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# Επιστολή προς Εβραίους † THE LETTER TO THE HEBREWS

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## INTRODUCTION

The *Letter to the Hebrews* is addressed (primarily) to Jewish Christians, persuading them – in the face of increasing persecution – not to abandon the faith and revert to Judaism. A major theme of the letter is the teaching of the person of Jesus Christ and his role as mediator between God and humanity – as the new, and eternal, High Priest. The author uses the perspective of a New Exodus, marching to the new Promised Land of heaven and led not by Moses but by Christ.

Its intricate – and clearly oriental – style and its method of using Old Testament scripture can be disconcerting to modern, Western readers but these very qualities show how the early Christians conceived the harmony of the Old and New Testaments. To many, the *Letter to the Hebrews* is one of the most important books of the New Testament.

Although the author speaks of the work as a ‘discourse’ (5:11, 6:1, 13:22), the ending of 13:20–25, modelled on those of Paul’s letters, has led to its designation as a ‘letter’.

## AUTHORSHIP AND DATE

The *Letter to the Hebrews* is anonymous – there is no claim to authorship in the text; however, from a very early date, the letter has been included in the section of the New Testament that is commonly called the Pauline Corpus – and the *Vulgate* gives it the title, *Epistola B. Pauli Apostoli ad Hebræos*. There is little or no hard evidence for who the author was but popular suggestions include Priscilla & Aquila (the letter frequently uses the plural pronoun of its authors), Silas, Luke and Clement of Rome; Apollos, the Alexandrian Jew who is praised by Luke for his eloquence, zeal, and knowledge of Scripture (Ac 18:24–28) is also a popular suggestion.

The use of the terminology of central Temple worship suggests composition before the destruction of the Jerusalem Temple in 70 CE and many scholars propose a date of 63–64 CE; however, some argue for a later date, between 70 and 100 CE. The letter appears to have been written in Italy (13:24)

## Προς Εβραίους Ι

<sup>1</sup> Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις <sup>2</sup> ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας· <sup>3</sup> ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἀμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, <sup>4</sup> τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

<sup>5</sup> Τίτι γὰρ εἶπέν ποτε τῶν ἀγγέλων,  
Τίός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε;  
καὶ πάλιν,  
Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,  
καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

<sup>6</sup> ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἴκουμένην, λέγει,  
Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

## HEBREWS 1

<sup>1</sup> Long ago, God spoke to our ancestors in many and various ways through the prophets; but <sup>2</sup> in our time, the final days, he has spoken to us in the person of a Son, whom he appointed heir of all things and through whom he made the ages. <sup>3</sup> He is the reflection of God's glory and bears the impress of God's own being, sustaining all things by his powerful command; and, now that he has purged sins away, he has taken his seat at the right hand of the divine Majesty on high. <sup>4</sup> So, he is now as far above the angels as the title he has inherited is more excellent than theirs.

<sup>5</sup> For, to which of the angels has God ever said:  
You are my Son; today,  
I have fathered you,  
I shall be a father to him  
and he a son to me?

<sup>6</sup> But again, when he brings the firstborn into the world, he says:  
Let all the angels of God pay him homage.

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### HEBREWS 1

<sup>1</sup> The NJB opens with, "At many moments in the past and by many means, God spoke to our ancestors."

<sup>2</sup> In place of 'a Son', the NJB has 'his Son'; some MSS have 'the Son'.

<sup>3</sup> Another reading for 'sustaining' is 'bearing along'.

<sup>4</sup> The NJB ends the verse with, "higher than their own name."

<sup>5</sup> The quotations here are from Ps 2:7 & 2S 7:14.

<sup>6</sup> The quotation here is from Dt 32:43 (LXX) and Ps 97:7.

<sup>7</sup> καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει,  
Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,  
καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·  
<sup>8</sup> πρὸς δὲ τὸν υἱόν,  
Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος,  
καὶ  
ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.  
<sup>9</sup> ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·  
διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,  
ἔλαιον ἀγαλλιᾶσεως παρὰ τοὺς μετόχους σου·  
<sup>10</sup> καί,  
Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,  
καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·  
<sup>11</sup> αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις·  
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,  
<sup>12</sup> καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,  
ὡς ἱμάτιον καὶ ἀλλαγήσονται·  
σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.  
<sup>13</sup> πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε,

<sup>7</sup> To the angels, he says:  
Appointing the winds his messengers  
and flames of fire his servants.  
<sup>8</sup> But, to the Son, he says:  
Your throne, God, is for ever and ever.  
And:  
The sceptre of his kingdom is a sceptre of justice;  
<sup>9</sup> you loved uprightness and detested evil.  
This is why God, your God, has anointed you  
with the oil of gladness, as none of your rivals.  
<sup>10</sup> And:  
In the beginning, Lord, you laid earth's foundations;  
the heavens are the works of your hands.  
<sup>11</sup> They will pass away but you remain;  
they will all wear out like a garment.  
<sup>12</sup> Like a cloak, you will roll them up; like a garment,  
and they will be changed.  
But you never alter and your years are unending.  
<sup>13</sup> To which of the angels has he ever said:

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<sup>7</sup> The quotation is from Ps 104:4.

<sup>8</sup> Some MSS have 'your kingdom' in place of 'his kingdom' – cf. Ps 45:6 (LXX).

<sup>9</sup> The NJB has present tense verbs in the 1<sup>st</sup> line; here, we follow the NRSV.

<sup>10</sup> The NJB has 'Long ago' in place of 'In the beginning'.

<sup>11</sup> The NJB has present tense verbs throughout this verse.

<sup>12</sup> The quotation of vv. 10–12 is from Ps 102:25–27.

<sup>13</sup> The NJB has 'God ever said' in place of 'he ever said'. The last line quotes from Ps 46:6–7.

*Κάθου ἐκ δεξιῶν μου*

*ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;*

<sup>14</sup> οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

Sit at my right hand

until I have made your enemies a footstool for your feet?

<sup>14</sup> Are they not all ministering spirits, sent to serve for the sake of those who are to inherit salvation?

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<sup>14</sup> The NRSV has *'the angels'* in place of *'they'*.

## Προς Εβραίους 2

<sup>1</sup> Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε παραρυῶμεν. <sup>2</sup> εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν, <sup>3</sup> πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἦτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, <sup>4</sup> συνεπιμαρτυροῦντος τοῦ θεοῦ σημεῖοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν.

<sup>5</sup> Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν. <sup>6</sup> διεμαρτύρατο δὲ πού τις λέγων,

Τί ἐστὶν ἄνθρωπος ὅτι μιμηθήσκη αὐτοῦ,  
ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;

<sup>7</sup> ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους,  
δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,

## HEBREWS 2

<sup>1</sup> We ought, then, to pay greater attention than before to what we have heard, so that we do not drift away. <sup>2</sup> For, if a message spoken through angels was valid and every transgression and disobedience brought a just penalty, <sup>3</sup> then how can we go unpunished if we neglect such a great salvation. It was first announced by the Lord himself and is attested to us by those who heard him; <sup>4</sup> God confirmed their witness with signs and marvels and miracles of all kinds, and by distributing the gifts of the Holy Spirit in the various ways he wills.

<sup>5</sup> Now, he did not put the world to come, about which we are speaking under angels. <sup>6</sup> Someone has witnessed this somewhere:

What is man that you spare a thought for him,  
a son of man that you care for him?

<sup>7</sup> For a short while, you made him less than the angels;  
you have crowned him with glory and honour,

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### HEBREWS 2

<sup>1</sup> In place of 'pay greater attention', the NJB has 'turn our minds more attentively'.

<sup>2</sup> The NJB lacks the opening 'For'.

<sup>3</sup> The NJB has 'we shall certainly not go' in place of 'how can we go'.

<sup>4</sup> After 'God', the NJB adds 'himself'.

<sup>5</sup> The phrase, the 'world to come', means the coming inhabited earth, using the Greek term describing the world of people and their civilizations.

<sup>6</sup> The quotation here is from Ps 8:4-6 (LXX).

<sup>7</sup> Note that this verse follows the text of the LXX and is rather different from that of the MT. The *Textus Receptus* adds "and set him over the works of your hands."

<sup>8</sup> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα· <sup>9</sup> 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.

<sup>10</sup> Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. <sup>11</sup> ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, <sup>12</sup> λέγων, Ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε· <sup>13</sup> καὶ πάλιν, Ἐγὼ ἔσομαι πεποιδῶς ἐπ' αὐτῷ· καὶ πάλιν, Ἴδου ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.

<sup>14</sup> Ἐπεὶ οὖν τὰ παιδία κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευεν τῶν αὐτῶν, ἵνα διὰ τοῦ

<sup>8</sup> subjecting all things under his feet.

For, in subjecting all things to him, he made no exceptions. As it is, it is true, we do not yet see that all things are under him <sup>9</sup> but we do see Jesus, who was for a little while made less than the angels, now crowned with glory and honour because he submitted to death so that, by God's grace, he would taste death for everyone.

<sup>10</sup> It was fitting that God, for whom and through whom everything exists, should, in bringing many sons to glory, make perfect through suffering the pioneer of their salvation.

<sup>11</sup> For, he who consecrates and those who are consecrated are all from one; that is why he is not ashamed to call them brothers <sup>12</sup> saying, "I shall proclaim your name to my brothers, praise you in full assembly;" and again, <sup>13</sup> "I shall put my hope in him;" and again, "Look, I and the children whom God has given me."

<sup>14</sup> Since all the children share flesh and blood, he too shared equally in it so that, by his death, he could destroy him who

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<sup>8</sup> The NJB opens with 'put' in place of 'subjecting'. The verse quotes from Ps 8:4-6.

<sup>9</sup> Another possible reading is, "who was made a little lower."

<sup>10</sup> In place of 'God', the Greek text has 'he'; the referent has been added here for clarity.

<sup>11</sup> For 'all from one', the NJB has 'all of the same stock' and the NRSV has 'all have one Father'.

<sup>12</sup> This verse quotes Ps 22:22.

<sup>13</sup> The quotations are from Is 8:17-18.

<sup>14</sup> The NJB has 'the same human nature' in place of 'flesh and blood'.

θανάτου καταργήση τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον, <sup>15</sup> καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. <sup>16</sup> οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. <sup>17</sup> ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. <sup>18</sup> ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

has the power of death, namely the devil, <sup>15</sup> and free those who had been held in slavery all their lives by the fear of death. <sup>16</sup> For, it was not the angels that he took to himself; he took to himself the seed of Abraham. <sup>17</sup> he had to become like his brothers in all ways so that he could become a compassionate and trustworthy high priest for their relationship to God, able to expiate the sins of the people. <sup>18</sup> For, the suffering he himself passed through while being put to the test enables him to help others when they are being put to the test.

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<sup>15</sup> In place of 'free those', the NJB has 'set free all those'.

<sup>16</sup> In place of 'seed', the NJB has 'line' and the WEBBE has 'offspring'.

