

LETTER TO THE HEBREWS

CHAPTER 1

After God, long-ago, uttered to the fathers in the prophets in-many-parts and in-many-ways, **2** he uttered to¹ us, during a last *one* of these days,² in a son, whom he placed³ heir of all *things*, through whom he also made the ages, **3** who, *while* being an effulgence of the glory and an impression of his substance, also bearing all the *things*⁴ by the word of his power, after he made for himself through himself⁵ a cleansing of the sins,⁶ sat-down at⁷ the right hand of the greatness in high places, **4** after becoming so-much better *than* the messengers, as-much-as he has inherited a more-diverse name in-comparison-to them.

5 For to which of the messengers did he at-any-time speak?

“**You** are a son of mine;
today, **I** have birthed you.”

(Psalm 2:7)

And again?

“**I** will be a father to⁸ him, and he will be a son to me.”
(2 Samuel 7:14 or 1 Chronicles 17:13)

6 But again, whenever he might lead-in the firstborn into the inhabited earth, he is saying:

“And let every messenger of a god bow-down-to him.”
(Deuteronomy 32:43 DSS&LXX)

7 And, indeed, to the messengers, he is saying:

“The *one who is* making his messengers spirits,
and his public-servants a flame of a fire.”
(Psalm 104:4)

8 But to the son:

“Your throne, O God, *lasts* into the age of the age;⁹
and¹⁰ the¹¹ stick of the¹² straightness is a¹³ stick of your¹⁴ kingdom.

9 You loved righteousness and hated lawlessness.¹⁵
Due to this, God, your God, anointed you
with olive-oil of a leaping-for-joy alongside your partners.”
(Psalm 45:6~7)

10 And:

“**You**, Lord, during *the* beginning, founded the earth,
and the heavens are a work of your hands.
11 **They** will be-lost, but **you** are continuing;¹⁶
and all *of them* will be made-old like a robe;
12 and you will roll them up¹⁷ as-if like a cloak;
they will also be changed like a robe.¹⁸
But **you** are the same,
and your years will not fail.”
(Psalm 102:25~27)

13 But to which of the messengers has he stated at-any-time?

“Be sitting yourself at my right *sides*,
till *whenever* I might put your enemies for a footstool of your feet.”
(Psalm 110:1)

14 Are they not-surely all public-serving spirits *assigned* into a ministry, being commissioned due to the *ones who are* going to be inheriting a salvation?

CHAPTER 2

Due to this, it is necessary for us to be paying-attention more-excessively to the *things* which were heard, lest-perhaps we might be flown-past¹⁹ it. **2** For if the

account *which* was uttered through the messengers became firm, and every transgression and disobedience took a recompense based-on-what-is-right, **3** how will **we** escape²⁰ for ourselves, after we were unconcerned *about* so-large a salvation? A *salvation* which,²¹ after it took a beginning to be being uttered through the Lord, was confirmed to²² us by the *ones who heard it*, **4** *while* God *himself* is testifying-along with both signs and portents, and various powers, and divisions²³ of a holy spirit, according-to his willing.

5 For he did not subject the inhabited earth to messengers, *that is*, the *inhabited earth which is going to come* about which we are uttering. **6** But someone thoroughly-testified somewhere, saying:

“What is a human that you are causing yourself to-have-remembrance of him,

or a son of a human, that you are looking-after him?

7 You made him a little lesser²⁴ in-comparison-to messengers;
you crowned him with glory and honor.

And you appointed him over the works of your hands.²⁵
You subjected all *things* underneath his feet.”

(Psalm 8:4~6)

8 For in the *process* to subject all the *things* to him,²⁶ he left²⁷ nothing unsubjected to him. But presently we are not-yet seeing all the *things* having been subjected to him. **9** But we are looking at the *one who*, for some little *while*, has been made-lesser in-comparison-to messengers – Jesus – due to the suffering of the death, having been crowned with glory and honor, so-that he, in-behalf of a favor of a god,²⁸ might taste death for all *persons*.

10 For it was proper for him (due to whom *are* all the *things*, and through whom *are* all the *things*) after he led many sons into a glory, to complete the chief-leader of their salvation through sufferings. **11** For both the *one who is* making-holy and the *ones who are* being made-holy are all out of one. Due to this²⁹ cause, he is not being-ashamed to be calling them brothers, **12** saying:

“I will bring your name via-a-message to my brothers;
in the middle of an assembly, I will hymn to you.”

(Psalm 22:22)

13 And again:

“**I** have become-confident on-the-basis-of him.”
(Isaiah 8:17)

And again:

“Behold, **I** and the little-boys-and-girls whom God gave to me.”
(Isaiah 8:18)

14 Therefore, since the little-boys-and-girls have communed with blood and flesh,³⁰ he himself also, in-a-similar-way, had-a-share³¹ of the same *things*, in order that, through the death, he might render-inoperative the *one who* has the might of the death (this is, the Slanderer), **15** and might release these from *him*, as-many-as, with a fear of death, were liable of slavery throughout all of the *time* in which they are living.³² **16** For assuredly he is not taking-hold-of messengers for himself, *but* instead he is taking-hold of a seed of Abraham for himself.

17 From-this-*fact*, he was being indebted to be likened to the brothers according-to all *things*, in order that he might become a merciful and faithful chief-priest in the *things* toward God, with³³ the *result* to be propitiating by-means-of³⁴ the sins of the people. **18** For in this³⁵ he has suffered after he himself was tried, *so that* he is being-able to help the *ones who are* being tried.

CHAPTER 3

From-this-*fact*, holy brothers, participants of a calling in-heaven: Contemplate the emissary and chief-priest of our confession: the Anointed-One Jesus.³⁶ **2** He is faithful to the *one who* made him, as Moses also was in his whole³⁷ house. **3** For this *man* has been deemed-worthy of more glory in-comparison-to Moses, as-much-as the *one who* furnished the house has more honor in-comparison-to it. **4** For every house is being furnished by someone, but the *one who* furnished all

¹ literally “on/over”

² [1:2] NU, M, Vul, Gk(ACESV) / TR “during these last days”

³ literally “put”

⁴ literally “bearing the all *things*”

⁵ [1:3] NU, Vul, Gk(ASV) / M, TR, Gk(C) add

⁶ [1:3] NU, Vul, Gk(ACV,S1) / M, TR, Gk(S2) “the sins of ours”

⁷ literally “in”

⁸ literally “into” (also later in verse)

⁹ [1:8] NU, M, TR, most Vul, Gk(ACS) / some Vul, Gk(V,X4498?) omit “of the age”

¹⁰ [1:8] NU, Vul, Gk(ACSV) / M, TR omit “and”

¹¹ [1:8] NU, Gk(ASV) / M, TR, Gk(C) “a”

¹² [1:8] NU, Gk(AV,S2) / M, TR, Gk(C) “a” / Gk(S1) see below

¹³ [1:8] NU, Gk(ASV) / M, TR, Gk(C) “the” / Gk(S1) omit “of the straightness...stick”

¹⁴ [1:8] NU, M, TR, Vul, Gk(AC) / Gk(SV) “his” / one “the”

¹⁵ [1:9] NU, M, TR, Gk(CV) / Gk(AS), Origen “unrighteousness” / Vul “iniquity”

¹⁶ literally “remaining-through”

¹⁷ [1:12] NU, M, TR, Gk(AV,S2) / Vul, Gk(C,S1), Athanasios “will change them”

¹⁸ [1:12] NU, Gk(ACSV) / M, TR, Vul, Syr, Boh, Athanasios omit “like a robe”

¹⁹ [2:1] NU, Gk(ACS,V1) / M, TR, Gk(V2) “we might flow-past” / Vul “we might be flowing-through”

²⁰ literally “flee-out-of it”

²¹ literally “whichever”

²² literally “into”

²³ [2:4] NU, M, TR, Vul, Gk(ACEV,S2) / Gk(S1) “reapings”

²⁴ or “him for a little *while* lesser” (but this 2nd rendering is contrary to the MT Hebrew of Psalms)

²⁵ [2:7] NU, M, Gk(V) / TR, Vul, Gk(ACES) add

²⁶ [2:8] NU, M, TR, Vul, Gk(ACES) / Gk(V) omit “to him”

²⁷ literally “dismissed”

²⁸ [2:9] NU, M, TR, Vul, Gk(ACESV) / Origen, some unimportant “he, apart from a god” (Origen says that only some copies have “in-behalf of the favor of a god”)

²⁹ literally “which”

³⁰ [2:14] NU, Vul, Gk(ACESV) / M, TR “with flesh and blood”

³¹ literally “had-with”

³² literally “the *time* for them to be living”

³³ literally “into”

³⁴ [2:17] NU, M, TR, Gk(CESV,X657) / Gk(A) add

³⁵ literally “which”

³⁶ [3:1] NU, Vul, Gk(ACSV,E1,X657) / TR “the Anointed-One Jesus” / M, Gk(E2) “Jesus the Anointed-One”

³⁷ [3:2] NU, M, TR, Vul, Syr, Gk(ACES,X657) / Gk(V) omit “whole”

the¹ things is a god.

(Numbers 12:7)

5 And indeed, Moses was faithful in the whole of his house, as an attendant, for² a testimony of the things which will be uttered later. 6 But the Anointed-One was faithful as a son over his house, a house of whose³ we are if-only-at-any-time⁴ we might retain the outspokenness and the boast of the hope firm until the end.⁵

7 For-this-reason, exactly-as the spirit, the holy spirit, says:

“Today, if-at-any-time you* might hear his voice:

- 8 May you* not harden your* hearts as in the embitterment, during the day of the test in the desert,
9 in which your* fathers tried me⁶ in a proving,⁷ and they saw my works for forty years.
10 For-this-reason, I became-disgusted with this⁸ generation, and I spoke, “They are always being misled-by-means-of the heart, but they themselves⁹ did not know my ways.”
11 As I swore in my anger:
“If ever they will enter into my resting.””

(Psalm 95:7-11)

12 Be looking out, brothers, lest-perhaps there will be in any one of you*: a wicked heart of a lack-of-faith in the process to depart from a living god. 13 Instead, be exhorting¹⁰ yourselves day by day, as-long-as it¹¹ is being called ‘the today’, in order that any one of you* might not be hardened with a delusion of the sin. 14 For we have become participants of the Anointed-One, if-only-at-any-time we might retain the beginning of the substance¹² firm until the end, 15 in the process of being said:

“Today, if-at-any-time you* might hear his voice:

May you* not harden your* hearts as in the embitterment.”

