

## WOODEN HEBREWS

**1:** In-many-parts and in-many ways [the] God of-old, having-spoken to-the falters in the prophets <sup>2</sup>at (the) last of-[the] these days he-spoke to-us in (a) Son, whom he-appointed heir of-all-things, through whom also he-made the worlds-ages; <sup>3</sup>who being (the) direct-shining of-the/his glory and (the) exact-image of-the substance/nature of-him, and upholding [the] all-things by-the word of-the power of-him, having-made purification of-[the] sins, sat-down on (the) right-hand) of-the Majesty in (the) high-things, <sup>4</sup>having-become as-much better than-the angels as he-has-inherited (a) more-excellent name than they.

**5** For to-which of-the angels did-he<sup>↓</sup> 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”?***

**6** And again when he-brings the Firstborn into the world, he-says,

***And let<sup>↓</sup> all (the) angels of-God ↓worship him.”***

**7** And to the angels he-says,

***The-One making the angels of-him spirits***  
***and the-ones serving him (a) flame of-fire.”***

**8** But to the Son (he says),

***The throne of-you, [the] God, (is) unto the age of-the-age/forevermore<sup>5</sup>,***  
***and the scepter of-the kingdom of-you***  
***is (a) scepter of-[the] righteousness;***

***you-loved righteousness and hated lawlessness;***  
***on-account-of which [the] God, the God of-you,***  
***anointed<sup>↓</sup> you ↓with (the) olive-oil of-gladness***  
***more-than the companions of-you.”***

**10** and,

***You from (the) beginning, Lord, founded the earth***  
***and the heavens are works of-the hands of-you.***

**11** **They will-perish, but you will-remain,**  
***and all like (a) robe will-get-old,***

**12** ***and you-will-fold<sup>↓</sup> them ↓up like (a) cloak,***  
***like (a) robe they-will<sup>↓</sup> also ↓be-exchanged.***

***But you are the same,***  
***and the years of-you will-not-end.”***

<sup>13</sup>To which of-the angels did-he-<sup>L</sup> ever <sup>L</sup>say,  
 “*Sit on (the) right-(hand) of-me,  
 until<sup>2</sup> I make the enemies of-you  
 (a) footstool of-the feet of-you*”?

<sup>14</sup>Are-they not all ministering spirits sent for ministry on-account-of the-ones going to-inherit salvation?

**2:1**On-account-of this it-is-necessary for-us to-heed more-earnestly the-things heard, lest-at-any-time we-drift-away (from them). **2**For if the word spoken through angels became firm and every transgressions and refusal-to-listen received (a) deserved recompense, **3**how will-<sup>L</sup> we <sup>L</sup>escape having-neglected such-a-great salvation that at-the first, having-received to-be-spoken through the Lord, was confirmed to us by the-ones having-heard,<sup>4</sup>God bearing-witness-with (them) both by-signs and by-wonders and mighty powers and dispensations of-(the) Holy Spirit according-to the will of-him?

**5**For not to-angels did-he-subject the intended [the] world, concerning which we-are-speaking. **6**But (a) certain-one in-a-certain-place testified, saying,

“*What is man that you-remember him,  
 or the son of-man that you-visit him?  
 7 You-made<sup>L</sup> him for-a-little while <sup>L</sup>lower than angels;  
 you-crowned him with-glory and with-honor,  
 8 and subjected all-things under the feet of-him.*”

For in the ‘subjecting [the] all things,’ he-left nothing ‘unsubjected’ to-him. But now we-do-<sup>L</sup> not-yet <sup>L</sup>see [the] all-things subjected to-him.’ **9**But ‘for-the little while made-lower than angels’ we-do-see Jesus on-account-of the suffering of-[the] death ‘crowned with-glory and with-honor’ in-order-that he-might-taste of-death on-behalf-of every-(man).

**10**For it-was-fitting for-him, on-account-of whom (are) all-the-things and through whom (are) all the-things, having-brought many sons into glory, to-make<sup>L</sup> the author/leader of-the salvation of-them <sup>L</sup>perfect through sufferings. **11**For both the Sanctifier and the sanctified (are) all of one (nature). On-account-of which reason, he-is<sup>L</sup> not <sup>L</sup>ashamed to-call them brothers, **12**saying,

“*I-will-report the name of-you to-the brothers of-me;  
 in-the-report of-(the)-congregation I-will-sing-praise-to you*”;

<sup>13</sup>and again,

“*I will certainly-trust in him*”;  
 and

“*Behold, I and the children that [the] God gave me.*”

**14**Sinice then ‘the children’ have-shared blood and flesh, he also likewise partook of-the same-things, in-order-that through [the] death he-might-render-powerless the-one having the power of-

[the] death, that is, the devil, <sup>15</sup>and might-free these as-many-as by-fear of-death through all the living were ones-liable to-bondage. <sup>16</sup>For it-is-clear he-is-<sup>l</sup> not <sup>l</sup>helping angels, but he-is-helping seed of-Abraham. <sup>17</sup>Wherefore it-behooved-him to-be-made-like the/his brothers according-to all-things, in-order-that he-might-be (a) merciful and faithful high-priest with-respect-to-things with [the] God unto [the] making-propitiation-for the sins of-the people. <sup>18</sup>For in what<sup>sg</sup> he has-suffered, having-been-part-to-trial, he-is-able to-help the-ones being-part-to-trial.

**3:1** Wherefore, holy brothers, partakes of-(a)-heavenly calling, consider-carefully the Apostles and High Priest of-the confession of-us-Jesus, <sup>2</sup>being faithful to-the-One having-appointed him as also Moses (was) in the whole house of-him. <sup>3</sup>This-One was-made-worthy of-more glory than Moses, according as the-one having-prepared the/a house has more honor than the house. <sup>4</sup>For every house is-built by somebody, but the-One having-built all-things is God. <sup>5</sup>And Moses (was) faithful in the whole house of-him as (a) servant for (a) witness of-the-things going-to-be spoken; <sup>6</sup>but Christ (was) (faithful) as (a) Son over the house of-him, whose house we are if we-hold-fast the boldness and the pride of-[the] hope.

