

HEBREWS

1A. ^{1:1}God, having spoken long-ago in-many-portions and in-many-ways *to* the fathers by the prophets, ²spoke *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. ³Who— 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. ⁴Having become so-much better *than* the angels *by-as-much-as* He has inherited *a more-excellent name* than they

1D. ⁵For *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. ⁶And 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. ⁷And with regard to **the angels** He says [in Ps 104:4] “The *One* making His angels winds and His ministers *a flame of fire*”— ⁸but 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*. ⁹You 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. ¹⁰And, “**You**, Lord, laid-the-foundation-of the earth at *the beginnings*, and the heavens are works *of Your hands*. ¹¹**They** will perish, but **You** continue. Indeed they will all become-old like *a garment*, ¹²and 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. ¹³And 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] ¹⁴Are they not all ministering spirits being sent-forth for service for the sake of the *ones* going to inherit salvation?

2B. ^{2:1}For this reason, we must pay more attention to the *things* having been heard, that we may not-ever drift-away

1C. ²For if the word having been spoken through angels proved-to-be firm, and every transgression and disobedience received *a just penalty*, ³how 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— ⁴God testifying—with both signs and wonders and various miracles and distributions *of the Holy Spirit*, according to His will

3B. ⁵For He did not subject **to angels** the coming world concerning which we are speaking

1C. ⁶But one solemnly-testified somewhere saying, “What is man that You remember him, or *the son of man* that You look-after him? ⁷You made him lower than angels *for a little while*. You crowned him *with glory and honor*. ⁸You 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. ⁹But 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. ¹⁰For 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. ¹¹For 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**, ¹²saying—

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. ¹³And 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. ¹⁴Therefore, 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. ¹⁵And He might release these: all-who *by the fear of* death were subject-to slavery through all *their* living
- 2D. ¹⁶For He surely does not take-hold-of angels, but He takes hold of *the seed of* Abraham
- 3C. ¹⁷Hence, 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. ¹⁸For having Himself been tempted in what He has suffered, He is able to help the *ones* being tempted
- 5B. ^{3:1}Hence holy brothers, partakers *of a* heavenly calling, consider the Apostle and High Priest *of our confession*— Jesus—²*as* being faithful *to the One* having appointed Him, as also *was* Moses, in His whole house
- 1C. ³For 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. ⁴For every house is built by someone, but the *One* having built all *things is* God
 2D. ⁵And *Moses was* faithful in His whole house as *a* servant, for *a* testimony *of the things which will be spoken*—⁶but 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. ⁷Therefore, just as the Holy Spirit says [in Ps 95:7-11]: “Today, if you hear His voice, ⁸do not harden your hearts as in the rebellion during the day *of* testing in the wilderness, ⁹where your fathers tested *Me* with *a* trial and saw My works ¹⁰*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’. ¹¹As I swore in My wrath, they will *never* enter into My rest”
- 1C. ¹²Be 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. ¹³But 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. ¹⁴For we have become partakers *of* Christ if-indeed we hold-on-to the beginning *of our* assurance firm until *the end*—
¹⁵in *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. ¹⁶For who having heard rebelled? But *was it* not all the *ones* having come out of Egypt through Moses?
 2E. ¹⁷And *with whom* was He angry *for* forty years? *Was it not with the ones* having sinned, whose corpses fell in the wilderness?
 3E. ¹⁸And *to whom* did He swear *that they* will not enter into His rest, except *to the ones* having disobeyed?
 4E. ¹⁹And we see that they were not able to enter because of unbelief
- 2C. ^{4:1}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—²for 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. ³For 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. ⁴For 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. ⁵And in this [Ps 95:11] again: “They shall *never* enter into My rest”
- 3D. ⁶Since 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, ⁷He 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. ⁸For if Joshua had given them rest, He would not be speaking after these *things* about **another** day
- 4D. ⁹Therefore *a* Sabbath-rest remains *for* the people *of* God

