

Webster's (Modified), Darby's Translation (Modified) and Young's (Modified) for Analytical Study

- 1 God, who at sundry times and in divers manners spoke in time past to the fathers by the prophets,
God having spoken in many parts and in many ways formerly to the fathers in the prophets,
In many parts, and many ways, God of old having spoken to the fathers in the prophets,
- 2 Hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
at the end of these days has spoken to us in [the person of the] Son, whom he has established heir of all things, by whom also he made the world
in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages;
- 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself made purification of our sins, sat down on the right hand of the Majesty on high;
who being [the] effulgence of his glory and [the] expression of his substance, and upholding all things by the word of his power, having made [b himself] the purification of sins, set himself down on the right hand of the greatness on high,
who being the brightness of the glory, and the impress of His subsistence, bearing up also the all things by the saying of his might -- through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest,
- 4 Being made so much better than the messengers, as he hath by inheritance obtained a more excellent name than they.
taking a place by so much better than the messengers, as he inherits a name more excellent than they.
having become so much better than the messengers, as he did inherit a more excellent name than they.
- 5 For to which of the messengers said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
For to which of the messengers said he ever, *Thou* art my Son: this day have *I* begotten thee? and again, *I* will be to him for father, and *he* shall be to me for son?
For to which of the messengers said He ever, `My Son thou art -- I to-day have begotten thee?` and again, `I will be to him for a father, and he shall be to Me for a son?`
- 6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the messengers of God worship him.
and again, when he brings in the firstborn into the habitable world, he says, And let all God`s messengers worship him.
and when again He may bring in the first-born to the world, He saith, `And let them bow before him -- all messengers of God;`
- 7 And of the messengers he saith, Who maketh his messengers spirits, and his ministers a flame of fire.
And as to the messengers he says, Who makes his messengers spirits and his ministers a flame of fire;
and unto the messengers, indeed, He saith, `Who is making His messengers spirits, and His ministers a flame of fire;`
- 8 But to the Son, he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.
but as to the Son, Thy throne, O God, [is] to the age of the age, and a sceptre of uprightness [is] the sceptre of thy kingdom.
and unto the Son: `Thy throne, O God, [is] to the age of the age; a scepter of righteousness [is] the scepter of thy reign;

- 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions
thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee -- God, thy God -- with oil of gladness above thy
partners;`
- 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thy hands.
And, *Thou* in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens.
and, `Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens;
- 11 They shall perish; but thou remainest: and they all shall become old as doth a garment;
They shall perish, but *thou* continuest still; and they all shall grow old as a garment,
these shall perish, and Thou dost remain, and all, as a garment, shall become old,
- 12 And as a vesture wilt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.
and as a covering shalt thou roll them up, and they shall be changed; but *thou* art the Same, and thy years shall not fail.
and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.`
- 13 But to which of the messengers said he at any time, Sit on my right hand, until I make thy enemies thy footstool?
But as to which of the messengers said he ever, Sit at my right hand until I put thine enemies [as] footstool of thy feet?
And unto which of the messengers said He ever, `Sit at My right hand, till I may make thine enemies thy footstool?`
- 14 Are they not all ministering spirits, sent forth to minister for them who shall inherit salvation?
Are they not all ministering spirits, sent out for service on account of those who shall inherit salvation?
are they not all spirits of service -- for ministration being sent forth because of those about to inherit salvation?
- 1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
For this reason we should give heed more abundantly to the things [we have] heard, lest in any way we should slip away.
Because of this it behoveth [us] more abundantly to take heed to the things heard, lest we may glide aside,
- 2 For if the word spoken by messengers was steadfast, and every transgression and disobedience received a just recompense of reward;
For if the word which was spoken by messengers was firm, and every transgression and disobedience received just retribution,
for if the word being spoken through messengers did become stedfast, and every transgression and disobedience did receive a just recompense,
- 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that
heard him;
how shall *we* escape if we have been negligent of so great salvation, which, having had its commencement in being spoken [of] by the Lord, has
been confirmed to us by those who have heard;
how shall we escape, having neglected so great salvation? which a beginning receiving -- to be spoken through the Lord -- by those having heard
was confirmed to us,

- 4 God also bearing them testimony, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will?
God bearing, besides, witness with [them] to [it], both by signs and wonders, and various acts of power, and distributions of [the] Holy Spirit, according to his will?
God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will.
- 5 For to the messengers he hath not put in subjection the world to come, concerning which we speak.
For he has not subjected to messengers the habitable world which is to come, of which we speak;
For not to messengers did He subject the coming world, concerning which we speak,
- 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?
but one has testified somewhere, saying, What is man, that thou rememberest him, or son of man that thou visitest him?
and one in a certain place did testify fully, saying, `What is man, that Thou art mindful of him, or a son of man, that Thou dost look after him?
- 7 Thou madest him a little lower than the messengers; thou crownedst him with glory and honor, and didst set him over the works of thy hands:
Thou hast made him some little inferior to the messengers; thou hast crowned him with glory and honour, [and hast set him over the works of thy hands;]
Thou didst make him some little less than messengers, with glory and honour Thou didst crown him, and didst set him over the works of Thy hands,
- 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not made subject to him
But now we see not yet all things subjected to him.
thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things subjected to *him*,
all things Thou didst put in subjection under his feet,` for in the subjecting to him the all things, nothing did He leave to him unsubjected, and not yet do we see the all things subjected to him,
- 9 But we see Jesus [Yashua], who was made a little lower than the messengers for the suffering of death, crowned with glory and honor; that he by the favor of God should taste death for every man.
but we see Jesus [Yashua], who [was] made some little inferior to messengers on account of the suffering of death, crowned with glory and honour; so that by the favor of God he should taste death for every thing.
and him who was made some little less than messengers we see -- Jesus [Yashua] -- because of the suffering of the death, with glory and honour having been crowned, that by the favor of God for every one he might taste of death.
- 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.
For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings.
For it was becoming to Him, because of whom [are] the all things, and through whom [are] the all things, many sons to glory bringing, the author of their salvation through sufferings to make perfect,

- 11** For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren,
 For both he that sanctifies and those sanctified [are] all of one; for which cause he is not ashamed to call them brethren,
 for both he who is sanctifying and those sanctified [are] all of one, for which cause he is not ashamed to call them brethren,
- 12** Saying, I will declare thy name to my brethren, in the midst of the assembly will I sing praise to thee.
 saying, I will declare thy name to my brethren; in [the] midst of [the] assembly will I sing thy praises.
 saying, `I will declare Thy name to my brethren, in the midst of an assembly I will sing praise to Thee;` and again, `I will be trusting on Him;`
- 13** And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me.
 And again, I will trust in him. And again, Behold, I and the children which God has given me.
 and again, `Behold I and the children that God did give to me.`
- 14** Since then the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
 Since therefore the children partake of blood and flesh, he also, in like manner, took part in the same, that through death he might annul him who has the might of death, that is, the devil;
 Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death he might destroy him having the power of death -- that is, the devil --
- 15** And deliver them, who, through fear of death, were all their life-time subject to bondage.
 and might set free all those who through fear of death through the whole of their life were subject to bondage.
 and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage,
- 16** For verily he took not on him the nature of messengers; but he took on him the seed of Abraham.
 For he does not indeed take hold of messengers [by the hand], but he takes hold of the seed of Abraham.
 for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold,
- 17** Wherefore in all things it behooved him to be made like his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.
 Wherefore it behoved him in all things to be made like to [his] brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation for the sins of the people;
 wherefore it did behove him in all things to be made like to the brethren, that he might become a kind and stedfast chief-priest in the things with God, to make propitiation for the sins of the people,
- 18** For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.
 for, in that himself has suffered, being tempted, he is able to help those that are being tempted.
 for in that he suffered, himself being tempted, he is able to help those who are tempted.
- 1** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus [Yashua];
 Wherefore, holy brethren, partakers of [the] heavenly calling, consider the Apostle and High Priest of our confession, Jesus [Yashua],
 Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and chief priest of our profession, Christ Jesus [Yashua],

- 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.
who is faithful to him that has constituted him, as Moses also in all his house.
being stedfast to Him who did appoint him, as also Moses in all his house,
- 3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath built the house, hath more honor than the house.
For *he* has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than the house.
for of more glory than Moses hath this one been counted worthy, inasmuch as more honour than the house hath he who doth build it,
- 4 For every house is built by some man; but he that built all things is God.
For every house is built by some one; but he who has built all things [is] God.
for every house is builded by some one, and He who the all things did build [is] God,
- 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were afterwards to be spoken.
And Moses indeed [was] faithful in all his house, as a ministering servant, for a testimony of the things to be spoken after;
and Moses indeed [was] stedfast in all his house, as an attendant, for a testimony of those things that were to be spoken,
- 6 But Christ as a son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm to the end.
but Christ, as Son over his house, whose house are *we*, if indeed we hold fast the boldness and the boast of hope firm to the end.
and Christ, as a Son over his house, whose house are we, if the boldness and the rejoicing of the hope unto the end we hold fast.
- 7 Wherefore (as the Holy Spirit saith, To-day if ye will hear his voice,
Wherefore, even as says the Holy Spirit, To-day if ye will hear his voice,
Wherefore, (as the Holy Spirit saith, `To-day, if His voice ye may hear --
- 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
harden not your hearts, as in the provocation, in the day of temptation in the wilderness;
ye may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness,
- 9 When your fathers tempted me, proved me, and saw my works forty years.
where your fathers tempted [me], by proving [me], and saw my works forty years.
in which tempt Me did your fathers, they did prove Me, and saw My works forty years;
- 10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.
Wherefore I was wroth with this generation, and said, They always err in heart; and *they* have not known my ways;
wherefore I was grieved with that generation, and said, Always do they go astray in heart, and these have not known My ways;
- 11 So I swore in my wrath, They shall not enter into my rest.)
so I swore in my wrath, If they shall enter into my rest.
so I sware in My anger, If they shall enter into My rest -- !')

