

The Korean Composite Bible

By

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The Korean Composite Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with Korean, two English versions are progressively Compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Korean

The World English Bible

Young's Literal Translation

Hebrews

- 1 옛적에 선지자들로 여러 부분과 여러 모양으로 우리 조상들에게 말씀하신 하나님
God, having in the past spoken to the fathers through the prophets at many times and in various ways,
In many parts, and many ways, God of old having spoken to the fathers in the prophets,
- 2 이 모든 날 마지막에 아들로 우리에게 말씀하셨으니 이 아들을 만유의 후사로 세우시고 또 저로
말미암아 모든 세계를 지으셨느니라
has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.
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 이는 하나님의 영광의 광채시요 그 본체의 형상이시라 그의 능력의 말씀으로 만물을 붙드시며 죄를 정결케 하는 일을 하시고 높은 곳에 계신 위엄의 우편에 앉으셨느니라

His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty 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 저가 천사보다 얼마큼 뛰어남은 저희보다 더욱 아름다운 이름을 기업으로 얻으심이니

having become so much better than the angels, as he has inherited a more excellent name than they have.

having become so much better than the messengers, as he did inherit a more excellent name than they.

- 5 하나님께서 어느 때에 천사 중 누구에게 네가 내 아들이라 오늘날 내가 너를 낳았다 하셨으며 또 다시 나는 그에게 아버지가 되고 그는 내게 아들이 되리라 하셨느뇨

For to which of the angels did he say at any time, "You are my Son, Today have I become your father?" and again, "I will be to him a Father, And he will be to me a 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 또 맏아들을 이끌어 세상에 다시 들어오게 하실 때에 하나님의 모든 천사가 저에게 경배할지어다

When he again brings in the firstborn into the world he says, "Let all the angels of God 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 또 천사들에 관하여는 그는 그의 천사들을 바람으로, 그의 사역자들을 불꽃으로 삼으시느니라
Of the angels he says, "Who makes his angels winds, And his servants a flame a fire."
and unto the messengers, indeed, He saith, `Who is making His messengers spirits, and His ministers a flame of fire;`
- 8 아들에 관하여는 하나님이어 ! 주의 보좌가 영영하며 주의 나라의 홀은 공평한 홀이니이다
but of the Son he says, "Your throne, God, is forever and ever; The scepter of uprightness is the scepter of your 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 네가 의를 사랑하고 불법을 미워하였으니 그러므로 하나님 곧 너의 하나님이 즐거움의 기름을 네게 주어 네 동류들보다 승하게 하셨도다 하였고
You have loved righteousness, and hated iniquity; Therefore God, your God, has anointed you With the oil of gladness above your fellows."
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 또 주여 ! 태초에 주께서 땅의 기초를 두셨으며 하늘도 주의 손으로 지으신 바라
And, "You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands.
and, `Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens;
- 11 그것들은 멸망할 것이나 오직 주는 영존할 것이요 그것들은 다 옷과 같이 낡아지리니
They will perish, but you continue. They all will grow old like a garment does.
these shall perish, and Thou dost remain, and all, as a garment, shall become old,

- 12 의복처럼 갈아 입을 것이요 그것들이 옷과 같이 변할 것이나 주는 여전 하여 연대가 다함
As a mantle you will roll them up. And they will be changed. But you are the same. Your years will 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 어느 때에 천사 중 누구에게 내가 네 원수로 네 발등상 되게 하기까지 너는 내 우편에 앉았으라
But of which of the angels has he said at any time, "Sit at my right hand, Until I make your enemies the footstool of your feet?"
And unto which of the messengers said He ever, `Sit at My right hand, till I may make thine enemies thy footstool?`
- 14 모든 천사들은 부리는 영으로서 구원 얻을 후사들을 위하여 섬기라고 보내심이 아니뇨
Aren't they all ministering spirits, sent forth to do service for the sake of those who will inherit salvation?
are they not all spirits of service -- for ministration being sent forth because of those about to inherit salvation?
- 1 그러므로 모든 들은 것을 우리가 더욱 간절히 삼갈지니 혹 흘러 떠나려 갈까 염려하노라
Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away.
Because of this it behoveth [us] more abundantly to take heed to the things heard, lest we may glide aside,
- 2 천사들로 하신 말씀이 견고하게 되어 모든 범죄함과 순종치 아니함이 공변된 보응을 받았거든
For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense;
for if the word being spoken through messengers did become stedfast, and every transgression and disobedience did receive a just recompense,

- 3 우리가 이같이 큰 구원을 등한히 여기면 어찌 피하리요 이 구원은 처음에 주로 말씀하신 바요 들은 자들이 우리에게 확증한 바니

how will we escape, if we neglect so great a salvation -- which at the first having been spoken through the Lord, was confirmed to us by those who 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 하나님도 표적들과 기사들과 여러가지 능력과 및 자기 뜻을 따라 성령의 나눠 주신 것으로써 저희와 함께 증거하셨느니라

God also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Holy Spirit, according to his own 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 하나님이 우리의 말한 바 장차 오는 세상을 천사들에게는 복종케 하심이 아니라

For he didn't subject the world to come, whereof we speak, to angels.

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

- 6 오직 누가 어디 증거하여 가로되 사람이 무엇이관대 주께서 저를 생각하시며 인자가 무엇이관대 주께서 저를 권고하시나이까

But one has somewhere testified, saying, "What is man, that you think of him? Or the son of man, that you care for 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 저를 잠간 동안 천사보다 못하게 하시며 영광과 존귀로 관 씌우시며

You made him a little lower than the angels; You crowned him with glory and honor.

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 만물을 그 발 아래 복종케 하셨느니라 하였으니 만물로 저에게 복종케 하셨은즉 복종치 않은 것이 하나도 없으나 지금 우리가 만물이 아직 저에게 복종한 것을 보지 못하고

You have put all things in subjection under his feet." For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet.

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 now not yet do we see the all things subjected to him,

- 9 오직 우리가 천사들보다 잠간 동안 못하게 하심을 입은 자 곧 죽음의 고난 받으심을 인하여 영광과 존귀로 관 쓰신 예수를 보니 이를 행하심은 하나님의 은혜로 말미암아 모든 사람을

But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.

and him who was made some little less than messengers we see -- Jesus -- because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death.

- 10 만물이 인하고 만물이 말미암은 자에게는 많은 아들을 이끌어 영광에 들어가게 하시는 일에 저희 구원의 주를 고난으로 말미암아 온전케 하심이 합당하도다

For it became him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect 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 거룩하게 하시는 자와 거룩하게 함을 입은 자들이 다 하나에서 난지라 그러므로 형제라 부르시기를 부끄러워 아니하시고

For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers,

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 이르시되 내가 주의 이름을 내 형제들에게 선포하고 내가 주를 교회 중에서 찬송하리라 하셨으며
saying, "I will declare your name to my brothers, In the midst of the congregation will I sing your praise."
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 또 다시 내가 그를 의지하리라 하시고 또 다시 볼지어다 나와 및 하나님께서 내게 주신 자녀라
Again, "I will put my trust in him." Again, "Behold, here am I and the children whom God has given me."
and again, `Behold I and the children that God did give to me.`
- 14 자녀들은 혈육에 함께 속하였으매 그도 또한 한 모양으로 혈육에 함께 속하심은 사망으로 말미암아 사망의 세력을 잡은 자 곧 마귀를 없이 하시며
Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power 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 또 죽기를 무서워하므로 일생에 매여 종노릇 하는 모든 자들을 놓아주려 하심이니
and might deliver all of them who through fear of death were all their lifetime subject to bondage.
and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage,

- 16 이는 실로 천사들을 붙들어 주려 하심이 아니요 오직 아브라함의 자손을 붙들어 주려 하심이라
For most assuredly, not to angels does he give help, but he gives help to the seed of Abraham.
for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold,
- 17 그러므로 저가 범사에 형제들과 같이 되심이 마땅하도다 이는 하나님의 일에 자비하고 충성된 대제사장이 되어 백성의 죄를 구속하려 하심이라
Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to God, to make atonement 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 자기가 시험을 받아 고난을 당하셨은즉 시험 받는 자들을 능히 도우시느니라
For in that he himself has suffered being tempted, he is able to help those who are tempted.
for in that he suffered, himself being tempted, he is able to help those who are tempted.
- 1 그러므로 함께 하늘의 부르심을 입은 거룩한 형제들아 ! 우리의 믿는 도리의 사도시며 대제사장이신 예수를 깊이 생각하라 !
Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus;
Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and chief priest of our profession, Christ Jesus,
- 2 저가 자기를 세우신 이에게 충성하시기를 모세가 하나님의 온 집에서 한 것과 같으니
who was faithful to him who appointed him, as also was Moses in all his house.
being stedfast to Him who did appoint him, as also Moses in all his house,

