αὐτό (itself) τε (both) τὸ (the) βιβλίον (book) καὶ (and) πάντα (all) τὸν (the) λαὸν (people) ἐράντισεν (he sprinkled),

20 λέγων (saying), "Τοῦτο (This is) τὸ (the) αἶμα (blood) τῆς (of the) διαθήκης (covenant), ἧς (which) ἐνετείλατο (commanded) πρὸς (unto) ὑμᾶς (you) ὁ (-) Θεός (God)."

21 Καὶ (And) τὴν (the) σκηνὴν (tabernacle) δὲ (then), καὶ (and) πάντα (all) τὰ (the) σκεύη (vessels) τῆς (of the) λειτουργίας (ministry) τῷ (with) αἵματι (blood) ὁμοίως (likewise) ἐράντισεν (he sprinkled).

the redemption of the transgressions that were under the first **testament**, they which are called might receive the promise of eternal inheritance.

9:16 For where a **testament** is, there must also of necessity be the death of the **testator**.

9:17 For a **testament** is of force after **men are dead**: otherwise it is of no strength at all while the **testator** liveth.

9:18 Whereupon neither the first **testament** was dedicated without blood.

9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

9:20 Saying, This is the blood of the **testament** which God hath enjoined unto you.

9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

9:23 It was, therefore, necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us,

9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

9:26 For then must he often have suffered since the foundation of the world; but now once in the **meridian of time** hath he appeared to put away sin by the sacrifice of himself.

9:27 And as it is appointed unto men once to die, but after this the judgment,

22 καὶ (And) σχεδὸν (almost) ἐν (with) αἵματι (blood) πάντα (all things) καθαρίζεται (are purified), κατὰ (according to) τὸν (the) νόμον (law), καὶ (and) χωρὶς (apart from) αἱματεκχυσίας (blood-shedding), οὐ (not) γίνεταί (there is) ἄφεσις (forgiveness).

23 Ανάγκη (It was necessary) οὖν (then for) τὰ (the) μὲν (indeed) ὑποδείγματα (representations) τῶν (of the things) ἐν (in) τοῖς (the) οὐρανοῖς (heavens), τούτοις (with these) καθαρίζεσθαι (to be purified), αὐτὰ (themselves) δὲ (however) τὰ (the) ἐπουράνια (heavenly things) κρείττοσιν (with better) θυσίαις (sacrifices) παρὰ (than) ταῦτα (these).

24 οὐ (Not) γὰρ (for) εἰς (into) χειροποίητα (made by hands) εἰσῆλθεν (has entered) ἅγια (holy places) Χριστός (Christ), ἀντίτυπα (copies) τῶν (of the) ἀληθινῶν (true ones), ἀλλ' (but) εἰς (into) αὐτὸν (itself) τὸν (-) οὐρανόν (heaven), νῦν (now) ἐμφανισθῆναι (to appear) τῷ (in the) προσώπῳ (presence) τοῦ (-) Θεοῦ (of God) ὑπὲρ (for) ἡμῶν (us),

25 οὐδ' (nor) ἵνα (that) πολλάκις (repeatedly) προσφέρῃ (He should offer) ἑαυτὸν (Himself), ὥσπερ (just as) ὁ (the) ἀρχιερεὺς (high priest) εἰσέρχεται (enters) εἰς (into) τὰ (the) ἅγια (holy places) κατ' (every) ἐνιαυτὸν (year) ἐν (with) αἵματι (the blood) ἀλλοτριῷ (of another).

26 Ἐπεὶ (Otherwise) ἔδει (it was necessary for) αὐτὸν (Him) πολλάκις (repeatedly) παθεῖν (to have suffered) ἀπὸ (from) καταβολῆς (the foundation) κόσμου (of the world). νυνὶ (Now) δὲ (however) ἅπαξ (once) ἐπὶ (in) συντελείᾳ (the consummation) τῶν (of the) αἰώνων (ages), εἰς (for) ἀθέτησιν (the putting away) τῆς (of) ἀμαρτίας (sin), διὰ (by) τῆς (the) θυσίας (sacrifice) αὐτοῦ (of Himself) πεφανέρωται (He has been revealed).

27 Καὶ (And) καθ' (in) ὅσον (as much as) ἀπόκειται (it is apportioned) τοῖς (-) ἀνθρώποις (to men) ἅπαξ (once) ἀποθανεῖν (to die), μετὰ (after) δὲ (then) τοῦτο (this) κρίσις (to face judgment),

9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

9:26 For then must he often have suffered since the foundation of the world: but now once in the **end of the world** hath he appeared to put away sin by the sacrifice of himself.

9:27 And as it is appointed unto men once to die, but after this the judgment:

9:28 So Christ was once offered to bear the sins of many. And he shall appear the second time without sin unto salvation unto them that look for him.

10:1 For the law, having a shadow of good things to come and not the very image of the things, can never with those sacrifices, which they offered continually, year by year, make the comers thereunto perfect.

10:2 For then would they not have ceased to be offered? because that the worshipers, once purged, should have had no more conscience of sins.

10:3 But in those sacrifices there is a remembrance again made of sins every year.

10:4 For it is not possible that the blood of bulls and of goats should take away sins.

10:5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me;

10:6 In burnt offerings and sacrifices for sin

28 οὕτως (so) καὶ (also) ὁ (-) Χριστός (Christ), ἅπαξ (once) προσενεχθεὶς (having been offered) εἰς (in order) τὸ (-) πολλῶν (of many) ἀνενεγκεῖν (to bear) ἁμαρτίας (the sins), ἐκ (for) δευτέρου (a second time), χωρὶς (apart from) ἁμαρτίας (sin), ὀφθήσεται (will appear) τοῖς (to those) αὐτὸν (Him) ἀπεκδεχομένους (awaiting) εἰς (for) σωτηρίαν (salvation).

1 Σκιὰν (A shadow) γὰρ (for) ἔχων (having) ὁ (the) νόμος (law) τῶν (of the) μελλόντων (coming) ἀγαθῶν (good things), οὐκ (not) αὐτὴν (themselves) τὴν (the) εἰκόνα (form) τῶν (of the) πραγμάτων (things), κατ' (each) ἐνιαυτὸν (year) ταῖς (with the) αὐταῖς (same) θυσίαις (sacrifices), ἃς (which) προσφέρουσιν (they offer) εἰς (to) τὸ (the) διηκεκῆς (continuous), οὐδέποτε (never) δύναται (is able) τοὺς (those) προσερχομένους (drawing near) τελειῶσαι (to perfect).

2 ἐπεὶ (Otherwise) οὐκ (not) ἂν (-) ἐπαύσαντο (would they have ceased) προσφερόμεναι (being offered), διὰ (because of) τὸ (-) μηδεμίαν (none) ἔχειν (having) ἔτι (any longer) συνειδήσιν (conscience) ἁμαρτιῶν (of sins), τοὺς (those) λατρεύοντας (serving) ἅπαξ (once) κεκαθαρισμένους (having been cleansed)?

3 Ἀλλ' (But) ἐν (in) αὐταῖς (these), ἀνάμνησις (there is a reminder) ἁμαρτιῶν (of sins) κατ' (every) ἐνιαυτὸν (year).

4 ἀδύνατον (Impossible it is) γὰρ (indeed) αἷμα (for the blood) ταύρων (of bulls) καὶ (and) τράγων (of goats) ἀφαιρεῖν (to take away) ἁμαρτίας (sins).

5 Διὸ (Therefore) εἰσερχόμενος (coming) εἰς (into) τὸν (the) κόσμον (world), λέγει (He says): "Θυσίαν (Sacrifice) καὶ (and) προσφορὰν (offering) οὐκ (not) ἠθέλησας (You have desired), Σῶμα (a body) δὲ (however) κατηρτίσω (You have prepared) μοι (me).

6 Ὀλοκαυτώματα (Burnt offerings) καὶ (and) περὶ (offerings for) ἁμαρτίας (sin) Οὐκ (not) εὐδόκησας (You have delighted in).

9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

10:3 But in those sacrifices there is a remembrance again made of sins every year.

10:4 For it is not possible that the blood of bulls and of goats should take away sins.

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

10:6 In burnt offerings and sacrifices for sin

thou hast had no pleasure.

10:7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

10:8 Above when he said, Sacrifice, and offering, and burnt offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law;

10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second,

10:10 By which will we are sanctified through the offering once of the body of Jesus Christ.

10:11 And every priest standeth daily, ministering and offering oftentimes the same sacrifices, which can never take away sins;

10:12 But this man, after he had offered one sacrifice for sins **forever**, sat down on the right hand of God,

10:13 From henceforth **to reign until** his enemies be made his footstool.