- 1E. ¹⁰For the *one* having entered into His rest, also himself rested from his works, just as God *did* from *His* own
- 3C. ¹¹Therefore, let us be diligent to enter into that rest, in order that no one may fall in the same example of disobedience
- 1D. ¹²For 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. ¹³And 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. ¹⁴Therefore, having *a* great High Priest having gone through the heavens— Jesus, the Son *of* God— let us be holding-on-to the confession
- 1B. ¹⁵For 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. ¹⁶So 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. ^{5:1}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. ²Being able to deal-gently *with* the *ones* being ignorant and going-astray since he himself is also surrounded *with* weakness
- 1D. ³And because of it, he is obligated to be offering *sacrifices* for sins— just as for the people, so also for himself
- 2C. ⁴And one does not take the honor *to* himself, but *receives it* being called by God, just as also Aaron
- 3B. ⁵So 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*, ⁶just as also in another *place* He says “You *are a* priest forever according to the order *of* Melchizedek” [Ps 110:4]
- 2C. ⁷Who, 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. ⁸Although being *a* Son
- 3D. Learned obedience from *the things* which He suffered
- 4B. ⁹And having been perfected, He became *the cause of* eternal salvation *to* all the *ones* obeying Him, ¹⁰having been designated by God *as* High Priest according to the order *of* Melchizedek
- 1C. ¹¹Concerning whom our message-*to-speak is* great and hard-to-interpret *so as* to speak, since you have become sluggish *in* the hearing
- 1D. ¹²For 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. ¹³For everyone partaking *of* milk *is* inexperienced *in the word of* righteousness, for he is *an infant*
- 2E. ¹⁴But the solid food is *for the* mature— the *ones* because of habit having *their* faculties trained for discernment *of* both good and evil
- 2D. ^{6:1}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, ²*of* instruction *about* cleansings and laying-on *of* hands, and *about the* resurrection *of the* dead and eternal judgment
- 3D. ³And this we will do if-indeed God permits
- 1E. ⁴For *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. ⁵And having tasted the good word of God and the powers of the coming age
 4F. ⁶And having fallen-away—crucifying-again for themselves the Son of God, and publicly-disgracing Him
- 2E. ⁷For 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. ⁸But land bringing-forth thorns and thistles is disapproved and near a curse, whose end is for burning
- 4D. ⁹But concerning you, beloved, we are convinced-of better things, and things having salvation— even though we are speaking in this manner
- 1E. ¹⁰For 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. ¹¹But we desire that each of you be demonstrating the same diligence toward the full-assurance of hope until the end, ¹²in order that you may not be sluggish, but imitators of the ones inheriting the promises through faith and patience
- 1F. ¹³For God, having promised to Abraham, swore by Himself— since He had by no one greater to swear—
¹⁴saying [in Gen 22:17]: “Surely while blessing I will bless you, and while multiplying I will multiply you”. ¹⁵And so, having waited-patiently, he obtained the promise
- 1G. ¹⁶For people swear by the greater one. And for them the oath for confirmation is the end of every dispute
 2G. ¹⁷By which custom God, intending even more to show the unchangeableness of His intention to the heirs of the promise, guaranteed with an oath
- 1H. ¹⁸In 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. ¹⁹Which hope we have as an anchor of the soul, both secure and firm and entering into the inner side of the curtain, ²⁰where a forerunner for us went in— Jesus—
- 1J. Having become High Priest forever according to the order of Melchizedek
- 2C. ^{7:1}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, ²to 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. ³Fatherless, motherless, genealogy-less, having neither a beginning of days nor an end of life, but having been made-like the Son of God
- 2D. ⁴Now observe how great this one is to whom indeed Abraham the patriarch gave a tenth from the choicest-spoils
- 1E. ⁵Indeed, 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. ⁶Yet the one not tracing-his-genealogy from them has collected-a-tenth from Abraham, and has blessed the one having the promises! ⁷And apart from all dispute, the lesser one is blessed by the better one
- 2E. ⁸And here, dying men receive the tenths—
- 1F. Yet there, it is being attested that he is living!
- 3E. ⁹And so to speak, through Abraham even Levi—the one receiving the tenths— has paid-a-tenth. ¹⁰For he was still in the loins of his father when Melchizedek met him
- 3C. ¹¹Now 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. ¹²For the priesthood being changed, of necessity there is also a change of law

1E. ¹³For the One about Whom these things are spoken has partaken of another tribe from which no one has attended-to the altar

1F. ¹⁴For it is clear that our Lord has risen from Judah— for which tribe Moses spoke nothing concerning priests

2E. ¹⁵And it is still even-more very-clear if Another Priest arises in accordance with the likeness of Melchizedek,
¹⁶Who has become such not based-on the law of a fleshy commandment, but based on the power of an indestructible life!

