

This arrangement of the Greek text and the English translation is in the **Public Domain.**

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (usually **WITHOUT the marginal readings** and their punctuation). Verse references are added before each Greek verse.

The English translation with one highlight color: **first** plus **bold** and/or **bold underline** and/or **ALL CAPS underline** are used for various degrees of emphasis. **Red Font color** is used for emphasis in some notes. *Italics* are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2009, is totally responsible for English translations, references and selected quotes. **Users bringing errors to my attention would be greatly appreciated.**

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind **will NOT receive a "thank you" OR REPLY OF ANY KIND**].

NOTE: Some people in the Bible had more than one name **AND MANY different people** had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

Unicode FONTS: Arial & Times New Roman **almost always** have been used in this document.

JOH 3:36 ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μενει επ αυτον. **Times New Roman** type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

P39LS TrueType Uncial Font. SAMPLE = ΑΛΤΗΛΑ ΚΑΙ ΩΜΕΓΑ.

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RED characters in Arial font line print no character in P39LS TT OR Greek Uncial font.

Either of these two uncials may be used on this web site.

Punctuation marks frequently used for MODERN Greek text.

Period: .

Comma: ,

Semicolon: ;

Question mark: ?

The Unity of the Bible

Dispensationalism—PLACING SCRIPTURE AGAINST SCRIPTURE

NOTE: I corrected typo's, added a descriptive title, defined paradox and pointed out its misuse as related to the Bible. Bible text is in italics without double quotes. Some other words plus titles are in italics. I have added bold type and color for emphasis. I have cleaned up some old English, made references uniform,.

A paradox is "a statement that seems contradictory, unbelievable, or absurd but that may actually be true in fact" -
[*Webster's New World Dictionary* - Second College edition, 1980].

There are NO paradoxes in the Bible. Anything proposed as such is the result of our ignorance OR our unwillingness to accept what the Bible teaches.

1CO 2:14, 15 *The natural man [the unsaved man] ACCEPTS NOT the things of the Spirit of God because they are foolishness to him and he is not able to understand them because they are spiritually understood. But he who is spiritual understands all things, yet he himself is understood by no [natural] man. [aal].*

Unity of the Bible

being Chapter 3 of *Dispensationalism*
by Arthur Pink

Before turning to the positive side of our present subject, it was necessary for us to expose and denounce that teaching which insists that much in the Bible has no immediate application to us today. Such teaching is a reckless and irreverent handling of the Word, which has produced the most evil consequences in the hearts and lives of many — not the least of which is the promotion of a pharisaical spirit of self-superiority.

Consciously or unconsciously, Dispensationalists are, in reality, repeating the sin of Jehoiakim, who mutilated God's Word with his penknife [JER 36:23]. Instead of "opening" the Scriptures, they are twisted in closing the major part of them from God's people today. They are just as much engaged in doing the Devil's work as are the Higher Critics, who, with their dissecting knives, are *wrongly* "dividing the word of truth." They are seeking to force a stone down the throats of those who are asking for

bread. These are indeed severe and solemn indictments, but not more so than the case calls for. We are well aware that they will be unacceptable unto some of our own readers; but medicine, though sometimes necessary, is rarely liked.

Instead of being engaged in the unholy work of pitting one part of the Scriptures against another, these men would be far better employed in showing the perfect *unity* of the Bible and the blessed harmony which there is between all of its teachings. But instead of demonstrating the agreement of the two Testaments, they are more concerned in their efforts to show the disagreement which they say there is between that which pertained unto "the Dispensation of Law" and that which obtains under "the Dispensation of Grace," and in order to accomplish their evil design all sound principles of exegesis are cast to the wind. As a sample of what we have reference to, they cite *Eye for eye, tooth for tooth, hand for hand, foot for foot* [EXO 21:24] and then quote against it, *But I say to you, That you resist not evil: but whoever shall strike you on your right cheek, turn to him the other also* [MAT 5:39], and then it is proudly asserted that those two passages can only be "reconciled" by allocating them to different peoples in different ages. With such superficial handling of Holy Writ thousands of gullible souls are deceived, and thousands more allow themselves to be bewildered.

If those who possess a *Scofield Bible* turn to Exodus 21:24, they will see that in the margin opposite to it the editor refers his readers to Leviticus 24:20; Deuteronomy 19:21, and *cf.* Matthew 5:38-44; 1 Peter 2:19-21; upon which this brief comment is made: "The provision in Exodus is *law* and righteous; the New Testament passages, *grace* and merciful." How far Mr. Scofield was consistent with himself may be seen by a reference to what he states on page 989, at the beginning of the New Testament under the Four Gospels, where he expressly affirms "The sermon on the mount is law, *not grace*" [italics - Pink]: truly "the legs of the lame are not equal." In his marginal note to Exodus 21:24, Mr. Scofield cites Matthew 5:38-44, as "grace," whereas in his introduction to the Four Gospels he declares that Matthew 5-7 "is law, and not grace." Which of those assertions did he wish his readers to believe?

Still the question may be asked, How are *you* going to reconcile **Exodus 21:24, with Matthew 5:38-44**? Our answer is, There is nothing between them *to* "reconcile," for there is nothing in them which clashes. The former passage is one of the rules appointed for *public magistrates* to enforce, whereas the latter one lays down rules *for private individuals* to live by! Why do not these self-styled "rightly dividers" properly allocate the

Scriptures, distinguishing between the different classes to which they are addressed? That Exodus 21:24 *does* contain rules for public magistrates to enforce is clearly established by comparing Scripture with Scripture. In Deuteronomy 19:21, the same injunction is again recorded, and if the reader turns back to verse 18 he will there read, *And the judges shall make diligent inquisition*, etc. It would be real mercy to the community if our judges today would set aside their sickly sentimentality and deal with conscienceless and brutal criminals in a manner which befits their deeds of violence — instead of making a mockery of justice.

Before leaving what has been before us in the last three paragraphs, let it be pointed out that when our blessed Lord added to Matthew 5:38, *But I say to you, 'Love your enemies, bless those who curse you, do good to those who hate you* [MAT 5:44] He was not advancing a more advanced command than had ever been stated previously. No, the same gracious principle of conduct had been enforced in the Old Testament. In Exodus 23:4, 5, Jehovah gave commandment through Moses, *If you meet your enemy's ox or his donkey* ["donkeys and burros are domesticated asses" - Webster's New World Dictionary, second college edition - aal] *wandering away, you shall surely bring it back to him. If you see the donkey of him who hates you down under his load, you shall not pass by leaving him with it, you shall surely help him*. Again in Proverbs 25:21, we read, *If your enemy is hungry, give him food to eat; and if he is thirsty, give him water to drink*.

The same God who bids us, *Repay no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lies in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather refrain from wrath* [ROM 12:17-19], also commanded His people in the Old Testament, *You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord* [LEV 19:18]; and therefore was David grateful to Abigail for persuading him from taking vengeance on Nabal: *Blessed be you, who have kept me this day from coming to shed blood, and from avenging myself with my own hand* [1SA 25:33]. So far was the Old Testament from allowing any spirit of bitterness, malice or revenge that it expressly declared, *Say not, I will recompense evil; but wait on the Lord, and He shall save you* [PRO 20:22]. And again, *Rejoice not when your enemy falls, and let not your heart be glad when he stumbles* [PRO 24:17]. And again, *Say not, I will do so to him as he has done to me: I will render to the man according to his work* [PRO 24:29].

One more sample of the inexcusable ignorance betrayed by these Dispensationalists — we quote from E. W. Bullinger's *How to Enjoy the Bible*. On pages 108 and 110 he said under "Law and Grace":

For those who lived under the Law it could rightly and truly be said, *It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He has commanded us* [DEU 6:25]. But to those who live in this present Dispensation of Grace it is as truly declared, *By the deeds of the law there shall no flesh be justified in His sight* [ROM 3:20]. But this is the very opposite of Deuteronomy 6:25. What, then, are we to say, or to do? Which of these two statements is true and which is false? The answer is that neither is false. But both are true if we would rightly divide the Word of Truth as to its dispensational truth and teaching. . . Two words distinguish the two dispensations: 'Do' distinguished the former; 'Done' the latter. **Then** salvation depended upon what man was to do, **now** it depends upon what Christ has done.

It is by such statements as these that "unstable souls" are deceived.

Is it not amazing that one so renowned for his scholarship and knowledge of the Scriptures should make such manifestly absurd statements as the above? In pitting Deuteronomy 6:25 against Romans 3:20, he might as well have argued that fire is "the very opposite" of water. They are indeed contrary elements, yet each has its own use in its proper place: the one to cook by, the other for refreshment. Think of one who set up himself as a teacher of preachers affirming that under the Mosaic economy "salvation depended on what man was to do." Why, **IN THAT CASE, FOR FIFTEEN HUNDRED YEARS NOT A SINGLE ISRAELITE HAD BEEN SAVED. HAD SALVATION THEN BEEN OBTAINABLE BY HUMAN EFFORTS, THERE HAD BEEN NO NEED FOR GOD TO SEND HIS SON HERE!** Salvation has never been procurable by human merits, on the ground of human performance. Abel obtained witness that he was righteous, because he offered to God a slain lamb [GEN 4:4; HEB 11:4]. Abraham was justified by faith, and not by works [ROM 4]. Under the Mosaic economy it was expressly announced that *it is the blood that makes an atonement for the soul* [LEV 17:11]. David realized, *If You, Lord, should mark iniquities, Oh Lord, who shall stand?* [PSA 130:3]; and therefore did he confess, *I will make mention of Your righteousness, even of Yours only* [PSA 71:16].

