

The Spanish Composite Bible

By

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The Spanish Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with Spanish, 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.

Spanish RV 1909

The World English Bible

Young's Literal Translation

Hebrews

1 LA EPÍSTOLA DEL APÓSTOL SAN PABLO Á LOS HEBREOS

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,

1 DIOS, habiendo hablado muchas veces y en muchas maneras en otro tiempo á los padres por los profetas,

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 En estos postreros días nos ha hablado por el Hijo, al cual constituyó heredero de todo, por el cual asimismo hizo el universo:**
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 El cual siendo el resplandor de su gloria, y la misma imagen de su sustancia, y sustentando todas las cosas con la palabra de su potencia, habiendo hecho la purgación de nuestros pecados por sí mismo, se sentó á la diestra de la Majestad en las alturas,**
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 Hecho tanto más excelente que los ángeles, cuanto alcanzó por herencia más excelente nombre que ellos.**
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 Porque ¿á cuál de los ángeles dijo Dios jamás: Mi hijo eres tú, Hoy yo te he engendrado? Y otra vez: Yo seré á Él Padre, Y Él me será á mí hijo?**
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 Y otra vez, cuando introduce al Primogénito en la tierra, dice: Y adórenle todos los ángeles de Dios.

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 Y ciertamente de los ángeles dice: El que hace á sus ángeles espíritus, Y á sus ministros llama de fuego.

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 Mas al hijo: Tu trono, oh Dios, por el siglo del siglo; Vara de equidad la vara de tu reino; 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 Has amado la justicia, y aborrecido la maldad; Por lo cual te ungió Dios, el Dios tuyo, Con óleo de alegría más que á tus compañeros.

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 Y: Tú, oh Señor, en el principio fundaste la tierra; Y los cielos son obras de tus manos:**
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 Ellos perecerán, mas tú eres permanente; Y todos ellos se envejecerán como una vestidura;**
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 Y como un vestido los envolverás, y serán mudados; Empero tú eres el mismo, Y tus años no acabarán.**
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 Pues, ¿á cuál de los ángeles dijo jamás: Siéntate á mi diestra, Hasta que ponga á tus enemigos por estrado de tus pies?**
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 ¿No son todos espíritus administradores, enviados para servicio á favor de los que serán herederos de salud?

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 POR tanto, es menester que con más diligencia atendamos á las cosas que hemos oído, porque acaso no nos escurramos.

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 Porque si la palabra dicha por los ángeles fué firme, y toda rebelión y desobediencia recibió justa paga de retribución,

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 ¿Cómo escaparemos nosotros, si tuviéremos en poco una salud tan grande? La cual, habiendo comenzado á ser publicada por el Señor, ha sido confirmada hasta nosotros por los que oyeron;

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 Testificando juntamente con ellos Dios, con señales y milagros, y diversas maravillas, y repartimientos del Espíritu Santo según su voluntad.**
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 Porque no sujetó á los ángeles el mundo venidero, del cual hablamos.**
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 Testificó empero uno en cierto lugar, diciendo: ¿Qué es el hombre, que te acuerdas de Él? ¿O el hijo del hombre, que le visitas?**
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 Tú le hiciste un poco menor que los ángeles, Coronástele de gloria y de honra, Y pusístele sobre las obras de tus manos;**
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 Todas las cosas sujetaste debajo de sus pies. Porque en cuanto le sujetó todas las cosas, nada dejó que no sea sujeto á Él; mas aun no vemos que todas las cosas le sean sujetas. 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 Empero vemos coronado de gloria y de honra, por el padecimiento de muerte, á aquel Jesús que es hecho un poco menor que los ángeles, para que por gracia de Dios gustase la muerte por todos.

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 Porque convenía que aquel por cuya causa son todas las cosas, y por el cual todas las cosas subsisten, habiendo de llevar á la gloria á muchos hijos, hiciese consumado por aflicciones al autor de la salud de ellos.

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** Porque el que santifica y los que son santificados, de uno son todos: por lo cual no se avergüenza de llamarlos hermanos,
 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** Diciendo: Anunciaré á mis hermanos tu nombre, En medio de la congregación te alabaré.
 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** Y otra vez: Yo confiaré en Él. Y otra vez: He aquí, yo y los hijos que me dió Dios.
 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** Así que, por cuanto los hijos participaron de carne y sangre, Él también participó de lo mismo, para destruir por la muerte al que tenía el imperio de la muerte, es á saber, al diablo,
 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 Y librar á los que por el temor de la muerte estaban por toda la vida sujetos á servidumbre.
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 Porque ciertamente no tomó á los ángeles, sino á la simiente de Abraham tomó.
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 Por lo cual, debía ser en todo semejante á los hermanos, para venir á ser misericordioso y
fiel Pontífice en lo que es para con Dios, para expiar los pecados del pueblo.**

**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 Porque en cuanto Él mismo padeció siendo tentado, es poderoso para socorrer á los que
son tentados.**

**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 POR tanto, hermanos santos, participantes de la vocación celestial, considerad al Apóstol y Pontífice de nuestra profesión, Cristo Jesús;**
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 El cual es fiel al que le constituyó, como también lo fué Moisés sobre toda su casa.**
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 Porque de tanto mayor gloria que Moisés éste es estimado digno, cuanto tiene mayor dignidad que la casa el que la fabricó.**
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 Porque toda casa es edificada de alguno: mas el que crió todas las cosas es Dios.**
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 Y Moisés á la verdad fué fiel sobre toda su casa, como siervo, para testificar lo que se había de decir;**
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 Mas Cristo como hijo, sobre su casa; la cual casa somos nosotros, si hasta el cabo retuviéremos firme la confianza y la gloria de la esperanza.