1F. ¹⁷For it is attested that “You are a priest forever according to the order of Melchizedek” [Ps 110:4]

2D. ¹⁸For a setting-aside of the preceding commandment takes place, because of its weakness and unprofitableness ¹⁹(for the Law perfected nothing)—

1E. And a bringing-in of a better hope, through which we draw-near to God

4C. ²⁰And to the degree that it was not without an oath-swear-ing (for the ones have become priests without an oath-swear-ing—
²¹but the One with an oath-swear-ing, 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. ²²To that degree also Jesus has become the guarantee of a better covenant

5C. ²³And the many have been [Levitical] priests because of their being prevented from continuing by death—

1D. ²⁴But the One, because of His remaining forever, has a permanent priesthood

2D. ²⁵Hence also, He is able to save completely the ones coming-to God through Him, always living so as to intercede for them

6C. ²⁶For 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. ²⁷Who 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. ²⁸For the Law appoints men having weakness as high priests, but the word of the oath-swear-ing after the Law appoints a Son having been perfected forever

5B. ^{8:1}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, ²Minister of the Holies, indeed of the true tabernacle (which the Lord pitched, not a human)

1C. ³For 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. ⁴Now 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. ⁵Who 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. ⁶But 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. ⁷For if that first covenant had been faultless, no place would have been sought for a second

1E. ⁸For, 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. ⁹“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. ¹⁰“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. ¹¹“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. ¹²“Because I will be merciful *to* their wrong-doings, and I will never remember their sins again”

2E. ¹³In *that* He says “New”, He has made the first old

3E. And the *thing* becoming old and growing-aged *is* near disappearance

2D. ^{9:1}Now indeed, the first *covenant* also had regulations *of* service and the earthly *Holy Place*

1E. ²For 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. ³And behind the second curtain *was the* tabernacle being called *the* Holies *of* Holies, ⁴having

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. ⁵And 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. ⁶And these *things* thus having been prepared

1F. The priests accomplishing the services are continually going into **the first** tabernacle—⁷but 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. ⁸The 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. ⁹Which *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. ¹⁰*Being* only (in-addition-to foods and drinks and different cleansing) regulations *of* flesh being imposed until *the* time *of* reformation

3D. ¹¹But 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. ¹²And not through *the* blood *of* goats and calves, but through *His* own blood

3E. Having obtained eternal redemption

1F. ¹³For 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. ¹⁴By 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. ¹⁵And 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. ¹⁶For where *there is a* will, *it is a* necessity *that* the death *of the one* having made-the-will be brought-forth

- 1F. ¹⁷For 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. ¹⁸Hence, not even the first *covenant* has been inaugurated without blood
- 1F. ¹⁹For 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, ²⁰saying “This *is* the blood *of* the covenant which God commanded to you” [Ex 24:8]
- 2G. ²¹And he likewise sprinkled *with* the blood both the tabernacle and all the objects *of* the ministry
- 3E. ²²Indeed according-to the Law almost everything is cleansed with blood, and forgiveness does not take-place apart-from blood-shedding
- 4E. ²³Therefore *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. ²⁴For 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. ²⁵Nor *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— ²⁶otherwise 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. ²⁷And just as it is destined *for* people to die once and after this *comes the* judgment
- 1G. ²⁸So 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. ^{10:1}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. ²Otherwise 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. ³But in them *there is a* yearly reminder *of* sins. ⁴For *it is* impossible *for the* blood *of* bulls and goats to take-away sins
- 3E. ⁵Therefore, 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*. ⁶You were not well-pleased *with* whole-burnt-offerings and *offerings* for sin. ⁷Then 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. ⁸Saying 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. ⁹Then 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. ¹⁰By which will we have been made-holy through the offering *of* the body *of* Jesus Christ once-for-all
- 6D. ¹¹And **every priest** stands ministering daily and offering often the same sacrifices which are never able to take-away sins—
- 1E. ¹²But this *One*, having offered **one** sacrifice for sins for all time, sat-down at *the right hand of God*, ¹³henceforth waiting until His enemies are put *as a footstool of* His feet
- 1F. ¹⁴For *by* one offering He has perfected for all time the *ones* being made-holy