7 Τότε (Then) εἶπον (I said), Ἴδου (Behold), ἦκω (I have come) — Ἐν (in) κεφαλίδι (the scroll) βιβλίου (of the book) γέγραπται (it is written) περὶ (of) ἐμοῦ (Me) — Τοῦ (-) ποιῆσαι (to do), ὁ (-) Θεός (O God), τὸ (the) θέλημά (will) σου (of You).”

8 Ἀνώτερον (Above) λέγων (saying) ὅτι (-), “Θυσίας (Sacrifice), καὶ (and) προσφορὰς (offering), καὶ (and) ὀλοκαυτώματα (burnt offerings), καὶ (and) περὶ (offerings for) ἁμαρτίας (sin), οὐκ (not) ἠθέλησας (You have desired), οὐδὲ (nor) εὐδόκησας (have You delighted in),” αἵτινες (which) κατὰ (according to) νόμον (the Law) προσφέρονται (are offered);

9 τότε (then) εἶρηκεν (He said), “Ἴδου (Behold), ἦκω (I have come) τοῦ (-) ποιῆσαι (to do) τὸ (the) θέλημά (will) σου (of You).” ἀναρῶ (He takes away) τὸ (the) πρῶτον (first), ἵνα (that) τὸ (the) δεύτερον (second) στήσῃ (He might establish).

10 ἐν (By) ᾧ (that) θελήματι (will), ἡγιασμένοι (having been sanctified) ἐσμέν (we are), διὰ (through) τῆς (the) προσφορᾶς (offering) τοῦ (of the) σώματος (body) Ἰησοῦ (of Jesus) Χριστοῦ (Christ) ἐφάπαξ (once for all).

11 Καὶ (And) πᾶς (every) μὲν (indeed) ἱερεὺς (priest) ἔστηκεν (stands) καθ’ (every) ἡμέραν (day) λειτουργῶν (ministering), καὶ (and) τὰς (the) αὐτὰς (same) πολλάκις (repeatedly) προσφέρων (offering) θυσίας (sacrifices), αἵτινες (which) οὐδέποτε (never) δύνανται (are able) περιελεῖν (to take away) ἁμαρτίας (sins).

12 οὗτος (This One) δὲ (however), μίαν (one) ὑπὲρ (for) ἁμαρτιῶν (sins) προσενέγκας (having offered) θυσίαν (sacrifice) εἰς (in) τὸ (-) διηνεκές (perpetuity), ἐκάθισεν (sat down) ἐν (at) δεξιᾷ (the right hand) τοῦ (-) Θεοῦ (of God),

13 τὸ (the) λοιπὸν (henceforth) ἐκδεχόμενος (awaiting) ἕως (until) τεθῶσιν (should be placed) οἱ (the)

thou hast had no pleasure.

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once **for all**.

10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

10:12 But this man, after he had offered one sacrifice for sins **for ever**, sat down on the right hand of God;

10:13 From henceforth **expecting till** his

	ἐχθροὶ (enemies) αὐτοῦ (of Him) ὑποπόδιον (as a footstool) τῶν (for the) ποδῶν (feet) αὐτοῦ (of Him).	enemies be made his footstool.
10:14 For by one offering he hath perfected for ever them that are sanctified.	14 μιᾷ (By one) γὰρ (for) προσφορᾶ (offering), τετελείωκεν (He has perfected) εἰς (for) τὸ (-) διηνεκές (all time) τοὺς (those) ἁγιαζομένους (being sanctified).	10:14 For by one offering he hath perfected for ever them that are sanctified.
10:15 Whereof the Holy Ghost also is a witness to us; for after that he had said before,	15 Μαρτυρεῖ (Bears witness) δὲ (now) ἡμῖν (to us) καὶ (also) τὸ (the) Πνεῦμα (Spirit) τὸ (-) Ἅγιον (Holy); μετὰ (after) γὰρ (for) τὸ (-) εἰρηκέναι (having said):	10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,
10:16 This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;	16 “Αὕτη (This is) ἢ (the) διαθήκη (covenant) ἣν (that) διαθήσομαι (I will make) πρὸς (with) αὐτοὺς (them), μετὰ (after) τὰς (the) ἡμέρας (days) ἐκείνας (those), λέγει (says) Κύριος (the Lord), διδούς (putting) νόμους (the laws) μου (of Me) ἐπὶ (into) καρδίας (the hearts) αὐτῶν (of them), καὶ (and) ἐπὶ (into) τὴν (the) διάνοιαν (mind) αὐτῶν (of them), ἐπιγράψω (I will inscribe) αὐτοὺς (them).”	10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
10:17 And their sins and iniquities will I remember no more.	17 Καὶ (and), “Τῶν (The) ἁμαρτιῶν (sins) αὐτῶν (of them), καὶ (and) τῶν (the) ἀνομιῶν (lawless acts) αὐτῶν (of them), οὐ (no) μὴ (not) μνησθήσομαι (will I remember) ἔτι (any more).”	10:17 And their sins and iniquities will I remember no more.
10:18 Now where remission of these is, there is no more offering for sin.	18 “Ὃπου (Where) δὲ (now) ἄφεσις (forgiveness) τούτων (of these is), οὐκέτι (no longer is there) προσφορὰ (an offering) περὶ (for) ἁμαρτίας (sin).	10:18 Now where remission of these is, there is no more offering for sin.
10:19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,	19 ἔχοντες (Having) οὖν (therefore), ἀδελφοί (brothers), παρρησίαν (confidence) εἰς (for) τὴν (the) εἴσοδον (entering) τῶν (the) ἁγίων (holy places) ἐν (by) τῷ (the) αἵματι (blood) Ἰησοῦ (of Jesus),	10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
10:20 By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh,	20 ἣν (which) ἐνεκαίνισεν (He dedicated) ἡμῖν (for us) ὁδὸν (a way) πρόσφατον (new), καὶ (and) ζῶσαν (living), διὰ (through) τοῦ (the) καταπετάσματος (veil), τοῦτ' (that) ἔστιν (is), τῆς (the) σαρκὸς (flesh) αὐτοῦ (of Him),	10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
10:21 And having <u>such</u> a high priest over the house of God,	21 καὶ (and having) ἱερέα (a priest) μέγαν (great) ἐπὶ (over) τὸν (the) οἶκον (house) τοῦ (-) Θεοῦ (of God),	10:21 And having a high priest over the house of God;

10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:23 Let us hold fast the profession of our faith without wavering; for he is faithful that promised.

10:24 And let us consider one another to provoke unto love and to good works,

10:25 Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.

10:26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

10:28 He that despised Moses' law died without mercy under two or three witnesses;

22 προσερχώμεθα (we should draw near) μετὰ (with) ἀληθινῆς (a sincere) καρδίας (heart) ἐν (in) πληροφορία (full assurance) πίστεως (of faith), ῥεραντισμένοι (having been sprinkled clean) τὰς (our) καρδίας (hearts) ἀπὸ (from) συνειδήσεως (a conscience) πονηρᾶς (evil), καὶ (and) λελουσμένοι (having been washed) τὸ (our) σῶμα (body) ὕδατι (with water) καθαρῶ (pure).

23 Κατέχωμεν (We should hold fast) τὴν (to the) ὁμολογίαν (confession) τῆς (of our) ἐλπίδος (hope), ἀκλινῆ (firmly); πιστὸς (faithful) γὰρ (for is) ὁ (the One) ἐπαγγελιάμενος (having promised).

24 καὶ (And) κατανοῶμεν (we should think) ἀλλήλους (one another), εἰς (toward) παροξυσμὸν (stirring up) ἀγάπης (to love) καὶ (and) καλῶν (to good) ἔργων (works),

25 μὴ (not) ἐγκαταλείποντες (forsaking) τὴν (the) ἐπισυναγωγὴν (assembling together) ἑαυτῶν (of ourselves) καθὼς (as) ἔθος (is the custom) τισίν (with some), ἀλλὰ (but) παρακαλοῦντες (encouraging one another), καὶ (and) τοσοῦτῳ (so much) μᾶλλον (more) ὅσω (as) βλέπετε (you see) ἐγγίζουσιν (drawing near) τὴν (the) ἡμέραν (Day).

26 Ἐκουσίως (If willingly) γὰρ (for), ἀμαρτανόντων (sin) ἡμῶν (we), μετὰ (after we are) τὸ (-) λαβεῖν (to receive) τὴν (the) ἐπίγνωσιν (knowledge) τῆς (of the) ἀληθείας (truth), οὐκέτι (no longer) περὶ (for) ἀμαρτιῶν (sins) ἀπολείπεται (remains) θυσία (a sacrifice),

27 φοβερὰ (terrifying) δέ (however) τις (a certain) ἐκδοχὴ (expectation) κρίσεως (of judgment) καὶ (and) πυρὸς (of fire) ζῆλος (fury) ἐσθίειν (to devour) μέλλοντος (being about) τοῦς (the) ὑπεναντίους (adversaries).