- 3 저는 모세보다 더욱 영광을 받을 만한 것이 마치 집 지은 자가 그 집보다 더욱 존귀함 같으니라
For he has been counted worthy of more glory than Moses, by so much as he who built the house has more honor 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 집마다 지은 이가 있으니 만물을 지으신 이는 하나님이라
For every house is built by someone; but he who built all things is God.
for every house is builded by some one, and He who the all things did build [is] God,
- 5 또한 모세는 장래의 말할 것을 증거하기 위하여 하나님의 온 집에서 사환으로 충성하였고
Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken,
and Moses indeed [was] stedfast in all his house, as an attendant, for a testimony of those things that were to be spoken,
- 6 그리스도는 그의 집 맡은 아들로 충성하였으니 우리가 소망의 담대함과 자랑을 끝까지 견고히 잡으면 그의 집이라
but Christ as a Son, over his house; whose house are we, if we hold fast our boldness and the glorying of our 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 그러므로 성령이 이르신 바와 같이 오늘날 너희가 그의 음성을 듣거든
Therefore, even as the Holy Spirit says, "Today if you will hear his voice,
Wherefore, (as the Holy Spirit saith, `To-day, if His voice ye may hear --

- 8 노하심을 격동하여 광야에서 시험하던 때와 같이 너희 마음을 강박케 하지 말라
Don`t harden your hearts, as in the provocation, Like as in the day of the trial in the wilderness,
ye may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness,
- 9 거기서 너희 열조가 나를 시험하여 증험하고 사십 년 동안에 나의 행사를 보았느니라
Where your fathers tested me by proving me, And saw my works for forty years.
in which tempt Me did your fathers, they did prove Me, and saw My works forty years;
- 10 그러므로 내가 이 세대를 노하여 가로되 저희가 항상 마음이 미혹되어 내 길을 알지 못하는도다
Therefore I was displeased with that generation, And said, `They always err in their heart, But they didn`t know 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 내가 노하여 맹세한 바와 같이 저희는 내 안식에 들어오지 못하리라 하셨다 하였으니
As I swore in my wrath, `They will not enter into my rest.`"
so I sware in My anger, If they shall enter into My rest -- !)
- 12 형제들아 너희가 삼가 혹 너희 중에 누가 믿지 아니하는 악심을 품고 살아 계신 하나님에게서 떨어질까 염려할 것이요
Beware, brothers, lest perhaps there will be in any one of you an evil heart of unbelief, in falling 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** 오직 오늘이라 일컫는 동안에 매일 피차 권면하여 너희 중에 누구든지 죄의 유혹으로 강박케
but exhort one another day by day, so long as it is called "today;" lest any one 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** 우리가 시작할 때에 확실한 것을 끝까지 견고히 잡으면 그리스도와 함께 참여한 자가 되리라
For we have become partakers of Christ, if we hold fast the beginning of our confidence 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** 성경에 일렀으되 오늘날 너희가 그의 음성을 듣거든 노하심을 격동할 때와 같이 너희 마음을 강박케 하지 말라 하였으니
while it is said, "Today if you will hear his voice, Don`t 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** 듣고 격노케 하던 자가 누구뇨 모세를 좇아 애굽에서 나온 모든 이가 아니냐
For who, when they heard, did provoke? No, didn`t all those 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** 또 하나님께서 사십 년 동안에 누구에게 노하셨느냐 ? 범죄하여 그 시체가 광야에 었드러진
With whom was he displeased forty years? was it not with those who sinned, whose bodies 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 또 하나님께서 누구에게 맹세하셨는지 그의 안식에 들어오지 못하리라 하셨는지요 ? 곧 순종치 아니하던 자에게가 아니냐 ?

To whom did he swear that they should not enter into his rest, but to those who were disobedient?

and to whom did He swear that they shall not enter into His rest, except to those who did not believe? --

- 19 이로 보건대 저희가 믿지 아니하므로 능히 들어가지 못한 것이라

We see that they were not able to enter in because of unbelief.

and we see that they were not able to enter in because of unbelief.

- 1 그러므로 우리는 두려워할지니 그의 안식에 들어갈 약속이 남아 있을 지라도 너희 중에 혹시 미치지 못할 자가 있을까 함이라

Let us fear therefore, lest perhaps a promise being left of entering into his rest, anyone of you should seem to have come short 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 저희와 같이 우리도 복음 전함을 받은 자이나 그러나 그 들은바 말씀이 저희에게 유익되지 못한 것은 듣는 자가 믿음을 화합지 아니함이라

For indeed we have had good news preached to us, even as also they, but the word of hearing did not profit them, because it was not mixed with faith by those who heard.

for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard,

- 3 이미 믿는 우리들은 저 안식에 들어가는도다 그 말씀하신 바와 같으니 내가 노하여 맹세한 바와 같이 저희가 내 안식에 들어오지 못하리라 하셨다 하였으나 세상을 창조할 때부터 그 일이

For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, They will not enter into my rest;" although the works were finished 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 제 칠 일에 관하여는 어디 이렇게 일렸으되 하나님은 제 칠 일에 그의 모든 일을 쉬셨다 하였으며

For he has said somewhere about the seventh day like this, "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 또 다시 거기 저희가 내 안식에 들어오지 못하리라 하였으니

and in this place again, "They will not enter into my rest."

and in this [place] again, `If they shall enter into My rest -- ;`

- 6 그러면 거기 들어갈 자들이 남아 있거니와 복음 전함을 먼저 받은 자들은 순종치 아니함을 인하여 들어가지 못하였으므로

Seeing therefore it remains that some should enter therein, and they to whom the good news were before preached failed to enter in because of disobedience,

since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief --

- 7 오랜 후에 다윗의 글에 다시 어느 날을 정하여 오늘날이라고 미리 이같이 일렀으되 오늘날 너희가 그의 음성을 듣거든 너희 마음을 강팍케 말라 하였나니

he again defines a certain day, today, saying through David so long a time afterward (just as has been said), "Today if you will hear his voice, Don't harden 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 만일 여호수아가 저희에게 안식을 주었더라면 그 후에 다른 날을 말씀하지 아니하셨으리라

For if Joshua had given them rest, he would not have spoken afterward of another day.

for if Joshua had given them rest, He would not concerning another day have spoken after these things;

- 9 그런즉 안식할 때가 하나님의 백성에게 남아 있도다

There remains therefore a Sabbath rest for the people of God.

there doth remain, then, a sabbatic rest to the people of God,

- 10 이미 그의 안식에 들어간 자는 하나님이 자기 일을 쉬심과 같이 자기 일을 쉬느니라

For he who has entered into his rest has himself also rested from his works, as God did from his.

for he who did enter into his rest, he also rested from his works, as God from His own.

- 11 그러므로 우리가 저 안식에 들어가기를 힘쓸지니 이는 누구든지 저 순종치 아니하는 본에 빠지지 않게 하려 함이라

Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.

May we be diligent, then, to enter into that rest, that no one in the same example of the unbelief may fall,

- 12 하나님의 말씀은 살았고 운동력이 있어 좌우에 날선 어떤 검보다도 예리하여 혼과 영과 및 관절과 골수를 찔러 쪼개기까지 하며 또 마음의 생각과 뜻을 감찰하나니

For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern 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 지으신 것이 하나라도 그 앞에 나타나지 않음이 없고 오직 만물이 우리를 상관하시는 자의 눈 앞에 벌거벗은 것같이 드러나느니라

There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him 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 그러므로 우리에게 큰 대제사장이 있으니 승천하신 자 곧 하나님 아들 예수시라 우리가 믿는 도리를 굳게 잡을지어다 !

Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession.

Having, then, a great chief priest passed through the heavens -- Jesus the Son of God -- may we hold fast the profession,

- 15 우리에게 있는 대제사장은 우리 연약함을 체휼하지 아니하는 자가 아니요 모든 일에 우리와 한결같이 시험을 받은 자로되 죄는 없으시니라 !

For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.

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 그러므로 우리가 긍휼하심을 받고 때를 따라 돕는 은혜를 얻기 위하여 은혜의 보좌 앞에 담대히 나아갈 것이니라

Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for timely help.

we may come near, then, with freedom, to the throne of the grace, that we may receive kindness, and find grace -- for seasonable help.

- 1 대제사장마다 사람 가운데서 취한 자이므로 하나님께 속한 일에 사람을 위하여 예물과 속죄하는 제사를 드리게 하나니

For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

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 sins,

- 2 저가 무식하고 미혹한 자를 능히 용납할 수 있는 것은 자기도 연약에 싸여 있음이니라

The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.

able to be gentle to those ignorant and going astray, since himself also is compassed with infirmity;

- 3 이러므로 백성을 위하여 속죄제를 드림과 같이 또한 자기를 위하여 드리는 것이 마땅하니라

Because of this, he must offer sacrifices for sins for the people, as well as for himself. and because of this infirmity he ought, as for the people, so also for himself to offer for sins;

- 4 이 존귀는 아무나 스스로 취하지 못하고 오직 아론과 같이 하나님의 부르심을 입은 자라야 할

No man takes this honor on himself, but he is called by God, just like Aaron was.

and no one to himself doth take the honour, but he who is called by God, as also Aaron:

- 5 또한 이와 같이 그리스도께서 대제사장 되심도 스스로 영광을 취하심이 아니요 오직 말씀하신
이가 저더러 이르시되 너는 내 아들이니 오늘날 내가 너를 낳았다 하셨고

So also Christ didn't glorify himself to be made a high priest, but he who said to him, "You are my Son. Today I have become your father."