(Psalm 95:7-8)

16 For who were the ones who became-embittered-at him after they heard? Instead, was it not all the ones who came-out of Egypt through Moses? 17 But who were the ones with whom he was also¹³ disgusted for forty years? Was it not surely the ones who sinned,¹⁴ whose limbs fell in the desert? 18 But who were the ones to whom he swore that they will not enter into his resting, if not to the ones who refused-to-be-persuaded?¹⁵ 19 And we are looking at the fact, that they were not enabled to enter due to a lack-of-faith.

CHAPTER 4

Therefore, may we be filled-with-fear, lest-perhaps, while something-which-has-been-professed¹⁶ is being forsaken¹⁷ to enter into his resting, any one of you* might be seeming¹⁸ to have been lacking. 2 For even we are having had-a-good-message-proclaimed-to us, just-as those persons also did. Instead, the account of the report¹⁹ did not profit those persons, they²⁰ having not been mixed-together by-means-of faith with²¹ the ones who heard.

3 For²² we, the ones who had-faith, are entering for ourselves²³ into the²⁴ resting, exactly-as he has stated, “As I swore in my anger: ‘If²⁵ ever they will enter into my resting’,” even-though these are the works which were made-to-come-to-be from the founding of the world. (Psalm 95:11)

4 For²⁶ somewhere he has stated about the seventh day in-this-manner:

And God rested on²⁷ the day, the seventh day, from all his works.

(Genesis 2:2)

5 And again in this verse:

If²⁸ ever they will enter into my resting.

(Psalm 95:11)

6 Therefore, since it is being left-behind²⁹ for some to enter into it, and the ones who formerly, after they had-the-good-message-proclaimed-to them, did not enter due to refusal-to-be-persuaded,³⁰ 7 he again ordains a certain day, “Today,” while after so-much time he says in David (exactly-as it has been previously-stated):³¹

Today, if-at-any-time you* might hear his voice:

May you* not harden your* hearts.

(Psalm 95:7-8)

8 For if Jeshua³² had rested them, he would not have been uttering³³ about another day after these things. 9 As-a-result, a sabbathizing is being left-behind³⁴ for the people of God. 10 For the one who entered into his resting also rested from his works, even-as God did from his own. 11 Therefore, may we make-every-effort to enter into that resting, in order that someone might not fall in the same example of the refusal-to-be-persuaded.³⁵

12 For the account of God is living and effective,³⁶ and more-cutting than³⁷ every two-edged saber, and penetrating as-far-as³⁸ a division of both³⁹ soul and spirit, of both joints and marrows, and able-to-judge reflections and thinkings⁴⁰ of a heart. 13 And a creation is not unnoticed⁴¹ before his face, but all things are naked and having been laid-bare⁴² to his eyes, with whom is our account which we must render.

14 Therefore, while we are having a great chief-priest who has come-through the heavens, Jesus the son of God, may we be grasping the confession. 15 For we are not having a chief-priest who is not being-able to sympathize with our weaknesses, but one who has been tried in-accordance with all things—according-to likeness, but apart-from sin. 16 Therefore, may we come with outspokenness to the throne of the favor, in order that we might take mercy⁴³ and might find favor⁴⁴ for⁴⁵ a well-seasoned help.

CHAPTER 5

For every chief-priest who is being taken from out of humans, is being appointed in-behalf-of humans in the things belonging to God, in order that he might be offering⁴⁶ both⁴⁷ gifts and sacrifices in-behalf of sins, 2 being-able to be maintaining-moderate-passion to the ones who are being-ignorant and being misled, since he himself is also being beset⁴⁸ with weakness. 3 And due to it,⁴⁹ he is indebted, exactly-as concerning⁵⁰ the people, to also be making-an-offering⁵¹ concerning⁵² sins in-the-same-manner concerning himself.⁵³ 4 And someone does not take the honor upon⁵⁴ himself, but instead he is being called by God, exactly-as⁵⁵ Aaron⁵⁶ also was.

5 In-this-manner, the Anointed-One also did not glorify himself to be made-to-be a chief-priest, but instead, the one who uttered to him:

“You are a son of mine;
today I have birthed you.”

(Psalm 2:7)

6 exactly-as he also says in a different verse:

“You are a priest into the age,
according-to the order of Melchizedek.”

(Psalm 110:4)

7 Who, in the days of his flesh, offered⁵⁷ both beseechings and supplications, with a strong outcry and tears, to the one who is being-able to be saving him out

¹ [3:4] NU, Gk(ACSV,E1,X657) / M, TR, Gk(E2) add

² literally “into”

³ [3:6] NU, M, TR, Gk(AESV,X657) / Vul, some Syr, Gk(C,P46) “, whose house”

⁴ [3:6] NU, M, TR, Vul?, Gk(AE,S2,P46) / Gk(CV,X657) “if-at-any-time” / Gk(S2) “even-if-at-any-time”

⁵ [3:6] NU, Gk(V,X657) / M, TR, Vul, Syr, Boh, Gk(ACES) add

⁶ [3:9] NU, Gk(ACEV,S1,X657) / M, TR, Vul, Syr, Boh, Gk(S2) actually add “me”

⁷ [3:9] NU, Gk(ACEV,S1) (“in a proving”) / M, TR, some Vul, some Syr, Arm, Gk(S2) “they put me to the proof” / Vul, Ambr “they put me to the proof”

⁸ [3:10] NU, M, Vul, Gk(CSV) / M, TR, some Vul, Arm, Syr, Boh, Gk(E) “that”

⁹ [3:10] NU, M, TR, Vul, Gk(ACESV) / Gk(X657) “mislead in the heart. For-this-reason they of themselves”

¹⁰ [3:13] NU, M, TR, Vul, Gk(ACESV) / Gk(X657) “Instead, exhort”

¹¹ literally “day, up-to the time which it”

¹² [3:14] NU, M, TR, Vul, Gk(CESV,X657) / some Vul, Gk(A) “the substance of his”

¹³ [3:17] NU, M, TR, Vul, Gk(CESV,X657) / Gk(A) add

¹⁴ [3:17] NU, M, TR, Vul, Gk(CESV,X657) / some Syr, Gk(C) “of”

¹⁵ [3:18] NU, M, TR, Gk(ACSV,X657) / Vul, Gk(P46) “who refused-to-have-faith”

¹⁶ [4:1] NU, M, TR, Gk(AESV,X657) (lit. “while a professed-thing”) / Gk(C) “while the professed-thing”

¹⁷ literally “left-behind”

¹⁸ literally “thinking”

¹⁹ literally “hearing”

²⁰ [4:2] NU, M, Gk(ACEV,X657), most early Christians / Gk(S), TR, Vul “it”

²¹ [4:2] NU, M, TR, Vul, Gk(ACSV,X657) / some Syr, Gk(C) “of”

²² [4:3] NU, M, TR, Vul, Gk(CV,X657) / some Vul, Gk(AES) “Therefore” / one Syr “But”

²³ [4:3] NU, M, TR, Gk(CSV,X657) (may also be translated “are being made-to-enter”) / Gk(AE) “, may we be entering for ourselves” / Vul “will be made-to-enter”

²⁴ [4:3] NU, M, TR, Gk(ACE,X657) / Gk(V,X657) “a”

²⁵ [4:3] NU, M, TR, Vul / Gk(ACESV,X657) omit “If ever”

²⁶ [4:4] NU, M, TR, Gk(ACESV) / Gk(X657), few Vul, few Syr omit “For”

²⁷ literally “in”

²⁸ [4:5] NU, M, TR, Gk(AESV,P47) / Vul, some Syr, some Sah, Gk(C,X657) omit “If ever”

²⁹ literally “left-off”

³⁰ [4:6] NU, M, TR, Gk(ACEV,S2) / Vul, Gk(S2,P46) “lack-of-faith”

³¹ [4:7] NU, Vul, Gk(ACES,X657) / M, TR “it has been stated” / Gk(V) “he has stated”

³² following Greek and LXX / MT “Joshua” / OVH is ambiguous

³³ [4:8] NU, M, TR, Vul, Gk(ACES,X657) / Gk(V) “he, as-a-result, was not uttering”

³⁴ literally “left-off”

³⁵ [4:11] NU, M, TR, Gk(AESV) / Gk(C) “truth” / Vul, some Syr, Gk(P47) “lack-of-faith”

³⁶ literally “in-working”

³⁷ literally “above”

³⁸ literally “and going-through up-till”

³⁹ [4:12] NU, Vul, Gk(AESV) / M, TR, Gk(C) add

⁴⁰ [4:16] NU, M, TR, Vul, Gk(ACESV) / Gk(X657) “thinking”

⁴¹ literally “disappearing”

⁴² literally “neckized” (an idiom resulting from the idea of the neck being laid-bare for slitting)

⁴³ [4:16] NU, Gk(ACESV) is neuter / M, TR is masculine

⁴⁴ [4:16] NU, M, TR, Vul, Gk(ACES,X657) / Gk(V) omit “might find favor”

⁴⁵ literally “into”

⁴⁶ literally “bringing-to”

⁴⁷ [5:1] NU, M, TR, Gk(ACES) / Vul, Gk(V,X657?,P46) omit “both”

⁴⁸ literally “laid-around”

⁴⁹ [5:3] NU, Vul, Gk(ACESV) / M, TR, some Syr “this” / some Vul, Arm “due to these things”

⁵⁰ literally “about” (also two more times in verse)

⁵¹ literally “be bringing-to”

⁵² [5:4] NU, Gk(ACSV,E1) (lit. “about”) / M, TR, Gk(E2) “in-behalf of”

⁵³ [5:4] M, TR, Vul, Gk(AES) / NU, Gk(V,P47) “him”

⁵⁴ literally “to”

⁵⁵ [5:4] NU, Gk(ACV,S1) / M, TR, Gk(E2,S2) “just-as” / Gk(E1) “exactly-as” / Gk(X657) may omit

⁵⁶ [5:4] NU, M, Gk(ACESV) / TR “Aaron”

⁵⁷ literally “brought-to”

of death and *who* was heard due to¹ the reverence. **8** Even-though he *is* being a son, he learned the obedience from *things* which he suffered. **9** And after he was completed, he became causative of perpetual salvation to all the *ones who are* obeying him. **10** after he was titled by God “chief-priest” according-to the order of Melchizedek.