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 Por lo cual, como dice el Espíritu Santo: Si oyereis hoy su voz,

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 No endurezcáis vuestros corazones Como en la provocación, en el día de la tentación en el desierto,

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 Donde me tentaron vuestros padres; me probaron, Y vieron mis obras cuarenta años.

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 A causa de lo cual me enemisté con esta generación, Y dije: Siempre divagan ellos de corazón, Y no han conocido mis caminos.

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 Juré, pues, en mi ira: No entrarán en mi reposo.

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 Mirad, hermanos, que en ninguno de vosotros haya corazón malo de incredulidad para apartarse del Dios vivo:

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 Antes exhortaos los unos á los otros cada día, entre tanto que se dice Hoy; porque ninguno de vosotros se endurezca con engaño de pecado:

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 Porque participantes de Cristo somos hechos, con tal que conservemos firme hasta el fin el principio de nuestra confianza;

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 Entre tanto que se dice: Si oyereis hoy su voz, No endurezcáis vuestros corazones, como en la provocación.**
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 Porque algunos de los que habían salido de Egipto con Moisés, habiendo oído, provocaron, aunque no todos.**
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 Mas ¿con cuáles estuvo enojado cuarenta años? ¿No fué con los que pecaron, cuyos cuerpos cayeron en el desierto?**
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 ¿Y á quiénes juró que no entrarían en su reposo, sino á aquellos que no obedecieron?**
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 Y vemos que no pudieron entrar á causa de incredulidad.**
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 TEMAMOS, pues, que quedando aún la promesa de entrar en su reposo, parezca alguno de vosotros haberse apartado.**

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 Porque también á nosotros se nos ha evangelizado como á ellos; mas no les aprovechó el oír la palabra á los que la oyeron sin mezclar fe.**

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 Empero entramos en el reposo los que hemos creído, de la manera que dijo: Como juré en mi ira, No entrarán en mi reposo: aun acabadas las obras desde el principio del mundo.**

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 Porque en un cierto lugar dijo así del séptimo día: Y reposó Dios de todas sus obras en el séptimo día.**

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 Y otra vez aquí: No entrarán en mi reposo.

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 Así que, pues que resta que algunos han de entrar en Él, y aquellos á quienes primero fué anunciado no entraron por causa de desobediencia,

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 Determina otra vez un cierto día, diciendo por David: Hoy, después de tanto tiempo; como está dicho: Si oyereis su voz hoy, No endurezcáis vuestros corazones.

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 Porque si Josué les hubiera dado el reposo, no hablaría después de otro día.

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 Por tanto, queda un reposo para el pueblo de Dios.

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

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

10 Porque el que ha entrado en su reposo, también Él ha reposado de sus obras, como Dios de las suyas.

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 Procuremos pues de entrar en aquel reposo; que ninguno caiga en semejante ejemplo de desobediencia.

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 Porque la palabra de Dios es viva y eficaz, y más penetrante que toda espada de dos filos: y que alcanza hasta partir el alma, y aun el espíritu, y las coyunturas y tuétanos, y discierne los pensamientos y las intenciones del corazón.

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 Y no hay cosa criada que no sea manifiesta en su presencia; antes todas las cosas están desnudas y abiertas á los ojos de aquel á quien tenemos que dar cuenta.

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 Por tanto, teniendo un gran Pontífice, que penetró los cielos, Jesús el Hijo de Dios, retengamos nuestra profesión.

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 Porque no tenemos un Pontífice que no se pueda compadecer de nuestras flaquezas; mas tentado en todo según nuestra semejanza, pero sin pecado.

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 Lleguémonos pues confiadamente al trono de la gracia, para alcanzar misericordia, y hallar gracia para el oportuno socorro.

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 PORQUE todo pontífice, tomado de entre los hombres, es constituido á favor de los hombres en lo que á Dios toca, para que ofrezca presentes y sacrificios por los pecados:

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 Que se pueda compadecer de los ignorantes y extraviados, pues que Él también está rodeado de flaqueza;**

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 Y por causa de ella debe, como por sí mismo, así también por el pueblo, ofrecer por los pecados.**

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 Ni nadie toma para sí la honra, sino el que es llamado de Dios, como Aarón.**

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 Así también Cristo no se glorificó á sí mismo haciéndose Pontífice, mas el que le dijo: Tú eres mi Hijo, Yo te he engendrado hoy;**

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 Como también dice en otro lugar: Tú eres sacerdote eternamente, Según el orden de Melchisedec.**

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 El cual en los días de su carne, ofreciendo ruegos y súplicas con gran clamor y lágrimas al que le podía librar de la muerte, fué oído por su reverencial miedo.**
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 Y aunque era Hijo, por lo que padeció aprendió la obediencia;**
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 Y consumado, vino á ser causa de eterna salud á todos los que le obedecen;**
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 Nombrado de Dios pontífice según el orden de Melchisedec.**
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 Del cual tenemos mucho que decir, y dificultoso de declarar, por cuanto sois flacos para oír.**
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** Porque debiendo ser ya maestros á causa del tiempo, tenéis necesidad de volver á ser enseñados cuáles sean los primeros rudimentos de las palabras de Dios; y habéis llegado á ser tales que tengáis necesidad de leche, y no de manjar sólido.