28 ἀθετήσας (Having set aside) τις (anyone) νόμον (the law) Μωϋσέως (of Moses), χωρὶς (without) οἰκτιρμῶν (mercies) ἐπὶ (on the basis of) δυσὶν (two) ἢ (or) τρισὶν (three) μάρτυσιν (witnesses), ἀποθνήσκει (he dies).

10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

10:24 And let us consider one another to provoke unto love and to good works:

10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

10:26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

10:28 He that despised Moses' law died without mercy under two or three witnesses:

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace?

10:30 For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, The Lord shall judge his people.

10:31 It is a fearful thing to fall into the hands of the living God.

10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions,

10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions, and partly, whilst ye became companions of them that were so used.

10:34 For ye had compassion of me in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a

29 πόνω (How much) δοκεῖτε (think you) χειρόνος (worse) ἀξιοθήσεται (will he deserve) τιμωρίας (punishment), ὁ (the one) τὸν (the) Υἱὸν (Son) τοῦ (-) Θεοῦ (of God) καταπατήσας (having trampled upon), καὶ (and) τὸ (the) αἷμα (blood) τῆς (of the) διαθήκης (covenant) κοινὸν (ordinary) ἡγησάμενος (having esteemed), ἐν (by) ᾧ (which) ἡγιάσθη (he was sanctified), καὶ (and) τὸ (the) Πνεῦμα (Spirit) τῆς (-) χάριτος (of grace) ἐνυβρίσας (having insulted)?

30 Οἶδαμεν (We know) γὰρ (for) τὸν (the One) εἰπόντα (having said), "Ἐμοί (Mine) ἐκδίκησις (is vengeance); ἐγὼ (I) ἀνταποδώσω (will repay)," καὶ (and) πάλιν (again), "Κρινεῖ (Will judge) Κύριος (the Lord) τὸν (the) λαὸν (people) αὐτοῦ (of Him)."

31 φοβερὸν (It is a fearful thing) τὸ (-) ἐμπεσεῖν (to fall) εἰς (into) χεῖρας (the hands) Θεοῦ (of God) ζῶντος (the living).

32 Αναμνησθήσεσθε (Remember) δὲ (however) τὰς (the) πρότερον (former) ἡμέρας (days) ἐν (in) αἷς (which), φωτισθέντες (having been enlightened), πολλὴν (a great) ἀθλησιν (conflict) ὑπεμείνατε (you endured) παθημάτων (of sufferings),

33 τοῦτο (this) μὲν (indeed), ὀνειδισμοῖς (by revilings) τε (both) καὶ (and) θλίψεσιν (tribulations) θεατριζόμενοι (being made a spectacle); τοῦτο (this) δὲ (now), κοινωνοὶ (partners) τῶν (of those) οὕτως (thus) ἀναστρεφόμενων (passing through them) γενηθέντες (having become).

34 καὶ (Both) γὰρ (for) τοῖς (with the) δεσμίοις (prisoners) συνεπαθήσατε (you sympathized), καὶ (and) τὴν (the) ἀρπαγὴν (plundering) τῶν (of the) ὑπαρχόντων (possessions) ὑμῶν (of you) μετὰ (with) χαρᾶς (joy) προσεδέξασθε (you accepted), γινώσκοντες (knowing) ἔχειν (to have) ἑαυτοὺς (yourselves) κρείττονα* (a better) ὑπαρξιν (possession), καὶ (and) μένουσαν (abiding).

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

10:31 It is a fearful thing to fall into the hands of the living God.

10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a

better and an enduring substance.

10:35 Cast not away, therefore, your confidence, which hath great recompense of reward.

10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

10:37 For yet a little while, and he that shall come will come and will not tarry.

10:38 Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

10:39 But we are not of them who draw back unto perdition, but of them that believe, to the saving of the soul.

11:1 Now faith is the **assurance** of things hoped for, the evidence of things not seen.

11:2 For by it the elders obtained a good report.

11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made

35 Μὴ (Not) ἀποβάλητε (throw away) οὖν (therefore) τὴν (the) παρρησίαν (boldness) ὑμῶν (of you), ἣτις (which) ἔχει (has) μεγάλην (a great) μισθαποδοσίαν (reward).

36 ὑπομονῆς (Of endurance) γὰρ (for) ἔχετε (You have) χρεῖαν (need), ἵνα (so that), τὸ (the) θέλημα (will) τοῦ (-) Θεοῦ (of God) ποιήσαντες (having done), κομίσησθε (you may receive) τὴν (the) ἐπαγγελίαν (promise).

37 ἔτι (Yet) γὰρ (for), "Μικρὸν (A little) ὅσον (very) ὅσον (while), ὁ (the One) ἐρχόμενος (coming) ἥξει (will come), καὶ (and) οὐ (not) χρονίσει (will delay).

38 ὁ (The one) δὲ (however) δίκαιός (righteous) μου (of Mine) ἐκ (by) πίστεως (faith) ζήσεται (will live); καὶ (and) ἐὰν (if) ὑποστείληται (he might shrink back), οὐκ (not) εὐδοκεῖ (takes pleasure) ἡ (the) ψυχὴ (soul) μου (of Me) ἐν (in) αὐτῷ (him)."

39 Ἡμεῖς (We) δὲ (however) οὐκ (not) ἐσμὲν (are) ὑποστολῆς (of those drawing back) εἰς (to) ἀπώλειαν (destruction), ἀλλὰ (but) πίστεως (of faith) εἰς (to) περιποίησιν (the preserving) ψυχῆς (of the soul).

1 Ἔστιν (Is) δὲ (now) πίστις (faith) ἐπιζομένων (of things hoped for) ὑπόστασις (the assurance), πραγμάτων (of things) ἔλεγχος (the conviction) οὐ (not) βλεπομένων (being seen).

2 ἐν (In) ταύτῃ (this) γὰρ (for) ἐμαρτυρήθησαν (were commended) οἱ (the) πρεσβύτεροι (ancients).

3 Πίστει (By faith) νοοῦμεν (we understand) κατηρτίσθαι (to have been formed) τοὺς (the) αἰῶνας (universe) ῥήματι (by the word) Θεοῦ (of God), εἰς (so that) τὸ (which) μὴ (not) ἐκ (from things) φαινομένων (being visible), τὸ (the things) βλεπόμενον (being seen) γεγενῆσθαι (have been made).

better and an enduring substance.

10:35 Cast not away therefore your confidence, which hath great recompense of reward.

10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

10:37 For yet a little while, and he that shall come will come, and will not tarry.

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11:1 Now faith is the **substance** of things hoped for, the evidence of things not seen.

11:2 For by it the elders obtained a good report.

11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made

of things which do appear.

11:4 By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he, being dead, yet speaketh.

11:5 By faith, Enoch was translated that he should not see death and was not found because God had translated him; for before his translation he had this testimony, that he pleased God.

11:6 But without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.

11:7 By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith.

11:8 By faith, Abraham, when he was called to go out into a place which he should after

4 Πίστει (By faith) πλείονα (a more excellent) θυσίαν (sacrifice) Ἀβελ (Abel) παρὰ (than) Κάϊν (Cain) προσήνεγκεν (offered) τῷ (-) Θεῷ (to God), δι' (through) ἧς (which) ἐμαρτυρήθη (he was testified) εἶναι (to be) δίκαιος (righteous), μαρτυροῦντος (bearing witness) ἐπὶ (to) τοῖς (the) δώροις (gifts) αὐτοῦ (of him) τοῦ (-) Θεοῦ (God); καὶ (and) δι' (through) αὐτῆς (it), ἀποθανῶν (having died), ἔτι (still) λαλεῖ (he speaks).

5 Πίστει (By faith) Ἐνώχ (Enoch) μετετέθη (was translated), τοῦ (-) μὴ (not) ἰδεῖν (to see) θάνατον (death); καὶ (and) οὐχ (not) ἠύρισκετο (was he found), διότι (because) μετέθηκεν (had taken up) αὐτὸν (him) ὁ (-) Θεός (God). πρὸ (Before) γὰρ (for) τῆς (the) μεταθέσεως (translation), μεμαρτύρηται (he was commended) εὐαρεστηκέναι (to have pleased) τῷ (-) Θεῷ (God).

6 χωρὶς (Without) δὲ (now) πίστεως (faith), ἀδύνατον (it is impossible) εὐαρεστησαι (to please Him). πιστεῦσαι (To believe) γὰρ (for) δεῖ (it behooves) τὸν (the one) προσερχόμενον (drawing near) τῷ (-) Θεῷ (to God), ὅτι (that) ἔστιν (He exists), καὶ (and that) τοῖς (to those) ἐκζητοῦσιν (earnestly seeking out) αὐτὸν (Him), μισθαποδότης (a rewarder) γίνεται (He becomes).