<sup>17</sup> The NJB opens with, "It was essential that he should, in this way, be made completely like his brothers."

<sup>18</sup> For 'put to the test' (twice in this verse), NETB has 'tempted'.

## Προς Εβραίους 3

<sup>1</sup> Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, <sup>2</sup> πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. <sup>3</sup> πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξίωται καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὃ κατασκευάσας αὐτόν. <sup>4</sup> πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, ὃ δὲ πάντα κατασκευάσας Θεός. <sup>5</sup> καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων, <sup>6</sup> Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν.

<sup>7</sup> Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον,

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

<sup>8</sup> μὴ σκληρύνητε τὰς καρδίας ὑμῶν

ὡς ἐν τῷ παρα πικρασμῷ,

κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

## HEBREWS 3

<sup>1</sup> Therefore, holy brothers, partners in a heavenly calling, consider that Jesus, the apostle and the high priest of our confession, <sup>2</sup> was faithful to the one who appointed him, just as Moses, also, was faithful in all his house; <sup>3</sup> but he deserves more glory than Moses, just as the builder of a house has more honour than the house itself. <sup>4</sup> For, every house is built by someone but God built all that exists. <sup>5</sup> Now, Moses was faithful in the house of God, as a servant is, acting as witness to things yet to be revealed; <sup>6</sup> but Christ is trustworthy as a son is, over his household. And we are his household, as long as we fearlessly maintain the hope in which we take pride.

<sup>7</sup> That is why, as the Holy Spirit says:

If only you would listen to him today!

<sup>8</sup> Do not harden your hearts,

as at the rebellion,

as at the time of testing in the desert,

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### HEBREWS 3

<sup>1</sup> The NJB opens with, “That is why all you who are holy brothers and share the same heavenly call should turn your minds to Jesus;” here, we (loosely) follow the NRSV.

<sup>2</sup> Some MSS lack ‘all’ and many English translations have ‘God’s’ in place of ‘his’.

<sup>3</sup> The NJB has ‘a greater glory’ in place of ‘more glory’.

<sup>4</sup> The NRSV places this whole verse in parentheses.

<sup>5</sup> In place of the opening ‘Now’, the NJB has ‘It is true that’.

<sup>6</sup> At the end of this verse, some MSS add, ‘secure until the end’ (μέχρι τέλους βεβαίαν).

<sup>7</sup> The quotation of vv. 7b–10 is from Ps 95:7–11.

<sup>8</sup> The NRSV & NETB have ‘wilderness’ in place of ‘desert’.

<sup>9</sup> οὐ ἐπέειρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ  
καὶ εἶδον τὰ ἔργα μου  
<sup>10</sup> τεσσαράκοντα ἔτη·  
διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον,  
Ἄει πλανῶνται τῇ καρδίᾳ·  
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·  
<sup>11</sup> ὡς ὤμοσα ἐν τῇ ὀργῇ μου,  
Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.  
<sup>12</sup> βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδία  
πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,  
<sup>13</sup> ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις  
οὗ τὸ Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν  
ἀπάτῃ τῆς ἁμαρτίας· <sup>14</sup> μέτοχοι γὰρ τοῦ Χριστοῦ  
γεγόναμεν, εἴανπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους  
βεβαίαν κατάσχωμεν, <sup>15</sup> ἐν τῷ λέγεσθαι, Σήμερον εἴαν τῆς  
φωνῆς αὐτοῦ ἀκούσητε, Μὴ σκληρύνετε τὰς καρδίας ὑμῶν  
ὡς ἐν τῷ παρα πικρασμῷ. <sup>16</sup> τίνες γὰρ ἀκούσαντες  
παρεπύκρναν; ἀλλ' οὐ πάντες οἱ ἐξελεθόντες ἐξ Αἰγύπτου

<sup>9</sup> when your fathers put me to the test  
and saw what I could do  
<sup>10</sup> for forty years.  
That was why that generation angered me  
and I said, "Always fickle hearts  
that cannot grasp my ways!"  
<sup>11</sup> And then, in my anger, I swore  
that they would never enter my place of rest.  
<sup>12</sup> Take care, brothers, that none of you ever has a wicked heart,  
so unbelieving that it turns away from the living God. <sup>13</sup> Every  
day, for as long as it is called 'Today', keep encouraging one  
another so that none of you may be hardened by the  
deceitfulness of sin, <sup>14</sup> because we have been granted a share  
with Christ only if we keep the grasp of our initial confidence  
firm to the end. <sup>15</sup> In this saying: If only you would listen to  
him today; do not harden your hearts, as at the rebellion,  
<sup>16</sup> who was it who listened and then rebelled? Surely all those  
whom Moses led out of Egypt. <sup>17</sup> And with whom was he

<sup>9</sup> Before 'put me to the test', the NJB adds 'challenged me and'.

<sup>10</sup> The NJB has 'sickened' in place of 'angered'.

<sup>11</sup> The quotation here is from Nb 14:21-23.

<sup>12</sup> After 'brothers', the NRSV & NETB add 'and sisters'.

<sup>13</sup> In place of "for as long as it is called 'Today'," the NJB has "as long as today lasts."

<sup>14</sup> The literal translation of 'our initial confidence' is 'the beginning of the confidence'.

<sup>15</sup> The (repeated) quotation is from Ps 95:7-8.

<sup>16</sup> The rhetorical questions of vv. 16-18 are based on the episode of Nb 14:1-35.

<sup>17</sup> The NRSV & NETB have 'wilderness' in place of 'desert'.

διὰ Μωϋσέως; <sup>17</sup> τίσιν δὲ προσώχθισεν τεσσαράκοντα ἔτη;  
οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;  
<sup>18</sup> τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν  
αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν; <sup>19</sup> καὶ βλέπομεν ὅτι οὐκ  
ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

angry for forty years? Surely with those who sinned and  
whose dead bodies fell in the desert. <sup>18</sup> To whom did he swear  
they would never enter his place of rest? Surely those who  
would not believe. <sup>19</sup> So, we see that it was their refusal to  
believe that prevented them from entering.

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<sup>18</sup> NETB lacks 'place of' before 'rest'.

<sup>19</sup> Here, the opening *καὶ* has been translated as 'So' to indicate a summary or conclusion to the argument of the preceding paragraph.

## Προς Εβραίους 4

<sup>1</sup> Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῆ τις ἐξ ὑμῶν ὑστερηκέναι. <sup>2</sup> καὶ γὰρ ἐσμεν εὐηγγελισμένοι κατὰπερ κάκεινοι, ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκρασμένους τῇ πίστει τοῖς ἀκούσασιν. <sup>3</sup> εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. <sup>4</sup> εἶρηκεν γὰρ που περὶ τῆς ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. <sup>5</sup> καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. <sup>6</sup> ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν, <sup>7</sup> πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προεῖρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. <sup>8</sup> εἰ γὰρ

## HEBREWS 4

<sup>1</sup> Let us beware, then: since the promise never lapses, none of you must think that he has come too late for the promise of entering his place of rest. <sup>2</sup> For, we received the gospel exactly as they did; but hearing the message did them no good because they did not unite in the faith of those who did listen. <sup>3</sup> We, however, who have faith, are entering a place of rest, as he said, "And then, in my anger, I swore that they would never enter my place of rest." Now, God's work was all finished at the beginning of the world; <sup>4</sup> as it says, referring to the seventh day: "And God rested on the seventh day after all the work he had been doing." <sup>5</sup> And, again, the passage above says, "They will never reach my place of rest." <sup>6</sup> It remains the case, then, that there would be some people who would reach it and, since those who first heard the good news were prevented from entering by their disobedience, <sup>7</sup> God fixed another day, a 'Today', when he said through David in the text already quoted: If only you would listen to him today; do not harden

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### HEBREWS 4

- <sup>1</sup> The literal translation of 'beware' is 'fear'.
- <sup>2</sup> Some MSS end this verse with, "it did not meet with faith in those who listened." (Reading the nominative singular participle, *συγκεκρασμένος*, in place of *συγκεκρασμένους*, an accusative plural.)
- <sup>3</sup> Some MSS have 'therefore' in place of 'however'. The author here quotes from Ps 95:11.
- <sup>4</sup> The quotation here is from Gn 2:2.
- <sup>5</sup> The quotation here is from Ps 95:11.
- <sup>6</sup> The NJB has 'refusal to believe' in place of 'disobedience'.
- <sup>7</sup> Ps 95 does not mention David either in its text or in its superscription.

αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. <sup>9</sup> ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. <sup>10</sup> ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὡσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. <sup>11</sup> σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

<sup>12</sup> Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. <sup>13</sup> καὶ οὐκ ἔστιν κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

<sup>14</sup> Ἐχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. <sup>15</sup> οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ’

your hearts. <sup>8</sup> If Joshua had led them into this place of rest, God would not later have spoken of another day. <sup>9</sup> There must still be, therefore, a Sabbath rest reserved for God’s people <sup>10</sup> since, to enter his rest is to cease after your work, as God did after his. <sup>11</sup> Let us, then, make every effort to enter that rest, or some of you might copy this example of refusal to believe and be lost.

<sup>12</sup> For, the word of God is something alive and active, sharper than any double-edged sword; it cuts to the place where soul is divided from spirit, or joints from marrow; it can pass judgement on secret emotions and thoughts. <sup>13</sup> No creature is hidden from him; everything is uncovered and stretched fully open to the eyes of the one to whom we must give account of ourselves.

<sup>14</sup> Since we have a supreme high priest who has gone through the heavens, Jesus, the Son of God, let us hold firm to our confession. <sup>15</sup> For, the high priest we have is not incapable of feeling our weaknesses with us but has been tested in exactly

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<sup>8</sup> The Greek text has ‘he’ in place of ‘God’ but the referent is here stated explicitly for clarity.

<sup>9</sup> The NJB has ‘seventh-day’ in place of ‘Sabbath’.

<sup>10</sup> For ‘his rest’, the NJB has ‘the place of rest’.

<sup>11</sup> In place of ‘make every effort to enter that rest’, the NJB has ‘press forward to enter this place of rest’.

<sup>12</sup> The NJB lacks the opening ‘For’.

<sup>13</sup> The NJB has ‘created thing’ in place of ‘creature’.

<sup>14</sup> The NJB moves the phrase, ‘[in] Jesus, the Son of God’, to before ‘we have’.

<sup>15</sup> Another reading for ‘tested’ (as NRSV) is ‘tempted’ (as NETB).

ὁμοιότητα χωρὶς ἁμαρτίας. <sup>16</sup> προσερχόμεθα οὖν μετὰ  
παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ  
χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.

the same way as ourselves, apart from sin. <sup>16</sup> Let us, then, have  
no fear in approaching the throne of grace to receive mercy  
and to find grace when we are in need of help.

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<sup>16</sup> A more literal translation of the end of the verse is, “to find grace for timely need.”

## Προς Εβραιοὺς 5

<sup>1</sup> Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, <sup>2</sup> μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν, <sup>3</sup> καὶ δι' αὐτὴν ὀφείλει καθὼς περὶ τοῦ λαοῦ οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν. <sup>4</sup> καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθὼς περὶ Ἀαρὼν.