<sup>7</sup>Wherefore, even-as the Holy [the] Spirit says,

*“Today, if you<sup>pl</sup>-hear the voice of-him,  
do<sup>l</sup> not <sup>l</sup>harden the heart of-you as at Meribah/in the provocation  
according-to the day of-[the] trial in the desert,  
where the fathers of-you tried (me) by testing/severely tested (me).  
and saw the works of-me <sup>10</sup>for-forty years;  
wherefore I-was-displeased with-[the] that generation,  
and said, ‘They goastray in-the/their heart,  
and they did<sup>l</sup> not <sup>l</sup>know the ways of-me.’”*

**11** *As I-swore in the wrath of-me,*

*“If they-will-enter into the rest of-me.”/  
They-will<sup>l</sup> certainly not <sup>l</sup>enter into the rest of-me.”*

<sup>12</sup>Beware, brothers, lest-at-any-time (an) evil heart of-disbelief will-be in any of-you in [the] falling-away from (the/a) living God. <sup>13</sup>But encourage each-other according-to each day, as-long-as<sup>2</sup> it-is-called ‘Today,’ in-order-that not anybody of you be-hardened by-(the)-deceitfulness of-[the] sin—<sup>14</sup>for we-have-become partakers of-[the] Christ, if we-hold-fast the beginning of-confidence firm until (the) end—<sup>15</sup>in the being-said,

*“Today if you<sup>pl</sup>-hear the voice of-him,  
do<sup>l</sup> not <sup>l</sup>harden the hearts of-you as at [the] Meribah/in the provocation.””*

<sup>16</sup>For who, having-heard, provoked (him)? [But] (was it) not all the-ones coming-out from Egypt through Moses? <sup>17</sup>And with-whom was-he-‘displeased for-forty-years’? (Was it) not with-the-ones the corpses of-whom fell in the desert? <sup>18</sup>And to-whom did-he-‘swear (them) not

to-enter into the rest of-him' except<sup>2</sup> with they-were<sup>L</sup> not Lable to-enter on-account-of disbelief/distrust.

**4:1** So let-us-fear, lest-at-any-time (a) promise being-left-behind to-enter into the rest of-him, anybody of you would-seem to-fall-short-(of it). <sup>2</sup>For we<sup>L</sup> also Lhave-been-given-good-news even-as those-also. But the word of-[the] hearing did<sup>L</sup> not Lprofit those not having/been/heard. <sup>3</sup>For we<sup>L</sup> also Ldo-enter into [the]<sup>ms</sup> rest, even-as he-has-said,

***“As I-swore in the wrath of-me,***

***‘if they-will-enter into the rest of-me.’”/***

***‘they-will-certainly not enter into the rest of-me.’”***

—although the works having-been-brought-into-being from (the) foundation of-(the)-world.

**4**For he-has-said in-a-certain-place concerning the seventh (day) thus,

***“And [the] God rested on-the seventh [the] day  
from all the works of-him,”***

**5**and in this-(place) again,

***“If they-will-enter into the rest of-me.”/***

***“They will certainly not enter into the rest of-me.”***

**6**Then when it-is-being-left-behind for-some to-enter into it, and the-ones formerly evangelized did<sup>L</sup> not Lenter on-account-of disbelief, <sup>7</sup>again-he-designates another day, ‘Today,’ in David speaking after such-a-long time, as it-has-been-said-before,

***“Today, if you-hear the voice of-him,  
do<sup>L</sup> not Lharden the hearts of-you.”***

**8**For if Joshua gave<sup>L</sup> them Lrest, he-would not be-speaking concerning another day after these-things. **9**Therefore (a) rest remains for-the people of-[the] God. **10**For the-one having-entered into the rest of-him also himself rested from the works of-him even-as [the] God (did) from his-own (works). **11**Therefore let-us-be-diligent to-enter into that [the] rest, in-order-that anybody might<sup>L</sup> not Lfall in the same example of-[the] disbelief.

**12**For the word of-[the] God (is) living and active and sharper than every two-edged sword and going-all-the-way-through to (the) separation of-soul and spirit, both of-joints and marrow, and able-to-judge (the) innermost-thoughts and intents of-the heart. **13**And no created-being is unmanifest before him, but all-things (are) naked and laid-bare to-the eyes of-him with whom the word/matter (is) to-us.

**14**Therefore having (a) great high-priests having-passed-through the heavens, Jesus the son of-[the] God, let-us-hold-onto the confession. **15**For we-do<sup>L</sup> not Lhave (a) high-priest unable to-sympathize-with the infirmities of-us, but One-tried according-to likeness/likewise according-to all-things without sin. **16**So let-us-come<sup>L</sup> with boldnesses Lto the throne of-[the] grace in-order-that we-may-receive mercy and may-find grace unto timely help.

**5:1** For every high-priest being-taking from men is-appointed on-behalf-of men with-respect-to-things toward [the] God, in-order-that he-might-offer both gifts and sacrifices on-

behalf-of sins, <sup>2</sup>able to-deal-gently-with ignorant and erring-ones, because he also lies-surrounded-with weakness, <sup>3</sup>and on-account-of it he-is-obliged, even-as for the people, thus also for himself to-make-offering for sins. <sup>4</sup>And not to-himself does- $\sqcup$  anybody  $\sqcup$ take the honor, but one-called by [the] God even-as also Aaron.

<sup>5</sup>So also the Christ did- $\sqcup$  not  $\sqcup$ glorify himself to-become (a) high-priest, but the-one having-spoken to him,

*“You are Son of-me;  
today I have begotten you”;*

<sup>6</sup>even-as also he-says in another (place),

*“You (are a) priest unto the age/forever<sup>3</sup>  
according-to the order of-Melchizedek,”*

<sup>7</sup>who in the days of the flesh of-him having-offered-up both prayers and pleas with strong crying and tears to the-one being-able to-save him from death, and having-been-heard from the/his reverence, <sup>8</sup>though being (a) Son, he-learned [the] obedience from which-things he-suffered; <sup>9</sup>and having-been-perfected, he-became for-all the-ones obeying him (the) source of-eternal salvation, <sup>10</sup>having-been-designated by [the] God (a) high-priest according-to the order of Melchizedek.