- 12** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from [the] living God.
See, brethren, lest there shall be in any of you an evil heart of unbelief in the falling away from the living God,
- 13** But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.
But encourage yourselves each day, as long as it is called To-day, that none of you be hardened by the deceitfulness of sin.
but exhort ye one another every day, while the To-day is called, that none of you may be hardened by the deceitfulness of the sin,
- 14** For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end;
For we are become companions of the Christ if indeed we hold the beginning of the assurance firm to the end;
for partakers we have become of the Christ, if the beginning of the confidence unto the end we may hold fast,
- 15** While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.
in that it is said, To-day if ye will hear his voice, do not harden your hearts, as in the provocation;
in its being said, `To-day, if His voice ye may hear, ye may not harden your hearts, as in the provocation,`
- 16** For some, when they had heard, did provoke: yet, not all that came out of Egypt by Moses.
(for who was it, who, having heard, provoked? but [was it] not all who came out of Egypt by Moses?
for certain having heard did provoke, but not all who did come out of Egypt through Moses;
- 17** But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?
And with whom was he wroth forty years? [Was it] not with those who had sinned, whose carcasses fell in the wilderness?
but with whom was He grieved forty years? was it not with those who did sin, whose carcasses fell in the wilderness?
- 18** And to whom did he swear that they should not enter into his rest, but to them that believed not?
And to whom sware he that they should not enter into his rest, but to those who had not hearkened to the word?
and to whom did He swear that they shall not enter into His rest, except to those who did not believe? --
- 19** So we see that they could not enter in because of unbelief.
And we see that they could not enter in on account of unbelief;)
and we see that they were not able to enter in because of unbelief.
- 1** Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.
Let us therefore fear, lest, a promise being left of entering into his rest, any one of you might seem to have failed [of it].
We may fear, then, lest a promise being left of entering into His rest, any one of you may seem to have come short,

- 2 For to us was the glad-tidings preached, as well as to them: but the word which they heard did not profit them, not being mixed with faith in the that heard it.
For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit *them*, not being mixed with faith in those who heard.
for we also are having glad-tidings proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard,
- 3 For we who have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
For we enter into the rest who have believed; as he said, As I have sworn in my wrath, If they shall enter into my rest; although the works had been completed from [the] foundation of [the] world.
for we do enter into the rest -- we who did believe, as He said, `So I sware in My anger, If they shall enter into My rest -- ;` and yet the works were done from the foundation of the world,
- 4 For he spoke in a certain place of the seventh day on this wise, And God rested the seventh day from all his works.
For he has said somewhere of the seventh [day] thus, And God rested on the seventh day from all his works:
for He spake in a certain place concerning the seventh [day] thus: `And God did rest in the seventh day from all His works;`
- 5 And in this place again, If they shall enter into my rest.
and in this again, If they shall enter into my rest.
and in this [place] again, `If they shall enter into My rest -- ;`
- 6 Seeing therefore it remaineth that some must enter into it, and they to whom it was first preached entered not because of unbelief:
Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not hearkening to the word,
since then, it remaineth for certain to enter into it, and those who did first hear glad-tidings entered not in because of unbelief --
- 7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.
again he determines a certain day, saying, in David, `To-day,` after so long a time; (according as it has been said before), To-day, if ye will hear his voice, harden not your hearts.
again He doth limit a certain day, `To-day,` (in David saying, after so long a time,) as it hath been said, `To-day, if His voice ye may hear, ye may not harden your hearts,`
- 8 For if Jesus [Yashua] had given them rest, then he would not afterward have spoken of another day.
For if Jesus [Yashua] had brought them into rest, he would not have spoken afterwards about another day.
for if Joshua had given them rest, He would not concerning another day have spoken after these things;
- 9 There remaineth therefore a rest to the people of God.
There remains then a sabbatism to the people of God.
there doth remain, then, a sabbatic rest to the people of God,

- 10** For he that hath entered into his rest, he also hath ceased from his own works, as God did from his.)
 For he that has entered into his rest, he also has rested from his works, as God did from his own.
 for he who did enter into his rest, he also rested from his works, as God from His own.
- 11** Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.
 Let us therefore use diligence to enter into that rest, that no one may fall after the same example of not hearkening to the word.
 May we be diligent, then, to enter into that rest, that no one in the same example of the unbelief may fall,
- 12** For the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
 For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division of soul and spirit, both of joints and marrow, and a discerner of the thoughts and intents of [the] heart.
 for the reckoning of God is living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit, of joints also and marrow, and a discerner of thoughts and intents of the heart;
- 13** Neither is there any creature that is not manifest in his sight: but all things are naked and opened to the eyes of him with whom we have to do.
 And there is not a creature unapparent before him; but all things [are] naked and laid bare to his eyes, with whom we have to do.
 and there is not a created thing not manifest before Him, but all things [are] naked and open to His eyes -- with whom is our reckoning.
- 14** Seeing then that we have a great High Priest, that hath passed into the heavens, Jesus [Yashua] the Son of God, let us hold fast our profession.
 Having therefore a great high priest who has passed through the heavens, Jesus [Yashua] the Son of God, let us hold fast the confession.
 Having, then, a great chief priest passed through the heavens -- Jesus [Yashua] the Son of God -- may we hold fast the profession,
- 15** For we have not a high priest who cannot be touched with the feeling of our infirmities; but who was in all points tempted as we are, yet without sin.
 For we have not a high priest not able to sympathise with our infirmities, but tempted in all things in like manner, sin apart.
 for we have not a chief priest unable to sympathise with our infirmities, but [one] tempted in all things in like manner -- apart from sin;
- 16** Let us therefore come boldly to the throne of favor, that we may obtain mercy, and find favor to help in time of need.
 Let us approach therefore with boldness to the throne of favor, that we may receive mercy, and find favor for seasonable help.
 we may come near, then, with freedom, to the throne of the favor, that we may receive kindness, and find favor -- for seasonable help.
- 1** For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins
 For every high priest taken from amongst men is established for men in things relating to God, that he may offer both gifts and sacrifices for sin
 For every chief priest -- out of men taken -- in behalf of men is set in things [pertaining] to God, that he may offer both gifts and sacrifices for sin
- 2** Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
 being able to exercise forbearance towards the ignorant and erring, since he himself also is clothed with infirmity;
 able to be gentle to those ignorant and going astray, since himself also is compassed with infirmity;

- 3 And by reason of this he ought, as for the people, so also for himself, to offer for sins.
and, on account of this [infirmity], he ought, even as for the people, so also for himself, to offer for sins.
and because of this infirmity he ought, as for the people, so also for himself to offer for sins;
- 4 And no man taketh this honor to himself, but he that is called by God, as was Aaron:
And no one takes the honour to himself but [as] called by God, even as Aaron also.
and no one to himself doth take the honour, but he who is called by God, as also Aaron:
- 5 So also Christ glorified not himself to be made a high priest; but he that said to him, Thou art my Son, to-day have I begotten thee.
Thus the Christ also has not glorified himself to be made a high priest; but he who had said to him, *Thou* art my Son, *I* have to-day begotten thee.
so also the Christ did not glorify himself to become chief priest, but He who spake unto him: `My Son thou art, I to-day have begotten thee;`
- 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.
Even as also in another [place] he says, *Thou* [art] a priest for ever according to the order of Melchisedec.
as also in another [place] He saith, `Thou [art] a priest -- to the age, according to the order of Melchisedek;`
- 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard, in that he feared;
Who in the days of his flesh, having offered up both supplications and entreaties to him who was able to save him out of death, with strong crying and tears; (and having been heard because of his piety);
who in the days of his flesh both prayers and supplications unto Him who was able to save him from death -- with strong crying and tears -- having offered up, and having been heard in respect to that which he feared,
- 8 Though he was a Son, yet he learned obedience by the things which he suffered;
though he were Son, he learned obedience from the things which he suffered;
through being a Son, did learn by the things which he suffered -- the obedience,
- 9 And being made perfect, he became the author of eternal salvation to all them that obey him;
and having been perfected, became to all them that obey him, author of eternal salvation;
and having been made perfect, he did become to all those obeying him a cause of salvation age-during,
- 10 Called by God a high priest after the order of Melchisedec.
addressed by God [as] high priest according to the order of Melchisedec.
having been addressed by God a chief priest, according to the order of Melchisedek,
- 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
Concerning whom we have much to say, and hard to be interpreted in speaking [of it], since ye are become dull in hearing.
concerning whom we have much discourse and of hard explanation to say, since ye have become dull of hearing,