7 Πίστει (By faith) χρηματισθεῖς (having been divinely instructed) Νῶε (Noah) περὶ (concerning) τῶν (the things) μηδέπω (not yet) βλεπομένων (seen), εὐλαβηθεῖς (having been moved with fear), κατεσκεύασεν (prepared) κιβωτὸν (an ark) εἰς (for) σωτηρίαν (the salvation) τοῦ (of the) οἴκου (household) αὐτοῦ (of him), δι' (by) ἧς (which) κατέκρινεν (he condemned) τὸν (the) κόσμον (world), καὶ (and) τῆς (of the) κατὰ (according to) πίστιν (faith) δικαιοσύνης (righteousness that is), ἐγένετο (he became) κληρονόμος (heir).

8 Πίστει (By faith) καλούμενος (being called), Ἀβραάμ (Abraham) ὑπήκουσεν (obeyed) ἐξελεῖν (to go out) εἰς (into) τόπον (a place) ὃν (that) ἤμελλεν (he was going) λαμβάνειν (to receive) εἰς (for) κληρονομίαν (an inheritance),

of things which do appear.

11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

11:8 By faith Abraham, when he was called to go out into a place which he should after

receive for an inheritance, obeyed; and he went out, not knowing whither he went.

11:9 By faith, he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;

11:10 For he looked for a city which hath foundations, whose builder and maker is God.

11:11 Through faith, also Sarah, herself, received strength to conceive seed and was delivered of a child when she was past age because she judged him faithful who had promised.

11:12 Therefore sprang there even of one, and him as good as dead, as many as the stars of the sky in multitude and as the sand which is by the sea-shore innumerable.

11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and

καὶ (and) ἐξῆλθεν (went out), μὴ (not) ἐπιστάμενος (knowing) τοῦ (where) ἔρχεται (he is going).

9 Πίστει (By faith) παρώκησεν (he sojourned) εἰς (in) γῆν (the land) τῆς (of the) ἐπαγγελίας (promise), ὡς (as in) ἀλλοτρίαν (a foreign country), ἐν (in) σκηναῖς (tents) κατοικήσας (having dwelt) μετὰ (with) Ἰσαὰκ (Isaac) καὶ (and) Ἰακώβ (Jacob), τῶν (the) συνκληρονόμων (joint-heirs) τῆς (of the) ἐπαγγελίας (promise) τῆς (-) αὐτῆς (same).

10 ἐξεδέχετο (He was awaiting) γὰρ (for) τὴν (the) τοὺς (-) θεμελίους (foundations) ἔχουσιν (having) πόλιν (city), ἧς (of which) τεχνίτης (the architect) καὶ (and) δημιουργός (builder is) ὁ (-) Θεός (God).

11 Πίστει (By faith) καὶ (also), αὐτῇ (herself) Σάρρα (Sarah) [στεῖρα] (barren), δύναμιν (power) εἰς (for) καταβολὴν (the conception) σπέρματος (of seed) ἔλαβεν (received), καὶ (even) παρὰ (beyond) καιρὸν (the opportune) ἡλικίας (age), ἐπεὶ (since) πιστὸν (faithful) ἡγήσατο (she considered) τὸν (the One) ἐπαγγελιάμενον (having promised).

12 διὸ (Therefore) καὶ (also) ἀφ' (from) ἑνὸς (one man) ἐγεννήθησαν (were born), καὶ (and) ταῦτα (he) νενεκρωμένου (having been as good as dead), καθὼς (as) τὰ (the) ἄστρα (stars) τοῦ (of) οὐρανοῦ (heaven) τῷ (-) πλήθει (in multitude), καὶ (and) ὡς (as) ἡ (the) ἄμμος (sand) ἢ (-) παρὰ (by) τὸ (the) χεῖλος (shore) τῆς (of the) θαλάσσης (sea) ἢ (-) ἀναρίθμητος (countless).

13 Κατὰ (In) πίστιν (faith) ἀπέθανον (died) οὗτοι (these) πάντες (all), μὴ (not) κομισάμενοι (having received) τὰς (the) ἐπαγγελίας (promises), ἀλλὰ (but) πόρρωθεν (from afar) αὐτὰς (them) ἰδόντες (having seen), καὶ (and) ἀσπασάμενοι (having embraced them), καὶ (and) ὁμολογήσαντες (having confessed) ὅτι (that) ξένοι (strangers) καὶ (and) παρεπίδημοί (sojourners) εἰσιν (they are) ἐπὶ (on) τῆς (the) γῆς (earth).

receive for an inheritance, obeyed; and he went out, not knowing whither he went.

11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

11:10 For he looked for a city which hath foundations, whose builder and maker is God.

11:11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

11:12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and

pilgrims on the earth.

11:14 For they that say such things declare plainly that they seek a country.

11:15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

11:16 But now they desire a better country, that is, a heavenly; wherefore, God is not ashamed to be called their God; for he hath prepared for them a city.

11:17 By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son,

11:18 Of whom it was said, That in Isaac shall thy seed be called--

11:19 Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure.

11:20 By faith, Isaac blessed Jacob and Esau concerning things to come.

14 οἱ (Those) γὰρ (for) τοιαῦτα (such things) λέγοντες (saying) ἐμφανίζουσιν (make manifest) ὅτι (that their) πατρίδα (own country) ἐπιζητοῦσιν (they are seeking).

15 καὶ (And) εἰ (if) μὲν (indeed) ἐκεῖνης (that) ἐμνημόνευον (they had been remembering) ἀφ' (from) ἧς (where) ἐξέβησαν (they came out), εἶχον (they would have had) ἄν (-) καιρὸν (opportunity) ἀνακάμψαι (to return).

16 νῦν (Now) δὲ (however) κρείττονος (a better one) ὀρέγονται (they stretch forward to), τοῦτ' (that) ἔστιν (is), ἐπουρανίου (a heavenly one). διὸ (Therefore) οὐκ (not) ἐπαισχύνεται (is ashamed of) αὐτοὺς (them) ὁ (-) Θεὸς (God), Θεὸς (God) ἐπικαλεῖσθαι (to be called) αὐτῶν (of them); ἠτοίμασεν (He has prepared) γὰρ (indeed) αὐτοῖς (for them) πόλιν (a city).

17 Πίστει (By faith) προσενήνοχεν (has offered up) Ἀβραάμ (Abraham) τὸν (-) Ἰσαὰκ (Isaac). πειραζόμενος (Being tested), καὶ (even) τὸν (his) μονογενῆ (only begotten son) προσέφερεν (was offering up) ὁ (the one) τὰς (the) ἐπαγγελίας (promises) ἀναδεξάμενος (having received),

18 πρὸς (as to) ὃν (whom) ἐλαλήθη (it was said) ὅτι (-), "Ἐν (In) Ἰσαὰκ (Isaac) κληθήσεται (will be reckoned) σοι (your) σπέρμα (offspring),"

19 λογισάμενος (having reasoned) ὅτι (that) καὶ (even) ἐκ (out from) νεκρῶν (the dead) ἐγείρειν (to raise), δυνατὸς (able was) ὁ (-) Θεός (God), ὅθεν (from where) αὐτὸν (him) καὶ (also) ἐν (in) παραβολῇ (a simile), ἐκομίσατο (he received).

20 Πίστει (By faith) καὶ (also) περὶ (concerning) μελλόντων (the things coming), εὐλόγησεν (blessed) Ἰσαὰκ (Isaac) τὸν (-) Ἰακώβ (Jacob) καὶ (and) τὸν (-) Ἡσαῦ (Esau).

pilgrims on the earth.

11:14 For they that say such things declare plainly that they seek a country.

11:15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

11:16 But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

11:18 Of whom it was said, That in Isaac shall thy seed be called:

11:19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

11:20 By faith Isaac blessed Jacob and Esau concerning things to come.

11:21 By faith, Jacob, when he was **a-dying**, blessed both the sons of Joseph, and worshiped, leaning upon the top of his staff.

11:22 By faith, Joseph, when he died, made mention of the departing of the children of Israel and gave commandment concerning his bones.

11:23 By faith, Moses, when he was born, was hid three months of his parents because they saw **that** he was a **peculiar** child; and they were not afraid of the king's commandment.

11:24 By faith, Moses, when he was come to years **of discretion**, refused to be called the son of Pharaoh's daughter,

11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,

11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.