<sup>11</sup>Concerning whom the word to-us (is) much, and to-say hard-to-understand, since you-have-become dull with-respect-to-[the] heard-things. <sup>12</sup>For also on-account-of time “oughting” to-be teachers, you still/again have heed for-someone to-teach you the first-principles of-the beginning of-the words of-[the] God, and you-have-become ones-having need of-milk and not solid food, <sup>13</sup>For every the-one partaking of-milk (is) inexperienced of-(the)-word of-righteousness, for he-is (a) infant. <sup>14</sup>But [the] solid food is of-mature-ones, the-ones having- $\sqcup$  on-account-of use  $\sqcup$ the/their senses-of-perception exercised to-[the] discernment of- $\sqcup$  both  $\sqcup$ good and bad.

**6:1**Wherefore having-left the word of-the beginning of-[the] Christ, let-us-press on-to maturity, not laying-down again (a) foundation of-repentance from dead works and faith toward God, <sup>2</sup>teaching of-baptisms and (the) imposition of-hands, and resurrection of-(the)-death and of- eternal judgment. <sup>3</sup>And we-will-do this, if [the] God permits. <sup>4</sup>For (it is) impossible for-the-ones having-been-enlightened and having-tasted of-the heavenly [the] gift and having-become partakers of-(the)-Holy Spirit <sup>5</sup>and having-tasted the good word of-God and (the) powers of-(the)-coming age <sup>6</sup>and having-fallen away to-renew again to repentance, re-crucifying to-themselves and openly-shaming the Son of-[the] God. <sup>7</sup>For ground, [the] soaking-up the rain coming frequently on it and bearing (a) crop useful to-those on-account-of whom it-is-farmed, receives blessing from [the] God; <sup>8</sup>but bearing thorns and thistles, (it is) unprofitable and near (a) curse, the end of-which (is) for burning.

<sup>9</sup>But we-have-been-persuaded concerning you, beloved, [the] greater-things and things-accompanying salvation, even if we-speak this-way. <sup>10</sup>For [the] God (is) not unjust to-forget the work and the love of-you that you-showed to the name of-him, having-served the saints and continuing-to-serve (them). <sup>11</sup>Now we-want each of-you to-keep-showing the same diligence unto the full-assurance of-[the] hope to (the) end, <sup>12</sup>in-order-that you-may<sup>1</sup> not <sup>1</sup>become sluggish, but (become) imitators of-the-ones inheriting the promises through faith and perseverance.

<sup>13</sup>For [the] God having-promised to-Abraham, since he-had by nobody greater to-swear, “*Swore by himself*,” <sup>14</sup>saying,

*“If indeed blessing I-will-bless you, and multiplying I-will-multiply you.”/*  
*“I indeed will<sup>1</sup> certainly<sup>1</sup> bless you, and I will<sup>1</sup> certainly<sup>1</sup> multiply you.”*

<sup>15</sup>And so having-endured, he-obtained the promise. <sup>16</sup>For men swear by the greater, and the/an oath (is) final for confirmation of-every dispute to-them, <sup>17</sup>in which [the] God, willing to-show more-abundantly to-the heirs of-the promise the unchangeableness of-the will/plan of-him, interposed with-(an)-oath, <sup>18</sup>in-order-that through two unchangeable things, in which<sup>pl</sup> (it is) impossible for-[the] God to-lie, we<sup>1</sup> the-ones having-fled to-seize the set-before-(us) hope <sup>1</sup>may-have (a) strong confidence, <sup>19</sup>which we-have (as an) anchor of-the soul both safe and firm and entering into the-thing inside the veil, <sup>20</sup>where Jesus entered (as a) forerunner on-behalf-of us, having-become (a) high-priest unto the age/forever<sup>3</sup> according-to the order of-Melchizedek.

<sup>7:1</sup>For this [the] “*Melchizedek, king of-Salem, priest of-[the] God [the] Most-High, the-one having-met Abraham returning from the slaughter of-the kings*” and “*having-blessed him*,” <sup>2</sup>to-whom also “*Abraham*” divided “*(a) tenth from all-things*,” first translated “King of-Righteousness,” but then also “King of-Salem,” that is, “King of-Peace”; <sup>3</sup>without-father, without-mother, without-genealogy, having neither beginning of-days nor end of-life, but having-been-likened to-the Son of-[the] God, he-remains (a) priest [unto the] continually.

<sup>4</sup>Now consider how-great this-one (was) to-whom [also]<sup>ms</sup> Abraham the patriarch gave (a) tenth of-the spoils. <sup>5</sup>And the-ones of the sons of-Levi, receiving the priesthood, have (a) commandment to-receive-a-tenth-from the people according-to the Law, that is, the brothers of-them, even-as ones-having-come from the loins of-Abraham. <sup>6</sup>And the-one not counting-genealogy from them has-received-a-tithe-from Abraham and blessed the-one having the promises. <sup>7</sup>Now without any dispute the lesser is-blessed by the greater. <sup>8</sup>And here dying men receive tithes, but there being-witnessed that he-is-living. <sup>9</sup>And as (a) word to-speak/so-to-speak, through Abraham Levi the-one receiving tithes has-paid-tithes. <sup>10</sup>For he-was still in the loins of-the/his father/ancestor when Melchizedek met him.

<sup>11</sup>So if then perfection were through the Levitical priesthood—for by it the people have-received-the-Law, what need yet (was there for) another priest to-arise according-to the order of-Melchizedek and not to-be-called according-to the order of-Aaron? <sup>12</sup>For the priesthood being-

changed, out-of necessity also becomes (the) change of-(the)-Law, <sup>13</sup>for over whom these-things are-being-said, was-(a)-member of-another tribe, from whom nobody has-attended-at the altar. <sup>14</sup>For it-is-evident that the Lord of-us has-descended from Judah, to which tribe Moses said nothing about priests. <sup>15</sup>and it-is yet more-abundantly evident, if another priest arises according-to the likeness of-Melchizedek, <sup>16</sup>who has-come-to-be, not according-to (the) Law of-(a)-flesh-based commandment, but according-to (the) power of-(an)-indissoluble life. <sup>17</sup>For it-is-being-witnessed [that],

*“You (are) (a) priest unto the age/forever<sup>3</sup>  
according-to the order of-Melchizedek.”*

<sup>18</sup>For (there) is (an) annulment of-(a)-foregoing commandment on-account-of [the] weak(ness) and unprofitable(ness) of-it—<sup>19</sup>for the Law made↓ nothing ↓perfect, but the bringing-in of-(a)-better hope (did), through which we-draw-near to-[the] God.

