

# HEBREWS

- 1A. <sup>1</sup>God, having spoken long-ago in-many-portions and in-many-ways to the fathers by the prophets, <sup>2</sup>spoke to us at the last of these days by a Son, Whom He appointed inheritor of all things, through Whom also He made the worlds
- 1B. <sup>3</sup>Who— being the radiance of His glory and exact-representation of His essence, and upholding all things by the word of His power— having made purification of sins, sat-down at the right hand of the Majesty on high
- 1C. <sup>4</sup>Having become so-much better than the angels by-as-much-as He has inherited a more-excellent name than they
- 1D. <sup>5</sup>For to which of the angels did He ever say “**You** are my Son. Today **I** have fathered you”? [Ps 2:7]; and again, “**I** will be a father to Him, and **He** will be a son to Me”? [1 Chron 17:13]
- 2D. <sup>6</sup>And again, when He brings the Firstborn into the world He says [in Deut 32:43] “And let all the angels of God give-worship to Him”
- 3D. <sup>7</sup>And with regard to the angels He says [in Ps 104:4] “The One making His angels winds and His ministers a flame of fire”— <sup>8</sup>but with regard to the Son He says
- 1E. “Your throne, God, is forever and ever. And the scepter of straightness is the scepter of Your kingdom. <sup>9</sup>You loved righteousness and hated lawlessness. For this reason God, your God, anointed You with the oil of gladness beyond Your companions” [Ps 45:6-7]
- 2E. <sup>10</sup>And, “**You**, Lord, laid-the-foundation-of the earth at the beginnings, and the heavens are works of Your hands. <sup>11</sup>**They** will perish, but **You** continue. Indeed they will all become-old like a garment, <sup>12</sup>and You will roll them up as-if a cloak. They will indeed be changed like a garment. But **You** are the same, and Your years will not end” [Ps 102:25-27]
- 4D. <sup>13</sup>And with regard to which of the angels has He ever said “Be sitting on My right side until I put Your enemies as a footstool of Your feet”? [Ps 110:1] <sup>14</sup>Are they not all ministering spirits being sent-forth for service for the sake of the ones going to inherit salvation?
- 2B. <sup>2</sup>For this reason, we must pay more attention to the things having been heard, that we may not-ever drift-away
- 1C. <sup>2</sup>For if the word having been spoken through angels proved-to-be firm, and every transgression and disobedience received a just penalty, <sup>3</sup>how shall we escape, having neglected so great a salvation?— which
- 1D. Having begun to be spoken by the Lord
- 2D. Was confirmed to us by the ones having heard— <sup>4</sup>God testifying-with both signs and wonders and various miracles and distributions of the Holy Spirit, according to His will
- 3B. <sup>5</sup>For He did not subject to angels the coming world concerning which we are speaking
- 1C. <sup>6</sup>But one solemnly-testified somewhere saying, “What is man that You remember him, or the son of man that You look-after him? <sup>7</sup>You made him lower than angels for a little while. You crowned him with glory and honor. <sup>8</sup>You subjected all things under his feet” [Ps 8:4-6]
- 1D. For in the subjecting all things to him, He left nothing not-subject to him
- 2D. But now we do not yet see all things having been subjected to him
- 3D. <sup>9</sup>But we see the One having been made lower than angels for a little while— Jesus— having been crowned with glory and honor because-of the suffering of the death
- 1E. So-that by the grace of God He might taste death for everyone
- 4B. <sup>10</sup>For it was fitting for Him for-the-sake-of Whom are all things and through Whom are all things, that in bringing many sons to glory, He should perfect the Author of their salvation through sufferings
- 1C. <sup>11</sup>For both the One making-holy and the ones being made holy are all from one Father
- 1D. For which reason He is not ashamed to be calling them brothers, <sup>12</sup>saying—
- 1E. “I will declare Your name to My brothers. I will sing-praise to You in the midst of the congregation” [Ps 22:22]
- 2E. <sup>13</sup>And again [in Isa 8:17], “**I** will be trusting in Him”
- 3E. And again [in Isa 8:18], “Behold— I and the children whom God gave to Me”
- 2C. <sup>14</sup>Therefore, since the children have shared of blood and flesh, He Himself also similarly partook of the same things