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 또한 이와 같이 다른 데 말씀하시되 네가 영원히 멜기세덱의 반차를 좇는 제사장이라 하셨으니

As he says also in another place, "You are a priest forever, After the order of Melchizedek." as also in another [place] He saith, `Thou [art] a priest -- to the age, according to the order of Melchisedek;`

- 7 그는 육체에 계실 때에 자기를 죽음에서 능히 구원하실 이에게 심한 통곡과 눈물로 간구와 소원을 올렸고 그의 경외하심을 인하여 들으심을 얻었느니라

Who in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,

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 그가 아들이시라도 받으신 고난으로 순종함을 배워서

though he was a Son, yet learned obedience by the things which he suffered; through being a Son, did learn by the things which he suffered -- the obedience,

- 9 온전하게 되었은즉 자기를 순종하는 모든 자에게 영원한 구원의 근원이 되시고
and having been made perfect, he became to all of those who obey him the author of eternal salvation,
and having been made perfect, he did become to all those obeying him a cause of salvation age-during,
- 10 하나님께 멜기세덱의 반차를 좇은 대제사장이라 칭하심을 받았느니라
named by God a high priest after the order of Melchizedek.
having been addressed by God a chief priest, according to the order of Melchisedek,
- 11 멜기세덱에 관하여는 우리가 할 말이 많으나 너희의 듣는 것이 둔하므로 해석하기 어려우니라
Of whom we have many words to say, and hard to interpret, seeing you have become dull of hearing.
concerning whom we have much discourse and of hard explanation to say, since ye have become dull of hearing,
- 12 때가 오래므로 너희가 마땅히 선생이 될 터인데 너희가 다시 하나님의 말씀의 초보가 무엇인지 누구에게 가르침을 받아야 할 것이니 젖이나 먹고 단단한 식물을 못 먹을 자가 되었도다
For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not 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 대저 젖을 먹는 자마다 어린아이니 의의 말씀을 경험하지 못한 자요
For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby.
for every one who is partaking of milk [is] unskilled in the word of righteousness -- for he is an infant,
- 14 단단한 식물은 장성한 자의 것이니 저희는 지각을 사용하므로 연단을 받아 선악을 분별하는
But solid food is for full grown men, those who by reason of use have their senses exercised to discern 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 그러므로 우리가 그리스도 도의 초보를 버리고 죽은 행실을 회개함과 하나님께 대한 신앙과
Therefore leaving the doctrine of the first principles of Christ, let us press on to perfection -- not laying again a foundation of repentance from dead works, of faith toward 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 세례들과 안수와 죽은 자의 부활과 영원한 심판에 관한 교훈의 터를 다시 닦지 말고 완전한 데
of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.
of the teaching of baptisms, of laying on also of hands, of rising again also of the dead, and of judgment age-during,
- 3 하나님께서 허락하시면 우리가 이것을 하리라
This will we do, if God permits.
and this we will do, if God may permit,

- 4 한번 비침을 얻고 하늘의 은사를 맛보고 성령에 참여한 바 되고
For concerning those who were once enlightened and tasted of the heavenly gift, and were 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 하나님의 선한 말씀과 내세의 능력을 맛보고
and tasted the good word of God, and the powers of the age to come,
and did taste the good saying of God, the powers also of the coming age,
- 6 타락한 자들은 다시 새롭게 하여 회개케 할 수 없나니 이는 자기가 하나님의 아들을 다시 십자가에 못박아 현저히 욕을 보임이라
and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame.
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 땅이 그 위에 자주 내리는 비를 흡수하여 밭 가는 자들의 쓰기에 합당한 채소를 내면 하나님께
For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives 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, doth partake of blessing from God,
- 8 만일 가시와 엉겅퀴를 내면 버림을 당하고 저주함에 가까와 그 마지막은 불사름이 되리라
but if it bears thorns and thistles, it is rejected and near 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 사랑하는 자들아 우리가 이같이 말하나 너희에게는 이보다 나은 것과 구원에 가까운 것을
But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak like this,
and we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak,
- 10 하나님이 불의치 아니하시라 너희 행위와 그의 이름을 위하여 나타낸 사랑으로 이미 성도를 넘긴 것과 이제도 섬기는 것을 잊어버리지 아니하시느니라
for God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served to the saints, and still do serve them.
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 우리가 간절히 원하는 것은 너희 각 사람이 동일한 부지런을 나타내어 끝까지 소망의 풍성함에
We desire that each one of you may show the same diligence to the fullness of hope even to 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 게으르지 아니하고 믿음과 오래 참음으로 말미암아 약속들을 기업으로 받는 자들을 본받는 자 되게 하려는 것이니라
that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.
that ye may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises.

- 13 하나님이 아브라함에게 약속 하실 때에 가리켜 맹세할 자가 자기 보다 더 큰 이가 없으므로 자기를 가리켜 맹세하여

For when God made a promise to Abraham, since he could swear by none greater, he swore by himself,

For to Abraham God, having made promise, seeing He was able to swear by no greater, did swear by Himself,

- 14 가라사대 내가 반드시 너를 복주고 복주며 너를 번성케 하고 번성케 하리라 하셨더니

saying, "Most surely I will bless you, and I will surely multiply you."

saying, `Blessing indeed I will bless thee, and multiplying I will multiply thee;`

- 15 저가 이같이 오래 참아 약속을 받았느니라

Thus, having patiently endured, he obtained the promise.

and so, having patiently endured, he did obtain the promise;

- 16 사람들은 자기보다 더 큰 자를 가리켜 맹세하나니 맹세는 저희 모든 다투는 일에 최후

For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.

for men indeed do swear by the greater, and an end of all controversy to them for confirmation [is] the oath,

- 17 하나님은 약속을 기업을 받는 자들에게 그 뜻이 변치 아니함을 충분히 나타내시려고 그 일에 맹세로 보증하셨나니

Wherein God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with 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 이는 하나님께서 거짓말을 하실 수 없는 이 두 가지 변치 못할 사실을 인하여 앞에 있는 소망을 얻으려고 피하여 가는 우리로 큰 안위를 받게 하려 하심이라

that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of 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 우리가 이 소망이 있는 것은 영혼의 닻 같아서 튼튼하고 견고하여 휘장 안에 들어가나니

which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;

which we have, as an anchor of the soul, both sure and stedfast, and entering into that within the vail,

- 20 그리로 앞서 가신 예수께서 멜기세덱의 반차를 좇아 영원히 대제사장이 되어 우리를 위하여 들어

where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

whither a forerunner for us did enter -- Jesus, after the order of Melchisedek chief priest having become -- to the age.

- 1 이 멜기세덱은 살렘 왕이요 지극히 높으신 하나님의 제사장이라 여러 임금들 쳐서 죽이고 돌아오는 아브라함을 만나 복을 빈 자라

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of 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 아브라함이 일체 십분의 일을 그에게 나눠 주니라 그 이름을 번역한 즉 첫째 의의 왕이요 또 살렘 왕이니 곧 평강의 왕이요

to whom also Abraham divided a tenth part of all (being first, by interpretation, 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 아비도 없고 어미도 없고 족보도 없고 시작한 날도 없고 생명의 끝도 없어 하나님 아들과 방불하여 항상 제사장으로 있느니라

without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains 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 이 사람의 어떻게 높은 것을 생각하라 조상 아브라함이 노략물 중 좋은 것으로 십분의 일을

Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best 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 레위의 아들들 가운데 제사장의 직분을 받는 자들이 율법을 좇아 아브라함의 허리에서 난 자라도 자기 형제인 백성에게서 십분의 일을 취하라는 명령을 가졌으나

They indeed of the sons of Levi who receive the priest`s office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have 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 레위 족보에 들지 아니한 멜기세덱은 아브라함에게서 십분의 일을 취하고 그 얻은 자를 위하여
but he whose genealogy is not counted from them has taken tithes of Abraham, and has blessed him who has 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 폐일언하고 낮은 자가 높은 자에게 복 났을 받느니라
But without any dispute the less is blessed of the better.
and apart from all controversy, the less by the better is blessed --
- 8 또 여기는 죽을 자들이 십분의 일을 받으나 저기는 산다고 증거를 얻은 자가 받았느니라
Here men who die receive tithes, but there one, of whom it is testified that he lives.
and here, indeed, men who die do receive tithes, and there [he], who is testified to that he was living,
- 9 또한 십분의 일을 받는 레위도 아브라함으로 말미암아 십분의 일을 바쳤다 할 수 있나니
So to say, through Abraham even Levi, who receives tithes, has paid tithes,
and so to speak, through Abraham even Levi who is receiving tithes, hath paid tithes,
- 10 이는 멜기세덱이 아브라함을 만날 때에 레위는 아직 자기 조상의 허리에 있었음이니라
for he was yet in the loins of his father when Melchizedek met him.
for he was yet in the loins of the father when Melchisedek met him.