7D. ¹⁵And the Holy Spirit also testifies to us—

- 1E. For after the *statement* [in Jer 31:33] having said, ¹⁶“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. ¹⁷Then He says “And I will never remember their sins and their lawless-deeds again”
- 3E. ¹⁸Now where there is forgiveness of these things, there is no longer an offering for sin!

6B. ¹⁹Therefore, brothers, having confidence for the entering of the Holies by the blood of Jesus— ²⁰which fresh and living way He inaugurated for us through the curtain, that is, His flesh— ²¹and having a great Priest over the house of God

1C. ²²Let 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. ²³Let us be holding-on-to the confession of our hope without-wavering, for the One having promised is faithful

3C. ²⁴And let us be considering one another for the provoking of love and good works

1D. ²⁵Not 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. ²⁶For while we are willfully sinning after the receiving of the knowledge of the truth, a sacrifice no longer remains for sins, ²⁷but some fearful expectation of judgment and a zeal of fire going to consume the adversaries

1D. ²⁸Anyone having set-aside the Law of Moses dies without compassions upon the testimony of two or three witnesses

2D. ²⁹For 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. ³⁰For 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. ³¹It is a fearful thing to fall into the hands of the living God

3A. ³²Now remember the former days during which, having been enlightened, you endured a great struggle of sufferings— ³³on 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. ³⁴For indeed you sympathized-with the prisoners, and you accepted with joy the plundering of your possessions, knowing that you-yourselves have a better and abiding possession

1C. ³⁵So do not throw-away your confidence, which has a great reward

2B. ³⁶For you have need of endurance, in order that having done the will of God, you might receive the promise

1C. ³⁷For yet in a very little while, “the One coming will come and will not delay. ³⁸But 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. ³⁹But we are not of a drawing-back resulting-in destruction, but of a faith resulting in the preserving of the soul

3B. ^{11:1}Now faith is the assurance of things being hoped-for, the conviction of things not being seen. ²For in this the elders were attested

1C. ³By 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. ⁴By 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. ⁵By 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. ⁶And 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. ⁷By 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. ⁸*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. ⁹*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. ¹⁰For he was waiting-for the city having foundations, *of* which God *is* designer and maker
- 2D. ¹¹*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. ¹²Therefore 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. ¹³In 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. ¹⁴For the *ones* saying such *things* are making-clear that they are seeking-for *a* homeland
- 2E. ¹⁵And if they had been remembering that *homeland* from which they came out, they would have had opportunity to return— ¹⁶but 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. ¹⁷*By* faith Abraham has offered Isaac while being tested. And the *one* having received the promises was offering *his* only-born, ¹⁸with-regard-to whom it was said [in Gen 21:12] that “In Isaac *a* seed will be called *for* you”
- 1D. ¹⁹Having considered that God *was* able to raise *him* even from *the* dead, from-which he also received him back in *a* symbol
- 7C. ²⁰*By* faith Isaac blessed Jacob and Esau even concerning coming *things*
- 8C. ²¹*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. ²²*By* faith Joseph, while coming-to-an-end, mentioned concerning the departure *of* the sons *of* Israel and gave-commands concerning his bones
- 10C. ²³*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. ²⁴*By* faith Moses, having become great
- 1D. Refused to be called son *of* Pharaoh’s daughter
- 1E. ²⁵Having chosen rather to be mistreated-with the people *of* God than to be having *a* temporary enjoyment *of* sin
- 2E. ²⁶Having 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. ²⁷*By* faith he left Egypt, not having feared the fury *of* the king. For he persevered as seeing the invisible *One*
- 3D. ²⁸*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. ²⁹*By* faith they crossed the Red Sea as through dry land— *of* which having taken *the* test, the Egyptians were swallowed-up
- 13C. ³⁰*By* faith the walls *of* Jericho fell, having been encircled for seven days
- 14C. ³¹*By* faith Rahab the prostitute did not perish-with the *ones* having disobeyed, having welcomed the spies with peace
- 15C. ³²And 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, ³³who through faith
- 1E. Conquered kingdoms, worked righteousness, obtained promises
- 2E. Stopped *the* mouths *of* lions, ³⁴quenched *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. ³⁵Women received their dead by resurrection— but others were tortured, not accepting redemption, in order that they might obtain *a* better resurrection

