

Ἡ ΚΑΙΝΈ ΔΙΑΘΗΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN
MY BLOOD

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Πρὸς Ἑβραίους

HEBREWS

To the Hebrews

The nineteenth book of the rendering. The Letter to the Hebrews stands in no man's name: its writer is never named in the letter, it opens with no greeting, and the copies' title names only its readers. What stands here is the Greek text as the oldest copies give it, rendered into English word by word: the Son set above the

messengers; Melchizedek and the order that does not pass away; the new covenant of Jeremiah 31 carried at length; the greater Dwelling Place and its one offering; the elders who lived by faith; and the exhortation to hold fast and draw near.

The letter quotes the older writings more than any other book in this set, and its quotations are set down with the same care as its own words: every “Master” (κύριος) standing verified against the Hebrew clause it quotes; the Father’s and the Son’s quoted words in tekhelet blue; and every judgment left open, named on the layout page rather than settled in the dark. Key words are opened in the Notes from their own face in the Greek; where the copies divide, the standing is given in the Standing Notes with the copies named; and the received rendering stands beside this one in the Cross-Check at the back.

To read the book: the English line stands first, large; beneath each verse, in smaller italic type, stands the Greek itself, as the base text gives it — so any reader can weigh the rendering against the words it renders. Bracketed words are helpers the Greek does not carry, set in brackets so they can be seen.

Before the text begins, one page — Before You Read — sets out what can be known of this book: its unnamed

writer, what it is, where it belongs, when, and the oldest copies that carry it, each line resting on the record or on a named witness, and nothing dressed as fact that is only a guess.

BEFORE YOU READ — HEBREWS

Πρὸς Ἑβραίους

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

FACT. This letter names no writer. Every other letter in this set opens by naming its sender; this one opens with its argument: “In many parts and many ways, Elohim, having spoken long ago to the fathers in the prophets...” (1:1, this book’s rendering). There is no greeting, no “grace to you”, and no signature at the close. The only name the book carries is its copies’ title — Πρὸς Ἑβραίους, “To the Hebrews” — which names its receivers, and no one else.

FACT. The writer speaks in the first person of his company — “concerning which we speak” (2:5, this book’s rendering) — and places himself among those who received the salvation after its first hearers: it “was confirmed to us by those who heard” (2:3). He knows his readers personally: he had been with them, he hopes to be “restored to you sooner” (13:19), and he remembers their earlier suffering in detail (10:32–

34). Who he was, the letter does not say — and this book does not supply what the letter withholds.

FACT. Timothy stands in the letter only at its close, as a record fact: “our brother Timothy has been released, with whom, if he comes soon, I will see you” (13:23, this book’s rendering). No other writing tells of Timothy bound and freed. The letter’s writer, its Timothy, and “those from Italy” (13:24) are its closing world — and that is the whole of what the letter itself gives.

WHAT

FACT. The letter’s own name for itself stands near its close: “bear with the word of the exhortation” (13:22, this book’s rendering). It is a word of exhortation — a sermon that travels as a letter: long reasoned stretches (the Son set above the messengers, chapters 1–2; His high priesthood, chapters 4–7; the new covenant and its Dwelling Place, chapters 8–10; the faith of the elders, chapter 11) woven with direct calls — “Consider...” (3:1), “we may draw near” (10:22), “may we run” (12:1) — and carrying at its end the marks of a letter: greetings, a planned visit, and “I have also written to you in few words” (13:22).

FACT. Its measure is thirteen chapters — 303 verses in the received numbering — and its center is a quotation carried at length: the new covenant of

Jeremiah 31, set out whole at 8:8–12, the longest single quotation of the older writings in this set.

WHERE

FACT. To whom: to “the Hebrews”, as the copies’ title says — a company who know the writings, the Dwelling Place, and the priesthood from inside. The letter explains none of them; it argues from them, verse answering verse, and expects its readers to follow. Where they are, the letter does not say.

FACT. Where it was written from, the letter gives two bearings only: Timothy “has been released” (13:23), and “Those from Italy greet you” (13:24, this book’s rendering). That line is the letter’s own; whether it means the writer stands in Italy as he writes, or writes to readers in Italy from elsewhere, the record does not settle — and no city is claimed here.

WHEN

FACT. What the record fixes. The readers had already suffered — reproaches and afflictions, and the plundering of their goods, borne with joy (10:32–34) — and they have leaders to remember who had spoken the word of Elohim to them (13:7). The writer speaks of the first Dwelling Place’s service in the present tense: “the priests go in at all times, performing the services” (9:6, this book’s rendering). Timothy, lately bound, “has been released” (13:23).

FACT. What it does not fix. No year is given — not in this letter, and nowhere in the writings. Men commonly place the letter before the fall of Jerusalem in the year 70, on the strength of that present-tense service; that is an estimate, printed here as one. The copies fix the letter’s standing, not its year.

THE WRITER

FACT. Toward Yehoshua, the writer sets Him above every messenger (chapter 1), and brings Him near the readers as “the leader” of their faith (12:2) and a brother who “is not ashamed to call them brothers” (2:11). Toward the readers he writes as one who had taught them, grieved at what he calls their dullness of hearing (5:11–12), jealous for their endurance (10:35–39), and bound to them in hope of return — “that I may be restored to you sooner” (13:19, this book’s rendering).

FACT. What he withholds is his name — withheld through thirteen chapters, and withheld in every ancient copy that carries the letter. The book you are holding follows him in it: his name is nowhere supplied in these pages.

THE OLDEST COPIES THAT CARRY IT

FACT. No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

46 (about the year 200). A papyrus book copied about the year 200 — the oldest collection of Paulos’s letters in existence, holding most of his letters together in one company. This letter stands in it, and its readings are weighed in this book’s notes — at 2:9 it carries “apart from Elohim” where a later company carries “by the grace of Elohim”, and at 9:11 “the good things that have come” where the company carries “to come” (see the Standing Notes).

Codex Sinaiticus (300s). The complete New Testament in Greek; this letter stands in it whole.

Codex Vaticanus (300s). The great copy carries this letter, but not its end: this project’s record of the codex names the end of Hebrews among the parts lost from it, with the beginning of Genesis, parts of the Psalms, and the closing letters and Revelation. The letter’s last chapters therefore do not stand within Vaticanus, and this book’s text for them rests on the other copies — the gap is stated, and nothing is built on the missing leaves.

Codex Alexandrinus (400s). Once it held the entire Bible; this letter stands among what survives of it.

FACT. The letter’s most weighed standings — “apart from Elohim” (2:9), “the good things that have come” (9:11), the letter’s added line in the Psalm at 2:7, the “mixed with faith” of 4:2, and “My righteous one” at

10:38 — are weighed in full in this book’s Standing Notes, with the copies named.

The sacred names (*nomina sacra*). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{\text{K}}\bar{\text{E}}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{\text{I}}\bar{\Sigma}$ and $\bar{\text{I}}\bar{\text{H}}\bar{\Sigma}$ for Iēsous, $\bar{\text{X}}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

PANTAENUS AND ORIGEN — A TESTIMONY

TESTIMONY. The ancients themselves divided over this letter’s writer, and their division is reported here as testimony, not as fact. As Eusebius preserves the Alexandrian account in his History of the Assembly (6.14), the letter was held to be Paulos’s, written first in the Hebrew tongue and rendered into Greek — Luke named as its translator. Origen of Alexandria (early 200s), preserved in the same History (6.25), weighed the letter’s polished Greek against Paulos’s plainer idiom and judged the thoughts to be the apostle’s, the wording another man’s; and he closed honestly, in the reporting of it, that who wrote the epistle, only Elohim knows.

FACT. What the surviving copies themselves show: every ancient copy of the letter that survives is Greek;

its title in the copies names its receivers only; and no surviving copy names a writer at its head or at its close. On the copies' own evidence, the writer stands unnamed — as this page has stated from its first line.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE MASTER'S HAND UNVEILED — the name of this rendering, and its motto: “The Master stands; the veil is lifted.” The name and the motto name what the set holds: in the Greek of the New Covenant the Father's Name does not stand — where later Bibles print “the LORD”, the Greek carries κύριος, “Master” — and that standing is printed here unveiled, exactly as the copies carry it, Master where the Greek has Master, the Name where the quoted Hebrew carries it.

The base text is the SBL Greek New Testament (SBLGNT), weighed throughout against the oldest copies and the published apparatus — Codex Sinaiticus, Codex Vaticanus (which carries this letter with its end lost), Codex Alexandrinus, and the papyrus book P46 (about the year 200), the oldest copy of this letter in the project's record, whose readings are weighed at 2:9 and 9:11. The Greek line under each verse is that base text exactly as it stands, fences and all, so the reader can see what the editors weighed.

Names as the Greek gives them: Μελχισεδέκ is Melchizedek; Μωϋσῆς is Moses; Ἀαρών is Aaron; Ἰωσήφ is Joseph; Ραάβ is Rahab; Ἡσαῦ is Esau; Κάϊν is Cain; Ἰσαάκ is Isaac; Ἰακώβ is Jacob; Δαυίδ is David (the manuscripts spell it Δαυίδ; the corpus's dress is “David”); Ἐνώχ is Enoch; Ἀβελ is Abel; Ἱεριχώ is Jericho; Τιμόθεος is Timothy. Ἰησοῦς

Χριστός is Yehoshua HaMashiach — Yehoshua, the name the Greek Ἰησοῦς carries (it is how the older Greek Writings already carry Joshua’s name), HaMashiach, “the Anointed One”. At 4:8 the same Greek name Ἰησοῦς is Joshua son of Nun, and there it prints “Joshua”, as the word’s own standing in the quotation requires.

Of the name YudHeyVavHey. The Greek of this letter carries κύριος, “Master”, sixteen times, and the standings were verified against the Hebrew one by one, exactly as in the other volumes: the Name is printed only where the Greek quotes a Hebrew clause that bears the Name and the quoted words reach it. The Name stands only at these standings: 7:21, inside the oath of Psalm 110:4, whose Hebrew frame carries “YudHeyVavHey swore”; at 8:8, 8:9, and 8:10, inside Jeremiah’s new-covenant oracle, where the Hebrew carries “says YudHeyVavHey” at the place of each Greek κύριος standing; at 8:11, “Know YudHeyVavHey”, where the Name is the oracle’s own object (Jeremiah 31:34); at 10:16, where Jeremiah’s oracle is carried again; at 10:30, “YudHeyVavHey will judge His people” (Deuteronomy 32:36); at 12:5 and 12:6, inside Proverbs 3:11–12 (“the discipline of YudHeyVavHey”; “for YudHeyVavHey loves [him whom] He disciplines”); and at 13:6, inside the psalmist’s confession, “YudHeyVavHey [is] for me” (Psalm 118:6).

The standings where the Name was weighed and not printed are named with the same plainness. At 1:10 the

letter quotes the Greek psalm's address, "Master" (κύριε) — but the Hebrew verse it quotes (Psalm 102:25) carries no Name in its own words; the address belongs to the Greek psalm, and the dress here is Elohim (Master). At 10:30's first saying ("Vengeance is Mine") no "says the Master" stands in the Greek at all — the phrase is the later copies' supply, standing in the Greek at Romans 12:19, not here — and the Name is printed at that verse only in its second saying, where the Greek and the Hebrew carry it. At 12:14 ("no one will see the Master") no Hebrew sentence is quoted; the dress is Elohim (Master), and the same dress stands at 2:3, 7:14, 8:2, and 13:20, where κύριος is the Son spoken of in the letter's own words. At 1:13 the oracle's carried words reach "Sit at My right hand" but carry no κύριος inside them, and none is printed. At 5:6 and 7:17 the letter carries Psalm 110:4's oracle words without their oath-frame, and no κύριος stands in the carried words — the frame, and with it the Name, stands only where the letter carries it whole, at 7:21.

Of God and the Spirit. Θεός is printed "Elohim" throughout, at every one of its standings in this letter — "the Elohim of peace" (13:20), "our Elohim [is] a consuming fire" (12:29), "the city of the living Elohim" (12:22). "A word about God" is not a rendering of Θεός anywhere here; the English word "God" is the topic of the sentence you are reading, and it stands in this set only there and inside the quoted lines of the received corpus, listed in the Cross-Check note.

At 1:8 the Psalm's address, "Your throne, O Elohim", is printed exactly as the Greek gives it (πρὸς τὸν υἱόν, "to the Son", with Psalm 45:6's מִלְּלֶיךָ), its Note naming the Psalm's own address factually, and no theology settled by the printing either way. Πνεῦμα is printed "Ruach" where the Holy One is meant — "the Holy Ruach" (2:4; 3:7; 6:4; 9:8; 10:15), "the eternal Ruach" (9:14), "the Ruach of grace" (10:29) — and by its own face where the word is a man's spirit or breath ("spirits of the righteous", 12:23).

Of the words printed in tekhelet blue. The blue carries the quoted words of the Father and of the Son, classified verse by verse, and this letter quotes more than any other book in the set — so its calls are named here in full. Chapter 1's catena prints blue entire: the letter frames every saying as the Father's own speech ("did He ever say...", "He says", "He has said"), and the call is to follow the letter's attribution — including Psalm 45:6–7 and Psalm 104:4, which in their own books are the psalmists' words; the framing is the letter's, and the call is named. Psalm 8 (2:6–8) prints black — a man's psalm spoken to Elohim, brought in by the letter without a speaker ("one in a certain place testified"). The Son's quoted words print blue at 2:12–13 (Psalm 22:22; Isaiah 8:17–18) and at 10:5–9 (Psalm 40). Psalm 95's oracle prints blue at 3:7–11 and in its carried words at 3:15, 4:3, 4:5, and 4:7: the letter attributes the saying to the Holy Ruach, and in this set the Ruach's own direct speeches print black (as in Acts) — but the words

carried here are the Father's own psalm-oracle, the Father speaking in the first person of His oath and His rest, the Ruach their carrier; the words print blue as the Father's, and the call is named here, against the Acts rule, exactly as this book's brief weighed it. Genesis 2:2 (4:4) prints black — the Writing's own words about Elohim. The oath-sayings print blue at 5:5–6, 6:14, 7:17, and 7:21; the word to Moses at 8:5; Jeremiah's covenant-oracle at 8:8–12 and again, the Ruach testifying, at 10:16–17; Deuteronomy's sayings at 10:30; Habakkuk's oracle at 10:37–38 — carried by the letter without a "He says", but standing as the promise's own oracle words, the Father's answer to the prophet, first person at its close — the call named; the Father's Genesis promise at 11:18; the Sinai command at 12:20; Haggai's oracle at 12:26; and the sworn promise at 13:5, "I will never leave you". Moses' own words print black at 9:20 and 12:21. Proverbs 3:11–12 (12:5–6) prints black — the Proverbs father's counsel, a man's words about the Father in the third person — though the Name stands inside both verses by verification; and at 13:6 the psalmist's confession prints black on the readers' own lips, the Name standing inside it the same way. Everything else — the writer's teaching, the records, the men's words — prints black.

Of words opened in the Notes. ἀρχηγός prints "leader" (2:10; 12:2), and τελειωτής at 12:2 "completer" — the corpus's "author and finisher" stands in the Cross-Check.

ἱλαστήριον at 9:5 prints “the Covering” — the word Romans 3:25 carries, and the name of the Ark’s golden lid in the older Greek. διαθήκη prints “covenant” everywhere except its testator-frame at 9:16–17, where the word’s other face is named in the verse’s Note and the reading stands open. ὁμολογία prints “confession” (3:1; 4:14; 10:23); the ἀπειθεία family prints “disobedience” throughout, and ἀπιστία “unbelief”, the two words never mixed; ἔλεος prints “mercy”. σαββατισμός (4:9), πρόδρομος “forerunner” (6:20), ἑγγυος “sponsor” (7:22), and μισθαποδότης “rewarder” (11:6) are opened at their verses. σκηνή prints “Dwelling Place” throughout, as the corpus dresses it.

The accounting of the text. This letter carries 303 verses in the received numbering, and every one of them stands in this book — none rewritten, none softened: 6:4–6 and 10:26–31 stand as written, Melchizedek as written (7:1–3), the copies-and-shadows teaching as written (chapters 9–10), and 13:8 as written. Where the copies divide, the rendering follows the base text, the division is named in the Cross-Check, and the most weighed standings are gathered in the Standing Notes with the copies named — the line a company adds to the Psalm at 2:7; “apart from Elohim” against “by the grace of Elohim” at 2:9; whether men or the good report were “mixed with faith” at 4:2; “the good things that have come” against “to come” at 9:11; and

“My righteous one” at 10:38. Nothing is hidden, and nothing is settled that the record leaves open.

Each text page carries, for every verse: the chapter and verse number in gold, the rendering in large black type — with the Father’s and the Son’s quoted words in tekhelet blue, as the paragraphs above have named them verse by verse — and beneath it the Greek of the base text in smaller italic type. The Notes at the back open the words; the Cross-Check sets this rendering beside the received one, verse by verse; the Standing Notes gather the divided standings.

CHAPTER 1

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 In many parts and many ways, Elohim, having spoken long ago to the fathers in the prophets,

1:1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις

2 in [the] last of these days has spoken to us in [His] Son, whom He appointed heir of all things, through whom also He made the ages;

1:2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἔποίησεν τοὺς αἰῶνας·

3 who being the brightness of the glory and the impress of His subsistence, and bearing up all things by the saying of His might, having made through Himself a cleansing of the sins, sat down at the right hand of the Greatness in the highest,

1:3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως, ἡ δὲ αὐτοῦ καθαρισμὸν ἡμῶν ἀμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

4 having become by so much better than the messengers, as He has inherited a more excellent name than them.