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** Que cualquiera que participa de la leche, es inhábil para la palabra de la justicia, porque es niño;

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** Mas la vianda firme es para los perfectos, para los que por la costumbre tienen los sentidos ejercitados en el discernimiento del bien y del mal.

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** POR tanto, dejando la palabra del comienzo en la doctrina de Cristo, vamos adelante á la perfección; no echando otra vez el fundamento; no arrepentimiento de obras muertas, y de la fe en Dios,

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 De la doctrina de bautismos, y de la imposición de manos, y de la resurrección de los muertos, y del juicio eterno.

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 Y esto haremos á la verdad, si Dios lo permitiere.

This will we do, if God permits.

and this we will do, if God may permit,

4 Porque es imposible que los que una vez fueron iluminados y gustaron el don celestial, y fueron hechos partícipes del Espíritu Santo.

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 Y asimismo gustaron la buena palabra de Dios, y las virtudes del siglo venidero,

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 Y recayeron, sean otra vez renovados para arrepentimiento, crucificando de nuevo para sí mismos al Hijo de Dios, y exponiéndole á vituperio.

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** Porque la tierra que embebe el agua que muchas veces vino sobre ella, y produce hierba provechosa á aquellos de los cuales es labrada, recibe bendición de Dios:
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** Mas la que produce espinas y abrojos, es reprobada, y cercana de maldición; cuyo fin será el ser abrasada.
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** Pero de vosotros, oh amados, esperamos mejores cosas, y más cercanas á salud, aunque hablamos así.
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** Porque Dios no es injusto para olvidar vuestra obra y el trabajo de amor que habéis mostrado á su nombre, habiendo asistido y asistiendo aún á los santos.
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 Mas deseamos que cada uno de vosotros muestre la misma solicitud hasta el cabo, para cumplimiento de la esperanza:**
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 Que no os hagáis perezosos, mas imitadores de aquellos que por la fe y la paciencia heredan las promesas.**
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 Porque prometiendo Dios á Abraham, no pudiendo jurar por otro mayor, juró por sí mismo, 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 Diciendo: De cierto te bendeciré bendiciendo, y multiplicando te multiplicaré. 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 Y así, esperando con largura de ánimo, alcanzó la promesa. Thus, having patiently endured, he obtained the promise.**
and so, having patiently endured, he did obtain the promise;

16 Porque los hombres ciertamente por el mayor que ellos juran: y el fin de todas sus controversias es el juramento para confirmación.

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 Por lo cual, queriendo Dios mostrar más abundantemente á los herederos de la promesa la inmutabilidad de su consejo, interpuso juramento;

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 Para que por dos cosas inmutables, en las cuales es imposible que Dios mienta, tengamos un fortísimo consuelo, los que nos acogemos á trabarnos de la esperanza
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 La cual tenemos como segura y firme ancla del alma, y que entra hasta dentro del velo;
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 Donde entró por nosotros como precursor Jesús, hecho Pontífice eternamente según el orden de Melchisedec.

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 **PORQUE** este Melchisedec, rey de Salem, sacerdote del Dios Altísimo, el cual salió á recibir á Abraham que volvía de la derrota de los reyes, y le bendijo,

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 Al cual asimismo dió Abraham los diezmos de todo, primeramente Él se interpreta Rey de justicia; y luego también Rey de Salem, que es, Rey de paz;

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 Sin padre, sin madre, sin linaje; que ni tiene principio de días, ni fin de vida, mas hecho semejante al Hijo de Dios, permanece sacerdote para siempre.

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 Mirad pues cuán grande fué éste, al cual aun Abraham el patriarca dió diezmos de los despojos.**

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 Y ciertamente los que de los hijos de Leví toman el sacerdocio, tienen mandamiento de tomar del pueblo los diezmos según la ley, es á saber, de sus hermanos aunque también hayan salido de los lomos de Abraham.**

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 Mas aquél cuya genealogía no es contada de ellos, tomó de Abraham los diezmos, y bendijo al que tenía las promesas.**

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 Y sin contradicción alguna, lo que es menos es bendecido de lo que es más.**

But without any dispute the less is blessed of the better.

and apart from all controversy, the less by the better is blessed --

8 Y aquí ciertamente los hombres mortales toman los diezmos: mas allí, aquel del cual está dado testimonio que vive.

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 Y, por decirlo así, en Abraham fué diezclado también Leví, que recibe los diezmos;

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 Porque aun estaba en los lomos de su padre cuando Melchisedec le salió al encuentro.

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 Si pues la perfección era por el sacerdocio Levítico (porque debajo de él recibió el pueblo la ley) ¿qué necesidad había aún de que se levantase otro sacerdote según el orden de Melchisedec, y que no fuese llamado según el orden de Aarón?

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 Melchizedek, for another priest to arise, and not to be called according to the order of Aaron?

