

Hebrews

English Translation	Greek Text
<p>1:1 In many portions and in many ways, after God spoke long ago to the fathers by means of the prophets, 1:2 in the last of these days, He has spoken to us by means of the Son, whom He appointed heir of all things, in view of whom He also made the ages, 1:3 who, being the radiance of His glory and the reproduction of His identity and likewise bearing all things with respect to His word of power, after he himself made cleansing of sins, sat down at the right hand of the Great One in the heights, 1:4 having become so much greater than the <i>angeloi</i>, inasmuch as he has inherited a more excellent name than they.</p> <p>1:5 Because to which of the <i>angeloi</i> did He ever say,</p> <p>You are My Son; today I have given birth to you <Psalm 2:7>;</p> <p>and again,</p> <p>I will be as a Father to him, and he will be as a Son to Me <2 Samuel 7:14>?</p> <p>1:6 And whenever He again brings the firstborn into the inhabited world, it says,</p> <p>Indeed, let all the <i>angeloi</i> of God bow down before him < Psalm 97:7; Deut. 32:43 (LXX)>.</p> <p>1:7 Thus, on the one hand, it says regarding the <i>angeloi</i>,</p> <p>He makes the winds His <i>angeloi</i> and flaming fire His ministers <Psalm 104:4>;</p> <p>1:8 and, on the other hand, regarding the Son,</p>	<p>1:1 πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις</p> <p>1:2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας</p> <p>1:3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.</p> <p>1:4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.</p> <p>1:5 τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων</p> <p>υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε;</p> <p>καὶ πάλιν</p> <p>ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;</p> <p>1:6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει</p> <p>καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.</p> <p>1:7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει</p> <p>ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.</p> <p>1:8 πρὸς δὲ τὸν υἱόν</p>

<p>Your throne, O God, is into the age of the age, and the scepter of uprightness is the scepter of your kingdom; 1:9 You have loved righteousness and hated lawlessness; Because of this, God, your God has anointed you with the oil of gladness above your companions <Psalm 45:6-7>.</p> <p>1:10 In addition,</p> <p>You, Yahweh, in the beginning laid the foundation of the earth, and the heavens are the accomplishments of Your hands; 1:11 They will perish, but You remain; And all of them will grow old like a garment; 1:12 And like a mantle You will roll them up; Like a garment they will also be changed. But You are the same, and Your years will not come to an end <Psalm 102:25-27>.</p> <p>1:13 Now, to which of the <i>angeli</i> has He ever said,</p> <p>Sit at My right hand until I make your enemies a footstool for your feet <Psalm 110:1>?</p> <p>1:14 Are they all not ministering winds that were sent to serve on account of the coming ones to inherit salvation?</p> <p>2:1 Therefore, it is necessary that we pay much closer attention to the things that we heard, lest we drift away. 2:2 For, if the message that was spoken through <i>angeli</i> became established and every transgression and act of disobedience received a justifiable response of deserved justice, 2:3 how shall we escape if we neglect so great a salvation, which, after it acquired a beginning to be spoken through the Lord,</p>	<p>ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.</p> <p>1:9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.</p> <p>1:10 καὶ</p> <p>σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·</p> <p>1:11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,</p> <p>1:12 καὶ ὥσει περιβόλαιον ἐλίξεις αὐτούς, ὡς ἱμάτιον καὶ ἀλλαγῇσονται· σὺ δὲ ὁ αὐτός εἰ καὶ τὰ ἔτη σου οὐκ ἐκλείουσιν.</p> <p>1:13 πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε</p> <p>κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;</p> <p>1:14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;</p> <p>2:1 διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε παραρῶμεν.</p> <p>2:2 εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,</p> <p>2:3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,</p>
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<p>was confirmed to us by those who heard, 2:4 as God likewise bore witness with them by means of signs and wonders and various displays of power and distributions of the Holy Spirit according to His desire?</p> <p>2:5 For He did not subject to angeloi the future inhabited world that we are discussing.</p> <p>2:6 But someone has solemnly declared somewhere, saying,</p> <p>What is man that You remember him, Or the Son of Man that You care for him?</p> <p>2:7 You have caused him to be a little lower in status than the angeloi; You have crowned him with glory and honor; And You have appointed him over the works of Your hands.</p> <p>2:8 You have put all things in subjection under his feet <Psalm 8:4-6>.</p> <p>Now, in subjecting all things to him, He has not left one thing that is not subject to him. However, now, we do not yet see all things as being subject to him.</p> <p>2:9 Yet, we do “see” the one who has been caused to be little lower in status than the angeloi, Jesus, after having been crowned with glory and honor on account of the suffering of death, in order that, with respect to the grace of God, he would taste death on behalf of everyone.</p> <p>2:10 For it was appropriate for Him, on account of whom everything exists and in light of whom everything exists, while leading many sons to glory, to cause the leader of their salvation to reach his goal through sufferings.</p> <p>2:11 For, likewise, the one who sets people apart and the people who are set apart are all from one,</p>	<p>2:4 συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;</p> <p>2:5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.</p> <p>2:6 διεμαρτύρατο δέ ποῦ τις λέγων</p> <p>τί ἐστὶν ἄνθρωπος ὃς μνησθήσεται αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;</p> <p>2:7 ἡλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου</p> <p>2:8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.</p> <p>Ἐν τῷ γὰρ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὐπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα·</p> <p>2:9 τὸν δὲ βραχύ τι παρ’ ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.</p> <p>2:10 Ἔπρεπεν γὰρ αὐτῷ, δι’ ὃν τὰ πάντα καὶ δι’ οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.</p> <p>2:11 ὃ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἐνὸς πάντες·</p>
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<p>for which reason he is not reluctant to call them brothers, 2:12 because it says,</p> <p>I shall proclaim Your name to my brothers; In the midst of the assembly, I shall sing Your praises <Psalm 22:22>.</p> <p>2:13 And furthermore,</p> <p>I shall trust in Him <Isaiah 8:17>,</p> <p>along with,</p> <p>Behold, I and the children whom God has given me <Isaiah 8:18>.</p> <p>2:14 Therefore, because the children have shared in blood and flesh, even he, likewise, participated in the same, in order that, through death, he could nullify the one who has the power of death, that is, the adversary,</p> <p>2:15 and he could free these ones, as many as were constrained by their slavery to the fear of death throughout their whole lives.</p> <p>2:16 For, of course, he does not provide help to <i>angels</i>, but he provides help to the seed of Abraham.</p> <p>2:17 Therefore, he was obligated, according to all that he does, to be like his brothers, in order that he become a merciful and faithful high priest with respect to the things pertaining to God, to make propitiation for the sins of the people.</p> <p>2:18 For, having himself been tested by what he suffered, he is able to help those who are being tested.</p> <p>3:1 Therefore, brothers who have been set apart, partakers of the heavenly calling, think carefully about the Apostle and High Priest of our confession, Jesus,</p>	<p>δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν</p> <p>2:12 λέγων</p> <p>ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.</p> <p>2:13 καὶ πάλιν</p> <p>ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ.</p> <p>καὶ πάλιν</p> <p>ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.</p> <p>2:14 Ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παρὰ πλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶν τὸν διάβολον,</p> <p>2:15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.</p> <p>2:16 οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.</p> <p>2:17 ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.</p> <p>2:18 ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.</p> <p>3:1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,</p>