- 11 레위 계통의 제사 직분으로 말미암아 온전함을 얻을 수 있었으면 백성이 그 아래서 율법을 받았으니 어찌하여 아론의 반차를 좇지 않고 멜기세덱의 반차를 좇는 별다른 한 제사장을 세울

Now if there was perfection through the Levitical priesthood (for under it have the people received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called 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 제사 직분이 번역한즉 율법도 반드시 번역하리니

For the priesthood being changed, there is of necessity a change made also of the law. for the priesthood being changed, of necessity also, of the law a change doth come,

- 13 이것은 한 사람도 제단 일을 받들지 않는 지파에 속한 자를 가리켜 말한 것이라

For he of whom these things are said belongs to another tribe, from which no man has given attendance at 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 우리 주께서 유다로 좇아 나신 것이 분명하도다 이 지파에는 모세가 제사장들에 관하여 말한

For it is evident that our Lord has sprung out of Judah, as to which tribe Moses spoke nothing concerning priesthood.

for [it is] evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning priesthood.

- 15 멜기세덱과 같은 별다른 한 제사장이 일어난 것을 보니 더욱 분명하도다
This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest,
And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest,
- 16 그는 육체에 상관된 계명의 법을 좇지 아니하고 오직 무궁한 생명의 능력을 좇아 된 것이니
who has been made, not after the law of a fleshly commandment, but after the power of an endless life:
who came not according to the law of a fleshly command, but according to the power of an endless life,
- 17 증거하기를 네가 영원히 멜기세덱의 반차를 좇는 제사장이라 하였도다
for it is testified, "You are a priest forever, According to the order of Melchizedek."
for He doth testify -- `Thou [art] a priest -- to the age, according to the order of Melchisedek;`
- 18 전옛 계명이 연약하며 무익하므로 폐하고
For there is an annulling of a foregoing commandment because of its weakness and uselessness
for a disannulling indeed doth come of the command going before because of its weakness, and unprofitableness,
- 19 (율법은 아무 것도 온전케 못할지라)이에 더 좋은 소망이 생기니 이것으로 우리가 하나님께
(for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw near to God.
(for nothing did the law perfect) and the bringing in of a better hope, through which we draw nigh to God.

- 20 또 예수께서 제사장 된 것은 맹세 없이 된 것이 아니니
Inasmuch as it is not without the taking of an oath,
And inasmuch as [it is] not apart from oath, (for those indeed apart from oath are become
priests,
- 21 (저희는 맹세 없이 제사장이 되었으되 오직 예수는 자기에게 말씀하신 자로 말미암아 맹세로
 되신 것이라 주께서 맹세하시고 누우치지 아니하시리니 네가 영원히 제사장이라 하셨도다)
for they indeed have been made priests without an oath; but he with an oath by him that
says of him, "The Lord swore and will not change his mind, `You are a priest forever,
According to the order of Melchizedek`".
and he with an oath through Him who is saying unto him, `The Lord sware, and will not
repent, Thou [art] a priest -- to the age, according to the order of Melchisedek;`)
- 22 이와 같이 예수는 더 좋은 언약의 보증이 되셨느니라
By so much has Jesus become the collateral of a better covenant.
by so much of a better covenant hath Jesus become surety,
- 23 저희 제사장 된 자의 수효가 많은 것은 죽음을 인하여 항상 있지 못함으로되
Many, indeed, have been made priests, because they are hindered from continuing by
death.
and those indeed are many who have become priests, because by death they are
hindered from remaining;
- 24 예수는 영원히 계시므로 그 제사 직분도 갈리지 아니하나니
But he, because he lives forever, has his priesthood unchangeable.
and he, because of his remaining -- to the age, hath the priesthood not transient,

- 25 그러므로 자기를 힘입어 하나님께 나아가는 자들을 온전히 구원하실 수 있으니 이는 그가 항상 살아서 저희를 위하여 간구하심이니라

Therefore he is also able to save to the uttermost those who draw near to God through him, seeing he ever lives to make intercession 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 이러한 대제사장은 우리에게 합당하니 거룩하고 악이 없고 더러움이 없고 죄인에게서 떠나 계시고 하늘보다 높이 되신 자라

For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made 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 저가 저 대제사장들이 먼저 자기 죄를 위하고 다음에 백성의 죄를 위하여 날마다 제사 드리는 것과 같이 할 필요가 없으니 이는 저가 단번에 자기를 드려 이루셨음이니라

who doesn't need, like those high priests, to daily offer up sacrifices, first for his own sins, and then for the sins of the people. For this he did once for all, when he offered up 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 율법은 약점을 가진 사람들을 제사장으로 세웠거니와 율법 후에 하신 맹세의 말씀은 영원히 온전케 되신 아들을 세우셨느니라

For the law appoints men high priests, having infirmity; but the word of the oath, which was after the law, appoints a Son, perfected forevermore.

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 having been perfected.

- 1 이제 하는 말의 중요한 것은 이러한 대제사장이 우리에게 있는 것이라 그가 하늘에서 위엄의 보좌 우편에 앉으셨으니

Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty 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 성소와 참 장막에 부리는 자라 이 장막은 주께서 베푸신 것이요 사람이 한 것이 아니니라
a minister of the sanctuary, and of the true tent, which the Lord pitched, not man. of the holy places a servant, and of the true tabernacle, which the Lord did set up, and not man,

- 3 대제사장마다 예물과 제사 드림을 위하여 세운 자니 이러므로 저도 무슨 드릴 것이 있어야
For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to 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 예수께서 만일 땅에 계셨더라면 제사장이 되지 아니하셨을 것이니 이는 율법을 좇아 예물을 드리는 제사장이 있음이라
For if he were on earth, he would not be a priest at all, seeing there are priests 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 저희가 섬기는 것은 하늘에 있는 것의 모형과 그림자라 모세가 장막을 지으려 할 때에 지시하심을 얻음과 같으니 가라사대 삼가 모든 것을 산에서 네게 보이던 본을 좇아 지으라
who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tent, for, "See," he said, "that you make all things according to the pattern that was shown you on 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, for `See (saith He) thou mayest make all things according to the pattern that was shewn to thee in the mount;` --
- 6 그러나 이제 그가 더 아름다운 직분을 얻으셨으니 이는 더 좋은 약속으로 세우신 더 좋은 언약의
But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on 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 저 첫 언약이 무흠하였더라면 둘째 것을 요구할 일이 없었으려니와
For if that first covenant had been faultless, then no place would have been sought for a second.
for if that first were faultless, a place would not have been sought for a second.
- 8 저희를 허물하여 일렀으되 주께서 가라사대 볼지어다 날이 이르리니 내가 이스라엘 집과 유다 집으로 새 언약을 세우리라
For finding fault with them, he said, "Behold, the days come," says the Lord, "That I will make a new covenant with the house of Israel and with 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 또 주께서 가라사대 내가 저희 열조들의 손을 잡고 애굽 땅에서 인도하여 내던 날에 저희와 세운 언약과 같지 아니하도다 저희는내 언약 안에 머물러 있지 아니하므로 내가 저희를 돌아보지

Not according to the covenant that I made with their fathers, In the day that I took them by the hand to lead them forth out of the land of Egypt; For they didn't continue in my covenant, And I disregarded them," says 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 또 주께서 가라사대 그 날 후에 내가 이스라엘 집으로 세울 언약이 이것이니 내 법을 저희 생각에 두고 저희 마음에 이것을 기록하리라 나는 저희에게 하나님이 되고 저희는 내게 백성이 되리라

"For this is the covenant that I will make with the house of Israel. After those days," says the Lord; "I will put my laws into their mind, I will also write them on their heart. I will be to them a God, And they will be to me a 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 또 각각 자기 나라 사람과 각각 자기 형제를 가르쳐 이르기를 주를 알라 하지 아니할 것은 저희가 작은 자로부터 큰 자까지 다 나를 앎이니라

They will not teach every man his fellow citizen, Every man his brother, saying, `Know the Lord,` For all will know me, From the least of them to the greatest of 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 one of them unto the great one of them,

- 12 내가 저희 불의를 긍휼히 여기고 저희 죄를 다시 기억하지 아니하리라 하셨느니라

For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more."

because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more;` --

- 13** 새 언약이라 말씀하셨으매 첫 것은 낡아지게 하신 것이니 낡아지고 쇠하는 것은 없어져가는
In that he says, "A new covenant," he has made the first old. But that which is becoming old and grows aged is near to vanishing away.
in the saying `new,` He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing.
- 1** 첫 언약에도 섬기는 예법과 세상에 속한 성소가 있더라
Now indeed even the first covenant had ordinances of divine service, and an earthly sanctuary.
It had, indeed, then (even the first tabernacle) ordinances of service, also a worldly sanctuary,
- 2** 예비한 첫 장막이 있고 그 안에 등대와 상과 진설병이 있으니 이는 성소라 일컬고
For there was a tent prepared, the first, in which were the lampstand, the table, and the show bread; which is called the Holy Place.
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** 또 둘째 휘장 뒤에 있는 장막을 지성소라 일컫나니
After the second veil, the tent which is called the Holy of Holies,
and after the second vail a tabernacle that is called `Holy of holies,`

- 4 금향로와 사면을 금으로 싣 언약궤가 있고 그 안에 만나를 담은 금향아리와 아론의 싣 난 지팡이와 언약의 비석들이 있고

having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron`s rod that budded, 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 그 위에 속죄소를 덮는 영광의 그룹들이 있으니 이것들에 관하여는 이제 낱말이 말할 수 없노라

and above it cherubim of glory overshadowing the mercy seat, of which things we can`t now speak in detail.

and over it cherubim of the glory, overshadowing the mercy-seat, concerning which we are not now to speak particularly.