12 Pues mudado el sacerdocio, necesario es que se haga también mudanza de la ley.

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** Porque aquel del cual esto se dice, de otra tribu es, de la cual nadie asistió al altar.
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** Porque notorio es que el Señor nuestro nació de la tribu de Judá, sobre cuya tribu nada habló Moisés tocante al sacerdocio.
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** Y aun más manifiesto es, si á semejanza de Melchisedec se levanta otro sacerdote,
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** El cual no es hecho conforme á la ley del mandamiento carnal, sino según la virtud de vida indisoluble;
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 Pues se da testimonio de Él: Tú eres sacerdote para siempre, Según el orden de Melchisedec.

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 El mandamiento precedente, cierto se abroga por su flaqueza é inutilidad;

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 Porque nada perfeccionó la ley; mas hizolo la introducción de mejor esperanza, por la cual nos acercamos á Dios.

(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 Y por cuanto no fué sin juramento,

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 (Porque los otros cierto sin juramento fueron hechos sacerdotes; mas éste, con juramento por el que le dijo: Juró el Señor, y no se arrepentirá: Tú eres sacerdote eternamente Según el orden de Melchisedec:)

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 Tanto de mejor testamento es hecho fiador Jesús.

By so much has Jesus become the collateral of a better covenant.

by so much of a better covenant hath Jesus become surety,

23 Y los otros cierto fueron muchos sacerdotes, en cuanto por la muerte no podían permanecer.

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 Mas éste, por cuanto permanece para siempre, tiene un sacerdocio inmutable:

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 Por lo cual puede también salvar eternamente á los que por Él se allegan á Dios, viviendo siempre para interceder por ellos.

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 Porque tal pontífice nos convenía: santo, inocente, limpio, apartado de los pecadores, y hecho más sublime que los cielos;

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 Que no tiene necesidad cada día, como los otros sacerdotes, de ofrecer primero sacrificios por sus pecados, y luego por los del pueblo: porque esto lo hizo una sola vez, ofreciéndose á sí mismo.

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 Porque la ley constituye sacerdotes á hombres flacos; mas la palabra del juramento, después de la ley, constituye al Hijo, hecho perfecto para siempre.

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** **ASÍ que, la suma acerca de lo dicho es: Tenemos tal pontífice que se asentó á la diestra del trono de la Majestad en los cielos;**
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** **Ministro del santuario, y de aquel verdadero tabernáculo que el Señor asentó, y no 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** **Porque todo pontífice es puesto para ofrecer presentes y sacrificios; por lo cual es necesario que también éste tuviese algo que ofrecer.**
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** **Así que, si estuviese sobre la tierra, ni aun sería sacerdote, habiendo aún los sacerdotes que ofrecen los presentes según la ley;**
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 Los cuales sirven de bosquejo y sombra de las cosas celestiales, como fué respondido á Moisés cuando había de acabar el tabernáculo: Mira, dice, haz todas las cosas conforme al dechado que te ha sido mostrado en el monte.**

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 Mas ahora tanto mejor ministerio es el suyo, cuanto es mediador de un mejor pacto, el cual ha sido formado sobre mejores promesas.**

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 Porque si aquel primero fuera sin falta, cierto no se hubiera procurado lugar de segundo. 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 Porque reprendiéndolos dice: He aquí vienen días, dice el Señor, Y consumaré para con la casa de Israel y para con la casa de Judá un nuevo pacto;**

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 No como el pacto que hice con sus padres El día que los tomé por la mano para sacarlos de la tierra de Egipto: Porque ellos no permanecieron en mi pacto, Y yo los menosprecié, dice el Señor.**

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 Por lo cual, este es el pacto que ordenaré á la casa de Israel Después de aquellos días, dice el Señor: Daré mis leyes en el alma de ellos, Y sobre el corazón de ellos las escribiré; Y seré á ellos por Dios, Y ellos me serán á mí por pueblo:**

"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 Y ninguno enseñará á su prójimo, Ni ninguno á su hermano, diciendo: Conoce al Señor: Porque todos me conocerán, Desde el menor de ellos hasta el mayor.**

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 Porque seré propicio á sus injusticias, Y de sus pecados y de sus iniquidades no me acordaré más.

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 Diciendo, Nuevo pacto, dió por viejo al primero; y lo que es dado por viejo y se envejece, cerca está de desvanecerse.

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 TENÍA empero también el primer pacto reglamentos del culto, y santuario mundano. 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 Porque el tabernáculo fué hecho: el primero, en que estaban las lámparas, y la mesa, y los panes de la proposición; lo que llaman el Santuario.