11 About him² the account *has* much to be saying to us, and *which is* difficult-to-interpret, since *all of you** have become sluggish in the *senses-of-hearing*. **12** For *while* even due to the *extent of time*, you* ought to be teachers, you* have need for someone to be *involved* in the *act of teaching you** the elements of the beginning of the sayings of God again; and you* have come-to-be having need of milk and³ not solid⁴ nourishment. **13** For *everyone* who⁵ *is* having-a-share⁶ of milk is inexperienced of an account of righteousness; for he is an infant. **14** But the solid⁷ nourishment is for complete *persons*, the *ones who*, due to their habit, are having their senses already⁸ gymnastically-trained toward discerning of both *what is* beautiful and *what is* evil.

CHAPTER 6

For-this-reason, after we *have* left the accounts of the beginning of the Anointed-One, may we be being brought *onward* to the completion, not again throwing-down for ourselves a foundation of a change-of-mind from dead works and faith on a god, **2** of⁹ a teaching of acts-of-immersing,¹⁰ also of a laying-on¹¹ of hands, also of a standing-up of dead *humans* and of a perpetual judgment. **3** And we will do this,¹² if-only-at-any-time God might be permitting.

4 For *it is* impossible¹³ for the *ones who*, after they were provided-with-light once, both tasted the gift, the *gift* in-heaven, and were made-to-be participants of a holy spirit, **5** and tasted a beautiful word of a god as-well-as powers of an age *which is* going to be coming, **6** and then fell-away, to again be renewing *them* into a change-of-mind, *since they are* re-crucifying¹⁴ the son of God to themselves and are making-a-public-show-of him.

7 For a *plot of earth* (the *one which* drank the heavy-rain *which is* many-times coming on it and *is* bringing-forth vegetation suitable¹⁵ to those for whose sake it is also being farmed) is partaking of a blessing from God. **8** But *while it is* bringing-forth thorns and thistles, *it is* disapproved and near a curse, the end of which *is* into a burning.

9 But we have been persuaded about *all of you**, beloved *ones*, of the *things which are* better and *which are* having salvation for themselves, if even we are uttering in-this-manner. **10** For God *is* not unrighteous to forget your* work and the *labor of*¹⁶ the love which you demonstrated into his name, after you* ministered to the holy *ones* and *while you* are* ministering. **11** But we are desiring for each *one of you** to be demonstrating the same effort toward the plenitude¹⁷ of the hope up-to the end, **12** in order that you* might not become sluggish, but *might become* imitators of the *ones who*, through faith and longsuffering, are inheriting the things-which-have-been-professed.¹⁸

13 For after God made-a-profession to Abraham, since he was having no-one greater to swear by, he swore by himself, **14** saying,

“If¹⁹ *I am* truly blessing, I will bless you; and if *I am* truly multiplying, I will multiply you.”

(Genesis 22:17)

15 And in-this-manner, he, after he become-longsuffering, attained what-has-been-professed.²⁰ **16** For humans are swearing by the *one* greater than themselves; and the oath *which is* given to them for²¹ a confirming *is* an end²² of every contradiction— **17** an end in which God, *while* excessively wishing to exhibit the untransferable *nature* of his deliberation to the heirs of what-has-been-professed,²³ mediated with an oath, **18** in order that through two untransferable things (*things* in which it is impossible²⁴ for God²⁵ to lie), we, the *ones who* fled-for-refuge, might be having a strong exhortation to grab *hold* of the hope *which is*

¹ literally (“due to”) “from”

² literally “which”

³ [5:12] NU, M, TR, Gk(AC,S2,V1) / Vul, Gk(E,S1,V2) omit “and”

⁴ literally “firm” (also in verse 14)

⁵ literally “the”

⁶ literally “is having-with”

⁷ literally “firm”

⁸ literally (“already”) “having been”

⁹[6:2] NU, M, TR, Vul?, Gk(ACES) / Gk(V) omit “of”

¹⁰ literally “immersenesses”

¹¹ literally “putting-on”

¹² [6:3] NU, TR, Vul, Gk(SV) / M, Gk(ACE) “And may we do this”

¹³ may also be translated “powerless”

¹⁴ may unlikely, but possibly, also be translated “crucifying-up”

¹⁵ literally “good-to-be-put”

¹⁶ [6:10] NU, Vul, Gk(ACESV) / M, TR add

¹⁷ literally “full-bearing”

¹⁸ literally “the professed-things”

¹⁹ [6:14] NU, Vul, Gk(ACESV) / M, TR “Or”

²⁰ literally “attained the professed-thing”

²¹ literally “into”

²² literally “limit”

²³ literally “of the professed-thing”

²⁴ may also be translated “powerless”

²⁵ [6:18] NU, Gk(AE,S1) / M, TR, Gk(CV,S2) “for a god”

being laid-before us. **19** We are having this²⁶ *hope* as an anchor of the soul, both secure and firm, and *one which* is entering into the more-inner *place* of the curtain, **20** to-where a forerunner entered in-behalf of us, Jesus, *which he did* after he became a chief-priest into the age, according-to the order of Melchizedek.

CHAPTER 7

For this °Melchizedek, king of Shalem, priest of God the Highest, *is* the *one who* met-with Abraham *while he was* turning-back from the cutting down of the kings, and *who* blessed him; **2** and to whom Abraham divided a tenth from all *things*. Indeed, first he is being interpreted “king of righteousness”; but after-that, also “king of Shalem”, which is “king of peace”. **3** *He is* without-father, without-mother, without-genealogy, having neither a beginning of days nor an end of life, but, having been made-like the son of God, he remains a priest into the continuous state. (Genesis 14:18,20)

4 But, *all of you**, be perceiving²⁷ how-great this *man is*, to whom Abraham the fatherland-chief also²⁸ gave a tenth out of the summit-of-spoils. **5** And indeed, the *ones from* out of the sons of Levi, *while they are* taking the priestly-office, have an instruction to be giving-a-tenth-from the people according-to the law, that²⁹ is, from their brothers, even-though they are having come-out of the loin of Abraham. (Numbers 18:20~32 or Deuteronomy 14:22~29)

6 But the *one who is* not having his genealogy-traced from out of them has collected-a-tenth from Abraham,³⁰ and he has blessed the *one who is* having the things-which-have-been-professed.³¹ **7** But apart-from every contradiction, the lesser *person is* being blest by the better *one*. **8** And indeed, here humans *who are* dying-off are taking tenths; but there, *they are* taken by *one who is* being testified to that he is living. **9** And, as so to speak,³² even Levi, the *one who is* taking tenths, has been-collected-as-a-tenth³³ through Abraham. **10** For he was still in the loin of the father when Melchizedek³⁴ met-with him.

11 Therefore, if, indeed, a completing was through the Levitical priesthood (for on the basis of it, the people have³⁵ been given-law) what need would there still be for a different priest to be standing himself up according-to the order of Melchizedek and not to be being said to be according-to the order of Aaron? **12** For *while* the priesthood *is* being transferred, there is also coming-to-be, out of an obligation, a transferring of a law. **13** For he to whom these *things* are being said, has had-a-share³⁶ of a different tribe, from which not-one has paid-attention to the sacrificial-altar. **14** For it is clear-beforehand, that our Lord has rose-up out of Judah, in-regards-to which tribe Moses uttered nothing about priests.³⁷

15 And it is still excessively very-clear, if a different priest is standing himself up according-to the likeness of Melchizedek, **16** who has become *so*, not according-to a law of an instruction of-flesh, but instead according-to a power of a life not-subject-to-dissolution. **17** For it is being testified,³⁸ that:

“**You** are a priest into the age,
according-to the order of Melchizedek.”

(Psalm 110:4)

18 For indeed, there is coming-to-be a setting-aside of a preceding³⁹ instruction due to its weak and unprofitable *condition*. **19** For the law completed nothing. But *there is* a leading-in of a better hope, through which we are drawing-near to God.

20 And to the extent that *this happened*⁴⁰ not without a taking-of-an-oath (for indeed, the *ones* are having become priests without a taking-of-an-oath), **21** but the *one* with a taking-of-an-oath (through the *one who was* saying to him, “*The Lord* swore and will not be made-to-change-his-interest, ‘**You** are a priest into the age according-to the order of Melchizedek.’”),⁴¹ **22** according-to so-much more,⁴² Jesus also⁴³ has become a sponsor⁴⁴ of a better covenant. (Psalm 110:4)

23 And indeed, the *number of the ones who* have become priests are more, due to the *fact* that they are being prevented by-means-of the death from remaining-beside *them*;⁴⁵ **24** but he, due to the *fact* that he is remaining into the age, is having the priesthood *which is* intransgressable. **25** From-this-fact, he is also being-able to be saving into the all-end: the *ones who are* coming-to him through him to God, *while he is* always living, with⁴⁶ the *result* to be petitioning in-behalf

²⁶ literally “which”

²⁷ may also be translated “But *all of you** are perceiving”

²⁸ [7:4] NU, M, TR, Vul, Gk(AES) / Gk(C) omit “this man” & “also” / Gk(V) omit “also”

²⁹ literally “this”

³⁰ [7:6] NU, Gk(CEV,S1) / M, TR, Gk(A,S2) “°° Abraham”

³¹ literally “the professed-things”

³² literally “as to speak an expression”

³³ may also possibly(?) be translated “has given-a-tenth”

³⁴ [7:10] NU, Gk(CESV) / M, TR, Gk(A) “°°Melchizedek”

³⁵ [7:11] NU, Vul?, Gk(ACESV) / M, TR “had”

³⁶ literally “had-with”

³⁷ [7:14] NU, Vul, Gk(ACSV,E1) / M, TR, Gk(E2) “about a priesthood”

³⁸ [7:17] NU, Vul, Gk(ACSV) / M, TR, Gk(E) “For *it* he is testifying”

³⁹ literally “leading-before”

⁴⁰ literally “And according-to as-much-as”

⁴¹ [7:21] NU, Vul, Gk(EV,S1) / M, TR, Gk(AC,S2) add / Gk(S1) also omit “a priest into the age”

⁴² [7:22] NU, Gk(ACEV,S1) is an adjective / M, TR, Gk(S2) is a pronoun

⁴³ [7:22] NU, Gk(V,E1,S1) / M, TR, Vul, Gk(AC,E2,S2) omit “also”

⁴⁴ literally “in-limb” (that is, a pledge being put into someone’s ‘limb’, especially into one’s hand)

⁴⁵ literally “the fact to be being prevented by-means-of the death to be remaining-beside”

⁴⁶ literally “into”

of them.