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<p>3:2 who was faithful to Him who created him just as Moses also was in His whole household.</p> <p>3:3 For this one is considered more worthy of glory than Moses by just so much as the one who provides for the household has more honor than it.</p> <p>3:4 For the whole household is provided for by someone, and God is the One who provides everything.</p> <p>3:5 Indeed, on the one hand, Moses was faithful in His whole household as a servant to bear witness to the things that were to be spoken in the future <Numbers 12:7>.</p> <p>3:6 On the other hand, the Messiah was faithful as the Son over His household, whose household we are, if we hold on to the bold confidence and the boast of hope firm until the goal.</p> <p>3:7 Therefore, just as the Holy Spirit says,</p> <p style="padding-left: 40px;">Today, if you hear His voice,</p> <p>3:8 do not harden your hearts, as at the place of strife [Meribah, מֵרִיבָה], As in the day of the test [Massah, מַסָּה] in the wilderness,</p> <p style="padding-left: 40px;">3:9 where your fathers tested Me, They demanded clear evidence of Me, even though they had seen My works.</p> <p>3:10 For forty years, therefore, I felt disgust for this generation, And said, they always get it wrong because of their hearts, And they do not know My ways.</p> <p style="padding-left: 40px;">3:11 As I swore in My anger, Certainly, they shall not enter My resting place <Psalm 95:7-11>.</p> <p>3:12 Watch out, brothers, lest there be in any one of you an evil heart of unbelief in withdrawing from the living God.</p> <p>3:13 Instead, encourage one another each day, as long as it is called "Today," in order that no one of you be hardened by the deceitfulness of sin.</p> <p>3:14 For we have become partners with the Messiah, if, indeed, we hold on to the reliable beginning of our title deed until the goal,</p> <p>3:15 in line with its being said,</p> <p style="text-align: center;">Today,</p>	<p>3:2 πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὥς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.</p> <p>3:3 πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἡξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·</p> <p>3:4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, ὁ δὲ πάντα κατασκευάσας θεός.</p> <p>3:5 καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὥς θεράπων εἰς μαρτύριον τῶν λαληθησομένων,</p> <p>3:6 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὐ οἶκός ἐσμεν ἡμεῖς, ἐάν[περ] τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατὰσχωμεν.</p> <p>3:7 Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον</p> <p style="padding-left: 40px;">σήμερον ἐάν τῆς φωνῆς αὐτοῦ ἀκούσητε,</p> <p>3:8 μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,</p> <p style="padding-left: 40px;">3:9 οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου</p> <p>3:10 τεσσαράκοντα ἔτη διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον· αἰεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου.</p> <p style="padding-left: 40px;">3:11 ὥς ὅμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.</p> <p>3:12 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζώντος,</p> <p>3:13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἀμαρτίας</p> <p>3:14 μέτοχοι γὰρ τοῦ Χριστοῦ γεγονάμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰσχωμεν</p> <p>3:15 ἐν τῷ λέγεσθαι·</p> <p style="text-align: center;">σήμερον</p>
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<p>if you hear His voice, do not harden your hearts as at the place of strife [Meribah, מֵרִיבָה] <Psalm 95:7-8>.</p> <p>3:16 For who rebelled after they had heard? Was it not all those who went out of Egypt through Moses?</p> <p>3:17 And with whom was He angry for forty years? Was it not with those who committed sin, whose bodies fell in the wilderness?</p> <p>3:18 And to whom did He swear that they would not enter His resting place but those who disobeyed?</p> <p>3:19 Indeed, we see that they were not able to enter on account of unbelief.</p> <p>4:1 Therefore, let us fear, lest, while the promise to enter His resting place remains, any one of you seems to fail to reach it.</p> <p>4:2 For, indeed, we have had good news proclaimed to us, just as even those ones did, but the message they heard did not benefit those ones, because it had not been united with belief in the ones who heard.</p> <p>4:3 For, we, who believe, are in the process of entering the resting place, similarly to how He said,</p> <p>As I swore in My anger, Certainly, they shall not enter My resting place <Psalm 95:11>, even though His works are brought about from the foundation of the world.</p> <p>4:4 For it has said thus somewhere concerning the seventh day,</p> <p>Indeed, on the seventh day God rested from all His works <Genesis 2:2>.</p> <p>4:5 And, again, in this passage we have,</p> <p>Certainly, they shall not enter My resting place <Psalm 95:11>.</p> <p>4:6 Therefore, because it remains for some to enter it, and</p>	<p><i>ἐάν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.</i></p> <p>3:16 τίνες γὰρ ἀκούσαντες παρεπύκρναναν; ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;</p> <p>3:17 τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;</p> <p>3:18 τίσιν δὲ ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν;</p> <p>3:19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.</p> <p>4:1 Φοβηθῶμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.</p> <p>4:2 καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ κακεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκρασμένους τῇ πίστει τοῖς ἀκούσασιν.</p> <p>4:3 Εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν</p> <p><i>ὡς ὥμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,</i> <i>καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γεννηθέντων.</i></p> <p>4:4 εἶρηκεν γὰρ που περὶ τῆς ἑβδόμης οὕτως·</p> <p><i>καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.</i></p> <p>4:5 καὶ ἐν τούτῳ πάλιν</p> <p><i>εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.</i></p> <p>4:6 ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ</p>
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<p>the ones who formerly had good news proclaimed to them did not enter on account of disobedience,</p> <p>4:7 again He fixes a certain day "Today" by speaking through David after so much time, just as it has been quoted above,</p> <p>Today, if you hear His voice, Do not harden your hearts <Psalm 95:7-8>.</p> <p>4:8 For if Joshua had brought them to a place of rest, then He would not have spoken of another day after these things.</p> <p>4:9 Therefore, a Sabbath rest remains for the people of God.</p> <p>4:10 For the one who enters His resting place, he himself also rests from his works, just as God did from His own.</p> <p>4:11 Therefore, let us be diligent to enter that resting place, so that no one fall because of the same pattern of disobedience.</p> <p>4:12 For the message of God is living, active, and sharper than any two-edged sword, while also penetrating to the division of existence and spirit, of both bone casings and bone marrow, and is capable of discerning the thoughts and intentions of the heart.</p> <p>4:13 Plus, there is no aspect of the creation that is hidden from His sight, but all things are naked and have been laid bare before His eyes, before whom the matter exists for us.</p> <p>4:14 Therefore, because we have a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold fast the confession.</p> <p>4:15 Certainly, we do not have a high priest who is unable to sympathize with our weaknesses, but who has been tested in all things similarly without sin.</p> <p>4:16 As a result, let us approach with bold confidence to the throne of grace, in order that we may receive mercy and</p>	<p>οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν,</p> <p>4:7 πάλιν τινὰ ὀρίζει ἡμέραν, σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προεῖρηται·</p> <p>σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν.</p> <p>4:8 εἰ γὰρ αὐτοὺς Ἰησοὺς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.</p> <p>4:9 ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.</p> <p>4:10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.</p> <p>4:11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.</p> <p>4:12 ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·</p> <p>4:13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνά καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.</p> <p>4:14 ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.</p> <p>4:15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπάθεσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.</p> <p>4:16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὐκαιρὸν βοήθειαν.</p>
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<p>find grace for timely help.</p> <p>5:1 For every high priest, after he is taken from men, is put in charge of things pertaining to God on behalf of men, in order that he may offer up both gifts and tokens of loyalty on behalf of sins, 5:2 while he is able to deal gently with the ignorant and misguided, because he himself is plagued by weakness.</p> <p>5:3 Indeed, because of this, he is obligated, just as for the people, so also for himself, to offer up something on behalf of sins.</p> <p>5:4 In addition, no one takes the honor for himself, but after being called by God, just as indeed Aaron.</p> <p>5:5 Thus, also, the Messiah did not glorify himself in order to become a high priest, but the One who said to him,</p> <p>You are My Son. Today I have given birth to you <Psalm 2:7>,</p> <p>5:6 likewise, also says in a different passage,</p> <p>You are a priest into the age according to the order of Melchizedek <Psalm 110:4>,</p> <p>5:7 who, in the days of his flesh, having made offerings of both prayers and requests with loud cries and tears to the One who was able to save him from death, and having been heard because of his reverence, 5:8 although he was the Son, learned obedience from the things which he suffered.</p> <p>5:9 And having been brought to the end of his goal, he became the ground of eternal salvation to all those who obey him,</p>	<p>5:1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,</p> <p>5:2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν</p> <p>5:3 καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν.</p> <p>5:4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθὼς περ καὶ Ἀαρών.</p> <p>5:5 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερεῖα ἀλλ' ὁ λαλήσας πρὸς αὐτόν·</p> <p>υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·</p> <p>5:6 καθὼς καὶ ἐν εἰτρῷ λέγει·</p> <p>σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ,</p> <p>5:7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,</p> <p>5:8 καί περ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,</p> <p>5:9 καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,</p>