- 1D. In order that through death
- 1E. He might do-away-with the *one* having the power *of* death (that is, the devil)
- 2E. <sup>15</sup>And He might release these: all-who *by the* fear *of* death were subject-to slavery through all *their* living
- 2D. <sup>16</sup>For He surely does not take-hold-of angels, but He takes hold of *the* seed *of* Abraham
- 3C. <sup>17</sup>Hence, He had-to become-like *His* brothers in all *things* in order that He might become a **merciful** and faithful High Priest *in the things* pertaining to God, so as to make-an-offering-for-satisfaction [of God's wrath] *as to* the sins *of* the people
- 1D. <sup>18</sup>For having Himself been tempted in what He has suffered, He is able to help the *ones* being tempted
- 5B. <sup>3:1</sup>Hence holy brothers, partakers *of a* heavenly calling, consider the Apostle and High Priest *of* our confession— Jesus—<sup>2</sup>*as* being faithful *to the One* having appointed Him, as also *was* Moses, in His whole house
- 1C. <sup>3</sup>For this *One* has been considered-worthy *of more* glory than Moses— to the degree that the *One* having built *the house* has more honor *than* the house
- 1D. <sup>4</sup>For every house is built by someone, but the *One* having built all *things is* God
- 2D. <sup>5</sup>And **Moses** *was* faithful in His whole house as *a* servant, for *a* testimony *of the things which* will be spoken—<sup>6</sup>but Christ *was faithful as a Son* over His house
- 1E. Whose house **we** are, if-indeed we hold-on-to *our* confidence and *our* boast *of* the hope
- 6B. <sup>7</sup>Therefore, just as the Holy Spirit says [in Ps 95:7-11]: “Today, if you hear His voice, <sup>8</sup>do not harden your hearts as in the rebellion during the day *of* testing in the wilderness, <sup>9</sup>where your fathers tested *Me* with *a* trial and saw *My* works <sup>10</sup>for forty years. Therefore I was-angry *with* this generation and said, ‘They are always going-*astray in* the heart, and **they** did not know *My* ways’. <sup>11</sup>As I swore in *My* wrath, they will *never* enter into *My* rest”
- 1C. <sup>12</sup>Be watching-out, brothers, so that there will not-ever be in any *of you an* evil heart *of* unbelief in departing from *the* living God. <sup>13</sup>But be exhorting yourselves each day, as long as it is called “Today”, in order that none of you may be hardened *by the* deceitfulness *of* sin
- 1D. <sup>14</sup>For we have become partakers *of* Christ if-indeed we hold-on-to the beginning *of our* assurance firm until *the* end—<sup>15</sup>*in that it* is said [in Ps 95:7-8]: “Today, if you hear His voice, do not harden your hearts as in the rebellion”
- 1E. <sup>16</sup>For who having heard rebelled? But *was it* not all the *ones* having come out of Egypt through Moses?
- 2E. <sup>17</sup>And *with* whom was He angry *for* forty years? *Was it* not *with* the *ones* having sinned, whose corpses fell in the wilderness?
- 3E. <sup>18</sup>And *to* whom did He swear *that they* will not enter into His rest, except *to* the *ones* having disobeyed?
- 4E. <sup>19</sup>And we see that they were not able to enter because of unbelief
- 2C. <sup>4:1</sup>Therefore, let us fear that at any time while *a* promise to enter into His rest *is* left-remaining [open], any of you should seem to have come-short—<sup>2</sup>for indeed, we have had-good-news-announced, just as those also
- 1D. But the word *of* hearing did not profit those *ones*, *they* not having been united *in* faith *with* the *ones* having heard
- 1E. <sup>3</sup>For we, the *ones* having believed, enter into the rest
- 2E. Just as He has said: “As I swore in *My* wrath, they shall *never* enter into *My* rest” [Ps 95:11]
- 2D. And-yet, *His* works have been done since *the* foundation *of the* world
- 1E. <sup>4</sup>For He has spoken somewhere about the seventh *day* as follows: “And God rested on the seventh day from all His works” [Gen 2:2]
- 2E. <sup>5</sup>And in this [Ps 95:11] again: “They shall *never* enter into *My* rest”
- 3D. <sup>6</sup>Since then it remains *that* some *may* enter into it, and the *ones* formerly having had-good-news-announced *to them* did not enter because of disobedience, <sup>7</sup>He again designates *a* certain day— “Today”— saying by David after so much time just as it has been said-before: “Today, if you hear His voice, do not harden your hearts” [Ps 95:7-8]
- 1E. <sup>8</sup>For if Joshua had given them rest, He would not be speaking after these *things* about **another** day
- 4D. <sup>9</sup>Therefore *a* Sabbath-rest remains *for* the people *of* God

- 1E. <sup>10</sup>For the *one* having entered into His rest, also himself rested from his works, just as God *did* from *His* own
- 3C. <sup>11</sup>Therefore, let us be diligent to enter into that rest, in order that no one may fall in the same example *of* disobedience
- 1D. <sup>12</sup>For the word *of* God *is* living and effective
  - 1E. And sharper than any double-edged sword
  - 2E. And piercing as-far-as *the* division *of* soul and spirit, and joints and marrows
  - 3E. And able-to-judge *the* thoughts and intentions *of* the heart
- 2D. <sup>13</sup>And there is no creation hidden in His sight, but all *things are* naked and having been laid-open *to* His eyes to Whom the account *will be given by* us
- 2A. <sup>14</sup>Therefore, having *a* great High Priest having gone through the heavens— Jesus, the Son *of* God— let us be holding-on-to the confession
  - 1B. <sup>15</sup>For we do not have *a* high priest not being able to sympathize-with our weaknesses, but *One* having been tempted in all *things* in accordance with *our* likeness, without sin
  - 1C. <sup>16</sup>So let us be approaching the throne *of* grace with confidence, in order that we may receive mercy and find grace for well-timed help
  - 2B. <sup>5:1</sup>For every high priest being taken from-*among* men is appointed for people *in* the *things* pertaining to God, in order that he might offer both gifts and sacrifices for sins
    - 1C. <sup>2</sup>Being able to deal-gently *with* the *ones* being ignorant and going-*astray* since he himself is also surrounded *with* weakness
      - 1D. <sup>3</sup>And because of it, he is obligated to be offering *sacrifices* for sins— just as for the people, so also for himself
    - 2C. <sup>4</sup>And one does not take the honor *to* himself, but *receives it* being called by God, just as also Aaron
  - 3B. <sup>5</sup>So also, Christ did not glorify Himself to become High Priest
    - 1C. But the *One* having said to Him [in Ps 2:7] “**You** are My Son. Today **I** have fathered You” *did*, <sup>6</sup>just as also in another *place* He says “You *are a* priest forever according to the order *of* Melchizedek” [Ps 110:4]
    - 2C. <sup>7</sup>Who, in the days *of* His flesh
      - 1D. Having offered both petitions and supplications with *a* strong outcry and tears to the *One* being able to save Him from death, and having been heard because *of* His reverence
      - 2D. <sup>8</sup>Although being *a* Son
      - 3D. Learned obedience from *the things* which He suffered
  - 4B. <sup>9</sup>And having been perfected, He became *the cause of* eternal salvation *to* all the *ones* obeying Him, <sup>10</sup>having been designated by God *as* High Priest according to the order *of* Melchizedek
    - 1C. <sup>11</sup>Concerning whom our message-*to-speak is* great and hard-to-interpret *so as* to speak, since you have become sluggish *in* the hearing
      - 1D. <sup>12</sup>For indeed, [although] being obligated to be teachers because of the time, you again have *a* need *that* someone be teaching you the elements *of* the beginning *concerning* the oracles *of* God. And you have become *ones* having *a* need *of* milk and not *of* solid food
        - 1E. <sup>13</sup>For everyone partaking *of* milk *is* inexperienced *in* the word *of* righteousness, for he is *an* infant
        - 2E. <sup>14</sup>But the solid food *is for* the mature— the *ones* because of habit having *their* faculties trained for discernment *of* both good and evil
    - 2D. <sup>6:1</sup>Therefore, having left the message *of* the beginning *concerning* Christ, let us be carried-along to maturity
      - 1E. Not again laying-down *a* foundation *of* repentance from dead works and faith toward God, <sup>2</sup>*of* instruction *about* cleansings and laying-on *of* hands, and *about* the resurrection *of* the dead and eternal judgment
    - 3D. <sup>3</sup>And this we will do if-indeed God permits
      - 1E. <sup>4</sup>For *it is* impossible **to renew again to repentance** the *ones*