21 Πίστει (By faith) Ἰακώβ (Jacob), ἀποθνήσκων (dying), ἕκαστον (each) τῶν (of the) υἱῶν (sons) Ἰωσήφ (of Joseph) εὐλόγησεν (blessed), καὶ (and) προσεκύνησεν (worshiped) ἐπὶ (on) τὸ (the) ἄκρον (top) τῆς (of the) ῥάβδου (staff) αὐτοῦ (of him).

22 Πίστει (By faith) Ἰωσήφ (Joseph), τελευτῶν (dying), περὶ (concerning) τῆς (the) ἐξόδου (exodus) τῶν (of the) υἱῶν (sons) Ἰσραήλ (of Israel) ἐμνημόνευσεν (made mention), καὶ (and) περὶ (concerning) τῶν (the) ὀστέων (bones) αὐτοῦ (of him) ἐνετείλατο (gave instructions).

23 Πίστει (By faith) Μωϋσῆς (Moses), γεννηθεὶς (having been born), ἐκρύβη (was hidden) τριμήνον (three months) ὑπὸ (by) τῶν (the) πατέρων (parents) αὐτοῦ (of him), διότι (because) εἶδον (they saw) ἄστειον (was beautiful) τὸ (the) παιδίον (little child), καὶ (and) οὐκ (not) ἐφοβήθησαν (they did fear) τὸ (the) διάταγμα (edict) τοῦ (of the) βασιλέως (king).

24 Πίστει (By faith) Μωϋσῆς (Moses), μέγας (grown) γενόμενος (having become), ἤρησάτο (refused) λέγεσθαι (to be called) υἱὸς (the son) θυγατρὸς (of the daughter) Φαραῶ (of Pharaoh),

25 μᾶλλον (rather) ἐλόμενος (having chosen) συνκακουχεῖσθαι (to suffer affliction with) τῷ (the) λαῷ (people) τοῦ (-) Θεοῦ (of God) ἢ (than) πρόσκαιρον (the temporary) ἔχειν (to have) ἁμαρτίας (of sin) ἀπόλαυσιν (enjoyment),

26 μείζονα (greater) πλοῦτον (wealth) ἡγησάμενος (having esteemed) τῶν (than the) Αἰγύπτου (of Egypt) θησαυρῶν (treasures) τὸν (the) ὀνειδισμόν (reproach) τοῦ (-) Χριστοῦ (of Christ); ἀπέβλεπεν (he was looking) γὰρ (for) εἰς (toward) τὴν (the) μισθαποδοσίαν (reward).

11:21 By faith Jacob, when he was **a-dying**, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.

11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a **proper** child; and they were not afraid of the king's commandment.

11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

11:27 By faith, he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

11:28 Through faith, he kept the passover and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

11:29 By faith, they passed through the Red Sea as by dry land, which the Egyptians assaying to do were drowned.

11:30 By faith, the walls of Jericho fell down after they were compassed about seven days.

11:31 By faith, the harlot Rahab perished not with them that believed not when she had received the spies with peace.

11:32 And what shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets,

11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

27 Πίστει (By faith) κατέλιπεν (he left) Αἴγυπτον (Egypt), μὴ (not) φοβηθεὶς (having feared) τὸν (the) θυμὸν (anger) τοῦ (of the) βασιλέως (king); τὸν (the) γὰρ (for) ἀόρατον (Invisible One) ὡς (as) ὁρῶν (seeing), ἐκαρτέρησεν (he persevered).

28 Πίστει (By faith) πεποιήκεν (he has kept) τὸ (the) πάσχα (Passover) καὶ (and) τὴν (the) πρόσχυσιν (sprinkling) τοῦ (of the) αἵματος (blood), ἵνα (so that) μὴ (not) ὁ (the one) ὀλοθρευῶν (destroying) τὰ (the) πρωτότοκα (firstborn) θίγη (would touch) αὐτῶν (them).

29 Πίστει (By faith) διέβησαν (they passed through) τὴν (the) Ἐρυθρὰν (Red) Θάλασσαν (Sea), ὡς (as) διὰ (through) ξηρᾶς (dry) γῆς (land), ἧς (which) πείρασαν (an attempt) λαβόντες (having made), οἱ (the) Αἰγύπτιοι (Egyptians) κατεπόθησαν (were swallowed up).

30 Πίστει (By faith) τὰ (the) τείχη (walls) Ἰεριχώ (of Jericho) ἔπεσαν (fell), κυκλωθέντα (having been encircled) ἐπὶ (for) ἑπτὰ (seven) ἡμέρας (days).

31 Πίστει (By faith) Ῥαὰβ (Rahab) ἢ (the) πόρνη (prostitute) οὐ (not) συναπάλετο (did perish with) τοῖς (those) ἀπειθήσασιν (having disobeyed), δεξαμένη (having received) τοὺς (the) κατασκόπους (spies) μετ' (with) εἰρήνης (peace).

32 Καὶ (And) τί (what) ἔτι (more) λέγω (shall I say)? ἐπιλείψει (Will fail) με (me) γὰρ (for) διηγούμενον (telling) ὁ (the) χρόνος (time), περὶ (of) Γεδεών (Gideon), Βαράκ (Barak), Σαμψών (Samson), Ἰεφθάε (Jephthah), Δαυὶδ (David) τε (also), καὶ (and) Σαμουὴλ (Samuel), καὶ (and) τῶν (the) προφητῶν (prophets),

33 οἱ (who) διὰ (by) πίστεως (faith) κατηγωνίσαντο (conquered) βασιλείας (kingdoms), εἰργάσαντο* (administered) δικαιοσύνην (justice), ἐπέτυχον (obtained) ἐπαγγελιῶν (promises); ἔφραξαν (shut) στόματα (the mouths) λεόντων (of lions),

11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

11:29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

11:30 By faith the walls of Jericho fell down, after they were compassed about seven days.

11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

11:32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

11:35 Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain **the first** resurrection;

11:36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment;

11:37 They were stoned; they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented,

11:38 Of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens, and caves of the earth.

11:39 And these all, having obtained a good report through faith, received not the promises,

34 ἔσβεσαν (quenched) δύναμιν (the power) πυρός (of fire), ἔφυγον (escaped) στόματα (the mouths) μαχαίρης (of the sword); ἐδυναμώθησαν (acquired strength) ἀπὸ (out of) ἀσθενείας (weakness), ἐγενήθησαν (became) ἰσχυροὶ (mighty) ἐν (in) πολέμῳ (war), παρεμβολὰς (the armies) ἐκλιναν (put to flight) ἀλλοτρίων (of foreigners).

35 Ἔλαβον (Received back) γυναῖκες (women) ἐξ (by) ἀναστάσεως (resurrection) τοὺς (the) νεκροὺς (dead) αὐτῶν (of them); ἄλλοι (others) δὲ (then) ἐτυμπανίσθησαν (were tortured), οὐ (not) προσδεξάμενοι (having accepted) τὴν (-) ἀπολύτρωσιν (release), ἵνα (so that) κρείττονος (a better) ἀναστάσεως (resurrection) τύχωσιν (they might obtain).

36 ἕτεροι (Others) δὲ (then) ἐμπαιγμῶν (of mockings) καὶ (and) μαστίγων (of scourgings), πεῖραν (trial) ἔλαβον (received); ἔτι (in addition), δὲ (also) δεσμῶν (of chains) καὶ (and) φυλακῆς (imprisonment).

37 Ἐλιθάσθησαν (They were stoned), ἐπρίσθησαν (they were sawn in two), ἐν (by) φόνῳ (slaughter) μαχαίρης (of the sword) ἀπέθανον (they were killed); περιήλθον (they wandered) ἐν (in) μηλωταῖς (sheepskins), ἐν (in) αἰγείοις (goats') δέρμασιν (skins), ὑστεροῦμενοι (being destitute), θλιβόμενοι (being oppressed), κακουχούμενοι (being mistreated);

38 ὧν (of whom) οὐκ (not) ἦν (was) ἄξιος (worthy) ὁ (the) κόσμος (world); ἐπὶ (in) ἐρημίαις (deserts) πλανώμενοι (wandering), καὶ (and) ὄρεσιν (mountains), καὶ (and) σπηλαίοις (caves), καὶ (and) ταῖς (-) ὀπαῖς (holes) τῆς (of the) γῆς (earth).

39 Καὶ (And) οὗτοι (these) πάντες (all), μαρτυρηθέντες (having been commended) διὰ (through) τῆς (the) πίστεως (faith), οὐκ (not) ἐκομίσαντο (did receive) τὴν (the) ἐπαγγελίαν (promise),

11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

11:35 Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain **a better** resurrection:

11:36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

11:38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

11:39 And these all, having obtained a good report through faith, received not the promise:

11:40 God having provided some better things for **them through their sufferings; for** without **sufferings** they **could** not be made perfect.

12:1 Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

12:2 Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

12:4 Ye have not yet resisted unto blood, striving against sin.