1E. ³⁶And others received *a trial of* mockings and whippings, and furthermore *of* bonds and prison

2E. ³⁷They 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—³⁸of whom the world was not worthy

2F. Wandering in desolate-places and mountains and caves and openings *of the earth*

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

4B. ^{12:1}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, ²while 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. ³For 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. ⁴You did not yet resist to the point *of* blood while struggling against sin!

2C. ⁵And 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. ⁶For *the one* whom *the Lord* loves He disciplines, and He whips every son whom He accepts” [Prov 3:11-12]

1D. ⁷You 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. ⁸But if you are without discipline, *of* which all have become partakers, then you are illegitimate *children* and not sons

2D. ⁹Furthermore, 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. ¹⁰For **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. ¹¹And 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. ¹²Therefore straighten-up the hands having been slackened and the knees having been made-feeble. ¹³And be making straight paths *for* your feet, in order that the lame *part* may not be dislocated but rather may be healed

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

1D. ¹⁵While 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. ¹⁶*That* someone *may not be* sexually-immoral or profane like Esau, who sold his *own* firstborn-rights for one meal

1F. ¹⁷For 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. ¹⁸For 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. ¹⁹And *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. ²⁰For 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. ²¹And so fearful was the *thing* appearing, Moses said “I am terrified and trembling”

3D. ²²But 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. ²³And *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. ²⁴And *the mediator of the* new covenant, Jesus

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

4D. ²⁵Be 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. ²⁶Whose 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. ²⁷And 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. ²⁸Therefore while receiving *an* unshakable kingdom, let us have gratitude, through which we may worship God pleasingly, with reverence and awe. ²⁹For indeed our God *is a* consuming fire

2C. ^{13:1}Let brotherly-love continue

3C. ²Do not be forgetting hospitality

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

4C. ³Remember

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

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

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

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

6C. ⁵Let 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. ⁶So 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. ⁷Remember 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. ⁸Jesus Christ *is* the same yesterday and today and forever

8C. ⁹Do 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. ¹⁰We have *an* altar from which the *ones* serving *in* the tabernacle have no right to eat

1E. ¹¹For *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. ¹²Therefore Jesus also, in order that He might make the people holy with *His* own blood, suffered outside *of* the gate

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

- 3D. ¹⁵Therefore through Him let us be continually offering *a sacrifice of praise to God*—that is, *the fruit of lips praising His name*. ¹⁶And do not be forgetting good-doing and sharing. For *with such sacrifices God is pleased*
- 9C. ¹⁷Be 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. ¹⁸Be praying for us
- 1D. For we are persuaded that we have *a good conscience, wanting to conduct-ourselves well in all things*
2D. ¹⁹And I especially appeal-to *you* to do this in order that I may be restored *to you sooner*
- 6B. ²⁰Now 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. ²¹Prepare 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. ²²Now I exhort you, brothers, bear-with the word *of exhortation*. For indeed I wrote-to you with *a few words*
B. ²³Take-notice-of our brother Timothy having been released, with whom if he comes quicker, I will see you
C. ²⁴Greet all the *ones* leading you and all the saints
D. The *ones* from Italy greet you
E. ²⁵Grace *be* with you all