1:4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσω διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

5 For to which of the messengers did He ever say, “You are My Son — today I have begotten You”? And again, “I will be to Him for a Father, and He will be to Me for a Son”?

1:5 Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων· Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε, καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

6 And when again He brings the firstborn into the world, He says, “And let all the messengers of Elohim worship Him”;

1:6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

7 and to the messengers, indeed, He says, “The [One] who is making His messengers spirits, and His ministers a flame of fire”;

1:7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·

8 but to the Son: “Your throne, O Elohim, [is] into the age of the age, and the scepter of uprightness [is] the scepter of Your kingdom;

1:8 πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.

9 You loved righteousness and hated lawlessness; because of this Elohim, Your Elohim, anointed You with oil of gladness above Your partners.”

1:9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου·

10 and, “You, at the beginning, Elohim (Master), founded the earth, and the heavens are works of Your hands;

1:10 καί· Σὺ κατ’ ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·

11 they will perish, but You remain; and all will become old as a garment,

1:11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

12 and as a mantle You will roll them up, as a garment, and they will be changed; but You are the same, and Your years will not fail.”

1:12 καὶ ὥσεὶ περιβόλαιον ἐλίξεις αὐτούς, ὥς ἱμάτιον· καὶ ἀλλαγῇσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

13 And to which of the messengers did He ever say, “Sit at My right hand, until I may make Your enemies a footstool of Your feet”?

1:13 πρὸς τίνα δὲ τῶν ἀγγέλων εἵρηκέν ποτε· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

14 Are they not all spirits of service, being sent forth for ministry because of those about to inherit salvation?

1:14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

CHAPTER 2

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 Because of this it is necessary for us to heed more abundantly the things heard, lest we drift away.

2:1 Διὰ τοῦτο δεῖ περισσοτέρως ὑποτρέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε παραρυῶμεν.

2 for if the word spoken through messengers became steadfast, and every transgression and disobedience received a just repayment,

2:2 εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

3 how will we escape, having neglected so great a salvation — which, having received its beginning by being spoken through Elohim (Master), was confirmed to us by those who heard,

2:3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἣτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

4 Elohim also bearing joint witness, with signs and wonders and manifold powers, and distributions of the Holy Spirit, according to His own will?

2:4 συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;

5 For He did not subject to messengers the coming world, concerning which we speak.

2:5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν·

6 and one in a certain place testified fully, saying, “What is man, that You are mindful of him, or a son of man, that You look after him?

2:6 διεμαρτύρατο δέ πού τις λέγων· Τί ἐστὶν ἄνθρωπος ὅτι μιμνήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;

7 You made him a little less than messengers; You crowned him with glory and honor,

2:7 ἠλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,

8 You subjected all things under his feet.” For in subjecting to him all things, He left nothing unsubjected to him; but now we do not yet see all things subjected to him,

2:8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· ἐν ᾧ γὰρ ἵδμεν ὑποτάξαι τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ

*ἀνυπότακτον. νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα
ὑποτεταγμένα·*

9 but we see Yehoshua — [Him] who was made a little less than messengers — because of the suffering of death crowned with glory and honor, so that apart from Elohim He might taste death for everyone.

*2:9 τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν
Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ
ἐστεφανωμένον, ὅπως ἰχωρὶς θεοῦ ὑπὲρ παντὸς γεύσῃται
θανάτου.*

10 For it was fitting for Him, because of whom [are] all things and through whom [are] all things, bringing many sons into glory, to make the leader of their salvation perfect through sufferings.

*2:10 Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ
πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν
τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.*

11 for both He who sanctifies and those who are sanctified [are] all of one; for which cause He is not ashamed to call them brothers,

*2:11 ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες·
δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,*

12 saying, “I will declare Your Name to My brothers; in the midst of the Assembly I will sing praise to You”;

2:12 λέγων· Απαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε·

13 and again, “I will be trusting in Him”; and again, “Behold, I and the children whom Elohim has given Me.”

2:13 καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ’ αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.

14 Since, then, the children have partaken of blood and flesh, He Himself also took part of the same in like manner, that through death He might destroy him who has the power of death — that is, the Devil —

2:14 Ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν ἰαίματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ’ ἔστι τὸν διάβολον,

15 and might deliver those who through fear of death, throughout all [their] life, were subjects of bondage.

2:15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

16 for doubtless He does not lay hold of messengers, but He lays hold of the seed of Abraham.

2:16 οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

17 for this reason He ought to be made like the brothers in all things, that He might become a merciful and faithful chief priest in the things toward Elohim, to make propitiation for the sins of the people;

2:17 ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ.

18 for in that He suffered, Himself being tempted, He is able to help those who are tempted.

2:18 ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

CHAPTER 3

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 For this reason, holy brothers, partakers of a heavenly calling, consider the apostle and chief priest of our confession, Yehoshua,

3:1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,

2 who was faithful to Him who appointed Him, as also Moses [was] in His house.

3:2 πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἔν τῷ οἴκῳ αὐτοῦ.

3 For this One has been counted worthy of more glory than Moses, inasmuch as he who built it has more honor than the house.

3:3 πλείονος γὰρ ᾧ οὗτος δόξης ἢ παρὰ Μωϋσῆν ἡξίωται καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.

4 For every house is built by someone, but He who built all things is Elohim.

3:4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, ὁ ἄρ' ἐὰν πάντα κατασκευάσας θεός.

5 and Moses indeed [was] faithful in all His house, as an attendant, for a testimony of the things that were to be spoken,

3:5 καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς
θεράπων εἰς μαρτύριον τῶν λαληθησομένων,

6 but HaMashiach, as a Son over His house — whose house we are, if we hold fast the boldness and the boasting of the hope.

3:6 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· ὃς οἰκὸς
ἐσμεν ἡμεῖς, ἡ ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς
ἐλπίδος κατὰσχῶμεν.

7 For this reason, as the Holy Spirit says: “**Today, if you hear His voice,**

3:7 Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον· Σήμερον ἐὰν τῆς
φωνῆς αὐτοῦ ἀκούσητε,

8 do not harden your hearts, as in the provoking, in the day of the testing in the wilderness,

3:8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ
παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ
ἐρήμῳ,

9 where your fathers tested [Me] in proving, and saw My works

3:9 οὐ γὰρ ἐπέειραν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου

10 forty years. Therefore I was grieved with this generation, and said: They always go astray in the heart, and they have not known My ways;

3:10 τεσσεράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον· Αἰὲ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·

11 as I swore in My anger: They will [not] enter into My rest.”

3:11 ὥς ὥμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

12 Watch out, brothers, lest there be in any of you an evil heart of unbelief, in the falling away from the living Elohim,

3:12 βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

13 but exhort one another each day, while it is called “Today”, that none of you may be hardened by the deceitfulness of sin.

3:13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ’ ἐκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας·

14 For we have become partakers of HaMashiach, if indeed we hold fast the beginning of the confidence firm to the end,

3:14 μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἄνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰσχωμεν.

15 in its being said: “Today, if you hear His voice, do not harden your hearts, as in the provoking.”

3:15 ἐν τῷ λέγεσθαι· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

16 For who, having heard, provoked? Were they not all those who came out of Egypt through Moses?

3:16 τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ’ οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;

17 And with whom was He grieved forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?

3:17 τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

18 And to whom did He swear that they would not enter into His rest, if not to those who disobeyed?

3:18 τίσιν δὲ ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν
κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν;

19 And we see that they were not able to enter
because of unbelief.

3:19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι'
ἀπιστίαν.

CHAPTER 4

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 We may fear, then, lest, a promise being left of entering into His rest, anyone of you may seem to have come short.

4:1 Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖν·

2 For we also have had good news proclaimed, even as they; but the word of the hearing did not profit them, not being mixed with faith in those who heard.

4:2 καὶ γὰρ ἐσμεν εὐηγγελισμένοι καθάπερ κάκεῖνοι, ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ ἰσχυροποιηθέντας τῇ πίστει τοῖς ἀκούσασιν.

3 For we who have believed enter into rest, as He has said: “**So I swore in My anger: They will [not] enter into My rest**” — although the works were done from the foundation of the world.

4:3 εἰσερχόμεθα γὰρ ἰς κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν· Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ

*εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, καίτοι τῶν ἔργων
ἀπὸ καταβολῆς κόσμου γενηθέντων,*

4 For He has spoken in a certain place concerning the seventh [day] thus: “And Elohim rested in the seventh day from all His works”;

*4:4 εἶρηκεν γάρ που περὶ τῆς ἐβδόμης οὕτως· Καὶ
κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων
τῶν ἔργων αὐτοῦ,*

5 and in this [place] again: “**They will [not] enter into My rest.**”

*4:5 καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν
κατάπαυσίν μου.*

6 Since, then, it remains for some to enter into it, and those who first heard the good news did not enter because of disobedience,

*4:6 ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ
πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι’ ἀπειθείαν,*

7 again He limits a certain day, “Today”, saying in David after so long a time, as it has been said before: “**Today, if you hear His voice, do not harden your hearts.**”

*4:7 πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυίδ λέγων
μετὰ τοσοῦτον χρόνον, καθὼς ἱπροεῖρηται, Σήμερον ἐὰν*

*τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας
ὕμῶν·*

8 For if Joshua had given them rest, He would not have spoken after these things concerning another day.

4:8 *εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης
ἐλάλει μετὰ ταῦτα ἡμέρας.*

9 There remains, then, a Sabbath-rest for the people of Elohim.

4:9 *ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ·*

10 For he who entered into His rest has himself also rested from his works, as Elohim from His own.

4:10 *ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς
κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ιδίων
ὁ θεός.*

11 We may be diligent, then, to enter into that rest, lest anyone fall in the same example of the disobedience.

4:11 *σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν
κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς
ἀπειθείας.*

12 For the word of Elohim is living, and working, and sharper beyond every two-edged sword, and piercing as far as the division of soul and spirit, of joints and marrows also, and a discerner of the thoughts and intents of the heart;

4:12 Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς ἔκαὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

13 and there is no created thing hidden before Him, but all things [are] naked and open to His eyes, with whom is our reckoning.

4:13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

14 Having, then, a great chief priest who has passed through the heavens, Yehoshua the Son of Elohim, we may hold fast the confession.

4:14 Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοῦς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας·

15 For we do not have a chief priest unable to sympathize with our weaknesses, but [One]

tempted in all things in like manner, [yet] without sin.

4:15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν, Ἦπεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

16 We may come near, then, with boldness to the throne of grace, that we may receive mercy and find grace for seasonable help.

4:16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὖρωμεν εἰς εὐκαιρον βοήθειαν.

CHAPTER 5

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 For every chief priest, being taken from among men, is appointed for men in the things toward Elohim, that he may offer both gifts and sacrifices for sins,

5:1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

2 being able to deal gently with those who are ignorant and going astray, since he himself also is surrounded with weakness;

5:2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν,

3 and because of it he ought, as for the people, so also for himself, to offer for sins.

5:3 καὶ ᾿δι᾿ αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ᾿αὐτοῦ προσφέρειν ᾿περὶ ἁμαρτιῶν.

4 And no one takes the honor to himself, but [is honored] when called by Elohim, just as Aaron also [was].

5:4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ
καλούμενος ὑπὸ τοῦ θεοῦ, ὡς καὶ Ἀαρών.

5 So also HaMashiach did not glorify Himself to
become chief priest, but [He who glorified Him was]
He who spoke to Him: “You are My Son, today I
have begotten You”;

5:5 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι
ἀρχιερέα, ἀλλ’ ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ σύ, ἐγὼ
σήμερον γεγέννηκά σε·

6 as He also says in another [place]: “You [are] a
priest into the age, according to the order of
Melchizedek”,

5:6 καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα
κατὰ τὴν τάξιν Μελχισέδεκ,

7 who in the days of His flesh, having offered up
both prayers and supplications with strong crying
and tears to Him who was able to save Him from
death, and having been heard because of His
reverence,

5:7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ
ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ
εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

8 though being a Son, learned obedience from the things He suffered,

5:8 *καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,*

9 and having been made perfect, He became to all those who obey Him the cause of continuous salvation,

5:9 *καὶ τελειωθείς ἐγένετο ἑπᾶσιν τοῖς ὑπακούουσιν αὐτῷ ἁίτιος σωτηρίας αἰωνίου,*

10 having been called by Elohim a chief priest according to the order of Melchizedek.

5:10 *προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.*

11 Concerning whom we have much to say, and hard to explain in the speaking, since you have become dull in the hearings.

5:11 *Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς·*

12 For although you ought to be teachers because of the time, you again have need of someone teaching you the elements of the beginning of the oracles of Elohim, and you have become [in] need of milk, and not of solid food.

5:12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς ἵτινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, ἵού στερεᾶς τροφῆς.

13 For everyone who partakes of milk is unskilled in the word of righteousness — for he is an infant;

5:13 πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·

14 but solid food is of the full-grown, who through habit have their senses exercised for the discernment of good and evil.

5:14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

CHAPTER 6

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 For this reason, having left the word of the beginning of HaMashiach, we may advance to perfection, not laying again a foundation of a change of mind from dead works, and of faith toward Elohim,

6:1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,

2 of the teaching of immersions, and of laying on of hands, and of the resurrection of the dead, and of continuous judgment.

6:2 βαπτισμῶν ἡ διδαχὴν ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου.

3 And this we will do, if Elohim permits.

6:3 καὶ τοῦτο ἡ ποιήσομεν ἂν περ ἐπιτρέπη ὁ θεός.

4 For [it is] impossible for those once enlightened, and having tasted of the heavenly gift, and having become partakers of the Holy Spirit,

6:4 Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας γευσαμένους
τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας
πνεύματος ἁγίου

5 and having tasted the good saying of Elohim, and
the powers of the coming age,

6:5 καὶ καλὸν γευσαμένους θεοῦ ῥῆμα δυνάμεις τε
μέλλοντος αἰῶνος,

6 and having fallen away, to renew [them] again to
a change of mind, crucifying to themselves the Son
of Elohim again, and exposing [Him] to public
shame.

6:6 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν,
ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ
παραδειγματίζοντας.

7 For the earth that drank in the rain coming on it
many times, and brings forth herbs fit for those
because of whom it is also tilled, partakes of
blessing from Elohim;

6:7 γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἔρχόμενον πολλάκις
ὑετόν, καὶ τίκτουσα βοτάνην εὖθετον ἐκείνοις δι' οὓς καὶ
γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ.

8 but bearing thorns and thistles, [it is] disapproved
and near to a curse, whose end [is] for burning.

6:8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καὖσιν.

9 But we are persuaded concerning you, beloved, the better things, and those accompanying salvation, though we speak even thus.

6:9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν·

10 For Elohim is not unrighteous to forget your work and the love which you showed toward His name, having ministered to the holy ones, and ministering.

6:10 οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν ἡ καὶ τῆς ἀγάπης ἥς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.

11 And we desire each of you to show the same diligence, to the full assurance of the hope to the end,

6:11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφориαν τῆς ἐλπίδος ἄχρι τέλους,

12 that you may not become slothful, but imitators of those who through faith and patience inherit the promises.

6:12 ἵνα μὴ νωθοὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

13 For Elohim, having made promise to Abraham, since He had no one greater to swear by, swore by Himself,

6:13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ,

14 saying: “Surely, blessing I will bless you, and multiplying I will multiply you”;

6:14 λέγων· Ἐὶ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε·

15 and so, having patiently endured, he obtained the promise.

6:15 καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.

16 For men swear by the greater, and the oath [is] to them an end of all dispute, for confirmation;

6:16 Ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·

17 in which Elohim, willing more abundantly to show to the heirs of the promise the immutability of His counsel, interposed with an oath,

6:17 ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ,

18 that through two immutable things, in which [it is] impossible for Elohim to lie, we may have strong encouragement, having fled for refuge to lay hold of the hope set before [us];

6:18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον πεύσασθαι Ἐθεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·

19 which we have as an anchor of the soul, both sure and firm, and entering into that within the veil,

6:19 ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς, ἰσχυρὰν τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,

20 where a forerunner entered for us, Yehoshua, having become a chief priest into the age according to the order of Melchizedek.

6:20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

CHAPTER 7

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 For this Melchizedek, king of Salem, priest of Elohim Most High, who met Abraham returning from the slaughter of the kings, and blessed him,

7:1 Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

2 to whom Abraham also divided a tenth of all — first, indeed, being interpreted “King of righteousness”, and then also “King of Salem”, which is “King of peace” —

7:2 ὃ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὅ ἐστιν βασιλεὺς εἰρήνης,

3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of Elohim, remains a priest continually.

7:3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

4 And see how great this one [is], to whom Abraham the patriarch also gave a tenth out of the chief spoils.

7:4 Θεωρεῖτε δὲ πηλίκος οὗτος ὧς δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

5 And those indeed out of the sons of Levi, receiving the priesthood, have a command to take tithes from the people according to the Law — that is, their brothers — although they came forth out of the loins of Abraham;

7:5 καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ.

6 but he who is not reckoned by genealogy from them received tithes from Abraham, and blessed him who has the promises.

7:6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.

7 And apart from all dispute, the lesser is blessed by the better.

7:7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

8 And here indeed men who die receive tithes, but there, [one] who is testified of that he lives.

7:8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ.