By all means let the Word of Truth be *rightly divided*; not by parceling it off to different "dispensations," but by distinguishing between what is

doctrinal and what is practical, between that which pertains to the unsaved and that which is predicated of the saved. Deuteronomy 6:25 is addressed not to alien sinners, but to those who are in a relationship of promise with the Lord; whereas Romans 3:20 is a statement which applies to every member of the human race. The one has to do with *practical* "righteousness" in the daily walk, which is acceptable to God; the other is a doctrinal declaration which asserts the impossibility of acceptance with God on the ground of creature doings. The former relates to our conduct in this life in connection with the Divine government; the latter concerns our eternal standing before the Divine throne. Both passages are equally applicable to Jews and Gentiles in all ages. *Our righteousness* in Deuteronomy 6:25 is a practical righteousness in the sight of God. It is the same aspect of righteousness as in *except your righteousness exceed the righteousness of the scribes and Pharisees* of Matthew 5:20, the *righteous man* of James 5:16, and the *does righteousness* of 1st John 2:29.

The Old Testament saints were the subjects of the same everlasting promise, had the same blessed Gospel, were begotten unto the same heavenly heritage as the New Testament saints. From Abel onwards, God has dealt with sinners in sovereign grace, and according to the merits of Christ's redemptive work — which was retroactive in its value and efficacy [ROM 3:25; 1PE 1:19, 20]. *Noah found grace in the eyes of the Lord* [GEN 6:8]. That they were partakers of the same promised blessings as we are is clear from a comparison of 2nd Samuel 23:5, and Hebrews 13:20. The same Gospel was preached to Abraham [GAL 3:8], yes, unto the nation of Israel after they had received the Law [HEB 4:2], and therefore Abraham rejoiced to see Christ's day and was glad [JOH 8:56]. Dying Jacob declared, *I have waited for Your salvation, Oh Lord* [GEN 49:18]. As Hebrews 11:16 states, the patriarchs *desired a better country* [than the land of Canaan, in which they lived], *that is, a heavenly*. Moses *refused to be called the son of Pharaoh's daughter ... considering the reproach for the sake of Christ greater riches than the treasures of Egypt* [HEB 11:24-26]. Job exclaimed, *I know that my Redeemer lives ... in my flesh shall I see God* [JOB 19:25, 26].

When Jehovah proclaimed His name to Moses, He revealed Himself as *the Lord, the Lord God, merciful and gracious* [EXO 34:5-7]. When Aaron pronounced the benediction on the congregation, he was bidden to say, *The Lord bless you, and keep you: the Lord make His face shine upon you, and be gracious unto you: the Lord lift up His face upon you, and give you peace* [NUM 6:24-26]. No greater and grander blessings can be invoked today. Such a passage as that cannot possibly be harmonized

with the constricted concept which is entertained and is being propagated by the Dispensationalists about the Mosaic economy. God dealt *in grace* with Israel all through their long and checkered history. Read through the book of Judges and observe how often He raised up deliverers for them. Pass on to Kings and Chronicles and note His longsuffering kindness in sending them prophet after prophet. Where in the New Testament is there a word which, for pure grace, exceeds *though your sins be as scarlet, they shall be as white as snow* [ISA 1:18]? In the days of Jehoahaz *the Lord was gracious unto them* [2KI 13:22-23]. They were invited to say to the Lord, *Take away all iniquity, and receive us graciously* [HOS 14:2]. Malachi told Israel: *beseech God that He will be gracious unto us* [MAL 1:9].

The conception which the pious remnant of Israel had of the Divine character during the Mosaic economy was radically different from the stern and forbidding presentation made thereof by Dispensationalists [and others who make God's LOVE over rule all His other attributes - aal]. Hear the Psalmist as he declared, *Gracious is the Lord, and righteous; yes, our God is merciful* [PSA 116:5]. Hear him again, as he bursts forth into adoring praise, *Bless the Lord, Oh my soul, and forget not all His benefits: who forgives all your iniquities, who heals all your diseases ... He has not dealt with us after our sins, nor rewarded us according to our iniquities* [PSA 103:2, 3, 10]. Can Christians say more than that? No wonder David exclaimed, *Whom have I in Heaven but You? And there is none upon Earth who I desire besides You. My flesh and my heart fails: but God is the strength of my heart, and my portion for ever* [PSA 73:25, 26]. If the question be asked, What, then, is *the great distinction* between the Mosaic and Christian eras? The answer is, God's grace was then confirmed to *one* nation, but now it flows out to *all* nations.

What is true in the general holds in the particular. **Not only were God's dealings with His people during Old Testament times substantially the same as those with His people now, but in detail too.** There is no discord, but perfect accord and concord between them. Note carefully the following parallelisms. *His inheritance in the saints* [EPH 1:18]: *The Lord's portion is His people, Jacob is the lot of His inheritance* [DEU 32:9]. *Beloved of the Lord, because God has from the beginning chosen you to salvation* [2TH 2:13]: *I have loved you with an everlasting love* [JER. 31:3]. *In Whom we have redemption* [EPH 1:7]: *With Him is plenteous redemption* [PSA 130:7]. *That we might be made the righteousness of God in Him* [2CO 5:21]: *In the Lord have I righteousness and strength* [ISA 45:24]. *Who has blessed us with all spiritual blessings ... in Christ* [EPH 1:3]: *Men shall be blessed in Him* [PSA 72:17]. *The blood of Jesus*

Christ His Son cleans us from all sin [1JO 1:7]: You are all fair, My love, there is no spot in you [SON 4:7].

*Strengthened with might by His Spirit in the inner man [EPH 3:16]: In the day when I cried You answered me, and strengthened me with strength in my soul [PSA 138:3]. The Spirit of truth ... will guide you into all truth [JOH 16:13]: You gave also Your good Spirit to instruct them [NEH 9:20]. I know that in me (that is, in my flesh), dwells no good thing [ROM 7:18]: All our righteousness is as filthy rags [ISA 64:6]. I beseech you as strangers and pilgrims [1PE 2:11]: You are strangers and sojourners [LEV 25:23]. We walk by faith [2CO 5:7]: The just shall live by his faith [HAB 2:4]. Strong in the Lord [EPH 6:10]: I will strengthen them in the Lord [ZEC 10:12]. Neither shall any pluck them out of My hand [JOH 10:28]: All His saints are in His hand [DEU 33:3]. He who abides in Me, and I in him, the same brings forth much fruit [JOH 15:5]: From Me is your fruit found [HOS 14:8]. He who has begun a good work in you will finish it [PHI 1:6]: The Lord will perfect that which concerns me [PSA 138:8]. **Many other such harmonies might be added.***

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ΠΡΟΣ ΕΒΡΑΙΟΥΣ

To the **HEBREWS**

Written by the Apostle Paul, 67-69 AD

HEB 1:1 Πολυμερως και πολυτροπως παλαι ο
Θεος λαλησας τοις πατρασιν εν τοις
προφηταις

**Little by little and in many ways God
spoke formerly to the fathers by the
prophets.**

HEB 1:2 επ εσχατου των ημερων τουτων
ελαλησεν ημιν εν Υιω ον εθηκεν

κληρονομον παντων δι ου και εποιησεν
τους αιωνας

In these last days He has spoken to us
in His Son, Whom He has made Heir of
all things, through Whom also He made
the ages;

HEB 1:3 ος ων απαυγασμα της δοξης και
χαρακτηρ της υποστασεως αυτου φερων τε
τα παντα τω ρηματι της δυναμεως αυτου
καθαρισμον των αμαρτιων ποιησαμενος
εκαθισεν εν δεξια της μεγαλωσυνης εν
υψηλοις

Who being the brightness of His glory,
and the express image of His person,
and upholding all things by the Word of
His power, when He had by Himself
purged our sins, sat down on the right
hand of the Majesty on high:

HEB 1:4 τοσουτω κρειπτων γενομενος των
αγγελων οσω διαφορωτερον παρ αυτους
κεκληρονομηκεν ονομα

being made so much better than the
angels, as He has by inheritance

obtained a more excellent name than they.

HEB 1:5

τινι γαρ ειπεν ποτε των αγγελων υιος μου ει συ εγω σημερον γεγεννηκα σε και παλιν εγω εσομαι αυτω εις πατερα και αυτος εσται μοι εις υιον

For to which of the angels said He at any time, “You are My Son, this day have I begotten You?” ^[PSA 2:7] and again, “I will be to Him a Father, and He shall be to Me a Son?”^[PSA 89:26]

HEB 1:6

οταν δε παλιν εισαγαγη τον πρωτοτοκον εις την οικουμενην λεγει και προσκυνησατωσαν αυτω παντες αγγελοι Θεου

And again, when He brought in the First-begotten into the world, He said, “And let all the angels of God worship Him.”