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<p>5:10 having been designated by God a high priest according to the order of Melchizedek, 5:11 concerning whom the message is great for us and yet hard to explain, because you have become slow to respond to things that you hear.</p> <p>5:12 For, indeed, while by now you ought to be teachers, you have need again for someone to teach you the basics of the beginning of the sayings of God, and you have come to need milk instead of solid food.</p> <p>5:13 For everyone who partakes of milk is unskilled with respect to the message of justification, because he is an infant.</p> <p>5:14 In contrast, solid food is for those who are well on their way to their goal, the ones who, on account of skillful practice, have the mental faculties that have been trained to make the distinction between good and likewise evil.</p> <p>6:1 Therefore, leaving behind the beginning of the message of the Messiah, let us move ourselves along to being well on our way to our goal, not laying again for ourselves a foundation of repentance for actions that deserve death and of belief in God, 6:2 of instruction concerning ritual cleansings, the laying on of hands, the resurrection of the dead, and likewise eternal judgment.</p> <p>6:3 Indeed, we shall do this, if only God permits.</p> <p>6:4 For it is impossible for those who have once been enlightened, such that they have tasted of the gift of heaven, and have become partners with the Holy Spirit, 6:5 and have tasted of the good message of God, specifically the powerful effects of it with respect to the coming age, 6:6 and</p>	<p>5:10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.</p> <p>5:11 περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτός λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς.</p> <p>5:12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος [καὶ] οὐ στερεᾶς τροφῆς.</p> <p>5:13 πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γὰρ ἐστίν·</p> <p>5:14 τελείων δέ ἐστιν ἢ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.</p> <p>6:1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερόμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν,</p> <p>6:2 βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου.</p> <p>6:3 καὶ τοῦτο ποιήσομεν, ἂν περ ἐπιτρέπη ὁ θεός.</p> <p>6:4 Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας πνεύματος ἁγίου</p> <p>6:5 καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος</p> <p>6:6 καὶ</p>
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<p>have fallen away, to renew them again to repentance, in so far as they crucify again for themselves the Son of God and disgrace him publicly.</p> <p>6:7 For ground that drinks the rain that often comes upon it and brings forth plants that are fitting for those on account of whom it was indeed cultivated receives praise from God.</p> <p>6:8 But ground that produces thorns and thistles is worthless and near being cursed, whose end is burning.</p> <p>6:9 However, we are convinced concerning you, beloved, of better things and things that do indeed involve salvation, even though we are speaking like this.</p> <p>6:10 Certainly, God is not unjust to forget your work and the love, which you have demonstrated towards His name, when you served and are serving the ones who are set apart.</p> <p>6:11 Still, we desire each one of you to demonstrate the same diligence for the purpose of the full certainty of hope, until you reach your goal, 6:12 in order that you may not be lethargic.</p> <p>Therefore, be imitators of the ones who, through belief and patience, inherit the promises.</p> <p>6:13 For, when God made the promise to Abraham, because He had no one greater by whom to swear, He swore by Himself, 6:14 saying,</p>	<p>παραπεσόντας, πάλιν ανακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.</p> <p>6:7 γῆ γὰρ ἢ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλὰκις ὕετον καὶ τίκτουσα βοτάνην εὖθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ·</p> <p>6:8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρως ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν.</p> <p>6:9 Πεισίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρεῖσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.</p> <p>6:10 οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἣς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.</p> <p>6:11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους,</p> <p>6:12 ἵνα μὴ νωθροὶ γένησθε,</p> <p>μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.</p> <p>6:13 Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ᾧμοσεν καθ' ἑαυτοῦ</p> <p>6:14 λέγων·</p>
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<p>Surely, I will bless you and multiply you <Genesis 22:17>.</p> <p>6:15 Indeed, in this way, because he was patient, he obtains the promise.</p> <p>6:16 For men swear by someone greater, and among them an oath is the conclusion of every dispute for the purpose of guaranteeing the point, 6:17 by means of which, because God desired even more to demonstrate to the heirs of the promise the unchangeableness of His purpose, He guaranteed it with an oath, 6:18 so that, in the light of two unchangeable things that matter, by means of which it is impossible for God to lie, we, who are fleeing from danger, may have strong encouragement to seize the hope that is set before us, 6:19 which we have as an anchor of our existence, sure and likewise certain and which enters inside the curtain, 6:20 where Jesus, the one going before us, enters on our behalf, because he has become a high priest according to the order of Melchizedek into the age <Psalm 110:4>.</p> <p>7:1 For this man Melchizedek, king of Salem, priest of the most-high god, the one who met Abraham as he was returning from the defeat of the kings and who blessed him, 7:2 to whom, indeed, Abraham apportioned a tenth of all that he had, first of all, on the one hand, by the translation of his name, was king of dikaiounayltzedek, i.e., justification, and then, on the other hand, was also king of Salem,</p>	<p><i>εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε</i></p> <p>6:15 καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.</p> <p>6:16 ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνῶνσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·</p> <p>6:17 ἐν ᾧ περισσότερο βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ,</p> <p>6:18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·</p> <p>6:19 ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,</p> <p>6:20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσήλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.</p> <p>7:1 Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,</p> <p>ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλόγησας αὐτόν,</p> <p>7:2 ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὁ ἐστὶν βασιλεὺς εἰρήνης.</p>
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<p>who is king of <i>shalom</i>.</p> <p>7:3 Without father, without mother, without genealogy and having neither beginning of days nor end of life, and because he was likened to the Son of God, he remains a priest perpetually.</p> <p>7:4 And take note of how extraordinarily important this man was, to whom Abraham, the patriarch, indeed gave a tenth of the best part of the spoils.</p> <p>7:5 And on the one hand, those who are of the sons of Levi and who received that priesthood have a commandment according to the Covenant to collect a tenth from the people—this is to say, from their brothers, in spite of the fact that they have come from the loins of Abraham.</p> <p>7:6 On the other hand, the one who cannot trace his descent from them collected a tenth from Abraham and blessed the one who possesses the promises.</p> <p>7:7 In addition, there is no dispute to the fact that the less important person is blessed by the more important person.</p> <p>7:8 Indeed, in this case, men who die receive a tenth, but, in that other case, there was the one of whom it is witnessed that he “lives,”</p> <p>7:9 even as the verse says.</p> <p>In view of Abraham and Levi, the one who received a tenth, he has paid a tenth,</p> <p>7:10 because he was still in the loins of his father when Melchizedek met him.</p> <p>7:11 Therefore, if indeed reaching the goal were through the Levitical priesthood (for the people have been given the Covenant on the basis of it), then why was there yet the need for a different priest to arise according to the order of Melchizedek, and not to be called according to the order of Aaron?</p>	<p>7:3 ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.</p> <p>7:4 Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ [καὶ] δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.</p> <p>7:5 καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ.</p> <p>7:6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.</p> <p>7:7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.</p> <p>7:8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ.</p> <p>7:9 καὶ ὡς ἔπος εἰπεῖν.</p> <p>δι' Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται</p> <p>7:10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήνητησεν αὐτῷ Μελχισέδεκ.</p> <p>7:11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερεῖα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;</p>