26 For it was also¹ proper for us *to have* such a chief-priest, *who* became sacred, lacking-of-evil, unstained, having been separated from the sinners, and higher *than* the heavens, **27** who is not having an obligation *day* by day (even-as the chief-priests) to be bringing-up sacrifices, first in-behalf of his own sins, *and* after-that the *sins* of the people. For he did this once-for-all, after he brought himself up. **28** For the law appoints humans *to be* chief-priests *who are* having a weakness, but the account of the taking-of-an-oath, the *taking-of-an-oath* which *came* after the law, *appoints* a son, *who* has been completed into the age.

CHAPTER 8

But a summary on the *things which are* being said, *is this*: We are having such a chief-priest, who sat-down at² a right *hand* of the throne of the Greatness in the heavens, **2** a public-servant of the holy *places*³ and of the tent, the true *tent*, which the Lord, and⁴ not a human, pitched. **3** For every chief-priest is being appointed with⁵ the *result* to be offering⁶ both gifts and sacrifices. From-this-fact, *it is* obligatory for this *one* to also be having something which he might offer.⁷ **4** Therefore, if indeed, he was on a *plot* of earth, not-even he would be a priest, *while there are* being the priests⁸ the *ones who are* offering⁹ the gifts according-to a¹⁰ law, **5** whichever *ones* are serving in an example and shadow of the *one* in-heaven, exactly-as Moses has been given-an-oracle *while* he was going to be finishing-up the tent. For he is declaring:

“Be seeing *that* you will make all *things* according-to the type, the *one which* was shown to you in the mountain.”

(Exodus 25:40)

6 But **now**,¹¹ he has obtained a more-diverse public-service, *by* as-much-as he is also a mediator of a better covenant, on which better things-which-have-been-professed¹² have been given-as-law. **7** For if that first *covenant* was blameless, a place would not have been being sought for a second. **8** For *while* he is blaming them, he is saying:¹³

Behold, days are coming, says *the* Lord,
and I will completely-finish a new covenant
on the house of Israel
and on the house of Judah.

9 *It will not be* according-to the covenant
which I made with their fathers
in a day after I took-hold-of them for myself by my hand
to lead them out of *the* earth of Egypt;
because **they** did not remain in my covenant,
and **I** became-uninterested-in them, says *the* Lord.

10 Because this *is* the covenant which I will covenant with the house of
Israel
after those days, says *the* Lord:
giving laws of mine into their mindset,
and I will write them on their hearts.
And I will be a god to¹⁴ them,
and **they** will be a people to me.

11 And **they** may never teach, each *one* his *fellow* citizen¹⁵
and each *one* his brother, saying, ‘Know the Lord,’
because all *of them* will have come-to-know me,
from a small-one *of them*¹⁶ all-the-way-up-to¹⁷ a great-one of them.

12 Because I will be merciful to their unrighteousnesses
and I might never again¹⁸ be caused-to-have-remembrance of
their sins and their lawlessnesses.¹⁹

(Jeremiah 31:31-34)

13 In the *process* of saying “a new”, he has made the first old. But the *one* which *is* being made-old and *is* growing-old *is* near a disappearing.

CHAPTER 9

Therefore, indeed, even²⁰ the first tent²¹ was having righteous-enactments of service as-well-as the worldly holy *place*. **2** For a tent was furnished, the first *tent*, in which *were* both the lampstand, and the table, and the preposition of the *loaves of bread*—whichever *one* is being said to be “holy *places*”.²² **3** But after the second curtain *is* a tent, the *one* being said to be “a holy *place* of holy *places*”.²³ **4** *Which* is having a golden incense-altar, and the ark of the covenant *which* has been covered-all-around on-all-sides with gold-piece. In it²⁴ *is* a golden urn having the manna, and the stick of Aaron (the *one which* budded), and the tablets of the covenant. **5** But up-above it *are* cherubs of glory, *which are* overshadowing the propitiatory. Now is not *the time* to be speaking about these *things*²⁵ *part* by part.²⁶

6 But *with* these *things* having been furnished in-this-manner: Indeed, the priests, *while* finishing-up the services, are entering into the first tent throughout every *instance*; **7** but into the second, only the chief-priest *enters* once every-year,²⁷ not without blood, which he is offering²⁸ in-behalf of himself and of the ignorant-actions of the people— **8** the spirit, the holy *spirit* making this clear: That the way into the holy *places*²⁹ was not-yet having been manifested, *while* the first tent still was still having a standing.

9 This³⁰ *is* a parable in-regard-to the season (the *season which* has stood-in *place*) the *parable* according-to which³¹ both gifts and sacrifices are being offered³² *which are* not being-able, according-to conscience, to complete the *one who is* serving. **10** *They are* only *activities* on-the-basis-of solid-foods, and drinks, and diverse acts-of-immersing,³³ and³⁴ righteous-enactments of flesh, being laid-upon them until a season of a thorough-straightening-out.

11 But after the Anointed-One came-to-stand-by to be a chief-priest of the good *things which* came-to-be,³⁵ through the greater and more-complete tent not made-with-hands (that³⁶ *is*, not of this creation), **12** but-not through blood of male-goats and calves but through his own blood, he entered once-for-all into the holy *places*,³⁷ after he found a perpetual redemption. **13** For if the blood of goats and bulls, and sprinkling of ash of a heifer, is making the *ones who* have been commonized to be holy to the cleanness of the flesh, **14** how-much³⁸ more will the blood of the Anointed-One (who through a perpetual³⁹ spirit offered⁴⁰ himself unblemished to God) cleanse our⁴¹ conscience from dead works with⁴² the *result* to be serving a living god?

15 And due to this, he is a mediator of a new covenant, so-that, after a death *has* come-to-be in-regards-to a redemption from the transgressions on-the-basis-of the first covenant, the *ones who* have been called might take what-has-been-professed⁴³ of the perpetual inheritance. **16** For where *there is* a covenant, *it is* an obligation for *the* death of the *one who* made-the-covenant to be being brought. **17** For a covenant *is* firm *only* on-the-basis-of dead humans, since it is not-at-any-time⁴⁴ enforced⁴⁵ when the *one who* made-the-covenant is living. **18** From-this-fact, not-even the first *covenant*⁴⁶ has been inducted⁴⁷ without blood.

19 For after every⁴⁸ instruction was uttered by Moses to all the people according-to-the⁴⁹ law, he, after he took the blood of the calves and of the male-goats,⁵⁰ together with water and scarlet wool and hyssop, sprinkled both the book itself and all the people, **20** saying, “This *is* the blood of the covenant which God instructed to *all of you**.” (Exodus 24:8) **21** But he likewise sprinkled even the tent and all the utensils of the public-service with the blood. (Leviticus 8:10) **22** And according-to the law, almost all *things* are being cleansed in blood, and forgiveness is not coming-to-be without a pouring-out-of-blood.

23 Therefore, *it was* an obligation, indeed for the examples of the *things* in the

²⁰ [9:1] NU, M, TR, Gk(ACS) / Vul, Gk(V) omit “even”

²¹ [9:1] NU, M, Vul, Gk(ACSV) / TR add

²² may also be translated “holy things”

²³ may also be translated “holy things of holy things”

²⁴ literally “piece, in which”

²⁵ literally “speaking about which(plural)”

²⁶ literally “things according-to part” (with the translated meaning)

²⁷ literally “once the every-year”

²⁸ literally “is bringing-to”

²⁹ may also be translated “holy things”

³⁰ literally “whichever”

³¹ [9:9] NU, Vul, Gk(ACSV) is feminine (referring to the parable) / M, TR is masculine (referring to the season), which would be read as “, the season during which”

³² literally “being brought-to”

³³ literally “immersenesses”

³⁴ [9:10] NU, Gk(AC,S1,V2) / M, TR, Vul, Gk(S2,V1) add

³⁵ [9:11] NU, Gk(CV) / M, TR, Vul, Gk(AS) “which are going-to-be”

³⁶ literally “this”

³⁷ may also be translated “holy things”

³⁸ [9:14] NU, M, TR, Vul, Gk(ACSV,X1078) / Gk(X1078-2?, couple more) “, much”

³⁹ [9:14] NU, M, TR, Gk(AV,S1) / Vul, some Sah, Boh, Gk(C,S2) “holy”

⁴⁰ literally “brought-to”

⁴¹ [9:14] NU, Gk(AC), some Syr, some Boh, Ambr / M, TR, Gk(S), some Syr, Sah, some Boh “your*” / Vul “your”

⁴² literally “into”

⁴³ literally “received the professed-thing”

⁴⁴ [9:17] NU, M, TR, Gk(AE,S2) / Gk(C,S1) “not then”

⁴⁵ literally “becoming-strong”

⁴⁶ [9:17] NU, M, TR, Vul, Gk(AES,X1078) / Gk(C) actually add “covenant”

⁴⁷ literally “made-new-in”

⁴⁸ [9:19] NU, M, TR, Gk(AS) / Gk(C,P46) “every the”

⁴⁹ [9:19] NU, Gk(AC,S2,P46,X1078?) / M, TR, Gk(S1) “a”

⁵⁰ [9:19] NU, Vul?, Gk(AE,S1,X1078) / M, TR, Vul? “of the calves and male-goats” / Gk(C) “of the male-goats and of the calves” / Gk(S2), Arab “of the calves” / Syr “of a heifer”

¹ [7:26] NU, Gk(ACV) / M, TR, Vul, Gk(ES) omit “also”

² literally “in”

³ or “holy things”

⁴ [8:2] NU, Gk(CV,S1) / M, TR, Vul, Gk(A,S2) add

⁵ literally “into”

⁶ literally “bringing-to”

⁷ literally “might bring-to”

⁸ [8:4] NU, Vul, Gk(ACSV) / M, TR add

⁹ literally “are bringing-to”

¹⁰ [8:4] NU, Gk(AV,S1) / M, TR, Gk(C,S2) “the”

¹¹ [8:6] NU, M, TR, Gk(AS) / Gk(CV) “now” (non-emphatic)

¹² literally “better professed-things”

¹³ [8:8] NU, Vul, Gk(AC,S1) / M, TR, Gk(V,S2) “blaming, he is saying to them”

¹⁴ literally “into” (also later in verse)

¹⁵ [8:11] NU, M, Gk(ACSV) / TR, Vul “his neighbor”

¹⁶ [8:11] NU, Vul, Gk(ACSV) / M, TR add

¹⁷ literally (“all-the-way-up-to”) “till”

¹⁸ literally “still”

¹⁹ [8:12] NU, Vul, Gk(V,S1) / M, TR, Gk(AC,S2) add

heavens to be being cleansed with these things, but the things in-heaven themselves with better sacrifices in-comparison-to these. **24** For the¹ Anointed-One did not enter into holy places² made-with-hands (an antitype of the true things), but instead into the heaven, now to be made-to-appear to the face of God in-behalf of us— **25** but-not in order that he might be offering³ himself many-times, even-as the chief-priest is entering for himself into the holy places⁴ throughout every year-long-period in another's blood, **26** since it would be necessary for him to suffer many-times from the founding of the world. But now,⁵ once, at a complete-finish of the ages, he has been manifested in-regards-to a setting-aside of the⁶ sin through his sacrifice. **27** And inasmuch-as it is being laid-away for the humans to die-off once, but, after this, a judging, **28** in-this-same-manner, the Anointed-One also, after he was offered⁷ once into the act to bear-up sins of many persons, he will be seen a second time, apart-from a sin, by the ones who are eagerly-expecting him into a salvation.