9 And, so to speak, through Abraham even Levi, who receives tithes, has paid tithes,

7:9 καὶ ὡς ἔπος εἶπεῖν, δι' Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται,

10 for he was still in the loins of the father when Melchizedek met him.

7:10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Ἦμελχισέδεκ.

11 If indeed, then, perfection were through the Levitical priesthood (for the people had received the Law upon it), what further need [would there be], according to the order of Melchizedek, for another priest to arise, and not to be called according to the order of Aaron?

7:11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς Ἦνενομοθέτῃται, τίς ἔτι χρεία κατὰ τὴν τάξιν Ἦμελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

12 For the priesthood being changed, of necessity a change of the Law also comes.

7:12 μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

13 For He of whom these things are said has part in another tribe, from which no one has attended at the altar;

7:13 ἐφ' ὃν γὰρ λέγεται ταῦτα φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ.

14 for [it is] evident that our Elohim (Master) has arisen out of Judah, in regard to which tribe Moses spoke nothing concerning priests.

7:14 πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Ἰωυβὶς ἐλάλησεν.

15 And it is yet more abundantly evident, if according to the likeness of Melchizedek there arises another priest,

7:15 Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος,

16 who has come, not according to a law of a fleshly command, but according to the power of an indissoluble life,

7:16 ὃς οὐ κατὰ νόμον ἐντολῆς ἱσαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου,

17 for it is testified: “You [are] a priest into the age, according to the order of Melchizedek.”

7:17 Ἰμαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.

18 For an annulling indeed comes of the command going before, because of its weakness and unprofitableness,

7:18 ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές,

19 (for the Law perfected nothing), and [the] bringing in of a better hope, through which we draw near to Elohim.

7:19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγή δὲ κρείττονος ἐλπίδος, δι’ ἧς ἐγγίζομεν τῷ θεῷ.

20 And inasmuch as [it is] not without an oath — (for they indeed have become priests without an oath,

7:20 Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκωμοσίας (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,

21 but He with an oath, through Him who says to Him: “YudHeyVavHey swore, and will not repent: You [are] a priest into the age”),

7:21 ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὡμοσεν κύριος, καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν ἑαῖωνα),

22 by so much also Yehoshua has become the guarantee of a better covenant.

7:22 κατὰ τὸ τοσοῦτο ἡ κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

23 And those indeed are many who have become priests, because by death they are hindered from remaining;

7:23 Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·

24 but He, because of His remaining into the age, has the priesthood inviolable;

7:24 ὁ δὲ διὰ τὸ μένειν αὐτόν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

25 from where also He is able to save completely those who come through Him to Elohim, ever living to make intercession for them.

7:25 ὅθεν καὶ σῶζειν εἰς τὸ παντελὲς δύναται τοὺς
προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ
ἐντυγχάνειν ὑπὲρ αὐτῶν.

26 For such a chief priest also was fitting for us —
holy, innocent, undefiled, separated from the
sinners, and having become higher than the
heavens —

7:26 Τοιοῦτος γὰρ ἡμῖν ἦ καὶ ἔπρεπεν ἀρχιερεύς, ὁσιος,
ἀκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν,
καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·

27 who has no daily necessity, as the chief priests,
first to offer up sacrifices for His own sins, then for
those of the people; for this He did once for all,
having offered up Himself;

7:27 ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ
ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ιδίων ἁμαρτιῶν θυσίας
ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ (τοῦτο γὰρ ἐποίησεν
ἐφάπαξ ἑαυτὸν ἀνενέγκας)·

28 for the Law appoints men as chief priests, having
weakness; but the word of the oath, which [is] after
the Law, [appoints] the Son, having been perfected
into the age.

7:28 ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς
ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ
τὸν νόμον υἱόν, εἰς τὸν αἰῶνα τετελειωμένον.

CHAPTER 8

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 And the sum of the things spoken: we have such a chief priest, who sat down at the right hand of the throne of the Greatness in the heavens,

8:1 *Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,*

2 a servant of the holy places, and of the true Dwelling Place, which Elohim (Master) pitched, and not man.

8:2 *τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, ὁ οὐκ ἄνθρωπος.*

3 For every chief priest is appointed to offer both gifts and sacrifices; from where [it is] necessary for this One also to have something that He may offer.

8:3 *πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκη.*

4 For if indeed He were on earth, He would not even be a priest, there being those who offer the gifts according to the Law,

8:4 εἰ μὲν γὰρ οὕτως ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·

5 who serve an example and shadow of the heavenly things, as Moses was divinely warned, being about to complete the Dwelling Place: for, “See,” He says, “**you shall make all things according to the pattern that was shown you in the mountain**”;

8:5 (οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεκρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα γάρ, φησὶν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει)·

6 but now He has obtained a more excellent service, by as much as He is also mediator of a better covenant, which has been enacted on better promises.

8:6 Ὡς γὰρ διαφωτέρως τέτυχεν λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

7 For if that first [covenant] were faultless, a place would not have been sought for a second.

8:7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος·

8 For finding fault with them, He says: “Behold, days are coming, says YudHeyVavHey, and I will complete with the house of Israel and with the house of Judah a new covenant,

8:8 μεμφόμενος γὰρ ἑαυτοὺς λέγει· Ἴδου ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,

9 not according to the covenant that I made with their fathers, in the day of My taking them by their hand to bring them out of the land of Egypt; because they did not remain in My covenant, and I disregarded them, says YudHeyVavHey.

8:9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἡμέλησα αὐτῶν, λέγει κύριος.

10 For this [is] the covenant that I will make with the house of Israel after those days, says YudHeyVavHey: giving My laws into their mind, and on their hearts I will write them; and I will be to them for Elohim, and they will be to Me for a people.

8:10 ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

11 And they will not teach, each his fellow-citizen and each his brother, saying, “Know YudHeyVavHey”, because all will know Me, from the small to the great of them.

8:11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων· Γινῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσίν με ἀπὸ ἱεροῦ ἕως μεγάλου αὐτῶν.

12 Because I will be merciful to their unrighteousnesses, and their sins I will remember no more.”

8:12 ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν ἡ αὐτῶν οὐ μὴ μνησθῶ ἔτι.

13 In the saying “new”, He has made the first old; and what is becoming old and aging is near to vanishing.

8:13 ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην, τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

CHAPTER 9

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 The first [covenant], then, indeed had ordinances of service, and the worldly holy place.

9:1 *Εἶχε μὲν ὁ οὖν ἡ πρώτη δικαιώματα λατρείας τό τε ἅγιον κοσμικόν.*

2 For a Dwelling Place was prepared, the first [room], in which [were] both the lampstand and the table and the presentation of the loaves, which is called “Holy”;

9:2 *σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται Ἅγια·*

3 and after the second veil, a Dwelling Place called “Holy of Holies”,

9:3 *μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων,*

4 having a golden censer, and the Ark of the Covenant overlaid on all sides with gold, in which [was] a golden jar holding the manna, and the rod of Aaron that budded, and the tablets of the covenant,

9:4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,

5 and over it, cherubim of glory overshadowing the Covering; concerning which it is not now [the time] to speak in detail.

9:5 ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

6 And these things having been thus prepared, into the first Dwelling Place the priests go in at all times, performing the services,

9:6 Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,

7 but into the second, once in the year, the chief priest alone, not without blood, which he offers for himself and for the people's errors of ignorance.

9:7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,

8 the Holy Spirit signifying this: that the way of the holy places has not yet been made manifest, while the first Dwelling Place still has a standing,

9:8 τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν,

9 which [is] an allegory for the present time, according to which both gifts and sacrifices are offered, [which] are not able, in regard to conscience, to make the one serving perfect,

9:9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

10 only [resting] on foods and drinks and different immersions — ordinances of the flesh, imposed until the time of reformation.

9:10 μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, ἡ δικαιοσύνη σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.

11 But HaMashiach, having come [as] chief priest of the good things that have come, through the greater and more perfect Dwelling Place not made with hands — that is, not of this creation —

9:11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν
᾿γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας
σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς
κτίσεως,

12 and not through blood of goats and calves, but
through His own blood, He entered once for all into
the holy places, having obtained continuous
redemption.

9:12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου
αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λύτρωσιν
εὐράμενος.

13 For if the blood of goats and bulls, and ashes of a
heifer, sprinkling those defiled, sanctifies for the
purification of the flesh,

9:13 εἰ γὰρ τὸ αἷμα ᾿τράγων καὶ ταύρων καὶ σποδὸς
δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς
τὴν τῆς σαρκὸς καθαρότητα,

14 how much more will the blood of HaMashiach —
who through the perpetual Spirit offered Himself
unblemished to Elohim — purify our conscience
from dead works, to serve the living Elohim.

9:14 πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος
αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ θεῷ, καθαριεῖ

*τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ
λατρεύειν θεῷ ζῶντι.*

15 And because of this He is mediator of a new covenant, so that, death having come for the redemption of the transgressions under the first covenant, those who have been called may receive the promise of the continuous inheritance.

*9:15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως
θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ
κεκλημένοι τῆς αἰωνίου κληρονομίας.*

16 For where a covenant [is], it is necessary for the death of the one who made it to be established;

*9:16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ
διαθεμένου·*

17 for a covenant [is] firm over the dead, since it is never in force while the one who made it lives.

*9:17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ ἡμῶτε ἰσχύει
ὅτε ζῇ ὁ διαθέμενος.*

18 From where, not even the first [covenant] has been inaugurated without blood.

9:18 ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται·

19 For every command having been spoken according to the Law by Moses to all the people, taking the blood of the calves, with water and scarlet wool and hyssop, he sprinkled both the scroll itself and all the people,

9:19 λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν ἱμώσων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν,

20 saying: “This [is] the blood of the covenant that Elohim enjoined toward you.”

9:20 λέγων· Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός·

21 And both the Dwelling Place and all the vessels of the service he sprinkled with the blood likewise.

9:21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν.

22 And almost all things are purified with blood according to the Law, and apart from blood-shedding forgiveness does not come.

9:22 καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

23 It was necessary, then, for the patterns of the things in the heavens to be purified with these, but the heavenly things themselves with better sacrifices than these.

9:23 *Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.*

24 For HaMashiach did not enter into holy places made with hands — figures of the true — but into heaven itself, now to appear in the presence of Elohim for us;

9:24 *οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Ἰησοῦς Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν.*

25 nor that He might offer Himself many times, as the chief priest enters into the holy places every year with blood of others;

9:25 *οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ,*

26 since [then] it would have been necessary for Him to suffer many times from the foundation of the world; but now, once, at the full end of the ages,

He has been revealed for the putting away of sin through His sacrifice.

9:26 ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· Ἰννὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

27 And as it is reserved for men to die once, and after this, judgment,

9:27 καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

28 so also HaMashiach, having been offered once to bear the sins of many, will appear a second time, apart from sin, for salvation to those who wait for Him.

9:28 οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

CHAPTER 10

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 For the Law, having a shadow of the good things to come — not the very image of the matters — by the same sacrifices which they offer year by year continually, is never able to make those who come near perfect.

10:1 Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε ἴδύναται τοὺς προσερχομένους τελειῶσαι·

2 Since, [if it could,] would they not have ceased being offered, because those serving would have no more conscience of sins, having been cleansed once?

10:2 ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ ἱκεκαθαρισμένους;

3 But in them [there is] a remembrance of sins year by year,

10:3 ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν,

4 for [it is] impossible for blood of bulls and goats to take away sins.

10:4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

5 For this reason, coming into the world, He says: “Sacrifice and offering You did not will, but a body You prepared for Me;

10:5 διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει· Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

6 in burnt-offerings and [offerings] for sin You did not delight.

10:6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.

7 Then I said: Behold, I come — in the roll of the scroll it is written concerning Me — to do, O Elohim, Your will.”

10:7 τότε εἶπον· Ἴδου ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.

8 Saying above: “Sacrifices and offerings and burnt-offerings and [offerings] for sin You did not will, nor did You delight in them” — which are offered according to the Law —

10:8 ἀνώτερον λέγων ὅτι ῥθυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ ῥνόμον προσφέρονται,

9 then He has said: “Behold, I come to do Your will.”

He takes away the first, that He may establish the second;

10:9 τότε εἶρηκεν· Ἰδοὺ ἤκω τοῦ ῥποιῆσαι τὸ θέλημά σου· ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ.

10 in which will we have been sanctified through the offering of the body of Yehoshua HaMashiach, once for all.

10:10 ἐν ᾧ θελήματι ἡγιασμένοι ῥέσμεν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

11 And every priest indeed has stood daily, serving and offering the same sacrifices many times, which are never able to take away sins;

10:11 Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν καθ’ ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιλεῖν ἁμαρτίας.

12 but He, having offered one sacrifice for sins, sat down continually at the right hand of Elohim,

10:12 ῥοῦτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,

13 waiting for the rest, until His enemies are made a footstool of His feet;

10:13 τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ
ὑποπόδιον τῶν ποδῶν αὐτοῦ,

14 for by one offering He has perfected continually those who are being sanctified.

10:14 μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς
ἀγιαζομένους.

15 And the Holy Spirit also testifies to us; for after having said before:

10:15 μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ γὰρ
τὸ ἱεῖρηκέναι·

16 “This [is] the covenant that I will make with them after those days, says YudHeyVavHey: giving My laws on their hearts, and on their mind I will write them”,

10:16 Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ
τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδούς νόμους μου ἐπὶ
καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω
αὐτούς,

17 “and their sins and their lawlessnesses I will remember no more.”

10:17 Ἦ καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν
οὐ μὴ Ἦ μνησθήσομαι ἔτι·

18 And where [there is] forgiveness of these, [there is] no longer an offering for sin.

10:18 ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορά περὶ
ἁμαρτίας.

19 Having, therefore, brothers, boldness for the entrance into the holy places by the blood of Yehoshua,

10:19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον
τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

20 which [way] He inaugurated for us, a new and living way, through the veil — that is, His flesh —

10:20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ
τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,

21 and a great priest over the house of Elohim,

10:21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,

22 we may draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body washed with pure water;

10:22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ·

23 we may hold fast the confession of the hope unwavering; for He who promised is faithful;

10:23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος·

24 and we may consider one another, for a provoking to love and to good works,

10:24 καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,

25 not forsaking the assembling of ourselves together, as [is] a custom of some, but exhorting [one another], and so much the more as you see the Day drawing near.

10:25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσω βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

26 For [if] we sin willingly after receiving the full knowledge of the truth, there no longer remains a sacrifice for sins,

10:26 Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν
τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν
ἀπολείπεται θυσία,

27 but a certain fearful looking for of judgment, and
fiery zeal, about to devour the adversaries.

10:27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος
ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

28 Anyone who set aside the Law of Moses dies
without mercies on [the word of] two or three
witnesses;

10:28 ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ
δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·

29 of how much worse punishment will he be
deemed worthy who trampled the Son of Elohim,
and counted the blood of the covenant a common
thing, in which he was sanctified, and insulted the
Spirit of grace?

10:29 πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν
υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης
κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς
χάριτος ἐνυβρίσας.

30 For we know Him who said: “Vengeance [is] Mine, I will repay”; and again: “YudHeyVavHey will judge His people.”

10:30 οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἅνταποδώσω· καὶ πάλιν· ἼΚρινεῖ κύριος ὁ τὸν λαὸν αὐτοῦ.

31 It is fearful to fall into the hands of the living Elohim.

10:31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

32 But remember the former days, in which, having been enlightened, you endured a great contest of sufferings,

10:32 Αναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων,

33 partly being made a spectacle in both reproaches and afflictions, and partly having become partners of those who live so.

10:33 τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες·

34 For you both sympathized with the prisoners, and received the plundering of your possessions

with joy, knowing that you have for yourselves a better possession, and an abiding one.

10:34 καὶ γὰρ τοῖς ἑδουσίοις συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξίν καὶ μένουσαν.

35 Do not cast away, then, your boldness, which has great reward.

10:35 μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει ἑμεγάλην μισθαποδοσίαν,

36 For you have need of patience, that, having done the will of Elohim, you may receive the promise.

10:36 ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.

37 For yet a very, very little [while], and He who is coming will come, and will not delay;

10:37 ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίσει.

38 but My righteous one will live by faith; and if he draws back, My soul has no pleasure in him.

10:38 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

39 But we are not of drawing back to destruction,
but of faith, to the gaining of the soul.

10:39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
πίστεως εἰς περιποίησιν ψυχῆς.

CHAPTER 11

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 Now faith is [the] substance of things hoped for, [the] proof of matters not being seen.

11:1 Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

2 For in this the elders were well testified of.

11:2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

3 By faith we understand the ages to have been prepared by a saying of Elohim, so that what is seen has not come out of things that appear.

11:3 πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων ἡτὸ βλεπόμενον ἡγεγονέναι.

4 By faith Abel offered to Elohim a more excellent sacrifice than Cain, through which he was testified to be righteous, Elohim testifying over his gifts; and through it, having died, he still speaks.

11:4 Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ ἡ τοῦ θεοῦ, καὶ δι' αὐτῆς ἀποθανὼν ἔτι ἡλαλεῖ.

5 By faith Enoch was translated, so as not to see death; and he was not found, because Elohim translated him; for before the translation he had been testified to have pleased Elohim well,

11:5 Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ὑπὸρίσκετο διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς ᾧ μεταθέσεως μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ,

6 and apart from faith it is impossible to please [Him well]; for he who comes to Elohim must believe that He is, and that He becomes a rewarder of those who seek Him out.