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<p>7:12 For when the priesthood is changed, there is, of necessity, a change of Covenant, 7:13 because the one concerning whom these things were being said has participated in a different tribe, from which no one has paid attention to the altar.</p> <p>7:14 For this is very obvious because our Lord has arisen out of Judah, in regard to which tribe Moses said nothing about priests.</p> <p>7:15 And it is even more obvious if the different priest arises according to the likeness of Melchizedek, 7:16 who has become such, not according to a Covenant involving a physical instruction, but according to his credentials of an indestructible life.</p> <p>7:17 For it is attested,</p> <p style="text-align: center;">You are a priest <u>into the age</u> according to the order of Melchizedek <Psalm 110:4>.</p> <p>7:18 Consequently, on the one hand, there is the setting aside of a preceding instruction because of its weakness and uselessness, 7:19 because the Covenant never brings someone to his goal.</p> <p>On the other hand, there is the bringing in of a better hope, through which we draw near to God.</p> <p>7:20 Indeed, inasmuch as it was not without an oath, because, on the one hand, there are the ones who have become priests without an oath; 7:21 on the other hand, there is the one who, with an oath, became a priest through the one who says for his benefit,</p> <p style="text-align: center;">The Lord has <u>sworn</u> and will not change his mind, “You are a priest into the age” <Psalm 110:4>,</p> <p>7:22 so much more, Jesus has become the guarantee of a better Covenant.</p> <p>7:23 Indeed, on the one hand, the ones who have become priests are many more, because of being hindered by death to continue.</p>	<p>7:12 μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετὰθεσις γίνεται.</p> <p>7:13 ἐφ’ ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ’ ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ.</p> <p>7:14 πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.</p> <p>7:15 καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος,</p> <p>7:16 ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.</p> <p>7:17 μαρτυρεῖται γὰρ ὅτι</p> <p style="text-align: center;">σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.</p> <p>7:18 ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές</p> <p>7:19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος</p> <p>ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος δι’ ἧς ἐγγίζομεν τῷ θεῷ.</p> <p>7:20 Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκωμοσίας οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,</p> <p>7:21 ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν</p> <p style="text-align: center;">ὅμοσεν κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα</p> <p>7:22 κατὰ τοσοῦτο [καὶ] κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς.</p> <p>7:23 Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν</p>
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<p>7:24 On the other hand, because he continues “into the age,” he has a priesthood without successor.</p> <p>7:25 Therefore, he is also able to save into the reaching of the goal those who draw near to God with him in mind, because he always lives in order to intercede on their behalf.</p> <p>7:26 For it indeed fit the circumstances for us to have such a high priest— having become special, innocent, undefiled, having been separated from sinners, and raised to greater heights than the heavens—</p> <p>7:27 who does not have the necessity <u>daily</u>, like those high priests, to offer up sacrifices, first for his own sins, then for those of the people, because he did this once and never again, when he offered up himself.</p> <p>7:28 For the Covenant appoints men as high priests, who have a weakness, but the statement of the <u>oath</u>, which was after the Covenant, appoints a Son, who has himself reached his goal <u>into the age</u>.</p> <p>8:1 The main point in what is being said is that we have such a high priest, who has sat down at the right hand of the throne of the Great One in the heavens,</p> <p>8:2 an administrator of the sacred things and of the true tent, which the Lord pitched, not man.</p> <p>8:3 Because every high priest is put in charge in order to offer both gifts and tokens of loyalty, it is consequently necessary that even this one have something that he offers.</p> <p>8:4 In addition, on the one hand, if he were on earth, he would not be a priest at all, because there are those who offer gifts according to the Covenant,</p> <p>8:5 who serve a copy and a shadow of the heavenly things.</p>	<p>7:24 ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην</p> <p>7:25 ὅθεν καὶ σῶζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι’ αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.</p> <p>7:26 Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅστις ἄκακος ἁμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν καὶ ὕψηλότερος τῶν οὐρανῶν γενόμενος,</p> <p>7:27 ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν ἐπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενεγκας.</p> <p>7:28 ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.</p> <p>8:1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιούτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,</p> <p>8:2 τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.</p> <p>8:3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τε καὶ τοῦτον ὃ προσενέγκη.</p> <p>8:4 εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ’ ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·</p> <p>8:5 οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων,</p>
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<p>Just as Moses has been given a divine injunction, when he was about to accomplish the tent,</p> <p>For “See,” He says, “you shall make all things according to the pattern that was shown to you on the mountain” <Exodus 25:40>,</p> <p>8:6 on the other hand, he has now obtained a superior service, inasmuch as he is indeed the mediator of a better Covenant, which has been legislated on the basis of better promises.</p> <p>8:7 For if that first one were capable of making people uncondemned, there would have been no occasion sought for a second.</p> <p>8:8 For deeming them condemned, it says,</p> <p>“Behold, days are coming,” says the Lord, “and I will carry out/bring about the goal of a New Covenant with the house of Israel and with the house of Judah,</p> <p>8:9 not like the covenant that I made with their fathers, in the day when I took their hand to lead them out of the land of Egypt, because they did not remain in My covenant, and I had no regard for them,” says the Lord.</p> <p>8:10 “Because this is the Covenant that I will make with the house of Israel, after those days,” says the Lord. “In the midst of putting My instructions in their mind, I will indeed write them on their hearts; and I will be to them as God, and they will be to Me as people.</p> <p>8:11 And they will not teach, each one his fellow citizen, and each one his brother, saying, ‘Know Yahweh,’ because they will all know Me, from the least of them to the greatest,</p> <p>8:12 because I will be merciful to their transgressions, and I will remember their sins no more” <Jeremiah 31:31-34>.</p>	<p>καθὼς κεχηρμάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν·</p> <p>ὅρα γὰρ φησιν. ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·</p> <p>8:6 νυν[ὶ] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσω καὶ κρείττονός ἐστὶν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθετῆται.</p> <p>8:7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.</p> <p>8:8 μεμφόμενος γὰρ αὐτοὺς λέγει·</p> <p>ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,</p> <p>8:9 οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐμέλησα αὐτῶν, λέγει κύριος·</p> <p>8:10 ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν·</p> <p>8:11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων· γνῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσιν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.</p> <p>8:12 ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἑτι.</p>
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<p>8:13 By saying, “New,” He has made the first “old,” and that which has been made “old” and is growing old is near disappearing.</p> <p>9:1 Therefore, on the one hand, the first one had requirements of worship and the earthly set apart place.</p> <p>9:2 For the first tent was constructed, in which were the lampstand, and the table, and the offering of breads, which is called “The Set Apart Places.”</p> <p>9:3 Then, behind the second curtain there is a tent, which is called “The Set Apart Places of The Set Apart Places,”</p> <p>9:4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar containing manna, and the staff of Aaron that sprouted, and the tablets of the covenant.</p> <p>9:5 Then, above it were the cherubs of glory, overshadowing the place of mercy, concerning which things it is not the time now to speak in detail.</p> <p>9:6 And after these things have been constructed in this manner, on the one hand, the priests are continually entering the first tent and completing/bringing about the goal of the performance of the worshipful things.</p> <p>9:7 And, on the other hand, only the high priest enters once a year into the second tent, yet not without blood, which he offers for himself and the sins committed undefiantly by the people,</p> <p>9:8 while the spirit of the set apart one is making this clear to him— that the way of the set apart things has not yet been revealed as long as the first tent still has standing,</p>	<p>8:13 ἐν τῷ λέγειν καινὴν πεπαλαιώκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.</p> <p>9:1 Εἶχεν μὲν οὖν [καὶ] ἡ πρώτη δικαιοῦματα λατρείας τὸ τε ἅγιον κοσμικόν.</p> <p>9:2 σκηνὴ γὰρ κατασκευάσθη ἡ πρώτη ἐν ἣ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται Ἁγία·</p> <p>9:3 μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνῆς ἡ λεγομένη Ἁγία ἁγίων,</p> <p>9:4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὸν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ στάμνος χρυσοῦ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,</p> <p>9:5 ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.</p> <p>9:6 Τούτων δὲ οὕτως κατασκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,</p> <p>9:7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἁγνοημάτων,</p> <p>9:8 τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν,</p>