<sup>5</sup> Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. <sup>6</sup> καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ. <sup>7</sup> ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώξαι αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ

## HEBREWS 5

<sup>1</sup> Every high priest is taken from among men and is appointed to act on their behalf in matters pertaining to God, to offer gifts and sacrifices for sins; <sup>2</sup> he is able to deal gently with those who are ignorant or who have gone astray, because he too is subject to the limitations of weakness. <sup>3</sup> That is why he has to make sin offerings for himself as well as for the people. <sup>4</sup> And no one presumes to take this honour on himself; it needs a call from God, as in Aaron's case.

<sup>5</sup> So also, Christ did not glorify himself in becoming high priest but was appointed by the One, who said to him, "You are my Son; today, I have fathered you," <sup>6</sup> and, in another text, "You are a priest for ever, of the order of Melchizedek." <sup>7</sup> In the days of his flesh, he offered up prayer and entreaty, with loud cries and with tears, to the one who had the power to save him from death; and, winning a hearing by his reverence, <sup>8</sup> he learned

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### HEBREWS 5

<sup>1</sup> The NJB has 'human beings' in place of 'men' and the NRSV has 'mortals'.

<sup>2</sup> In place of 'deal gently', the NJB has 'sympathise'.

<sup>3</sup> The NRSV has 'his own sins' in place of 'himself'.

<sup>4</sup> The NJB lacks the opening conjunction.

<sup>5</sup> The NJB opens this verse, here loosely following NETB, with, "And so, it was not Christ who gave himself the glory of becoming high priest but the one who said to him." The quotation here is from Ps 2:7.

<sup>6</sup> The quotation is from Ps 110:4.

<sup>7</sup> The NJB opens, "During his life on earth."

<sup>8</sup> There is a wordplay in the Greek text between the verbs 'learned' (ἐμαθεῖν) and 'suffered' (ἔπαθεῖν).

τῆς εὐλαβείας, <sup>8</sup> καίπερ ὢν υἱὸς ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν· <sup>9</sup> καὶ τελειωθεὶς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου, <sup>10</sup> προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.

<sup>11</sup> Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτος λέγειν, ἐπεὶ νωθροὶ γέγονατε ταῖς ἀκοαῖς. <sup>12</sup> καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γέγονατε χρεῖαν ἔχοντες γάλακτος, [καὶ] οὐ στερεᾶς τροφῆς. <sup>13</sup> πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γὰρ ἐστίν· <sup>14</sup> τελείων δὲ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητῆρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

obedience, Son though he was, by what he suffered; <sup>9</sup> when he had been perfected, he became for all who obey him the source of eternal salvation <sup>10</sup> and was acclaimed by God with the title of High Priest of the order of Melchizedek.

<sup>11</sup> Concerning this, we have many things to say and they are difficult to explain because you have grown so slow at understanding. <sup>12</sup> Indeed, when you should by this time have become teachers, you instead need someone to teach you all over again the basic elements of the oracles of God; you have gone back to needing milk and not solid food. <sup>13</sup> Truly, no one who is still living on milk can digest the doctrine of righteousness, being still an infant. <sup>14</sup> Solid food is for adults, with minds trained by practice to distinguish between good and bad.

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<sup>9</sup> NETB opens with, "having been perfected in this way."

<sup>10</sup> The phrase, 'order of Melchizedek', picks up the quotation of Ps 110:4 in v. 6.

<sup>11</sup> Some read 'Concerning him' in place of 'Concerning this'.

<sup>12</sup> The NJB has 'masters' in place of 'teachers'.

<sup>13</sup> In place of 'righteousness', the NJB has 'saving justice'.

<sup>14</sup> On the analogy of 'milk' and 'solid food', see 1Co 3:1-2.

## Προς Εβραιοὺς 6

<sup>1</sup> Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τῇ τελειότητι φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, <sup>2</sup> βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. <sup>3</sup> καὶ τοῦτο ποιήσομεν εἴανπερ ἐπιτρέπη ὁ Θεός. <sup>4</sup> Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας πνεύματος ἁγίου <sup>5</sup> καὶ καλὸν γευσάμενους Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, <sup>6</sup> καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. <sup>7</sup> γῆ γὰρ ἢ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετόν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ. <sup>8</sup> ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρως ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

## HEBREWS 6

<sup>1</sup> So, let us leave behind the basic teaching about Christ and go on to its completion, without going over the foundations: turning away from dead works, faith in God, <sup>2</sup> teaching about baptisms, laying on of hands, resurrection of the dead, and eternal judgement. <sup>3</sup> This, God willing, is what we will do. <sup>4</sup> As for those who were once brought into the light, and tasted the heavenly gift, and shared in the Holy Spirit, <sup>5</sup> and tasted the goodness of God's word and the powers of the age to come; <sup>6</sup> and yet, in spite of this, have fallen away – it is impossible for them to be brought to the freshness of repentance a second time, since they are re-crucifying the Son of God themselves and holding him up to contempt. <sup>7</sup> For, ground that drinks up the rain falling frequently on it, and yields the crops that are useful to the owners who grew them, receives God's blessing; <sup>8</sup> but one that grows brambles and thistles is worthless and near to being cursed. It will end by being burnt.

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### HEBREWS 6

- <sup>1</sup> The NRSV has 'perfection' in place of 'its completion' and offers 'maturity' as an alternative in a footnote.
- <sup>2</sup> In place of 'teaching', the NRSV has 'instructions'.
- <sup>3</sup> Some MSS have 'let us do this' in place of 'this is what we will do'.
- <sup>4</sup> After 'those', the NJB adds 'people'.
- <sup>5</sup> The NJB has 'world' in place of 'age'.
- <sup>6</sup> In place of 'holding him up to contempt' the NJB has 'making a public exhibition of him'.
- <sup>7</sup> The NJB has 'wanted by' in place of 'useful to'.
- <sup>8</sup> NETB lacks the words 'near to being' before 'cursed'.

<sup>9</sup> Πεπεισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. <sup>10</sup> οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. <sup>11</sup> ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφάναν τῆς ἐλπίδος ἄχρι τέλους, <sup>12</sup> ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

<sup>13</sup> Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὤμοσεν κατ' ἑαυτοῦ, <sup>14</sup> λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε. <sup>15</sup> καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. <sup>16</sup> ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος. <sup>17</sup> ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ, <sup>18</sup> ἵνα διὰ δύο πραγμάτων

<sup>9</sup> But you, dear friends – despite what we have just said, we are sure you are better off and on the way to salvation. <sup>10</sup> For, God is not be so unjust as to forget all you have done, the love that you have for his name, or the services you have done – and are still doing – for the saints. <sup>11</sup> Our desire is that every one of you should go on showing the same diligence until the ultimate fulfilment of your hope, <sup>12</sup> never growing sluggish but taking as your model those who by their faith and perseverance are heirs of the promises.

<sup>13</sup> Now, when God made the promise to Abraham, he swore by his own self, since he could swear by no one greater, <sup>14</sup> saying, “I will surely bless you and multiply you abundantly.” <sup>15</sup> Because of that, he persevered and received fulfilment of the promise. <sup>16</sup> People, of course, swear an oath by something greater than themselves and, between them, confirmation by an oath puts an end to all dispute. <sup>17</sup> In the same way, when God wanted to show the heirs of the promise even more clearly how immutable his plan was, he conveyed

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<sup>9</sup> NETB ends the verse with, “we are convinced of better things relating to salvation.”

<sup>10</sup> The NJB has ‘holy people of God’ in place of ‘saints’. The NRSV has ‘his sake’ in place of ‘his name’.

<sup>11</sup> In place of ‘diligence’, the NJB has ‘enthusiasm’.

<sup>12</sup> The NJB has ‘careless’ in place of ‘sluggish’.

<sup>13</sup> The NJB lacks the opening ‘Now’.

<sup>14</sup> The NJB lacks the opening ‘saying’. The verse refers to Gn 22:17.

<sup>15</sup> The NJB, NRSV & NETB have ‘Abraham’ in place of ‘he’, here following the Greek text.

<sup>16</sup> The NJB opens with ‘Human beings’ in place of ‘people’; the Greek word (ἄνθρωποι – literally, ‘men’) is used generically.

<sup>17</sup> In place of ‘immutable’, the NJB has ‘unalterable’ and the NRSV has ‘unchangeable’ (as also in v. 18).

ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν, ἰσχυρὰν παράκλησιν ἔχομεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· <sup>19</sup> ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, <sup>20</sup> ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

it by an oath <sup>18</sup> so that, through two immutable factors in which God could not be lying, we who have fled to him might have a vigorous encouragement to grasp the hope held out to us. <sup>19</sup> This is the anchor our souls have, as sure as it is firm, and reaching right through inside the curtain, <sup>20</sup> where Jesus has entered as a forerunner on our behalf, having become a high priest for ever, of the order of Melchizedek.

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<sup>18</sup> See #17.

<sup>19</sup> The 'curtain' refers to the veil or drape in the Temple that separated the holy place from the Holy of Holies.

<sup>20</sup> The quotation from Ps 110:4 is picked up again from 5:6, 10.

## Προς Εβραίους 7

<sup>1</sup> Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλείων καὶ εὐλόγησας αὐτόν, <sup>2</sup> ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης, <sup>3</sup> ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

<sup>4</sup> Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροδινίων ὁ πατριάρχης. <sup>5</sup> καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστὶν τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὄσφους Ἀβραάμ. <sup>6</sup> ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν. <sup>7</sup> χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος

## HEBREWS 7

<sup>1</sup> Now, this “Melchizedek, king of Salem, a priest of the Most High God, came to meet Abraham when he was returning from defending the kings, and blessed him;” <sup>2</sup> and Abraham apportioned to him “one-tenth of everything.” By the interpretation of his name, he is, in the first place, ‘King of Righteousness’ and also king of Salem, that is, ‘king of peace’; <sup>3</sup> he has no father, no mother, no genealogy, and his life has no beginning or ending; he is like the Son of God. He remains a priest for ever.

<sup>4</sup> Now, see how great he must be if the patriarch, Abraham, gave him a tenth of the spoils. <sup>5</sup> And those of the sons of Levi who receive the priesthood are obliged by the Law to take tithes from the people, that is, from their brothers although they too are descended from Abraham. <sup>6</sup> But this man, who was not of the same descent, took his tithe from Abraham and blessed the holder of the promises. <sup>7</sup> Now, it is indisputable that the inferior is blessed by the superior. <sup>8</sup> And, in one case it

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### HEBREWS 7

<sup>1</sup> This section quotes frequently from Gn 14:17–20.

<sup>2</sup> In place of ‘apportioned to’, the NJB has ‘gave’.

<sup>3</sup> The NJB has ‘ancestry’ in place of ‘genealogy’.

<sup>4</sup> The NJB opens, “Now, think how great this man must have been.”