- 6 이 모든 것을 이같이 예비하였으니 제사장들이 항상 첫 장막에 들어가 섬기는 예를 행하고

Now these things having been thus prepared, the priests go in continually into the first tent, 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 오직 둘째 장막은 대제사장이 홀로 일년 일차씩 들어 가로되 피 없이는 아니하나니 이 피는 자기와 백성의 허물을 위하여 드리는 것이라

but into the second the high priest alone, once in the 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 성령이 이로써 보이신 것은 첫 장막이 서 있을 동안에 성소에 들어가는 길이 아직 나타나지
The Holy Spirit is signifying this, that the way into the Holy Place has not yet been revealed, while the first tent is yet 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 이 장막은 현재까지의 비유니 이에 의지하여 드리는 예물과 제사가 섬기는 자로 그 양심상으로 온전케 할 수 없나니
which is an illustration of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect;
which [is] a simile 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 이런 것은 먹고 마시는 것과 여러 가지 씻는 것과 함께 육체의 예법만 되어 개혁할 때까지 맡겨 둔
being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.
only in victuals, and drinks, and different baptisms, and fleshly ordinances -- till the time of reformation imposed upon [them].
- 11 그리스도께서 장래 좋은 일의 대제사장으로 오사 손으로 짓지 아니한 곧 이 창조에 속하지 아니한 더 크고 온전한 장막으로 말미암아
But Christ having come as a high priest of the coming good things, through the greater and more perfect tent, not made with hands, that is to say, 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** 염소와 송아지의 피로 아니하고 오직 자기 피로 영원한 속죄를 이루사 단번에 성소에
nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained 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** 염소와 황소의 피와 및 암송아지의 재로 부정한 자에게 뿌려 그 육체를 정결케 하여 기록케
For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness 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** 하물며 영원하신 성령으로 말미암아 흠 없는 자기를 하나님께 드린 그리스도의 피가 어찌 너희 양심으로 죽은 행실에서 깨끗하게하고 살아계신 하나님을 섬기게 못하겠느냐
how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living
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** 이를 인하여 그는 새 언약의 중보니 이는 첫 언약 때에 범한 죄를 속하려고 죽으사 부르심을 입은 자로 하여금 영원한 기업의 약속을 얻게 하려 하심이니라
For this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, those who have been called may 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 유언은 유언한 자가 죽어야 되나니

For where a last will and testament is, there must of necessity be the death of him who made it.

for where a covenant [is], the death of the covenant-victim to come in is necessary,

17 유언은 그 사람이 죽은 후에야 견고한즉 유언한 자가 살았을 때에는 언제든지 효력이 없느니라

For a will is in force where there has been death, for it is never in force while he who made it lives.

for a covenant over dead victims [is] stedfast, since it is no force at all when the covenant-victim liveth,

18 이리므로 첫 언약도 피 없이 세운 것이 아니니

Therefore even the first covenant has not been dedicated without blood.

whence not even the first apart from blood hath been initiated,

19 모세가 율법대로 모든 계명을 온 백성에게 말한 후에 송아지와 염소의 피와 및 물과 붉은 양털과 우슬초를 취하여 그 책과 온 백성에게 뿌려

For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and 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 이르되 이는 하나님께서 너희에게 명하신 언약의 피라 하고

saying, "This is the blood of the covenant which God commanded toward you."

saying, `This [is] the blood of the covenant that God enjoined unto you,`

- 21 또한 이와 같이 피로써 장막과 섬기는 일에 쓰는 모든 그릇에 뿌렸느니라
Moreover he sprinkled the tent and all the vessels of the ministry in like manner with the blood.
and both the tabernacle and all the vessels of the service with blood in like manner he did sprinkle,
- 22 율법을 좇아 거의 모든 물건이 피로써 정결케 되나니 피흘림이 없은즉 사함이 없느니라
According to the law, nearly everything is cleansed with blood, and apart from shedding of blood 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 그러므로 하늘에 있는 것들의 모형은 이런 것들로써 정결케 할 필요가 있었으나 하늘에 있는 그것들은 이런 것들보다 더 좋은 제물로 할지니라
It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices 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 그리스도께서는 참 것의 그림자인 손으로 만든 성소에 들어가지 아니하시고 오직 참 하늘에 들어가사 이제 우리를 위하여 하나님앞에 나타나시고
For Christ entered not into a holy place made with hands, similar in pattern to 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 대제사장이 해마다 다른 것의 피로써 성소에 들어가는 것같이 자주 자기를 드리려고 아니하실지니
nor yet that he should offer himself often, as the high priest enters into the holy place year by 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 그리하면 그가 세상을 창조할 때부터 자주 고난을 받았어야 할 것이로되 이제 자기를 단번에 제사로 드려 죄를 없게 하시려고 세상 끝에 나타나셨느니라
or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.
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 한번 죽는 것은 사람에게 정하신 것이요 그 후에는 심판이 있으리니
Inasmuch as it is appointed for men to die once, and after this, judgment, and as it is laid up to men once to die, and after this -- judgment,
- 28 이와 같이 그리스도도 많은 사람의 죄를 담당하시려고 단번에 드리신 바 되셨고 구원에 이르게 하기 위하여 죄와 상관 없이 자기를 바라는 자들에게 두 번째 나타나시리라
so Christ also, having been once offered to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him 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 율법은 장차 오는 좋은 일의 그림자요 참 형상이 아니므로 해마다 늘 드리는 바 같은 제사로는 나아오는 자들을 언제든지 온전케 할 수 없느니라

For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near.

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 그렇지 아니하면 섬기는 자들이 단번에 정결케 되어 다시 죄를 깨닫는 일이 없으리니 어찌 드리는 일을 그치지 아니하였으리요

Or else wouldn't they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness 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 그러나 이 제사들은 해마다 죄를 생각하게 하는 것이 있나니

**But in those sacrifices there is a memory made of sins year by year.
but in those [sacrifices] is a remembrance of sins every year,**

- 4 이는 황소와 염소의 피가 능히 죄를 없이 하지 못함이라

**For it is impossible that the blood of bulls and goats should take away sins.
for it is impossible for blood of bulls and goats to take away sins.**

- 5 그러므로 세상에 임하실 때에 가라사대 하나님이 제사와 예물을 원치 아니하시고 오직 나를 위하여 한 몸을 예비하셨도다

Therefore when he comes into the world, he says, "Sacrifice and offering you didn't desire, But a body did you prepare for me;

Wherefore, coming into the world, he saith, `Sacrifice and offering Thou didst not will, and a body Thou didst prepare for me,

- 6 전체로 번제함과 속죄제는 기뻐하지 아니하시나니

In whole burnt offerings and sacrifices for sin you had no pleasure. in burnt-offerings, and concerning sin-offerings, Thou didst not delight,

- 7 이에 내가 말하기를 하나님이여 ! 보시옵소서 두루마리 책에 나를 가리켜 기록한 것과 같이 하나님의 뜻을 행하러 왔나이다 하시니라

Then I said, `Behold, I have come (In the scroll of the book it is written of me) To do your will, God.`"

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 위에 말씀하시기를 제사와 예물과 전체로 번제함과 속죄제는 원치도 아니하고 기뻐하지도 아니하신다 하셨고(이는 다 율법을 따라 드리는 것이라)

Saying above, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those 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 그 후에 말씀하시기를 보시옵소서 내가 하나님의 뜻을 행하러 왔나이다 하셨으니 그 첫 것을 폐하심은 둘째 것을 세우려 하심이니라
then has he said, "Behold, I have come to do your 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 이 뜻을 좇아 예수 그리스도의 몸을 단번에 드리심으로 말미암아 우리가 거룩함을 얻었노라
by which will we have been sanctified through the offering of the body of Jesus Christ once for all.
in the which will we are having been sanctified through the offering of the body of Jesus Christ once,
- 11 제사장마다 매일 서서 섬기며 자주 같은 제사를 드리되 이 제사는 언제든지 죄를 없게 하지
Every priest indeed stands day by day ministering and often offering 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 오직 그리스도는 죄를 위하여 한 영원한 제사를 드리시고 하나님 우편에 앉으사
but he, when he had offered one sacrifice for sins for ever, sat down on 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 그 후에 자기 원수들로 자기 발등상이 되게 하실 때까지 기다리시나니
henceforth expecting until his enemies to be made the footstool of his feet.
as to the rest, expecting till He may place his enemies [as] his footstool,

14 저가 한 제물로 거룩하게 된 자들을 영원히 온전케 하셨느니라

For by one offering he has perfected forever those who are sanctified.

for by one offering he hath perfected to the end those sanctified;

15 또한 성령이 우리에게 증거하시되

The Holy Spirit also testifies to us, for after he has said,

and testify to us also doth the Holy Spirit, for after that He hath said before,

16 주께서 가라사대 그 날 후로는 저희와 세울 언약이 이것이라 하시고 내 법을 저희 마음에 두고
저희 생각에 기록하리라 하신 후에

**"This is the covenant that I will make with them: `After those days,` says the Lord, `I will
put my laws on their heart, I will also write them on their mind;`" then,**

**`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 또 저희 죄와 저희 불법을 내가 다시 기억지 아니하리라 하셨으니

"I will remember their sins and their iniquities no more."

and `their sins and their lawlessness I will remember no more;`

18 이것을 사하셨은즉 다시 죄를 위하여 제사드릴 것이 없느니라

Now where remission of these is, there is no more offering for sin.

and where forgiveness of these [is], there is no more offering for sin.