HEB 1:7

και προς μεν τους αγγελους λεγει ο ποιων τους αγγελους αυτου πνευματα και τους λειτουργους αυτου πυρος φλογα

And of the angels He said, “Who makes His angels spirits, and His ministers a flame of fire.”

HEB 1:8 προς δε τον υιον ο θρονος σου ο
Θεος εις τον αιωνα του αιωνος και η
ραβδος της ευθυτητος ραβδος της
βασιλειας αυτου

But to the Son He said, “Your throne, Oh God, is for ever and ever: a sceptre of righteousness is the sceptre of Your Kingdom.

HEB 1:9 ηγαπησας δικαιοσυνην και εμισησας
ανομιαν δια τουτο εχρισεν σε ο Θεος ο
Θεος σου ελαιον αγαλλιασεως παρα τους
μετοχους σου

You have loved righteousness, and hated iniquity; therefore God, even Your God, has anointed You with the oil of gladness above Your fellows.

HEB 1:10 και συ κατ αρχας κυριε την γην
εθεμελιωσας και εργα των χειρων σου εισιν
οι ουρανοι

And, You, Lord, in the beginning laid the foundation of **the Earth; and the Heavens are the works of Your hands.**

HEB 1:11 αυτοι απολουνται συ δε διαμενεις και παντες ως ματιον παλαιωθησονται

They shall perish; BUT YOU REMAIN; and they all shall wax old as does a garment;

HEB 1:12 και ωσει περιβολαιον ελιξεις αυτους ως ματιον και αλλαγησονται συ δε ο αυτος ει και τα ετη σου ουκ εκλειψουσιν and as a garment shall You fold them up, and they shall be changed: but You are the same, and Your years shall not fail.”

HEB 1:13 προς τινα δε των αγγελων ειρηκεν ποτε καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου

But to which of the angels said He at any time, “Sit on My right hand, until I make Your enemies Your footstool?”

HEB 1:14

ουχι παντες εισιν λειτουργικα πνευματα εις διακονιαν αποστελλομενα δια τους μελλοντας κληρονομειν σωτηριαν

Are they not all serving spirits, sent forth to serve those who shall be heirs of salvation?

HEB 2:1

δια τουτο δει περισσοτερωσ προσεχειν ημασ τοις ακουσθεισιν μηποτε παραρυωμεν

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

HEB 2:2

ει γαρ ο δι αγγελων λαληθεις λογος εγενετο βεβαιος και πασα παραβασις και παρακοη ελαβεν ενδικον μισθαποδοσιαν

For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

HEB 2:3 πως ημεις εκφευξομεθα τηλικαυτης
αμελησαντες σωτηριας ητις αρχην λαβουσα
λαλειςθαι δια του κυριου υπο των
ακουσαντων εις ημας εβεβαιωθη

HOW SHALL WE ESCAPE,
IF WE NEGLECT SO
GREAT SALVATION;

**which at the first began to
be spoken by the Lord,
and was confirmed to us
by those who heard Him;**

HEB 2:4 συνεπιμαρτυρουντος του Θεου
σημειοις τε και τερασιν και ποικιλαις
δυναμεσιν και πνευματος αγιου μερισμοις
κατα την αυτου θελησιν

God also bearing them witness, both
with signs and wonders, and with
different miracles, and gifts of the Holy
Spirit, **according to His Own will?**

HEB 2:5 ου γαρ αγγελοις υπεταξεν την
οικουμενην την μελλουσαν περι ης
λαλουμεν

For to the angels has He not put in
subjection the world to come, whereof
we speak.

HEB 2:6 διεμαρτυρατο δε που τις λεγων τι
εστιν ανθρωπος οτι μιμνησκη αυτου η υιος
ανθρωπου οτι επισκεπτη αυτον

But one in a certain place testified,
saying, *What is man, that You are
mindful of him? or the son of man that
You visit him?* [PSA. 8:4]

HEB 2:7 ηλαττωσας αυτον βραχυ τι παρ
αγγελους δοξη και τιμη εστεφανωσας
αυτον και κατεστησας αυτον επι τα εργα
των χειρων σου

**You made him [man] a little lower than
the angels; You crowned him with
glory and honor, AND DID SET HIM
**OVER THE WORKS OF
YOUR HANDS:****

HEB 2:8 παντα υπεταξας υποκατω των ποδων αυτου εν τω γαρ υποταξαι αυτω τα παντα ουδεν αφηκεν αυτω ανυποτακτον νυν δε ουπω ορωμεν αυτω τα παντα υποτεταγμενα
You have put all things in subjection under His feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him.

HEB 2:9 τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι Θεου υπερ παντος γευσηται θανατου

But we see Jesus, Who was made a little lower than the angels for the suffering of death [God the Son incarnated — became man], **crowned with glory and**

honor; that He by the grace of God should **taste death for every man** [see next verses 2:10, 13].

HEB 2:10

επρεπεν γαρ αυτω δι ον τα παντα και δι ου τα παντα πολλους υιους εις δοξαν αγαγοντα τον αρχηγον της σωτηριας αυτων δια παθηματων τελειωσαι

For it became Him [**Jesus**], for Whom are all things, and by Whom are all things,

in bringing **MANY SONS TO**

GLORY, to make the captain of their salvation perfect through sufferings.

HEB 2:11

ο τε γαρ αγιαζων και οι αγιαζομενοι εξ ενος παντες δι ην αιτιαν ουκ επαισχυνεται αδελφους αυτους καλειν

FOR BOTH HE WHO

SANCTIFIES AND

THOSE WHO ARE

**SANCTIFIED ARE ALL
OF ONE: for which
cause He is not
ashamed to call them
brothers,**

HEB 2:12

λεγων απαγγελω το ονομα σου τοις
αδελφοις μου εν μεσω εκκλησιας υμνησω
σε

saying, 'I will declare Your Name to My
brothers, in the midst of the church will I
sing praise to You.'

HEB 2:13

και παλιν εγω εσομαι πεποιθως επ
αυτω και παλιν ιδου εγω και τα παιδια α
μοι εδωκεν ο Θεος

**And again, 'I will put My
trust in Him.'** [ISA 8:17] **And**

**again, BEHOLD I
AND THE**

CHILDREN WHO GOD HAS GIVEN

ME' [ISA 8:18].

HEB 2:14

επει ουν τα παιδια κεκοινωνηκεν
αιματος και σαρκος και αυτος
παραπλησιως μετεσχεν των αυτων ινα δια
του θανατου καταργηση τον το κρατος
εχοντα του θανατου τουτ εστιν τον
Διαβολον

Forasmuch then as
the children are
partakers of flesh
and blood, HE
ALSO HIMSELF
LIKEWISE TOOK

PART OF THE
SAME; THAT
THROUGH DEATH
HE MIGHT
DESTROY HIM
WHO HAD THE
POWER OF DEATH,
THAT IS, THE
DEVIL;

HEB 2:15

και απαλλαξη τουτους οσοι φοβω
θανατου δια παντος του ζην ενοχοι ησαν
δουλειας

and deliver those who through fear of
death were all their life time subject to
bondage.

HEB 2:16 ου γαρ δηπου αγγελων
επιλαμβανεται αλλα σπερματος Αβρααμ
επιλαμβανεται

For truly He took **NOT** on Him the
nature of angels; **BUT He took on Him
the SEED** [noun genitive neuter singular] **of
Abraham.**

HEB 2:17 οθεν ωφειλεν κατα παντα τοις
αδελφοις ομοιωθηναι ινα ελεημων γενηται
και πιστος αρχιερευς τα προς τον Θεον εις
το ιλασκεσθαι τας αμαρτιας του λαου

**Wherefore He had to be
made like His brothers in
all things in order that He
might become a merciful
and faithful High Priest to
God, TO SUFFER FOR
THE SINS OF THE
PEOPLE.**

HEB 2:18 εν ω γαρ πεπονθεν αυτος
πειρασθεις δυναται τοις πειραζομενοις
βοηθησαι

For in that He Himself has suffered
having been tempted, He is able to help
those who are tempted.

HEB 3:1 οθεν αδελφοι αγιοι κλησεως
επουρανιου μετοχοι κατανοησατε τον
αποστολον και αρχιερα της ομολογιας
ημων ιησουν

Wherefore, holy brothers, partakers of
the heavenly calling, consider the
Apostle and High Priest of our
profession, Jesus;

HEB 3:2 πιστον οντα τω ποιησαντι αυτον ως
και Μωυσης εν ολω τω οικω αυτου

Who was faithful to Him Who appointed
Him, as also Moses was faithful in all
his house.

HEB 3:3 πλειονος γαρ ουτος δοξης παρα
Μωυσην ηξιωται καθ οσον πλειονα τιμην
εχει του οικου ο κατασκευασας αυτον

**For this Man was counted
worthy of more glory than
Moses, inasmuch as He
Who has built the house
has more honor than the
house.**

HEB 3:4

πας γαρ οικος κατασκευαζεται υπο
τινος ο δε παντα κατασκευασας Θεος
For every house is built by some man;

but He Who built all things is God.

HEB 3:5

και μωυσης μεν πιστος εν ολω τω
οικω αυτου ως θεραπων εις μαρτυριον των
λαληθησομενων

And Moses truly was faithful in all his
house, as a servant, for a testimony of
those things which were to be spoken
after;

HEB 3:6

χριστος δε ως υιος επι τον οικον
αυτου ου οικος εσμεν ημεις εαν την
παρρησιαν και το καυχημα της ελπιδος
μεχρι τελους βεβαιαν κατασχωμεν

but Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm to the end.