<sup>5</sup> The NJB opens, “We know that any of the descendants of Levi.”

<sup>6</sup> The verbs, ‘took ... and blessed’ emphasise the continuing effect of the past actions, i.e., Melchizedek’s importance.

<sup>7</sup> The NJB ends, “a blessing is given by a superior to an inferior.”

<sup>8</sup> The ‘mortals’ are the Levitical priests; the one ‘being alive’ is Melchizedek, whose death is nowhere recorded.

εὐλογεῖται. <sup>8</sup> καὶ ὧδε μὲν δεκάτας ἀποδνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῆ. <sup>9</sup> καὶ ὡς ἔπος εἶπεῖν, δι' Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται, <sup>10</sup> ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισέδεκ.

<sup>11</sup> Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; <sup>12</sup> μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. <sup>13</sup> ἐφ' ὃν γὰρ λέγεται ταῦτα φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχευεν τῷ θυσιαστηρίῳ. <sup>14</sup> πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.

<sup>15</sup> Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος, <sup>16</sup> ὅς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου, <sup>17</sup> μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν

is mortals who receive the tithes, whereas in that case it is the one who is attested as being alive. <sup>9</sup> It could be said that Levi himself, who receives tithes, actually paid tithes, in the person of Abraham, <sup>10</sup> because he was still in the loins of his father when Melchizedek came to meet him.

<sup>11</sup> Now, if perfection had been reached through the Levitical priesthood – for, on this basis the people received the Law – why was it necessary for a different kind of priest, said to be of the order of Melchizedek and not of the order of Aaron?

<sup>12</sup> Any change in the priesthood requires a change in the Law.

<sup>13</sup> So, the one of whom these things were said, belonged to a different tribe, from which no one has ever served at the altar;

<sup>14</sup> for, everyone knows he came from Judah, a tribe of which Moses said nothing when dealing with the priests.

<sup>15</sup> It is even more obvious if another priest, of the type of Melchizedek, arises <sup>16</sup> who is a priest not by virtue of a law of physical descent but by the power of an indestructible life.

<sup>17</sup> For, he is attested, “You are a priest for ever of the order of

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<sup>9</sup> The NRSV opens, “One might even say.”

<sup>10</sup> The NJB has ‘ancestor’ in place of ‘father’.

<sup>11</sup> The NRSV has ‘according to the order’ in place of ‘of the order’ (twice on this verse).

<sup>12</sup> Literally translated, this verse ends, “of necessity a change in the Law comes to pass.”

<sup>13</sup> The NJB has ‘our Lord’ in place of ‘the one’.

<sup>14</sup> In place of ‘everyone knows’, the NRSV has ‘it is evident’.

<sup>15</sup> The NJB opens, “This becomes even more clearly evident.”

<sup>16</sup> Before ‘the power’, the NJB repeats ‘virtue of’.

<sup>17</sup> After ‘attested’, the NJB adds ‘by the prophecy’. The verse alludes to Ps 110:4.

αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ. <sup>18</sup> ἀδύνατος μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς διὰ τὸ αὐτῆς ἀσθενῆς καὶ ἀνωφελῆς, <sup>19</sup> οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῆ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

<sup>20</sup> Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, <sup>21</sup> ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν, Ὁμοσεν κύριος, καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα, <sup>22</sup> κατὰ τοσοῦτο καὶ κρείττονος διαδήκῃς γέγονεν ἔγγυος Ἰησοῦς.

<sup>23</sup> Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν. <sup>24</sup> ὁ δὲ διὰ τὸ μένειν αὐτόν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην. <sup>25</sup> ὄθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

<sup>26</sup> Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ

Melchizedek.” <sup>18</sup> The earlier commandment is thus abolished, because it is weak and useless, <sup>19</sup> since the Law could not make anything perfect; but now this commandment is replaced by something better – the hope that brings us close to God.

<sup>20</sup> And this was confirmed by oath; for, the former priests took office without an oath <sup>21</sup> but this one with the swearing of an oath by him who said to him, “The Lord has sworn an oath he will never retract; you are a priest for ever;” <sup>22</sup> accordingly, Jesus has also become the guarantee of a better covenant.

<sup>23</sup> And the former priests were many in number because death put an end to each one of them; <sup>24</sup> but this one, because he remains for ever, has a perpetual priesthood. <sup>25</sup> It follows, then, that his power to save those who come to God through him is absolute, since he lives for ever to intercede for them.

<sup>26</sup> For, it is indeed fitting for us to have such a high priest: holy, blameless and uncontaminated, separated from sinners, and

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<sup>18</sup> In place of ‘it is weak and useless’, the NJB has ‘of its weakness and ineffectiveness’.

<sup>19</sup> The NRSV places the 1<sup>st</sup> part of this verse in parentheses.

<sup>20</sup> The NJB lacks ‘And this was confirmed by oath’.

<sup>21</sup> At the end of this verse, some MSS add ‘of the order of Melchizedek’. The quotation is from Ps 110:4.

<sup>22</sup> For this verse, here following (loosely) the NRSV & NETB, the NJB reads, “the very fact that it occurred with the swearing of an oath makes the covenant of which Jesus is the guarantee all the greater.”

<sup>23</sup> The literal translation of ‘the former priests’ is ‘they on the one hand’.

<sup>24</sup> Another option for ‘perpetual’ is ‘permanent’.

<sup>25</sup> In place of ‘his power to save ... is absolute’, the NRSV has ‘he is able for all time to save’.

<sup>26</sup> The NJB has ‘innocent’ in place of ‘blameless’.

ὑψηλότερος τῶν οὐρανῶν γενόμενος· <sup>27</sup> ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. <sup>28</sup> ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

exalted above the heavens; <sup>27</sup> unlike the high priests, he has no need to offer sacrifices day after day, first for their own sins and then for those of the people; this he did once and for all, when he offered himself. <sup>28</sup> For, the Law appoints high priests who are men subject to weakness; but the promise on oath, which came after the Law, appointed the Son, who has been made perfect for ever.

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<sup>27</sup> Before 'high priests', the NRSV adds 'other'.

<sup>28</sup> The NJB lacks the opening 'For'.

## Προς Εβραίους 8

<sup>1</sup> Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, <sup>2</sup> τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος. <sup>3</sup> πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὄθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. <sup>4</sup> εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα· <sup>5</sup> οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεκηρμάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν, Ὅρα γάρ, φησὶν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει· <sup>6</sup> νυν[ί] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.  
<sup>7</sup> Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος· <sup>8</sup> μεμφόμενος γὰρ αὐτοὺς λέγει,

## HEBREWS 8

<sup>1</sup> But the main point of what we have said is that we have such a high priest, one who sits at the right of the throne of divine Majesty in the heavens, <sup>2</sup> a minister of the sanctuary and of the true Tent that the Lord, and not any man, set up. <sup>3</sup> For, every high priest is appointed to offer gifts and sacrifices, so this one too must have something to offer. <sup>4</sup> In fact, if he were on earth, he would not be a priest at all, since there are those who make the offerings laid down by the Law, <sup>5</sup> though these maintain the service only of a model or a shadow of the heavenly one; just as Moses, when he had the Tent to build, was warned by God, who said, "See that you work to the design that was shown you on the mountain." <sup>6</sup> As it is, he has been given a ministry as far superior as is the covenant of which he is the mediator, which is founded on better promises.  
<sup>7</sup> For, if that first covenant were faultless, there would be no room for a second; <sup>8</sup> God does find fault with them, saying:

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### HEBREWS 8

- <sup>1</sup> The NJB lacks the opening conjunction.
- <sup>2</sup> Another reading for 'Tent' is 'Tabernacle'.
- <sup>3</sup> The NJB lacks the opening 'For'.
- <sup>4</sup> In place of 'those', the NJB has 'others' and the NRSV has 'priests'.
- <sup>5</sup> The NJB has 'reflection' in place of 'shadow'. The quotation is from Ex 25:40.
- <sup>6</sup> The NRSV has 'Jesus has been given' in place of 'he has been given'.
- <sup>7</sup> Literally translated, this verse ends, "no occasion for a second one would have been sought."
- <sup>8</sup> Some MSS read *αὐτοῖς* (to give 'its fault') in place of *αὐτοὺς* (giving 'fault with them'). 'Behold', from Ἴδου, means look at, take notice, observe, see, or gaze at; it is often used as an interjection.

Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος,  
 καὶ συντελέσω  
 ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα  
 διαθήκην καινὴν,  
 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,  
 ἀλλὰ ἐγὼ ἠμέλησα αὐτῶν, λέγει κύριος.  
 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 αὐτοὺς,  
 καὶ ἔσομαι αὐτοῖς εἰς θεὸν  
 καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.  
 11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ  
 καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων,  
 Γνώθι τὸν κύριον,  
 ὅτι πάντες εἰδήσουσίν με  
 ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.

Behold, the days are coming, says the Lord,  
 when I will make,  
 with the House of Israel and with the House of Judah,  
 a new covenant;  
 9 but not a covenant like the one I made  
 with their fathers,  
 the day I took them by the hand  
 to bring them out of the land of Egypt,  
 which covenant of mine they broke,  
 and I too abandoned them, says the Lord.  
 10 No, this is the covenant I will make with  
 the House of Israel,  
 after those days, the Lord declares:  
 In their minds, I shall plant my laws,  
 writing them on their hearts.  
 And I shall be their God  
 and they shall be my people.  
 11 There will be no need for each to teach his neighbour,  
 and each his brother, saying,  
 "Know the Lord!"  
 No, they will all know me,  
 from the least to the greatest;

9 The NJB lacks 'the land of'.

10 In place of 'after those days', the NJB has 'when those days have come'.

11 Literally translated, the 1<sup>st</sup> line reads, "they will not teach, each one his fellow citizen;" the Greek makes the negation emphatic. The NJB adds 'Learn to' before 'know'. The WEBBE has 'fellow citizen' in place of 'neighbour'.

<sup>12</sup> ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,  
καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

<sup>13</sup> ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ  
παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

<sup>12</sup> For, I shall forgive their iniquities  
and never more call their sins to mind.

<sup>13</sup> By speaking of a new covenant, he implies that the first one  
is obsolete; and anything old and ageing is ready to disappear.

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<sup>12</sup> The quotation of vv. 8b–12 is from Jr 31:31–34.

<sup>13</sup> The *NJB* has ‘old’ in place of ‘obsolete’.