- 1F. Having once been enlightened and having tasted the heavenly gift
  - 2F. And having been made partakers *of the Holy Spirit*
  - 3F. <sup>5</sup>And having tasted *the good* word *of God* and *the powers of the coming age*
  - 4F. <sup>6</sup>And having fallen-away— crucifying-again *for themselves* the Son *of God*, and publicly-disgracing *Him*
- 2E. <sup>7</sup>For land having drunk the rain coming often upon it, and producing *a plant useful to those for whose sake it is also farmed*, receives *a blessing from God*
  - 3E. <sup>8</sup>But *land* bringing-forth thorns and thistles *is disapproved* and near *a curse*, whose end *is* for burning
- 4D. <sup>9</sup>But concerning you, beloved, we are **convinced-of** better *things*, and *things* having salvation— even though we are speaking in this manner
- 1E. <sup>10</sup>For God *is not unjust so as to forget your work and the love which you demonstrated for His name, having served the saints and [still] serving*
  - 2E. <sup>11</sup>But we desire *that each of you be demonstrating the same diligence toward the full-assurance of hope until the end*, <sup>12</sup>in order that you may not be sluggish, but imitators *of the ones* inheriting the promises through faith and patience
- 1F. <sup>13</sup>For God, having promised *to Abraham, swore by Himself— since He had by no one greater to swear—*  
<sup>14</sup>saying [in Gen 22:17]: “Surely while blessing I will bless you, and while multiplying I will multiply you”. <sup>15</sup>And so, having waited-patiently, he obtained the promise
  - 1G. <sup>16</sup>For people swear by the greater *one*. And *for them* the oath for confirmation *is the end of every dispute*
  - 2G. <sup>17</sup>By which *custom* God, intending even more to show the unchangeableness *of His intention to the heirs of the promise, guaranteed with an oath*
- 1H. <sup>18</sup>In order that by two unchangeable things in which *it is impossible for God to lie*, we— the *ones* having fled to take-hold-of the hope being set-before *us— may have strong encouragement*
  - 1I. <sup>19</sup>Which *hope* we have as *an anchor of the soul, both secure and firm and entering into the inner side of the curtain*, <sup>20</sup>where *a forerunner for us went in— Jesus—*
  - 1J. Having become High Priest forever according to the order *of Melchizedek*
- 2C. <sup>7:1</sup>For this Melchizedek—
- 1D. King *of Salem, priest of the Most-High God, remains a priest perpetually—*
- 1E. The *one* having met Abraham returning from the defeat *of the kings* and having blessed him, <sup>2</sup>*to whom also Abraham divided a tenth from everything, who is*
- 1F. First, [his name] being translated— king *of righteousness*
  - 2F. And then also, king *of Salem— which is king of peace*
  - 3F. <sup>3</sup>Fatherless, motherless, genealogy-less, having neither *a beginning of days nor an end of life*, but having been made-like the Son *of God*
- 2D. <sup>4</sup>Now observe how great this *one is to whom indeed Abraham the patriarch gave a tenth from the choicest-spoils*
- 1E. <sup>5</sup>Indeed, **the ones** from the sons *of Levi* receiving the priestly-office have *a commandment to be collecting-a-tenth-from the people according to the Law— that is, from their brothers, even though their brothers have come-out of the loins of Abraham—*
- 1F. <sup>6</sup>Yet the *one* not tracing-his-genealogy from them has collected-a-tenth *from Abraham*, and has blessed the *one* having the promises! <sup>7</sup>And apart from all dispute, the lesser *one* is blessed by the better *one*
- 2E. <sup>8</sup>And **here**, dying men receive *the tenths—*
- 1F. Yet there, *it is* being attested that he is living!
- 3E. <sup>9</sup>And so to speak, through Abraham even Levi— the *one* receiving *the tenths— has paid-a-tenth*. <sup>10</sup>For he was still in the loins *of his father* when Melchizedek met him
- 3C. <sup>11</sup>Now indeed, if perfection had been through the Levitical priesthood (for the [Jewish] people have received-the-Law on the basis of it) what further need *would there have been that another priest should arise according to the order of*

Melchizedek, and not be named according to the order of Aaron?