- 12** For when for the time ye ought to be teachers, ye have need of one to teach you again which are the first principles of the oracles of God; and are become such as have need of milk, and not of strong food.
 For when for the time ye ought to be teachers, ye have again need that [one] should teach you what [are] the elements of the beginning of the oracles of God, and are become such as have need of milk, [and] not of solid food.
 for even owing to be teachers, because of the time, again ye have need that one teach you what [are] the elements of the beginning of the oracles of God, and ye have become having need of milk, and not of strong food,
- 13** For every one that useth milk, is unskillful in the word of righteousness: for he is a babe.
 For every one that partakes of milk [is] unskilled in the word of righteousness, for he is a babe;
 for every one who is partaking of milk [is] unskilled in the word of righteousness -- for he is an infant,
- 14** But strong food belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. but solid food belongs to full-grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil. and of perfect men is the strong food, who because of the use are having the senses exercised, unto the discernment both of good and of evil.
- 1** Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of reformation from dead works, and of faith towards God,
 Wherefore, leaving the word of the beginning of the Christ, let us go on [to what belongs] to full growth, not laying again a foundation of reformation from dead works and faith in God,
 Wherefore, having left the word of the beginning of the Christ, unto the perfection we may advance, not again a foundation laying of reformation from dead works, and of faith on God,
- 2** Of the doctrine of immersions, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. of [the] doctrine of washings, and of imposition of hands, and of resurrection of [the] dead, and of eternal judgment; of the teaching of immersions, of laying on also of hands, of rising again also of the dead, and of judgment age-during,
- 3** And this will we do, if God permit.
 and this will we do if God permit.
 and this we will do, if God may permit,
- 4** For it is impossible for those who have been once enlightened, and have tasted the heavenly gift, and have been made partakers of the Holy Spirit. For it is impossible to renew again to reformation those once enlightened, and who have tasted of the heavenly gift, and have been made partakers of [the] Holy Spirit,
 for [it is] impossible for those once enlightened, having tasted also of the heavenly gift, and partakers having become of the Holy Spirit,
- 5** And have tasted the good word of God, and the powers of the world to come, and have tasted the good word of God, and [the] works of power of [the] age to come, and did taste the good saying of God, the powers also of the coming age,

- 6 If they shall fall away, to renew them again to reformation; seeing they crucify to themselves the Son of God afresh, and put him to an open shan and have fallen away, crucifying for themselves [as they do] the Son of God, and making a show of [him].
and having fallen away, again to renew [them] to reformation, having crucified again to themselves the Son of God, and exposed to public shame
- 7 For the earth which drinketh in the rain that cometh often upon it, and bringeth forth herbs fit for them by whom it is dressed, receiveth blessing from God:
For ground which drinks the rain which comes often upon it, and produces useful herbs for those for whose sakes also it is tilled, partakes of blessing from God;
For earth, that is drinking in the rain many times coming upon it, and is bringing forth herbs fit for those because of whom also it is dressed, do partake of blessing from God,
- 8 But that which beareth thorns and briers is rejected, and is nigh to cursing; whose end is to be burned.
but bringing forth thorns and briars, it is found worthless and nigh to a curse, whose end [is] to be burned.
and that which is bearing thorns and briers [is] disapproved of, and nigh to cursing, whose end [is] for burning;
- 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
But we are persuaded concerning you, beloved, better things, and connected with salvation, even if we speak thus.
and we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak,
- 10 For God is not unrighteous to forget your work and labor of love, which ye have shown towards his name, in that ye have ministered to the saint and do minister.
For God [is] not unrighteous to forget your work, and the love which ye have shewn to his name, having ministered to the saints, and [still] ministering.
for God is not unrighteous to forget your work, and the labour of the love, that ye shewed to His name, having ministered to the saints and ministering;
- 11 And we desire every one of you to show the same diligence to the full assurance of hope to the end:
But we desire earnestly that each one of you shew the same diligence to the full assurance of hope unto the end;
and we desire each one of you the same diligence to shew, unto the full assurance of the hope unto the end,
- 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.
that ye be not sluggish, but imitators of those who through faith and patience have been inheritors of the promises.
that ye may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises.
- 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,
For God, having promised to Abraham, since he had no greater to swear by, swore by himself,
For to Abraham God, having made promise, seeing He was able to swear by no greater, did swear by Himself,
- 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
saying, Surely blessing I will bless thee, and multiplying I will multiply thee;
saying, `Blessing indeed I will bless thee, and multiplying I will multiply thee;`

- 15** And so, after he had patiently endured, he obtained the promise.
and thus, having had long patience, he got the promise.
and so, having patiently endured, he did obtain the promise;
- 16** For men verily swear by the greater: and an oath for confirmation is to them an end of all contradiction.
For men indeed swear by a greater, and with them the oath is a term to all dispute, as making matters sure.
for men indeed do swear by the greater, and an end of all controversy to them for confirmation [is] the oath,
- 17** Wherein God, willing more abundantly to show to the heirs of promise the immutability of his counsel, confirmed it by an oath:
Wherein God, willing to shew more abundantly to the heirs of the promise the unchangeableness of his purpose, intervened by an oath,
in which God, more abundantly willing to shew to the heirs of the promise the immutability of his counsel, did interpose by an oath,
- 18** That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
that by two unchangeable things, in which [it was] impossible that God should lie, we might have a strong encouragement, who have fled for refuge to lay hold on the hope set before us,
that through two immutable things, in which [it is] impossible for God to lie, a strong comfort we may have who did flee for refuge to lay hold on the hope set before [us],
- 19** Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;
which we have as anchor of the soul, both secure and firm, and entering into that within the veil,
which we have, as an anchor of the soul, both sure and stedfast, and entering into that within the veil,
- 20** Whither the forerunner hath for us entered, even Jesus [Yashua], made a high priest for ever after the order of Melchisedec.
where Jesus [Yashua] is entered as forerunner for us, become for ever a high priest according to the order of Melchisedec.
whither a forerunner for us did enter -- Jesus [Yashua], after the order of Melchisedek chief priest having become -- to the age.
- 1** For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed him;
For this Melchisedek, king of Salem, priest of God Most High, who did meet Abraham turning back from the smiting of the kings, and did bless him,
- 2** To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
to whom Abraham gave also the tenth portion of all; first being interpreted King of righteousness, and then also King of Salem, which is King of peace;
to whom also a tenth of all did Abraham divide, (first, indeed, being interpreted, `King of righteousness,` and then also, King of Salem, which is, King of Peace,)

- 3** Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like to the Son of God; abideth a priest continually.
without father, without mother, without genealogy; having neither beginning of days nor end of life, but assimilated to the Son of God, abides a priest continually.
without father, without mother, without genealogy, having neither beginning of days nor end of life, and being made like to the Son of God, doth remain a priest continually.
- 4** Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the spoils.
Now consider how great this [personage] was, to whom [even] the patriarch Abraham gave a tenth out of the spoils.
And see how great this one [is], to whom also a tenth Abraham the patriarch did give out of the best of the spoils,
- 5** And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes from the people according to the law, that is, from their brethren, though they come from the loins of Abraham:
And they indeed from among the sons of Levi, who receive the priesthood, have commandment to take tithes from the people according to the law, that is from their brethren, though these are come out of the loins of Abraham:
and those, indeed, out of the sons of Levi receiving the priesthood, a command have to take tithes from the people according to the law, that is, their brethren, even though they came forth out of the loins of Abraham;
- 6** But he whose descent is not counted from them received tithes from Abraham, and blessed him that had the promises.
but he who has no genealogy from them has tithed Abraham, and blessed him who had the promises.
and he who was not reckoned by genealogy of them, received tithes from Abraham, and him having the promises he hath blessed,
- 7** And without all contradiction the less is blessed by the better.
But beyond all gainsaying, the inferior is blessed by the better.
and apart from all controversy, the less by the better is blessed --
- 8** And here men that die receive tithes; but there he receiveth them, of whom it is testified that he liveth.
And here dying men receive tithes; but there [one] of whom the witness is that he lives;
and here, indeed, men who die do receive tithes, and there [he], who is testified to that he was living,
- 9** And as I may say, Levi also, who receiveth tithes, payed tithes in Abraham.
and, so to speak, through Abraham, Levi also, who received tithes, has been made to pay tithes.
and so to speak, through Abraham even Levi who is receiving tithes, hath paid tithes,
- 10** For he was yet in the loins of his father, when Melchisedec met him.
For he was yet in the loins of his father when Melchisedec met him.
for he was yet in the loins of the father when Melchisedec met him.