CHAPTER 10

For while the law is having a shadow of the good things which are going to be coming (not the very⁸ image of the things), through the same sacrifices which they are offering⁹ into the continuous state throughout every year-long-period, it is¹⁰ not-even-at-any-time being-able to complete the ones who are coming-near. **2** Otherwise, would not the sacrifices have ceased themselves from being offered due to the fact that the ones who are serving, having been cleansed¹¹ once, would still be having no conscience of sins? **3** Instead, in those sacrifices¹² is a reminder of sins throughout every year-long-period. **4** For it is impossible for blood of bulls and of male-goats to be picking-away sins.

5 For-this-reason, while he was entering into the world, he was saying:

You did not want a sacrifice and an offering,¹³
but you fully-fitted for yourself a body for me.

6 You did not think-well-of holocausts and about sin.

7 Then I spoke, "Behold, I am-here;
it has been written in a roll of a book about me,
about the act to do your will, O God."

(Psalm 40:6~8)

8 Further-up, while he was saying, that "You did not want, nor-even think-well-of sacrifices and offerings¹⁴ and holocausts and about sin" (whichever ones are being offered according-to a¹⁵ law), **9** then he has stated, "Behold, I am-here about the act to do your will, O God."¹⁶ He is doing-away-with the first, in order that he might stand up the second. **10** In this¹⁷ will, we are the ones¹⁸ having been made-holy through the offering of the body¹⁹ of Jesus the Anointed-One once-for-all.

11 And indeed, every chief-priest²⁰ has stood day by day, performing-public-service, offering sacrifices many-times, but which are not-at-any-time being-able to pick up sins²¹ from around them. **12** But this man,²² after he offered one sacrifice in-behalf of sins into the continuous state, "sat-down in the right hand²³ of God", (Psalm 110:1) **13** expecting the remaining time till his²⁴ enemies might be put for a footstool of his feet. **14** For with one offering he has completed into the continuous state the ones who are being made-holy.²⁵

15 But the spirit, the holy spirit, is even testifying to us. For after the act which has been²⁶ stated-beforehand,²⁷

16 But²⁸ This is the covenant which I will covenant with them
after those days, says the Lord:
giving laws of mine on their hearts,
and I will write them on their mindset.²⁹

17 And³⁰ I will³¹ never be caused-to-have-remembrance of their³² sins
and their lawlessnesses.

(Jeremiah 31:33~34)

18 But wherever there is a forgiveness of these things,³³ there is no-longer an offering about sin.

19 Therefore, brothers, while we are having outspokenness to be passing into the entrance of the holy places³⁴ in the blood of Jesus, **20** a recent and living way through the curtain (this is, his flesh) which he inducted³⁵ to us; **21** and while we have a great priest over the house of God: **22** May we be coming-near³⁶ with a true heart in a plenitude³⁷ of faith, the hearts having been sprinkled³⁸ from a wicked conscience and the body having been bathed³⁹ with clean water. **23** May we be retaining the confession of the hope without-inclining to either side; for the one who made-a-profession is faithful. **24** And may we be contemplating how to motivate one-another into a stimulation⁴⁰ of love and of beautiful works, **25** not forsaking⁴¹ the congregating of ourselves (as-exactly is a custom of certain individuals), but instead exhorting one-another, and this so-much more as-much-as you* are looking at the day drawing-near.

26 For if we are sinning voluntarily after the event in⁴² which we took the recognition of the truth, a sacrifice about sins is no-longer being left-off for us, **27** but a certain fearsome expectation of a judging and zeal of a fire which is going to be eating the opponents. **28** Someone, after he has set-aside a law of Moses, is dying-off without pities on the testimony of two or three testifiers. (Deuteronomy 19:15) **29** How-much worse a punishment are you* thinking will the person be deemed-worthy⁴³ of who trampled-down the son of God, and deemed the blood of the covenant to be merely a common thing in which he was made-holy,⁴⁴ and heaped-outrages-upon⁴⁵ the spirit of the favor?

30 For we have come-to-know the one who spoke:

"Avenging is for me, I will repay-what-is-equivalent, says the Lord."⁴⁶
(Deuteronomy 32:35)

And again that:⁴⁷

"The Lord will judge his people."

(Deuteronomy 32:36)

31 Fearsome is the act to fall into hands of a living god.

32 But be being reminded-of the former days,⁴⁸ in which you*, after you* were provided-with-light, endured a vast athletic-contest of sufferings: **33** Indeed, for this, you* were being theaterized⁴⁹ to both causes-for-reproach and tribulations; but, for this, after you* became communers of the ones who are being turned-upside-down in-this-manner. **34** For you* even sympathized with the bound ones,⁵⁰ and you* welcomed⁵¹ with joy the snatching of the things you* were possessing, knowing that you* are having for yourselves⁵² a better and remaining possession in heavens.⁵³

35 Therefore may you* not throw-away your* outspokenness, whichever one has a great recompense. **36** For you* have need of endurance, in order that, after you* do the will of God, you* might fetch for yourself what-has-been-professed.⁵⁴

37 For⁵⁵ still as-long-as, as-long-as a little while,
the one who is coming will be-here
and he will not take his time in doing so.

38 But my righteous one⁵⁶ will live for himself out of faith of mine,⁵⁷
and if-at-any-time he might stand-back-alooof,
my soul is not thinking-well in him.

¹ [9:24] NU, Gk(ACS,E1) / M, TR, Gk(E2) actually add "the"

² may also be translated "holy things"

³ literally "bringing-to"

⁴ may also be translated "holy things"

⁵ [9:26] NU, Gk(AES) / M, TR, Gk(C) "now" (not-emphatic)"

⁶ [9:26] NU, Gk(AS) / M, TR, Gk(CE) "a"

⁷ literally "brought-to"

⁸ [10:1] NU, M, TR, Vul, Gk(ACES) / one omit "very"

⁹ literally "bringing-to" (also for rest of this chapter)

¹⁰ [10:1] NU, TR, Vul, Gk(C) / M, Gk(AES) "they are"

¹¹ [10:2] NU, Gk(ACSV) / M, TR "cleaned"

¹² literally "in them" (referring to the sacrifices)

¹³ literally "something-which-is-brought-to" (and throughout the rest of this chapter)

¹⁴ [10:8] NU, Gk(ACE,S1,X657) / M, TR, some Syr, some Sah, Gk(S2) "a sacrifice and an offering"

¹⁵ [10:8] NU, Gk(ACES,X657?) / M, TR, Gk(C) "the"

¹⁶ [10:9] NU, M, Gk(ACE,S1,X657?) / M, TR, Vul, some Syr, some Boh, Gk(S2) add

¹⁷ literally "which"

¹⁸ [10:10] NU, Gk(AES,X657?) / M, TR, Gk(C) add

¹⁹ [10:10] NU, M, TR, Vul, Gk(AES,X657?) / Gk(C) "blood"

²⁰ [10:11] NU, M, TR, Vul, Gk(CS,X657?) / some Syr, Sah, Gk(AE) "chief-priest"

²¹ [10:11] NU, M, TR, Vul, Gk(ACSV) / Gk(X657) "sin"

²² [10:12] NU, Vul, Gk(ACES,X657) / M, TR "But he himself"

²³ [10:12] NU, M, TR, Vul, Gk(CE,S2,X657?) / Gk(A) "sat-down out of the right sides" / Gk(S1) "sat-down out of the right hand"

²⁴ [10:13] NU, M, TR, Vul, Gk(ACES) / Gk(X657) "the"

²⁵ [10:14] NU, M, TR, Vul, Gk(ACES,X657) / Gk(P47) "being saved-up"

²⁶ literally "the act to have"

²⁷ [10:15] NU, Vul, Gk(ACES,X657) / M, TR add

²⁸ [10:16] NU, M, TR, Gk(AES) / some OL, Gk(C,X657) add

²⁹ [10:16] NU, Gk(ACES,X657) ("on" may be "against/to") / M, TR, OL, some Vul, some Syr "over/on their mindsets" / Vul "in the mind"

³⁰ [10:17] NU, M, TR, Vul, Gk(ACES,X657) / few Gk, some Vul, some Syr, Sah add "Afterward he says" (before "And")

³¹ [10:17] NU, Vul, Gk(ACE,S1,X657) / M, TR, Gk(S2,P46) "might"

³² [10:17] NU, M, TR, some Vul, Syr, Gk(AES) / Vul, Gk(C,X657) "the"

³³ [10:18] NU, M, TR, Vul, Gk(ACE,S2,X657) / Gk(S1) omit "of these things"

³⁴ may also be translated "holy things"

³⁵ literally "made-new-in"

³⁶ [10:22] NU, M, TR, Vul, Gk(AES,X657) / Gk(C) "We are coming-near" / Gk(P46) "For we are coming-near"

³⁷ literally "full-bearing"

³⁸ [10:22] NU, Gk(ACE,S1) ("having been sprinkled") / M, TR, Gk(S2) "sprinkled"

³⁹ [10:22] NU, Gk(CS) (may also be translated "the body having bathed itself") / M, TR, Gk(AE) "having been bathed"

⁴⁰ literally "a sharpening-beside"

⁴¹ literally "leaving-behind-in"

⁴² literally "to"