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** Tras el segundo velo estaba el tabernáculo, que llaman el Lugar Santísimo;
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** El cual tenía un incensario de oro, y el arca del pacto cubierta de todas partes alrededor de oro; en la que estaba una urna de oro que contenía el maná, y la vara de Aarón que reverdeció, y las tablas del pacto;
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** Y sobre ella los querubines de gloria que cubrían el propiciatorio; de las cuales cosas no se puede ahora hablar en particular.
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** Y estas cosas así ordenadas, en el primer tabernáculo siempre entraban los sacerdotes para hacer los oficios del culto;
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 Mas en el segundo, sólo el pontífice una vez en el año, no sin sangre, la cual ofrece por sí mismo, y por los pecados de ignorancia del pueblo:**
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 Dando en esto á entender el Espíritu Santo, que aun no estaba descubierto el camino para el santuario, entre tanto que el primer tabernáculo estuviese en pie.**
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 Lo cual era figura de aquel tiempo presente, en el cual se ofrecían presentes y sacrificios que no podían hacer perfecto, cuanto á la conciencia, al que servía con ellos;**
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 Consistiendo sólo en viandas y en bebidas, y en diversos lavamientos, y ordenanzas acerca de la carne, impuestas hasta el tiempo de la corrección.**
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 Mas estando ya presente Cristo, pontífice de los bienes que habían de venir, por el más amplio y más perfecto tabernáculo, no hecho de manos, es á saber, no de esta creación;
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 Y no por sangre de machos cabríos ni de becerros, mas por su propia sangre, entró una sola vez en el santuario, habiendo obtenido eterna redención.
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 Porque si la sangre de los toros y de los machos cabríos, y la ceniza de la becerra, rociada á los inmundos, santifica para la purificación de la carne,
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 ¿Cuánto más la sangre de Cristo, el cual por el Espíritu eterno se ofreció á sí mismo sin mancha á Dios, limpiará vuestras conciencias de las obras de muerte para que sirváis al Dios vivo?
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 Así que, por eso es mediador del nuevo testamento, para que interviniendo muerte para la remisión de las rebeliones que había bajo del primer testamento, los que son llamados reciban la promesa de la herencia eterna.

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 Porque donde hay testamento, necesario es que intervenga muerte del testador.

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 Porque el testamento con la muerte es confirmado; de otra manera no es válido entre tanto que el testador vive.

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 De donde vino que ni aun el primero fué consagrado sin sangre.

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

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

- 19** Porque habiendo leído Moisés todos los mandamientos de la ley á todo el pueblo, tomando la sangre de los becerros y de los machos cabríos, con agua, y lana de grana, é hisopo, roció al mismo libro, y también á todo el pueblo,
- 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** Diciendo: Esta es la sangre del testamento que Dios os ha mandado.
- 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** Y además de esto roció también con la sangre el tabernáculo y todos los vasos del ministerio.
- 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** Y casi todo es purificado según la ley con sangre; y sin derramamiento de sangre no se hace remisión.
- 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** Fué, pues, necesario que las figuras de las cosas celestiales fuesen purificadas con estas cosas; empero las mismas cosas celestiales con mejores sacrificios que éstos.
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** Porque no entró Cristo en el santuario hecho de mano, figura del verdadero, sino en el mismo cielo para presentarse ahora por nosotros en la presencia de Dios.
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** Y no para ofrecerse muchas veces á sí mismo, como entra el pontífice en el santuario cada año con sangre ajena;
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** De otra manera fuera necesario que hubiera padecido muchas veces desde el principio del mundo: mas ahora una vez en la consumación de los siglos, para deshacimiento del pecado se presentó por el sacrificio de sí mismo.
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 Y de la manera que está establecido á los hombres que mueran una vez, y después el juicio;

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 Así también Cristo fué ofrecido una vez para agotar los pecados de muchos; y la segunda vez, sin pecado, será visto de los que le esperan para salud.

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 PORQUE la ley, teniendo la sombra de los bienes venideros, no la imagen misma de las cosas, nunca puede, por los mismos sacrificios que ofrecen continuamente cada año, hacer perfectos á los que se allegan.

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 De otra manera cesarían de ofrecerse; porque los que tributan este culto, limpios de una vez, no tendrían más conciencia de pecado.

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 Empero en estos sacrificios cada año se hace conmemoración de los pecados.
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 Porque la sangre de los toros y de los machos cabríos no puede quitar los pecados.
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 Por lo cual, entrando en el mundo, dice: sacrificio y presente no quisiste; Mas me apropiaste cuerpo:
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 Holocaustos y expiaciones por el pecado no te agradaron.
In whole burnt offerings and sacrifices for sin you had no pleasure.
in burnt-offerings, and concerning sin-offerings, Thou didst not delight,**
- 7 Entonces dije: Heme aquí (En la cabecera del libro está escrito de mí) Para que haga, oh Dios, tu voluntad.
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 Diciendo arriba: Sacrificio y presente, y holocaustos y expiaciones por el pecado no quisiste, ni te agradaron, (las cuales cosas se ofrecen según la ley,)**
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 Entonces dijo: Heme aquí para que haga, oh Dios, tu voluntad. Quita lo primero, para establecer lo postrero.**
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 En la cual voluntad somos santificados por la ofrenda del cuerpo de Jesucristo hecha una sola vez.**
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 Así que, todo sacerdote se presenta cada día ministrando y ofreciendo muchas veces los mismos sacrificios, que nunca pueden quitar los pecados:**
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 Pero éste, habiendo ofrecido por los pecados un solo sacrificio para siempre, está sentado á la diestra de Dios,**
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 Esperando lo que resta, hasta que sus enemigos sean puestos por estrado de sus pies.**
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 Porque con una sola ofrenda hizo perfectos para siempre á los santificados.**
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 Y atestiguanos lo mismo el Espíritu Santo; que después que dijo:**
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 Y este es el pacto que haré con ellos Después de aquellos días, dice el Señor: Daré mis leyes en sus corazones, Y en sus almas las escribiré:**
"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 Añade: Y nunca más me acordaré de sus pecados é iniquidades.