- 19 그러므로 형제들아 우리가 예수의 피를 힘입어 성소에 들어갈 담력을 얻었나니
**Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus,
 Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus,**
- 20 그 길은 우리를 위하여 휘장 가운데로 열어 놓으신 새롭고 산 길이요 휘장은 곧 저의 육체니라
**by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
 which way he did initiate for us -- new and living, through the veil, that is, his flesh --**
- 21 또 하나님의 집 다스리는 큰 제사장이 계시매
**and having a great priest over the house of God;
 and a high priest over the house of God,**
- 22 우리가 마음에 뿌림을 받아 양심의 악을 깨닫고 몸을 맑은 물로 씻었으니 참 마음과 온전한 믿음으로 하나님께 나아가자
**let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed 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 또 약속하신 이는 미쁘시니 우리가 믿는 도리의 소망을 움직이지 않고 굳게 잡아
**let us hold fast the confession of our hope unyieldingly. For he who promised is faithful.
 may we hold fast the unwavering profession of the hope, (for faithful [is] He who did promise),**

- 24 서로 돌아보아 사랑과 선행을 격려하며
**Let us consider how to provoke one another to love and good works,
 and may we consider one another to provoke to love and to good works,**
- 25 모이기를 폐하는 어떤 사람들의 습관과 같이 하지 말고 오직 권하여 그 날이 가까움을 볼수록
**not forsaking our own assembling together, as the custom of some is, but exhorting one
 another; and so much the more, as you see the Day approaching.
 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 우리가 진리를 아는 지식을 받은 후 짐짓 죄를 범한 즉 다시 속죄하는 제사가 없고
**For if we sin willfully after we have received the knowledge of the truth, there remains no
 more a 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 오직 무서운 마음으로 심판을 기다리는 것과 대적하는 자를 소멸할 맹렬한 불만 있으리라
**but a certain fearful expectation of judgment, and a fierceness of fire which will devour
 the adversaries.
 but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers;**
- 28 모세의 법을 폐한 자도 두 세 증인을 인하여 불쌍히 여김을 받지 못하고 죽었거든
**A man who has set at nothing Moses` law dies without compassion on the word 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 하물며 하나님 아들을 밟고 자기를 거룩하게 한 언약의 피를 부정한 것으로 여기고 은혜의 성령을 욕되게 하는 자의 당연히 받을 형벌이 얼마나 더 중하겠느냐 너희는 생각하라

How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace?

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 grace did despise?

- 30 원수 갚는 것이 내게 있으니 내가 갚으리라 하시고 또 다시 주께서 그의 백성을 심판하리라 말씀하신 것을 우리가 아노니

For we know him who said, "Vengeance belongs to me," says the Lord, "I will repay." Again, "The Lord will 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 살아계신 하나님의 손에 빠져 들어가는 것이 무서울진저

**It is a fearful thing to fall into the hands of the living God.
fearful [is] the falling into the hands of a living God.**

- 32 전날에 너희가 빛을 받은 후에 고난의 큰 싸움에 참은 것을 생각하라

But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings;

And call to your remembrance the former days, in which, having been enlightened, ye did endure much conflict of sufferings,

- 33 흑 비방과 환난으로써 사람에게 구경거리가 되고 흑 이런 형편에 있는 자들로 사귀는 자
partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so.
partly both with reproaches and tribulations being made spectacles, and partly having become partners of those so living,
- 34 너희가 갇힌 자를 동정하고 너희 산업을 빼앗기는 것도 기쁘게 당한 것은 더 낫고 영구한 산업이 있는 줄 앎이라
For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.
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 그러므로 너희 담대함을 버리지 말라 이것이 큰 상을 얻느니라
Therefore don't throw away your boldness, which has a great reward.
Ye may not cast away, then, your boldness, which hath great recompense of reward,
- 36 너희에게 인내가 필요함은 너희가 하나님의 뜻을 행한 후에 약속을 받기 위함이라
For you need patience, so that, having done the will of God, you may receive the promise.
for of patience ye have need, that the will of God having done, ye may receive the promise,
- 37 잠시 잠깐 후면 오실 이가 오시리니 지체하지 아니하시리라
"For yet a very little while, He who comes will come, and will not wait.
for yet a very very little, He who is coming will come, and will not tarry;

- 38 오직 나의 의인은 믿음으로 말미암아 살리라 또한 뒤로 물러가면 내 마음이 저를 기뻐하지 아니하리라 하셨느니라

But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him." and `the righteous by faith shall live,` and `if he may draw back, My soul hath no pleasure in him,`

- 39 우리는 뒤로 물러가 침륜에 빠질 자가 아니요 오직 영혼을 구원함에 이르는 믿음을 가진 자니라

But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

and we are not of those drawing back to destruction, but of those believing to a preserving of soul.

- 1 믿음은 바라는 것들의 실상이요 보지 못하는 것들의 증거니

Now faith is assurance of things hoped for, proof of things not seen.

And faith is of things hoped for a confidence, of matters not seen a conviction,

- 2 선진들이 이로써 증거를 얻었으니라

For by this, the elders obtained testimony.

for in this were the elders testified of;

- 3 믿음으로 모든 세계가 하나님의 말씀으로 지어진 줄을 우리가 아나니 보이는 것은 나타난 것으로 말미암아 된 것이 아니니라

By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible.

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 믿음으로 아벨은 가인보다 더 나은 제사를 하나님께 드림으로 의로운 자라 하시는 증거를 얻었으니 하나님이 그 예물에 대하여 증거하심이라 저가 죽었으나 그 믿음으로써 오히려

By faith, Abel offered to God a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, God bearing witness with respect to his gifts; and through it he, being dead, still 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 믿음으로 에녹은 죽음을 보지 않고 옮기웠으니 하나님이 저를 옮기심으로 다시 보이지 아니하니라 저는 옮기우기 전에 하나님을 기쁘시게 하는 자라 하는 증거를 받았느니라

By faith, Enoch was translated, so that he should not see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to 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 믿음이 없이는 기쁘시게 못하니라 하나님께 나아가는 자는 반드시 그가 계신 것과 또한 그가 자기를 찾는 자들에게 상 주시는 이심을 믿어야 할지니라

Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him.

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 믿음으로 노아는 아직 보지 못하는 일에 경고하심을 받아 경외함으로 방주를 예비하여 그 집을 구원하였으니 이로 말미암아 세상을 정죄하고 믿음을 좇는 의의 후사가 되었느니라

By faith, Noah, being warned about things not yet seen, moved with godly fear, prepared an ark for the saving of his house, through 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 믿음으로 아브라함은 부르심을 받았을 때에 순종하여 장래 기업으로 받을 땅에 나갈새 갈 바를 알지 못하고 나갔으며

By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went.

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 믿음으로 저가 외방에 있는 것같이 약속하신 땅에 우거하여 동일한 약속을 유업으로 함께 받은 이삭과 야곱으로 더불어 장막에 거하였으니

By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of 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 이는 하나님의 경영하시고 지으실 터가 있는 성을 바랐음이니라

For he looked for the city which has the foundations, whose builder and maker is God.

for he was looking for the city having the foundations, whose artificer and constructor [is] God.