⁴³ [10:29] NU, M, TR, Vul?, Gk(ACS,X657?) / Gk(P46) "be considered-worthy"

⁴⁴ [10:29] NU, M, TR, Vul, Gk(CS,X657?) / Gk(A) omit "in which he was made-holy"

⁴⁵ literally "in"

⁴⁶ [10:30] NU, Vul, Gk(C,S1) / M, TR, some Vul, some Syr, some Sah, Gk(A,S2) add

⁴⁷ [10:30] NU, M, TR, Gk(AS,X657) / Vul, Gk(C) add

⁴⁸ [10:30] NU, M, TR, Vul, Gk(AC,X657?) / Gk(S1) "of your* former sins" / Boh, Gk(S2) "of your* former days"

⁴⁹ [10:31] NU, M, TR, Vul, Gk(AS,X657) / Gk(C) "reproached"

⁵⁰ [10:34] NU, Vul, Gk(AC,X657?) / M, TR, Gk(S), ClemAlex "with my bonds" / Gk(P46,X657?) "with the bonds"

⁵¹ literally "you* received-to yourselves"

⁵² [10:34] NU, Vul, Gk(AS,X657) / TR "having in yourselves" / M, Gk(C) "having with yourselves" / two "having"

⁵³ [10:34] NU, Vul, Gk(AC,S1,X657) / M, TR, some Vul, Gk(S2) add

⁵⁴ literally "back the professed-thing"

⁵⁵ [10:37] NU, M, TR, Vul, Gk(ACS) / few Vul, Gk(X657) omit "For"

⁵⁶ [10:38] NU, Vul, Sah, some Boh, Gk(AS,P46), ClemAlex (lit. "the righteous one of mine") / M, TR, some Vul, Boh, Gk(C,X657) "the righteous one"

⁵⁷ [10:38] NU, M, TR, Vul, Gk(AS,X657) / Syr, Gk(C) add

(Habakkuk 2:3~4)

39 But **we** are not of standing-back-alooof into utter loss; instead, we are of faith into acquisition of soul.

CHAPTER 11

But faith is a substance¹ of things being hoped for, a conviction of matters which are not being looked at. **2** For in this,² the elders were testified to. **3** By-means-of faith, we are comprehending that the ages have been fully-fitted³ by-means-of a word of a god, with⁴ the result for 'the creation which is being⁵ looked at' to not having come-to-be created out of things which are appearing.⁶

4 By-means-of faith, Habel brought-to God⁷ a more acceptable sacrifice in-comparison-to Kain, through which he was testified to be righteous, God testifying on-the-basis-of his gifts.⁸ And through this, after he died-off, he is still uttering for himself.⁹ (Genesis 4:1~16; Enoch 22:7?)

5 By-means-of faith, Cenoch was transferred to¹⁰ the state not to see a death; and he was not being found, due-to-the-fact-that God transferred him. For before the transferring,¹¹ he has been testified to having well-pleased God. **6** But apart-from faith, it is impossible¹² to well-please God. For it is necessary for the one who is coming-to God¹³ to have-faith that he is, and that he becomes a repayer-of-reward to the ones who are seeking him out.¹⁴ (Genesis 5:21~24)

7 By-means-of faith, Noah, after he was given-an-oracle about the things which were not up-to-this-time being looked at, he, after he was moved-with-reverence, furnished an ark for¹⁵ a salvation of his house, through which he condemned the world and became an heir of the righteousness which is according-to faith. (Genesis 6~8)

8 By-means-of faith, Abraham, while he was being called,¹⁶ obeyed to come-out into a¹⁷ place which he was going to be taking for¹⁸ an inheritance; and he came-out, not understanding-to-where he was coming. (Genesis 12:1~7)

9 By-means-of faith, he sojourned into a¹⁹ plot of earth of what-has-been-professed,²⁰ as a foreign country, after he resided²¹ in tents with Isaac and Jacob, the fellow-heirs of what-has-been-professed,²² the same one.²³ **10** For he was expecting the city which is having the foundations, the city whose artisan and crafter is God. (Genesis 12:8; 13:3,12,18; 18:1; 26:3; 35:27)

11 By-means-of faith, even Sarah herself, a sterile-woman,²⁴ took power for²⁵ a founding of a seed, and she birthed-a-child²⁶ contrary-to²⁷ a season of full stature, since she deemed the one who made-a-profession to be faithful. **12** For-this-reason, even from one man they were birthed²⁸ (and these from one having been made-dead), exactly-as the constellations of the heaven in their multitude, and as the sand, the sand alongside the lip²⁹ of the sea, the sand which is innumerable. (Gen. 17:19~21; 21:2 & Gen. 22:17 + Deuteronomy 10:22)

13 All these died-off according-to faith, after they did not take³⁰ the things-which-have-been-professed.³¹ Instead, they saw them from-afar, and they were persuaded of them,³² and they greeted them; and they confessed that they are strangers and temporary-residents on the earth. **14** For the ones who are saying such things, are appearing that they are seeking-for a fatherland. **15** And indeed, if they were remembering of that country from which they stepped-out, they would have been having a season to go-back.³³ **16** But now, they are reaching-out for a better country for themselves—this is, one in-heaven. For-this-reason, God is not being-ashamed of them, to be being called-on as a god³⁴ of theirs. For he made-

¹ [11:1] NU, M, TR, Vul, Gk(ACS) / Gk(X657) "defecting"

² [11:1] NU, M, TR, Gk(ACS) / Gk(X657) "it"

³ literally "comprehending for the ages to be having been fully-fitted"

⁴ literally "into"

⁵ [11:3] NU, Gk(ACS,X657) / M, TR, Vul, Syr "the things which are being"

⁶ may also be translated "are being made-to-appear"

⁷ [11:4] NU, M, TR, Vul, Gk(ACS) / Gk(X657) omit "God"

⁸ [11:4] NU, M, TR, Vul, Syr, Boh, Gk(S2) / Gk(AC,S1) ", testifying on-the-basis-of his gifts to God" / Gk(X657) ", God testifying on-the-basis-of the gifts to him" / three Vul ", testifying on-the-basis-of gifts to God"

⁹ [11:4] NU, Gk(AS,X657) / M, TR, Gk(C) add

¹⁰ literally "of"

¹¹ [11:5] NU, Vul, Gk(AC,S1,X657) / M, TR, some Vul, Syr, Gk(S2) "the transferring of his"

¹² may also be "powerless"

¹³ [11:6] NU, M, TR, Gk(AC,S2,X657?) / Gk(S1) "a god" / Epiphanius omit

¹⁴ [11:6] NU, M, TR, Gk(ACS) / Gk(X657) omit "out"

¹⁵ literally "into"

¹⁶ [11:8] NU, M, TR, Gk(CS) / Gk(A) "Abraham, the one being called"

¹⁷ [11:8] NU, Gk(AC,S1,S2) / M, TR, Gk(S3) "the"

¹⁸ literally "into"

¹⁹ [11:9] NU, M, Gk(AS) / TR, Gk(C) "the"

²⁰ literally "of the professed-thing"

²¹ literally "dwelled-down"

²² literally "of the professed-thing"

²³ It is not clear whether "same" is referring to "country" or to "what-has-been-professed", but more likely

"what-has-been-professed"

²⁴ [11:11] NU, Vul, Gk(C,P46) / M, TR, Gk(AS,X657?) omit "a sterile-woman"

²⁵ literally "into"

²⁶ [11:11] NU, Vul, Gk(A,S1,X657?) / M, TR, Syr, Gk(S2) "and she birthed-a-child" / some Vul, some Syr, Gk(C) "into the act to birth-a-child"

²⁷ literally "alongside"

²⁸ [11:12] NU, M, TR, Gk(S) / Vul, Gk(AX,P46) "were made-to-be"

²⁹ [11:12] NU, M, TR, Vul, Gk(AS,X657) / Gk(C,P46) omit "the sand alongside the lip"

³⁰ [11:13] NU, M, TR, Gk(C,S2) / Vul, Gk(A) "welcome/wait-for" / Gk(S1) "get-back"

³¹ literally "the professed-things"

³² [11:13] NU, M, Vul, Gk(ACS,X657) / TR add

³³ literally "to bend-back"

³⁴ may also be translated "to be being additionally-called a god"

ready a city for them.

17 By-means-of faith, Abraham, while being tried, has offered °Isaac;³⁵ and the man who took-up³⁶ the things-which-have-been-professed,³⁷ was offering the only-begotten son, **18** to whom it was uttered, that "In Isaac a seed will be called to you."³⁸ **19** After he rationalized, that God is able³⁸ to be arising even out of dead humans, from-this-fact, he also fetched him for himself in a parable. (Genesis 22:1~19)

20 By-means-of faith, even³⁹ about things which are going-to-be coming, Isaac blest °Jacob and °Esau. (Genesis 27:27~40)

21 By-means-of faith, Jacob, while he was dying-off, blest each of the sons of Joseph and bowed-down-to him on the top⁴⁰ of his stick. (Genesis 47:31)

22 By-means-of faith, Joseph, while he was coming-to-his-end, remembered about the egress of the sons of Israel, and gave-instructions about his bones. (Genesis 24~26)

23 By-means-of faith, Moses,⁴¹ after he was birthed, was hidden for-three-months by his fathers, due-to-the-fact-that they saw that the little-boy was urban and they were not filled-with-fear of the order of the king. (Exodus 2:2)

By-means-of faith, Moses, after he became great, did-away-with the Egyptian, while he was contemplating the humiliation of the brothers.⁴² (Exodus 2:11~12)

24 By-means-of faith, Moses, after he became great, denied to be being called⁴³ a son of a daughter of Pharaoh. **25** After he rather picked for himself to be having-evil-done-to-him-along with the people of God than to be having a temporary enjoyment of sin, **26** after he deemed the cause-for-reproach of the Anointed-One to be greater riches than the treasures of⁴⁴ °Egypt. For he was looking-away-from all else and into the recompense. (Exodus 2:11)

27 By-means-of faith, he left-behind Egypt, after he was not filled-with-fear of the fury of the king. For he persevered as if seeing the unseeable one. (Exodus 2:14~15)

28 By-means-of faith, he has made the Passover and the pouring-near of the blood, in order that the one who was ruining the firstborns might not come-in-contact-with them. (Exodus 12:1~30)

29 By-means-of faith, they stepped-through the Red Sea (which in Hebraic is 'the Sea of Reeds'), as through dry earth,⁴⁵ which the Egyptians, after they took a trial of it, were swallowed.⁴⁶ (Exodus 14:21~31)

30 By-means-of faith, the perimeter-walls of Jericho fell, after they were encircled for⁴⁷ seven days. (Joshua 6:1~21)

31 By-means-of faith, Rahab the one being called a⁴⁸ whore was not lost-together with the ones who refused-to-be-persuaded,⁴⁹ after she received the spies with peace. (Joshua 2:1~23; 6:22~25)

32 And what still might I be saying?⁵⁰ For the time will leave me behind while I narrate about:

Gideon, (Judges 6~8)

both Barak, (Judges 4~5)

and Samson, (Judges 13~16)

and⁵¹ Jephthah, (Judges 11~12)

both David, (1Samuel 16~1Kings 2 & 1Chronicles 11~29)

and Samuel, (1 Samuel 1~25)

and the prophets,

33 who through faith:

contended-with-and-put-down kingdoms,⁵²

worked righteousness,

attained professed-things,

shut mouths of lions,

(Daniel 6:23)

34 extinguished a power of a fire,

(Daniel 3:19~94)

fled mouths of a saber,

were made-powerful⁵³ from out of weakness,

were made-to-be strong in war,

caused camps of foreigners to bend back.