11:6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι, πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

7 By faith Noah, having been divinely warned concerning the things not yet seen, moved with reverent fear, prepared an ark for the salvation of his house; through which he condemned the world, and became heir of the righteousness according to faith.

11:7 πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

8 By faith Abraham, when called, obeyed to go out into a place which he was about to receive for an inheritance; and he went out, not knowing where he was going.

11:8 Ἰπίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

9 By faith he sojourned in the land of the promise as a foreign [land], dwelling in tents with Isaac and Jacob, the fellow-heirs of the same promise;

11:9 πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

10 for he was looking for the city that has the foundations, whose craftsman and maker is Elohim.

11:10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.

11 By faith Sarah herself also received power for the conceiving of seed, and [bore] beyond the season of age, since she judged Him faithful who had promised;

11:11 πίστει καὶ ᾠτῇ Σάρρα ἡ δύναμιν εἰς καταβολὴν
σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ᾠήλικίας, ἐπεὶ πιστὸν
ἡγήσατο τὸν ἐπαγγελιάμενον·

12 therefore also from one — and this, one who had
become dead — were begotten those as the stars of
heaven in multitude, and as the sand by the shore
of the sea, which is innumerable.

11:12 διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα
νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει
καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ
ἀναρίθμητος.

13 In faith all these died, not having received the
promises, but having seen and greeted them from
afar, and having confessed that they are strangers
and sojourners on the earth.

11:13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ ᾠλαβόντες
τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ
ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ
παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

14 For those who say such things make clear that
they seek a homeland.

11:14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουνσιν ὅτι πατρίδα
ἐπιζητοῦσιν.

15 And if indeed they had been mindful of that from which they came out, they would have had an opportunity to return;

11:15 καὶ εἰ μὲν ἐκεῖνης ἱμνημονεύουσιν ἀφ' ἧς ἔξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι·

16 but now they long for a better, that is, a heavenly [one]; therefore Elohim is not ashamed of them, to be called their Elohim; for He prepared a city for them.

11:16 νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασεν γὰρ αὐτοῖς πόλιν.

17 By faith Abraham, being tested, has offered up Isaac; and he who received the promises offered up the only-begotten,

11:17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

18 to whom it was said: “**In Isaac your seed will be called**”,

11:18 πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεταιί σοι σπέρμα,

19 reckoning that Elohim is able to raise even from the dead; from where he also received him, in a figure.

11:19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

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

11:20 Πίστει Ἰκαὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.

21 By faith Jacob, when dying, blessed each of the sons of Joseph, and worshiped on the top of his staff.

11:21 πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ.

22 By faith Joseph, being at his end, made mention of the exodus of the sons of Israel, and gave command concerning his bones.

11:22 πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

23 By faith Moses, when born, was hidden three months by his parents, because they saw the child

was beautiful; and they did not fear the king's decree.

11:23 Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

24 By faith Moses, having become great, refused to be called a son of Pharaoh's daughter,

11:24 πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,

25 choosing rather to be ill-treated with the people of Elohim, than to have sin's enjoyment for a season,

11:25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν,

26 having reckoned the reproach of HaMashiach greater wealth than the treasures of Egypt; for he looked away to the reward.

11:26 μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ, ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

27 By faith he left Egypt behind, not fearing the king's wrath; for he endured, as seeing the Invisible One.

11:27 *πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.*

28 By faith he has kept the Passover and the sprinkling of the blood, so that the one destroying the firstborn might not touch them.

11:28 *πίστει πεποιήκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.*

29 By faith they passed through the Red Sea as through dry land; which the Egyptians, making the attempt, were swallowed up in.

11:29 *Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἥς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.*

30 By faith the walls of Jericho fell, having been encircled for seven days.

11:30 *πίστει τὰ τεῖχη Ἱερικῶ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.*

31 By faith Rahab the prostitute did not perish with those who disobeyed, having received the spies with peace.

11:31 *πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.*

32 And what more will I say? For the time will fail me, recounting of Gideon, Barak, Samson, Jephthah, and of David and Samuel, and of the prophets,

11:32 *Καὶ τί ἔτι λέγω; ἐπιλείψει ἔμε γὰρ ἡ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Ἑλκάν, Ἰεφθά, Δαβὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,*

33 who through faith subdued kingdoms, worked righteousness, obtained promises, stopped mouths of lions,

11:33 *οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,*

34 quenched the power of fire, escaped the mouth of the sword, were made strong out of weakness, became mighty in war, turned back armies of foreigners;

11:34 *ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα ἡμιμαχίρης, ἠδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων·*

35 women received their dead by resurrection; and others were tortured, not accepting the release, that they might obtain a better resurrection;

11:35 ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

36 and others received trial of mockings and scourgings, and moreover of bonds and imprisonment;

11:36 ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·

37 they were stoned, they were sawn apart, they died by murder of the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated —

11:37 ἐλιθάσθησαν, ἠέπρίσθησαν, ἐν φόνῳ ἤμαχίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

38 of whom the world was not worthy — wandering in deserts and mountains and caves and the holes of the earth.

11:38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος ἠἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς·

39 And all these, having been well testified of through the faith, did not receive the promise,

11:39 Ἦ καὶ πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ
ἐκομίσαντο τὴν ἐπαγγελίαν,

40 Elohim having provided something better
concerning us, that apart from us they might not be
made perfect.

11:40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα
μὴ χωρὶς ἡμῶν τελειωθῶσιν.

CHAPTER 12

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 Therefore we also, having so great a cloud of witnesses lying around us, having laid aside every weight and the easily-besetting sin, may we run with endurance the contest set before us,

12:1 *Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,*

2 looking away to the leader and completer of the faith, Yehoshua, who, for the joy set before Him, endured a cross, having despised the shame, and has sat down at the right hand of the throne of Elohim.

12:2 *ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.*

3 For consider Him who has endured such contradiction from the sinners against Himself, that you may not be wearied, fainting in your souls.

12:3 Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ
τῶν ἁμαρτωλῶν εἰς ἑαυτοὺς ἀντιλογίαν, ἵνα μὴ κάμῃτε
ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

4 You did not yet resist to blood, striving against sin;

12:4 οὕπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν
ἁμαρτίαν ἀνταγωνιζόμενοι,

5 and you have forgotten the exhortation, which
speaks to you as to sons: “My son, do not despise the
discipline of YudHeyVavHey, nor faint when
reproved by Him;

12:5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς
διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ
ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος·

6 for whom YudHeyVavHey loves He disciplines,
and He scourges every son whom He receives.”

12:6 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα
υἱὸν ὃν παραδέχεται.

7 It is for discipline that you endure; Elohim deals
with you as with sons; for who is a son whom a
father does not discipline?

12:7 εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ
θεός· τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;

8 And if you are without discipline, of which all have become partakers, then you are illegitimate, and not sons.

12:8 εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἢ καὶ οὐχ υἱοὶ ἐστεῖ.

9 Moreover, we have had the fathers of our flesh as discipliners, and we respected [them]; will we not much rather be subject to the Father of the spirits, and live?

12:9 εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ ἧ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

10 For they indeed disciplined for a few days, as seemed good to them; but He, for [our] profit, that [we] may partake of His holiness.

12:10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

11 And all discipline for the present indeed does not seem to be of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those exercised through it.

12:11 *πᾶσα ἡ δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.*

12 Therefore lift up the hands that hang down, and the loosened knees,

12:12 *Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,*

13 and make straight paths for your feet, that what is lame may not be turned aside, but rather be healed.

12:13 *καὶ τροχιάς ὀρθὰς ἡ ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.*

14 Pursue peace with all, and the holiness, without which no one will see Elohim (Master),

12:14 *Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,*

15 watching, lest anyone falls short of the grace of Elohim; lest any root of bitterness, springing up, troubles [you], and through it many are defiled;

12:15 *ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ ἡ δι' αὐτῆς ἡμιανθῶσιν ἡ πολλοί,*

16 lest anyone [be] a fornicator, or a profane one, as Esau, who for one meal sold his own birthright.

12:16 μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.

17 For you know that even afterward, wishing to inherit the blessing, he was rejected; for he found no place of a change of mind, although he sought it with tears.

12:17 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

18 For you have not come near to [that] which is touched, and burning with fire, and to blackness, and darkness, and storm,

12:18 Οὐ γὰρ προσεληλύθατε ἑψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ γνώφῳ καὶ ἑζόφῳ καὶ θυέλλῃ

19 and to a sound of a trumpet, and to a voice of words, which those who heard begged that no word be added to them;

12:19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο ἵνα μὴ προστεθῇ αὐτοῖς λόγον·

20 for they could not bear what was commanded:
“And if a beast touches the mountain, it will be
stoned”;

12:20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· Κἂν θηρίον
θίγῃ τοῦ ὄρους, λιθοβοληθήσεται·

21 and — so fearful was the sight — Moses said: “I
am exceedingly afraid, and trembling.”

12:21 καί, οὕτω φοβερόν ἦν τὸ φανταζόμενον, Μωϋσῆς
εἶπεν· Ἐκφοβός εἰμι καὶ ἔντρομος.

22 But you have come near to Mount Zion, and to
the city of the living Elohim, the heavenly
Jerusalem; and to myriads of messengers, a festal
gathering,

12:22 ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ
ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,
πανηγύρει

23 and to the Assembly of the firstborn registered in
the heavens; and to Elohim, judge of all; and to the
spirits of the righteous made perfect;

12:23 καὶ ἐκκλησίᾳ πρωτοτόκων ἁπογεγραμμένων ἐν
οὐρανοῖς, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων
τετελειωμένων,

24 and to Yehoshua, mediator of a new covenant; and to blood of sprinkling, speaking better than Abel.

12:24 καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἀβελ.

25 Watch lest you refuse Him who is speaking; for if those did not escape who refused on earth the One who warned, much more [will not] we who turn away from Him [who warns] from the heavens —

12:25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἔξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν ἰχρηματίζοντα, ἰπολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·

26 whose voice shook the earth then, but now He has promised, saying: “**Yet once more I will shake, not only the earth, but also the heaven.**”

12:26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελλται λέγων· Ἔτι ἅπαξ ἐγὼ ἰσεισω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

27 And this “yet once more” declares the removal of the things shaken, as of things made, that the things not shaken may remain.

12:27 τὸ δὲ ἔτι ἅπαξ δηλοῖ τῶν σαλευομένων ὑμετέρων μεταθέσιν
ὡς πεποιημένων, ἵνα μείνη τὰ μὴ σαλευόμενα.

28 Therefore, receiving a kingdom that cannot be shaken, we may have grace, through which we may serve Elohim acceptably, with reverence and fear;

12:28 διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν
χάριν, δι' ἧς ἡμετέρας λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ
ἐὐλαβείας καὶ δέους,

29 for our Elohim also [is] a consuming fire.

12:29 καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

CHAPTER 13

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 Let brotherly love remain.

13:1 Ἡ φιλαδελφία μενέτω.

2 Do not forget hospitality; for through it some entertained messengers, unaware.

13:2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

3 Remember those in bonds, as bound with them; those who are ill-treated, as yourselves also being in the body.

13:3 μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

4 Marriage [is] honorable among all, and the bed undefiled; but fornicators and adulterers Elohim will judge.

13:4 τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους ἢ γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.

5 [Let your] conduct [be] without love of money, being content with the things present; for He

Himself has said: “I will never leave you, and I will never forsake you”;

13:5 ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν·
αὐτὸς γὰρ εἶρηκεν· Οὐ μή σε ἀνῶ οὐδ’ οὐ μή σε
ἐγκαταλίπω·

6 so that we say with confidence: “YudHeyVavHey [is] my helper, and I will not fear; what will man do to me?”

13:6 ὥστε θαρροῦντας ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθός,
οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

7 Remember those who lead you, who spoke to you the word of Elohim; considering the outcome of their conduct, imitate their faith.

13:7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες
ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες
τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

8 Yehoshua HaMashiach [is] the same yesterday and today, and into the ages.

13:8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς
τοὺς αἰῶνας.

9 Do not be carried away by various and strange teachings; for [it is] good that the heart be

confirmed by grace, not by foods, in which those who walked were not profited.

13:9 διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε·
καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν,
ἐν οἷς οὐκ ὠφελήθησαν οἱ ἱερεῖς περιπατοῦντες.

10 We have an altar, from which those who serve the Dwelling Place have no authority to eat.

13:10 ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν
ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

11 For the bodies of those animals whose blood is brought for sin into the holy places through the chief priest are burned outside the camp;

13:11 ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς
τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα
κατακαίεται ἔξω τῆς παρεμβολῆς·

12 for which reason Yehoshua also, that He might sanctify the people through His own blood, suffered outside the gate.

13:12 διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν
λαόν, ἔξω τῆς πύλης ἔπαθεν.

13 So then, we may go out to Him outside the camp, bearing His reproach;

13:13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς
παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες.

14 for we have no abiding city here, but we seek the
coming one.

13:14 οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν
μέλλουσιν ἐπιζητοῦμεν.

15 Through Him, then, we may offer up continually
a sacrifice of praise to Elohim — that is, fruit of lips
confessing His name;

13:15 δι' αὐτοῦ ὁὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ
παντὸς τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων
ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

16 And do not forget doing good and sharing; for
with such sacrifices Elohim is well pleased.

13:16 τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε,
τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

17 Obey those who lead you, and submit; for they
watch for your souls, as those who will give an
account, that they may do this with joy, and not
groaning — for this [would be] unprofitable for you.

13:17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέκτετε, αὐτοὶ
γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον

*ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ
στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.*

18 Pray for us; for we are persuaded that we have a good conscience, wishing to conduct ourselves well in all things.

13:18 Προσεύχεσθε περὶ ἡμῶν, ἵπειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.

19 And I call on you the more abundantly to do this, that I may be restored to you sooner.

13:19 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

20 And the Elohim of peace, who brought up from the dead the great Shepherd of the sheep, by the blood of a perpetual covenant — our Elohim (Master) Yehoshua —

13:20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,

21 make you complete in every good thing, to do His will, doing in us what is well-pleasing in His sight, through Yehoshua HaMashiach; to whom [is] the glory into the ages. Amen.

13:21 καταρτίσαι ὑμᾶς ἐν ἑ παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἑ ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν.

22 And I call on you, brothers, bear with the word of the exhortation; for I have also written to you in few words.

13:22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

23 Know that our brother Timothy has been released, with whom, if he comes soon, I will see you.

13:23 γινώσκετε τὸν ἀδελφὸν ἑ ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

24 Greet all those who lead you, and all the holy ones. Those from Italy greet you.

13:24 ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

25 The grace [be] with you all.

13:25 ἡ χάρις μετὰ πάντων ἑ ὑμῶν.

NOTES ON WORDS AND NAMES

The notes below are tied to the verse whose number they carry. They open the Greek words from their own face and their standings in the writings; where the manuscripts divide, the note says which copies carry which reading. Nothing here settles what the record leaves open.

1:5 The chapter's chain of sayings opens. Both sayings stand in the Father's mouth in their own places: Psalm 2:7 — His word to His Anointed — and 2 Samuel 7:14, His promise through Nathan to David (the same promise stands at 1 Chronicles 17:13). The letter sets them as the Father's own speaking — “did He ever say” — and they print blue as His words, as every saying in this chapter's chain does; the call is named on the layout page.

1:6 The saying stands at Deuteronomy 32:43 in its Greek form — the form the letter quotes: the Greek of that verse carries the messengers' line, and Psalm 97:7 (in the Greek, Psalm 96) sounds the same call, “worship Him, all His messengers.”

1:7 Psalm 104:4 (in the Greek, Psalm 103). The psalm's Hebrew word for “spirits” is ruach — the word that carries wind and spirit both; the Greek here prints πνεύματα, and the rendering follows it: “spirits”.

1:8 Psalm 45:6–7 (in the Greek, Psalm 44) — the psalm's own address, sung to the king: “Your throne, O Elohim.” In the psalm's Hebrew the word is elohim, and the dress prints “Elohim”. The letter sets the psalm's words toward the Son

(“but to the Son”), and the standing is printed exactly as the Greek gives it; nothing is settled here beyond what stands written. The phrase “and the scepter of uprightness” stands within the editors’ fences; a company of copies reads the line without the “and”.

1:10 Psalm 102:25–27 (in the Greek, Psalm 101). The address “Elohim (Master)” renders the psalm’s κύριε — a word that stands in the Greek psalm’s own line, but not in the Hebrew verse the letter carries: the Hebrew of this verse bears no Name within its own words (its address to the Name stands at the psalm’s head, not inside this verse), so by this book’s rule the Name does not print here and the dress is “Elohim (Master)”. The standing is recorded in full on the layout page.

1:13 Psalm 110:1. The psalm itself opens with the frame — “YudHeyVavHey said to my Master” — and the letter carries only the oracle’s words, which print blue as the Father’s speaking. No κύριος stands inside the carried words themselves.

2:1 παραρυῶμεν — from παραρρέω, to flow past, to slip by: the picture is of a boat drifting past its harbor. The verb stands only here in the New Covenant.

2:6 Psalm 8:4–6 (in the Greek numbering, Psalm 8:5–7). The letter does not name the psalmist — “one in a certain place testified fully” — and the psalm is a man’s words spoken to Elohim, not Elohim’s words to man; it prints black, by the rule stated on the layout page.