- 11 믿음으로 사라 자신도 나이 늙어 단산하였으나 잉태하는 힘을 얻었으니 이는 약속하신 이를

By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had 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 이렇므로 죽은 자와 방불한 한 사람으로 말미암아 하늘에 허다한 별과 또 해변의 무수한 모래와 같이 많이 생육하였느니라

Therefore they were fathered by one, and him as good as dead, as many as the stars of the sky in multitude, and as innumerable as the 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 이 사람들은 다 믿음을 따라 죽었으며 약속을 받지 못하였으되 그것들을 멀리서 보고 환영하며 또 땅에서는 외국인과 나그네로라 증거하였으니

These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims 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 이같이 말하는 자들은 본향 찾는 것을 나타냄이라

For those who say such things make it clear that they are seeking after a country of their own.

for those saying such things make manifest that they seek a country;

- 15 저희가 나온 바 본향을 생각하였더라면 돌아갈 기회가 있었으려니와

If indeed they had been thinking of that country from which they went out, they would have had enough time to return.

and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return,

- 16 저희가 이제는 더 나은 본향을 사모하니 곧 하늘에 있는 것이라 그러므로 하나님께서 저희 하나님이라 일컬음 받으심을 부끄러워 아니하시고 저희를 위하여 한 성을 예비하셨느니라
But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them.
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 아브라함은 시험을 받을 때에 믿음으로 이삭을 드렸으니 저는 약속을 받은 자로되 그 독생자를
By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son;
By faith Abraham hath offered up Isaac, being tried, and the only begotten he did offer up who did receive the promises,
- 18 저에게 이미 말씀하시기를 네 자손이라 칭할 자는 이삭으로 말미암으리라 하셨으니
even he to whom it was said, "In Isaac will your seed be called;"
of whom it was said -- `In Isaac shall a seed be called to thee;`
- 19 저가 하나님이 능히 죽은 자 가운데서 다시 살리실 줄로 생각한 지라 비유컨대 죽은 자 가운데서 도로 받은 것이니라
accounting that God is able to raise up, even from the dead. Figuratively speaking, he also did receive him back from the dead.
reckoning that even out of the dead God is able to raise up, whence also in a figure he did receive [him].
- 20 믿음으로 이삭은 장차 오는 일에 대하여 야곱과 에서에게 축복하였으며
By faith, Isaac blessed Jacob and Esau, even concerning things to come.
By faith, concerning coming things, Isaac did bless Jacob and Esau;

- 21 믿음으로 야곱은 죽을 때에 요셉의 각 아들에게 축복하고 그 지팡이 머리에 의지하여 경배하였으며
By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning 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 믿음으로 요셉은 임종시에 이스라엘 자손들의 떠날 것을 말하고 또 자기 해골을 위하여 명하였으며
By faith, Joseph, when his end was near, made mention of the departure of the children of Israel; and gave instructions 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 믿음으로 모세가 났을 때에 그 부모가 아름다운 아이임을 보고 석 달 동안 숨겨 임금의 명령을 무서워 아니하였으며
By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king`s commandment.
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 믿음으로 모세는 장성하여 바로의 공주의 아들이라 칭함을 거절하고
By faith, Moses, when he had grown up, refused to be called the son of Pharaoh`s
by faith Moses, having become great, did refuse to be called a son of the daughter of Pharaoh,

- 25 도리어 하나님의 백성과 함께 고난받기를 잠시 죄악의 낙을 누리는 것보다 더 좋아하고
choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a time;
having chosen rather to be afflicted with the people of God, than to have sin's pleasure for a season,
- 26 그리스도를 위하여 받는 능욕을 애굽의 모든 보화보다 더 큰 재물로 여겼으니 이는 상 주심을
accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward.
greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look to the recompense of reward;
- 27 믿음으로 애굽을 떠나 임금의 노함을 무서워 아니하고 곧 보이지 아니하는 자를 보는 것같이
By faith, he left Egypt, not fearing the wrath of the king; for he endured, 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 믿음으로 유월절과 피 뿌리는 예를 정하였으니 이는 장자를 멸하는 자로 저희를 건드리지 않게
By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should 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 믿음으로 저희가 홍해를 육지같이 건넜으나 애굽 사람들은 이것을 시험하다가 빠져 죽었으며
By faith, they passed through the Red sea as by dry land. When the Egyptians tried to do so, they 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 믿음으로 칠 일 동안 여리고를 두루 다니매 성이 무너졌으며
By faith, the walls of Jericho fell down, after they had been encircled for seven days.
by faith the walls of Jericho did fall, having been surrounded for seven days;
- 31 믿음으로 기생 라합은 정탐군을 평안히 영접하였으므로 순종치 아니한 자와 함께 멸망치
By faith, Rahab, the prostitute, didn't perish with those who were disobedient, 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 내가 무슨 말을 더 하리요 기드온, 바락, 삼손, 입다와 다윗과 사무엘과 및 선지자들의 일을
말하려면 내게 시간이 부족하리로다
What will I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the 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 저희가 믿음으로 나라들을 이기기도 하며 의를 행하기도 하며 약속을 받기도 하며 사자들의 입을
who, through faith, subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,
who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions,
- 34 불의 세력을 멸하기도 하며 칼날을 피하기도 하며 연약한 가운데서 강하게 되기도 하며 전쟁에
용맹되어 이방 사람들의 진을 물리치기도 하며
quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and turned to flight armies of aliens.
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 여자들은 자기의 죽은 자를 부활로 받기도 하며 또 어떤 이들은 더 좋은 부활을 얻고자 하여 악형을 받되 구차히 면하지 아니하였으며

Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain 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 또 어떤 이들은 희롱과 채찍질 뿐 아니라 결박과 옥에 갇히는 시험도 받았으며

Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment;

- 37 돌로 치는 것과 톱으로 켜는 것과 시험과 칼에 죽는 것을 당하고 양과 염소의 가죽을 입고 유리하여 궁핍과 환난과 학대를 받았으니

They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheepskins, in goatskins; being destitute, afflicted, ill-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 (이런 사람은 세상이 감당치 못하도다) 저희가 광야와 산중과 암혈과 토굴에 유리하였느니라

(of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes 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 이 사람들이 다 믿음으로 말미암아 증거를 받았으나 약속을 받지 못하였으니

These all, having had testimony given to them through their faith, didn't receive the promise,

and these all, having been testified to through the faith, did not receive the promise,

40 이는 하나님께서 우리를 위하여 더 좋은 것을 예비하셨은즉 우리가 아니면 저희로 온전함을 이루지 못하게 하려 하심이니라

God having provided some better thing concerning us, so that apart from us they should not be made perfect.

God for us something better having provided, that apart from us they might not be made perfect.

1 이므로 우리에게 구름같이 둘러싼 허다한 증인들이 있으니 모든 무거운 것과 얽매이기 쉬운 죄를 벗어 버리고 인내로써 우리 앞에 당한 경주를 경주하며

Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set 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 믿음의 주요 또 온전케 하시는 이인 예수를 바라보자 저는 그 앞에 있는 즐거움을 위하여 십자가를 참으사 부끄러움을 개의치 아니하시더니 하나님 보좌 우편에 앉으셨느니라

looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God.

looking to the author and perfecter of faith -- Jesus, 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 너희가 피곤하여 낙심치 않기 위하여 죄인들의 이같이 자기에게 거역한 일을 참으신 자를 생각하라
For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls.
for consider again him who endured such gainsaying from the sinners to himself, that ye may not be wearied in your souls -- being faint.
- 4 너희가 죄와 싸우되 아직 피흘리기까지는 대항치 아니하고
You have not yet resisted to blood, striving against sin;
Not yet unto blood did ye resist -- with the sin striving;
- 5 또 아들들에게 권하는 것같이 너희에게 권면하신 말씀을 잊었도다 일렀으되 내 아들이아! 주의 징계하심을 경히 여기지 말며 그에게 꾸지람을 받을 때에 낙심하지 말라
and you have forgotten the exhortation which reasons with you as with sons, "My son, don't take lightly the chastening of the Lord, Nor faint when you are 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 주께서 그 사랑하시는 자를 징계 하시고 그의 받으시는 아들마다 채찍질 하심이니라 하였으니
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 너희가 참음은 징계를 받기 위함이라 하나님은 아들과 같이 너희를 대우하시나니 어찌 아버지가 징계하지 않는 아들이 있으리요
It is for discipline that you endure. God deals with you as with sons, for what son is there whom his father doesn't discipline?
if chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten?

- 8 징계는 다 받는 것이거늘 너희에게 없으면 사생자요 참 아들이 아니니라
But if you are without discipline, whereof all have been made partakers, then are you illegitimate, and not sons.
and if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons.
- 9 또 우리 육체의 아버지가 우리를 징계하여도 공경하였거늘 하물며 모든 영의 아버지께 더욱 복종하여 살려 하지 않겠느냐
Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. 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 저희는 잠시 자기의 뜻대로 우리를 징계하였거니와 오직 하나님은 우리의 유익을 위하여 그의 거룩하심에 참여케 하시느니라
For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers 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 무릇 징계가 당시에는 즐거워 보이지 않고 슬퍼 보이나 후에 그로 말미암아 연달한 자에게는 의의 평강한 열매를 맺나니
All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby.
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 그러므로 피곤한 손과 연약한 무릎을 일으켜 세우고
**Therefore, lift up the hands that hang down and the feeble knees,
Wherefore, the hanging-down hands and the loosened knees set ye up;**
- 13 너희 발을 위하여 곧은 길을 만들어 저는 다리로 하여금 어그러지지 않고 고침을 받게 하라
**and make straight paths for your feet, that that which is lame may not be dislocated, but rather be healed.
and straight paths make for your feet, that that which is lame may not be turned aside, but rather be healed;**
- 14 모든 사람으로 더불어 화평함과 거룩함을 좇으라 이것이 없이는 아무도 주를 보지 못하리라
**Follow after peace with all men, and the sanctification without which no man will see the Lord,
peace pursue with all, and the separation, apart from which no one shall see the Lord,**
- 15 너희는 돌아보아 하나님 은혜에 이르지 못하는 자가 있는가 두려워 하고 또 쓴 뿌리가 나서 괴롭게 하고 많은 사람이 이로 말미암아 더러움을 입을까 두려워하고
**looking carefully lest there be any man who falls short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled;
looking diligently over lest any one be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled;**
- 16 음행하는 자와 혹은 한 그릇 식물을 위하여 장자의 명분을 판 에서와 같이 망령된 자가 있을까
**lest there be any sexually immoral person, or profane person, as Esau, who sold his birthright for one meal.
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 너희의 아는 바와 같이 저가 그 후에 축복을 기업으로 받으려고 눈물을 흘리며 구하되 버린 바가 되어 회개할 기회를 얻지 못하였느니라