HEB 3:7 διο καθως λεγει το πνευμα το αγιον

σημερον εαν της φωνης αυτου ακουσητε

Wherefore (**as the Holy Spirit said,**

‘To day if you will hear His voice,

HEB 3:8 μη σκληρυνητε τας καρδιας υμων ως

εν τω παραπικρασμω κατα την ημεραν του

πειρασμου εν τη ερημω

harden not your hearts, as in the day

when they provoked *Me* in the day of

temptation in the wilderness:

HEB 3:9 ου επειρασαν οι πατερες υμων εν

δοκιμασια και ειδον τα εργα μου

τεσσερακοντα ετη

when your fathers tempted *Me*, proved

Me, and saw *My* works forty years.’

HEB 3:10 διο προσωχθισα τη γενεα ταυτη και

ειπον αι πλανωνται τη καρδια αυτοι δε

ουκ εγνωσαν τας οδους μου

Wherefore I was grieved with that generation, and said, ‘They do always err in their heart; AND THEY HAVE NOT KNOWN MY WAYS.’

HEB 3:11

ως ωμοσα εν τη οργη μου ει
εισελευσονται εις την καταπαυσιν μου

So I swear in My wrath, ‘THEY SHALL NOT ENTER INTO MY REST’).

HEB 3:12

βλεπετε αδελφοι μηποτε εσται εν
τινι υμων καρδια πονηρα απιστιας εν τω
αποστηναι απο Θεου ζωντος

Take heed, brothers, lest there be in
any of you an evil heart of unbelief, in
departing from the living God.

HEB 3:13

αλλα παρακαλειτε εαυτους καθ
εκαστην ημεραν αχρις ου το σημερον
καλειται ινα μη σκληρυνθη τις εξ υμων
απατη της αμαρτιας

But exhort one another daily, while it is
called Today; lest any of you be
hardened through the deceitfulness of
sin.

HEB 3:14 μετοχοι γαρ του χριστου γεγοναμεν
εανπερ την αρχην της υποστασεως μεχρι
τελους βεβαιαν κατασχωμεν

For we are made partakers of Christ, if
we hold the beginning of our
confidence stedfast to the end;

HEB 3:15 εν τω λεγεσθαι σημερον εαν της
φωνης αυτου ακουσητε μη σκληρυνητε τας
καρδιας υμων ως εν τω παραπικρασμω

While it is said, 'Today if you will hear
His voice, harden not your hearts, as
when they provoked *Me*.'

HEB 3:16 τινες γαρ ακουσαντες
παρεπικραναν αλλ ου παντες οι εξελθοντες
εξ αιγυπτου δια μουσεως

For some, when they had heard, did
provoke: **howbeit not all that came
out of Egypt by Moses.**

HEB 3:17 τισιν δε προσωχθισεν
τεσσερακοντα ετη ουχι τοις αμαρτησασιν
ων τα κωλα επεσεν εν τη ερημω

But with whom was He grieved forty
years? Was it not with those who had

sinned, whose carcasses fell in the wilderness?

HEB 3:18 τισιν δε ωμοσεν μη εισελευσεσθαι εις την καταπαυσιν αυτου ει μη τοις απειθησασιν

AND TO WHOM SWARE HE THAT THEY SHOULD NOT ENTER INTO HIS REST, EXCEPT TO THOSE WHO BELIEVED NOT?

HEB 3:19 και βλεπομεν οτι ουκ ηδυνηθησαν εισελθειν δι απιστιαν

AND WE SEE THAT THEY WERE NOT ABLE TO ENTER IN BECAUSE OF UNBELIEF.

HEB 4:1 φοβηθωμεν ουν μηποτε καταλειπομενης επαγγελιας εισελθειν εις την καταπαυσιν αυτου δοκη τις εξ υμων υστερηκεναι

Let us fear therefore, lest, while a promise still stands of entering into His rest, any one of you should seem to come short of it.

HEB 4:2 και γαρ εσμεν ευηγγελισμενοι
καθαπερ κακεινοι αλλ ουκ ωφελησεν ο
λογος της ακοης εκεινους μη
συγκεκερασμενους τη πιστει τοις
ακουσασιν

For we also have had the gospel preached to us, even as those also: but the word they heard did not profit them, not being mixed with faith in those who heard it.

HEB 4:3 εισερχομεθα γαρ εις την καταπαυσιν
οι πιστευσαντες καθως ειρηκεν ως ωμοσα
εν τη οργη μου ει εισελευσονται εις την
καταπαυσιν μου καιτοι των εργαων απο
καταβολης κοσμου γενηθεντων

For the ones who have believed enter that rest, as He said, “As I swore in My wrath, ‘They shall not enter into My rest’ [PSA 95:11], **although the works**

were finished from the foundation of the world.”

HEB 4:4

ειρηκεν γαρ που περι της εβδομης ουτως και κατεπαυσεν ο θεος εν τη ημερα τη εβδομη απο παντων των εργαων αυτου
For He has said somewhere concerning the seventh day thus, “And God rested the seventh day from all His works.”

HEB 4:5

και εν τουτω παλιν ει εισελουσονται εις την καταπαυσιν μου
And in this place again, “They shall not enter into My rest” [PSA 95:11].

HEB 4:6

επει ουν απολειπεται τινας εισελθειν εις αυτην και οι προτερον ευαγγελισθεντες ουκ εισηλθον δι απειθειαν

Since therefore it remains for some to enter into it, AND THE ONES FORMERLY HAVING THE GOSPEL PREACHED TO THEM DID NOT ENTER BECAUSE OF DISOBEDIENCE,

HEB 4:7 παλιν τινα οριζει ημεραν σημερον εν
δαυιδ λεγων μετα τοσουτον χρονον καθως
προειρηται σημερον εαν της φωνης αυτου
ακουσητε μη σκληρυνητε τας καρδιας
υμων

again He defines a certain day, saying
in David, after so long a time, as was
said before, *Today if you will hear His
voice, do not harden your hearts* - [PSA
95:8].

HEB 4:8 ει γαρ αυτους ιησους κατεπαυσεν
ουκ αν περι αλλης ελαλει μετα ταυτα
ημερας

For if Joshua [Jesus] had given them rest,
then would He not have spoken of
another day.

HEB 4:9 αρα απολειπεται σαββατισμος τω
λαω του Θεου

There remains therefore a Sabbath-rest
to the people of God:

HEB 4:10 ο γαρ εισελθων εις την καταπαυσιν
αυτου και αυτος κατεπαυσεν απο των
εργων αυτου ωσπερ απο των ιδιων ο Θεος

For the one who has entered into His rest also himself has rested from his own works, as God did from His.

HEB 4:11 σπουδασωμεν ουν εισελθειν εις εκεινην την καταπαυσιν ινα μη εν τω αυτω τις υποδειγματι πεση της απειθειας

Let us labor therefore to enter into that rest, lest anyone fall by following the same example of disobedience.

HEB 4:12 ζων γαρ ο λογος του Θεου και ενεργης και τομωτερος υπερ πασαν μαχαιραν διστομον και δικνουμενος ακριμερισμου ψυχης και πνευματος αρμων τε και μυελων και κριτικος ενθυμησεων και εννοιων καρδιας

For the word of God is living and working and sharper than any two-edged sword, piercing as far as the division of soul and spirit, of both joints and marrow, and is able to judge the thoughts and intentions of the heart.

HEB 4:13 και ουκ εστιν κτισις αφανης ενωπιον αυτου παντα δε γυμνα και

τετραηλισμενα τοις οφθαλμοις αυτου προς
ον ημιν ο λογος

There is no creature not manifest
before Him, but all things are naked
and laid open to the eyes of Him to
whom we must give account [word].

HEB 4:14

εχοντες ουν αρχιερα μεγαν
διεληλυθοτα τους ουρανους ιησουν τον
υιον του Θεου κρατωμεν της ομολογιας
Therefore having a great High Priest,
Who has gone through the Heavens,
Jesus the Son of God, let us hold our
confession.

HEB 4:15

ου γαρ εχομεν αρχιερα μη
δυναμενον συμπαθησαι ταις ασθενειαις
ημων πεπειρασμενον δε κατα παντα καθ
ομοιοτητα χωρις αμαρτιας

**FOR WE HAVE NOT A HIGH PRIEST
WHO IS NOT ABLE TO SYMPATHIZE
WITH OUR WEAKNESSES, BUT ONE
WHO HAS BEEN TEMPTED IN ALL
THINGS LIKE AS WE ARE, YET
WITHOUT SIN.**

HEB 4:16 προσερχομεθα ουν μετα παρρησιας
τω θρονω της χαριτος ινα λαβωμεν ελεος
και χαριν ευρωμεν εις ευκαιρον βοηθειαν
Therefore let us approach the throne of
grace with confidence, that we may
receive mercy and find grace to help in
time of need.