## Προς Εβραίους 9

<sup>1</sup> Εἶχε μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας τό τε ἅγιον κοσμικόν. <sup>2</sup> σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ἣ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται Ἅγια. <sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων, <sup>4</sup> χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ στάμνος χρυσοῦν ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης, <sup>5</sup> ὑπεράνω δὲ αὐτῆς Χερουβείν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος. <sup>6</sup> Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντός εἰσίσιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες, <sup>7</sup> εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἑνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, <sup>8</sup> τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων

## HEBREWS 9

<sup>1</sup> The first covenant also had its laws for worship and an earthly sanctuary. <sup>2</sup> For, a Tent was constructed: the first, in which the lampstand, the table, and the loaves of the Presence were kept, is called the Holy Place; <sup>3</sup> then, beyond the second veil, is a Tent called the Holy of Holies, <sup>4</sup> in which stood the gold altar of incense and the Ark of the Covenant, plated all over with gold, in which were the gold jar holding the manna, Aaron's branch that budded, and the tablets of the covenant. <sup>5</sup> Above it were the glorious cherubim, overshadowing the mercy seat. This is not the time to go into details about this. <sup>6</sup> Under these provisions, priests go regularly into the first tent to carry out their acts of worship <sup>7</sup> but the second is entered only once a year, and then only by the high priest who takes in the blood to make an offering for his own and the people's faults of inadvertence. <sup>8</sup> By this, the Holy Spirit means us to see that, as long as the old tent stands, the way into the holies has

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### HEBREWS 9

- <sup>1</sup> Some MSS lack the word, 'also' (καὶ) – Nestle-Aland has the word in brackets. The *Textus Receptus* adds 'tabernacle' before 'covenant'.
- <sup>2</sup> Another reading for 'Tent' is 'Tabernacle' (as also in v. 3).
- <sup>3</sup> The NJB has 'compartment' here in place of 'Tent'.
- <sup>4</sup> According to Ex 30:6, the altar of incense was in the Holy Place.
- <sup>5</sup> Another reading for 'mercy seat' is 'place of atonement'.
- <sup>6</sup> The NJB has 'outer' in place of 'first'.
- <sup>7</sup> After 'second', the NJB adds 'tent'.
- <sup>8</sup> Here, 'holies' (ἁγίων) is an idiom that refers to all the holy places – that is, the entire Sanctuary ([Biblical Hermeneutics](#)).

ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, <sup>9</sup> ἥτις παραβολή εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσιάαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, <sup>10</sup> μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.

<sup>11</sup> Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως, <sup>12</sup> οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λύτρωσιν εὐράμενος. <sup>13</sup> εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, <sup>14</sup> πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρῆι τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

<sup>15</sup> Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ

not appeared; <sup>9</sup> it is a symbol for this present time. None of the gifts and sacrifices offered under these regulations can possibly bring any worshipper to perfection in his conscience; <sup>10</sup> they are rules about outward life, connected with food and drink and washing at various times, which are in force only until the time comes to set things right.

<sup>11</sup> But Christ has come, as the high priest of all the blessings to come. He has passed through the greater, the more perfect tent, not made by hands, that is, not of this creation; <sup>12</sup> and he has entered the holies once and for all, not with the blood of goats and bull claws but with his own blood, having won eternal redemption. <sup>13</sup> The blood of goats and bulls and the ashes of a heifer, sprinkled on those who have incurred defilement, may purify their flesh. <sup>14</sup> but how much more will the blood of Christ, who offered himself, blameless as he was, to God through the eternal Spirit, purify our conscience from dead actions so that we can worship the living God.

<sup>15</sup> This makes him the mediator of a new covenant, so that, as a death has occurred to redeem the sins under the first

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<sup>9</sup> A more literal translation of 'symbol' is 'parable'.

<sup>10</sup> In place of 'washing at various times', the NRSV has 'various baptisms'.

<sup>11</sup> In place of 'to come', some MSS have 'already won'.

<sup>12</sup> Here, 'holies' (ἅγια) is an idiom that refers to all the holy places – that is, the entire Sanctuary ([Biblical Hermeneutics](#)).

<sup>13</sup> In place of 'purify their flesh', the NJB has 'restore their bodily purity'.

<sup>14</sup> Some MSS have 'the Holy Spirit' in place of 'the eternal Spirit'. A number of MSS read 'your conscience' in place of 'our conscience'.

<sup>15</sup> The Greek word translated 'covenant' here (διαθήκη) can also mean 'will' (cf. vv. 16–17).

διαθήκη παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. <sup>16</sup> ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. <sup>17</sup> διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῆ ὁ διαθέμενος. <sup>18</sup> ὄθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. <sup>19</sup> λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν, <sup>20</sup> λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός. <sup>21</sup> καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν. <sup>22</sup> καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις. <sup>23</sup> Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας. <sup>24</sup> οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν

covenant, those who are called may receive the promised internal inheritance. <sup>16</sup> For, where there is a will, the death of the testator must be established; <sup>17</sup> a will takes effect only at death, since it has no force while the testator is alive. <sup>18</sup> Thus, even the first covenant was inaugurated with blood <sup>19</sup> and Moses, after promulgating all the commandments of the Law to the people, took blood of calves and goats, and some water, and with these, he sprinkled the book itself and all the people, using scarlet wool and hyssop, <sup>20</sup> saying, "This is the blood of the covenant that God has ordained for you." <sup>21</sup> And he sprinkled both the tent and all the liturgical vessels with the blood in the same way. <sup>22</sup> In fact, under the Law, practically every purification takes place by means of blood; and, without the shedding of blood, there is no forgiveness.

<sup>23</sup> Only the models of heavenly things are purified in this way; the heavenly things themselves need a higher sort of sacrifice than this. <sup>24</sup> For, Christ did not enter the man-made holies that

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<sup>16</sup> See #15 on the word διαθήκη ('will').

<sup>17</sup> Here, the NJB has 'testament' in place of 'will'.

<sup>18</sup> The Greek text emphasises the text using a double negative: "not even the first covenant was inaugurated without blood." However, such usage is awkward in contemporary English.

<sup>19</sup> Some MSS lack 'and goats'.

<sup>20</sup> The quotation is from Ex 24:8.

<sup>21</sup> Another reading for 'Tent' is 'Tabernacle'.

<sup>22</sup> The NRSV adds 'of sins' at the end of the verse.

<sup>23</sup> In place of 'models', the NJB has 'copies' and the NRSV has 'sketches'.

<sup>24</sup> Here, 'holies' (ἅγια) is an idiom that refers to all the holy places – that is, the entire Sanctuary ([Biblical Hermeneutics](#)).

ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. <sup>25</sup> οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὡσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ, <sup>26</sup> ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. <sup>27</sup> καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, <sup>28</sup> οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

was merely a model of the real one; he entered heaven itself, to now appear in the presence of God for us. <sup>25</sup> And he does not have to offer himself again and again, as the high priest goes into the holies year after year with blood that is not his own, <sup>26</sup> or else he would have had to suffer over and over again since the world began. As it is, he has made his appearance once and for all, at the end of the age, to do away with sin by sacrificing himself. <sup>27</sup> Since mortals die only once, after which comes judgement, <sup>28</sup> so Christ too, having offered himself only once to bear the sin of many, will manifest himself a second time, sin being no more, to those who are waiting for him, to bring them salvation.

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<sup>25</sup> Here, 'holies' (ἅγια) is an idiom that refers to all the holy places – that is, the entire Sanctuary ([Biblical Hermeneutics](#)).

<sup>26</sup> Before 'age', the NJB adds 'last'.

<sup>27</sup> In place of 'mortals', the NJB has 'human beings'; the Greek word (ἀνθρώποις) literally means 'men' but is here used in a generic sense.

<sup>28</sup> The NRSV ends with, "not to deal with sin but to save those who are eagerly waiting for him."

## Προς Εβραίους 10

<sup>1</sup> Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκές οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. <sup>2</sup> ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμενοι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους; <sup>3</sup> ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν, <sup>4</sup> ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. <sup>5</sup> διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,

Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας,  
σῶμα δὲ κατηρτίσω μοι·

<sup>6</sup> ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.

<sup>7</sup> τότε εἶπον, Ἰδοὺ ἤκω,  
ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,  
τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.

<sup>8</sup> ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ

## HEBREWS 10

<sup>1</sup> So, since the Law contains no more than a shadow of the good things to come, and no true image of them, it can never bring the worshippers to perfection, by means of the same sacrifices continually offered year after year. <sup>2</sup> Otherwise, surely the offering of them would have stopped, since the worshippers, having been purified once, would have no awareness of sins. <sup>3</sup> But, in fact, the sins are recalled year after year in them. <sup>4</sup> For, bulls' blood and goats' blood are incapable of taking away sins; <sup>5</sup> and that is why he said, on coming into the world:

You wanted no sacrifice or cereal offering  
but you gave me a body.

<sup>6</sup> You took no pleasure in burnt offerings or sin sacrifices;

<sup>7</sup> then I said, "Behold! I am coming,"  
in the scroll of the book it is written of me,  
to do your will, God.

<sup>8</sup> He says first, "You did not want what the Law lays down as the things to be offered, that is: the sacrifices, the oblations, the

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### HEBREWS 10

<sup>1</sup> In place of 'it can never bring', some MSS have 'they can never bring'.

<sup>2</sup> After 'once', the NRSV adds 'for all'.

<sup>3</sup> The NJB & NRSV have 'in these sacrifices' in place of 'in them'.

<sup>4</sup> Literally translated, this verse reads, "For, it is impossible for the blood of bulls and goats to take away sins."

<sup>5</sup> The referent of the pronoun, 'he', is Christ.

<sup>6</sup> The quotation of vv. 5b-7 is from Ps 40:6-8 (LXX).

<sup>7</sup> The precise meaning of the Greek translated 'the scroll of the book' is uncertain. The verse quotes from Ps 40:6-8.

<sup>8</sup> The NJB has 'cereal offerings' in place of 'oblations'.

εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται, <sup>9</sup> τότε εἶρηκεν, Ἴδου ἤκω τοῦ ποιῆσαι τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. <sup>10</sup> ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

<sup>11</sup> Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας. <sup>12</sup> οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, <sup>13</sup> τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. <sup>14</sup> μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. <sup>15</sup> μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι,

<sup>16</sup> Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,

burnt offerings and the sin sacrifices, and took no pleasure in them;" <sup>9</sup> then he adds, "Behold! I am coming to do your will." He is abolishing the first to establish the second. <sup>10</sup> And that will was for us to be made holy by the offering of the body of Jesus Christ made once and for all.

<sup>11</sup> And every priest stands at his duties day after day, offering over and over again the same sacrifices, which are quite incapable of taking away sins. <sup>12</sup> This one, on the other hand, has offered one single sacrifice for sins and then taken his seat for ever at the right hand of God, <sup>13</sup> where he is now waiting until his enemies are made his footstool. <sup>14</sup> By virtue of that one single offering, he has achieved the eternal perfection of all who are sanctified. <sup>15</sup> The Holy Spirit attests this to us; for, after having said:

<sup>16</sup> No, this is the covenant I will make with them, when those days have come.

The Lord says:

In their minds, I will plant my Laws, writing them on their hearts,

<sup>9</sup> After 'first', the NJB adds 'sort'.

<sup>10</sup> The NRSV has 'God's will' in place of 'that will'.

<sup>11</sup> The NJB lacks the opening conjunction.

<sup>12</sup> In place of 'This one', the NRSV has 'Christ' and NETB has 'This priest'.