<sup>20</sup>And just-as (it is) not without (an) oath. For they-are without (an) oath, having-become priests; <sup>21</sup>but the-One/he has become priest with (an) oath through the-One saying to him,

*“{The} Lord swore,  
and he-will↓ not ↓repent-himself,  
‘You (are) (a) priest unto the age/forever<sup>3</sup>.’”*

<sup>22</sup>By so-much [also]<sup>ms</sup> Jesus has-become guarantor of-(a)-better covenant. <sup>23</sup>And the/they have become more↓ priests ↓in-number on-account-of death, being-prevented to-continue. <sup>24</sup>But the/he has the/his priesthood unchanged on-account-of [the] his remaining unto the age/forever<sup>3</sup>. <sup>25</sup>Whence also he-is-able to-save to the uttermost the-ones drawing-hear to-[the] God through him, always living unto [the] interceding for them.

<sup>26</sup>For such (a) high-priest was↓ also ↓appropriate to-us, holy, unveil, undefiled, separated from [the] sinners and having-become higher than-the heavens, <sup>27</sup>who does↓ not ↓have necessity according-to (the) day<sup>2</sup>/daily<sup>2</sup> like the high-priests, first for [the] their-own sins to-offer sacrifices then for-the (sins) of-the people. For this he-did once having-offered himself. <sup>28</sup>For the Law appoints/constitutes men as-priests having weakness, but the word of-the oath [the] after the Law (appoints) (a) Son perfected unto the age/forever<sup>3</sup>.

**8:1**Now (the) chief-thing in the-things being-said: we-have such (a) high-priest that sat-down on (the) right-(hand) of-the throne of-the Majesty in the heavens, <sup>2</sup>(a) minister of-the saints/holy-things and of the true [the] tabernacle that the Lord pitched, not man. <sup>3</sup>For every high-priest is-appointed for [the] offering both gifts and sacrifices. Wherefore (it was) necessary also for-this-One to-have something to-offer. <sup>4</sup>So if he-were on earth, he↓ would not-even ↓be (a) priest, ones-being [the] offering [the] gifts according-to (the) Law; <sup>5</sup>who serve (an) imitation/copy and shadow of-[the] heavenly-things. for he-says, **“See (that) you-will-make all-things according-to the form [the] shown to-you on the mountain.”** <sup>6</sup>But now he-has-obtained

(a) ministry more-superior by-so-much-as he-is also (the) mediator of-(a)-better covenant, that has-been-enacted on better promises.

<sup>7</sup>For if [the] that first (covenant) were faultless, (a) place would not have-been-sought-for (a) second (covenant). <sup>8</sup>For finding fault, he-tells them,

*“Behold, (the) days will-come,’ says (the) Lord,  
‘and/that I-will-bring-about with the house of-Israel  
and with the house of-Judah (a) new covenant,*

*<sup>9</sup>not according-to the covenant that I-made  
with-the father/ancestors of-them  
in the day of-my taking-hold-of the hand of-them  
for bringing them out of-(the)-land of-Egypt,  
because they did<sup>↓</sup> not ↓remain in the covenant of-me,  
and-I disregarded them,’ says (the) Lord;*

*<sup>10</sup>‘because this (is) the covenant that I-will-make with the house of-Israel  
after [the] those days,’ says (the) Lord:  
'putting (the) laws of-me in the mind of-them,  
and on (the) hearts of-them I-will-write them,  
and I-will-be to-them [for] God,  
and they will-be to-me [for] (a/my) people.*

*<sup>11</sup>And they will<sup>↓</sup> certainly not ↓teach each the fellow-citizen of-him  
and each the brother of-him, saying, “Know the Lord,”  
because all will-know me*

*from (the) small to (the) great of-them,*

*<sup>12</sup>because I-will-be merciful to-the injustices of-them,  
and I-will<sup>↓</sup> certainly not ↓remember the sins of-them still.””*

<sup>13</sup>In [the] saying ‘New’ he-has-made<sup>↓</sup> the first (covenant) ↓old. And the-thing getting-old and aging (is) near disappearing.

**9:1**So the first (covenant) used-to-have ordinances of-divine-service and the/a worldly/earthly sanctuary. <sup>2</sup>For the first tabernacle was-prepared on which (were) both the candelabra and the table and the presentation of-the loaves, which is-called “(The) Holy Place.”

<sup>3</sup>And behind the second curtain (was a) tabernacle [the] called “(The) Holy of-Holies,” <sup>4</sup>having (a) golden altar-of-service and the ark of-the covenant covered-over everywhere with-gold, in which was (a) golden jar having [the] manna, and the rod of-Aaron—the-one having-sprouted, and the tablets of-the covenant, <sup>5</sup>and above it cherubs of-glory overshadowing the mercy-seat, concerning which-things to-speak is not now according-to part.

<sup>6</sup>Now these-things thus having-been-prepared, the priests enter into the first tabernacle through-all/continually<sup>2</sup> every-day fulfilling the services <sup>7</sup>but into the second (tabernacle) once during-the-year only the high-priest (enters), not without blood that he-offers for himself and the

ignorances/sins of-the people, <sup>8</sup>the Holy Spirit making evident that they way of-the (Holy of) Holies not-yet to-have-been-made-manifest, the first tabernacle having standing/existence, <sup>9</sup>which (is a) picture for the having-stood/present/standing [the] season, according-to which both gifts and sacrifices are-being-offered not-being-able according-to (the) conscience to-make-<sup>l</sup> the/a worshiping-one <sup>l</sup>perfect, <sup>10</sup>(being) only on meats and drinks and various washings, ordinances of-flesh put-in-place until (the) time of-reformation.