HEB 5:1 πας γαρ αρχιερευς εξ ανθρωπων
λαμβανομενος υπερ ανθρωπων καθισταται
τα προς τον Θεον ινα προσφερη δωρα τε
και θυσιας υπερ αμαρτιων
For every high priest taken from among
men is ordained for men in things
pertaining to God, that he may offer
both gifts and sacrifices for sins:

HEB 5:2 μετριοπαθειν δυναμενος τοις
αγνοουσιν και πλανωμενοις επει και αυτος
περικειται ασθενειαν
who can have compassion on the
ignorant, and on those that are out of
the way; for that he himself also is
compassed with infirmity.

HEB 5:3 και δι αυτην οφειλει καθως περι του λαου ουτως και περι εαυτου προσφερειν περι αμαρτιων

And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

HEB 5:4 και ουχ εαυτω τις λαμβανει την τιμην αλλα καλουμενος υπο του Θεου καθωσπερ και Ααρων

And no man takes this honor to himself, but he who is called of God, as was Aaron.

HEB 5:5 ουτως και ο χριστος ουχ εαυτον εδοξασεν γενηθηναι αρχιερεα αλλ ο λαλησας προς αυτον υιος μου ει συ εγω σημερον γεγεννηκα σε

So also Christ glorified not Himself to be made a high priest; but He Who said to Him, *You are My Son, today have I begotten You* [PSA 2:7].

HEB 5:6 καθως και εν ετερω λεγει συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ

As He said also in another place, *You are a priest for ever after the order of Melchisedec* [PSA 110:4].

HEB 5:7

ος εν ταις ημεραις της σαρκος αυτου
δεησεις τε και ικετηριας προς τον
δυναμενον σωζειν αυτον εκ θανατου μετα
κραυγης ισχυρας και δακρυων προσενεγκας
και εισακουσθεις απο της ευλαβειας

Who in the days of His flesh, when He
had offered up prayers and
supplications with strong crying and
tears to Him Who was able to save Him
from death, and was heard in that He
feared;

HEB 5:8

καιπερ ων υιος εμαθεν αφ ων επαθεν
την υπακοην

though He were a Son, yet learned He
obedience by the things which He
suffered;

HEB 5:9

και τελιωθεις εγενετο πασιν τοις
υπακουουσιν αυτω αιτιος σωτηριας
αιωνιου

and being made perfect, He became the author of eternal salvation to all those who obey Him;

HEB 5:10

προσαγορευθεις υπο του Θεου
αρχιερευς κατα την ταξιν μελχισεδεκ
called of God a High Priest after the
order of Melchisedec.

HEB 5:11

περι ου πολυς ημιν ο λογος και
δυσερμηνευτος λεγειν επει νωθροι
γεγονατε ταις ακοαις
Of Whom we have many things to say,
and hard to be uttered, seeing you are
dull of hearing.

HEB 5:12

και γαρ οφειλοντες ειναι
διδασκαλοι δια τον χρονον παλιν χρειαν
εχετε του διδασκειν υμας τινα τα στοιχεια
της αρχης των λογιων του Θεου και
γεγονατε χρειαν εχοντες γαλακτος ου
στερεας τροφης
For when for the time you ought to be
teachers, you have need that one teach
you again those things which are the
first principles of the words of God; and

are become such as have need of milk,
and not of strong food.

HEB 5:13

πας γαρ ο μετεχων γαλακτος
απειρος λογου δικαιοσυνης νηπιος γαρ
εστιν

For every one who uses milk is unskilful
in the Word of Righteousness: for he is
a baby.

HEB 5:14

τελειων δε εστιν η στερεα τροφη
των δια την εξιν τα αισθητηρια
γεγυμνασμενα εχοντων προς διακρισιν
καλου τε και κακου

But strong food belongs to those who
are of full age, even those who by
reason of use have their senses
exercised to discern both good and evil.

HEB 6:1

διο αφεντες τον της αρχης του
χριστου λογον επι την τελειοτητα
φερωμεθα μη παλιν θεμελιον
καταβαλλομενοι μετανοιας απο νεκρων
εργων και πιστεως επι Θεον

Therefore leaving the principles of the
doctrine of Christ, let us go on to

perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

HEB 6:2 βαπτισμων διδαχην επιθεσεως τε χειρων αναστασεως νεκρων και κριματος αιωνιου

of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

HEB 6:3 και τουτο ποιησομεν εανπερ επιτρεπη ο Θεος

And this will we do, if God permit.

HEB 6:4 αδυνατον γαρ τους απαξ φωτισθεντας γευσαμενους τε της δωρεας της επουρανιου και μετοχους γενηθεντας πνευματος αγιου

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit,

HEB 6:5 και καλον γευσαμενους Θεου ρημα δυναμεις τε μελλοντος αιωνος

and have tasted the good Word of God,
and the powers of the world to come,

HEB 6:6

και παραπεσοντας παλιν
ανακαινιζειν εις μετανοιαν
ανασταυρουντας εαυτοις τον υιον του Θεου
και παραδειγματιζοντας

if they shall fall away, to renew them
again to repentance; seeing they
crucify to themselves the Son of God
afresh, and put Him to an open shame.

HEB 6:7

γη γαρ η πiousα τον επ αυτης
ερχομενον πολλακις υετον και τικτουσα
βοτανην ευθετον εκεινοις δι ους και
γεωργειται μεταλαμβανει ευλογιας απο του
Θεου

For the Earth which drinks in the rain
that comes often on it, and brings forth
plants suitable for those by whom it is
dressed, receives blessing from God:

HEB 6:8

εκφερουσα δε ακανθας και
τριβολουσ αδοκιμος και καταρας εγγυς ης
το τελος εις καυσιν

but that which bears thorns and briars
is rejected, and is nigh to cursing;
whose end is to be burned.

HEB 6:9 πεπεισμεθα δε περι υμων αγαπητοι
τα κρεισσονα και εχομενα σωτηριας ει και
ουτως λαλουμεν

**BUT, BELOVED,
WE ARE
PERSUADED
BETTER THINGS
OF YOU, AND
THINGS THAT
ACCOMPANY
SALVATION,**

THOUGH WE THUS SPEAK.

HEB 6:10

ου γαρ αδικος ο Θεος επιλαθεσθαι
του εργου υμων και της αγαπης ης
ενεδειξασθε εις το ονομα αυτου
διακονησαντες τοις αγιοις και διακονουντες
For God is not unrighteous to forget
your work and labor of love, which you
have showed toward His Name, in that
you have ministered to the saints, and
do minister.

HEB 6:11

επιθυμουμεν δε εκαστον υμων την
αυτην ενδεικνυσθαι σπουδην προς την
πληροφοριαν της ελπιδος αχρι τελους
And we desire that every one of you do
show the same diligence to the full
assurance of hope to the end:

HEB 6:12

ινα μη νωθροι γενησθε μιμηται δε
των δια πιστεως και μακροθυμιας
κληρονομουντων τας επαγγελιας

that you be not slothful, but followers of those who through faith and patience inherit the promises.

HEB 6:13 τω γαρ Αβρααμ επαγγειλαμενος ο Θεος επει κατ ουδενος ειχεν μειζονος ομοσαι ωμοσεν καθ εαυτου

For when God made promise to Abraham, because He could swear by no greater, He swore by Himself,

HEB 6:14 λεγων ει μην ευλογων ευλογησω σε και πληθυνων πληθυνω σε
saying, *Surely blessing I will bless you, and multiplying I will multiply you.*

HEB 6:15 και ουτως μακροθυμησας επετυχεν της επαγγελιας

And so, after He had patiently endured, He obtained the promise.

HEB 6:16 ανθρωποι γαρ κατα του μειζονος ομνυουσιν και πασης αυτοις αντιλογιας περας εις βεβαιωσιν ο ορκος

For men truly swear by the greater: and an oath for confirmation is to those an end of all strife.

HEB 6:17 εν ω περισσοτερον βουλομενος ο
Θεος επιδειξει τοις κληρονομοις της
επαγγελιας το αμεταθετον της βουλης
αυτου εμεσιτευσεν ορκω

Wherein God, willing more abundantly
to show to the heirs of promise the
immutability of His counsel, confirmed it
by an oath:

HEB 6:18 ινα δια δυο πραγματων αμεταθετων
εν οις αδυνατον ψευσασθαι Θεον ισχυραν
παρακλησιν εχωμεν οι καταφυγοντες
κρατησαι της προκειμενης ελπιδος

that by two immutable things, in which it
was impossible for God to lie, we might
have a strong consolation, who have
fled for refuge to lay hold on the hope
set before us:

HEB 6:19 ην ως ακυραν εχομεν της ψυχης
ασφαλη τε και βεβαιαν και εισερχομενην
εις το εσωτερον του καταπετασματος
which hope we have as an anchor of
the soul, both sure and stedfast, and
which enters into that within the veil;

HEB 6:20 οπου προδρομος υπερ ημων
εισηλθεν ιησους κατα την ταξιν μελχισεδεκ
αρχιερευς γενομενος εις τον αιωνα
where the Forerunner is for us entered,
even Jesus, made a High Priest for
ever after the order of Melchisedec.