35 Women took their dead relatives out of a standing-up,⁵⁴

(1Kings 17:17~24 & 2Kings 4:18~37)

But others were tympanied¹ to death, after they did not receive for

³⁵ literally "brought °Isaac to" (also later)

³⁶ literally "received-up"

³⁷ literally "the professed-things"

³⁸ may also be translated "powerful"

³⁹ [11:20] NU, Vul, Gk(AC) / M, TR, Gk(S) omit "even"

⁴⁰ literally "summit"

⁴¹ [11:23] His proper Hebrew name is "Moshéh"

⁴² [11:23] NU, M, TR, Vul, Gk(AS) / Gk(C) add

⁴³ literally "said to be"

⁴⁴ [11:26] NU, M, Vul, Gk(CS) / TR, Gk(A) "in"

⁴⁵ [11:29] NU, Vul, Gk(ACS,X657) / M, TR omit "earth" (scribal error)

⁴⁶ literally "were drunk-down"

⁴⁷ literally "on"

⁴⁸ [11:31] NU, M, TR, Vul, Gk(AC,S2,X657) / some Syr, Gk(S1) add (lit. "the one being-said-on a")

⁴⁹ [11:31] NU, M, TR, Gk(ACS) / Vul, Gk(P46) "who refused-to-have-faith"

⁵⁰ may also be translated "still am I saying"

⁵¹ [11:32] NU, Vul, Gk(AS,X657) / M, TR add "both" & "and" & "and" / Gk(C) add "and" & "and"

⁵² [11:33] NU, M, TR, Vul, Gk(ACS,X657) / Gk(P46) "through kings of faith"

⁵³ [11:34] NU, Gk(AC,S1,X657) / M, TR, Gk(S2) "were empowered"

⁵⁴ [11:35] NU, M, TR, Vul, Gk(S2) / Gk(AC,S1) "back, received women out of a standing-up, who were their dead relatives."

themselves the redemption-from *this torture*, in order that they might obtain a better standing-up out of dead humans. (2Maccabees 6:18-31)

36 But different individuals took a trial of mockeries and of whips, but still of bonds and of a guardhouse. (2Maccabees 7:1-42)

37 They were stoned. (Jeremiah² or 1Kings 21:13/2Chronicles 24:21)
They were sawn in two.³ (Testimony of Isaiah 4:11-14⁴)
They were tried.⁵

They died-off in a murder of a saber. (Jeremiah 26:23? Zechariah²⁶)
They came-around in sheepskins, in goat skins. (1Kings 19:13,19, etc.)
They were being-made-to-be-lacking.
They were being put-under-tribulation.
They were having-evil-done to them.

38 Of whom the world was not worthy.

They were being made-to-wander⁷ on⁸ deserts and mountains and caves and the openings of the earth. (1Maccabees 2:28-30/2Mac 6:11; 8:42[10:6])

39 And all these individuals,⁹ after they were testified to due to their faith, did not fetch for themselves what-has-been-professed.¹⁰ 40 After God looked-out-beforehand for himself¹¹ for something better about us, in order that they might not be completed apart-from us.

CHAPTER 12

For-consequently, therefore, while we are also having so-vast¹² a mass-of-clouds of testifiers being laid-around us, may we, after we have put-off from ourselves every encumbrance and the readily-encompassing¹³ sin, be running by endurance the contest which is being laid-before us, 2 looking¹⁴ away-from whatever we are looking at and looking into the chief-leader of the faith and completer: Jesus (who, in-requit for¹⁵ the joy being laid-before him, endured a¹⁶ cross, after he despised shame), has also sat-down¹⁷ at¹⁸ the right hand of the throne of God.

3 For all of you*, carefully-rationalize the one¹⁹ who has endured such a contradiction by the sinners against²⁰ himself,²¹ in order that you* might not, after you* have become-weary in your* souls,²² be becoming-faint. 4 For²³ While contending-against²⁴ toward the sin, you* did not-yet stand-your*-ground-against²⁵ it until the point of shedding blood; 5 and you* have become-completely-oblivious of the exhortation, whichever one is thoroughly-speaking to you* as sons:

Son of mine,²⁶ do not be belittling a discipline of the Lord,
nor-even²⁷ be becoming-faint while being convicted by him.

6 For anyone whom the Lord is loving, he is disciplining;
but he is whipping every son whom he accepts.

(Proverbs 3:11-12)

7 All of you*, be enduring into discipline;²⁸ God is being brought-to you* as to sons. For which son is there whom²⁹ a father is not disciplining? 8 But if you* are apart-from discipline of which all persons have come-to-be participating-in, as-a-result, you* are bastards and not sons. 9 Next, we indeed were having the fathers of our flesh as discipliners, and we were respecting them. But³⁰ shall we not much more be subjected to the Father of the spirits, and we shall live? 10 For indeed,

they were disciplining us for³¹ a few days according-to what was³² thought good to them, but he is doing so according to what is-beneficial, with³³ the result to partake of his holiness. 11 But³⁴ every discipline, indeed for³⁵ the time being-present is not being thought to be of joy but instead of grief, but afterward it is giving-back peaceful fruit of righteousness to the ones who have been gymnastically-trained through it.

12 For-this-reason, all of you*, make the hands which have been drooping and the knees which have been paralyzed upright-again, 13 and be making³⁶ upright wheel-tracks for your* feet, in order that the lame part might not be veered-off course, but might rather be healed. 14 All of you*, be pursuing peace with all persons, and the holification, apart-from which not-one will see the Lord for himself. 15 Be overseeing, lest someone is lacking from the favor of God; lest some root of bitterness sprouting upward might be annoying you*, and the³⁷ many might be stained through it,³⁸ 16 lest someone become a sexually-immoral-individual or profane person as Esau, who gave-away his-own rights-of-the-firstborn³⁹ in-place of one act of feeding. 17 For you* have come-to-know,⁴⁰ that even afterward, he, while he was wanting to inherit the blessing, was rejected-after-being-proved. For he did not find a place of a change-of-mind, even-though he sought it out with tears. (Genesis 25:29-34 & 27:30-41)

18 For all of you* have not come-to something⁴¹ which is being groped, and to a fire which has been burning, and to a gloom, and to thick-gloom,⁴² and to a hurricane, 19 and to a resound of a trumpet, and to a voice of words, which the ones who heard requested-for an account not to be added to them. (Deuteronomy 4:11-12; 5:25-27, etc. / Exodus 19:16; 20:19, etc.)

20 For they were not able to be bearing the account which was enjoined:

“Even-if-at-any-time a beast might come-in-contact-with the mountain, it will have-stones-thrown-at it or will be shot-down with a projectile from-a-bow.”⁴³

(Exodus 19:13)

21 And (so⁴⁴ fearsome was the thing being made-to-appear) Moses spoke:

“I am fearful and trembling.”

(Deuteronomy 9:19)

22 Instead, all of you* have come-to Zion Mountain and to a city of a living god, to a Jerusalem in-heaven, and to tens-of-thousands of messengers, to a national-feasting, 23 and to an assembly of firstborns who have been registered in heavens,⁴⁵ and to a god who is a judge of all persons, and to spirits of righteous ones who have been completed, 24 and to Jesus, a mediator of a young covenant, and to blood of sprinkling which is uttering better⁴⁶ in-comparison-to the blood of ^oHabel. (Genesis 4:10-11)

25 All of you*, be looking out, lest you* might refuse the one who is uttering. For if those persons did not escape⁴⁷ after they refused the one who was giving-oracles on a piece of⁴⁸ earth, how much more us, the ones who are being turned-away-from the One who is uttering from heavens. 26 His⁴⁹ voice shook the earth then, but now he has made-a-profession, saying:

“Still once more,

I will quake⁵⁰ not only the earth but instead the heaven.”

(Haggai 2:6)

27 But the “still once more” is making-clear the⁵¹ transferring of the things which are being shaken (as things having been made), in order that the things which are not being shaken might remain.

28 For-this-reason, while we are taking-alongside a kingdom which is unshakable, may we be having favor, through which we might be⁵² well-pleasingly serving God with reverence and anxiety.⁵³ 29 For even our God is a completely-consuming fire.

¹ The tympany was a torture instrument where an individual was strapped on and tymanped to death as if they were the canvas of the musical instrument. This is referring to the instance in 2 Maccabees.

² The early Christian writers seem to usually refer this incident to the death of Jeremiah.

³ [11:37] NU, M, TR, Vul, Gk(A,X657) / some Syr, Gk(CS) “They were tried.” / some Vul, ClemAlex omit

⁴ The early Christian writers unanimously understand this to be referring to the Testimony of Isaiah.

⁵ [11:37] M, TR, Vul, Gk(AC,X657), Origen / some Syr, some Boh, Gk(S) “They were sawn in two” / NU omit (in error)

⁶ Origenes in his Commentary on Matthew states, “The words, ‘They died-off in a murder of a saber,’ refers to Zechariah, who perished between the inner-sanctum and the sacrificial-altar, as the Savior taught bearing testimony, as I think, to a writing, though not extant in the common and widely circulated books, but perhaps in apocryphal books.”