- 1D. <sup>12</sup>For the priesthood being changed, of necessity there is also a change of law
- 1E. <sup>13</sup>For *the One* about Whom these *things* are spoken has partaken of another tribe from which no one has attended to the altar
- 1F. <sup>14</sup>For *it is* clear that our Lord has risen from Judah— for which tribe Moses spoke nothing concerning priests
- 2E. <sup>15</sup>And it is still even-more very-clear if Another Priest arises in accordance with the likeness of Melchizedek, <sup>16</sup>Who has become *such* not based-on *the law of a* fleshy commandment, but based on *the power of an* indestructible life!
- 1F. <sup>17</sup>For it is attested that “You *are* a priest forever according to the order of Melchizedek” [Ps 110:4]
- 2D. <sup>18</sup>For a **setting-aside** of *the* preceding commandment takes place, because of its weakness and unprofitableness <sup>19</sup>(for the Law perfected nothing)—
- 1E. And a bringing-in of a better hope, through which we draw-near to God
- 4C. <sup>20</sup>And to the degree that *it was* not without an oath-swearing (for **the ones** have become priests without an oath-swearing— <sup>21</sup>but the *One* with an oath-swearing, through the *One* saying to Him [in Ps 110:4]: “The Lord swore and He will not change-*His*-mind, You *are* a priest forever”)—
- 1D. <sup>22</sup>To that degree also **Jesus** has become *the* guarantee of a better covenant
- 5C. <sup>23</sup>And **the many** have been [Levitical] priests because of *their* being prevented from continuing *by* death—
- 1D. <sup>24</sup>But the *One*, because of His remaining forever, has a permanent priesthood
- 2D. <sup>25</sup>Hence also, He is able to save completely the *ones* coming-to God through Him, always living so as to intercede for them
- 6C. <sup>26</sup>For such a High Priest was indeed fitting for us— holy, innocent, undefiled, having been separated from sinners, and having become higher *than* the heavens—
- 1D. <sup>27</sup>Who does not have *the* daily necessity(as indeed the high priests) to be offering sacrifices first for *His* own sins, then the *sins* of the people
- 1E. For He did this once-for-all, having offered Himself
- 2D. <sup>28</sup>For the Law appoints men having weakness as high priests, but the word of the oath-swearing after the Law appoints a Son having been perfected forever
- 5B. <sup>8:1</sup>Now *the* main-point in the *things* being said *is*: we have such a High Priest, Who sat-down at the right hand of the throne of the Majesty in the heavens, <sup>2</sup>Minister of the Holies, indeed of the true tabernacle (which the Lord pitched, not a human)
- 1C. <sup>3</sup>For every high priest is appointed that *he might* be offering both gifts and sacrifices. Hence *it is* necessary that this *One* also have something which He may offer
- 2C. <sup>4</sup>Now indeed, if He were on earth He would not even be a priest— *there* being the *ones* offering the gifts according-to *the* Law
- 1D. <sup>5</sup>Who are serving a copy and a shadow of the heavenly *things*— just as Moses has been warned, being about to complete the tabernacle
- 1E. For “See”, He says [in Ex 25:40], “that you make everything according to the pattern having been shown to you on the mountain”
- 3C. <sup>6</sup>But He has now obtained a **more-excellent** ministry, *by* as much as He is indeed *the* mediator of a **better** covenant, which has been enacted on better promises!
- 1D. <sup>7</sup>For if that first *covenant* had been faultless, no place would have been sought for a second
- 1E. <sup>8</sup>For, finding-fault-with them, He says [in Jer 31:31-34], “Behold— days are coming, says *the* Lord, and I will consummate a new covenant for the house of Israel and for the house of Judah

- 1F. <sup>9</sup>“Not in accordance with the covenant which I made *with* their fathers on *the* day I took-hold-of their hand to lead them out of *the* land of Egypt
- 1G. “Because **they** did not continue in My covenant, and **I** did not-care-for them, says *the* Lord
- 2F. <sup>10</sup>“Because this *is* the covenant which I will covenant *with* the house of Israel after those days, says *the* Lord:
- 1G. “Giving My laws into their mind, I will also write them upon their heart
- 2G. “And I will be God *to* them and **they** will be *a* people *to* Me
- 3G. <sup>11</sup>“And they will by no means each teach his *fellow*-citizen and each his brother, saying, ‘Know the Lord’, because they all will know Me from *the* small *one* up to their great *one*
- 4G. <sup>12</sup>“Because I will be merciful *to* their wrong-doings, and I will never remember their sins again”
- 2E. <sup>13</sup>In *that* He says “New”, He has made the first old
- 3E. And the *thing* becoming old and growing-aged *is* near disappearance
- 2D. <sup>9:1</sup>Now indeed, the first *covenant* also had regulations of service and the earthly Holy Place
- 1E. <sup>2</sup>For the first tabernacle was prepared— in which *were* both the lampstand and the table, and the Presentation of the bread— which is called *the* Holies. <sup>3</sup>And behind the second curtain *was* *the* tabernacle being called *the* Holies of Holies, <sup>4</sup>having
- 1F. A golden altar-of-incense
- 2F. And the ark of the covenant having been covered on-all-sides *with* gold
- 1G. In which *was* a golden jar having the manna and the rod of Aaron having budded and the tablets of the covenant
- 2G. <sup>5</sup>And above it *were* *the* cherubim of glory overshadowing the mercy-seat
- 3F. Concerning which *things* there is not *time* now to be speaking in detail
- 2E. <sup>6</sup>And these *things* thus having been prepared
- 1F. The priests accomplishing the services are continually going into **the first** tabernacle— <sup>7</sup>but into the second only the high priest *goes* once *a* year, not without blood
- 1G. Which he offers for himself and the ignorances of the people
- 2F. <sup>8</sup>The Holy Spirit making this clear: *that* the way of the Holies has not yet been made-known while the first tabernacle *was* still having *a* standing
- 1G. <sup>9</sup>Which *is* *a* symbol for the present time, according to which both gifts and sacrifices are offered
- 1H. Not being able to perfect the *one* worshiping in relation to *the* conscience
- 2H. <sup>10</sup>*Being* only (in-addition-to foods and drinks and different cleansings) regulations of flesh being imposed until *the* time of reformation
- 3D. <sup>11</sup>But Christ, having arrived *as* High Priest of the good *things* having come, **entered once-for-all into the Holies**
- 1E. Through the greater and more-perfect tabernacle not made-by-*human*-hands— that is, not of this creation
- 2E. <sup>12</sup>And not through *the* blood of goats and calves, but through *His* own blood
- 3E. Having obtained eternal redemption
- 1F. <sup>13</sup>For if the blood of goats and bulls and *the* ashes of a heifer sprinkling the *ones* having been defiled sanctifies for the cleansing of the flesh
- 2F. <sup>14</sup>*By* how much more will the blood of Christ, Who through *the* eternal Spirit offered Himself without-blemish to God, cleanse our conscience from dead works, so that *we may* worship *the* living God!
- 4D. <sup>15</sup>And for this reason He *is* *the* mediator of *a* new covenant, so that the *ones* having been called may receive the promise of the eternal inheritance— *a* death having taken-place for *the* redemption from the transgressions committed under the first covenant
- 1E. <sup>16</sup>For where *there is* *a* will, *it is* *a* necessity that *the* death of the *one* having made-the-will be brought-forth