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

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

18 Pues donde hay remisión de éstos, no hay más ofrenda por pecado.

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 Así que, hermanos, teniendo libertad para entrar en el santuario por la sangre de Jesucristo,

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 Por el camino que Él nos consagró nuevo y vivo, por el velo, esto es, por su carne;

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 vail, that is, his flesh --

21 Y teniendo un gran sacerdote sobre la casa de Dios,

and having a great priest over the house of God;

and a high priest over the house of God,

- 22 Lleguémonos con corazón verdadero, en plena certidumbre de fe, purificados los corazones de mala conciencia, y lavados los cuerpos con agua limpia.**
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 Mantengamos firme la profesión de nuestra fe sin fluctuar; que fiel es el que prometió:**
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 Y considerémonos los unos á los otros para provocarnos al amor y á las buenas obras;**
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 No dejando nuestra congregación, como algunos tienen por costumbre, mas exhortándonos; y tanto más, cuanto veis que aquel día se acerca.**
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 Porque si pecáremos voluntariamente después de haber recibido el conocimiento de la verdad, ya no queda sacrificio por el pecado,**
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 Sino una horrenda esperanza de juicio, y hervor de fuego que ha de devorar á los adversarios.

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 El que menospreciare la ley de Moisés, por el testimonio de dos ó de tres testigos muere sin ninguna misericordia:

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 ¿Cuánto pensáis que será más digno de mayor castigo, el que hollare al Hijo de Dios, y tuviere por inmunda la sangre del testamento, en la cual fué santificado, é hiciere afrenta al Espíritu de gracia?

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 Sabemos quién es el que dijo: Mía es la venganza, yo daré el pago, dice el Señor. Y otra vez: El Señor juzgará su pueblo.

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 Horrenda cosa es caer en las manos del Dios vivo.

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 Empero traed á la memoria los días pasados, en los cuales, después de haber sido iluminados, sufristeis gran combate de aflicciones:

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 Por una parte, ciertamente, con vituperios y tribulaciones fuisteis hechos espectáculo; y por otra parte hechos compañeros de los que estaban en tal estado.

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 Porque de mis prisiones también os resentisteis conmigo, y el robo de vuestros bienes padecisteis con gozo, conociendo que tenéis en vosotros una mejor sustancia en los cielos, y que permanece.

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 No perdáis pues vuestra confianza, que tiene grande remuneración de galardón:
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 Porque la paciencia os es necesaria; para que, habiendo hecho la voluntad de Dios, obtengáis la promesa.
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 Porque aun un poquito, Y el que ha de venir vendrá, y no tardará.
"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 Ahora el justo vivirá por fe; Mas si se retirare, no agrada á mi alma.
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 Pero nosotros no somos tales que nos retiremos para perdición, sino fieles para ganancia del alma.
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 ES pues la fe la sustancia de las cosas que se esperan, la demostración de las cosas que no se ven.

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 Porque por ella alcanzaron testimonio los antiguos.

For by this, the elders obtained testimony.

for in this were the elders testified of;

3 Por la fe entendemos haber sido compuestos los siglos por la palabra de Dios, siendo hecho lo que se ve, de lo que no se veía.

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 Por la fe Abel ofreció á Dios mayor sacrificio que Caín, por la cual alcanzó testimonio de que era justo, dando Dios testimonio á sus presentes; y difunto, aun habla por ella.

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 Por la fe Enoc fué traspuesto para no ver muerte, y no fué hallado, porque lo traspuso Dios. Y antes que fuese traspuesto, tuvo testimonio de haber agradado á Dios.**

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 Empero sin fe es imposible agradar á Dios; porque es menester que el que á Dios se allega, crea que le hay, y que es galardoador de los que le buscan.**

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 Por la fe Noé, habiendo recibido respuesta de cosas que aun no se veían, con temor aparejó el arca en que su casa se salvase: por la cual fe condenó al mundo, y fué hecho heredero de la justicia que es por la fe.**

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 Por la fe Abraham, siendo llamado, obedeció para salir al lugar que había de recibir por heredad; y salió sin saber dónde iba.**

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 Por fe habitó en la tierra prometida como en tierra ajena, morando en cabañas con Isaac y Jacob, herederos juntamente de la misma promesa:**

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 Porque esperaba ciudad con fundamentos, el artífice y hacedor de la cual es Dios.**

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 Por la fe también la misma Sara, siendo estéril, recibió fuerza para concebir simiente; y parió aun fuera del tiempo de la edad, porque creyó ser fiel el que lo había prometido.**

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 Por lo cual también, de uno, y ése ya amortecido, salieron como las estrellas del cielo en multitud, y como la arena innumerable que está á la orilla de la mar.**

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 Conforme á la fe murieron todos éstos sin haber recibido las promesas, sino mirándolas de lejos, y creyéndolas, y saludándolas, y confesando que eran peregrinos y advenedizos sobre la tierra.

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 Porque los que esto dicen, claramente dan á entender que buscan una patria.

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 Que si se acordaran de aquella de donde salieron, cierto tenían tiempo para volverse: 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 Empero deseaban la mejor, es á saber, la celestial; por lo cual Dios no se avergüenza de llamarse Dios de ellos: porque les había aparejado ciudad.