<sup>13</sup> Vv. 12-13 allude to Ps 110:1.

<sup>14</sup> NETB has 'made holy' in place of 'sanctified'.

<sup>15</sup> The form, 'after having said', emphasises the present impact of this utterance.

<sup>16</sup> This verse quotes Jr 31:33.

<sup>17</sup> καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν  
οὐ μὴ μνησθῆσομαι ἔτι.

<sup>18</sup> ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

<sup>19</sup> Ἔχοντες οὖν, ἀδελφοί, παρησίαν εἰς τὴν εἴσοδον τῶν  
ἁγίων ἐν τῷ αἵματι Ἰησοῦ, <sup>20</sup> ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν  
πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ'  
ἔστιν τῆς σαρκὸς αὐτοῦ, <sup>21</sup> καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον  
τοῦ θεοῦ, <sup>22</sup> προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν  
πληροφορίᾳ πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ  
συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι  
καθαρῶ. <sup>23</sup> κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ,  
πιστὸς γὰρ ὁ ἐπαγγειλάμενος. <sup>24</sup> καὶ κατανοῶμεν ἀλλήλους  
εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, <sup>25</sup> μὴ  
ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος  
τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτω μᾶλλον ὅσῳ  
βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

<sup>17</sup> and I shall never more call their sins to mind,  
or their offences.

<sup>18</sup> When these are forgiven, there is no further offering for sin.

<sup>19</sup> We have then, brothers, complete confidence through the  
blood of Jesus in entering the holies, <sup>20</sup> by a new way that he  
has opened for us, a living opening through the curtain, that is  
to say, through his flesh. <sup>21</sup> And, since we have the high priest  
over all the sanctuary of God, <sup>22</sup> as we go in, let us be sincere  
in heart and filled with faith, our hearts sprinkled and free  
from any trace of bad conscience, and our bodies washed with  
pure water. <sup>23</sup> Let us keep firm in the hope we profess, because  
the one who made the promise is trustworthy; <sup>24</sup> and let us be  
concerned for each other, to stir a response in love and good  
works. <sup>25</sup> Do not absent yourself from your own assemblies, as  
some do, but encourage each other; the more so as you see the  
Day drawing near.

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<sup>17</sup> This verse quotes Jr 31:34.

<sup>18</sup> The NJB ends, "there can be no more sin offerings."

<sup>19</sup> Here, 'holies' (ἁγίων) is an idiom that refers to all the holy places – that is, the entire Sanctuary ([Biblical Hermeneutics](#)).

<sup>20</sup> This verse alludes to the curtain that separated off the Holy of Holies in the Tabernacle.

<sup>21</sup> A more literal translation of 'high priest' is 'great priest'.

<sup>22</sup> The phrase, 'our hearts sprinkled and free from any trace of bad conscience', combines the OT imagery of the sprinkling with blood to give ritual purity with the emphasis on the interior cleansing provided by the new covenant.

<sup>23</sup> The NRSV has 'hold fast' in place of 'keep firm'.

<sup>24</sup> The NJB lacks the opening conjunction.

<sup>25</sup> The 'Day' refers to that well-known time of Christ's coming and judgment in the future; cf. 1Co 3:13.

<sup>26</sup> Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, <sup>27</sup> φοβερὰ δὲ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. <sup>28</sup> ἀδετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει. <sup>29</sup> πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας; <sup>30</sup> οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ πάλιν, Κρινεῖ κύριος τὸν λαὸν αὐτοῦ. <sup>31</sup> φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

<sup>32</sup> Ἀναμνησθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, <sup>33</sup> τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες· <sup>34</sup> καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν ἄρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε,

<sup>26</sup> If, after we have been given knowledge of the truth, we should deliberately commit any sins, no sacrifice is left, <sup>27</sup> only the dreadful prospect of judgement and of a fiery wrath that is to devour your enemies. <sup>28</sup> Anyone who violates the Law of Moses dies without mercy on the word of two witnesses or three; <sup>29</sup> and you may be sure that anyone who tramples on the Son of God, and who profanes the blood of the covenant that sanctified him, and who insults the Spirit of grace, will be condemned to a far greater punishment. <sup>30</sup> We are all aware that it was said, “Vengeance is mine; I will pay them back.” And again, “The Lord will vindicate his people.” <sup>31</sup> It is a dreadful thing to fall into the hands of the living God.

<sup>32</sup> Recall the great challenge of the sufferings that you had to meet after you received the light, in earlier days; <sup>33</sup> sometimes by being yourselves publicly exposed to humiliations and violence, and sometimes as partners of those who were treated in the same way. <sup>34</sup> For, you not only shared in the sufferings of those who were in prison, but you accepted with joy being

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<sup>26</sup> The NJB ends, “then there is no longer any sacrifice for them.”

<sup>27</sup> The NJB begins a new sentence at this verse, opening, “There is left only.” This verse alludes to Zp 1:18.

<sup>28</sup> In place of ‘dies without mercy’, the NJB has ‘is ruthlessly put to death’. This verse alludes to Dt 17:6.

<sup>29</sup> The NRSV has ‘spurns’ in place of ‘tramples on’.

<sup>30</sup> This verse quotes Dt 32:35–36.

<sup>31</sup> The NRSV has ‘fearful’ in place of ‘dreadful’.

<sup>32</sup> In place of ‘great challenge’, the NRSV has ‘hard struggle’.

<sup>33</sup> The NJB has ‘associates’ in place of ‘partners’.

<sup>34</sup> In place of ‘who were in prison’, some MSS have ‘of my chains’ – an allusion to Paul’s captivity.

γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξιν καὶ μένουσαν.  
<sup>35</sup> μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἣτις ἔχει  
μεγάλην μισθαποδοσίαν, <sup>36</sup> ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα  
τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν  
ἐπαγγελίαν.

<sup>37</sup> ἔτι γὰρ μικρὸν ὅσον ὅσον,  
ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίσει·

<sup>38</sup> ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται,  
καὶ ἂν ὑποστείληται,  
οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

<sup>39</sup> ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ  
πίστεως εἰς περιποίησιν ψυχῆς.

stripped of your belongings, knowing that you owned  
something that was better and lasting. <sup>35</sup> Do not lose your  
fearlessness now, then, since the reward is so great. <sup>36</sup> For, you  
will need perseverance if you are to do God's will and gain  
what he has promised.

<sup>37</sup> Only a little while now, a very little while;  
for, come he certainly will before too long.

<sup>38</sup> My upright person will live through faith  
but, if he draws back,  
my soul will take no pleasure in him.

<sup>39</sup> We are not among those who draw back and are so lost; but  
among those have faith and save their souls.

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<sup>35</sup> In place of 'lose your fearlessness', the NRSV has 'abandon your confidence'.

<sup>36</sup> The NJB lacks the opening 'For'.

<sup>37</sup> The quotation here is from Hab 2:3.

<sup>38</sup> The quotation here is from Hab 2:4.

<sup>39</sup> The NJB has 'lost by it' in place of 'so lost'.

## Προς Εβραίους ΙΙ

<sup>1</sup> Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. <sup>2</sup> ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. <sup>3</sup> Πίστει νοοῦμεν κατηρητίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

<sup>4</sup> Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκεν τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ, καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. <sup>5</sup> Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκέναι τῷ Θεῷ, <sup>6</sup> χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστηῆσαι, πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. <sup>7</sup> Πίστει χρηματισθεῖς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεῖς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

## HEBREWS 11

<sup>1</sup> Now faith is being sure of what we hope for, being convinced of what we do not see. <sup>2</sup> It is for this that the ancients are acknowledged. <sup>3</sup> It is by faith that we understand that the ages were created by a word of God, so that what is seen was made from things that are not visible.

<sup>4</sup> By faith, Abel offered God a better sacrifice than Cain, and for that he was commended as upright when God himself commended him for his offerings. Though he is dead, he still speaks by faith. <sup>5</sup> By faith, Enoch was taken up and did not experience death; he was no more because God took him; because, before being taken, he was commended to have pleased God. <sup>6</sup> Now, it is impossible to please God without faith, since whoever approaches him must believe that he exists and rewards those who seek him. <sup>7</sup> By faith Noah, warned by God of events as yet unseen, took care to build an ark to save his family. This was a judgement on the world and he could claim the uprightness that comes from faith.

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### HEBREWS 11

<sup>1</sup> For this verse, the NJB reads, "Only faith can guarantee the blessings that we hope for, or prove the existence of realities that are unseen."

<sup>2</sup> The NJB has 'their faith' in place of 'this'.

<sup>3</sup> Another reading for the end of the verse is, "was not made out of visible things."

<sup>4</sup> The word translated 'better' can also mean 'greater'.

<sup>5</sup> In place of 'By faith', the NJB opens with 'It was because of his faith that'.

<sup>6</sup> The NJB has 'anyone who comes to him' in place of 'whoever approaches him'.

<sup>7</sup> The NJB opens with 'It was through his faith that Noah' (cf. #5).

<sup>8</sup> Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. <sup>9</sup> Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. <sup>10</sup> Ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός. <sup>11</sup> Πίστει – καὶ αὐτὴ Σάρρα στεῖρα – δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον. <sup>12</sup> διὸ καὶ ἀφ’ ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένον, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

<sup>13</sup> Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοὶ εἰσιν ἐπὶ τῆς γῆς. <sup>14</sup> οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. <sup>15</sup> καὶ εἰ μὲν ἐκείνης μνημονεύουσιν

<sup>8</sup> By faith, Abraham obeyed the call to set out for a place that was the inheritance given to him, and that he set out without knowing where he was going. <sup>9</sup> By faith, he sojourned in the Promised Land as though it were not his, living in tents with Isaac and Jacob, who were heirs with him of the same promise. <sup>10</sup> He looked forward to the well-founded city, designed and built by God. <sup>11</sup> It was equally by faith that Sarah, in spite of being past the age, was made able to conceive, because she believed that he who had made the promise was faithful to it. <sup>12</sup> Because of this, there came from one man, and one who was already as good as dead, descendants as numerous as the stars of the heavens and the grains of sand on the seashore that cannot be counted.

<sup>13</sup> All these died in faith, before receiving the promises; but they saw them in the distance and greeted them, recognising that they were only strangers and nomads on earth. <sup>14</sup> People who speak in this way make it clear that they are in search of a homeland. <sup>15</sup> If they had meant the land they came from, they

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<sup>8</sup> The NJB has ‘country’ in place of ‘place’.

<sup>9</sup> NETB does not capitalise ‘Promised Land’.

<sup>10</sup> The literal translation of ‘the well-founded city’ is ‘that city that has foundations’.

<sup>11</sup> For this verse, the NRSV reads, “By faith he received power of procreation, even though he was too old – and Sarah herself was barren – because he considered him faithful who had promised.” A footnote thereto gives a version similar to that presented here.

<sup>12</sup> This verse alludes to Gn 22:17, which itself goes back to Gn 15:5.