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<p>9:9 which tent is a parable for the present season, according to which parable both gifts and tokens of loyalty are being offered that, in accordance with his understanding, are unable to bring about the goal for the worshiper,</p> <p>9:10 because the requirements of a physical nature, i.e., only for foods and drinks and various washings, are imposed until the season of a new order.</p> <p>9:11 But the Messiah, when he made his appearance as a high priest of good things that are developing, by means of the "tent" which is greater and provides better for reaching the goal, not made with hands, this is to say, not of this creation,</p> <p>9:12 and not with the blood of goats and calves, but with his own blood, entered once and never again into the set apart things, thus finding eternal redemption.</p> <p>9:13 For if the blood of goats and bulls and the ashes of a heifer, by sprinkling those who have been defiled, set apart for the purpose of physical cleansing,</p> <p>9:14 how much more will the blood of the Messiah, who, in view of his eternal spirit, offered himself without defect to God, cleanse our understanding from dead works in order to worship the living God?</p> <p>9:15 Indeed, on account of this, he is the mediator of a New Covenant, so that, because a death has occurred for the redemption of transgressions under the first Covenant, those who have been called may receive the promise of the eternal inheritance.</p> <p>9:16 For where there is a covenant,</p>	<p>9:9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δώρα τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεῦοντα,</p> <p>9:10 μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.</p> <p>9:11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,</p> <p>9:12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσηλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος.</p> <p>9:13 εἰ γὰρ τὸ αἶμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,</p> <p>9:14 πόσῳ μᾶλλον τὸ αἶμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρῶς τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεῖν θεῷ ζῶντι.</p> <p>9:15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.</p> <p>9:16 Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·</p>
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<p>it is a necessity that death of the one who is making it be carried out, 9:17 for the covenant is firm touching on the dead, since at no time is it in force when the one who is making it lives. 9:18 In line with this, the first Covenant has indeed not been inaugurated without blood, 9:19 for after every commandment according to the Covenant was spoken by Moses to all the people, as he took the blood of bulls and goats, with water, and scarlet wool, and hyssop, he likewise sprinkled both the book itself and all the people, 9:20 saying,</p> <p style="text-align: center;">This is the blood of the Covenant which God commanded you <Exodus 24:8>.</p> <p>9:21 And, in the same way, he sprinkled both the tent and all the liturgical vessels with the blood. 9:22 And nearly everything is cleansed by blood according to the Covenant, and without the shedding of blood, forgiveness does not happen.</p> <p>9:23 Therefore, it was necessary, on the one hand, for the copies of the things in the heavens to be cleansed with respect to these issues; and, on the other hand, for the heavenly things themselves with better sacrifices than these. 9:24 For the Messiah did not enter into the hand-made Set Apart Places, i.e., copies of the true places, but into heaven itself, now to appear in the presence of God on our behalf, 9:25 and not so that he could offer himself often, just as the high priest enters into The Set Apart Places <u>each year</u> with blood that is not his own. 9:26 Otherwise, it would be necessary for him to suffer often from the foundation of the system. Instead, now, <u>once and never again</u> he has been revealed, touching on the completion/goal of the ages for the removal of sin through his sacrifice.</p>	<p>9:17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μηποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.</p> <p>9:18 ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται</p> <p>9:19 λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισεν</p> <p>9:20 λέγων·</p> <p style="text-align: center;"><i>τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός.</i></p> <p>9:21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισεν.</p> <p>9:22 καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.</p> <p>9:23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τοῦτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.</p> <p>9:24 οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·</p> <p>9:25 οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ,</p> <p>9:26 ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθétησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.</p>
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<p>9:27 Indeed, inasmuch as it is unavoidable for men to die once and never again, and after this—judgment,</p> <p>9:28 thus also, the Messiah, having been offered <u>once and never again</u> in order to offer the sins of many, will be seen a second time, apart from sin, for those who eagerly await him for salvation.</p> <p>10:1 For the Covenant, because it contains a shadow of the future, good things, not a veritable image of the things that matter, by the same kind of sacrifices year after year, which they offer without interruption, is never able to bring to their goal those who draw near.</p> <p>10:2 Otherwise, would they not have ceased being offered, because the worshipers would no longer have the thought of sins, having once and never again been cleansed?</p> <p>10:3 But with the same kind of sacrifices, there is a reminder of sins year after year,</p> <p>10:4 because the blood of bulls and goats is powerless to take away sins.</p> <p>10:5 Therefore, the one who engages in the religious system says,</p> <p>You do not desire sacrifice and offering. Instead, You have prepared a body for me.</p> <p>10:6 You do not take pleasure in whole burnt offerings for evil.</p> <p>10:7 Then, I said, ‘Behold, I come (in the scroll of the book it has been written of me) to do Your desire, O God’ <Psalm 40:6-8>.</p> <p>10:8 After saying above,</p> <p>You do not desire and you take no pleasure in sacrifices, offerings, and whole burnt offerings, even for sin <paraphrase of Psalm 40:6a & c>, which are offered according to the Covenant,</p> <p>10:9 then he has said,</p>	<p>9:27 καὶ καθ’ ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,</p> <p>9:28 οὕτως καὶ ὁ Χριστὸς ἅπαξ προσεγενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν</p> <p>10:1 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ’ ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ὥς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·</p> <p>10:2 ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνειδήσιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους;</p> <p>10:3 ἀλλ’ ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ’ ἐνιαυτόν·</p> <p>10:4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.</p> <p>10:5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει·</p> <p><i>θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·</i></p> <p>10:6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.</p> <p>10:7 τότε εἶπον· ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.</p> <p>10:8 ἀνώτερον λέγων ὅτι</p> <p><i>θυσίας καὶ προσφορὰς καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας,</i></p> <p><i>αἵτινες κατὰ νόμον προσφέρονται,</i></p> <p>10:9 τότε εἶρηκεν·</p>
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<p>Behold, I come to do Your desire <Psalm 40:7a & 8a>.</p> <p>He takes away the first in order to establish the second, 10:10 in which “desire” we have become set apart in conjunction with the offering of the “body” of Jesus the Messiah once and never again.</p> <p>10:11 In addition, on the one hand, every priest has <u>stood daily</u>, serving and bringing the same sacrifices <u>often</u>, which are never able to take away sins.</p> <p>10:12 On the other hand, this one, having offered <u>one</u> sacrifice for sins <u>for all</u> <u>time</u>, <u>sat down at the right hand of God</u>, 10:13 waiting from now on until his enemies are made a footstool for his feet.</p> <p>10:14 For with <u>one</u> offering, he has brought, for all time, completion of the goal for those who are being set apart.</p> <p>10:15 And the Holy Spirit testifies to us, for, after having said,</p> <p>10:16 “This is the Covenant that I will make with them after those days,” says the Lord. “In the midst of putting My instructions on their hearts, I will indeed write them in their mind,”</p> <p>[He also says,]</p> <p>10:17 “and their transgressions and their lawless deeds I will remember no more” <Jeremiah 31:33-34>.</p> <p>10:18 And where there is forgiveness of these things, there is no longer an offering for sin.</p> <p>10:19 Therefore, brothers, because we have bold confidence to enter The Set Apart Places by means of the blood of Jesus, 10:20 which he inaugurated for us, a fresh and living way through the curtain, this is to say, of his flesh, 10:21 and because we have</p>	<p>ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ θέλημα σου.</p> <p>ἀναίρει τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ.</p> <p>10:10 ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.</p> <p>10:11 Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν καθ’ ἡμέραν λειτουργῶν καὶ τὰς αὐτάς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας,</p> <p>10:12 οὗτος δὲ μία ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,</p> <p>10:13 τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.</p> <p>10:14 μίᾳ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκές τοὺς ἁγιαζομένους.</p> <p>10:15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον μετὰ γὰρ τὸ εἰρηκέναι</p> <p>10:16 αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας. λέγει κύριος· διδούς νόμους μου ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,</p> <p>10:17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἁνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι.</p> <p>10:18 ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.</p> <p>10:19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,</p> <p>10:20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ’ ἐστίν τῆς σαρκὸς αὐτοῦ.</p> <p>10:21 καὶ</p>