12:5 And ye have forgotten the exhortation which speaketh unto you as unto children: My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him,

40 τοῦ (-) Θεοῦ (God) περὶ (for) ἡμῶν (us) κρείττον (better) τι (something) προβλεψαμένου (having planned), ἵνα (so that) μὴ (not) χωρὶς (apart from) ἡμῶν (us) τελειωθῶσιν (they should be made perfect).

1 Τοιγαροῦν (Therefore) καὶ (also) ἡμεῖς (we), τοσοῦτον (such a great) ἔχοντες (having) περικείμενον (encompassing) ἡμῖν (us) νέφος (a cloud) μαρτύρων (of witnesses), ὄγκον (weight) ἀποθέμενοι (having laid aside) πάντα (every), καὶ (and) τὴν (the) εὐπερίστατον (easily entangling) ἁμαρτίαν (sin), δι' (with) ὑπομονῆς (endurance) τρέχωμεν (should run) τὸν (the) προκείμενον (lying before) ἡμῖν (us) ἀγῶνα (race),

2 ἀφορῶντες (looking) εἰς (to) τὸν (the) τῆς (of our) πίστεως (faith) ἀρχηγόν (founder) καὶ (and) τελειωτὴν (perfector), Ἰησοῦν (Jesus), ὃς (who) ἀντὶ (in view of) τῆς (the) προκειμένης (lying before) αὐτῷ (Him) χαρᾶς (joy), ὑπέμεινεν (endured) σταυρὸν (the cross), αἰσχύνῃς (its shame) καταφρονήσας (having despised), ἐν (at) δεξιᾷ (right hand) τε (and) τοῦ (of the) θρόνου (throne) τοῦ (-) Θεοῦ (of God) κεκάθικεν (sat down).

3 ἀναλογίσασθε (Consider fully) γὰρ (for), τὸν (the One) τοιαύτην (such great) ὑπομεμενηκότα (having endured) ὑπὸ (from) τῶν (-) ἁμαρτωλῶν (sinners) εἰς (against) ἑαυτὸν (Himself) ἀντιλογίαν (hostility), ἵνα (so that) μὴ (not) κάμητε (you shall grow weary), ταῖς (in the) ψυχαῖς (souls) ὑμῶν (of you) ἐκλυόμενοι (fainting).

4 Οὐπω (Not yet) μέχρῃς (unto) αἵματος (blood) ἀντικατέστητε (have you resisted), πρὸς (against) τὴν (-) ἁμαρτίαν (sin) ἀνταγωνιζόμενοι (struggling),

5 καὶ (and) ἐκλέλησθε (you have forgotten) τῆς (the) παρακλήσεως (exhortation) ἧτις (that) ὑμῖν (you) ὡς (as) υἱοῖς (to sons) διαλέγεται (addresses): "Υἱέ (Son) μου (of Me), μὴ (not) ὀλιγώρει (regard lightly) παιδείας (the discipline) Κυρίου (of the Lord), μηδὲ (nor) ἐκλύου (faint), ὑπ' (by) αὐτοῦ (Him) ἐλεγχόμενος (being reproved).

11:40 God having provided some better **thing** for **us**, **that** they without **us** **should** not be made perfect.

12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

12:4 Ye have not yet resisted unto blood, striving against sin.

12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

12:7 If ye endure chastening, God dealeth with you as with sons. For what son is he whom the father chasteneth not?

12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

12:9 Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits and live?

12:10 For they, verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

12:11 Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

6 ὃν (Whom) γὰρ (for) ἀγαπᾷ (He loves), Κύριος (the Lord) παιδεύει (disciplines); μαστιγοῖ (He scourges) δὲ (now) πάντα (every) υἱὸν (son) ὃν (whom) παραδέχεται (He receives).

7 Εἰς (As) παιδείαν (discipline) ὑπομένετε (endure), ὡς (as) υἱοῖς (sons) ὑμῖν (you) προσφέρεται (is treating) ὁ (-) Θεός (God); τίς (what) γὰρ (for) υἱὸς (son is there) ὃν (whom) οὐ (not) παιδεύει (disciplines) πατὴρ (his father)?

8 εἰ (If) δὲ (however) χωρὶς (without) ἐστε (you are) παιδείας (of discipline), ἧς (of which) μέτοχοι (partakers) γεγονασιν (they have become) πάντες (all), ἄρα (then) νόθοι (illegitimate children) καὶ (and) οὐχ (not) υἱοί (sons) ἐστε (you are).

9 εἶτα (Furthermore) τοὺς (-) μὲν (indeed) τῆς (of the) σαρκὸς (flesh) ἡμῶν (of us) πατέρας (fathers) εἶχομεν (we have had) παιδευτὰς (correctors), καὶ (and) ἐνετρεπόμεθα (we respected them); οὐ (not) πολὺ (much) [δὲ] (and) μᾶλλον (more) ὑποταγησόμεθα (shall we be in subjection) τῷ (to the) Πατρὶ (Father) τῶν (-) πνευμάτων (of spirits), καὶ (and) ζήσομεν (shall live)?

10 Οἱ (-) μὲν (Truly) γὰρ (indeed) πρὸς (for) ὀλίγας (a few) ἡμέρας (days), κατὰ (according to) τὸ (that) δοκοῦν (seeming good) αὐτοῖς (to them), ἐπαίδευσαν (they were disciplining us); ὁ (-) δὲ (but He) ἐπὶ (for) τὸ (our) συμφέρον (benefitting), εἰς (in order) τὸ (-) μεταλαβεῖν (to share) τῆς (of the) ἀγιότητος (holiness) αὐτοῦ (of Him).

11 πᾶσα (All) δὲ* (now) παιδεία (discipline), πρὸς (for) μὲν (indeed) τὸ (those) παρὸν (being present), οὐ (not) δοκεῖ (seems) χαρᾶς (of joy) εἶναι (to be), ἀλλὰ (but) λύπης (of grief); ὕστερον (afterward) δὲ (however), καρπὸν (the fruit) εἰρηνικὸν (peaceable), τοῖς (to those) δι' (by) αὐτῆς (it) γεγυμνασμένοις (having been trained), ἀποδίδωσιν (it yields) δικαιοσύνης (of righteousness).

12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12:12 Wherefore, lift up the hands which hang down, and **strengthen** the feeble knees;

12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

12:14 Follow peace with all men, and holiness, without which no man shall see the Lord,

12:15 Looking diligently, lest any man fail of the grace of God, lest any root of bitterness, springing up, trouble you and thereby many be defiled,

12:16 Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright.

12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance though he sought it carefully with tears.

12:18 For ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest,

12 Διὸ (Therefore) τὰς (the) παρειμένας (drooping) χεῖρας (hands) καὶ (and) τὰ (the) παραλελυμένα (enfeebled) γόνατα (knees) ἀνορθώσατε (lift up),

13 καὶ (and) τροχιάς (paths) ὀρθὰς (straight) ποιεῖτε (make) τοῖς (for the) ποσίν (feet) ὑμῶν (of you), ἵνα (so that) μὴ (not) τὸ (the) χωλὸν (lame) ἐκτραπῆ (should be put out of joint), ἰαθῆ (should be healed) δὲ (however) μᾶλλον (rather).

14 Εἰρήνην (Peace) διώκετε (pursue) μετὰ (with) πάντων (all), καὶ (and) τὸν (-) ἁγιασμόν (holiness), οὗ (which) χωρὶς (without) οὐδεὶς (no one) ὄψεται (will see) τὸν (the) Κύριον (Lord),

15 ἐπισκοποῦντες (observing) μὴ (lest) τις (any) ὑστερῶν (be failing) ἀπὸ (of) τῆς (the) χάριτος (grace) τοῦ (-) Θεοῦ (of God), μὴ (lest) τις (any) ῥίζα (root) πικρίας (of bitterness) ἄνω (up) φύουσα (springing) ἐνοχλῆ (should trouble you), καὶ (and) δι' (by) αὐτῆς* (this), μίανθῶσιν (might be defiled) ἅ (οἱ) (the) πολλοί (many),

16 μὴ (lest there be) τις (any) πόρνος (fornicator) ἢ (or) βέβηλος (profane person), ὡς (as) Ἡσαῦ (Esau), ὃς (who) ἀντὶ (for) βρώσεως (meal) μιᾶς (one) ἀπέδεδετο (sold) τὰ (the) πρωτοτόκια (birthright) ἑαυτοῦ (of himself).

17 ἴστε (You know) γὰρ (for) ὅτι (that) καὶ (even) μετέπειτα (afterward), θέλων (wishing) κληρονομήσαι (to inherit) τὴν (the) εὐλογίαν (blessing), ἀπεδοκιμάσθη (he was rejected); μετανοίας (of repentance) γὰρ (for) τόπον (place) οὐχ (not) εὑρεν (he found), καίπερ (although) μετὰ (with) δακρῶν (tears) ἐκζητήσας (having earnestly sought) αὐτήν (it).