<sup>13</sup> The NJB & NETB have ‘[any of] the things promised’ in place of ‘the promises’. After ‘saw them’, the Textus Receptus adds ‘and were convinced’.

<sup>14</sup> In place of ‘speak in this way’, the NJB has ‘use such terms about themselves’.

<sup>15</sup> At the end of the verse, the NJB adds ‘to it’.

ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι. <sup>16</sup> νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουραίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν, ἠτόίμασεν γὰρ αὐτοῖς πόλιν.

<sup>17</sup> Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, <sup>18</sup> πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, <sup>19</sup> λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. <sup>20</sup> Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. <sup>21</sup> Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. <sup>22</sup> Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

<sup>23</sup> Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον, καὶ οὐκ

would have had the opportunity to return; <sup>16</sup> but, in fact, they were longing for a better homeland, a heavenly one. That is why God is not ashamed to be called their God, since he has founded the city for them.

<sup>17</sup> By faith, Abraham, when put to the test, offered up Isaac. He who had received the promise offered to sacrifice his only son, <sup>18</sup> of whom he was told: In Isaac, seed will be named for you. <sup>19</sup> He was confident that God had the power even to raise the dead; and so, figuratively speaking, he was given back Isaac from the dead. <sup>20</sup> By faith, Isaac gave his blessing to Jacob and Esau for the still distant future. <sup>21</sup> By faith, Jacob, when he was dying, blessed each of Joseph's sons, bowed in reverence, as he leant on his staff. <sup>22</sup> It was by faith that, when he was about to die, Joseph mentioned the Exodus of the Israelites and gave instructions about his bones.

<sup>23</sup> By faith, Moses, when he was born, was kept hidden by his parents for three months; because they saw that he was a fine

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<sup>16</sup> The NJB ends with 'their heavenly homeland' in place of 'a heavenly one'.

<sup>17</sup> In place of 'who had received the promise', the NJB has 'even though he had yet to receive what he had been promised'.

<sup>18</sup> This verse quotes Gn 21:12.

<sup>19</sup> The literal translation of 'figuratively speaking' is 'by a parable'.

<sup>20</sup> The NJB opens, "It was by faith that this same Isaac."

<sup>21</sup> This verse alludes to Gn 47:31 (LXX).

<sup>22</sup> In place of 'his bones', the NJB has 'his own remains'.

<sup>23</sup> At the end of this verse, some MSS add, "By faith, Moses, when he was grown up, killed the Egyptian, because he observed the humiliation of his brothers." (cf. Ex 2:11-12, Ac 7:24).

ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. <sup>24</sup> πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, <sup>25</sup> μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν, <sup>26</sup> μείζονα πλοῦτον ἠγγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ, ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. <sup>27</sup> πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεῖς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν. <sup>28</sup> πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα δίγη αὐτῶν.

<sup>29</sup> Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. <sup>30</sup> πίστει τὰ τεῖχη Ἰεριχὼ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. <sup>31</sup> πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

<sup>32</sup> Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυὶδ τε καὶ

child; they were not afraid of the royal edict. <sup>24</sup> By faith, when he grew up, Moses refused to be known as the son of Pharaoh's daughter <sup>25</sup> and chose to share ill-treatment with God's people rather than to enjoy sin's fleeting pleasure. <sup>26</sup> He considered that the humiliations suffered for Christ were greater wealth than the treasures of Egypt; for, his eyes were fixed on the reward. <sup>27</sup> By faith, he left Egypt without fear of the king's anger; he persevered as though he saw the Invisible. <sup>28</sup> By faith, he kept the Passover and sprinkled the blood to prevent the Destroyer of the firstborn from touching them.

<sup>29</sup> By faith, they crossed the Red Sea as easily as dry land, while the Egyptians, trying the same, were drowned. <sup>30</sup> By faith, the walls of Jericho fell down after they had been encircled for seven days. <sup>31</sup> By faith, Rahab the prostitute welcomed the spies and so was not killed with the unbelievers.

<sup>32</sup> What more shall I say? For, time will fail me if I give an account of Gideon, Barak, Samson, Jephthah, or of David,

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<sup>24</sup> The NJB & NRSV has 'was grown up' in place of 'grew up', here following NETB.

<sup>25</sup> In place of 'sin's fleeting pleasure', the NJB ends with 'the transitory pleasures of sin'.

<sup>26</sup> The NJB has 'the Anointed' in place of 'Christ'.

<sup>27</sup> In place of 'as though he saw', some read 'because he saw'.

<sup>28</sup> The NRSV ends with, 'would not touch the firstborn of Israel'.

<sup>29</sup> The NJB opens, "It was by faith that they crossed."

<sup>30</sup> In place of 'after they had been encircled', the NJB has 'when the people had marched round them'.

<sup>31</sup> Another reading for 'unbelievers' is 'disobedient'.

<sup>32</sup> The NJB has 'there is not for me to give' in place of 'time will fail me if I give'.

Σαμουήλ καὶ τῶν προφητῶν, <sup>33</sup> οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, <sup>34</sup> ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων· <sup>35</sup> ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· <sup>36</sup> ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· <sup>37</sup> ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, <sup>38</sup> ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς γῆς. <sup>39</sup> καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, <sup>40</sup> τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

Samuel, and the prophets. <sup>33</sup> These were men who, through faith, conquered kingdoms, administered justice, and earned the promises. They shut the mouths of lions, <sup>34</sup> put out blazing fires, and escaped the edge of the sword. They were weak people who were given strength to be brave in war and drive back foreign invaders. <sup>35</sup> Women received their dead by resurrection; and others submitted to torture, refusing release so that they would rise again to a better life. <sup>36</sup> Some had to bear being pilloried, and flogged, and even chained up in prison. <sup>37</sup> They were stoned or sawn in half or killed by the sword; they were homeless and wore only the skins of sheep and goats; they were in want and hardship, and maltreated. <sup>38</sup> They were too good for the world and they wandered in deserts and mountains and in caves and ravines. <sup>39</sup> These all were commended through their faith but they did not receive what was promised, <sup>40</sup> since God had made provision for us to have something better, and they were not to reach perfection except with us.

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<sup>33</sup> The NJB has 'did what was upright' in place of 'administered justice'. See Dn 6:22–23.

<sup>34</sup> In place of 'escaped the edge of the sword', the NJB has 'emerged unscathed from battle'. See Dn 3:1–30.

<sup>35</sup> The NJB opens, "Some returned to their wives from the dead by resurrection."

<sup>36</sup> The NRSV ends with 'even chains and imprisonment'.

<sup>37</sup> Before 'or killed by the sword', some MSS add 'put to the test'.

<sup>38</sup> NETB opens with 'the world was not worthy of them', in parentheses.

<sup>39</sup> For 'were commended', the NJB has 'won acknowledgement'.

<sup>40</sup> The NRSV has 'apart from us' in place of 'except with us'.

## Προς Εβραίους 12

<sup>1</sup> Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποδέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, <sup>2</sup> ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

<sup>3</sup> Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμνητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. <sup>4</sup> οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, <sup>5</sup> καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται,

Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου,  
μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·

<sup>6</sup> ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,  
μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

<sup>7</sup> εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· <sup>8</sup> εἰ δὲ χωρὶς ἔστε

## HEBREWS 12

<sup>1</sup> With so many witnesses in a great cloud all around us, let us also throw off every weight and the sin that clings so closely; and, with perseverance, keep running in the race set before us.

<sup>2</sup> Let us keep our eyes fixed on Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy that lay ahead of him, he endured the cross, disregarding the shame of it and has taken his seat at the right of God's throne.

<sup>3</sup> Think of the way he persevered against such opposition from sinners and then you will not lose heart and come to grief. <sup>4</sup> In the fight against sin, you have not yet had to keep fighting to the point of bloodshed. <sup>5</sup> Have you forgotten that encouraging text in which you addressed as sons?

My son, do not scorn correction from the Lord;  
do not resent his training;

<sup>6</sup> For, the Lord trains those he loves  
and chastises every son he accepts.

<sup>7</sup> Endurance is part of your training; God is treating you as sons. Has there ever been a son whose father did not train him?

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### HEBREWS 12

<sup>1</sup> In place of 'that clings so closely', some MSS have 'that easily distracts'.

<sup>2</sup> Some MSS have 'instead of' in place of 'for the sake of'. This verse alludes to Ps 110:1.

<sup>3</sup> Literally translated, the verse opens, "Think of the way he endured contradictions of sinners against himself;" some MSS have 'themselves' for 'himself'.

<sup>4</sup> The NRSV has 'your struggle' in place of 'the fight'.

<sup>5</sup> The quotation is from Pr 3:11-12.

<sup>6</sup> The NRSV has 'child' in place of 'son'. The verse quotes from Pr 3:11-12.

<sup>7</sup> The NJB has 'Perseverance' in place of 'Endurance'.

παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε. <sup>9</sup> εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; <sup>10</sup> οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. <sup>11</sup> πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

<sup>12</sup> Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε, <sup>13</sup> καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον.

<sup>14</sup> Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, <sup>15</sup> ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, μὴ τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῆ καὶ δι' αὐτῆς μιανθῶσιν πολλοί, <sup>16</sup> μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο

<sup>8</sup> If you were not disciplined, as all of you are, then you would not be sons but bastards. <sup>9</sup> Besides, we all had human fathers who punished us and we respected them; all the more readily ought we to submit to the Father of spirits, and so live. <sup>10</sup> Our human fathers were training us for a short life and according to their own lights; but he does it all for our own good, so that we may share in his holiness. <sup>11</sup> Of course, any discipline is at the time a matter of grief, not joy; but later, in those who have undergone it, it bears fruit in peace and uprightness.

<sup>12</sup> So, steady all weary hands and trembling knees <sup>13</sup> and make straight paths for your feet; then the injured limb will not be maimed; it will get better, instead.

<sup>14</sup> Seek peace with all people and the holiness without which no one can ever see the Lord. <sup>15</sup> See that no one is ever deprived of the grace of God and that no root of bitterness springs up, makes trouble, and poisons a large number. <sup>16</sup> And see that there is no immoral or godless person, like Esau, who sold his

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<sup>8</sup> In place of 'disciplined', the NJB has 'getting this training'.

<sup>9</sup> The literal translation of 'human fathers' is 'fathers of flesh'.

<sup>10</sup> In place of 'according to their own lights', the NRSV & NETB have 'as seemed best to them'.

<sup>11</sup> Literally translated, the verse ends, 'bears the fruitful peace of uprightness'.

<sup>12</sup> The NRSV has 'drooping' in place of 'weary'. The verse alludes to Is 35:3.

<sup>13</sup> The NJB has 'make you crooked paths straight' in place of 'make straight paths for your feet'; the quotation is from Pr 4:26.

<sup>14</sup> The references to peace and holiness show the close connection between this paragraph and the previous one: cf. Pr 4:27 (LXX).

<sup>15</sup> Another reading for 'poisons' is 'defiles'.

<sup>16</sup> The NJB opens, "And take care that."