- 11** If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
 If indeed then perfection were by the Levitical priesthood, for the people had their law given to them in connexion with *it*, what need [was there] still that a different priest should arise according to the order of Melchisedec, and not be named after the order of Aaron?
 If indeed, then, perfection were through the Levitical priesthood -- for the people under it had received law -- what further need, according to the order of Melchisedek, for another priest to arise, and not to be called according to the order of Aaron?
- 12** For the priesthood being changed, there is made of necessity a change also of the law.
 For, the priesthood being changed, there takes place of necessity a change of law also.
 for the priesthood being changed, of necessity also, of the law a change doth come,
- 13** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
 For he, of whom these things are said, belongs to a different tribe, of which no one has [ever] been attached to the service of the altar.
 for he of whom these things are said in another tribe hath had part, of whom no one gave attendance at the altar,
- 14** For it is evident that our Lord sprang from Judah; of which tribe Moses spoke nothing concerning priesthood.
 For it is clear that our Lord has sprung out of Juda, as to which tribe Moses spake nothing as to priests.
 for [it is] evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning priesthood.
- 15** And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
 And it is yet more abundantly evident, since a different priest arises according to the similitude of Melchisedec,
 And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest,
- 16** Who is made, not after the law of a carnal commandment, but after the power of an endless life.
 who has been constituted not according to law of fleshly commandment, but according to power of indissoluble life.
 who came not according to the law of a fleshly command, but according to the power of an endless life,
- 17** For he testifieth, Thou art a priest for ever after the order of Melchisedec.
 For it is borne witness, *Thou* art a priest for ever according to the order of Melchisedec.
 for He doth testify -- `Thou [art] a priest -- to the age, according to the order of Melchisedek;`
- 18** For there is verily a disannulling of the preceding commandment on account of its weakness and unprofitableness.
 For there is a setting aside of the commandment going before for its weakness and unprofitableness,
 for a disannulling indeed doth come of the command going before because of its weakness, and unprofitableness,
- 19** For the law made nothing perfect, but the introduction of a better hope did; by which we draw nigh to God.
 (for the law perfected nothing,) and the introduction of a better hope by which we draw nigh to God.
 (for nothing did the law perfect) and the bringing in of a better hope, through which we draw nigh to God.

- 20 And inasmuch as not without an oath he was made priest:
 And by how much [it was] not without the swearing of an oath;
 And inasmuch as [it is] not apart from oath, (for those indeed apart from oath are become priests,
- 21 (For those priests were made without an oath; but this with an oath, by him that said to him, The Lord swore, and will not change, Thou art a priest for ever after the order of Melchisedec:)
 (for they are become priests without the swearing of an oath, but he with the swearing of an oath, by him who said, as to him, The Lord has sworn, and will not change [of it], *Thou* [art] priest for ever [according to the order of Melchisedec];)
 and he with an oath through Him who is saying unto him, `The Lord sware, and will not reform, Thou [art] a priest -- to the age, according to the order of Melchisedek;`)
- 22 By so much was Jesus [Yashua] made a surety of a better testament.
 by so much Jesus [Yashua] became surety of a better covenant.
 by so much of a better covenant hath Jesus [Yashua] become surety,
- 23 And they truly were many priests, because they were not suffered to continue by reason of death:
 And they have been many priests, on account of being hindered from continuing by death;
 and those indeed are many who have become priests, because by death they are hindered from remaining;
- 24 But this man, because he continueth ever, hath an unchangeable priesthood.
 but he, because of his continuing for ever, has the priesthood unchangeable.
 and he, because of his remaining -- to the age, hath the priesthood not transient,
- 25 Wherefore he is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.
 Whence also he is able to save completely those who approach by him to God, always living to intercede for them.
 whence also he is able to save to the very end, those coming through him unto God -- ever living to make intercession for them.
- 26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
 For such a high priest became us, holy, harmless, undefiled, separated from sinners, and become higher than the heavens:
 For such a chief priest did become us -- kind, harmless, undefiled, separate from the sinners, and become higher than the heavens,
- 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
 who has not day by day need, as the high priests, first to offer up sacrifices for his own sins, then [for] those of the people; for this he did once for all [in] having offered up himself.
 who hath no necessity daily, as the chief priests, first for his own sins to offer up sacrifice, then for those of the people; for this he did once, having offered up himself;

- 28** For the law maketh men high priests who have infirmity; but the word of the oath, which was after the law, maketh the Son, who is consecrated evermore.
 For the law constitutes men high priests, having infirmity; but the word of the swearing of the oath which [is] after the law, a Son perfected for ever.
 for the law doth appoint men chief priests, having infirmity, but the word of the oath that [is] after the law [appointeth] the Son -- to the age have been perfected.
- 1** Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;
 Now a summary of the things of which we are speaking [is], We have such a one high priest who has sat down on [the] right hand of the throne the greatness in the heavens;
 And the sum concerning the things spoken of [is]: we have such a chief priest, who did sit down at the right hand of the throne of the greatness in the heavens,
- 2** A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.
 minister of the holy places and of the true tabernacle, which the Lord has pitched, [and] not man.
 of the holy places a servant, and of the true tabernacle, which the Lord did set up, and not man,
- 3** For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man should have somewhat also to offer.
 For every high priest is constituted for the offering both of gifts and sacrifices; whence it is needful that this one also should have something which he may offer.
 for every chief priest to offer both gifts and sacrifices is appointed, whence [it is] necessary for this one to have also something that he may offer;
- 4** For if he were on earth, he would not be a priest, seeing there are priests that offer gifts according to the law:
 If then indeed he were upon earth, he would not even be a priest, there being those who offer the gifts according to the law,
 for if, indeed, he were upon earth, he would not be a priest -- (there being the priests who are offering according to the law, the gifts,
- 5** Who serve to the example and shadow of heavenly things, as Moses was admonished by God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shown to thee in the mount.
 (who serve the representation and shadow of heavenly things, according as Moses was oracularly told [when] about to make the tabernacle; for See, saith He, that thou make all things according to the pattern which has been shewn to thee in the mountain.)
 who unto an example and shadow do serve of the heavenly things, as Moses hath been divinely warned, being about to construct the tabernacle, I `See (saith He) thou mayest make all things according to the pattern that was shewn to thee in the mount;`) --
- 6** But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
 But now he has got a more excellent ministry, by so much as he is mediator of a better covenant, which is established on the footing of better promises.
 and now he hath obtained a more excellent service, how much also of a better covenant is he mediator, which on better promises hath been sanctioned,

- 7 For if that first covenant had been faultless, then would no place have been sought for the second.
 For if that first was faultless, place had not been sought for a second.
 for if that first were faultless, a place would not have been sought for a second.
- 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
 For finding fault, he says to them, Behold, days come, saith the Lord, and I will consummate a new covenant as regards the house of Israel, and as regards the house of Judah;
 For finding fault, He saith to them, `Lo, days come, saith the Lord, and I will complete with the house of Israel, and with the house of Judah, a new covenant,
- 9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.
 not according to the covenant which I made to their fathers in [the] day of my taking their hand to lead them out of the land of Egypt; because *they* did not continue in my covenant, and *I* did not regard them, saith [the] Lord.
 not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt -- because they did not remain in My covenant, and I did not regard them, saith the Lord, --
- 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
 Because this [is] the covenant that I will covenant to the house of Israel after those days, saith the Lord: Giving my laws into their mind, I will write them also upon their hearts; and I will be to them for God, and *they* shall be to me for people.
 because this [is] the covenant that I will make with the house of Israel, after those days, saith the Lord, giving My laws into their mind, and upon their hearts I will write them, and I will be to them for a God, and they shall be to Me for a people;
- 11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
 And they shall not teach each his fellow-citizen, and each his brother, saying, Know the Lord; because all shall know me in themselves, from [the] little one [among them] unto [the] great among them.
 and they shall not teach each his neighbour, and each his brother, saying, Know thou the Lord, because they shall all know Me from the small or of them unto the great one of them,
- 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
 Because I will be merciful to their unrighteousnesses, and their sins and their lawlessnesses I will never remember any more.
 because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more;` --
- 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and groweth old is ready to vanish away.
 In that he says New, he has made the first old; but that which grows old and aged [is] near disappearing.
 in the saying `new,` He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing.