<sup>11</sup>But Christ—having-become (a) high-priest of-the present good things through the greater and more perfect tabernacle, not hand-made, that is, not of-this [the] creation, <sup>12</sup>neither through (the) blood of-goats and calves but through [the] his-own blood—entered once-and-for-all into the Holy (places), having-founded eternal redemption. <sup>13</sup>For if the blood of-goats and bulls and (the) ashes of-(a)-heifer sprinkling the-ones defiled sanctifies to the cleansing of-the flesh, <sup>14</sup>more by-much the blood of-[the] Christ—who through (the) eternal Spirit offered himself blameless/without-blemish to-[the] God—will-cleanse the conscience of-us from dead works to [the] serving (a) living God.

<sup>15</sup>And on-account-of this, he-is (the) mediator of-(a)-new covenant, in-order-that, (a) death having-taken-place for the transgressions against the first covenant, the-ones having-been-called/called many-receive the promise of-the inheritance. <sup>16</sup>For where (a) covenant/testament (is, (there is a) necessity (that) death of-the-one having-made (it) be-borne. <sup>17</sup>For (a) covenant (is) valid for (the) dead, because it-is-<sup>l</sup> never <sup>l</sup>valid while the-one having-made (it) is-alive. <sup>18</sup>Whence not-even the first (covenant) has-been-dedicated without blood. <sup>19</sup>For every commandment spoken-to all the people according-to the Law by Moses, taking the blood of-[the] bull-calves [and the goats]<sup>ms</sup> with water and red wool and hyssop, he-sprinkled both the book itself and all the people, <sup>20</sup>saying, ***This (is) the blood of-the covenant that [the] God commanded to us.*** <sup>21</sup>And both the tabernacle and all the vessels of-[the] service he-sprinkled with blood likewise. <sup>22</sup>And almost all-things are-cleansed by blood according-to the Law, and without blood-shedding forgiveness does-<sup>l</sup> not <sup>l</sup>happen.

<sup>23</sup>Therefore, necessity (was for) the copies of-the-things in the heavens to-be-cleansed with-these, but (necessity was for) the heavenly-things themselves (to be cleansed) with-better sacrifices than these. <sup>24</sup>For Christ did-<sup>l</sup> not <sup>l</sup>enter into (as) hand-made (Holy-of) Holies, analogous of-the true, but into [the] heaven itself, now to-appear-before the face of-[the] God for us; <sup>25</sup>and-not in-order-that he-might-offer-himself many-times, as the high-priest enters into the (Holy of) Holies according-to (the) year<sup>2</sup>/every year<sup>2</sup> with (the) blood belonging-to-another, <sup>26</sup>otherwise it would-have-been-necessary for-him to-suffer many-times from (the) foundation of-(the)-world. And now once-and-for-all at (the) consummation of-the ages, he-has-appeared for (the) nullification of-[the] sin through the sacrifice of-himself. <sup>27</sup>And inasmuch<sup>2</sup> to-die once is appointed to-[the] men, and after this judgment, <sup>28</sup>so also [the] Christ once-and-for-all having-

been-offered for [the] bearing (the) sins of-many, will-appear (a) second-time<sup>2</sup> aside from sin to-the-ones expectantly awaiting him unto salvation.

**10:1**For the Law, having (a) shadow of-the future good-things, not the very image of-the things, is<sup>1</sup> never L<sup>able</sup>, by the same sacrifices that they-offer year-in-and-year-out<sup>2</sup> continually, to-make-perfect the-ones drawing-near; <sup>2</sup>otherwise would they<sup>1</sup> not L<sup>have-ceased</sup> to-be-offered, on-account-of the worshipers having-been<sup>1</sup> once-and-for-all L<sup>cleansed</sup> would-have-had no-longer (a) consciousness of-sins? <sup>3</sup>But in them (is) remembrance of-sins yearly<sup>2</sup>. <sup>4</sup>For (it is) impossible for-(the)-blood of-bulls and goats to-take-away sins.

<sup>5</sup>Wherefore, coming into the world, he-says,

*“You-did<sup>1</sup> not L<sup>want</sup> sacrifice and offering,*

*but you-prepared (a) body for-me;*

*“You-did<sup>1</sup> not L<sup>delight-in</sup> whole-burnt-offerings*

*and (sacrifices) concerning sin.*

*“Then I-said,*

*‘Behold, I-have-come*

*(in (the) roll of-(the)-book it-has-been-written concerning me)*

*[the] to-do the will of-you, [the] God.”*

<sup>8</sup>Saying above [that] ‘sacrifice and offering’ and ‘whole-burnt-offering and (sacrifices) for sin you-did<sup>1</sup> not L<sup>desire</sup> neither did-you-delight-in,’ which are-offered according-to (the) Law, <sup>9</sup>‘then’ he-has-said, ‘Behold, I-have-come [the] to-do the will of-you’; he-takes away the first in-order-that he-might-establish the second, <sup>10</sup>by which will we-have-been-sanctified<sup>2</sup> through the ‘body’ of-Jesus Christ once-and-for-all.

<sup>11</sup>And every priest has-stood according-to (the) day<sup>2</sup>/daily<sup>2</sup>, serving and offering the same sacrifices repeatedly, which are<sup>1</sup> never L<sup>able</sup> to-take-away-sins, <sup>12</sup>but this-One, having-offered one sacrifice for sins for-all-time<sup>3</sup>, sat-down on (the) right-(hand) of-[the] God, <sup>13</sup>henceforth<sup>2</sup> waiting until the enemies of-him are-made (a) footstool of-the feet of-him. <sup>14</sup>For by-one offering he-has-perfected for-all-time the-ones being sanctified.

<sup>15</sup>And the Holy [the] Spirit also bears-witness to-us, for after [the] saying,

*“This (is) the covenant that I-will-make with them*

*after [the] those days,’ says the Lord:*

*‘putting (the) laws of-me on (the) hearts of-them,*

*and on the mind of-them I-will-write them”;*

(then he says)

*“and the sins of-them and the lawlessness[es] of-them*

*I-will<sup>1</sup> certainly not L<sup>remember</sup> still.”*

<sup>18</sup>Now where forgiveness of-these (is), no-longer (is) offering for sins.