18 Οὐ (Not) γὰρ (for) προσεληλύθατε (you have come to) ψηλαφώμενῳ (that being touched) καὶ (and) κεκαυμένῳ (having been kindled) πυρὶ (with fire), καὶ (and) γνόφῳ (to darkness), καὶ (and) ζόφῳ (to gloom), καὶ (and) θυέλλῃ (to storm),

12:12 Wherefore lift up the hands which hang down, and the feeble knees;

12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and

12:19 And the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more.

12:20 (For they could not endure that which was commanded: And if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart;

12:21 And so terrible was the sight that Moses said, I exceedingly fear and quake.)

12:22 But ye are come unto mount **Sion** and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect,

12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

19 καὶ (and) σάλπιγγος (of a trumpet) ἤχῳ (to the sound), καὶ (and) φωνῆ (to a voice) ῥημάτων (of words), ἧς (which) οἱ (those) ἀκούσαντες (having heard) παρητήσαντο (excused themselves), μὴ (asking not) προστεθῆναι (to be addressed) αὐτοῖς (to them) λόγον (the word),

20 οὐκ (not) ἔφερον (they could bear) γὰρ (for) τὸ (that) διαστειλλόμενον (being commanded): “Κἂν (If even) θηρίον (a beast) θίγη (should touch) τοῦ (the) ὄρους (mountain), λιθοβοληθήσεται (it shall be stoned).”

21 καὶ (And) οὕτω (so) φοβερὸν (fearful) ἦν (was) τὸ (the thing) φανταζόμενον (appearing that) Μωϋσῆς (Moses) εἶπεν (said), “Ἐκφοβός (Greatly afraid) εἰμι (I am), καὶ (and) ἔντρομος (trembling).”

22 Ἀλλὰ (But) προσεληλύθατε (you have come to) Σιών (Zion) ὄρει (Mount), καὶ (and) πόλει (the city) Θεοῦ (of God) ζώντος (the living), Ἱερουσαλήμ (the Jerusalem) ἐπουρανίῳ (heavenly), καὶ (and) μυριάσιν (to myriads) ἀγγέλων (of angels),

23 πανηγύρει (to the assembly), καὶ (and) ἐκκλησίᾳ (to the church) πρωτοτόκων (of the firstborn) ἀπογεγραμμένων (having been enrolled) ἐν (in) οὐρανοῖς (the heavens), καὶ (and) Κριτῆ (to the judge) Θεῷ (God) πάντων (of all), καὶ (and) πνεύμασι (to the spirits) δικαίων (of the righteous) τετελειωμένων (having been perfected),

24 καὶ (and) διαθήκης (of a covenant) νέας (new) μεσίτη (the mediator), Ἰησοῦ (to Jesus), καὶ (and) αἵματι (to the blood) ῥάντισμοῦ (of sprinkling) κρεῖττον (better things) λαλοῦντι (speaking) παρὰ (than) τὸν (that of) Ἄβελ (Abel).

darkness, and tempest,

12:19 And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:

12:20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

12:21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

12:22 But ye are come unto mount **Zion**, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

12:25 See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven,

12:26 Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

12:27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

12:28 Wherefore, we receiving a kingdom which cannot be moved, **should** have grace, whereby we may serve God acceptably with reverence and godly fear;

12:29 For our God is a consuming fire.

13:1 Let brotherly love continue.

13:2 Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

25 Βλέπετε (Take heed) μὴ (lest) παραιτήσησθε (you refuse) τὸν (the One) λαλοῦντα (speaking). εἰ (If) γὰρ (for) ἐκεῖνοι (they) οὐκ (not) ἐξέφυγον (escaped), ἐπὶ (on) γῆς (earth) παραιτησάμενοι (having refused) τὸν (the One) χρηματίζοντα (divinely instructing them), πολὺ (much) μᾶλλον (less) ἡμεῖς (we) οἱ (-) τὸν (the One) ἀπ' (from) οὐρανῶν (the heavens) ἀποστρεφόμενοι (turning away from),

26 οὗ (whose) ἢ (-) φωνὴ (voice) τὴν (the) γῆν (earth) ἐσάλευσεν (shook) τότε (at that time); νῦν (now) δὲ (however) ἐπήγγελται (He has promised), λέγων (saying), “Ἔτι (Yet) ἅπαξ (once more) ἐγὼ (I) σεισω (will shake) οὐ (not) μόνον (only) τὴν (the) γῆν (earth), ἀλλὰ (but) καὶ (also) τὸν (-) οὐρανόν (heaven).”^d

27 τὸ (This) δὲ (now), “Ἔτι (Yet) ἅπαξ (once more),” δηλοῖ (signifies) τὴν (the) τῶν (of the things) σαλευομένων (being shaken) μετὰθεςιν (removing), ὡς (as) πεποιημένων (having been created), ἵνα (so that) μείνη (should remain) τὰ (the things) μὴ (not) σαλευόμενα (being shaken).

28 Διὸ (Therefore) βασιλείαν (a kingdom) ἀσάλευτον (not to be shaken) παραλαμβάνοντες (receiving), ἔχωμεν (we may have) χάριν (grace), δι' (by) ἧς (which) λατρεύωμεν (we may serve) εὐαρέστως (well pleasingly) τῷ (-) Θεῷ (God), μετὰ (with) εὐλαβείας (reverence) καὶ (and) δέους (awe).

29 καὶ (Also) γὰρ (for) ὁ (the) Θεὸς (God) ἡμῶν (of us) πῦρ (is a fire) καταναλίσκον (consuming).

1 Ἡ (-) φιλαδελφία (Brotherly love) μενέτω (let abide).

2 τῆς (-) φιλοξενίας (Of hospitality) μὴ (not) ἐπιλανθάνεσθε (be forgetful); διὰ (through) ταύτης (this) γὰρ (for), ἔλαθόν (unawares) τινες (some) ξενίσαντες (have entertained) ἀγγέλους (angels).

12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

12:27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

12:28 Wherefore we receiving a kingdom which cannot be moved, **let us** have grace, whereby we may serve God acceptably with reverence and godly fear:

12:29 For our God is a consuming fire.

13:1 Let brotherly love continue.

13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

13:3 Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also **of** the body.

13:4 Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

13:5 Let your **consecrations** be without covetousness; and be content with **giving** such things as ye have; for he hath said, I will never leave thee nor forsake thee,

13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

13:7 Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation:

13:8 Jesus Christ--the same yesterday, and today, and **forever**.

13:9 Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace, not with

3 μιμνήσκεισθε (Remember) τῶν (-) δεσμίων (prisoners) ὡς (as) συνδεδεμένοι (being bound with them), τῶν (those) κακουχομένων (being mistreated) ὡς (as) καὶ (also) αὐτοὶ (yourselves) ὄντες (being) ἐν (in) σώματι (the body).

4 Τίμιος (Honorable let) ὁ (-) γάμος (marriage be) ἐν (in) πᾶσιν (all), καὶ (and) ἡ (the) κοίτη (marriage bed) ἀμίαντος (undefiled); πόρνους (the sexually immoral) γὰρ (for) καὶ (and) μοιχοὺς (adulterers) κρινεῖ (will judge) ὁ (-) Θεός (God).

5 Αφιλάργυρος (Let be without covetousness) ὁ (your) τρόπος (manner of life), ἀρκούμενοι (being satisfied) τοῖς (with the) παροῦσιν (present); αὐτὸς (He Himself) γὰρ (for) εἶρηκεν (has said): "Οὐ (Never) μὴ (not) σε (you) ἀνῶ (will I leave), οὐδ' (nor) οὐ (never) μὴ (not) σε (you) ἐγκαταλίπω (will I forsake)."^a

6 Ὡστε (So) θαρροῦντας (are confident) ἡμᾶς (we) λέγειν (to say): "Κύριος (The Lord is) ἐμοὶ (my) βοηθός (helper), [καὶ] (and) οὐ (not) φοβηθήσομαι (I will be afraid); τί (what) ποιήσει (shall do) μοι (to me) ἄνθρωπος (man)?"

7 Μνημονεύετε (Remember) τῶν (those) ἡγουμένων (leading) ὑμῶν (you), οἵτινες (who) ἐλάλησαν (spoke) ὑμῖν (to you) τὸν (the) λόγον (word) τοῦ (-) Θεοῦ (of God), ὧν (of whom), ἀναθεωροῦντες (considering) τὴν (the) ἔκβασιν (outcome) τῆς (of their) ἀνατροφῆς (way of life), μιμείσθε (imitate) τὴν (the) πίστιν (faith).