- 1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
The first therefore also indeed had ordinances of service, and the sanctuary, a worldly one.
It had, indeed, then (even the first tabernacle) ordinances of service, also a worldly sanctuary,
- 2 For there was a tabernacle made; the first, in which was the candlestick, and the table, and the show-bread; which is called the sanctuary.
For a tabernacle was set up; the first, in which [were] both the candlestick and the table and the exposition of the loaves, which is called Holy;
for a tabernacle was prepared, the first, in which was both the lamp-stand, and the table, and the bread of the presence -- which is called `Holy;`
- 3 And after the second veil, the tabernacle which is called the Holiest of all;
but after the second veil a tabernacle which is called Holy of holies,
and after the second veil a tabernacle that is called `Holy of holies,`
- 4 Which had the golden censer, and the ark of the covenant overlaid around with gold, in which was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
having a golden censer, and the ark of the covenant, covered round in every part with gold, in which [were] the golden pot that had the manna, and the rod of Aaron that had sprouted, and the tables of the covenant;
having a golden censer, and the ark of the covenant overlaid all round about with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tables of the covenant,
- 5 And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.
and above over it the cherubim of glory shadowing the mercy-seat; concerning which it is not now [the time] to speak in detail.
and over it cherubim of the glory, overshadowing the mercy-seat, concerning which we are not now to speak particularly.
- 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:
Now these things being thus ordered, into the first tabernacle the priests enter at all times, accomplishing the services;
And these things having been thus prepared, into the first tabernacle, indeed, at all times the priests do go in, performing the services,
- 7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:
but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors of the people:
and into the second, once in the year, only the chief priest, not apart from blood, which he doth offer for himself and the errors of the people,
- 8 The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing:
the Holy Spirit shewing this, that the way of the [holy of] holies has not yet been made manifest while as yet the first tabernacle has [its] standing:
the Holy Spirit this evidencing that not yet hath been manifested the way of the holy [places], the first tabernacle having yet a standing;
- 9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience;
the which [is] an image for the present time, according to which both gifts and sacrifices, unable to perfect as to conscience him that worshippeth are offered,
which [is] a parable in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving,

- 10** Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.
 [consisting] only of meats and drinks and divers washings, ordinances of flesh, imposed until [the] time of setting things right.
 only in victuals, and drinks, and different immersions, and fleshly ordinances -- till the time of reformation imposed upon [them].
- 11** But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
 But Christ being come high priest of the good things to come, by the better and more perfect tabernacle not made with hand, (that is, not of this creation,)
 And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands -- that is, not of this creation --
- 12** Neither by the blood of goats and calves, but by his own blood; he entered in once into the holy place, having obtained eternal redemption for us.
 nor by blood of goats and calves, but by his own blood, has entered in once for all into the [holy of] holies, having found an eternal redemption.
 neither through blood of goats and calves, but through his own blood, did enter in once into the holy places, age-during redemption having obtained;
- 13** For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctify to the purifying of the flesh:
 For if the blood of goats and bulls, and a heifer's ashes sprinkling the defiled, sanctifies for the purity of the flesh,
 for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh,
- 14** How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God?
 how much rather shall the blood of the Christ, who by the eternal Spirit offered himself spotless to God, purify your conscience from dead works to worship [the] living God?
 how much more shall the blood of the Christ (who through the age-during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God?
- 15** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they who are called may receive the promise of eternal inheritance.
 And for this reason he is mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal inheritance.
 And because of this, of a new covenant he is mediator, that, death having come, for redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance,
- 16** For where a testament is, there must also of necessity be the death of the testator.
 (For where [there is] a testament, the death of the testator must needs come in.
 for where a covenant [is], the death of the covenant-victim to come in is necessary,
- 17** For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.
 For a testament [is] of force when men are dead, since it is in no way of force while the testator is alive.)
 for a covenant over dead victims [is] stedfast, since it is no force at all when the covenant-victim liveth,

- 18** Hence even the first testament was not dedicated without blood.
Whence neither the first was inaugurated without blood.
whence not even the first apart from blood hath been initiated,
- 19** For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,
For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people,
for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle,
- 20** Saying, This is the blood of the testament which God hath enjoined to you.
saying, This [is] the blood of the covenant which God has enjoined to you.
saying, `This [is] the blood of the covenant that God commanded unto you,`
- 21** Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.
And the tabernacle too and all the vessels of service he sprinkled in like manner with blood;
and both the tabernacle and all the vessels of the service with blood in like manner he did sprinkle,
- 22** And almost all things are by the law cleansed with blood; and without shedding of blood is no remission.
and almost all things are purified with blood according to the law, and without blood-shedding there is no remission.
and with blood almost all things are purified according to the law, and apart from blood-shedding forgiveness doth not come.
- 23** It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
[It was] necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these.
[It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these;
- 24** For Christ hath not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
For the Christ is not entered into holy places made with hand, figures of the true, but into heaven itself, now to appear before the face of God for us:
for not into holy places made with hands did the Christ enter -- figures of the true -- but into the heaven itself, now to be manifested in the presence of God for us;
- 25** Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
nor in order that he should offer himself often, as the high priest enters into the holy places every year with blood not his own;
nor that he may many times offer himself, even as the chief priest doth enter into the holy places every year with blood of others;

- 26** For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
 since he had [then] been obliged often to suffer from the foundation of the world. But now once in the consummation of the ages he has been manifested for [the] putting away of sin by his sacrifice.
 since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested;
- 27** And as it is appointed to men once to die, but after this the judgment:
 And forasmuch as it is the portion of men once to die, and after this judgment;
 and as it is laid up to men once to die, and after this -- judgment,
- 28** So Christ was once offered to bear the sins of many; and to them that look for him he will appear the second time without sin to salvation.
 thus the Christ also, having been once offered to bear the sins of many, shall appear to those that look for him the second time without sin for salvation.
 so also the Christ, once having been offered to bear the sins of many, a second time, apart from a sin-offering, shall appear, to those waiting for him -- to salvation!
- 1** For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers to them perfect.
 For the law, having a shadow of the coming good things, not the image itself of the things, can never, by the same sacrifices which they offer continually yearly, perfect those who approach.
 For the law having a shadow of the coming good things -- not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near,
- 2** For then would they not have ceased to be offered? because that the worshipers once cleansed, would have had no more conscience of sins.
 Since, would they not indeed have ceased being offered, on account of the worshippers once purged having no longer any conscience of sins?
 since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having once been purified?
- 3** But in those sacrifices there is a remembrance again made of sins every year.
 But in these [there is] a calling to mind of sins yearly.
 but in those [sacrifices] is a remembrance of sins every year,
- 4** For it is not possible that the blood of bulls and of goats should take away sins.
 For blood of bulls and goats [is] incapable of taking away sins.
 for it is impossible for blood of bulls and goats to take away sins.
- 5** Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:
 Wherefore coming into the world he says, Sacrifice and offering thou willedst not; but thou hast prepared me a body.
 Wherefore, coming into the world, he saith, `Sacrifice and offering Thou didst not will, and a body Thou didst prepare for me,

- 6 In burnt-offerings and sacrifices for sin thou hast had no pleasure.
 Thou tookest no pleasure in burnt-offerings and sacrifices for sin.
 in burnt-offerings, and concerning sin-offerings, Thou didst not delight,
- 7 Then said I, Lo, I come (in the volume of the book it is written concerning me,) to do thy will, O God.
 Then I said, Lo, I come (in [the] roll of the book it is written of me) to do, O God, thy will.
 then I said, Lo, I come, (in a volume of the book it hath been written concerning me,) to do, O God, Thy will;`
- 8 Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure in them; which are offered by the law;
 Above, saying Sacrifices and offerings and burnt-offerings and sacrifices for sin thou willedst not, neither tookest pleasure in (which are offered according to the law);
 saying above -- `Sacrifice, and offering, and burnt-offerings, and concerning sin-offering Thou didst not will, nor delight in,` -- which according to the law are offered --
- 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
 then he said, Lo, I come to do thy will. He takes away the first that he may establish the second;
 then he said, `Lo, I come to do, O God, Thy will;` he doth take away the first that the second he may establish;
- 10 By which will we are sanctified through the offering of the body of Jesus [Yashua] Christ once for all.
 by which will we have been sanctified through the offering of the body of Jesus [Yashua] Christ once for all.
 in the which will we are having been sanctified through the offering of the body of Jesus [Yashua] Christ once,
- 11 And every priest standeth daily ministering and offering often the same sacrifices, which can never take away sins:
 And every priest stands daily ministering, and offering often the same sacrifices, which can never take away sins.
 and every priest, indeed, hath stood daily serving, and the same sacrifices many times offering, that are never able to take away sins.
- 12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;
 But *he*, having offered one sacrifice for sins, sat down in perpetuity at [the] right hand of God,
 And He, for sin one sacrifice having offered -- to the end, did sit down on the right hand of God, --
- 13 From henceforth waiting till his enemies are made his footstool.
 waiting from henceforth until his enemies be set [for the] footstool of his feet.
 as to the rest, expecting till He may place his enemies [as] his footstool,
- 14 For by one offering he hath perfected for ever them that are sanctified.
 For by one offering he has perfected in perpetuity the sanctified.
 for by one offering he hath perfected to the end those sanctified;