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<p>a great priest over the household of God, 10:22 let us draw near with an authentic heart in the full certainty of belief, having had our hearts sprinkled from an understanding of evil and our bodies washed with clean water.</p> <p>10:23 Let us hold on to an unwavering confession of hope, because the One who made the promise is faithful.</p> <p>10:24 And let us think carefully how to rouse one another to love and good deeds, 10:25 not leaving out our assembling together, as is the habit of some, but, instead, encouraging one another, and all the more as you see the day drawing near.</p> <p>10:26 For if we continue deliberately sinning after receiving knowledge of the truth, there no longer remains a sacrifice for sins, 10:27 but a certain horrifying expectation of judgment and the intensity of fire that will consume those who are opposed <cf. Isaiah 26:11>.</p> <p>10:28 Anyone who rebels against the Covenant of Moses dies without mercy on the basis of two or three witnesses.</p> <p>10:29 How much worse do you think he will be counted worthy of punishment, the one who treats with disdain the Son of God, and has considered as mundane the blood of the Covenant by which he has been set apart, and has insulted the Spirit of grace?</p> <p>10:30 For we know Him who said, Vengeance is Mine, I will repay <Deuteronomy 32:35>, and again, The Lord will judge His people <Deuteronomy 32:36>.</p>	<p>ιερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ, 10:22 προσερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ.</p> <p>10:23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγελιαμένος.</p> <p>10:24 καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,</p> <p>10:25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν.</p> <p>10:26 Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία,</p> <p>10:27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζήλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.</p> <p>10:28 ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει.</p> <p>10:29 πόσῳ δοκεῖτε χειρόνος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος, ἐν ᾧ ἡγιασθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;</p> <p>10:30 οἶδαμεν γὰρ τὸν εἰπόντα ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω. καὶ πάλιν κρινεῖ κύριος τὸν λαὸν αὐτοῦ.</p>
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<p>10:31 It is a terrifying thing to fall into the hands of the living God.</p> <p>10:32 And remember the former days, when, after being enlightened, you endured a great struggle of sufferings—</p> <p>10:33 sometimes by being put to public shame with insults and likewise tribulations, and sometimes by becoming participants with those whose lives were thus turned upside down.</p> <p>10:34 For, indeed, you showed sympathy to the prisoners, and you accepted with joy the seizure of your possessions, because you knew that you yourselves have a better possession and one that remains.</p> <p>10:35 Therefore, do not throw away your bold confidence, which has a great reward.</p> <p>10:36 For you have need of perseverance, so that after you have done the desire of God, you may come into possession of the promise.</p> <p>10:37 For, yet, soon that which is coming will come it will not delay.</p> <p>10:38 But My just one will live by virtue of belief. And if he draws back, My existence is not pleased with him <Habakkuk 2:3-4; It 26:20>.</p> <p>10:39 However, we are not those who are timid that results in destruction, but we are those of belief that results in the preservation of existence.</p> <p>11:1 And belief is the guarantee of things hoped for, the proof of the things that matter not seen.</p> <p>11:2 For the men of old had witness borne to them by means of it.</p> <p>11:3 With belief, we understand the ages to have been created by the speaking of God, so that that which is seen has not come into existence out of things that are visible.</p>	<p>10:31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.</p> <p>10:32 Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων,</p> <p>10:33 τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γεννηθέντες.</p> <p>10:34 καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξιν καὶ μένουσαν.</p> <p>10:35 Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν.</p> <p>10:36 ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.</p> <p>10:37 ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίσει</p> <p>10:38 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.</p> <p>10:39 ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.</p> <p>11:1 Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.</p> <p>11:2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.</p> <p>11:3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.</p>
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<p>11:4 With belief, Abel offered a better sacrifice to God than Cain, in view of which it was borne witness that he was justified as God bore witness on the basis of his offerings, and through it, even though he has died, he still speaks.</p> <p>11:5 Because of belief, Enoch was removed so that he would not see death, and</p> <p>he was not found, because God removed him <Genesis 5:24>.</p> <p>For before his removal, it had been borne witness to him that he had been pleasing to God.</p> <p>11:6 Indeed, apart from belief, it is impossible to be pleasing, because it is necessary for the one who comes to God to believe that</p> <p>He is and that He is a rewarder of those who seek Him.</p> <p>11:7 With belief, Noah, having been warned about things not yet seen, by showing appropriate concern, built an ark for the salvation of his household, through which he condemned the world and became an heir of <i>dikaio sunay</i> according to belief.</p> <p>11:8 With belief, having been called, Abraham obeyed by going out to a place which he was later to receive as an inheritance, and he went out not knowing where he was going.</p> <p>11:9 With belief, he lived as a stranger on the land of promise, as foreign land, dwelling in tents with Isaac and Jacob, who were fellow heirs of the same promise,</p> <p>11:10 for he was waiting for the city-state which has foundations, whose architect</p>	<p>11:4 Πίστει πλείονα θυσίαν Ἀβελ παρά Κάιν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς ἀποθανόντος ἔτι λαλεῖ.</p> <p>11:5 Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ</p> <p>οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός.</p> <p>πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκεῖν αὐτῷ θεῷ·</p> <p>11:6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστηθῆναι πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.</p> <p>11:7 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.</p> <p>11:8 Πίστει καλούμενος Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἡμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.</p> <p>11:9 Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·</p> <p>11:10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν ἧς τεχνίτης</p>
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<p>and builder is God.</p> <p>11:11 With belief, even barren Sarah herself received the ability for the building of seed, even beyond the proper time of life, since she considered the One who made the promise to be faithful.</p> <p>11:12 Therefore indeed, from one man, and one as good as dead, there are born these as the stars of heaven in number, and as innumerable as the sand which is by the seashore.</p> <p>11:13 All these people died in belief, having not received the promises, but having seen and greeted them from a distance, even confessing that they were strangers and refugees on the land.</p> <p>11:14 For the ones who say such things make it clear that they are seeking a homeland.</p> <p>11:15 And if, on the one hand, they were thinking of that one from which they went out, they would have had the opportunity to return.</p> <p>11:16 On the other hand, they now desire a better one, this is to say, of heaven.</p> <p>Therefore, God is not ashamed of them, to be called their God, for He has prepared a city-state for them.</p> <p>11:17 With belief, Abraham, when he was tested, offered up Isaac, and the one who received the promises was offering up the unique one,</p> <p>(11:18 with regard to whom it was said, "In Isaac shall your seed be called <Genesis 21:12>.")</p> <p>11:19 while he considered that God is able even to raise him from the dead.</p> <p>Therefore, he received him indeed in a parable.</p> <p>11:20 With belief, Isaac also blessed Jacob and Esau concerning things to come.</p>	<p>καὶ δημιουργὸς ὁ θεός.</p> <p>11:11 Πίστει καὶ αὐτὴ Σάρρα στείρα δύνανται εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.</p> <p>11:12 διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένοι, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὥς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.</p> <p>11:13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.</p> <p>11:14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.</p> <p>11:15 καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι·</p> <p>11:16 νῦν δὲ κρείττονος ὁρέγονται, τοῦτ' ἔστιν ἐπουραίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασεν γὰρ αὐτοῖς πόλιν.</p> <p>11:17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,</p> <p>11:18 πρὸς ὃν ἐλαλήθη ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.</p> <p>11:19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.</p> <p>11:20 Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἠσαῦ.</p>