2:9 The copies divide at the verse's heart: χωρὶς θεοῦ, “apart from Elohim”, stands in the SBL text — the reading of P46, the oldest copy of this letter, and Origen already knew copies that read it so — against χάριτι θεοῦ, “by the grace of Elohim”, the reading of the great company of later copies, which the corpus's line follows. The standing is gathered in the Standing Notes, DISPUTED and unsettled.

2:12 Psalm 22:22 (in the Greek, Psalm 21). The letter sets the psalm's words in the Son's own mouth — He is not ashamed to call them brothers, “saying” — and they print blue as His. The psalm's Hebrew word for the gathering is qahal — the same word this set renders Assembly — and the Greek's word is ekklēsia, its own word everywhere.

2:13 Two sayings from Isaiah's sign-children passage: “I will be trusting in Him” (Isaiah 8:17, in its Greek form) and “Behold, I and the children whom Elohim has given Me” (Isaiah 8:18). The letter sets both on the Son's lips, after the saying of 2:12, and they print blue as His words.

2:17 ἱλάσκεσθαι — to make propitiation: the covering word. In the Greek of the Old Covenant this word-family carries the Hebrew kaphar, the covering of sin; the noun ἱλαστήριον stands at 9:5 for the Covering over the Chest itself. The verb stands in the New Covenant only here and at Luke 18:13.

3:7 Psalm 95:7–11 (in the Greek, Psalm 94) — the letter's long quotation, running to 3:11. The letter attributes the saying to the Holy Spirit; the words themselves are the Father's own oracle inside the psalm, spoken in the first person (“your fathers tested Me... I swore in My anger”). They print blue as

the Father's words, carried by the Spirit — the call, and its difference from Acts' standing, are named on the layout page.

3:11 The oath's form is the Hebrew oath-form: “If they enter into My rest” — spoken under oath it carries its opposite, and the corpus prints the sense with its bracket, “They will [not] enter”. The rendering keeps the corpus's bracket.

4:2 συγκεκρασμένους, “mixed together”, stands within the editors' single fence: a company reads the singular, fastening the participle to “the word” itself — the word, not mixed with faith, did not profit them. The SBL text's plural fastens it to “them”: they were not mixed together by faith with those who heard. The standing is gathered in the Standing Notes, DISPUTED and unsettled.

4:8 Ἰησοῦς here is Joshua, the son of Nun: the Greek writings carry his name in the same form as the Son's name — the Seventy already wrote the book of Joshua as “Iēsous, son of Nauē” — and the sense fixes the man (the rest that was entered under Joshua, Deuteronomy's and Joshua's own rest). The corpus prints “Joshua” here, and at Acts 7:45 also.

4:9 σαββατισμὸς — a Sabbath-rest, a Sabbath-keeping: the word stands only here in the New Covenant.

5:6 Psalm 110:4 — the Father's oath to the Son: the psalm's own head for the saying is “YudHeyVavHey has sworn and will not repent”. The saying prints blue as His word, as at 1:5. τάξιν prints “order”, as the corpus; Μελχισέδεκ is Melchizedek, the king of Salem of Genesis 14, whose own book in this set is the study shelf.

6:14 Genesis 22:17 — the oath at the binding of Isaac, in the Greek form the letter quotes. The opening Εἰ μὴν stands within the editors' fence: it is the Hebrew oath-form again (as at 3:11), and the corpus prints the sense, “Blessing I will indeed bless you”. The words are the Father's, and print blue.

6:20 πρόδρομος — the forerunner, one who runs in before others; the word stands only here in the New Covenant.

7:3 The three words stand as written, and nowhere else: ἀπάτωρ, “without father”; ἀμήτωρ, “without mother”; ἀγενεαλόγητος, “without genealogy” — each stands only here in the New Covenant. The record of Genesis 14 gives Melchizedek no father, no mother, and no line, and the letter says exactly that, and no more.

7:21 Psalm 110:4, carried this time with its frame — and the frame carries the Name in the Hebrew: “YudHeyVavHey has sworn, and will not repent.” The Greek's κύριος stands in the Name's very place inside the quoted sentence, so the Name prints here, by this book's rule (see the layout page). At 5:6 and 7:17 the letter carries the oracle's words without the frame, and no κύριος stands in them.

7:22 ἑγγυος — the guarantee, the surety, one who pledges himself for another: the word stands only here in the New Covenant.

8:5 Exodus 25:40 (and see 25:9, “according to the pattern of the Dwelling Place”) — the Father's own words to Moses on the mountain, quoted here with His “He says”, and blued as

His. τύπον prints “pattern”, as the corpus and this set's Dwelling Place book keep it.

8:8 Jeremiah 31:31–34 (in the Greek, Jeremiah 38) — the new covenant oracle, the longest quotation in the letter, running to 8:12. The whole oracle prints blue as the Father's own speaking. Its “says YudHeyVavHey” standings are verified clause by clause against the Hebrew, where the oracle formula — ne'um YudHeyVavHey, “the declaration of YudHeyVavHey” — stands inside the carried sentences at 31:31, 31:32, and 31:33; and at 8:11 the Name itself is the thing to be known, inside the carried clause. The Name therefore prints at all four standings. The record of the verification stands on the layout page.

8:9 One clause divides the Greek from the Hebrew, and it is named, not hidden: where the Greek carries “and I disregarded them” (ἡμέλησα αὐτῶν), the Hebrew of Jeremiah 31:32 carries “though I was a husband to them” (ba'alti — I lorded it, I was master/husband over them). The letter follows the Greek form, as it does throughout this oracle; both standings are printed here, and the question is left where the copies leave it.

9:1 ἡ πρώτη — “the first”: the word stands without its noun, and readers divide over its reach — to the first covenant (“He has made the first old”, 8:13; “the transgressions under the first covenant”, 9:15) or to the Dwelling Place the chapter goes on to describe. The copies do not divide; the noun is a reader's supply, and the rendering supplies [covenant] in brackets.

9:4 θυμιατήριον — the incense word: it names the golden censer (the corpus's line here), and in the Greek of Exodus the incense altar's own name stands in the same family; the standing is opened and left as written. And κιβωτός — a wooden chest: the word the Greek writings use for Noah's vessel and for this Chest alike; the corpus prints “Ark”, and the set's Old Covenant volumes open the word from its Hebrew face, aron, the Chest.

9:11 The copies divide on one word: γενομένων, “that have come” (P46 and the oldest), against μελλόντων, “that are to come”, the company that harmonizes the verse to 10:1's phrase. Both readings stand in the Standing Notes, DISPUTED and unsettled.

9:15 διαθήκη — the letter's covenant word (seventeen standings in this letter), the word the Greek writings use for the Hebrew berith. In Greek law-speech the same word also names a last will, and the letter turns on that face of its own word at 9:16–17, where a death must be established. The rendering keeps “covenant” at every standing, as this set does; the word's two faces are opened here so the argument can be heard.

9:20 Exodus 24:8 — Moses' own words at the covenant's cutting, quoted by the letter as Moses spoke them; they print black, as a man's words, by the rule stated on the layout page. The Master's own blood-words at the table take this sentence up (“this is My blood of the covenant”, Matthew 26:28) — the set's title itself comes from this root.

10:5 Psalm 40:6–8 (in the Greek, Psalm 39:7–9) — the letter sets the psalm's words on the Son's own lips, “coming into the world, He says”, and they print blue as His (to 10:7). One line divides the Greek psalm from the Hebrew, and it is named: where the Greek reads “a body You prepared for Me” (σῶμα κατηρτίσω μοι), the Hebrew of Psalm 40:6 reads “ears You have dug for Me” (oznayim karita). The letter follows the Greek form throughout the quotation, as at 8:9; both standings are printed here.

10:16 Jeremiah 31:33–34, the tail of the oracle of 8:8–12, carried a second time — here the letter names the witness: “the Holy Spirit also testifies to us”. The words remain the Father's oracle, and print blue as His, as in chapter 8; the Name-verification of 8:10 covers this standing also.

10:30 Deuteronomy 32:35–36, from the Song of Moses. The second saying's frame is fenced in the SBL text (“YudHeyVavHey will judge”), and the Name stands inside it by the rule: the Hebrew of 32:36 carries the Name as the very subject of the carried clause — “for YudHeyVavHey will judge His people”. Both sayings are the Father's own words within the Song, and print blue as His; at Romans 12:19 the first saying printed blue with its “says YudHeyVavHey”, and it stands the same here.

10:37 Habakkuk 2:3, in its Greek form, with Isaiah 26:20's “yet a little, a very little” woven at its head — the Father's answer to the prophet, carried by the letter as the promise's own words; it prints blue as His oracle, with the saying of the next verse. The call is named on the layout page.

10:38 Habakkuk 2:4 — and the letter's form of the saying keeps the Greek prophet's word μου, “My righteous one”, which stands here within the editors' single fence (a company drops it; Paulos carries the saying without it at Romans 1:17 and Galatians 3:11). The Hebrew of Habakkuk reads “the righteous one will live by his faithfulness” (be'emunato). The standings are printed as the letter gives them, and the divide is named, not settled.

11:1 ὑπόστασις stands three times in this letter, and the rendering follows the corpus's dress at each: “subsistence” (1:3), “confidence” (3:14), and here “substance”. ἔλεγχος prints “proof” — a proving, evidence laid out; the word stands at 3:9 also, of the fathers' proving in the wilderness.

11:6 μισθαποδότης — a rewarder, one who pays the wage: the word stands only here in the New Covenant (its sister μισθαποδοσία, “repayment”, stands at 2:2, 10:35, and 12:26's promise-keeping).

11:17 μονογενῆ prints “the only-begotten”, this set's standing dress for the word (the divide over the word — “only-begotten” against “one-of-a-kind” — is named in this set's John volume, at 1:14). Isaac was not Abraham's only son by birth — Ishmael stands in the record — and the word stands as written.

11:18 Genesis 21:12 — Elohim's own words to Abraham (“in Isaac seed will be called to you”), carried here as the saying that stood over the offering; they print blue as His.

11:21 The letter follows the Greek Genesis at its standing (Genesis 47:31): “on the top of his staff” (τῆς ῥάβδου). The Hebrew consonants of that verse carry two readings — matteh, “staff”, and mittah, “bed” — and the Hebrew text as pointed reads “bed”. The standing is named, and the letter's form is printed as it stands.

12:5 Proverbs 3:11–12. The exhortation is the Proverbs father's counsel, and it prints black as a man's words (see the layout page for the call, named) — but the Name stands in both verses by verification: the Hebrew of Proverbs 3:11 carries “the discipline of YudHeyVavHey” inside the carried clause, and at 3:12 the Name is the very subject, “for YudHeyVavHey loves [him whom] He reproves”. The Greek's κυρίου and κύριος stand in the Name's own places, and the dress follows.

12:20 Exodus 19:12–13 — the Father's own command at the mountain, quoted by the letter as the charge Israel could not bear; it prints blue as His words.

12:21 Moses' own words — his fear at the mountain (the saying stands near Deuteronomy 9:19, “for I was afraid”, in the record). They print black, as a man's words, by the rule stated on the layout page.

12:23 ἐκκλησίᾳ — the letter's second Assembly standing (the first at 2:12, on the Son's own lips from Psalm 22): at both, the set's word stands — Assembly. πανηγύρει at the close of 12:22 is the gathering's other face, the festal assembly of a festival crowd.

12:26 Haggai 2:6 — the Father's own promise through the prophet (“thus says YuhVavHey of hosts: Yet once, a little while, and I will shake the heavens and the earth”). The letter's form of the saying runs “not only the earth, but also the heaven” — printed as written. σείσω, “I will shake”, stands within the editors' single fence.

13:5 The Father's own promise to His people — spoken to Israel (Deuteronomy 31:6, 8) and to Joshua at the Jordan (Joshua 1:5: “I will not leave you, nor forsake you”). The letter carries it as His saying — “He Himself has said” — and it prints blue as His. The last verb stands within the editors' fence.

STANDING NOTES — WHERE THE COPIES DIVIDE

At a handful of standings in this letter the copies divide so deeply that a rendering must say openly what it prints, what it does not, and which copies stand where. The divisions are named in the Cross-Check at each verse; they are gathered here so the whole weight of them can be seen at once.

2:7 The line the corpus's quotation carries after "You made him a little lower than the messengers" — "and You set him over the works of Your hands" — stands in a company of copies at the Psalm's own place (Psalm 8:6), and the letter's first carrying of the Psalm (see the verse's Note) rests without it: the base text does not carry the line inside the letter at 2:7, though the letter takes the thought up in its own words at 2:8. Both standings are printed openly: the Psalm is whole at the verse, the letter's form is the base text's, and the company's line is named.

2:9 The copies divide at the verse's heart: χωρὶς θεοῦ, "apart from Elohim", stands in the SBL text — the reading of P46, the oldest copy of this letter, and Origen already knew copies that read it so — against χάριτι θεοῦ, "by the grace of Elohim", the reading of the great company of later copies, which the corpus's line follows. The standing is gathered in the Standing Notes, DISPUTED and unsettled.

4:2 συγκεκερασμένους, "mixed together", stands within the editors' single fence: a company reads the singular, fastening

the participle to “the word” itself — the word, not mixed with faith, did not profit them. The SBL text's plural fastens it to “them”: they were not mixed together by faith with those who heard. The standing is gathered in the Standing Notes, DISPUTED and unsettled.

9:11 The copies divide on one word: γενομένων, “that have come” (P46 and the oldest), against μελλόντων, “that are to come”, the company that harmonizes the verse to 10:1's phrase. Both readings stand in the Standing Notes, DISPUTED and unsettled.

10:38 Habakkuk 2:4 — and the letter's form of the saying keeps the Greek prophet's word μου, “My righteous one”, which stands here within the editors' single fence (a company drops it; Paulos carries the saying without it at Romans 1:17 and Galatians 3:11). The Hebrew of Habakkuk reads “the righteous one will live by his faithfulness” (be'emunato). The standings are printed as the letter gives them, and the divide is named, not settled.

CROSS-CHECK AGAINST THE RECEIVED RENDERING

Beside this rendering stands the received corpus — the Literal Standard Version, the set's received text, quoted here by leave of its public-domain standing — set out so a reader can weigh this book's dress against it. Its "God" stands as the corpus prints it, inside its own quoted lines; its "the LORD" likewise. Where this rendering agrees in sense, the entry reads "Agrees." Where it differs, the entry begins "Differ —" and names the standing in a line.

1:1 *Received: "In many parts and many ways, God, having spoken long ago to the fathers by the prophets," Differ — ἐν τοῖς προφήταις prints "in the prophets", as the Greek gives it; the corpus dresses it "by the prophets".*

1:2 *Received: "in these last days speaks to us in [His] Son, whom He appointed heir of all things, through whom He also made the ages;" Differ — ἐλάλησεν is a finished speaking, "has spoken"; the corpus dresses it as a present, "speaks to us". The verse's closing words stand within the editors' fences; the copies divide only in their order.*

1:3 *Received: "who being the brightness of the glory, and the impress of His subsistence, bearing up also all things by the saying of His might—having made a cleansing of our sins through Himself, sat down at the right hand of the Greatness in the highest," Differ — "our" is not in the Greek the oldest copies carry: a company adds ἡμῶν after "sins", and the*

corpus's line carries it (“a cleansing of our sins”). The two fenced spans — “through Himself” and “of the sins, having made” — are the editors' chosen placing of words the copies order differently.

1:4 *Received: “having become so much better than the messengers, as He inherited a more excellent name than them.”* Agrees.

1:5 *Received: “For to which of the messengers did He ever say, “You are My Son—today I have begotten You?” And again, “I will be to Him for a Father, and He will be to Me for a Son?””* Agrees.

1:6 *Received: “And when again He may bring the firstborn into the world, He says, “And let them worship Him—all messengers of God”;* Differ — the Greek order is kept: “let all the messengers of Elohim worship Him”; the corpus inverts the line (“let them worship Him — all messengers of God”).

1:7 *Received: “and to the messengers, indeed, He says, “The [One] who is making His messengers spirits, and His ministers a flame of fire”;* Agrees.

1:8 *Received: “but to the Son: “Your throne, O God, [is] agelong and continuous; A scepter of righteousness [is] the scepter of Your kingdom;”* Differ — εὐθύτητος prints “uprightness”, the straightness word; the corpus dresses it “righteousness”, the word it keeps for δικαιοσύνη in the next verse.

1:9 *Received: “You loved righteousness, and hated lawlessness; Because of this He anointed You—God, Your God—With oil of gladness above Your partners”;* Differ — ὁ θεός, ὁ θεὸς σου

prints “Elohim, Your Elohim” in this book's dress; the corpus's line keeps the English word: “God, Your God”.

1:10 *Received: “and, “You, LORD, founded the earth at the beginning, | | And the heavens are a work of Your hands.”*

Differ — the corpus's line prints the Name here (“You, LORD, founded the earth”); the Name-verification for this verse stands in its note, and the dress follows it.

1:11 *Received: “These will perish, but You remain, | | And all will become old as a garment,”* Differ — αὐτοί prints “they”; the corpus dresses the word “These”.

1:12 *Received: “And You will roll them together as a mantle, and they will be changed, | | But You are the same, and Your years will not fail.”* Differ — “as a garment” (ὡς ἱμάτιον) stands in the SBL text within the editors' fences — the copies divide over it — and the corpus's line does not carry it. ἐλίξεις prints “You will roll them up”; the corpus, “You will roll them together”.