- 15 Of this the Holy Spirit also is a witness to us: for after that he had said before,
And the Holy Spirit also bears us witness [of it]; for after what was said:
and testify to us also doth the Holy Spirit, for after that He hath said before,
- 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
This [is] the covenant which I will establish towards them after those days, saith [the] Lord: Giving my laws into their hearts, I will write them also in their understandings;
`This [is] the covenant that I will make with them after those days, saith the Lord, giving My laws on their hearts, and upon their minds I will write them,`
- 17 And their sins and iniquities will I remember no more.
and their sins and their lawlessnesses I will never remember any more.
and `their sins and their lawlessness I will remember no more;`
- 18 Now where remission of these is, there is no more offering for sin.
But where there [is] remission of these, [there is] no longer a sacrifice for sin.
and where forgiveness of these [is], there is no more offering for sin.
- 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus [Yashua],
Having therefore, brethren, boldness for entering into the [holy of] holies by the blood of Jesus [Yashua],
Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus [Yashua],
- 20 By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh;
the new and living way which he has dedicated for us through the veil, that is, his flesh,
which way he did initiate for us -- new and living, through the vail, that is, his flesh --
- 21 And having a high priest over the house of God;
and [having] a great priest over the house of God,
and a high priest over the house of God,
- 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with pure water.
may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water;
- 23 Let us hold fast the profession of our faith without wavering; for he is faithful that promised:
Let us hold fast the confession of the hope unwavering, (for he [is] faithful who has promised;)
may we hold fast the unwavering profession of the hope, (for faithful [is] He who did promise),

- 24 And let us consider one another to excite to love and to good works:
 and let us consider one another for provoking to love and good works;
 and may we consider one another to provoke to love and to good works,
- 25 Not forsaking the assembling of ourselves, as the manner of some is; but exhorting one another: and so much the more, as ye see the day
 approaching.
 not forsaking the assembling of ourselves together, as the custom [is] with some; but encouraging [one another], and by so much the more as ye
 see the day drawing near.
 not forsaking the assembling of ourselves together, as a custom of certain [is], but exhorting, and so much the more as ye see the day coming nigh
- 26 For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
 For where we sin wilfully after receiving the knowledge of the truth, there no longer remains any sacrifice for sins,
 For we -- willfully sinning after the receiving the full knowledge of the truth -- no more for sins doth there remain a sacrifice,
- 27 But a certain fearful apprehension of judgment and fiery indignation, which shall devour the adversaries.
 but a certain fearful expectation of judgment, and heat of fire about to devour the adversaries.
 but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers;
- 28 He that despised Moses' law, died without mercy under two or three witnesses:
 Any one that has disregarded Moses' law dies without mercy on [the testimony of] two or three witnesses:
 any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die,
- 29 Of how much more severe punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the
 blood of the covenant, by which he was sanctified, an unholy thing, and hath done despite to the Spirit of favor?
 of how much worse punishment, think ye, shall he be judged worthy who has trodden under foot the Son of God, and esteemed the blood of the
 covenant, whereby he has been sanctified, common, and has insulted the Spirit of favor?
 of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common
 thing, in which he was sanctified, and to the Spirit of the favor did despite?
- 30 For we know him that hath said, Vengeance belongeth to me, I will recompense, saith the Lord. And again, The Lord will judge his people.
 For we know him that said, To me [belongs] vengeance; *I* will recompense, saith the Lord: and again, The Lord shall judge his people.
 for we have known Him who is saying, `Vengeance [is] Mine, I will recompense, saith the Lord;` and again, `The Lord shall judge His people;` --
- 31 It is a fearful thing to fall into the hands of the living God.
 [It is] a fearful thing falling into [the] hands of [the] living God.
 fearful [is] the falling into the hands of a living God.
- 32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;
 But call to mind the earlier days in which, having been enlightened, ye endured much conflict of sufferings;
 And call to your remembrance the former days, in which, having been enlightened, ye did endure much conflict of sufferings,

- 33** Partly, while ye were made a gazing-stock both by reproaches and afflictions; and partly, while ye became companions of them that were so used on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through them.
 partly both with reproaches and tribulations being made spectacles, and partly having become partners of those so living,
- 34** For ye had compassion of me in my bonds, and took joyfully the seizing of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
 For ye both sympathised with prisoners and accepted with joy the plunder of your goods, knowing that ye have for yourselves a better substance and an abiding one.
 for also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one.
- 35** Cast not away therefore your confidence, which hath great recompense of reward.
 Cast not away therefore your confidence, which has great recompense.
 Ye may not cast away, then, your boldness, which hath great recompense of reward,
- 36** For ye have need of patience, that, after ye have done the will of God, ye may receive the promise.
 For ye have need of endurance in order that, having done the will of God, ye may receive the promise.
 for of patience ye have need, that the will of God having done, ye may receive the promise,
- 37** For yet a little while, and he that is coming will come, and will not tarry.
 For yet a very little while he that comes will come, and will not delay.
 for yet a very very little, He who is coming will come, and will not tarry;
- 38** Now the just shall live by faith: but if any man shall draw back, my soul shall have no pleasure in him.
 But the just shall live by faith; and, if he draw back, my soul does not take pleasure in him.
 and `the righteous by faith shall live,` and `if he may draw back, My soul hath no pleasure in him,`
- 39** But we are not of them who draw back to perdition; but of them that believe to the saving of the soul.
 But *we* are not drawers back to perdition, but of faith to saving [the] soul.
 and we are not of those drawing back to destruction, but of those believing to a preserving of soul.
- 1** Now faith is the substance of things hoped for, the evidence of things not seen.
 Now faith is [the] substantiating of things hoped for, [the] conviction of things not seen.
 And faith is of things hoped for a confidence, of matters not seen a conviction,
- 2** For by it the elders obtained a good report.
 For in [the power of] this the elders have obtained testimony.
 for in this were the elders testified of;

- 3** Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which appeared.
 By faith we apprehend that the worlds were framed by [the] word of God, so that that which is seen should not take its origin from things which appear.
 by faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing;
- 4** By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony that he was righteous, God testifying of his gift and by it he being dead yet speaketh.
 By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it, having died, he yet speaks.
 by faith a better sacrifice did Abel offer to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, doth yet speak.
- 5** By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
 By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before [his] translation he has the testimony that he had pleased God.
 By faith Enoch was translated -- not to see death, and was not found, because God did translate him; for before his translation he had been testified to -- that he had pleased God well,
- 6** But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
 But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] he is a rewarder of them who seek him out.
 and apart from faith it is impossible to please well, for it behoveth him who is coming to God to believe that He is, and to those seeking Him He becometh a rewarder.
- 7** By faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith.
 By faith, Noah, oracularly warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.
 By faith Noah, having been divinely warned concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir.
- 8** By faith Abraham, when he was called to remove into a place which he should afterwards receive for an inheritance, obeyed; and he went out not knowing whither he was going.
 By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing where he was going.
 By faith Abraham, being called, did obey, to go forth to the place that he was about to receive for an inheritance, and he went forth, not knowing whither he doth go;

- 9 By faith he sojourned in the land of promise, as in a foreign country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
 By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with [him] the same promise;
 by faith he did sojourn in the land of the promise as a strange country, in tabernacles having dwelt with Isaac and Jacob, fellow-heirs of the same promise,
- 10 For he looked for a city which hath foundations, whose builder and maker is God.
 for he waited for the city which has foundations, of which God is [the] artificer and constructor.
 for he was looking for the city having the foundations, whose artificer and constructor [is] God.
- 11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
 By faith also Sarah herself received strength for [the] conception of seed, and [that] beyond a seasonable age; since she counted him faithful who promised.
 By faith also Sarah herself did receive power to conceive seed, and she bare after the time of life, seeing she did judge Him faithful who did promise;
- 12 Therefore there sprang even from one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.
 Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.
 wherefore, also from one were begotten -- and that of one who had become dead -- as the stars of the heaven in multitude, and as sand that [is] by the sea-shore -- the innumerable.
- 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.
 All these died in faith, not having received the promises, but having seen them from afar off and embraced [them], and confessed that they were strangers and sojourners on the earth.
 In faith died all these, not having received the promises, but from afar having seen them, and having been persuaded, and having saluted [them], and having confessed that strangers and sojourners they are upon the earth,
- 14 For they that say such things declare plainly that they seek a country.
 For they who say such things shew clearly that they seek [their] country.
 for those saying such things make manifest that they seek a country;
- 15 And truly, if they had been mindful of that country from whence they came, they might have had opportunity to return.
 And if they had called to mind that from whence they went out, they had had opportunity to have returned;
 and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return,