HEB 7:1 ουτος γαρ ο Μελχισεδεκ βασιλευς
Σαλημ ιερευς του Θεου του υψιστου ο
συναντησας Αβρααμ υποστρεφοντι απο της
κοπης των βασιλεων και ευλογησας αυτον
For this Melchisedec, king of Salem,
priest of the Most High God, who met
Abraham returning from the slaughter
of the kings, and blessed him;

HEB 7:2 ω και δεκατην απο παντων εμερισεν
Αβρααμ πρωτον μεν ερμηνευομενος
βασιλευς δικαιοσυνης επειτα δε και
βασιλευς Σαλημ ο εστιν βασιλευς ειρηνης
to whom also Abraham gave a tenth
part of all; first being by translation King
of righteousness, and after that also
King of Salem, which is, King of peace;

HEB 7:3 απατωρ αμητωρ αγενεαλογητος
μητε αρχην ημερων μητε ζωης τελος εχων
αφωμοιωμενος δε τω υιω του Θεου μενει
ιερευς εις το διηνεκες
without father, without mother, without
descent, having neither beginning of
days, nor end of life; but made like to
the Son of God; abides a priest
continually.

HEB 7:4 θεωρειτε δε πηλικος ουτος ω
δεκατην Αβρααμ εδωκεν εκ των
ακροθινιων ο πατριαρχης
Now consider how great this man was,
to whom even the patriarch Abraham
gave the tenth of the spoils.

HEB 7:5 και οι μεν εκ των υιων Λευι την
ιερατειαν λαμβανοντες εντολην εχουσιν
αποδεκατουν τον λαον κατα τον Νομον
τουτ εστιν τους αδελφους αυτων καιπερ
εξεληλυθοτας εκ της οσφυος Αβρααμ
And truly they that are of the sons of
Levi, who receive the office of the
priesthood, have a commandment to

take tithes of the people according to the Law, that is, of their brothers, though they come out of the loins of Abraham:

HEB 7:6 ο δε μη γενεαλογουμενος εξ αυτων δεδεκατωκεν Αβρααμ και τον εχοντα τας επαγγελιας ευλογηκεν

but he whose descent is not counted from them received tithes of Abraham, and blessed him who had the promises.

HEB 7:7 χωρις δε πασης αντιλογιας το ελαττον υπο του κρειττονος ευλογειται

And without all contradiction the less is blessed of the better.

HEB 7:8 και ωδε μεν δεκατας αποθνησκοντες ανθρωποι λαμβανουσιν εκει δε μαρτυρουμενος οτι ζη

And here men who die receive tithes; but there he receives them, of whom it is witnessed that he lives.

HEB 7:9 και ως επος ειπειν δι Αβρααμ και Λευις ο δεκατας λαμβανων δεδεκατωται

And as I may so say, **Levi also, who receives tithes, paid tithes in Abraham.**

HEB 7:10

ετι γαρ εν τη οσφρι του πατρος ην οτε συνηνητησεν αυτω Μελχισεδεκ

For he was yet in the loins of his father, when Melchisedec met him.

HEB 7:11

ει μεν ουν τελειωσις δια της Λευιτικης ιερωσυνης ην ο λαος γαρ επ αυτης νενομοθετηται τις ετι χρεια κατα την ταξιν Μελχισεδεκ ετερον ανιστασθαι ιερα και ου κατα την ταξιν Ααρων λεγεσθαι

If therefore perfection were by the Levitical priesthood, (for under it the people received the Law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

HEB 7:12

μετατιθεμενης γαρ της ιερωσυνης εξ αναγκης και Νομου μεταθεσις γινεται

For the priesthood being changed,
there is made of necessity a change
also of the Law.

HEB 7:13 εφ ον γαρ λεγεται ταυτα φυλης
ετερας μετεσχηκεν αφ ης ουδεις
προσεσχηκεν τω θυσιαστηριω

For He of Whom these things are
spoken pertains to another tribe, of
which no man gave attendance at the
altar.

HEB 7:14 προδηλον γαρ οτι εξ Ιουδα
ανατεταλκεν ο Κυριος ημων εις ην φυλην
περι ιερεων ουδεν Μωυσης ελαλησεν

**For it is evident that our Lord sprang
out of Judah; of which tribe Moses
spoke nothing concerning
priesthood.**

HEB 7:15 και περισσοτερον ετι καταδηλον
εστιν ει κατα την ομοιοτητα Μελχισεδεκ
ανισταται ιερευς ετερος

And it is yet far more evident: for that
after the similitude of Melchisedec there
arises another priest,

HEB 7:16 ος ου κατα νομον εντολης σαρκινης
γεγονεν αλλα κατα δυναμιν ζωης
ακαταλυτου

Who is made, not after the law of a
carnal commandment, but after the
power of an endless life.

HEB 7:17 μαρτυρειται γαρ οτι συ ιερεις εις
τον αιωνα κατα την ταξιν Μελχισεδεκ
For He testifies, You are a priest for
ever after the order of Melchisedec.

HEB 7:18 αθετησις μεν γαρ γινεται
προαγουσης εντολης δια το αυτης ασθενες
και ανωφελες

**For there is truly a disannulling of
the commandment going before for
the weakness and unprofitableness
thereof.**

HEB 7:19 ουδεν γαρ ετελειωσεν ο νομος
επεισαγωγή δε κρειττονος ελπιδος δι ης
εγγιζομεν τω Θεω

**For the Law made nothing perfect,
but the bringing in of a better hope**

did; by the which we draw near to God.

HEB 7:20 και καθ' οσον ου χωρις ορκωμοσιας οι μεν γαρ χωρις ορκωμοσιας εισιν ιερεις γεγονοτες

And inasmuch as not without an oath He was made Priest:

HEB 7:21 ο δε μετα ορκωμοσιας δια του λεγοντος προς αυτον ωμοσεν Κυριος και ου μεταμεληθησεται συ ιερεις εις τον αιωνα (for those priests were made without an oath; but This One with an oath by Him Who said to Him, The Lord swore and will not repent, You are a Priest for ever)

HEB 7:22 κατα τοσουτο και κρειττονος διαθηκης γεγονεν εγγυος Ιησους by so much was Jesus made a surety of a better **testament.**

HEB 7:23 και οι μεν πλειονες εισιν γεγονοτες ιερεις δια το θανατω κωλυεσθαι παραμενειν

**And they truly were many priests,
because they were not suffered to
continue by reason of death:**

HEB 7:24

ο δε δια το μενειν αυτον εις τον
αιωνα απαραβατον εχει την ιερωσυνην
**but this Man, because He continues
ever, has an unchangeable
Priesthood.**

HEB 7:25

οθεν και σωζειν εις το παντελες
δυναται τους προσερχομενους δι αυτου τω
Θεω παντοτε ζων εις το εντυγχανειν υπερ
αυτων

**Wherefore He is able also to save to
the uttermost those who come to
God by Him, seeing He ever lives to
make intercession for them.**

HEB 7:26

τοιουτος γαρ ημιν και επρεπεν
αρχιερευς οσιος ακακος αμιαντος
κεχωρισμενος απο των αμαρτων και
υψηλοτερος των ουρανων γενομενος

**For such a High Priest became us,
who is holy, harmless, undefiled,**

separate from sinners, and made higher than the Heavens;

HEB 7:27

ος ουκ εχει καθ ημεραν αναγκην
ωσπερ οι αρχιερεις προτερον υπερ των
ιδιων αμαρτιων θυσιας αναφερειν επειτα
των του λαου τουτο γαρ εποιησεν εφραπαξ
εαυτον ανενεγκας

Who needs not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: FOR THIS HE DID ONCE, WHEN HE OFFERED UP HIMSELF.

HEB 7:28

ο νομος γαρ ανθρωπους καθιστησιν
αρχιερεις εχοντας ασθενειαν ο λογος δε της
ορκωμοσιας της μετα τον νομον Υιον εις
τον αιωνα τετελειωμενον

For the Law makes men high priests
who have infirmity; but the word of the

oath, which was since the Law, makes the Son, who is consecrated for evermore.

HEB 8:1 κεφαλαιον δε επι τοις λεγομενοις τοιουτον εχομεν αρχιερα ος εκαθισεν εν δεξια του θρονου της μεγαλωσυνης εν τοις ουρανοις

NOW OF THE THINGS WHICH WE HAVE SPOKEN THIS IS THE SUM:

We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the Heavens;

HEB 8:2 των αγιων λειτουργος και της σκηνης της αληθινης ην επηξεν ο κυριος ουκ ανθρωπος

a Minister of the sanctuary, AND OF THE TRUE TABERNACLE, WHICH THE LORD PITCHED, AND NOT MAN.

HEB 8:3 πας γαρ αρχιερευς εις το προσφερειν
δωρα τε και θυσιας καθισταται οθεν
αναγκαιον εχειν τι και τουτον ο
προσενεγκη

For every high priest is ordained to
offer gifts and sacrifices: wherefore it is
of necessity that this Man have
somewhat also to offer.