⁷ usually translated “being misled”

⁸ [11:38] NU, M, TR, Vul, Gk(AS,X657) / M, TR, Vul, Gk(C), ClemAlex, Origen, Eusebios “in”

⁹ [11:39] NU, M, TR, Vul, Gk(AS) / Gk(C,P46), Sah, ClemAlex omit “these individuals”

¹⁰ [11:39] NU, M, TR, Vul, Gk(CS) (lit. “back the professed-thing”) / Gk(A), Sah, some Boh, Eusebios, Augustine “back the professed-things”

¹¹ [11:40] NU, M, TR, Gk(ACS) / ClemAlex “professed, after God foresaw for himself” / Gk(P46)

“professed of God, after they looked-out-beforehand for themselves”

¹² [12:1] NU, M, TR, Gk(AC,S2,X657) (lit. “so-much”) / Gk(S1) “so-large”

¹³ [12:1] NU, M, TR, Gk(ACS) / Gk(P46) “readily-distracting” / Vul “encompassing”

¹⁴ literally “seeing”

¹⁵ literally “in-place of”

¹⁶ [12:2] NU, M, TR, Gk(AS) / Gk(C,X657,P46) “the”

¹⁷ [12:2] NU, M, Gk(ACS,X657) / TR, Gk(P46) “, also sat-down”

¹⁸ literally “in”

¹⁹ [12:3] NU, M, TR, Gk(AS) / Gk(C,X657) omit “the one”

²⁰ literally “into”

²¹ [12:3] NU, Vul, Gk(A) / M, TR “him” / Gk(S2,X657) “them” / Gk(C,S1) “themselves”

²² [12:3] NU, M, TR, Gk(ACS) (lit. “souls of you”) / Gk(X657,P46) “the souls”

²³ [12:4] NU, M, TR, Vul, Gk(AS,X657) / Gk(C) add

²⁴ [12:4] NU, M, TR, Vul, Gk(ACS) (may also be translated “While being-made-to-contend-against”) / Gk(X657,P46) “While contending” or “While being-made-to-contend”

²⁵ literally “stand-down-against”

²⁶ [12:5] NU, M, TR, Vul, Gk(AS,X657) / Gk(C) omit “of mine”

²⁷ [12:5] NU, M, TR, Vul, Gk(ACS) / Gk(X657) “, and do not”

²⁸ [12:7] NU, M, Vul (may also be translated “Are you* enduring into discipline”) / TR “If you* are enduring discipline.”

²⁹ [12:7] NU, Vul, Gk(A,S1,X657) / M, TR, Gk(C,S2) “For who is a son whom”

³⁰ [12:9] NU, Gk(C,S2,X657) / TR, Vul, some Syr, Gk(A,S1) omit “But”

³¹ literally “to/toward”

³² literally “is”

³³ literally “into”

³⁴ [12:11] NU, M, TR, Gk(A,S2,X657) / Gk(S1) “Indeed” / one “Also” / Gk(C) omit

³⁵ literally “to/toward”

³⁶ [12:13] NU, Vul, Gk(S1,X657) / M, TR, Gk(AC,S2) “and make” / one “and you* will make”

³⁷ [12:15] NU, M, TR, Gk(C) / Gk(AS), ClemAlex add

³⁸ [12:15] NU, Gk(A) / M, TR, Gk(CS) “this” / Vul “that”

³⁹ [12:16] NU, Gk(AE,S1) (lit. “the rights-of-the-firstborn of himself”) / M, TR, Vul, Gk(C,S2) “the rights-of-the-firstborn of him” / Gk(P46), ClemAlex “the rights-of-the-firstborn”

⁴⁰ may also be translated “For, all of you*, come-to-know already” (lit “having-come-to-know”)

⁴¹ [12:18] NU, Vul, Gk(AES) / M, TR, Gk(C) “to a mountain”

⁴² [12:18] NU, Vul, Gk(ACE,S1) / M, TR, Gk(S2) “darkness”

⁴³ [12:20] NU, M, Vul, Gk(ACES) / TR add

⁴⁴ more literally “in-this-manner”

⁴⁵ [12:23] NU, Vul, Gk(ACES) / M, TR “firstborns in heavens who have been registered”

⁴⁶ [12:24] NU, M, Vul, Gk(ACES) / TR “mightier”

⁴⁷ [12:25] NU, Vul, Gk(AE,S2) (lit. “flee-out-of”) / M, TR, Gk(C,S1) “flee”

⁴⁸ [12:25] NU, M, Gk(ACES) / TR “on the”

⁴⁹ literally “whose”

⁵⁰ [12:26] NU, Vul, Gk(AES) / M, TR, Gk(C) “I am quaking”

⁵¹ [12:27] NU, M, TR, Gk(AES) / Gk(C) “a”

⁵² [12:28] NU, TR, Vul, Gk(ACE) / M, Gk(S) “we are”

⁵³ [12:28] NU, Gk(ACE,S1,S3) / M, TR “with bashfulness and reverence” / Vul “with anxiety and reverence” / Gk(S2) “with reverence and bashfulness”

CHAPTER 13

Let the fondness-of-brothers be remaining. **2** Do not be forgetting the fondness-for-strangers; for through this, some *persons* entertained-strangers *which were* messengers without-being-aware of it. **3** Be caused yourselves¹ to-have-remembrance of the bound *ones* as having been bound-together *with them*, of the *ones* having-evil-done to *them* as you* yourselves are also in a body. **4** The marriage *is to be* honorable among² all, and the bed unstained. For³ God will judge sexually-immoral-individuals and adulterers. **5** Let your*⁴ manner be without-fondness-of-silver, being sufficed with the *things which are* being-present. For he himself has stated:

“I might never let you up, but-also I might never leave you behind-in there.”

(Deuteronomy 31:6,8)

6 So-that **we** are being-confident to be saying:

“The Lord is a helper to **me**, and⁵ I will not be filled-with-fear. What will a human do to me?”

(Psalm 118:6)

7 All of you*, be remembering the *ones who are* leading you*, whichever *ones* uttered the account of God to you*; whose faith (*while you* are* attentively-perceiving the outcome⁶ of their conduct) *all of you* are* to be imitating.

8 Jesus the Anointed-One *is* the same yesterday and today and into the ages. **9** All of you*, do not be being carried-along⁷ by various and strange teachings. For *it is* beautiful for the heart to be being confirmed with favor, not with solid-foods, in which the *ones who were* walking-around were not profited. **10** We have a sacrificial-altar, from which the *ones who are* serving with the tent are not having *any* authority to eat. **11** For the bodies of these living-creatures, whose blood is being brought-in around a sin into the holy *places*⁸ through the chief-priest, are being burned-up⁹ outside the camp. (Leviticus 16:27)

12 For-this-reason, Jesus also suffered outside the gate, in order that he might make the people holy through his own blood. **13** Now-consequently, may we be coming-out to him outside the camp, bearing his cause-for-reproach. **14** For here we do not have a city *which is* remaining, instead we are seeking-for the city *which is going to be coming*. **15** Therefore,¹⁰ through him, may we be continually¹¹ bringing-up a sacrifice of praising to God—this is fruit of lips *which are* confessing his name.

16 But *all of you**, do not be forgetting the doing-of-good¹² and communion. For God is being well-pleased with such sacrifices.

17 All of you*, be being persuaded by the *ones who are* leading you*, and be yielding-under *them* (for they themselves are being-without-slumber in-behalf of your* souls as *ones who* will give-back an account), in order that these *men* might be doing *their tasks* with joy and not groaning; for this *is* not-advantageous to you*.

18 All of you*, be praying-to God about us, for we are being persuaded,¹³ that we have a beautiful conscience, wanting to be behaving beautifully in all *things*.

19 But I am exhorting *you** more-excessively to do this, in order that I might be restored to you* quickly.

20 But *I wish that* the God of the peace (the *one who* led the shepherd of the sheeps, the great *shepherd*, our Lord Jesus, up out of dead *humans* in the blood of a perpetual covenant) **21** would fully-equip¹⁴ *all of you** in every good *thing*¹⁵ with¹⁶ the *result* to do his will, doing in us¹⁷ what¹⁸ *is* well-pleasing before his face through Jesus the Anointed-One, to whom may there be the glory into the ages of the ages.¹⁹

22 But I am exhorting *all of you**, to be tolerating the account of the exhortation; for even I sent to you* by-letter through a few *words*.

23 All of you*, be knowing²⁰ *that* our brother²¹ Timotheos has been released-from *prison*, with whom (if-at-any-time he might be coming quickly) I will see *all of you** for myself. **24** Greet all the *ones who are* leading you* and all the holy

¹ may also be translated “Be being reminded”

² literally “in”

³ [13:4] NU, Vul, Gk(ACS) / M, TR, Gk(E) “But”

⁴ literally “the”

⁵ [13:6] NU, M, TR, Gk(AC,E2,S2) / Vul, Gk(E1,S1) omit “and”

⁶ literally “out-stepping”

⁷ [13:9] NU, M, Vul, Gk(ACES) / TR “carried-about”

⁸ may also be translated “holy *things*”

⁹ literally “burned-down”

¹⁰ [13:15] NU, M, TR, Vul, Gk(AE,S2) / Gk(C,S1) omit “Therefore”

¹¹ may also be translated “be through everything”

¹² literally “the well-doing”

¹³ [13:18] NU, Gk(AC,E1,E2) / M, TR, Gk(E2,S2) “we have been persuaded” / Vul “we are persuaded” / Gk(S1) omit

¹⁴ literally “fully-fit”

¹⁵ [13:21] NU, Vul, Gk(CS) / M, TR, Gk(E) “in every good work” / some “in a good work” / Gk(A) “in every work and good account”

¹⁶ literally “into”

¹⁷ [13:21] NU, Gk(ACS) / M, TR, Vul, Gk(E) “you*”

¹⁸ literally “the”

¹⁹ [13:21] NU, M, TR, Vul, Gk(AS,E1) / Gk(C,E2) omit “of the ages”

²⁰ may also be translated “you* are knowing”

²¹ [13:23] NU, Vul, Gk(ACE,S1) (lit. “the brother of us”) / M, TR, Gk(S2) “the brother”

ones. The *ones* from °Italia are greeting you*. May the favor be with you* all.²²

The letter to the Hebrews was written from Italia, through Timotheos.²³

²² [13:25] M, TR, Vul, Gk(ACE,S2) / NU, Gk(S1) omit “May” & “be”

²³ [13:25] NU, M, Vul, Gk(ACES) / TR add