1:13 *Received: “And to which of the messengers did He ever say, “Sit at My right hand, | | Until I may make Your enemies Your footstool?”* Differ — ὑποπόδιον τῶν ποδῶν σου prints “a footstool of Your feet”, as the Greek gives it; the corpus shortens it, “Your footstool”.

1:14 *Received: “Are they not all spirits of service—being sent forth for ministry because of those about to inherit salvation?”* Agrees.

2:1 *Received: “Because of this it is more abundantly necessary to take heed to the things heard, lest we may drift away,”* Differ

— the fenced words “to heed — us” (προσέχειν ἡμᾶς) stand in the editors' chosen order; the corpus spreads them through the sentence (“it is more abundantly necessary to take heed”).

2:2 Received: *“for if the word being spoken through messengers became steadfast, and every transgression and disobedience received a just repayment,”* Agrees.

2:3 Received: *“how will we escape, having neglected such great salvation? Which having received [that] spoken through the LORD [from] the beginning, was confirmed to us by those having heard,”* Differ — διὰ τοῦ κυρίου prints “through Elohim (Master)”: the salvation was first spoken by the Master Himself, and no Hebrew sentence is quoted at this standing, so the Name does not stand; the corpus's line prints it (“spoken through the LORD”).

2:4 Received: *“God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will.”* Agrees.

2:5 Received: *“For He did not subject the coming world to messengers, concerning which we speak,”* Agrees.

2:6 Received: *“and one in a certain place testified fully, saying, “What is man, that You are mindful of him, | | Or a son of man, that You look after him?”* Agrees.

2:7 Received: *“You made him [a] little less than messengers, | | You crowned him with glory and honor, | | And set him over the works of Your hands,”* Differ — a whole line stands in the corpus here, “And set him over the works of Your hands”, which the Greek of the letter does not carry in the SBL text: it

is the psalm's own next line (Psalm 8:6), and a company of the letter's copies adds it from there. The standing is weighed in the Standing Notes. The final αὐτόν stands within the editors' single fence.

2:8 *Received: “You put all things in subjection under his feet,” for in the subjecting to Him all things, He left nothing to Him unsubjected, but now we do not yet see all things subjected to Him,”* Agrees.

2:9 *Received: “and we see Him who was made [a] little less than messengers—Jesus—because of the suffering of death, having been crowned with glory and honor, that by the grace of God He might taste of death for everyone.”* Differ — χωρὶς θεοῦ prints “apart from Elohim”; the corpus's line follows the other company: “that by the grace of God He might taste of death for everyone.” Both readings stand in the Standing Notes.

2:10 *Received: “For it was fitting to Him, because of whom [are] all things, and through whom [are] all things, bringing many sons to glory, to make the author of their salvation perfect through sufferings,”* Differ — τὸν ἀρχηγὸν prints “the leader” — the one who goes first and leads the way; the word stands again at 12:2. The corpus dresses it “the author of their salvation”.

2:11 *Received: “for both He who is sanctifying and those sanctified [are] all of one, for which cause He is not ashamed to call them brothers,”* Agrees.

2:12 Received: *“saying, “I will declare Your Name to My brothers, | | In the midst of an assembly I will sing praise to You”; and again, “I will be trusting on Him”;*” Differ — ἐκκλησίας prints “the Assembly”, this set's word for the Father's gathered people at every standing; the corpus's line prints “an assembly” here.

2:13 Received: *“and again, “Behold, I and the children that God gave to Me.””* Differ — a verse seam: “I will be trusting in Him” stands at the head of this verse in the Greek; the corpus prints Isaiah's saying at the close of its v. 12. The rendering keeps the Greek's division.

2:14 Received: *“Seeing, then, the children have partaken of flesh and blood, He Himself also took part of the same in like manner, that through death He might destroy him having the power of death—that is, the Devil—”* Differ — the fenced words stand in the SBL order, “blood and flesh” (αἵματος καὶ σαρκός); the corpus's line reverses them, “flesh and blood”, with the company that reads so.

2:15 Received: *“and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage,”* Agrees.

2:16 Received: *“for doubtless, He does not lay hold of messengers, but He lays hold of [the] seed of Abraham,”* Agrees.

2:17 Received: *“for this reason it seemed necessary to Him to be made like the brothers in all things, that He might become a kind and faithful Chief Priest in the things related to God, to*

make propitiation for the sins of the people,” Differ — ἐλεήμων prints “merciful”, the mercy word’s own adjective; the corpus dresses it “kind”, as it dresses the mercy word through the letters. πιστὸς prints “faithful”, as the corpus.

2:18 *Received: “for in that He suffered, Himself being tempted, He is able to help those who are tempted.” Agrees.*

3:1 *Received: “For this reason, holy brothers, partakers of a heavenly calling, consider the Apostle and Chief Priest of our profession, Christ Jesus,” Differ — two standings. Ἰησοῦν stands alone within the editors’ fence; the corpus’s line fills the name out, “Christ Jesus”. And ὁμολογίας prints “confession” here and at 4:14 and 10:23; the corpus dresses the word “profession”.*

3:2 *Received: “being faithful to Him who appointed Him, as also Moses [was] in all His house.” Differ — “all” does not stand at this verse in the SBL text: ἐν τῷ οἴκῳ αὐτοῦ, “in His house”, stands within the editors’ fence, and the corpus’s line carries “in all His house”. The word “all” stands in the letter’s own Greek at 3:5.*

3:3 *Received: “For this One has been counted worthy of more glory than Moses, inasmuch as He who builds it has more honor than the house.” Agrees.*

3:4 *Received: “For every house is built by someone, and He who built all things [is] God,” Agrees.*

3:5 *Received: “and Moses [was] indeed steadfast in all His house, as an attendant, for a testimony of those things that were to be spoken—” Differ — πιστὸς prints “faithful”, one*

word for Moses and for the Son (3:2), as the Greek gives it; the corpus dresses Moses' standing here "steadfast".

3:6 *Received: "but Christ, as a Son over His house, whose house we are, if we hold fast the boldness and the rejoicing of the hope to the end."* Differ — "to the end" (μέχρι τέλους) stands in the corpus's line; the SBL text does not carry it here — a company of copies adds it. The words stand in the letter's own Greek at 3:14, "firm to the end".

3:7 *Received: "For this reason, as the Holy Spirit says, "Today, if you may hear His voice—" Agrees.*

3:8 *Received: "you may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness," Agrees.*

3:9 *Received: "in which your fathers tempted Me; they proved Me, and saw My works [for] forty years;" Differ — the SBL text carries neither "Me" after "tested" nor "forty years" at this verse: the corpus's line carries both ("your fathers tempted Me; they proved Me, and saw My works [for] forty years"). The forty years stand alone at the head of the next verse in the Greek. The fenced span "in proving" is the editors' chosen form.*

3:10 *Received: "for this reason I was grieved with that generation and said, They always go astray in [their] heart, and these have not known My ways;" Agrees.*

3:11 *Received: "so I swore in My anger, They will [not] enter into My rest." Agrees.*

3:12 Received: *“Watch out, brothers, lest there will be in any of you an evil heart of unbelief in the falling away from the living God,”* Agrees.

3:13 Received: *“but exhort one another every day, while [it] is called “Today,” that none of you may be hardened by the deceitfulness of sin,”* Agrees.

3:14 Received: *“for we have become partakers of the Christ, if we may hold fast the confidence [we had] at the beginning to the end,”* Agrees.

3:15 Received: *“as it is said, “Today, if you may hear His voice, you may not harden your hearts, as in the provocation.””* Agrees.

3:16 Received: *“For who [were those], having heard, [that] provoked, but not all those having come out of Egypt through Moses?”* Agrees.

3:17 Received: *“But with whom was He grieved forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?”* Agrees.

3:18 Received: *“And to whom did He swear that they will not enter into His rest, except to those who did not believe?”* Differ — τοῖς ἀπειθήσασιν prints “those who disobeyed”. The corpus dresses the whole ἀπειθεία family “did not believe / unbelief” (here, and at 4:6 and 4:11), the same dress it gives ἀπιστία, “unbelief” (3:12, 3:19). The Greek keeps two words, and the rendering keeps them apart.

3:19 Received: *“And we see that they were not able to enter in because of unbelief.”* Agrees.

4:1 Received: *“We may fear, then, lest a promise being left of entering into His rest, anyone of you may seem to have come short,”* Agrees.

4:2 Received: *“for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard,”* Agrees.

4:3 Received: *“for we enter into the rest—we who believed, as He said, “So I swore in My anger, They will [not] enter into My rest”; and yet the works were done from the foundation of the world,”* Agrees.

4:4 Received: *“for He spoke in a certain place concerning the seventh [day] thus: “And God rested in the seventh day from all His works”;”* Agrees.

4:5 Received: *“and in this [place] again, “They will [not] enter into My rest”;”* Agrees.

4:6 Received: *“since then, it remains for some to enter into it, and those who first heard good news did not enter in because of unbelief—”* Differ — δι’ ἀπειθειαν prints “because of disobedience”; the corpus dresses it “because of unbelief”. See the word's standing at 3:18.

4:7 Received: *“again He limits a certain day, “Today,” in David saying, after so long a time, as it has been said, “Today, if you may hear His voice, you may not harden your hearts,””* Agrees.

4:8 Received: *“for if Joshua had given them rest, He would not have spoken after these things concerning another day;”* Agrees.

4:9 Received: “there remains, then, a Sabbath rest to the people of God,” Agrees.

4:10 Received: “for he who entered into His rest, he also rested from his works, as God from His own.” Agrees.

4:11 Received: “May we be diligent, then, to enter into that rest, that no one may fall in the same example of the unbelief,” Differ — τῆς ἀπειθείας prints “of the disobedience”; the corpus dresses it “of the unbelief”. See 3:18.

4:12 Received: “for the Word of God is living, and working, and sharper—beyond every two-edged sword—and piercing as far as [the] division of soul and spirit, of joints and also marrows, and a discerner of thoughts and intents of the heart,” Agrees.

4:13 Received: “and there is not a created thing hidden before Him, but all things [are] naked and open to His eyes—with whom is our reckoning.” Agrees.

4:14 Received: “Having, then, a great Chief Priest having passed through the heavens—Jesus the Son of God—may we hold fast the profession,” Differ — τῆς ὁμολογίας prints “the confession”; the corpus dresses it “the profession”. The word stands at 3:1 also (and see its note).

4:15 Received: “for we do not have a Chief Priest unable to sympathize with our weaknesses, but [One] tempted in all things in like manner, [yet] without sin,” Agrees.

4:16 Received: “we may come near, then, with freedom, to the throne of grace, that we may receive kindness, and find grace—for seasonable help.” Differ — ἔλεος prints “mercy”, as across this set's letters; the corpus dresses the word “kindness”.

5:1 Received: *“For every chief priest taken out of men is set in things [pertaining] to God in behalf of men, that he may offer both gifts and sacrifices for sins,”* Agrees.

5:2 Received: *“being able to be gentle to those being ignorant and going astray, since he is also surrounded with weakness;”* Agrees.

5:3 Received: *“and because of this [weakness] he ought, just as for the people, so also for himself, to bring forward [sacrifices] for sins;”* Agrees. The sense stands as the corpus's (“because of this [weakness]”); the fenced words are the editors' chosen placing of “because of it”, and the two single fences mark divided copies at “himself” and “for sins”. Agrees.

5:4 Received: *“and no one takes the honor to himself, but he who is called by God, as also Aaron.”* Agrees.

5:5 Received: *“So also the Christ did not glorify Himself to become Chief Priest, but He who spoke to Him: “You are My Son, today I have begotten You”;”* Agrees.

5:6 Received: *“just as He also says in another [place], “You [are] a priest throughout the age, according to the order of Melchizedek;”* Agrees.

5:7 Received: *“who in the days of His flesh having offered up both prayers and supplications with strong crying and tears to Him who was able to save Him from death, and having been heard in respect to that which He feared,”* Differ — ἀπὸ τῆς εὐλαβείας prints “because of His reverence” (εὐλάβεια, the reverent fear); the corpus dresses it “in respect to that which He feared”.

5:8 Received: *“though being a Son, [He] learned obedience by the things which He suffered,”* Agrees.

5:9 Received: *“and having been made perfect, He became the cause of continuous salvation to all those obeying Him,”* Agrees. αἰωνίου prints “continuous”, the corpus's own dress for the age-word at this standing (as at 6:2). Agrees.

5:10 Received: *“having been called by God a Chief Priest according to the order of Melchizedek,”* Agrees.

5:11 Received: *“concerning the Word, of whom we have much [to speak], and of hard explanation to say, since you have become dull of hearing,”* Differ — Περὶ οὗ, “concerning whom”, reaches back to Melchizedek, the last name of 5:10; the corpus's line heads the sentence with “the Word” (“concerning the Word, of whom we have much [to speak]”). δυσερμήνευτος prints “hard to explain”.

5:12 Received: *“for even owing to be teachers, because of the time, again you have need that one teach you what [are] the elements of the beginning of the oracles of God, and you have become having need of milk, and not of strong food,”* Differ — τινὰ stands within the editors' fence as the indefinite “someone” (you need someone to teach you); the corpus's line reads it as the question word (“that one teach you what [are] the elements”). The closing words “not of solid food” stand within a fence also.

5:13 Received: *“for everyone who is partaking of milk [is] unskilled in the word of righteousness—for he is an infant,”* Agrees.

5:14 Received: *“and the strong food is of perfect men, who because of the use are having the senses exercised, to both the discernment of good and of evil.”* Agrees.

6:1 Received: *“For this reason, having left the word of the beginning of the Christ, we may advance to perfection, not laying again a foundation of conversion from dead works, and of faith on God,”* Differ — μετανοίας prints “a change of mind”, as across this set; the corpus dresses the word “conversion” (here and at 6:6).

6:2 Received: *“of the teaching of immersions, also of laying on of hands, also of [the] resurrection of the dead, and of continuous judgment,”* Agrees. διδαχὴν, “the teaching”, stands within the editors' single fence; a company reads the genitive διδαχῆς, binding the list to “foundation” throughout. αἰωνίου prints “continuous”, the corpus's dress. Agrees.

6:3 Received: *“and this we will do, if God may permit,”* Agrees. ποιήσομεν, “we will do”, stands within the editors' single fence; a company reads the hortatory ποιήσωμεν, “let us do”. Agrees.

6:4 Received: *“for [it is] impossible for those once enlightened, having also tasted of the heavenly gift, and having become partakers of the Holy Spirit,”* Agrees.

6:5 Received: *“and tasted the good saying of God, also the powers of the coming age,”* Agrees.

6:6 Received: *“and having fallen away, to renew [them] again to conversion, having crucified to themselves the Son of God*

again, and exposed to public shame.” Differ — μετάνοιαν prints “a change of mind”; the corpus, “conversion”. See 6:1.

6:7 Received: *“For the earth, having drunk in the rain coming on it many times, and is bringing forth herbs fit for those because of whom it is also dressed, partakes of blessing from God,”* Agrees.

6:8 Received: *“but that which is bearing thorns and briers [is] disapproved of, and near to cursing, whose end [is] for burning;”* Agrees.

6:9 Received: *“but we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak,”* Agrees.

6:10 Received: *“for God is not unrighteous to forget your work, and the labor of love that you showed to His Name, having ministered to the holy ones and ministering;”* Differ — “the labor of” (τοῦ κόπου) does not stand in the SBL text: a company of copies carries it, and the corpus's line carries it (“the labor of love that you showed”). The fenced words here are “and the love which” in the editors' chosen form.

6:11 Received: *“and we desire each one of you to show the same diligence, to the full assurance of the hope to the end,”* Agrees.

6:12 Received: *“that you may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises.”* Agrees.

6:13 Received: *“For God, having made promise to Abraham, seeing He was not able to swear by [any] greater, swore by Himself,”* Agrees.

6:14 Received: *“saying, “Blessing I will indeed bless you, and multiplying I will multiply you”;”* Agrees.

6:15 Received: *“and so, having patiently endured, he obtained the promise;”* Agrees.

6:16 Received: *“for men swear by the greater, and the oath [is] for confirmation of the end of all their controversy,”* Agrees.

6:17 Received: *“in which God, more abundantly willing to show to the heirs of the promise the immutability of His counsel, interposed by an oath,”* Agrees.

6:18 Received: *“that through two immutable things, in which [it is] impossible for God to lie, we may have a strong comfort, having fled for refuge, to lay hold on the hope being set before [us],”* Agrees.

6:19 Received: *“which we have, as an anchor of the soul, both sure and steadfast, and entering into that within the veil,”* Agrees.

6:20 Received: *“to where a forerunner entered for us—Jesus, having become Chief Priest throughout the age after the order of Melchizedek.”* Agrees.

7:1 Received: *“For this Melchizedek, king of Salem, priest of God Most High, who met Abraham turning back from the striking of the kings, and blessed him,”* Agrees.

7:2 Received: “to whom also Abraham divided a tenth of all (first, indeed, being interpreted, “King of righteousness,” and then also, “King of Salem,” which is, King of Peace),” Agrees.

7:3 Received: “without father, without mother, without genealogy, having neither beginning of days nor end of life, and having been like the Son of God, remains a priest continually.” Agrees.

7:4 Received: “And see how great this one [is], to whom Abraham the patriarch also gave a tenth out of the best of the spoils,” Agrees.

7:5 Received: “and those, indeed, out of the sons of Levi receiving the priesthood, have a command to take tithes from the people according to the Law, that is, their brothers, even though they came forth out of the loins of Abraham;” Agrees.