8 Ἰησοῦς (Jesus) Χριστὸς (Christ) ἐχθὲς (yesterday) καὶ (and) σήμερον (today) ὁ (is the) αὐτός (same), καὶ (and) εἰς (to) τοὺς (the) αἰῶνας (ages).

9 Διδαχαῖς (By teachings) ποικίλαις (various) καὶ (and) ξέναις (strange), μὴ (not) παραφέρεσθε (be carried away); καλὸν (it is good) γὰρ (for) χάριτι (by grace) βεβαιουῦσθαι (to be strengthened) τὴν (for the) καρδίαν (heart), οὐ (not) βρώμασιν (foods), ἐν (in) οἷς (which)

13:3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also **in** the body.

13:4 Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

13:5 Let your **conversation** be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

13:8 Jesus Christ the same yesterday, and today, and **for ever**.

13:9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with

meats, which have not profited them that have been occupied therein.

13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

13:12 Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13:13 Let us go forth, therefore, unto him without the camp, bearing his reproach.

13:14 For here have we no continuing city, but we seek one to come.

13:15 By him, therefore, let us offer the sacrifice of praise to God continually--that is, the fruit of our lips, giving thanks to his name.

13:16 But to do good and to communicate forget not; for with such sacrifices God is well pleased.

οὐκ (not) ὠφελήθησαν (were profited) οἱ (those) περιπατοῦντες (being devoted).

10 ἔχομεν (We have) θυσιαστήριον (an altar) ἐξ (from) οὗ (which) φαγεῖν (to eat), οὐκ (not) ἔχουσιν (have) ἐξουσίαν (authority), οἱ (those) τῇ (in the) σκηνῇ (tabernacle) λατρεύοντες (serving).

11 ὧν (Whose) γὰρ (for) εἰσφέρεται (is brought) ζώων (of animals) τὸ (the) αἷμα (blood as sacrifices) περὶ (for) ἁμαρτίας (sin), εἰς (into) τὰ (the) ἅγια (holy places) διὰ (by) τοῦ (the) ἀρχιερέως (high priest); τούτων (of those) τὰ (the) σώματα (bodies) κατακαίεται (are burned) ἔξω (outside) τῆς (the) παρεμβολῆς (camp).

12 διὸ (Therefore) καὶ (also) Ἰησοῦς (Jesus), ἵνα (so that) ἀγιάσῃ (he might sanctify) διὰ (by) τοῦ (the) ἰδίου (own) αἵματος (blood) τὸν (the) λαόν (people), ἔξω (outside) τῆς (the) πύλης (gate) ἔπαθεν (suffered).

13 τοίνυν (Therefore) ἐξερχώμεθα (we should go forth) πρὸς (to) αὐτόν (Him) ἔξω (outside) τῆς (the) παρεμβολῆς (camp), τὸν (the) ὀνειδισμόν (reproach) αὐτοῦ (of Him) φέροντες (bearing).

14 οὐ (Not) γὰρ (for) ἔχομεν (we have) ὧδε (here) μένουσαν (an abiding) πόλιν (city), ἀλλὰ (but) τὴν (the) μέλλουσαν (coming one) ἐπιζητοῦμεν (we are seeking for).

15 Δι' (Through) αὐτοῦ (Him) οὖν (then) ἀναφέρωμεν (we should offer) θυσίαν (the sacrifice) αἰνέσεως (of praise) διὰ (through) παντός (everything) τῷ (to) Θεῷ (God), τοῦτ' (that) ἔστιν (is), καρπὸν (the fruit) χειλέων (of the lips) ὁμολογούντων (confessing) τῷ (the) ὀνόματι (name) αὐτοῦ (of Him).

16 τῆς (-) δὲ (And) εὐποΐας (the good) καὶ (and) κοινωνίας (of sharing), μὴ (not) ἐπιλανθάνεσθε (be forgetful); τοιαύταις (with such) γὰρ (for) θυσίαις (sacrifices) εὐαρεστεῖται (is well pleased) ὁ (-) Θεός (God).

meats, which have not profited them that have been occupied therein.

13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

13:14 For here have we no continuing city, but we seek one to come.

13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

13:17 Obey them that have the rule over you and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.

13:18 Pray for us; for we trust we have a good conscience, in all things willing to live honestly.

13:19 But I beseech you the rather to do this, that I may be restored to you the sooner.

13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

13:21 Make you perfect in every good work to do his will, working in you that which is **well pleasing** in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

13:22 And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

17 Πείθεσθε (Obey) τοῖς (those) ἡγουμένοις (leading) ὑμῶν (you), καὶ (and) ὑπέικετε (be submissive); αὐτοὶ (they) γὰρ (for) ἀγρυπνοῦσιν (watch) ὑπὲρ (over) τῶν (the) ψυχῶν (souls) ὑμῶν (of you), ὡς (as) λόγον (account) ἀποδώσοντες (about to give); ἵνα (that) μετὰ (with) χαρᾶς (joy) τοῦτο (this) ποιῶσιν (they might do), καὶ (and) μὴ (not) στενάζοντες (groaning), ἀλυσίτελές (unprofitable) γὰρ (indeed) ὑμῖν (for you is) τοῦτο (this).

18 Προσεύχεσθε (Pray) περὶ (for) ἡμῶν (us); πειθόμεθα (we are persuaded) γὰρ (for) ὅτι (that) καλὴν (a good) συνείδησιν (conscience) ἔχομεν (we have), ἐν (in) πᾶσιν (all things) καλῶς (well) θέλοντες (desiring) ἀναστρέφεισθαι (to conduct ourselves).

19 περισσοτέρως (More abundantly) δὲ (now) παρακαλῶ (I exhort you) τοῦτο (this) ποιῆσαι (to do), ἵνα (so that) τάχιον (more quickly) ἀποκατασταθῶ (I may be restored) ὑμῖν (to you).

20 Ὁ (May the) δὲ (now) Θεὸς (God) τῆς (-) εἰρήνης (of peace), ὁ (-) ἀναγαγὼν (having brought) ἐκ (out from) νεκρῶν (the dead) τὸν (the) ποιμένα (Shepherd) τῶν (of the) προβάτων (sheep) τὸν (-) μέγαν (great), ἐν (by) αἵματι (the blood) διαθήκης (of the covenant) αἰωνίου (eternal), τὸν (the) Κύριον (Lord) ἡμῶν (of us) Ἰησοῦν (Jesus),

21 καταρτίσαι (equip) ὑμᾶς (you) ἐν (in) παντὶ (everything) ἀγαθῷ (good), εἰς (in order) τὸ (-) ποιῆσαι (to do) τὸ (the) θέλημα (will) αὐτοῦ (of Him), ποιῶν (working) ἐν (in) ἡμῖν (us) τὸ (that which is) εὐάρεστον (well pleasing) ἐνώπιον (before) αὐτοῦ (Him), διὰ (through) Ἰησοῦ (Jesus) Χριστοῦ (Christ), ᾧ (to whom be) ἡ (the) δόξα (glory) εἰς (to) τοὺς (the) αἰῶνας (ages) τῶν (of the) αἰώνων (ages). ἀμήν (Amen).

22 Παρακαλῶ (I exhort) δὲ (now) ὑμᾶς (you), ἀδελφοί (brothers), ἀνέχεσθε (bear with) τοῦ (the) λόγου (word) τῆς (-) παρακλήσεως (of exhortation); καὶ (only) γὰρ (for) διὰ (in) βραχέων (few words) ἐπέστειλα (I have written) ὑμῖν (to you).

13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

13:19 But I beseech you the rather to do this, that I may be restored to you the sooner.

13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

13:21 Make you perfect in every good work to do his will, working in you that which is **well-pleasing** in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

13:23 Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you.

3:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

13:25 Grace be with you all. Amen.

23 Γινώσκετε (You know) τὸν (the) ἀδελφὸν (brother) ἡμῶν (of us) Τιμόθεον (Timothy) ἀπολελυμένον (has been released), μεθ' (with) οὗ (whom) ἐὰν (if) τάχιον (sooner) ἔρχηται (he should come), ὄψομαι (I will see) ὑμᾶς (you).

24 Ἀσπάσασθε (Greet) πάντας (all) τοὺς (those) ἡγουμένους (leading) ὑμῶν (you), καὶ (and) πάντας (all) τοὺς (the) ἁγίους (saints). Ἀσπάζονται (Greet) ὑμᾶς (you), οἱ (those) ἀπὸ (from) τῆς (-) Ἰταλίας (Italy).

25 Ἡ (-) χάρις (Grace be) μετὰ (with) πάντων (all) ὑμῶν (of you).

13:23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

13:25 Grace be with you all. Amen.