- 1F. <sup>17</sup>For *a* will over dead *ones is* firm, since it does not ever have [legal] power when the *one* having made-the-will is living
- 2E. <sup>18</sup>Hence, not even the first *covenant* has been inaugurated without blood
- 1F. <sup>19</sup>For every commandment having been spoken *to* all the people by Moses according-to the Law—
- 1G. Having taken the blood *of* the calves and the goats along with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, <sup>20</sup>saying “This *is* the blood *of* the covenant which God commanded to you” [Ex 24:8]
- 2G. <sup>21</sup>And he likewise sprinkled *with* the blood both the tabernacle and all the objects *of* the ministry
- 3E. <sup>22</sup>Indeed according-to the Law almost everything is cleansed with blood, and forgiveness does not take-place apart-from blood-shedding
- 4E. <sup>23</sup>Therefore *it was a necessity that the copies of* the things in the heavens be cleansed *with* these things— but the heavenly things themselves *with* better sacrifices than these
- 1F. <sup>24</sup>For Christ did not enter into *the* Holies made-by-human-hands— copies *of* the true things
- 1G. But into heaven itself, now to appear *in* the presence *of* God for us
- 2F. <sup>25</sup>Nor *did He enter* in order that He might offer Himself often— as indeed the high priest enters into the Holies yearly with *the* blood belonging-to-another— <sup>26</sup>otherwise He *would* had-to-have suffered often since *the* foundation *of* the world
- 1G. But now He has appeared once-for-all at *the* conclusion *of* the ages for *the* setting-aside *of* sin by the sacrifice *of* Himself
- 3F. <sup>27</sup>And just as it is destined *for* people to die once and after this *comes* the judgment
- 1G. <sup>28</sup>So also Christ, having been offered once so as to bear *the* sins *of* many, will appear
- 1H. For *a* second time
- 2H. Without *reference* to sin
- 3H. *To* the *ones* eagerly-awaiting Him
- 4H. For salvation
- 5D. <sup>10:1</sup>For the Law— having *a* shadow *of* the coming good things, not the very image *of* the things— is never able to perfect the *ones* approaching yearly *with* the same sacrifices which they offer perpetually
- 1E. <sup>2</sup>Otherwise would they not have ceased being offered— because of the *ones* worshiping no longer having *a* consciousness *of* sins, having been cleansed once-for-all?
- 2E. <sup>3</sup>But in them *there is a* yearly reminder *of* sins. <sup>4</sup>For *it is* impossible *for* the blood *of* bulls and goats to take-away sins
- 3E. <sup>5</sup>Therefore, while entering into the world, He says [in Ps 40:6-8], “You did not desire sacrifice and offering, but You prepared *a* body *for* Me. <sup>6</sup>You were not well-pleased *with* whole-burnt-offerings and offerings for sin. <sup>7</sup>Then I said, Behold, I have come— in *the* roll *of* a book it has been written about Me—that *I might* do Your will, God”.
- 1F. <sup>8</sup>Saying above that “You did not desire nor were You well-pleased *with* sacrifices and offerings and whole-burnt-offerings and offerings for sin” (which are being offered according-to *the* Law!)
- 2F. <sup>9</sup>Then He has said, “Behold, I have come *that I might* do Your will”:
- 1G. He does-away-with the first in-order-that He might establish the second
- 2G. <sup>10</sup>By which will we have been made-holy through the offering *of* the body *of* Jesus Christ once-for-all
- 6D. <sup>11</sup>And **every priest** stands ministering daily and offering often the same sacrifices which are never able to take-away sins—
- 1E. <sup>12</sup>But this *One*, having offered **one** sacrifice for sins for all time, sat-down at *the* right hand *of* God, <sup>13</sup>henceforth waiting until His enemies are put *as a* footstool *of* His feet
- 1F. <sup>14</sup>For *by* one offering He has perfected for all time the *ones* being made-holy