τὰ πρωτοτόκια αὐτοῦ. <sup>17</sup> ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

<sup>18</sup> Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ [ὄρει] καὶ κεκαυμένῳ πυρὶ καὶ γνώφῳ καὶ ζόφῳ καὶ θυέλλῃ <sup>19</sup> καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον. <sup>20</sup> οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κὰν θηρίον θίγη τοῦ ὄρους, λιθοβοληθήσεται. <sup>21</sup> καί, οὕτω φοβερόν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν, Ἐκφοβός εἰμι καὶ ἔντρομος. <sup>22</sup> ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει <sup>23</sup> καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, <sup>24</sup> καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ.

<sup>25</sup> Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα,

birthright for a single meal. <sup>17</sup> You know, when he later wanted to obtain the blessing, he was rejected and, though he pleaded for it with tears, he could find no way of reversing the decision.

<sup>18</sup> What you have come to is nothing known to the senses: not a blazing fire, or gloom, or darkness, or a storm, <sup>19</sup> or trumpet-blast, or a voice speaking that made everyone that heard it beg that no more should be said to them. <sup>20</sup> They could not bear the order given: If even a beast touches the mountain, it must be stoned. <sup>21</sup> The sight was so terrible that Moses said, “I am afraid and trembling.” <sup>22</sup> But you have come to Mount Zion and the city of the living God, the heavenly Jerusalem where innumerable angels in festal gathering, <sup>23</sup> with the assembly of firstborn sons, enrolled in heaven, and to God, the supreme Judge, and to the spirits of the upright who have been made perfect; <sup>24</sup> and to Jesus, the mediator of the new covenant, and to sprinkled blood that pleads more insistently than Abel’s.

<sup>25</sup> Never refuse to listen when he speaks; for, if the people who refused to listen to a warning on earth did not escape, how

<sup>17</sup> The NRSV has ‘repent’ in place of ‘reversing the decision’.

<sup>18</sup> In place of ‘nothing known’, some MSS have ‘a mountain’, alluding to Mt Sinai (Ex 19).

<sup>19</sup> Before ‘a voice’, the NJB adds ‘the sound of’.

<sup>20</sup> The NRSV places vv. 20–21 in parentheses. At the end of this verse, the *Textus Receptus* adds ‘or shot with an arrow’.

<sup>21</sup> The quotation is from Dt 9:19.

<sup>22</sup> In place of ‘innumerable angels’, the NJB has ‘the millions of angels’.

<sup>23</sup> The NJB has ‘whole church’ in place of ‘assembly’.

<sup>24</sup> The NJB has ‘purifying’ in place of ‘sprinkled’.

<sup>25</sup> In place of ‘him who warns us’, the NJB has ‘a voice that warns us’.

πολύ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·  
<sup>26</sup> οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελλται  
λέγων, Ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ  
τὸν οὐρανόν. <sup>27</sup> τὸ δέ, Ἔτι ἅπαξ δηλοῖ [τὴν] τῶν  
σαλευομένων μετάθεσιν ὡς πεπονημένων, ἵνα μείνη τὰ μὴ  
σαλευόμενα. <sup>28</sup> διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες  
ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ  
εὐλαβείας καὶ δέους. <sup>29</sup> καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ  
καταναλίσκων.

shall we escape if we reject him who warns us from heaven?  
<sup>26</sup> That time, his voice shook the earth but now he has  
promised: Yet, once more, I will shake not only the earth but  
also heaven. <sup>27</sup> The words, 'once more', indicate the removal of  
what is shaken, since these are created things, so that what is  
not shaken remains. <sup>28</sup> We have received an unshakeable  
kingdom. Let us, therefore, be grateful and use our gratitude  
to worship God in the way that pleases him, in reverence and  
fear. <sup>29</sup> For, our God is indeed a consuming fire.

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<sup>26</sup> The quotation is from Hg 2:6.

<sup>27</sup> In place of 'is not shaken', the NRSV has 'cannot be shaken'.

<sup>28</sup> The NJB has 'been given possession of' in place of 'received'.

<sup>29</sup> This verse quotes Dt 4:24, 9:3.

## Προς Εβραίους 13

<sup>1</sup> Ἡ φιλαδελφία μενέτω. <sup>2</sup> τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. <sup>3</sup> μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. <sup>4</sup> τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός. <sup>5</sup> ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω. <sup>6</sup> ὥστε θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

<sup>7</sup> Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν. <sup>8</sup> Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. <sup>9</sup> διδραχῆς

## HEBREWS 13

<sup>1</sup> Let brotherly love continue. <sup>2</sup> Do not neglect showing hospitality; for, in so doing, some have entertained angels without knowing it. <sup>3</sup> Remember those in prison as though you were in prison with them, those who are being tortured as you are in the body. <sup>4</sup> Let marriage be honoured by all, and let marriage beds be kept undefiled; for, God will judge fornicators and adulterers. <sup>5</sup> Put avarice out of your lives and be content with what you have; for, he has said, "I will not fail you or desert you," <sup>6</sup> So, we can confidently say, "The Lord is on my side and I fear nothing: What can anyone do to me?"

<sup>7</sup> Remember your leaders, those who preached the word of God to you; and, as you reflect on the outcome of their lives, take their faith as your model. <sup>8</sup> Jesus Christ is the same today as he was yesterday and as he will be for ever. <sup>9</sup> Do not be

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### HEBREWS 13

- <sup>1</sup> For this verse, here following NETB, the NJB reads, "Continue to love each other like brothers," and the NRSV has, "Let mutual love continue."
- <sup>2</sup> The end of the verse alludes to people described in scripture, such as Abraham and Sarah (Gn 18:2–15), Lot (Gn 19:1–14), Gideon (Jg 6:11–13), Manoah (Jg 13:3–22), and possibly Tobit (Tb 12:1–20).
- <sup>3</sup> The NJB has 'badly treated' in place of 'tortured'.
- <sup>4</sup> In place of 'fornicators', the NJB has 'the sexually immoral'. This verse quotes from Dt 31:6–8.
- <sup>5</sup> The NJB has 'God himself has said' in place of 'he has said'.
- <sup>6</sup> Some important MSS lack καὶ ('and') but, because the omission conforms to the wording of Ps 118:6 (117:6 LXX), it is suspect. Nestle-Aland has the word in brackets.
- <sup>7</sup> The NRSV has 'imitate their faith' in place of 'take their faith as your model'.
- <sup>8</sup> The NRSV & NETB have, for this verse, "Jesus Christ is the same yesterday and today and forever."
- <sup>9</sup> The NRSV adds 'regulations about' before 'food'; the 'food' is that of ritual meals associated with OT sacrifices.

ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες. <sup>10</sup> ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῆ σκηνῆ λατρεύοντες. <sup>11</sup> ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. <sup>12</sup> διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν. <sup>13</sup> τοίνυν ἐξερχόμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες. <sup>14</sup> οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. <sup>15</sup> δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντός τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. <sup>16</sup> τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός. <sup>17</sup> Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

carried away by all sorts of strange doctrines; for, it is better to rely on grace to strengthen the heart than on food, which has done no good to those who concentrate on it. <sup>10</sup> We have our own altar from which those who serve the Tent have no right to eat. <sup>11</sup> For, the bodies of the animals whose blood is brought into the holies by the high priest for the sacrifice of expiation are burnt outside the camp, <sup>12</sup> and, therefore, Jesus too suffered outside the gate in order to sanctify the people with his own blood. <sup>13</sup> Let us go to him, then, outside the camp, and bear his humiliation. <sup>14</sup> There is no permanent city for us here; we are looking for the one that is yet to be. <sup>15</sup> Through him, let us offer God an unending sacrifice of praise, the fruit of the lips of those who acknowledge his name. <sup>16</sup> Keep doing good works and sharing your resources; for, these are the kinds of sacrifice that please God.

<sup>17</sup> Obey your leaders and give way to them; for, they watch over your souls because they must give an account of them; make this a joy for them to do and not a grief – you yourselves would be the losers.

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<sup>10</sup> Another reading for 'Tent' is 'Tabernacle'.

<sup>11</sup> Here, 'holies' (ἅγια) is an idiom that refers to all the holy places – that is, the entire Sanctuary ([Biblical Hermeneutics](#)).

<sup>12</sup> The NJB has 'so' in place of 'therefore'.

<sup>13</sup> Another, more literal, translation for 'humiliation' is 'abuse'.

<sup>14</sup> In place of 'permanent', the NRSV & NETB have 'lasting'.

<sup>15</sup> In place of 'the lips', NETB has 'our lips'.

<sup>16</sup> Some MSS add 'therefore' near the beginning of this verse.

<sup>17</sup> The literal translation of 'because ... account' is 'as giving an account'.

<sup>18</sup> Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι καλήν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφασθαι. <sup>19</sup> περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

<sup>20</sup> Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰώνιου, τὸν κύριον ἡμῶν Ἰησοῦν, <sup>21</sup> 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.

<sup>22</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

<sup>23</sup> Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ ἔαν τάχιον ἔρχηται ὄψομαι ὑμᾶς. <sup>24</sup> ἀσπᾶσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. <sup>25</sup> ἡ χάρις μετὰ πάντων ὑμῶν.

<sup>18</sup> Pray for us; we are sure that our own conscience is clear and we are certainly determined to behave honourably in all that we do. <sup>19</sup> I ask you particularly to pray that I may be restored to you all the sooner.

<sup>20</sup> I pray that the God of peace, who brought back from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood that sealed an eternal covenant, <sup>21</sup> may prepare you to do his will in every kind of good action; effecting in us all whatever is acceptable to himself through Jesus Christ, to whom be glory for ever and ever. Amen.

<sup>22</sup> I urge you, brothers, to take these words of encouragement kindly; that is why I have written to you briefly.

<sup>23</sup> I want you to know that our brother, Timothy, has been set free; and, if he arrives in time, he will be with me when I see you. <sup>24</sup> Greetings to all your leaders and to all the saints. The saints in Italy send you their greetings. <sup>25</sup> Grace be with all of you.

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<sup>18</sup> NETB ends the verse with, "in every respect."

<sup>19</sup> In vv. 19–23, the author uses singular pronouns, unlike earlier in the letter, where the plural form is used.

<sup>20</sup> The NRSV does not capitalise 'Shepherd'.

<sup>21</sup> Most MSS include the words τῶν αἰώνων ('and ever'); it seems more likely that scribes would assimilate the wording to the common NT expression, 'for ever and ever', than to the 'forever' of 13:8. Nestle-Aland places the phrase in brackets, indicating doubts as to its authenticity.

<sup>22</sup> Vv. 22–25 form a kind of tailpiece to the letter. The NRSV adds 'and sisters' after 'brothers'.

<sup>23</sup> Literally translated, the verse opens with the imperative, 'Know that'.

<sup>24</sup> The NJB has 'God's holy people' in place of 'the saints' (twice in this verse).

<sup>25</sup> Most MSS add ἀμήν ('Amen') at the end of the letter but this is likely to be a routine emendation by scribes.