7:6 Received: “and he who was not reckoned by genealogy of them, received tithes from Abraham, and he has blessed him having the promises,” Agrees.

7:7 Received: “and apart from all controversy, the less is blessed by the better—” Agrees.

7:8 Received: “and here, indeed, men who die receive tithes, and there [he] who is testified to that he was living,” Differ — ζῆ is present, “he lives”; the corpus's line prints “he was living”.

7:9 Received: “and so to speak, through Abraham even Levi who is receiving tithes, has paid tithes,” Agrees.

7:10 Received: “for he was yet in the loins of the father when Melchizedek met him.” Agrees.

7:11 Received: *“If indeed, then, perfection were through the Levitical priesthood—for the people under it had received law—what further need, according to the order of Melchizedek, for another priest to arise, and not to be called according to the order of Aaron?”* Agrees.

7:12 Received: *“For the priesthood being changed, of necessity also, a change comes of the Law,”* Agrees.

7:13 Received: *“for He of whom these things are said in another tribe has had part, of whom no one gave attendance at the altar,”* Agrees.

7:14 Received: *“for [it is] evident that out of Judah has arisen our Lord, in regard to which tribe Moses spoke nothing concerning priesthood.”* Agrees.

7:15 Received: *“And it is yet more abundantly most evident, if according to the likeness of Melchizedek there arises another priest,”* Agrees.

7:16 Received: *“who did not come according to the law of a fleshly command, but according to the power of an endless life,”* Agrees. σαρκίνης, “fleshly”, stands within the editors' single fence; a company reads σαρκικῆς, its sister form. Agrees.

7:17 Received: *“for He testifies, “You [are] a priest—throughout the age, according to the order of Melchizedek”;”* Agrees.

7:18 Received: *“for an annulling indeed comes of the command going before because of its weakness, and unprofitableness”* Agrees.

7:19 Received: “(for nothing did the Law perfect), and the bringing in of a better hope, through which we draw near to God.” Agrees.

7:20 Received: “And inasmuch as [it is] not apart from oath” Agrees.

7:21 Received: “(for those indeed apart from oath have become priests, and He [became priest] with an oath through Him who is saying to Him, “The LORD swore, and will not regret, You [are] a priest throughout the age, according to the order of Melchizedek”),” Differ — the oath's close in the corpus's line carries “according to the order of Melchizedek” (a company of the letter's copies adds it here from 7:17); the SBL text ends the oath at “into the age”, and αἰῶνα stands within the editors' fence.

7:22 Received: “by so much also has Jesus become guarantee of a better covenant,” Agrees.

7:23 Received: “and those indeed are many who have become priests, because by death they are hindered from remaining;” Agrees.

7:24 Received: “and He, because of His remaining throughout the age, has the inviolable priesthood,” Agrees.

7:25 Received: “from where also He is able to save to the very end, those coming through Him to God—ever living to make intercession for them.” Differ — εἰς τὸ παντελές prints “completely, in full”; the corpus dresses it “to the very end”.

7:26 Received: *“For also such a Chief Priest was fitting for us— holy, innocent, undefiled, separate from the sinners, and having become higher than the heavens,”* Agrees.

7:27 Received: *“who has no daily necessity, as the chief priests, to first offer up sacrifice for His own sins, then for those of the people; for this He did once, having offered up Himself;”* Agrees.

7:28 Received: *“for the Law appoints men [as] chief priests, having weakness, but the word of the oath that [is] after the Law [appoints] the Son having been perfected throughout the age.”* Agrees.

8:1 Received: *“And the sum concerning the things spoken of [is]: we have such a Chief Priest, who sat down at the right hand of the throne of the Greatness in the heavens,”* Agrees.

8:2 Received: *“a servant of the holy places, and of the true dwelling place, which the LORD set up, and not man,”* Differ — ἔπηξεν prints “pitched”: the word is the pitching word, of a tent struck into the ground (πηγνύμι); the corpus dresses it “set up”.

8:3 Received: *“for every chief priest is appointed to offer both gifts and sacrifices, from where [it is] necessary for this One to also have something that He may offer;”* Agrees.

8:4 Received: *“for if, indeed, He were on earth, He would not be a priest (there being the priests who are offering the gifts according to the Law,”* Agrees.

8:5 Received: *“who to an example and shadow serve of the heavenly things, as Moses has been divinely warned, being*

about to construct the Dwelling Place, for, “See,” He says, “[that] you will make all things according to the pattern that was shown to you on the mountain”),” Agrees.

8:6 *Received: “but now He has obtained a more excellent service, how much He is also mediator of a better covenant, which has been sanctioned on better promises,” Agrees.*

8:7 *Received: “for if that first were faultless, a place would not have been sought for a second.” Agrees.*

8:8 *Received: “For finding fault, He says to them, “Behold, days come, says the LORD, and I will complete with the house of Israel, and with the house of Judah, a new covenant,” Differ — μεμφόμενος αὐτοῦς, “finding fault with them”, stands within the editors' fence; a company reads the dative, and the corpus's line runs “He says to them”.*

8:9 *Received: “not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt—because they did not remain in My covenant, and I did not regard them, says the LORD—” Agrees.*

8:10 *Received: “because this [is] the covenant that I will make with the house of Israel, after those days, says the LORD, giving My laws into their mind, and I will write them on their hearts, and I will be to them for a God, and they will be to Me for a people;” Agrees.*

8:11 *Received: “and they will not each teach his neighbor, and each his brother, saying, Know the LORD, because they will all know Me—from the small one of them to the great one of*

them,” Differ — πολίτην prints “fellow-citizen”, as the Greek gives it; the corpus dresses it “neighbor”. μικροῦ at the verse’s end stands within the editors’ fence (“from small to great of them”).

8:12 Received: *“because I will be merciful to their unrighteousness, and I will remember their sins and their lawlessnesses no more.”* Differ — “and their lawlessnesses” stands in the corpus’s line (a company of copies carries it, from Jeremiah’s own Greek); the SBL text of the letter does not carry it. ἰλεως, “merciful”, is the covering word of 2:17 in its adjective form.

8:13 Received: *“In the saying “new,” He has made the first obsolete, and what is becoming obsolete and growing old [is] near disappearing.”* Agrees.

9:1 Received: *“It had, indeed, then (even the first dwelling place) ordinances of service, also a worldly sanctuary,”* Differ — ἡ πρώτη, “the first”, stands bare in the Greek; the corpus’s line supplies its noun as the place (“even the first dwelling place”). The word’s nearest feminine antecedent is the first covenant of 8:13 — see the note.

9:2 Received: *“for a dwelling place was prepared, the first, in which was both the lampstand, and the table, and the Bread of the Presentation—which is called “Holy”;”* Agrees.

9:3 Received: *“and after the second veil a dwelling place that is called “Holy of Holies,””* Agrees. Ἁγία Ἀγίων stands within the editors’ fences; a company reads the words in their singular dress. The corpus’s line prints “Holy of Holies”. Agrees.

9:4 Received: *“having a golden censer, and the Ark of the Covenant overlaid all over with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tablets of the covenant,”* Agrees.

9:5 Received: *“and over it cherubim of the glory, overshadowing the propitiatory covering, concerning which we are not to particularly speak now.”* Differ — τὸ ἱλαστήριον prints “the Covering”: the word is the Greek writings' word for the kapporet, the golden Covering over the Chest (Exodus 25:17), which this set's Old Covenant volumes print “the Covering”. The corpus's line here prints “the propitiatory covering”. The covering word-family stands at 2:17 also (see its note).

9:6 Received: *“And these things having been thus prepared, into the first dwelling place, indeed, the priests go in at all times, performing the services,”* Agrees.

9:7 Received: *“and into the second, once in the year, only the chief priest, not apart from blood, which he offers for himself and the errors of the people.”* Agrees.

9:8 Received: *“By this the Holy Spirit was making evident that the way of the holy [places] has not yet been revealed, the first dwelling place yet having a standing,”* Agrees.

9:9 Received: *“which [is] an allegory in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving,”* Agrees.

9:10 Received: “only on the basis of food, and drinks, and different immersions, and fleshly ordinances—until the time of reformation imposed on [them].” Agrees.

9:11 Received: “But Christ having come, Chief Priest of the coming good things, through the greater and more perfect dwelling place not made with hands—that is, not of this creation—” Differ — τῶν γενομένων ἀγαθῶν prints “of the good things that have come”; the corpus's line follows the other company, “of the coming good things” (μελλόντων, as at 10:1). The standing is weighed in the Standing Notes.

9:12 Received: “neither through blood of goats and calves, but through His own blood, entered in once into the holy places, having obtained continuous redemption;” Agrees.

9:13 Received: “for if the blood of bulls, and goats, and ashes of a heifer, sprinkling those defiled, sanctifies to the purifying of the flesh,” Differ — the fenced words stand in the SBL order, “goats and bulls” (τράγων καὶ ταύρων); the corpus's line reverses them, “bulls, and goats”, with the company that reads so.

9:14 Received: “how much more will the blood of the Christ (who through the perpetual Spirit offered Himself unblemished to God) purify your conscience from dead works to serve the living God?” Differ — ἡμῶν, “our conscience”, stands within the editors' single fence; a company reads ὑμῶν, and the corpus's line follows it (“purify your conscience”). πνεύματος αἰωνίου prints “the perpetual Spirit”, the corpus's dress for the age-word at this standing.

9:15 Received: *“And because of this, He is mediator of a new covenant, that [His] death having come for redemption of the transgressions under the first covenant, those called may receive the promise of the continuous inheritance,”* Agrees.

9:16 Received: *“for where a covenant [is], [it is] necessary to establish the death of the [one] having made [it],”* Agrees.

9:17 Received: *“for a covenant is affirmed at death, since it is not in force at all when the [one] having made [it] lives,”* Agrees.

9:18 Received: *“for which reason, not even the first has been initiated apart from blood,”* Agrees.

9:19 Received: *“for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he sprinkled both the scroll itself and all the people,”* Differ — “and goats” does not stand at this verse in the SBL text (a company adds τῶν τράγων from 9:12–13); the corpus's line carries it (“the blood of the calves and goats”). τὸ βιβλίον prints “the scroll”, as the corpus and this set keep it.

9:20 Received: *“saying, “This [is] the blood of the covenant that God enjoined to you,””* Agrees.

9:21 Received: *“and he sprinkled both the Dwelling Place and all the vessels of the service with blood in like manner,”* Agrees.

9:22 Received: *“and with blood almost all things are purified according to the Law, and forgiveness does not come apart from blood-shedding.”* Agrees.

9:23 Received: “[It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these;” Agrees.

9:24 Received: “for the Christ did not enter into holy places made with hands—figures of the true—but into Heaven itself, now to be manifested in the presence of God for us;” Agrees.

9:25 Received: “nor that He may offer Himself many times, even as the chief priest enters into the holy places every year with blood of others,” Agrees.

9:26 Received: “otherwise it was necessary for Him to suffer many times from the foundation of the world, but now He has been revealed once, at the full end of the ages, for putting away of sin through His sacrifice;” Agrees. ἁμαρτίας, “of sin” (singular), stands within the editors' single fence; a company reads the plural. The opening “but now” stands within a fence also. Agrees.

9:27 Received: “and as it is reserved for men to die once, and after this—judgment,” Agrees.

9:28 Received: “so also the Christ, having been offered once to bear the sins of many, will appear a second time, apart from a sin-offering, for salvation to those waiting for Him!” Differ — χωρὶς ἁμαρτίας prints “apart from sin”, plainly; the corpus's line expands it, “apart from a sin-offering”.

10:1 Received: “For the Law having a shadow of the good things coming—not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able

to make perfect those coming near,” Agrees. δύναται, “is able”, stands within the editors' single fence at the sentence's end. The corpus's line says the same. Agrees.

10:2 *Received: “since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having been purified once?” Agrees.*

10:3 *Received: “But in those [sacrifices] is a remembrance of sins every year,” Agrees.*

10:4 *Received: “for it is impossible for blood of bulls and goats to take away sins.” Agrees.*

10:5 *Received: “For this reason, coming into the world, He says, “Sacrifice and offering You did not will, and a body You prepared for Me;” Agrees.*

10:6 *Received: “in burnt-offerings, and concerning sin-offerings, You did not delight.” Agrees.*

10:7 *Received: “Then I said, Behold, I come (in a volume of the scroll it has been written concerning Me), to do, O God, Your will”; Differ — ἐν κεφαλίδι βιβλίου prints “in the roll of the scroll” (κεφαλίς, the little head or rolled knob of a scroll — the word stands only here in the New Covenant); the corpus dresses it “in a volume of the scroll”.*

10:8 *Received: “saying above, “Sacrifice, and offering, and burnt-offerings, and concerning sin-offering You did not will, nor delight in” (which are offered according to the Law),” Agrees.*

10:9 *Received: “then He said, “Behold, I come to do, O God, Your will”; He takes away the first that He may establish the*

second;” Differ — the restated saying stands in the SBL text without “O Elohim” (the corpus's line carries it here from 10:7); ποιῆσαι, “to do”, stands within the editors' single fence. The Son's words print blue at the restating also, as the letter carries them.

10:10 *Received: “in which will, we have been sanctified through the offering of the body of Jesus Christ once for all,”* Agrees.

10:11 *Received: “and every priest, indeed, has daily stood serving, and offering the same sacrifices many times, that are never able to take away sins.”* Agrees.

10:12 *Received: “But He, having offered one sacrifice for sin—to the end, sat down at the right hand of God—”* Differ — εἰς τὸ διηνεκὲς prints “continually”, the word's own dress (as at 7:3, “remains a priest continually”); the corpus dresses it “to the end” here and at 10:14. The verse's opening stands within the editors' single fence (“but this One”).

10:13 *Received: “as to the rest, expecting until He may place His enemies [as] His footstool,”* Differ — τεθῶσιν is passive, “are made”: the corpus's line turns it active (“until He may place His enemies [as] His footstool”). The saying is Psalm 110:1's tail, as at 1:13.

10:14 *Received: “for by one offering He has perfected to the end those being sanctified;”* Agrees.

10:15 *Received: “and the Holy Spirit also testifies to us, for after that He has said before,”* Agrees.

10:16 *Received: ““This [is] the covenant that I will make with them after those days, says the LORD, giving My laws on their*

hearts, and I will write them on their minds,” Agrees. The words “and on their mind” stand within the editors’ fences — the copies order the clause’s tail differently; the corpus’s line runs “and I will write them on their minds”. The oracle is Jeremiah 31:33, carried again from 8:10; the Name stands at the same clause of the Hebrew (see 8:10’s note and the layout page’s verification). Agrees.

10:17 *Received: “and, “I will remember their sins and their lawlessness no more”;*” Agrees.

10:18 *Received: “and where [there is] forgiveness of these, there is no longer offering for sin.”* Agrees.

10:19 *Received: “Having, therefore, brothers, boldness for the entrance into the holy places, by the blood of Jesus,”* Agrees.

10:20 *Received: “which [is] the way He initiated for us—new and living, through the veil, that is, His flesh—”* Agrees.

10:21 *Received: “and a Great Priest over the house of God,”* Agrees.

10:22 *Received: “may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water;”* Agrees.

10:23 *Received: “may we hold fast the unwavering profession of the hope (for He who promised [is] faithful),”* Differ — τὴν ὁμολογίαν prints “the confession”; the corpus dresses it “the profession”. The word stands at 3:1 (see its note).

10:24 *Received: “and may we consider to provoke one another to love and to good works,”* Agrees.

10:25 Received: *“not forsaking the assembling of ourselves together, as [is] a custom of some, but exhorting, and so much the more as you see the Day coming near.”* Agrees.

10:26 Received: *“For [if] we are sinning willingly after receiving the full knowledge of the truth—there remains no more sacrifice for sins,”* Agrees.

10:27 Received: *“but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers;”* Agrees.

10:28 Received: *“anyone having set aside a law of Moses dies without mercies on the basis of two or three witnesses.”* Agrees.

10:29 Received: *“Of how much worse punishment will he be counted worthy who trampled on the Son of God, and counted the blood of the covenant a common thing, by which he was sanctified, and having insulted the Spirit of grace?”* Agrees.

10:30 Received: *“For we have known Him who is saying, ‘Vengeance [is] Mine, I will repay, says the LORD’; and again, ‘The LORD will judge His people.’”* Differ — “says YudHeyVavHey” stands in the corpus's line after “I will repay”; the SBL text of the letter does not carry it at this verse (the saying itself stands at Romans 12:19 with “says YudHeyVavHey” in the Greek, where this set prints it).

10:31 Received: *“[It is] fearful to fall into [the] hands of [the] living God.”* Agrees.

10:32 Received: *“But call to your remembrance the former days, in which, having been enlightened, you endured much conflict of sufferings;”* Agrees.

10:33 Received: *“this indeed, being made spectacles with both insults and afflictions, now this, having become partners of those so living,”* Agrees.

10:34 Received: *“for you also sympathized with my bonds, and the robbery of your goods you received with joy, knowing that you have in yourselves a better substance in the heavens, and an enduring one.”* Differ — two standings. τοῖς δεσμίοις, “with the prisoners”, stands within the editors' fence; a company reads τοῖς δεσμοῖς μου, “with my bonds”, and the corpus's line follows it — the writer's own chain. And “in the heavens” does not stand in the SBL text (the corpus's line carries it: “a better substance in the heavens”). ἑαυτοῖς, “for yourselves”, stands within a fence also.