- 7D. <sup>15</sup>And the Holy Spirit also testifies to us—
- 1E. For after the *statement* [in Jer 31:33] having said, <sup>16</sup>“This *is* the covenant which I will covenant with them after those days, says *the* Lord— while giving My laws upon their hearts, I will also write them upon their mind”
  - 2E. <sup>17</sup>*Then He says* “And I will never remember their sins and their lawless-*deeds* again”
  - 3E. <sup>18</sup>Now where *there is* forgiveness of these *things*, *there is* no longer *an* offering for sin!
- 6B. <sup>19</sup>Therefore, brothers, having confidence for the entering of the Holies by the blood of Jesus— <sup>20</sup>which fresh and living way He inaugurated *for* us through the curtain, that is, His flesh— <sup>21</sup>and *having a* great Priest over the house of God
- 1C. <sup>22</sup>Let us be approaching *God* with *a* true heart in full-assurance of faith—
- 1D. Having *our* hearts sprinkled from *an* evil conscience
  - 2D. And having *our* body washed *with* clean water
- 2C. <sup>23</sup>Let us be holding-on-to the confession of *our* hope without-wavering, for the *One* having promised *is* faithful
- 3C. <sup>24</sup>And let us be considering one another for *the* provoking of love and good works
- 1D. <sup>25</sup>Not forsaking the gathering-together of ourselves, as *is a* habit *with* some, but exhorting *one another*, and so-much more *by-as-much-as* you see the day drawing-near
- 4C. <sup>26</sup>For while we *are* willfully sinning after the receiving of the knowledge of the truth, *a* sacrifice no longer remains for sins, <sup>27</sup>but some fearful expectation of judgment and *a* zeal of fire going to consume the adversaries
- 1D. <sup>28</sup>Anyone having set-aside *the* Law of Moses dies without compassions upon *the testimony* of two or three witnesses
  - 2D. <sup>29</sup>*For* how much worse punishment do you think he will be considered-worthy— the *one*
    - 1E. Having trampled-underfoot the Son of God
    - 2E. And having regarded *as* defiled the blood of the covenant by which he was sanctified
    - 3E. And having insulted the Spirit of grace?
  - 3D. <sup>30</sup>For we know the *One* having said [in Deut 32:35]: “Vengeance *is for* Me, **I** will repay”; and again [in Deut 32:36]: “*The* Lord will judge His people”
  - 4D. <sup>31</sup>*It is a* fearful *thing* to fall into *the* hands of *the* living God
- 3A. <sup>32</sup>Now remember the former days during which, having been enlightened, you endured *a* great struggle of sufferings— <sup>33</sup>on this *hand* being made-a-spectacle *by* both reproaches and afflictions, and on this *hand* having become partners of the *ones* living in this manner
- 1B. <sup>34</sup>For indeed you sympathized-with the prisoners, and you accepted with joy the plundering of your possessions, knowing *that you-yourself* have *a* better and abiding possession
- 1C. <sup>35</sup>So do not throw-away your confidence, which has *a* great reward
- 2B. <sup>36</sup>For you have need of endurance, in order that having done the will of God, you might receive the promise
- 1C. <sup>37</sup>For yet *in a* very little *while*, “the *One* coming will come and will not delay. <sup>38</sup>But My righteous *one* will live by faith. And if he draws-back, My soul is not well-pleased with him” [Hab 2:3-4]
  - 2C. <sup>39</sup>But **we** are not of *a* drawing-back resulting-in destruction, but of *a* faith resulting in *the* preserving of *the* soul
- 3B. <sup>11:1</sup>Now faith is *the* assurance of *things* being hoped-for, *the* conviction of *things* not being seen. <sup>2</sup>For in this the elders were attested
- 1C. <sup>3</sup>By faith we understand *that* the worlds have been prepared *by the* word of God, so that the *thing* being seen *has* not come-into-being from *things* being visible
  - 2C. <sup>4</sup>By faith Abel offered to God *a* greater sacrifice than Cain, through which he was attested to be righteous— God testifying about his gifts. And through it, [although] having died, he is still speaking
  - 3C. <sup>5</sup>By faith Enoch was removed, *so as* not to see death: “And he was not found because God removed him” [Gen 5:24]
    - 1D. For before the removal, he has been attested to have pleased God
    - 2D. <sup>6</sup>And without faith *it is* impossible to please *Him*. For the *one* coming-to God must **believe** that He is, and He becomes *the* rewarder to the *ones* seeking Him out
  - 4C. <sup>7</sup>By faith Noah, having been warned about the *things* not yet being seen, having been reverent, prepared *the* ark for *the* salvation of his household