- 16 But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.
 but now they seek a better, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he has prepared for them a city
 but now they long for a better, that is, an heavenly, wherefore God is not ashamed of them, to be called their God, for He did prepare for them a city.
- 17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten son,
 By faith Abraham, [when] tried, offered up Isaac, and he who had received to himself the promises offered up his only begotten [son],
 By faith Abraham hath offered up Isaac, being tried, and the only begotten he did offer up who did receive the promises,
- 18 Of whom it was said, That in Isaac shall thy seed be called:
 as to whom it had been said, In Isaac shall thy seed be called:
 of whom it was said -- `In Isaac shall a seed be called to thee;`
- 19 Accounting that God was able to raise him even from the dead; from whence also he received him in a figure.
 counting that God [was] able to raise [him] even from among [the] dead, whence also he received him in a figure.
 reckoning that even out of the dead God is able to raise up, whence also in a figure he did receive [him].
- 20 By faith Isaac blessed Jacob and Esau concerning things to come.
 By faith Isaac blessed Jacob and Esau concerning things to come.
 By faith, concerning coming things, Isaac did bless Jacob and Esau;
- 21 By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.
 By faith Jacob [when] dying blessed each of the sons of Joseph, and worshipped on the top of his staff.
 by faith Jacob dying -- each of the sons of Joseph did bless, and did bow down upon the top of his staff;
- 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
 By faith Joseph [when] dying called to mind the going forth of the sons of Israel, and gave commandment concerning his bones.
 by faith, Joseph dying, concerning the outgoing of the sons of Israel did make mention, and concerning his bones did give command.
- 23 By faith Moses when he was born, was hid three months by his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.
 By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the injunction of the king.
 By faith Moses, having been born, was hid three months by his parents, because they saw the child comely, and were not afraid of the decree of the king;
- 24 By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter;
 By faith Moses, when he had become great, refused to be called son of Pharaoh's daughter;
 by faith Moses, having become great, did refuse to be called a son of the daughter of Pharaoh,

- 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
choosing rather to suffer affliction along with the people of God than to have [the] temporary pleasure of sin;
having chosen rather to be afflicted with the people of God, than to have sin's pleasure for a season,
- 26 Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect to the recompense of the reward.
esteeming the reproach of the Christ greater riches than the treasures of Egypt, for he had respect to the recompense.
greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look to the recompense of reward;
- 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
By faith he left Egypt, not fearing the wrath of the king; for he persevered, as seeing him who is invisible.
by faith he left Egypt behind, not having been afraid of the wrath of the king, for, as seeing the Invisible One -- he endured;
- 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.
By faith he celebrated the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them.
by faith he kept the passover, and the sprinkling of the blood, that He who is destroying the first-born might not touch them.
- 29 By faith they passed through the Red sea as by dry land: which the Egyptians essaying to do were drowned.
By faith they passed through the Red sea as through dry land; of which the Egyptians having made trial were swallowed up.
By faith they did pass through the Red Sea as through dry land, which the Egyptians having received a trial of, were swallowed up;
- 30 By faith the walls of Jericho fell down after they had been encompassed seven days.
By faith the walls of Jericho fell, having been encircled for seven days.
by faith the walls of Jericho did fall, having been surrounded for seven days;
- 31 By faith the harlot Rahab perished not with them that believed not, as she had received the spies with peace.
By faith Rahab the harlot did not perish along with the unbelieving, having received the spies in peace.
by faith Rahab the harlot did not perish with those who disbelieved, having received the spies with peace.
- 32 And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samu
and of the prophets:
And what more do I say? For the time would fail me telling of Gideon, and Barak, and Samson, and Jephthah, and David and Samuel, and of tl
prophets:
And what shall I yet say? for the time will fail me recounting about Gideon, Barak also, and Samson, and Jephthah, David also, and Samuel, and
the prophets,
- 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped lions' mouths,
who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions,

- 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in fight, turned to flight the armies of the aliens.
 quenched [the] power of fire, escaped [the] edge of the sword, became strong out of weakness, became mighty in war, made [the] armies of strangers give way.
 quenched the power of fire, escaped the mouth of the sword, were made powerful out of infirmities, became strong in battle, caused to give way camps of the aliens.
- 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection
 Women received their dead again by resurrection; and others were tortured, not having accepted deliverance, that they might get a better resurrection;
 Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive
- 36 And others had trial of cruel mockings and scourgings, and, moreover of bonds and imprisonment:
 and others underwent trial of mockings and scourgings, yea, and of bonds and imprisonment.
 and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment;
- 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented;
 They were stoned, were sawn asunder, were tempted, died by the death of the sword; they went about in sheepskins, in goatskins, destitute, afflicted, evil treated,
 they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins -- being destitute, afflicted, injuriously treated,
- 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.
 (of whom the world was not worthy,) wandering in deserts and mountains, and [in] dens and caverns of the earth.
 of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth;
- 39 And these all, having obtained a good report through faith, received not the promise:
 And these all, having obtained witness through faith, did not receive the promise,
 and these all, having been testified to through the faith, did not receive the promise,
- 40 God having provided some better thing for us, that they without us should not be made perfect.
 God having foreseen some better thing for us, that they should not be made perfect without us.
 God for us something better having provided, that apart from us they might not be made perfect.
- 1 Wherefore, seeing we also are encompassed with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
 Let *us* also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and sin which so easily entangles us, run with endurance the race that lies before us,
 Therefore, we also having so great a cloud of witnesses set around us, every weight having put off, and the closely besetting sin, through endurance may we run the contest that is set before us,

- 2 Looking to Jesus [Yashua] the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
 looking steadfastly on Jesus [Yashua] the leader and completer of faith: who, in view of the joy lying before him, endured [the] cross, having despised [the] shame, and is set down at the right hand of the throne of God.
 looking to the author and perfecter of faith -- Jesus [Yashua], who, over-against the joy set before him -- did endure a cross, shame having despised, on the right hand also of the throne of God did sit down;
- 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
 For consider well him who endured so great contradiction from sinners against himself, that ye be not weary, fainting in your minds.
 for consider again him who endured such contradicting from the sinners to himself, that ye may not be wearied in your souls -- being faint.
- 4 Ye have not yet resisted to blood, striving against sin.
 Ye have not yet resisted unto blood, wrestling against sin.
 Not yet unto blood did ye resist -- with the sin striving;
- 5 And ye have forgotten the exhortation which speaketh to you as to children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked by him:
 And ye have quite forgotten the exhortation which speaks to you as to sons: My son, despise not [the] chastening of [the] Lord, nor faint [when] reproved by him;
 and ye have forgotten the exhortation that doth speak fully with you as with sons, `My son, be not despising chastening of the Lord, nor be faint, being reproved by Him,
- 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
 for whom [the] Lord loves he chastens, and scourges every son whom he receives.
 for whom the Lord doth love He doth chasten, and He scourgeth every son whom He receiveth;`
- 7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?
 Ye endure for chastening, God conducts himself towards you as towards sons; for who is the son that the father chastens not?
 if chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten?
- 8 But if ye are without chastisement, of which all are partakers, then are ye bastards and not sons.
 But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons.
 and if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons.
- 9 Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?
 Moreover we have had the fathers of our flesh as chasteners, and we revered [them]; shall we not much rather be in subjection to the Father of spirits, and live?
 Then, indeed, fathers of our flesh we have had, chastising [us], and we were reverencing [them]; shall we not much rather be subject to the Father of the spirits, and live?

- 10** For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.
For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of his holiness.
for they, indeed, for a few days, according to what seemed good to them, were chastening, but He for profit, to be partakers of His separation;
- 11** Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them who are exercised by it.
But no chastening at the time seems to be [matter] of joy, but of grief; but afterwards yields [the] peaceful fruit of righteousness to those exercised by it.
and all chastening for the present, indeed, doth not seem to be of joy, but of sorrow, yet afterward the peaceable fruit of righteousness to those exercised through it -- it doth yield.
- 12** Wherefore lift up the hands which hang down, and the feeble knees;
Wherefore lift up the hands that hang down, and the failing knees;
Wherefore, the hanging-down hands and the loosened knees set ye up;
- 13** And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
and make straight paths for your feet, that that which is lame be not turned aside; but that rather it may be healed.
and straight paths make for your feet, that that which is lame may not be turned aside, but rather be healed;
- 14** Follow peace with all men, and holiness, without which no man shall see the Lord:
Pursue peace with all, and holiness, without which no one shall see the Lord:
peace pursue with all, and the separation, apart from which no one shall see the Lord,
- 15** Looking diligently, lest any man fail of the favor of God; lest any root of bitterness springing up, trouble you, and by it many be defiled;
watching lest [there be] any one who lacks the favor of God; lest any root of bitterness springing up trouble [you], and many be defiled by it;
looking diligently over lest any one be failing of the favor of God, lest any root of bitterness springing up may give trouble, and through this man may be defiled;
- 16** Lest there be any fornicator, or profane person, as Esau, who for one morsel of food sold his birth-right.
lest [there be] any fornicator, or profane person, as Esau, who for one meal sold his birthright;
lest any one be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food did sell his birthright,
- 17** For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of reformation, though he sought carefully with tears.
for ye know that also afterwards, desiring to inherit the blessing, he was rejected, (for he found no place for reformation) although he sought it earnestly with tears.
for ye know that also afterwards, wishing to inherit the blessing, he was disapproved of, for a place of reformation he found not, though with tears having sought it.