<sup>19</sup>Therefore, brothers, having boldness for [the] entrance of-the (Holy) of-Holies by the blood of-Jesus, <sup>20</sup>which he-opened for-us (as a) new and living way through the veil, that is, the flesh of-him; <sup>21</sup>and having (a) great high-priest over the house of-God, <sup>22</sup>let-us-draw-near with (a) true heart in fullness of-faith, sprinkled with-respect-to-the hearts from (an) evil conscience and washed with-respect-to-the body with-clean water; <sup>23</sup>let-us-hold-fast the confession of-the/a-firm hope, for the-One having-promised (is) faithful; <sup>24</sup>and let-us-consider one-another unto encouragement of-love and of-good works, <sup>25</sup>not forsaking the assembling of-ourselves, as (is the) practice/custom/habit to-some, but exhorting (one another), and more by-such as you-see the day drawing-near.

<sup>26</sup>For we deliberately sinning after [the] having-received the/a knowledge of-the truth, no-longer does<sup>l</sup> (a) sacrifice concerning sins <sup>l</sup>remain, <sup>27</sup>but some fearful expectation of-judgment and (a) fierceness of-fire going to-consume the adversaries. <sup>28</sup>Anyone, having-set-aside (the) Law of-Moses died without compassions at two or three witnesses; <sup>29</sup>punishment worse by-how-much do-you-suppose will-be-made-appropriate the-one having-trodden-underfoot the Son of-[the] God and having-considered common/unholy the blood of-the covenant by which he-was-sanctified, and having-insulted/outraged the Spirit of-[the] grace? <sup>30</sup>For we-know the One-having-said,

*“Revenge (is) to-me; I will-repay”;*

and again,

*“(The) Lord will-judge the people of-him.”*

<sup>31</sup>(The) to-fall into (the) hands of-(a)-living God (is) (a) fearful-thing.

<sup>32</sup>And recall the former days in which, having-been-enlightened, you-endured (a) great conflict of-sufferings, <sup>33</sup>on-the-one-hand being-exposed-to-public-shame both by-insults and difficulties, and on-the-other-hand, having-become fellows of-the-ones thus being-abused. <sup>34</sup>For you-had-compassion on-[the] prisoners, and you-accepted with joy the seizure of-the possessions of-you, knowing yourselves to-have (a) better and permanent possession. <sup>35</sup>So do<sup>l</sup> not <sup>l</sup>throw-away the boldness of-you, which has great reward. <sup>36</sup>For you-have need of-perseverance in-order-that, having-done the will of-[the] God, you-may-receive the promise.

<sup>37</sup>“*For yet (a) very little (while)*  
*the-one coming will-come, and he-will<sup>l</sup> not <sup>l</sup>delay.*

<sup>38</sup>*But the righteous-one of-me will-have-life by-faith,*  
*and if he-turns/shrinks-back,*  
*the soul of-me does<sup>l</sup> not <sup>l</sup>delight in him.”*

<sup>39</sup>But we are not ‘of-turning/shrink-back’ to perdition, but ‘of-faith’ unto (the) saving of-(the)-soul.

**11:1**Now faith is (the) assurance of-things hoped-for, (the) certainty of-things<sup>l</sup> not <sup>l</sup>seen.

<sup>2</sup>For by this the ancients had-witness-borne-to-(them).

<sup>3</sup>By faith we-understand the worlds/ages to-have-been-prepared by-(the)-word of-God, unto the-thing being-seen [the] to-have-come-to-be not from things-having-phenomenal-existence.

<sup>4</sup>By-faith Abel offered to-[the] God (a) better sacrifice than Cain, through which he-was-testified to-be righteous, [the] God testifying to the gifts of-him; and through it, having-died, he-<sup>L</sup>still <sup>L</sup>speaks.

<sup>5</sup>By-faith Enoch was-translated, [the] not to-see death; and “**he-was<sup>L</sup> not <sup>L</sup>being-found because [the] God translated him.**” For before the translation “**being-well-pleasing to-[the] God**” has-been-testified. <sup>6</sup>Now without faith ‘to-be-well-pleasing’ (is) impossible. For to-believe that he-is and he-is (a) rewarder to-the-ones seeking him is-necessary for-the-ones coming to-[the] God.

<sup>7</sup>By-faith Noah, having-been-warned concerning things not-yet being-seen, having-taken-heed, prepared (an) ark unto (the) salvation of-the house of-him, by-which he-condemned the world and became heir of-the righteousness according-to faith.

<sup>8</sup>By-faith Abraham, being-called, obeyed to-go-out into (a) place he-would-receive<sup>2</sup> for (an) inheritance. And he-went-out, not knowing where he-is/was-going.

<sup>9</sup>By-faith he-sojourned in (the) land of-[the] promise as (a land) belonging-to-someone-else, having-dwelt in tents with Isaac and Jacob, [the] fellow-heirs of-the same [the] promise, <sup>10</sup>for he-was-looking-forward-to the city having [the] foundations whose architect and builder (is) God.

<sup>11</sup>By-faith also Sarah herself, sterile, received power unto (the) conception of-seed, even beyond (the) time of-(child-bearing)-age because she-considered faithful the-One having-promised. <sup>12</sup>Wherefore also from one were-born, and these of-one-(as good as)-dead, even-as the stars of-the sky in-[the] multitude and as the sand [the] beside the shore of-the sea [the] without-number.

<sup>13</sup>According-to faith these all died, not having-received the promises, but from afar having-seen them and having-greeted (them) and having-confessed that they-were foreigners and temporary-residents on the earth. <sup>14</sup>For the-ones saying such-things make-manifest that they-are-looking-for (a) homeland. <sup>15</sup>And if they-were-mindful of-that (land) from which they-went-out, they-would-have opportunity to-return. <sup>16</sup>And now they-desire (a) better, that is, heavenly (country). Wherefore [the] God is<sup>L</sup> not <sup>L</sup>ashamed-of them to-be-called (the) God of-them, for he-prepared (a) city for-them.