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 Por fe ofreció Abraham á Isaac cuando fué probado, y ofrecía al unigénito el que había recibido las promesas,**
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 Habiéndole sido dicho: En Isaac te será llamada simiente:**
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 Pensando que aun de los muertos es Dios poderoso para levantar; de donde también le volvió á recibir por figura.**
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 Por fe bendijo Isaac á Jacob y á Esaú respecto á cosas que habían de ser.**
By faith, Isaac blessed Jacob and Esau, even concerning things to come.
By faith, concerning coming things, Isaac did bless Jacob and Esau;
- 21 Por fe Jacob, muriéndose, bendijo á cada uno de los hijos de José, y adoró estribando sobre la punta de su bordón.**
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 Por fe José, muriéndose, se acordó de la partida de los hijos de Israel; y dió mandamiento acerca de sus huesos.**
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 Por fe Moisés, nacido, fué escondido de sus padres por tres meses, porque le vieron hermoso niño; y no temieron el mandamiento del rey.**
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 Por fe Moisés, hecho ya grande, rehusó ser llamado hijo de la hija de Faraón;**
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 Escogiendo antes ser afligido con el pueblo de Dios, que gozar de comodidades temporales de pecado.**
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 Teniendo por mayores riquezas el vituperio de Cristo que los tesoros de los Egipcios; porque miraba á la remuneración.

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 Por fe dejó á Egipto, no temiendo la ira del rey; porque se sostuvo como viendo al

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 Por fe celebró la pascua y el derramamiento de la sangre, para que el que mataba los primogénitos no los tocara.

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 Por fe pasaron el mar Bermejo como por tierra seca: lo cual probando los Egipcios, fueron sumergidos.

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 Por fe cayeron los muros de Jericó con rodearlos siete días.

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 Por fe Rahab la ramera no pereció juntamente con los incrédulos, habiendo recibido á los espías con paz.

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 ¿Y qué más digo? porque el tiempo me faltará contando de Gedeón, de Barac, de Samsón, de Jephthé, de David, de Samuel, y de los profetas:

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 Que por fe ganaron reinos, obraron justicia, alcanzaron promesas, taparon las bocas de leones,

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,

Literal Spiritual Practical Meaning

- 34 Apagaron fuegos impetuosos, evitaron filo de cuchillo, convalecieron de enfermedades, fueron hechos fuertes en batallas, trastornaron campos de extraños.**
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 Las mujeres recibieron sus muertos por resurrección; unos fueron estirados, no aceptando el rescate, para ganar mejor resurrección;**
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 Otros experimentaron vituperios y azotes; y á más de esto prisiones y cárceles;**
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 Fueron apedreados, aserrados, tentados, muertos á cuchillo; anduvieron de acá para allá cubiertos de pieles de ovejas y de cabras, pobres, angustiados, maltratados;**
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 De los cuales el mundo no era digno; perdidos por los desiertos, por los montes, por las cuevas y por las cavernas de la tierra.**
(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 Y todos éstos, aprobados por testimonio de la fe, no recibieron la promesa;**
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 Proveyendo Dios alguna cosa mejor para nosotros, para que no fuesen perfeccionados sin nosotros.**
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 POR tanto nosotros también, teniendo en derredor nuestro una tan grande nube de testigos, dejando todo el peso del pecado que nos rodea, corramos con paciencia la carrera que nos es propuesta,**
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 Puestos los ojos en al autor y consumidor de la fe, en Jesús; el cual, habiéndole sido propuesto gozo, sufrió la cruz, menospreciando la vergüenza, y sentóse á la diestra del trono de Dios.**

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 Reducid pues á vuestro pensamiento á aquel que sufrió tal contradicción de pecadores contra sí mismo, porque no os fatiguéis en vuestros ánimos desmayando.**

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 Que aun no habéis resistido hasta la sangre, combatiendo contra el pecado:**

You have not yet resisted to blood, striving against sin;

Not yet unto blood did ye resist -- with the sin striving;

- 5 Y estáis ya olvidados de la exhortación que como con hijos habla con vosotros, diciendo:**

Hijo mío, no menosprecies el castigo del Señor, Ni desmayes cuando eres de Él

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 reprov'd 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 reprov'd by Him,

- 6** Porque el Señor al que ama castiga, Y azota á cualquiera que recibe por hijo.
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** Si sufrís el castigo, Dios se os presenta como á hijos; porque ¿qué hijo es aquel á quien el padre no castiga?
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** Mas si estáis fuera del castigo, del cual todos han sido hechos participantes, luego sois bastardos, y no hijos.
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** Por otra parte, tuvimos por castigadores á los padres de nuestra carne, y los reverenciábamos, ¿por qué no obedeceremos mucho mejor al Padre de los espíritus, y viviremos?
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 Y aquéllos, á la verdad, por pocos días nos castigaban como á ellos les parecía, mas éste para lo que nos es provechoso, para que recibamos su santificación.

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 Es verdad que ningún castigo al presente parece ser causa de gozo, sino de tristeza; mas después da fruto apacible de justicia á los que en Él son ejercitados.

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 Por lo cual alzad las manos caídas y las rodillas paralizadas;

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 Y haced derechos pasos á vuestros pies, porque lo que es cojo no salga fuera de camino, antes sea sanado.