HEB 8:4 ει μεν ουν ην επι γης ουδ αν ην
ιερευς οντων των προσφεροντων κατα
νομον τα δωρα

For if He were on Earth, He should not
be a priest, seeing that there are priests
who offer gifts according to the Law:

HEB 8:5 οιτινες υποδειγματι και σκια
λατρευουσιν των επουρανιων καθως
κεχρηματισται Μωυσης μελλων επιτελειν
την σκηνην ορα γαρ φησιν ποιησεις παντα
κατα τον τυπον τον δειχθεντα σοι εν τω
ορει

**WHO SERVE TO THE EXAMPLE AND
SHADOW OF HEAVENLY THINGS**, as
Moses was admonished of God when

he was about to make the tabernacle:
for, "See," says He, *that you make all
things according to the pattern shown
to you in the mount.*

HEB 8:6 νυν δε διαφορωτερας τετυχεν
λειτουργιας οσω και κρειττονος εστιν
διαθηκης μεσιτης ητις επι κρειττοσιν
επαγγελιαις νενομοθετηται

**But now has He obtained a more
excellent ministry, by how much
also He is the Mediator of a better
testament, which was established on
better promises.**

HEB 8:7 ει γαρ η πρωτη εκεινη ην αμεμπος
ουκ αν δευτερας εζητειτο τοπος

**FOR IF THAT FIRST
HAD BEEN
FAULTLESS, THEN
SHOULD NO**

PLACE HAVE BEEN SOUGHT FOR THE SECOND.

HEB 8:8

μεμφομενος γαρ αυτους λεγει ιδου
ημεραι ερχονται λεγει κυριος και
συντελεσω επι τον οικον ισραηλ και επι τον
οικον ιουδα **διαθηκην** καινην

For finding fault with
them, He says, Behold, the
days come, says the Lord,
when I will make a new
TESTAMENT *with the*
house of Israel and with the
house of Judah:

HEB 8:9

ου κατα την **διαθηκην** ην εποιησα
τοις πατρασιν αυτων εν ημερα
επιλαβομενου μου της χειρος αυτων
εξαγαγειν αυτους εκ γης Αιγυπτου οτι

αυτοι ουκ ενεμειναν εν τη διαθηκη μου
καγω ημελησα αυτων λεγει Κυριος
*not according to the testament that I
made with their fathers in the day when
I took them by the hand to lead them
out of the land of Egypt; because they
continued not in My TESTAMENT,
and I regarded them not,
says the Lord.*

HEB 8:10 οτι αυτη η διαθηκη ην διαθησομαι
τω οικω Ισραηλ μετα τας ημερας εκεινας
λεγει Κυριος διδους νομους μου εις την
διανοιαν αυτων και επι καρδιας αυτων
επιγραψω αυτους και εσομαι αυτοις εις
Θεον και αυτοι εσονται Μοι εις λαον

**For this is the testament that I will
make with the house of Israel after
those days, says the Lord;**

**“I will put my Laws in their mind, and
write them in their hearts: and I will be
to them God, and they shall be to Me a
people:**

HEB 8:11 και ου μη διδαξωσιν εκαστος τον πολιτην αυτου και εκαστος τον αδελφον αυτου λεγων γνωθι τον Κυριον οτι παντες ειδησουσιν Με απο μικρου εως μεγαλου αυτων

and they shall not teach every man his neighbor, and every man his brother, saying, 'Know the Lord:' for all shall know Me, from the least to the greatest.

HEB 8:12 οτι ιλεως εσομαι ταις αδικιαις αυτων και των αμαρτιων αυτων ου μη μνησθω ετι

FOR I WILL BE
MERCIFUL TO THEIR
UNRIGHTEOUSNESS,
AND THEIR SINS
BY NO MEANS

WILL I REMEMBER

STILL.

HEB 8:13

εν τω λεγειν καινην πεπαλαιωκεν
την πρωτην το δε παλαιουμενον και
γηρασκον εγγυς αφανισμού

**In that He says, ‘A new,’
He has made the first old.
Now that which decays
and waxes old is ready to
VANISH AWAY.**

HEB 9:1

ειχεν μεν ουν και η πρωτη
δικαιωματα λατρειας το τε αγιον κοσμικον
Therefore then the first had also
regulations of divine service, and a
WORLDLY TABERNACLE.

HEB 9:2

σκηνη γαρ κατεσκευασθη η πρωτη
εν η η τε λυχνια και η τραπεζα και η
προθεσις των αρτων ητις λεγεται αγια

For a tent was prepared, the first section, in which were the lampstand, the table and the sacred bread. It is called the Holy Place.

HEB 9:3 μετα δε το δευτερον καταπετασμα σκηνη η λεγομενη αγια αγιων

And after the second curtain, the tabernacle which is called the Holy of Holies;

HEB 9:4 χρυσουν εχουσα θυμιατηριον και την κιβωτον της διαθηκης περιεκαλυμμενην παντοθεν χρυσιω εν η σταμνος χρυση εχουσα το μαννα και η ραβδος Ααρων η βλαστησασα και αι πλακες της διαθηκης

which had the golden censer, and the ark of the testament overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the testament;

HEB 9:5 υπερανω δε αυτης Χερουβιν δοξης κατασκιαζοντα το ιλαστηριον περι ων ουκ εστιν νυν λεγειν κατα μερος

and over it the cherubims of glory shadowing the mercy seat; of which is not now to speak [but in] part.

HEB 9:6 τουτων δε ουτως κατεσκευασμενων εις μεν την πρωτην σκηνην δια παντος εισιασιν οι ιερεις τας λατρειας επιτελουντες
Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service.

HEB 9:7 εις δε την δευτεραν απαξ του ενιαυτου μονος ο αρχιερευς ου χωρις αιματος ο προσφερει υπερ εαυτου και των του λαου αγνοηματων

But into the second went the high priest alone once every year, NOT WITHOUT BLOOD, WHICH HE OFFERED FOR HIMSELF,

AND FOR THE SINS OF THE PEOPLE:

HEB 9:8 τουτο δηλουντος του πνευματος του
αγιου μηπω πεφανερωσθαι την των αγιων
οδον ετι της πρωτης σκηνης εκουσης
στασιν

**the Holy Spirit thus
showing, that the
way into the holiest
of all was not yet
made known, while
as yet the first
tabernacle was
standing:**

HEB 9:9 ητις παραβολη εις τον καιρον τον ενεστηκοτα καθ ην δωρα τε και θυσιαι προσφερονται μη δυναμεναι κατα συνειδησιν τελειωσαι τον λατρευοντα

WHICH WAS

A PARABLE

**for the time then present,
in which were offered both**

gifts and sacrifices, THAT

COULD NOT MAKE

HIM WHO DID THE

SERVICE PERFECT,

as pertaining to the

conscience;

HEB 9:10 μονον επι βρωμασιν και πομασιν
και διαφοροις βαπτισμοις δικαιωματα
σαρκος μεχρι καιρου διορθωσεως
επικειμενα
which stood only in food and drink, and
various washings, and fleshly
commands, imposed on them until the
time of reformation.

HEB 9:11 χριστος δε παραγενομενος
αρχιερευς των γενομενων αγαθων δια της
μειζονος και τελειοτερας σκηνης ου
χειροποιητου τουτ εστιν ου ταυτης της
κτισεως

**BUT CHRIST being
come a High Priest
of good things to
come, by a greater
and more perfect**

**tabernacle, NOT
MADE WITH HANDS,
THAT IS TO SAY,
NOT OF THIS
BUILDING;**

HEB 9:12

ουδε δι αιματος τραγων και μοσχων
δια δε του ιδιου αιματος εισηλθεν εφραπαξ
εις τα αγια αιωνιαν λυτρωσιν ευραμενος

**neither by the blood of
goats and calves, BUT
BY HIS OWN
BLOOD HE
ENTERED IN ONCE
INTO THE HOLY**

PLACE, HAVING OBTAINED ETERNAL REDEMPTION FOR US.

HEB 9:13

ει γαρ το αιμα τραγων και ταυρων
και σποδος δαμαλεως ραντιζουσα τους
κεκοινωμενους αγιαζει προς την της
σαρκος καθαροτητα

For if the blood of bulls and of goats,
and the ashes of a heifer sprinkling the
unclean, sanctifies to the purifying of
the flesh:

HEB 9:14

ποσω μαλλον το αιμα του χριστου
ος δια πνευματος αιωνιου εαυτον
προσηνεγκεν αμωμον τω Θεω καθαριει την
συνειδησιν ημων απο νεκρων εργαων εις το
λατρευειν Θεω ζωντι

HOW MUCH MORE SHALL THE BLOOD OF CHRIST, WHO

THROUGH THE
ETERNAL SPIRIT
OFFERED HIMSELF
WITHOUT SPOT TO
GOD, PURGE YOUR
CONSCIENCE
FROM DEAD
WORKS TO SERVE
THE LIVING GOD?

HEB 9:15

και δια τουτο **διαθηκης** καινης
μεσιτης εστιν οπως θανατου γενομενου εις
απολυτρωσιν των επι τη πρωτη διαθηκη
παραβασεων την επαγγελιαν λαβωσιν οι
κεκλημενοι της αιωνιου κληρονομιας

**AND FOR THIS
CAUSE HE IS
THE MEDIATOR
OF THE NEW
TESTAMENT,
THAT BY
MEANS OF
DEATH, FOR
THE
REDEMPTION**

**OF THE
TRANSGRESSIONS
THAT WERE
UNDER THE
FIRST
TESTAMENT,
THOSE WHO
ARE CALLED
MIGHT
RECEIVE THE**

PROMISE OF ETERNAL INHERITANCE.