<sup>17</sup>By-faith Abraham offered-up [the] Isaac, being-tried, and he-was-offering-up the/his only-(son), the-one having-welcomed the promises, <sup>18</sup>to-whom it-was-said [that], “**In Isaac (the) seed to-you will-be-called,**” <sup>19</sup>supposing that even from (the) dead [the] God (was) able to-raise (him), whence in (a) figure he<sup>L</sup> also <sup>L</sup>did-receive<sup>L</sup> him <sup>L</sup>back.

<sup>20</sup>By-faith also concerning coming-things, Isaac blessed [the] Jacob and [the] Esau.

<sup>21</sup>By-faith Jacob, dying, blessed each of-the sons of Joseph, and “**worshiped on the top of-the rod of-him.**”

<sup>22</sup>By-faith Joseph, coming-to-(his)-end, made-mention about the exodus of-the sons of Israel, and he-gave-commandment concerning the bones of-him.

<sup>23</sup>By-faith Moses, having-been-born, was-hid for-three-months by the fathers/parents of-him, because they-saw (that) the child (was) handsome; and they-did<sup>J</sup> not<sup>L</sup>fear the edict of-the king.

<sup>24</sup>By-faith Moses, becoming full-grown, refused to-be-called (the) son of-(the)-daughter of-Pharaoh, <sup>25</sup>choosing instead to-share-ill-treatment-with the people of-[the] God than to-have (the) enjoyment of-sin for a-time, <sup>26</sup>having-considered the reproach of-[the] Christ greater wealth than-the treasures of-Egypt, for he-looked-away to-the rewarding-payback.

<sup>27</sup>By-faith he-left Egypt, not having-feared the wrath of-the king, for he-endured as one-seeing the invisible-(One).

<sup>28</sup>By-faith he-has-kept the Passover and the smearing of-[the] blood, in-order-that the-One destroying the firstborn might<sup>J</sup> not<sup>L</sup>touch them.

<sup>29</sup>By-faith they-went-through the Red Sea as through dry land, which the Egyptians, having-taken (an) attempt were-drowned.

<sup>30</sup>By-faith the walls of-Jericho fell, having-been-encircled for seven days.

<sup>31</sup>By-faith Rahab the harlot was<sup>J</sup> not<sup>L</sup>destroyed-with the disbelievers, having-welcomed the spies with peace.

<sup>32</sup>And what yet do-I-say? For [the] time will-run-out me relating concerning Gideon, Barak, Samson, Jephthah, and David and Samuel and the prophets, <sup>33</sup>who through faith subdued kingdoms, worked righteousness, obtained promises, shut (the) mouths of-lions, <sup>34</sup>put-out (the) power of-fire, escaped (the) edge of-(the)-sword, were-made-strong from weakness, became strong in war, routed armies of-aliens. <sup>35</sup>Women received the dead of-them by resurrection, but others<sup>mas</sup> were-tortured-on-a-tympanum, not having-accepted [the] deliverance, in-order-that they-might-obtain (a) better resurrection. <sup>36</sup>And others received trial of-mockings and scourgings, and still of-bonds and imprisonments. <sup>37</sup>They-were-stoned, they-were-sawn-asunder, they-died by murder of-(the)-sword, they-went-around in sheep-skins, in goat skins, being-destitute, being-oppressed, being-mistreated, <sup>38</sup>of-whom the world was not worthy, wandering to-uninhabited-places and mountains and caves and [the] holes of-the-earth.

<sup>39</sup>And these all, having-been-witnessed-to through faith, did<sup>J</sup> not<sup>L</sup>obtain the promise, <sup>40</sup>[the] God having-provided something better concerning us, in-order-that without us they-would<sup>J</sup> not<sup>L</sup>be-made-complete.

**12:1**So also having such (a) great cloud of-witnesses, having laid-aside every weight and the easily-besetting sin, through perseverance, let-us-run the set-before us race, <sup>2</sup>looking-away to the leader and perfecter of-the/our faith, Jesus, who, for the set-before him joy, endured (the)

cross, having-disregarded (the) shame, and has-sat-down on (the) right-(hand) of-the throne of-[the] God. <sup>3</sup>for consider the-One having-endured such verbal-hostility against himself by [the] sinners, in-order-that you<sup>↓</sup> not ↓get-discouraged, fainting in the souls of-you.

<sup>4</sup>You-have<sup>↓</sup> not ↓resisted until blood, striving against [the] sin, <sup>5</sup>and you-have-forgotten the exhortation that reasons with-you as with-sons,

*“Son of-me, do<sup>↓</sup> nto ↓regard-lightly of-(the) discipline of-(the)-Lord,  
nor give-up being-reproved by him;  
for whom (the) Lord loves he-disciplines,  
but punishes every son whom he-receives.”*

<sup>7</sup>Unto ‘discipline’ you-endure; [the] God is-dealing-with you as with-‘sons.’ For who (is a) son that (a) father does<sup>↓</sup> not ↓discipline? <sup>8</sup>But if you are without discipline of-which all have-become partakers, then you-are illegitimate-children, not sons. <sup>9</sup>Furthermore, we-used-to-have the fathers of-the flesh of-us as-discipliners, and we-would-respect (them). [Now]<sup>ms</sup> will-we<sup>↓</sup> not ↓submit to-the Father of-[the] spirits and live? <sup>10</sup>For they were-disciplining (us) for (a) few days according-to the-thing seeming-good to-them, but the/he (disciplines) for the benefiting (of us) unto the partaking of-the holiness of-him. <sup>11</sup>Now all discipline does<sup>↓</sup> not ↓seem for the present to-be of-joy but of-sorrow, but afterwards it-yields peaceful fruit of-righteousness for-the-ones having-been-exercised by it.

<sup>12</sup>Wherfore straighten-up<sup>pl</sup> the thrown-down hands and the paralyzed knees, <sup>13</sup>and make for-the feet of-you straight paths in-order-that the lame-thing may<sup>↓</sup> not ↓wander-off, but rather be-healed.