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 Seguid la paz con todos, y la santidad, sin la cual nadie verá al Señor:**
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 Mirando bien que ninguno se aparte de la gracia de Dios, que ninguna raíz de amargura brotando os impida, y por ella muchos sean contaminados;**
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 Que ninguno sea fornicario, ó profano, como Esaú, que por una vianda vendió su primogenitura.**
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 Porque ya sabéis que aun después, deseando heredar la bendición, fue reprobado (que no halló lugar de arrepentimiento), aunque la procuró con lágrimas.**
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** Porque no os habéis llegado al monte que se podía tocar, y al fuego encendido, y al turbión, y á la oscuridad, y á la tempestad,
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** Y al sonido de la trompeta, y á la voz de las palabras, la cual los que la oyeron rogaron que no se les hablase más;
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** Porque no podían tolerar lo que se mandaba: Si bestia tocare al monte, será apedreada, ó pasada con dardo.
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** Y tan terrible cosa era lo que se veía, que Moisés dijo: Estoy asombrado y temblando.
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 Mas os habéis llegado al monte de Sión, y á la ciudad del Dios vivo, Jerusalem la celestial, y á la compañía de muchos millares de ángeles,**
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 Y á la congregación de los primogénitos que están alistados en los cielos, y á Dios el Juez de todos, y á los espíritus de los justos hechos perfectos,**
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 Y á Jesús el Mediador del nuevo testamento, y á la sangre del esparcimiento que habla mejor que la de Abel.**
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 Mirad que no desechéis al que habla. Porque si aquellos no escaparon que desecharon al que hablaba en la tierra, mucho menos nosotros, si desecháramos al que habla de los cielos.**
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 La voz del cual entonces conmovió la tierra; mas ahora ha denunciado, diciendo: Aun una vez, y yo conmooveré no solamente la tierra, mas aun el cielo.

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 Y esta palabra, Aun una vez, declara la mudanza de las cosas movibles, como de cosas que son firmes.

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 Así que, tomando el reino inmóvil, vamos á Dios agradándole con temor y reverencia;

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 Porque nuestro Dios es fuego consumidor.

for our God is a consuming fire.

for also our God [is] a consuming fire.

1 PERMANEZCA el amor fraternal.

Let brotherly love continue.

Let brotherly love remain;

- 2 No olvidéis la hospitalidad, porque por ésta algunos, sin saberlo, hospedaron ángeles. 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 Acordaos de los presos, como presos juntamente con ellos; y de los afligidos, como que también vosotros mismos sois del cuerpo.**

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 Honroso es en todos el matrimonio, y el lecho sin mancilla; mas á los fornicarios y á los adúlteros juzgará Dios.**

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 Sean las costumbres vuestras sin avaricia; contentos de lo presente; porque Él dijo: No te desampararé, ni te dejaré.**

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 De tal manera que digamos confiadamente: El Señor es mi ayudador; no temeré Lo que me hará el hombre.

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 Acordaos de vuestros pastores, que os hablaron la palabra de Dios; la fe de los cuales imitad, considerando cuál haya sido el éxito de su conducta.

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 Jesucristo es el mismo ayer, y hoy, y por los siglos.

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

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

9 No seáis llevados de acá para allá por doctrinas diversas y extrañas; porque buena cosa es afirmar el corazón en la gracia, no en viandas, que nunca aprovecharon á los que anduvieron en ellas.

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 Tenemos un altar, del cual no tienen facultad de comer los que sirven al tabernáculo.
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 Porque los cuerpos de aquellos animales, la sangre de los cuales es metida por el pecado en el santuario por el pontífice, son quemados fuera del real.
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 Por lo cual también Jesús, para santificar al pueblo por su propia sangre, padeció fuera de la puerta.
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 Salgamos pues á Él fuera del real, llevando su vituperio.
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 Porque no tenemos aquí ciudad permanente, mas buscamos la por venir.
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 Así que, ofrezcamos por medio de Él á Dios siempre sacrificio de alabanza, es á saber, fruto de labios que confiesen á su nombre.

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 Y de hacer bien y de la comunicación no os olvidéis: porque de tales sacrificios se agrada Dios.

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 Obedeced á vuestros pastores, y sujetaos á ellos; porque ellos velan por vuestras almas, como aquellos que han de dar cuenta; para que lo hagan con alegría, y no gimiendo; porque esto no os es útil.

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 Orad por nosotros: porque confiamos que tenemos buena conciencia, deseando conversar bien en todo.

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 Y más os ruego que lo hagáis así, para que yo os sea más presto restituído.

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 Y el Dios de paz que sacó de los muertos á nuestro Señor Jesucristo, el gran pastor de las ovejas, por la sangre del testamento eterno,

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 Os haga aptos en toda obra buena para que hagáis su voluntad, haciendo Él en vosotros lo que es agradable delante de Él por Jesucristo: al cual sea gloria por los siglos de los siglos. Amén.

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 Empero os ruego, hermanos, que soportéis la palabra de exhortación; porque os he escrito en breve.

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 Sabed que nuestro hermano Timoteo está suelto; con el cual, si viniere más presto, os iré á ver.**
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 Saludad á todos vuestros pastores, y á todos los santos. Los de Italia os saludan.**
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 La gracia sea con todos vosotros. Amén. Fué escrita á los Hebreos desde Itali con Timoteo.**
Grace be with you all. Amen.
the grace [is] with you all! Amen.