- 1D. Through which he condemned the world and became *an* inheritor *of* the righteousness according-to faith
- 5C. <sup>8</sup>By faith Abraham, being called, obeyed to go out to *a* place which he was going-to receive for *an* inheritance. And he went out not knowing where he was going
- 1D. <sup>9</sup>By faith he stayed in *the* land *of* the promise as *a* land belonging-to-another, having dwelled in tents with Isaac and Jacob, the fellow-heirs *of* the same promise
- 1E. <sup>10</sup>For he was waiting-for the city having foundations, *of* which God *is* designer and maker
- 2D. <sup>11</sup>By faith— and Sarah herself *being* barren— he received power for *the* foundation *of* a seed even beyond *the* time *of* mature-age, since he regarded the *One* having promised *to be* faithful
- 1E. <sup>12</sup>Therefore indeed from one *man*— and *he* having become impotent *as to* these *things*— were born *seed* as the stars *of* heaven *in* number, and countless as the sand by the shore *of* the sea
- 3D. <sup>13</sup>In accordance with faith, these all died not having received the promises, but having seen them from a distance, and having greeted *them*, and having confessed that they are strangers and pilgrims on the earth
- 1E. <sup>14</sup>For the *ones* saying such *things* are making-clear that they are seeking-for *a* homeland
- 2E. <sup>15</sup>And if they had been remembering that *homeland* from which they came out, they would have had opportunity to return— <sup>16</sup>but as-it-is, they are aspiring-to *a* better *homeland*; that is, *a* heavenly *one*
- 3E. Therefore God is not ashamed-of them, to be called their God. For He prepared *a* city *for* them
- 6C. <sup>17</sup>By faith Abraham has offered Isaac while being tested. And the *one* having received the promises was offering *his* only-born, <sup>18</sup>with-regard-to whom it was said [in Gen 21:12] that “In Isaac *a* seed will be called *for* you”
- 1D. <sup>19</sup>Having considered that God *was* able to raise *him* even from *the* dead, from-which he also received him back in *a* symbol
- 7C. <sup>20</sup>By faith Isaac blessed Jacob and Esau even concerning coming *things*
- 8C. <sup>21</sup>By faith Jacob, while dying, blessed each *of* the sons *of* Joseph and “worshiped [leaning] on the top *of* his staff” [Gen 47:31]
- 9C. <sup>22</sup>By faith Joseph, while coming-to-an-end, mentioned concerning the departure *of* the sons *of* Israel and gave-commands concerning his bones
- 10C. <sup>23</sup>By faith Moses, having been born, was hidden *for* three months by his parents, because they saw the child *was* beautiful and did not fear the edict *of* the king
- 11C. <sup>24</sup>By faith Moses, having become great
- 1D. Refused to be called son *of* Pharaoh’s daughter
- 1E. <sup>25</sup>Having chosen rather to be mistreated-with the people *of* God than to be having *a* temporary enjoyment *of* sin
- 2E. <sup>26</sup>Having regarded the reproach *of* the Christ *to be* greater riches *than* the treasures *of* Egypt
- 3E. For he was looking-away to the reward
- 2D. <sup>27</sup>By faith he left Egypt, not having feared the fury *of* the king. For he persevered as seeing the invisible *One*
- 3D. <sup>28</sup>By faith he has performed the Passover and the sprinkling *of* the blood in order that the *one* destroying the firstborns might not touch them
- 12C. <sup>29</sup>By faith they crossed the Red Sea as through dry land— *of* which having taken *the* test, the Egyptians were swallowed-up
- 13C. <sup>30</sup>By faith the walls *of* Jericho fell, having been encircled for seven days
- 14C. <sup>31</sup>By faith Rahab the prostitute did not perish-with the *ones* having disobeyed, having welcomed the spies with peace
- 15C. <sup>32</sup>And what more may I say?
- 1D. For time will fail me while telling about Gideon, Barak, Samson, Jephthah, both David and Samuel, and the prophets, <sup>33</sup>who through faith
- 1E. Conquered kingdoms, worked righteousness, obtained promises
- 2E. Stopped *the* mouths *of* lions, <sup>34</sup>quenched *the* power *of* fire, escaped *the* edges *of* the sword
- 3E. Were strengthened from weakness, became mighty in battle, put-to-flight armies *of* foreigners
- 2D. <sup>35</sup>Women received their dead by resurrection— but others were tortured, not accepting redemption, in order that they might obtain *a* better resurrection

- 1E. <sup>36</sup>And others received *a trial of mockings and whippings, and furthermore of bonds and prison*
- 2E. <sup>37</sup>They were stoned, they were sawn-in-two, they died by murder *of the sword*
- 3E. They went-around in sheepskins, in skins of-goats

- 1F. Being in-need, being afflicted, being mistreated—<sup>38</sup>*of whom the world was not worthy*
- 2F. Wandering in desolate-places and mountains and caves and openings *of the earth*

16C. <sup>39</sup>And these all, having been attested through *their* faith, did not receive the promise—<sup>40</sup>God having provided something better for us, in order that they should not be perfected apart from us

4B. <sup>12:1</sup>So-therefore we also— having **so large** *a cloud of witnesses* surrounding us, having laid-aside every weight and the easily-entangling sin— let us be running the race being set-before us with endurance, <sup>2</sup>while looking-away toward the author and perfecter *of the faith*— Jesus— Who endured *a cross* for the joy being set-before Him, having disregarded *the shame*, and has sat-down at *the right hand of the throne of God*

1C. <sup>3</sup>For consider the *One* having endured **such** opposition by sinners against Himself, in order that you may not be weary *in your souls, losing-heart*—

1D. <sup>4</sup>You did not yet resist to the point *of blood* while struggling against sin!

2C. <sup>5</sup>And have you completely-forgotten the exhortation which speaks *to you as sons*?: “My son, do not be thinking-lightly *of the discipline of the Lord*, nor losing-heart while being rebuked by Him. <sup>6</sup>For *the one* whom *the Lord* loves He disciplines, and He whips every son whom He accepts” [Prov 3:11-12]

1D. <sup>7</sup>You are enduring [your trials] for discipline. God is dealing *with you as with sons*

1E. For what son *is there* whom *his* father does not discipline?

2E. <sup>8</sup>But if you are without discipline, *of which all have become partakers*, then you are illegitimate *children* and not sons

2D. <sup>9</sup>Furthermore, we had **fathers of our flesh** *as discipliners* and were respecting *them*— but shall we not much more be subject *to the Father of [our] spirits and live*?

1E. <sup>10</sup>For **the ones** were disciplining *us* for a few days according to the *thing seeming good to them*— but the *One does so* for *our benefit*, so that *we may share-in His holiness*

3D. <sup>11</sup>And all discipline **for the present** does not seem to be *a thing of joy*, but *of grief*— but later it yields *the peaceful fruit of righteousness to the ones* having been trained by it

5B. <sup>12</sup>Therefore straighten-up the hands having been slackened and the knees having been made-feeble. <sup>13</sup>And be making straight paths *for your feet*, in order that the lame *part* may not be dislocated but rather may be healed

1C. <sup>14</sup>Be pursuing peace with all *people*, and the holiness without which no one will see the Lord

1D. <sup>15</sup>While exercising-oversight

1E. *That someone may not be coming-short of the grace of God*

2E. *That some root of bitterness growing up may not be causing-trouble, and many be defiled by it*