- 18 For ye are not come to the mount that might be touched, and that burned with fire, nor to blackness, and to darkness, and tempest,
 For ye have not come to [the mount] that might be touched and was all on fire, and to obscurity, and darkness, and tempest,
 For ye came not near to the mount touched and scorched with fire, and to blackness, and darkness, and tempest,
- 19 And the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more
 and trumpet's sound, and voice of words; which they that heard, excusing themselves, declined [the] word being addressed to them any more:
 and a sound of a trumpet, and a voice of sayings, which those having heard did entreat that a word might not be added to them,
- 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with
 dart:
 (for they were not able to bear what was enjoined: And if a beast should touch the mountain, it shall be stoned;
 for they were not bearing that which is commanded, `And if a beast may touch the mountain, it shall be stoned, or with an arrow shot through,`
- 21 And so terrible was the sight, that Moses said, I exceedingly fear and tremble;)
 and, so fearful was the sight, Moses said, I am exceedingly afraid and full of trembling;)
 and, (so terrible was the sight,) Moses said, `I am fearful exceedingly, and trembling.`
- 22 But ye are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of messengers,
 but ye have come to mount Zion; and to [the] city of [the] living God, heavenly Jerusalem; and to myriads of messengers,
 But, ye came to Mount Zion, and to a city of the living God, to the heavenly Jerusalem, and to myriads of messengers,
- 23 To the general assembly and assembly of the first-born, who are written in heaven, and to God the Judge of all, and to the spirits of just men made
 perfect,
 the universal gathering; and to [the] assembly of the firstborn [who are] registered in heaven; and to God, judge of all; and to [the] spirits of ju
 [men] made perfect;
 to the company and assembly of the first-born in heaven enrolled, and to God the judge of all, and to spirits of righteous men made perfect,
- 24 And to Jesus [Yashua] the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
 and to Jesus [Yashua], mediator of a new covenant; and to [the] blood of sprinkling, speaking better than Abel.
 and to a mediator of a new covenant -- Jesus [Yashua], and to blood of sprinkling, speaking better things than that of Abel!
- 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn
 away from him that speaketh from heaven:
 See that ye refuse not him that speaks. For if those did not escape who had refused him who uttered the oracles on earth, much more we who tu
 away from him [who does so] from heaven:
 See, may ye not refuse him who is speaking, for if those did not escape who refused him who upon earth was divinely speaking -- much less we w
 do turn away from him who [speaketh] from heaven,
- 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.
 whose voice then shook the earth; but now he has promised, saying, Yet once will *I* shake not only the earth, but also the heaven.
 whose voice the earth shook then, and now hath he promised, saying, `Yet once -- I shake not only the earth, but also the heaven;`

- 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot shaken may remain.
 But this Yet once, signifies the removing of what is shaken, as being made, that what is not shaken may remain.
 and this -- `Yet once` -- doth make evident the removal of the things shaken, as of things having been made, that the things not shaken may remain.
- 28 Wherefore we receiving a kingdom which cannot be moved, let us have favor, by which we may serve God acceptably, with reverence and godly fear.
 Wherefore let us, receiving a kingdom not to be shaken, have favor, by which let us serve God acceptably with reverence and fear.
 wherefore, a kingdom that cannot be shaken receiving, may we have favor, through which we may serve God well-pleasingly, with reverence and religious fear;
- 29 For our God is a consuming fire.
 For also our God [is] a consuming fire.
 for also our God [is] a consuming fire.
- 1 Let brotherly love continue.
 Let brotherly love abide.
 Let brotherly love remain;
- 2 Be not forgetful to entertain strangers: for by this some have entertained messengers unawares.
 Be not forgetful of hospitality; for by it some have unawares entertained messengers.
 of the hospitality be not forgetful, for through this unawares certain did entertain messengers;
- 3 Remember them that are in bonds, as bound with them; and them who suffer adversity, as being yourselves also in the body.
 Remember prisoners, as bound with [them]; those that are evil-treated, as being yourselves also in [the] body.
 be mindful of those in bonds, as having been bound with them, of those maltreated, as also yourselves being in the body;
- 4 Marriage is honorable in all, and the bed undefiled: but lewd persons and adulterers God will judge.
 [Let] marriage [be held] every way in honour, and the bed [be] undefiled; for fornicators and adulterers will God judge.
 honourable [is] the marriage in all, and the bed undefiled, and whoremongers and adulterers God shall judge.
- 5 Let your manner of life be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
 [Let your] conversation [be] without love of money, satisfied with [your] present circumstances; for *he* has said, I will not leave thee, neither will I forsake thee.
 Without covetousness the behaviour, being content with the things present, for He hath said, `No, I will not leave, no, nor forsake thee,`
- 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do to me.
 So that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid: what will man do unto me?
 so that we do boldly say, `The Lord [is] to me a helper, and I will not fear what man shall do to me.`

- 7 Remember them who have the rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their manner of life.
Remember your leaders who have spoken to you the word of God; and considering the issue of their conversation, imitate their faith.
Be mindful of those leading you, who did speak to you the word of God, whose faith -- considering the issue of the behaviour -- be imitating,
- 8 Jesus [Yashua] Christ the same yesterday, and to-day, and for ever.
Jesus [Yashua] Christ [is] the same yesterday, and to-day, and to the ages [to come].
Jesus [Yashua] Christ yesterday and to-day the same, and to the ages;
- 9 Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with favor; not with meats, which have not profited them that have been occupied in them.
Be not carried away with various and strange doctrines; for [it is] good that the heart be confirmed with favor, not meats; those who have walked in which have not been profited by [them].
with teachings manifold and strange be not carried about, for [it is] good that by favor the heart be confirmed, not with meats, in which they who were occupied were not profited;
- 10 We have an altar, of which they have no right to eat who serve the tabernacle.
We have an altar of which they have no right to eat who serve the tabernacle;
we have an altar, of which to eat they have no authority who the tabernacle are serving,
- 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
for of those beasts whose blood is carried [as sacrifices for sin] into the [holy of] holies by the high priest, of these the bodies are burned outside the camp.
for of those beasts whose blood is brought for sin into the holy places through the chief priest -- of these the bodies are burned without the camp.
- 12 Wherefore Jesus [Yashua] also, that he might sanctify the people with his own blood, suffered without the gate.
Wherefore also Jesus [Yashua], that he might sanctify the people by his own blood, suffered without the gate:
Wherefore, also Jesus [Yashua] -- that he might sanctify through [his] own blood the people -- without the gate did suffer;
- 13 Let us go forth therefore to him without the camp, bearing his reproach.
therefore let us go forth to him without the camp, bearing his reproach:
now, then, may we go forth unto him without the camp, his reproach bearing;
- 14 For here we have no continuing city, but we seek one to come.
for we have not here an abiding city, but we seek the coming one.
for we have not here an abiding city, but the coming one we seek;
- 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.
By him therefore let us offer [the] sacrifice of praise continually to God, that is, [the] fruit of [the] lips confessing his name.
through him, then, we may offer up a sacrifice of praise always to God, that is, the fruit of lips, giving thanks to His name;

- 16** But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.
But of doing good and communicating [of your substance] be not forgetful, for with such sacrifices God is well pleased.
and of doing good, and of fellowship, be not forgetful, for with such sacrifices God is well-pleased.
- 17** Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.
Obey your leaders, and be submissive; for *they* watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this [would be] unprofitable for you.
Be obedient to those leading you, and be subject, for these do watch for your souls, as about to give account, that with joy they may do this, and not sighing, for this [is] unprofitable to you.
- 18** Pray for us: for we trust we have a good conscience, in all things willing to live honestly.
Pray for us: for we persuade ourselves that we have a good conscience, in all things desirous to walk rightly.
Pray for us, for we trust that we have a good conscience, in all things willing to behave well,
- 19** But I beseech you the rather to do this, that I may be restored to you the sooner.
But I much more beseech [you] to do this, that I may the more quickly be restored to you.
and more abundantly do I call upon [you] to do this, that more quickly I may be restored to you.
- 20** Now the God of peace, that brought again from the dead our Lord Jesus [Yashua], that great Shepherd of the sheep, through the blood of the everlasting covenant,
But the God of peace, who brought again from among [the] dead our Lord Jesus [Yashua], the great shepherd of the sheep, in [the] power of the blood of [the] eternal covenant,
And the God of the peace, who did bring up out of the dead the great shepherd of the sheep -- in the blood of an age-during covenant -- our Lord Jesus [Yashua],
- 21** Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus [Yashua] Christ; to whom be glory for ever and ever. Amen.
perfect you in every good work to the doing of his will, doing in you what is pleasing before him through Jesus [Yashua] Christ; to whom [be] glory for the ages of ages. Amen.
make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus [Yashua] Christ, to whom [is] the glory -- to the ages of the ages! Amen.
- 22** And I beseech you, brethren, suffer the word of exhortation: for I have written a letter to you in few words.
But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you.
And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you.
- 23** Know ye, that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.
Know that our brother Timotheus is set at liberty; with whom, if he should come soon, I will see you.
Know ye that the brother Timotheus is released, with whom, if he may come more shortly, I will see you.

- 24** Salute all them that have the rule over you, and all the saints. They of Italy salute you.
Salute all your leaders, and all the saints. They from Italy salute you.
Salute all those leading you, and all the saints; salute you doth those from Italy:
- 25** Favor be with you all. Amen.
favor [be] with you all. Amen.
the favor [is] with you all! Amen.