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<p>11:21 With belief, Jacob, before he died, blessed each of the sons of Joseph, and he worshiped on the basis of the extent of his scepter.</p> <p>11:22 With belief, Joseph, as he was reaching the goal of his earthly existence, death, made mention of the exodus of the sons of Israel. In addition, he gave instructions concerning his bones.</p> <p>11:23 With belief, Moses, after being born, was hidden for three months by his parents, because they saw that he was a special child, and they were not afraid of the king's edict.</p> <p>11:24 With belief, Moses, after becoming great, refused to be called the son of the daughter of Pharaoh.</p> <p>11:25 because he chose, instead, to suffer with the people of God, rather than to have the temporary enjoyment of sin,</p> <p>11:26 because he considered the disgrace of the "anointed one" to be greater riches than the treasures of Egypt, because he was paying attention to the reward.</p> <p>11:27 With belief, he left Egypt, not fearing the anger of the king, because he continued without wavering, while seeing the One who is unseen.</p> <p>11:28 With belief, he performed the Passover and the sprinkling of blood, so that the One who destroyed the firstborn would not touch them.</p> <p>11:29 With belief, they went through the Red Sea as through dry land, on which, when they made the attempt, the Egyptians were drowned.</p> <p>11:30 With belief, the walls of Jericho fell,</p>	<p>11:21 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ.</p> <p>11:22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.</p> <p>11:23 Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἄστειον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.</p> <p>11:24 Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,</p> <p>11:25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν,</p> <p>11:26 μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπεβλεπεν γάρ εἰς τὴν μισθαποδοσίαν.</p> <p>11:27 Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὥς ὁρῶν ἐκαρτέρησεν.</p> <p>11:28 Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.</p> <p>11:29 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὥς διὰ ξηρᾶς γῆς, ἣς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.</p> <p>11:30 Πίστει τὰ τεῖχη Ἱεριχὼ ἔπεσαν</p>
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<p>after being encircled for seven days.</p> <p>11:31 With belief, Rahab the prostitute did not perish with those who were disobedient, because she welcomed the spies with "Shalom."</p> <p>11:32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, David, even Samuel, and the prophets.</p> <p>11:33 who, with belief, defeated kingdoms, performed righteousness, obtained promises, shut the mouths of lions, 11:34 quenched the power of fire, escaped the edge of the sword, were strengthened from weakness, became mighty in war, put to flight foreign armies.</p> <p>11:35 Women received back their dead by resurrection, while others were tortured, not accepting their release, so that they would obtain the better resurrection.</p> <p>11:36 Others received the test of mockings and whippings, yes, and of chains and imprisonment.</p> <p>11:37 They were stoned, sawn in two, and murdered with the sword. They went about in sheepskins, in goatskins, being deprived, afflicted, and mistreated,</p> <p>11:38 of whom the world was not worthy, as they wandered in deserts, and mountains, and caves,</p>	<p>κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.</p> <p>11:31 Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς κατασκοπούς μετ' εἰρήνης.</p> <p>11:32 Καὶ τί ἔτι λέγω; ἐπιλείπει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,</p> <p>11:33 οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,</p> <p>11:34 ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ. παρεμβολὰς ἔκλιναν ἀλλοτρίων.</p> <p>11:35 Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν</p> <p>11:36 ἕτεροι δὲ ἐμπαίγμων καὶ μαστίγων πείραν ἔλαβον. ἐτι δὲ δεσμῶν καὶ φυλακῆς·</p> <p>11:37 ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὕστεροῦμενοι, θλιβόμενοι, κακουχούμενοι,</p> <p>11:38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς.</p>
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<p>and holes in the ground.</p> <p>11:39 And all these, having had witness borne to them in view of their belief, did not receive the promise, 11:40 because God has provided something better for us, so that, apart from us, they would not be caused to reach their final goal.</p> <p>12:1 Therefore, indeed, because we have so great a cloud of witnesses surrounding us, while laying aside every impediment and the sin that so easily distracts us, let us run with endurance the race that is set before us, 12:2 while fixing our eyes on Jesus, the leader of belief and finisher of his race, who, for the joy set before him, endured the cross, while thinking nothing of the humiliation, and has sat down at the right hand of the throne of God.</p> <p>12:3 For consider him, the one who has endured such hostility by sinner against himself, so that you not become weary and fail with respect to your existences.</p> <p>12:4 You have not yet opposed them to the point of blood in your struggling against sin, 12:5 and you have not forgotten altogether the helpful persuasion, which is addressed to you as sons,</p> <p>My son, do not think lightly of the training of the Lord, and do not give up when you are reproved by Him, 12:6 because the Lord trains him whom He loves, and He disciplines every son whom He receives <Proverbs 3:11-12>?</p> <p>12:7 Persevere for the purpose of training. God deals with you as sons, for what son is there</p>	<p>11:39 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,</p> <p>11:40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.</p> <p>12:1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὅγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα</p> <p>12:2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγόν καὶ τελειωτὴν Ἰησοῦν, ὅς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνῃς καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.</p> <p>12:3 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.</p> <p>12:4 Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.</p> <p>12:5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται</p> <p>υἱέ μου. μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος</p> <p>12:6 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.</p> <p>12:7 εἰς παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός. τίς γὰρ υἱὸς</p>
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<p>whom his father does not train? 12:8 However, if you are without training, of which all have become participants, then you are illegitimate children and not sons.</p> <p>12:9 Furthermore, we had our fathers of the flesh as trainers, and we respected them. Shall we not much more rather submit to the Father of spirits and live?</p> <p>12:10 For, on the one hand, the ones trained for a few days according to what seemed best to them. But, on the other hand, there is One trains on the basis of that which is advantageous, in order to participate in His being set apart.</p> <p>12:11 And all training does not seem for the moment to be joyful, but sorrowful. However, afterwards, it pays back the <i>shalom</i> fruit of justification to those who have been exercised/trained by it.</p> <p>12:12 Therefore, straighten the drooping hands and the knees that have become weak,</p> <p>12:13 and make straight the paths for your feet, in order that what is lame may not be dislocated, but rather be healed.</p> <p>12:14 Pursue <i>shalom</i> and being set apart in company with all others, without which no one will see the Lord, 12:15 while taking care that no one falls short of the grace of God, that no root of bitterness springing up causes trouble and through it many become polluted, 12:16 that there be no immoral or worldly person like Esau, who, for one meal, sold his rights to be the firstborn.</p>	<p>ὃν οὐ παιδεύει πατήρ;</p> <p>12:8 εἰ δὲ χωρίς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.</p> <p>12:9 εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἵχομεν παιδευτάς καὶ ἐνετρεπόμεθα· οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;</p> <p>12:10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευν, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.</p> <p>12:11 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.</p> <p>12:12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε, 12:13 καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.</p> <p>12:14 Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἀγιασμόν, οὗ χωρίς οὐδεὶς ὄψεται τὸν κύριον,</p> <p>12:15 ἐπισκοποῦντες μή τις ὕστερων ἀπὸ τῆς χάριτος τοῦ θεοῦ, μὴ τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ δι' αὐτῆς μιανθῶσιν πολλοί,</p> <p>12:16 μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδeto τὰ πρωτοτόκια ἑαυτοῦ.</p>