10:35 Received: *“You may not cast away, then, your boldness, which has great repayment of reward,”* Agrees. “great reward” — the fenced span μεγάλην μισθαποδοσίαν, “a great recompense of reward”; the corpus's line says the same in its spread (“great repayment of reward”). Agrees.

10:36 Received: *“for you have need of patience, that having done the will of God, you may receive the promise.”* Agrees.

10:37 Received: *““For yet [in] a very, very little [while], He who is coming will come, and will not linger,””* Agrees.

10:38 Received: *“but, “The righteous will live by faith; and if he may draw back, My soul has no pleasure in him.””* Agrees.

10:39 Received: *“But we are not of those drawing back to destruction, but of those believing to a preserving of soul.”* Agrees.

11:1 Received: *“Now faith is [the] substance of things hoped for, [the] proof of matters not being seen,”* Agrees.

11:2 Received: *“for by this, the elders were well-attested.”* Agrees.

11:3 Received: *“By faith we understand the ages to have been prepared by a saying of God, in regard to the things seen having not come out of things appearing.”* Agrees.

11:4 Received: *“By faith Abel offered a better sacrifice to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, yet speaks.”* Agrees. τοῦ θεοῦ, “Elohim testifying”, and λαλεῖ, “he still speaks”, both stand within the editors' fences; a company reads λαλεῖται, “he is still spoken of”. The corpus's line says the same in its spread. Agrees.

11:5 Received: *“By faith Enoch was translated—not to see death, and was not found, because God translated him; for before his translation he had been testified to—that he had pleased God well,”* Agrees.

11:6 Received: *“and apart from faith it is impossible to please [Him], for it is required of him who is coming to God to believe that He exists and [that] He becomes a rewarder to those seeking Him.”* Agrees.

11:7 Received: *“By faith Noah, having been divinely warned concerning the things not yet seen, having feared, prepared an ark to the salvation of his house, through which he condemned the world, and he became heir of the righteousness according to faith.”* Agrees.

11:8 Received: *“By faith Abraham, being called, obeyed, to go forth into the place that he was about to receive for an inheritance, and he went forth, not knowing to where he goes.”* Agrees.

11:9 Received: *“By faith he sojourned in the land of the promise as a strange country, having dwelt in dwelling places with Isaac and Jacob, fellow-heirs of the same promise,”* Agrees.

11:10 Received: *“for he was looking for the city having the foundations, whose craftsman and constructor [is] God.”* Agrees.

11:11 Received: *“And by faith Sarah, herself barren, received power to conceive seed even after the time of life, seeing she judged Him who promised faithful;”* Differ — “barren” (στεῖρα) does not stand in the SBL text: a company of copies adds it to Sarah's name, and the corpus's line carries it (“Sarah, herself barren”). The fenced words “Sarah herself” carry the letter's own standing — the faith is Sarah's at this verse (a company of readers fastens it to Abraham); ἡλικίας, “of age”, stands within a fence also.

11:12 Received: *“for this reason, also, from one—and that of one who had become dead—were begotten as the stars of the sky in multitude, and innumerable as the sand that [is] by the seashore.”* Agrees.

11:13 Received: *“All these died in faith, having not received the promises, but having seen them from afar, and having been persuaded, and having greeted [them], and having confessed that they are strangers and sojourners on the earth,”* Agrees.

11:14 Received: “for those saying such things make apparent that they seek a country;” Agrees.

11:15 Received: “and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return,” Agrees.

11:16 Received: “but now they long for better, that is, heavenly, for this reason God is not ashamed of them, to be called their God, for He prepared a city for them.” Agrees.

11:17 Received: “By faith Abraham has offered up Isaac, being tried, even the [one] having received the promises offered up his only begotten,” Agrees.

11:18 Received: “of whom it was said, “In Isaac will your Seed be called,”” Agrees.

11:19 Received: “reckoning that God is even able to raise up out of the dead, from where also in a figurative sense he received [him].” Differ — ἐν παραβολῇ prints “in a figure” (the word that stands at 9:9 as “an allegory”); the corpus spreads it, “in a figurative sense”.

11:20 Received: “By faith, concerning coming things, Isaac blessed Jacob and Esau.” Agrees.

11:21 Received: “By faith Jacob, dying, blessed each of the sons of Joseph and worshiped on the top of his staff.” Agrees.

11:22 Received: “By faith Joseph, dying, made mention concerning the outgoing of the sons of Israel, and gave command concerning his bones.” Agrees.

11:23 Received: *“By faith Moses, having been born, was hid three months by his parents, because they saw the child beautiful, and were not afraid of the decree of the king.”* Agrees.

11:24 Received: *“By faith Moses, having become great, refused to be called a son of the daughter of Pharaoh,”* Agrees.

11:25 Received: *“having chosen rather to be afflicted with the people of God, than to have sin’s pleasure for a season,”* Agrees.

11:26 Received: *“having reckoned the reproach of the Christ greater wealth than the treasures in Egypt, for he looked to the repayment of reward.”* Agrees.

11:27 Received: *“By faith he left Egypt behind, having not been afraid of the wrath of the king, for as seeing the Invisible One—he endured.”* Agrees.

11:28 Received: *“By faith he kept the Passover, and the sprinkling of the blood, so that He who is destroying the firstborn might not touch them.”* Agrees.

11:29 Received: *“By faith they passed through the Red Sea as through dry land, which having made an attempt [to cross], the Egyptians were swallowed up.”* Agrees.

11:30 Received: *“By faith the walls of Jericho fell, having been surrounded for seven days.”* Agrees.

11:31 Received: *“By faith Rahab the prostitute did not perish with those who disbelieved, having received the spies with peace.”* Differ — τοῖς ἀπειθήσασιν prints “those who

disobeyed”; the corpus dresses it “those who disbelieved”. See the word's standing at 3:18.

11:32 *Received: “And what yet will I say? For the time will fail me recounting about Gideon, also Barak, and Samson, and Jephthah, also David, and Samuel, and the prophets,”* Agrees.

11:33 *Received: “who through faith subdued kingdoms, worked righteousness, obtained promises, stopped mouths of lions,”* Agrees.

11:34 *Received: “quenched the power of fire, escaped the mouth of the sword, were made powerful out of weakness, became strong in battle, caused armies of the foreigners to give way;”* Agrees.

11:35 *Received: “women received their dead by a resurrection, and others were tortured, not accepting the redemption, that they might receive a better resurrection,”* Agrees.

11:36 *Received: “and others received trial of mockings and scourgings, and yet of bonds and imprisonment;”* Agrees.

11:37 *Received: “they were stoned, they were sawn apart, they were tried; they died in the killing of the sword; they went around in sheepskins, in goatskins—being destitute, afflicted, injuriously treated,”* Differ — “they were tried”

(ἐπειράσθησαν) stands in the corpus's line among the sufferings; the SBL text does not carry it (a company of copies carries it). ἐπρίσθησαν, “they were sawn apart”, stands within the editors' fence.

11:38 Received: *“of whom the world was not worthy; wandering in deserts, and mountains, and caves, and the holes of the earth;”* Agrees.

11:39 Received: *“and all these, having been testified to through faith, did not receive the promise,”* Agrees.

11:40 Received: *“God, having provided something better for us, that apart from us they might not be made perfect.”* Agrees.

12:1 Received: *“Therefore, we also having so great a cloud of witnesses set around us, having put off every weight, and the closely besetting sin, may we run the contest that is set before us through endurance,”* Agrees.

12:2 Received: *“looking to the Author and Perfecter of the faith—Jesus, who, for the joy set before Him, endured a cross, having despised shame, and sat down at the right hand of the throne of God;”* Differ — τὸν ἀρχηγὸν καὶ τελειωτὴν prints “the leader and completer” (ἀρχηγός, the one who goes first and leads; τελειωτής, the one who brings to the goal — the word stands only here); the corpus dresses the pair “the Author and Perfecter of the faith”. The ἀρχηγός word stands at 2:10 also (see its note).

12:3 Received: *“for again consider Him who endured such contradiction from the sinners to Himself, that you may not be wearied in your souls—being faint.”* Agrees.

12:4 Received: *“You did not yet resist to blood—striving with sin;”* Agrees.

12:5 Received: *“and you have forgotten the exhortation that speaks fully to you as to sons, “My son, do not despise [the]*

discipline of [the] LORD, nor be faint, being reproved by Him,”
Agrees.

12:6 Received: *“for whom the LORD loves He disciplines, and He scourges every son whom He receives”;*” Agrees.

12:7 Received: *“if you endure discipline, God bears Himself to you as to sons, for who is a son whom a father does not discipline?”* Agrees.

12:8 Received: *“And if you are apart from discipline, of which all have become partakers, then you are bastards, and not sons.”* Agrees.

12:9 Received: *“Then, indeed, we have had fathers of our flesh, correctors, and we respected [them]; will we not much rather be subject to the Father of the spirits, and live?”* Agrees.

12:10 Received: *“For they, indeed, for a few days, according to what seemed good to them, were disciplining, but He for profit, to be partakers of His separation;”* Agrees.

12:11 Received: *“and all discipline for the present, indeed, does not seem to be of joy, but of sorrow, yet afterward it yields the peaceable fruit of righteousness to those exercised through it.”*
Agrees.

12:12 Received: *“For this reason, lift up the hanging-down hands and the loosened knees;”* Agrees.

12:13 Received: *“and make straight paths for your feet, so that which is lame may not be turned aside, but rather be healed;”*
Agrees.

12:14 Received: *“pursue peace with all, and the separation, apart from which no one will see the LORD,”* Differ — τὸν κύριον at this standing is the Son, and no Hebrew sentence is quoted; the dress is “Elohim (Master)”, and the corpus's line prints the Name here. The verification stands on the layout page.

12:15 Received: *“observing lest anyone be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled;”* Agrees.

12:16 Received: *“lest anyone be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food sold his birthright,”* Agrees.

12:17 Received: *“for you know that also afterward, wishing to inherit the blessing, he was disapproved of, for he did not find a place of conversion, though having sought it with tears.”* Differ — μετανοίας prints “a change of mind”; the corpus dresses it “a place of conversion”. See 6:1.

12:18 Received: *“For you did not come near to the mountain touched and scorched with fire, and to blackness, and darkness, and storm,”* Differ — the Greek carries no noun here: ψηλαφωμένῳ, “what may be touched”, stands within the editors' fence, and the corpus's line supplies “the mountain”. The mountain of Exodus 19 is the readers' supply, and the rendering brackets it away — it is not supplied at all.

12:19 Received: *“and a sound of a trumpet, and a voice of sayings, which those having heard begged that a word might not be added to them,”* Agrees.

12:20 Received: *“for they were not bearing that which is commanded, “And if a beast may touch the mountain, it will be stoned, or shot through with an arrow,””* Differ — “or shot through with an arrow” stands in the corpus's line (a company of copies carries it, from Exodus 19:13's own fuller form); the SBL text of the letter ends the command at “it will be stoned”.

12:21 Received: *“and (so terrible was the sight), Moses said, “I am exceedingly fearful, and trembling.””* Agrees.

12:22 Received: *“But you came to Mount Zion, and to [the] city of the living God, to the heavenly Jerusalem, and to myriads of messengers,”* Agrees.

12:23 Received: *“to the assembly-place and Assembly of the Firstborn registered in Heaven, and to God the judge of all, and to spirits of righteous men made perfect,”* Differ — ἐκκλησία πρωτοτόκων prints “the Assembly of the firstborn”; the corpus's line splits the gathering word (“to the assembly-place and Assembly of the Firstborn”). The fenced words are “registered in the heavens” in the editors' chosen form.

12:24 Received: *“and to a mediator of a new covenant—Jesus, and to blood of sprinkling, speaking better things than that of Abel!”* Agrees.

12:25 Received: *“Watch out lest you refuse Him who is speaking, for if those did not escape who refused him who was divinely speaking on earth—much less we who turn away from Him who [speaks] from Heaven,”* Agrees.

12:26 Received: *“whose voice shook the earth then, and now He has promised, saying, “Yet once [more]—I shake not only the earth, but also Heaven”;”* Agrees.

12:27 Received: *“and this, “Yet once [more],” makes evident the removal of the things shaken, as of things having been made, that the things not shaken may remain;”* Agrees.

12:28 Received: *“for this reason, receiving a kingdom that cannot be shaken, may we have grace, through which we may serve God well-pleasingly, with reverence and fear,”* Agrees. λατρεύωμεν, “we may serve”, stands within the editors' single fence (a company reads the indicative “we serve”); the closing pair “reverence and fear” stands within fences also — a company orders it “godly fear and reverence”, and the corpus's line follows that order. The words are the same. Agrees.

12:29 Received: *“for our God [is] also a consuming fire.”* Agrees.

13:1 Received: *“Let brotherly love remain.”* Agrees.

13:2 Received: *“Do not be forgetful of hospitality, for through this some entertained messengers unaware.”* Agrees.

13:3 Received: *“Be mindful of those in bonds, as having been bound with them, of those maltreated, as yourselves also being in the body.”* Agrees.

13:4 Received: *“The marriage [is to be] honored by all, and the bed undefiled, for God will judge whoremongers and adulterers.”* Agrees.

13:5 Received: “[Be] without covetous behavior, being content with the things present, for He has said, “No, I will not leave, no, nor forsake you,”” Agrees.

13:6 Received: “so that we boldly say, “The LORD [is] to me a helper, and I will not fear what man will do to me.”” Agrees. Psalm 118:6 (in the Greek, Psalm 117), the readers' own confession — the saying prints black, as the psalmist's words on the readers' lips, but the Name stands in it by verification: the Hebrew carries “YudHeyVavHey [is] for me” inside the quoted clause, and the Greek's κύριος stands in the Name's place. “And” before “I will not fear” stands within the editors' fence in the corpus's line. Agrees.

13:7 Received: “Be mindful of those leading you, who spoke to you the word of God, who, considering the outcome of [their] behavior, imitate [their] faith:” Agrees.

13:8 Received: “Jesus Christ—the same yesterday and today and for all ages.” Agrees.

13:9 Received: “Do not be carried away with strange and manifold teachings, for [it is] good that by grace the heart is confirmed, not with meats, in which they who were occupied were not profited;” Agrees.

13:10 Received: “we have an altar from which they who are serving the Dwelling Place have no authority to eat,” Agrees.

13:11 Received: “for of those beasts whose blood is brought for sin into the holy places through the chief priest—of these the bodies are burned outside the camp.” Agrees.

13:12 Received: *“For this reason, also Jesus—that He might sanctify the people through [His] own blood—suffered outside the gate;”* Agrees.

13:13 Received: *“now then, may we go forth to Him outside the camp, bearing His reproach;”* Agrees.

13:14 Received: *“for we have no abiding city here, but we seek the coming one.”* Agrees.

13:15 Received: *“Through Him, then, we may always offer up a sacrifice of praise to God, that is, the fruit of lips, giving thanks to His Name.”* Differ — ὁμολογούντων τῷ ὀνόματι αὐτοῦ prints “confessing His name” (the confession word of 3:1, 4:14, 10:23); the corpus dresses it “giving thanks to His Name”. The verse's opening “then” stands within the editors' fence.

13:16 Received: *“And do not be forgetful of doing good and of fellowship, for God is well-pleased with such sacrifices.”* Agrees.

13:17 Received: *“Be obedient to those leading you, and be subject, for these watch for your souls, as about to give account, that they may do this with joy, and not sighing, for this [is] unprofitable to you.”* Agrees.

13:18 Received: *“Pray for us, for we trust that we have a good conscience, willing to behave well in all things,”* Agrees.

13:19 Received: *“and I call on [you] to do this more abundantly, that I may be restored to you more quickly.”* Agrees.

13:20 Received: *“And the God of peace, who brought up the Great Shepherd of the sheep out of the dead—by the blood of a perpetual covenant—our Lord Jesus,”* Agrees.

13:21 Received: *“make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory through the ages of the ages! Amen.”* Differ — three standings. “Every good thing” (παντὶ ἀγαθῷ) stands within the editors' fence; a company reads “every good work”, and the corpus's line follows it. “In us” (ἐν ἡμῖν) stands within a fence also; a company reads “in you”, the corpus's line. And the close stands bare in the SBL text, “into the ages”; the company adds “of the ages”, which the corpus's line carries (“through the ages of the ages”).

13:22 Received: *“And I beg you, brothers, endure the word of the exhortation, for I have also written to you through few words.”* Agrees.

13:23 Received: *“Know that the brother Timotheus is released, with whom I will see you, if he may come more shortly.”* Agrees. ἡμῶν, “our brother Timothy”, stands within the editors' fence (a company drops “our”; the corpus's line runs “the brother Timotheus” — the corpus's fuller name-form, where this set prints Timothy, as the Timothy volumes do). The standing — Timothy released from a binding of his own — is a record fact, and stands on the Before You Read page. Agrees.

13:24 Received: *“Greet all those leading you, and all the holy ones. Those from Italy greet you.”* Agrees.

13:25 *Received: “The grace [is] with you all! Amen.”* Agrees.
ὁμῶν, “with you all”, stands within the editors' fence. The
closing “Amen” stands in the corpus's line; the SBL text does
not carry it (a company adds it), as at the Thessalonian closes.
Agrees.

Ἡ ΚΑΙΝῆ ΔΙΑΘῆΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN MY
BLOOD

“We may come near, then, with boldness to the throne of grace, that we may receive mercy and find grace for seasonable help.”

Hebrews 4:16

Ἡ Καινὴ Διαθήκη — rendered from the Greek, book by book.