3E. <sup>16</sup>*That someone may not be sexually-immoral or profane like Esau, who sold his own firstborn-rights for one meal*

1F. <sup>17</sup>For you know that indeed afterward, while wanting to inherit the blessing, he was rejected— for he did not find *a place of repentance*— even-though having sought-for it with tears

2D. <sup>18</sup>For you have not come-to *a mountain* being touched

1E. And *a fire* having been burning

2E. And darkness

3E. And gloom

4E. And *a storm*

5E. <sup>19</sup>And *a blast of a trumpet*

6E. And *a sound of words*— *of which, the ones* having heard begged *that a word* not be added *to them*

1F. <sup>20</sup>For they were not bearing the *thing* being commanded: “If even *a wild-animal* should touch the mountain, it shall be stoned” [Ex 19:12-13]

7E. <sup>21</sup>And so fearful was the *thing* appearing, Moses said “I am terrified and trembling”

3D. <sup>22</sup>But you have come to Mount Zion

1E. And *the city of the living God, the heavenly Jerusalem*

2E. And *the myriads of angels, a festive-gathering*

3E. <sup>23</sup>And *the church of the firstborn ones* having been registered in *the heavens*

4E. And *the Judge, God of all*

5E. And *the spirits of righteous ones* having been perfected

6E. <sup>24</sup>And *the mediator of the new covenant, Jesus*

7E. And *the blood of sprinkling* speaking better than Abel

4D. <sup>25</sup>Be watching-out *that* you not refuse the *One* speaking

1E. For if those did not escape, having refused the *One* warning on earth, much more we *will not escape: the ones* turning-away-from the *One warning* from *the heavens*—

1F. <sup>26</sup>Whose voice shook the earth at that time

2F. But now He has promised, saying [in Hag 2:6] “I will shake once more not only the earth, but also the heaven”

1G. <sup>27</sup>And the *phrase* “once more” indicates the removal of the *things* being shaken— as of *things* having been made— so that the *things* not being shaken may continue

2E. <sup>28</sup>Therefore while receiving *an unshakable kingdom*, let us have gratitude, through which we may worship God pleasingly, with reverence and awe. <sup>29</sup>For indeed our God *is a consuming fire*

2C. <sup>13:1</sup>Let brotherly-love continue

3C. <sup>2</sup>Do not be forgetting hospitality

1D. For through this some having entertained angels did not know *it*

4C. <sup>3</sup>Remember

1D. The prisoners *as-though* having been imprisoned-with *them*

2D. The *ones* being mistreated— *as-though* also yourselves being in *their* body

5C. <sup>4</sup>Let marriage *be* honored by all, and the bed undefiled

1D. For God will judge *the sexually-immoral-ones* and adulterers

6C. <sup>5</sup>Let character *be* without-love-of-money, being content *with* the present *things*

1D. For He Himself has said [in Deut 31:6], “I will never let you go, nor will I by any means forsake you”

2D. <sup>6</sup>So that while being confident we say, “*The Lord is a helper for me* and I will not fear. What will *a human* do *to me*?” [Ps 118:6]

7C. <sup>7</sup>Remember the *ones* leading you, who spoke the word of God *to* you, whose faith *be* imitating while looking-carefully-at the result of *their* way-of-life

1D. <sup>8</sup>Jesus Christ *is* the same yesterday and today and forever

8C. <sup>9</sup>Do not be carried-away *by* various and strange teachings

1D. For *it is good for* the heart to be established *by* grace, not *by* foods in-connection-with which the *ones* walking were not profited

2D. <sup>10</sup>We have *an altar* from which the *ones* serving *in* the tabernacle have no right to eat

1E. <sup>11</sup>For *of animals from* which the blood is brought into the Holies by the high priest for sin— the bodies of these are burned-up outside of the camp

2E. <sup>12</sup>Therefore Jesus also, in order that He might make the people holy with *His* own blood, suffered outside of the gate

3E. <sup>13</sup>So-indeed, let us go-out to Him outside of the camp, bearing His reproach. <sup>14</sup>For here we do not have *an* abiding city, but we are seeking-for the *one* coming

- 3D. <sup>15</sup>Therefore through Him let us be continually offering *a sacrifice of praise to God*— that is, *the fruit of lips praising His name*. <sup>16</sup>And do not be forgetting good-doing and sharing. For *with* such sacrifices God is pleased
- 9C. <sup>17</sup>Be obeying the *ones* leading you and be yielding, for **they** are keeping-watch for your souls as *ones who* will render *an account*—
- 1D. In order that they may be doing this
- 1E. With joy
- 2E. And not while groaning, for this *would be unprofitable for you*
- 10C. <sup>18</sup>Be praying for us
- 1D. For we are persuaded that we have *a good conscience, wanting to conduct-ourselves well in all things*
- 2D. <sup>19</sup>And I especially appeal-to *you* to do this in order that I may be restored *to you* sooner
- 6B. <sup>20</sup>Now may the God *of peace*— the *One* having brought-up from *the* dead the Great Shepherd *of* the sheep in-connection-with *the blood of the* eternal covenant, our Lord Jesus—
- 1C. <sup>21</sup>Prepare you in every good *thing* so that *you may* do His will
- 2C. While doing *in* us the pleasing *thing* in His sight through Jesus Christ
- 3C. *To Whom be* the glory forever and ever, amen
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- A. <sup>22</sup>Now I exhort you, brothers, bear-with the word *of* exhortation. For indeed I wrote-to you with *a few words*
- B. <sup>23</sup>Take-notice-of our brother Timothy having been released, with whom if he comes quicker, I will see you
- C. <sup>24</sup>Greet all the *ones* leading you and all the saints
- D. The *ones* from Italy greet you
- E. <sup>25</sup>Grace *be* with you all