For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently 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 너희의 이른 곳은 만질 만한 불 붙는 산과 흑운과 흑암과 폭풍과

For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, tempest,

For ye came not near to the mount touched and scorched with fire, and to blackness, and darkness, and tempest,

- 19 나팔소리와 말하는 소리가 아니라 그 소리를 듣는 자들은 더 말씀하지 아니하시기를 구하였으니

the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them,

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 이는 짐승이라도 산에 이르거든 돌로 침을 당하리라 하신 명을 저희가 견디지 못함이라

for they could not stand that which was enjoined, "If even a animal touch the mountain, it will 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 그 보이는 바가 이렇듯이 무섭기로 모세도 이르되 내가 심히 두렵고 떨린다 하였으나

and so fearful was the appearance, that Moses said, "I am terrified and trembling."

and, (so terrible was the sight,) Moses said, `I am fearful exceedingly, and trembling.`

- 22 그러나 너희가 이른 곳은 시온산과 살아계신 하나님의 도성인 하늘의 예루살렘과 천만 천사와
But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels,
But, ye came to Mount Zion, and to a city of the living God, to the heavenly Jerusalem, and to myriads of messengers,
- 23 하늘에 기록한 장자들의 총회와 교회와 만민의 심판자이신 하나님과 및 온전케 된 의인의 영들과
to the general assembly and assembly of the firstborn who are enrolled in heaven, to God, the Judge of all, to the spirits of just 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 새 언약의 증보이신 예수와 및 아벨의 피보다 더 낫게 말하는 뿌린 피니라
to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.
and to a mediator of a new covenant -- Jesus, and to blood of sprinkling, speaking better things than that of Abel!
- 25 너희는 삼가 말하신 자를 거역하지 말라 땅에서 경고하신 자를 거역한 저희가 피하지 못하였거든
하물며 하늘로 좇아 경고하신 자를 배반하는 우리일까 보냐
See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the Earth, how much more will we not escape who turn away from him who warns 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 who do turn away from him who [speaketh] from heaven,

- 26 그 때에는 그 소리가 땅을 진동하였거니와 이제는 약속하여 가라사대 내가 또 한 번 땅만 아니라 하늘도 진동하리라 하셨느니라

whose voice shook the earth, then, but now he has promised, saying, "Yet once more will I shake not only the earth, but also the heavens."

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 이 또 한 번이라 하심은 진동치 아니하는 것을 영존케 하기 위하여 진동할 것들 곧 만든 것들의 변동될 것을 나타내심이니라

This phrase, "Yet once more," signifies the removing of those things that are shaken, as of things that have been made, that those things which are 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 그러므로 우리가 진동치 못할 나라를 받았은즉 은혜를 받자 이로말미암아 경건함과 두려움으로 하나님을 기쁘시게 섬길지니

Therefore, receiving a kingdom that can't be shaken, let us have grace, whereby we may offer service well pleasing to God, with reverence and awe,

wherefore, a kingdom that cannot be shaken receiving, may we have grace, through which we may serve God well-pleasingly, with reverence and religious fear;

- 29 우리 하나님은 소멸하는 불이심이니라

for our God is a consuming fire.

for also our God [is] a consuming fire.

- 1 형제 사랑하기를 계속하고

Let brotherly love continue.

Let brotherly love remain;

- 2 손님 대접하기를 잊지 말라 이로써 부지중에 천사들을 대접한 이들이 있었느니라
Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it.
of the hospitality be not forgetful, for through this unawares certain did entertain messengers;
- 3 자기도 함께 갇힌 것같이 갇힌 자를 생각하고 자기도 몸을 가졌은즉 학대 받는 자를 생각하라
Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are 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 모든 사람은 혼인을 귀히 여기고 침소를 더럽히지 않게 하라 음행하는 자들과 간음하는 자들을 하나님께서 심판하시리라
Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers.
honourable [is] the marriage in all, and the bed undefiled, and whoremongers and adulterers God shall judge.
- 5 돈을 사랑치 말고 있는 바를 족한 줄로 알라 그가 친히 말씀하시기를 내가 과연 너희를 버리지 아니하고 과연 너희를 떠나지 아니하리라 하셨느니라
Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you."
Without covetousness the behaviour, being content with the things present, for He hath said, `No, I will not leave, no, nor forsake thee,`

- 6 그러므로 우리가 담대히 가로되 주는 나를 돕는 자시니 내가 무서워 아니하겠노라 사람이 내게 어찌하리요 하노라

So that with good courage we say, "The Lord is my helper. I will not fear. What will man do to 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 하나님의 말씀을 너희에게 이르고 너희를 인도하던 자들을 생각하며 저희 행실의 종말을 주의하여 보고 저희 믿음을 본받으라

Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, 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 예수 그리스도는 어제나 오늘이나 영원토록 동일하시니라

Jesus Christ is the same yesterday, today, and forever.

Jesus Christ yesterday and to-day the same, and to the ages;

- 9 여러 가지 다른 교훈에 끌리지 말라 마음은 은혜로써 굳게 함이 아름답고 식물로써 할 것이 아니니 식물로 말미암아 행한 자는 유익을 얻지 못하였느니라

Don`t be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.

with teachings manifold and strange be not carried about, for [it is] good that by grace the heart be confirmed, not with meats, in which they who were occupied were not profited;

- 10 우리에게 제단이 있는데 그 위에 있는 제물은 장막에서 섬기는 자들이 이 제단에서 먹을 권이
**We have an altar from which those who serve the holy tent have no right to eat.
we have an altar, of which to eat they have no authority who the tabernacle are serving,**
- 11 이는 죄를 위한 짐승의 피는 대제사장이 가지고 성소에 들어가고 그 육체는 영문 밖에서
**For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of 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 그러므로 예수도 자기 피로써 백성을 거룩케 하려고 성문 밖에서 고난을 받느니라
**Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate.
Wherefore, also Jesus -- that he might sanctify through [his] own blood the people -- without the gate did suffer;**
- 13 그런즉 우리는 그 능욕을 지고 영문밖으로 그에게 나아가자
**Let us therefore go forth to him outside of the camp, bearing his reproach.
now, then, may we go forth unto him without the camp, his reproach bearing;**
- 14 우리가 여기는 영구한 도성이 없고 오직 장차 올 것을 찾나니
**For we don't have here an enduring city, but we seek that which is to come.
for we have not here an abiding city, but the coming one we seek;**

- 15 이렇므로 우리가 예수로 말미암아 항상 찬미의 제사를 하나님께 드리자 이는 그 이름을 증거하는 입술의 열매니라

Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to 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 오직 선을 행함과 서로 나눠 주기를 잊지 말라 이같은 제사는 하나님이 기뻐하시느니라

But don't forget to be doing good and sharing, 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 너희를 인도하는 자들에게 순종하고 복종하라 저희는 너희 영혼을 위하여 경성하기를 자기가 회계할 자인 것같이 하느니라 저희로 하여금 즐거움으로 이것을 하게 하고 근심으로 하게 말라 그렇지 않으면 너희에게 유익이 없느니라

Obey those who have the rule over you, and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that 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 우리를 위하여 기도하라 우리가 모든 일에 선하게 행하려 하므로 우리에게 선한 양심이 있는

Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things.

Pray for us, for we trust that we have a good conscience, in all things willing to behave well,

- 19 내가 더 속히 너희에게 돌아가기를 위하여 너희 기도함을 더욱 원하노라
**I strongly urge you to do this, that I may be restored to you sooner.
and more abundantly do I call upon [you] to do this, that more quickly I may be restored to you.**
- 20 양의 큰 목자이신 우리 주 예수를 영원한 언약의 피로 죽은 자 가운데서 이끌어 내신 평강의
**Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus,
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,**
- 21 모든 선한 일에 너희를 온전케 하사 자기 뜻을 행하게 하시고 그 앞에 즐거운 것을 예수 그리스도로 말미암아 우리 속에 이루시기를 원하노라 영광이 그에게 세세무궁토록 있을지어다 !
**make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.
make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory -- to the ages of the ages! Amen.**
- 22 형제들아 내가 너희를 권하노니 권면의 말을 용납하라 내가 간단히 너희에게 썼느니라
**But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words.
And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you.**

- 23 우리 형제 디모데가 놓인 것을 너희가 알라 그가 속히 오면 내가 저와 함께 가서 너희를 보리라
Know that our brother Timothy has been freed, with whom, if he comes shortly, 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 너희를 인도하는 자와 및 모든 성도에게 문안하라 이달리아에서 온 자들도 너희에게 문안하느니라
Greet all of your leaders and all the saints. The Italians Greet you.
Salute all those leading you, and all the saints; salute you doth those from Italy:
- 25 은혜가 너희 모든 사람에게 있을지어다 !
Grace be with you all. Amen.
the grace [is] with you all! Amen.