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<p>12:17 For you know that, indeed, afterwards, when he desired to inherit the blessing, he was rejected, because he found no place for a change of mind, even though he earnestly sought it with tears.</p> <p>12:18 For you have not come to something to be touched, and to a blazing fire, and to darkness, and to gloom, and to a windstorm, 12:19 and to the blast of the shofar, and to the sound of words, of which the ones who heard begged that no further message (λόγον) be presented to them, 12:20 because they could not bear that which was being commanded,</p> <p style="text-align: center;">If even an animal touches the mountain, it will be stoned <Exodus 19:12-13>.</p> <p>12:21 And, in this way, that which was appearing was horrifying— Moses said,</p> <p style="text-align: center;">I am terrified and trembling <Deuteronomy 9:19>.</p> <p>12:22 Instead, you have come to Mt. Zion, indeed, to the city-state of the living God, the heavenly Jerusalem, and to countless thousands of angels, to a festal gathering, 12:23 and to the assembly of the firstborn ones, who have been registered in the heavens, and to God, the Ruler of all, and to the spirits of those who are justified,</p>	<p>12:17 ἴστε γάρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.</p> <p>12:18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ</p> <p>12:19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον,</p> <p>12:20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον·</p> <p style="text-align: center;">κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται·</p> <p>12:21 καὶ, οὕτως φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν</p> <p style="text-align: center;">ἔκφοβός εἰμι καὶ ἔντρομος.</p> <p>12:22 ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζώντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει</p> <p>12:23 καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ κριτῇ θεῷ πάντων καὶ πνεύμασιν δικαίων τετελειωμένων</p>
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<p>who have reached their goal, 12:24 and to the mediator of the New Covenant, Jesus, and to sprinkled blood that speaks better than Abel.</p> <p>12:25 See that you do not refuse the one who is speaking. For if those did not escape on earth when they refused the one who was imparting a divine message, how much more shall we not escape, the ones who turn away from him who is from the heavens, 12:26 whose voice shook the earth then, And, now, He has promised, saying,</p> <p>Yet once more I will shake not only the earth, but also heaven <Haggai 2:6>.</p> <p>12:27 As for the statement, “Yet once more,” it refers to the transformation of shaken ones, as they have been made, in order that unshaken ones may remain.</p> <p>12:28 Therefore, because we receive an unshakeable kingdom, let us be grateful, in view of which we serve God acceptably with reverence and awe, 12:29 because, indeed, our God is a consuming fire <Deuteronomy 4:24>.</p> <p>13:1 Let brotherly love endure.</p> <p>13:2 Do not neglect to show hospitality to strangers, especially because, through this, some have been unaware of giving lodging to <i>angels</i>.</p> <p>13:3 Remember the prisoners, as though in prison with them, who are being mistreated, as those who are also in the body.</p> <p>13:4 Let marriage be honored among everyone, and the marriage bed be undefiled,</p>	<p>12:24 καὶ διαθήκης νέας μεσίτη Ἰησοῦ καὶ αἵματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ τὸν Ἀβελ.</p> <p>12:25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξεφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μάλλον ἡμεῖς οἱ τὸν ἀπ’ οὐρανῶν ἀποστρεφόμενοι,</p> <p>12:26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων</p> <p>ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.</p> <p>12:27 τὸ δὲ ἔτι ἅπαξ δηλοῖ [τῇ] τῶν σαλευομένων μετὰθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.</p> <p>12:28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι’ ἧς λατρεύομεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους</p> <p>12:29 καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκων.</p> <p>13:1 Ἡ φιλαδελφία μενέτω.</p> <p>13:2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἐλαθόν τινες ξενίσαντες ἀγγέλους.</p> <p>13:3 μνησθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχομένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.</p> <p>13:4 Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνοις γὰρ καὶ μοιχοῦς κρινεῖ ὁ θεός.</p>
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<p>because God will condemn the sexually immoral and adulterers.</p> <p>13:5 Let your way of life be free from greed, while being content with what is presently yours, because He has said,</p> <p>I will never abandon you, and I will never leave you <Deuteronomy 31:6>,</p> <p>13:6 so that, while being courageous, we say,</p> <p>The Lord is my Helper, and I shall not be afraid. What will man do to me <Psalm 118:6>?</p> <p>13:7 Remember those who were leading you, who spoke the message of God to you, whose, while giving careful thought to the end result of their way of life, belief—mimic.</p> <p>13:8 Jesus the Messiah—it is he who is, yesterday and today, the same, and into the ages.</p> <p>13:9 Do not be carried away by various and foreign teachings, for it is good for the heart to be strengthened by grace, not by foods, in which those who conducted their lives were not benefited.</p> <p>13:10 We have an altar, from which those who serve the tent have no right to eat,</p> <p>13:11 because of whose animal's blood is brought concerning sin into The Set Apart Places by the high priest—whose bodies of these are burned outside the camp.</p> <p>13:12 Therefore, Jesus also, in order that he set apart the people through his own blood, suffered outside the gate.</p> <p>13:13 As a result, let us go out to him outside the camp, while bearing his disgrace.</p>	<p>13:5 Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἰρηκεν</p> <p>οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω,</p> <p>13:6 ὥστε θαρροῦντας ἡμᾶς λέγειν</p> <p>κύριος ἐμοὶ βοηθός, [καὶ] οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος;</p> <p>13:7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμείσθε τὴν πίστιν.</p> <p>13:8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.</p> <p>13:9 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.</p> <p>13:10 ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρευόντες.</p> <p>13:11 ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.</p> <p>13:12 Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν.</p> <p>13:13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμόν αὐτοῦ φέροντες;</p>
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<p>13:14 For here we do not have a city-state that remains, but we are seeking the future one.</p> <p>13:15 Consequently, in the light of who he is, let us continually offer up a sacrifice of admiration to God.</p> <p>This is the fruit of lips, which are acknowledging his name.</p> <p>13:16 And do not neglect doing good and sharing, for God is pleased with such sacrifices.</p> <p>13:17 Obey those who are leading you, and be respectful towards them, for they keep watch over your existences as those who will give an account, so that they may do this with joy and not groan, because this would be unprofitable for you.</p> <p>13:18 Pray for us, for we are persuaded that we have a good understanding, while we desire to conduct ourselves well in all things.</p> <p>13:19 Thus, I encourage you all the more to do this, in order that I may be returned to you sooner.</p> <p>13:20 And may the God of shalom, the One who raised up from the dead the shepherd of the sheep, the great one by virtue of the blood of the eternal covenant, our Lord Jesus,</p> <p>13:21 put you in proper condition in every good thing, in order to do His desire, while doing in us that which is pleasing in His sight in view of Jesus the Messiah, to whom be the glory into the ages of the ages. Amen.</p> <p>13:22 And I encourage you, brothers, bear with this message of encouragement, for, indeed, I have written to you briefly.</p> <p>13:23 You know that our brother Timothy has been released, with whom, if he comes soon, I will see you.</p> <p>13:24 Greet</p>	<p>13:14 οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.</p> <p>13:15 Δι' αὐτοῦ [οὖν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.</p> <p>13:16 τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.</p> <p>13:17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες· ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο.</p> <p>13:18 προσεύχεσθε περὶ ἡμῶν πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι.</p> <p>13:19 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.</p> <p>13:20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,</p> <p>13:21 καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.</p> <p>13:22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.</p> <p>13:23 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.</p> <p>13:24 Ἀσπάσασθε</p>
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<p>all those who lead you and all those who are set apart. Those who are from Italy greet you. 13:25 May grace be with you all.</p>	<p>πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 13:25 Ἡ χάρις μετὰ πάντων ὑμῶν.</p>
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