<sup>14</sup>Pursue peace with all (people) and [the] sanctification without which nobody will-see the Lord, <sup>15</sup>looking-out lest (there be) anyone falling-short of the grace of-[the] God, lest any root of-bitterness, springing up, trouble (you) and through it many may-be-defiled, <sup>16</sup>lest (there be) any fornicator or profane (person) like Esau, who in-place-of one meal sold the birthright[s] of-him. <sup>17</sup>For –you-know that even afterward, desiring to-inherit the blessing, he-was-rejected, because he-did<sup>↓</sup> not ↓find (a) place of-repentance although having-sought it with tears.

<sup>18</sup>For you-have<sup>↓</sup> not ↓come-to (a mountain) felt and burned with-fire and darkness and gloom and (a) whirlwind, <sup>19</sup>and (the) blast of-(a)-trumpet and (the) sound of-words, which the-ones having-heard asked (a) word not to-be-continued to-them; <sup>20</sup>for they-were<sup>↓</sup> not ↓bearing the-thing strictly-being-ordered, **“Even-if (an) animal touches the mountain, it-shall-be-stoned”**; <sup>21</sup>and the so fearful was the appearing-thing, Moses said, **“I-am really-fearful and full-of-trembling.”**

<sup>22</sup>But you-have-come-to Mount Zion and to-(the)-city of-[the] living God, to-(the)-heavenly Jerusalem and myriads/hosts of-angels, to-(the) general-assembly <sup>23</sup>and church of-(the)-firstborn registered in heaven[s], and to-God (the) Judge of-all, and to-(the)-spirits of-just-

men made-perfect, <sup>24</sup>and to-Jesus the mediator of-(a)-new covenant, and to-blood of-sprinkling speaking better than [the] Abel.

<sup>25</sup>Beware lest you-refuse the-One speaking. For is those did-I not lescape, having-refused the-One warning on earth, much more we the-ones turning-away (will not escape) the-One speaking from heaven[s], <sup>26</sup>the voice of-whom then shook the earth, but now he-has-promised, saying, “*Yet once I will-shake, not only the earth, but also the heaven/sky.*” <sup>27</sup>But the ‘yet once’ makes-evident the removal of-the-things being-‘shaken’ as of-things-made, in-order-that the-things not being-shaken might-remain. <sup>28</sup>Wherefore let-us-have grace, receiving (an) unshakable kingdom, through which we-may-serve [the] God well-pleasingly with reverence and godly-fear.

**13:1**Let brotherly-love continue. <sup>2</sup>Do-I not lforget the love-of-strangers, for through this some were-unaware, having-entertained angels. <sup>3</sup>Remember the-ones bound as bound-with (them), the-ones being-mistreated as also yourselves being in (the) body. <sup>4</sup>(Let) [the] marriage (be) honorable in all-people and the bed (be) undefiled, for [the] God will-judge fornicators and adulterers. <sup>5</sup>(Let) the way-(of life of you be) without-love-of-silver, being-satisfied with-the-things being-present, for he has said, “*I will-I not labandon you; neither certainly will-I leave-I [not] you lbehind,*” <sup>6</sup>so-that, being-confident, we say,

*“[The] Lord (is the) helper to-me,  
[and]<sup>ms</sup> I-will be-afraid.  
What will-I man ldo to-me?”*

<sup>7</sup>Remember the leaders of-you, who spoke to-you the word of-[the] God; considering the outcome of-the way-of-life of-whom, imitate the/their faith. <sup>8</sup>Jesus Christ (is) the same yesterday and today and unto the ages<sup>3</sup>/forever<sup>3</sup>. <sup>9</sup>Do-I not lbe-carried-away by-various and new (doctrines), for (it is) good for the heart to-be-established by-grace, not by-foods in-which the-ones walking/conducting-themselves were-I not lprofited. <sup>10</sup>We-have (an) altar of-which the-ones serving the tabernacle do-I not lhave (a) right to-eat; <sup>11</sup>for the blood of-which animals is-carried concerning sin into the (Holy of-) Holies by the high-priest; the bodies of-these are-burned-up outside the camp. <sup>12</sup>Wherefore also Jesus, in-order-that he-might-sanctify the people through [the] his-own blood, suffered outside the gate. <sup>13</sup>For-that-very-reason-then, let-us-go to him outside the camp, bearing the reproach of-him; <sup>14</sup>For we-do-I not lhave here (a) remaining city, but we-look-for the coming (city). <sup>15</sup>Through him [therefore]<sup>ms</sup> let-us-offer-up (a) sacrifice of-praise to-[the] God through everything, that is, (the) fruit of-(the)-lips, confessing<sup>pl</sup> the name of-him. <sup>16</sup>And do-I not lforget [the] doing-good and sharing, for by such “sacrifices” [the] God is-well-pleased.

<sup>17</sup>Obey the leaders of-you and submit (to them), for they watch over the souls of-you as ones-going-to-give account, in-order-that they-may-do this with joy and not grieving, for this (would be) unprofitable for-you.

<sup>18</sup>Pray concerning us, for we-are-persuaded that we-have (a) clear conscience, desiring in all-things to conduct (ourselves) well. <sup>19</sup>And I-encourage (you) to-do this more-exceedingly, in-order-that I-may-be-restored to-you more-quickly/sooner.

<sup>20</sup>Now may-<sup>l</sup> the God of-[the] peace—the-One having-resurrected from (the) dead the Great [the] Shepherd of-the sheep by (the) blood of-(the) eternal covenant, the Lord of-us, Jesus—<sup>21</sup> Lsupply you with every good-thing unto [the] doing the will of-him, working in-us the well-pleasing-thing before him through Jesus Christ, to-whom (be) glory unto the ages [of the ages]<sup>mss<sup>5</sup></sup>/forever<sup>[more]<sup>5</sup></sup>.

<sup>22</sup>Now I-encourage you, brothers, to-bear-with the word of-exhortation, for I-sent/wrote to-you even through brief-things<sup>2</sup>/briefly<sup>2</sup>.

<sup>23</sup>Know (that) the brother of us, Timothy has-been-released, with whom, if he-comes soon, I-will-see you.

<sup>24</sup>Greet all the leaders of-you and all the saints; the-ones from [the] Italy greet you.

<sup>25</sup>[The] grace (be) with you all.

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