HEB 9:16 οπου γαρ διαθηκη θανατον αναγκη
φερεσθαι του διαθεμενου

**FOR WHERE A
TESTAMENT IS,
THERE
MUST ALSO
OF**

NECESSITY BE THE DEATH OF THE TESTATOR.

HEB 9:17 διαθηκη γαρ επι νεκροις βεβαια
επει μη τοτε ισχυει οτε ζη ο διαθεμενος

FOR A TESTAMENT
IS OF FORCE
AFTER MEN ARE
DEAD: OTHERWISE

IT IS OF NO
STRENGTH AT ALL
WHILE THE
TESTATOR LIVES.

HEB 9:18 οθεν ουδε η πρωτη χωρις αιματος
εγκεκαινισται

Whereupon neither was the first
dedicated without blood.

HEB 9:19 λαληθεισης γαρ πασης εντολης
κατα τον νομον υπο μουσεως παντι τω λαω
λαβων το αιμα των μοσχων και των τραγων
μετα υδατος και εριου κοκκινου και
υσσωπου αυτο τε το βιβλιον και παντα τον
λαον ερραντισεν

For when Moses had spoken every
precept to all the people according to
the law, he took the blood of calves and
of goats, with water, and scarlet wool,
and hyssop, and sprinkled both the
book, and all the people,

HEB 9:20 λεγων τουτο το αιμα της διαθηκης ης ενετειλατο προς υμας ο Θεος saying, 'This is the blood of the testament which God has enjoined to you.'

HEB 9:21 και την σκηνην δε και παντα τα σκευη της λειτουργιας τω αιματι ομοιως ερραντισεν
Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

HEB 9:22 και σχεδον εν αιματι παντα καθαριζεται κατα τον νομον και χωρις αιματεκχυσιας ου γινεται αφεσις
And almost all things are by the law purged with blood; and without shedding of blood is no remission.

HEB 9:23 αναγκη ουν τα μεν υποδειγματα των εν τοις ουρανοις τουτοις καθαριζεσθαι αυτα δε τα επουρανια κρειττοσιν θυσιαις παρα ταυτας

It was therefore necessary that the patterns of things in the Heavens

should be purified with these; **BUT
THE HEAVENLY THINGS
THEMSELVES WITH
BETTER SACRIFICES
THAN THESE.**

HEB 9:24

ου γαρ εις χειροποιητα εισηλθεν
αγια χριστος αντιτυπα των αληθινων αλλ
εις αυτον τον ουρανον νυν εμφανισθηναι
τω προσωπω του Θεου υπερ ημων

**FOR CHRIST
is not
entered into
the holy**

**places made
with hands,
which are
THE FIGURES
of the true;
but into
Heaven
itself, now to**

appear in the presence of God for us:

HEB 9:25

ουδ ινα πολλακις προσφερη εαυτον
ωσπερ ο αρχιερευς εισερχεται εις τα αγια
κατ ενιαυτον εν αιματι αλλοτριω

**nor yet that He
should offer
Himself often, as
the high priest enters
into the holy place**

every year with blood
of others;

HEB 9:26 επει εδει αυτον πολλακις παθειν
απο καταβολης κοσμου νυνι δε απαξ επι
συντελεια των αιωνων εις αθετησιν της
αμαρτιας δια της θυσιας αυτου
πεφανερωται

**for then must He often
have suffered since the
foundation of the World:
BUT NOW ONCE IN
THE END OF THE
AGE HAS HE
APPEARED TO PUT
AWAY SIN BY THE**

SACRIFICE OF HIMSELF.

HEB 9:27 και καθ' οσον αποκειται τοις
ανθρωποις απαξ αποθανειν μετα δε τουτο
κρισις

**And as it is appointed to men once
to die, but after this the judgment:**

HEB 9:28 ουτως και ο χριστος απαξ
προσενεχθεις εις το πολλων ανενεγκειν
αμαρτιας εκ δευτερου χωρις αμαρτιας
οφθησεται τοις αυτον απεκδεχομενοις εις
σωτηριαν

SO CHRIST WAS ONCE OFFERED

**TO BEAR
THE SINS OF
MANY; AND
TO THOSE
WHO LOOK
FOR HIM
SHALL HE
APPEAR**

THE SECOND TIME WITHOUT SIN TO SALVATION.

HEB 10:1 σκιαν γαρ εχων ο νομος των μελλοντων αγαθων ουκ αυτην την εικονα των πραγματος κατ ενιαυτον ταις αυταις θυσιας ας προσφερουσιν εις το διηνεκες ουδεποτε δυνανται τους προσερχομενους τελειωσαι

For the ^[ceremonial] law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereto perfect.

HEB 10:2

ΕΠΕΙ ΟΥΚ ΑΝ ΕΠΑΥΣΑΝΤΟ

προσφερομεναι δια το μηδεμιαν εχειν επι
συνειδησιν αμαρτιων τους λατρευοντας
απαξ κεκαθαρισμενους

**For then would not they
have ceased to be offered,
because that the
worshippers once purged**

would have had no more
conscience of sins.

HEB 10:3 αλλ εν αυταις αναμνησις αμαρτιων
κατ ενιαυτον

But in those
sacrifices there is a
remembrance again
made of sins every
year.

HEB 10:4 αδυνατον γαρ αιμα ταυρων και
τραγων αφαιρειν αμαρτιας

FOR IT IS NOT
POSSIBLE
THAT THE

BLOOD OF
BULLS AND OF
GOATS
SHOULD TAKE
AWAY SINS.

HEB 10:5

διο εισερχομενος εις τον κοσμον
λεγει θυσιαν και προσφοραν ουκ ηθελησας
σωμα δε κατηρτισω μοι

Wherefore when He comes into the
world, He said, Sacrifice and offering
you would not, but a body have you
prepared Me:

HEB 10:6

ολοκαυτωματα και περι αμαρτιας
ουκ ευδοκησας

**in burnt offerings and sacrifices for
sin You have had no pleasure.**

HEB 10:7 τότε ειπον ιδου ηκω εν κεφαλιδι βιβλιου γεγραπται περι εμου του ποιησαι ο Θεος το θελημα σου

Then said I, Behold, I come (in the volume of the scroll it is written of Me,) to do your will, Oh God.

HEB 10:8 ανωτερον λεγων οτι θυσιας και προσφορας και ολοκαυτωματα και περι αμαρτιας ουκ ηθελησας ουδε ευδοκησας αιτινες κατα νομον προσφερονται

Above when he said, Sacrifice and offering and burnt offerings and offering for sin you would not, neither had pleasure therein; which are offered according to the [ceremonial] law;

HEB 10:9 τότε ειρηκεν ιδου ηκω του ποιησαι το θελημα σου αναιρει το πρωτον ινα το δευτερον στηση

then said He, Behold, I come to do your will. **He takes away the first** [the sacrifices and offerings of the ceremonial law], **that He may establish the second** [the once for all effective and sufficient sacrifice of Jesus Christ].

HEB 10:10 εν ω θεληματι ηγιασμενοι εσμεν
δια της προσφορας του σωματος Ιησου
Χριστου εφαπαξ

**BY THE
WHICH WILL
WE ARE
SANCTIFIED
THROUGH
THE
OFFERING**

OF THE
BODY OF
JESUS
CHRIST
ONCE FOR
ALL.

HEB 10:11

και πας μεν ιερευς εστηκεν καθ
ημεραν λειτουργων και τας αυτας πολλακις
προσφερων θυσιας αιτινες ουδεποτε
δυνανται περιελειν αμαρτιας

**And every priest stands
daily ministering and**

offering often the same sacrifices, which can NEVER take away sins:

HEB 10:12 ουτος δε μιαν υπερ αμαρτιων προσενεγκας θυσιαν εις το διηνεκες εκαθισεν εν δεξια του Θεου

but this Man [Christ], after He had offered ONE sacrifice for sins for ever, sat down on the right hand of God [the Father];

HEB 10:13 το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου

FROM
HENCEFORTH
EXPECTING
TILL HIS
ENEMIES BE
MADE HIS
FOOTSTOOL.

HEB 10:14 μια γαρ προσφορα τετελειωκεν εις
το διηνεκες τους αγιαζομενους

**FOR BY ONE
OFFERING
HE HAS
PERFECTED
FOREVER
THOSE WHO
ARE
SANCTIFIED.**

HEB 10:15 μαρτυρει δε ημιν και το πνευμα το αγιον μετα γαρ το ειρηκεναι

**Whereof the Holy Spirit
also is a witness to us: for
after that He had said
before,**

HEB 10:16 αυτη η διαθηκη ην διαθησομαι προς αυτους μετα τας ημερας εκεινας λεγει Κυριος διδους Νομους μου επι καρδιας αυτων και επι την διανοιαν αυτων επιγραψω αυτους

**this is the testament that I
will grant dispose of by a
will (testament) after those
days, said the Lord, I will
put my laws into their
hearts, and in their minds
will I write them;**

HEB 10:17 και των αμαρτιων αυτων και των ανομιων αυτων ου μη μνησθησομαι επι

AND THEIR SINS AND INIQUITIES WILL I REMEMBER NO MORE.

HEB 10:18 οπου δε αφεσις τουτων ουκετι προσφορα περι αμαρτιας

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

HEB 10:19 εχοντες ουν αδελφοι παρρησιαν εις την εισοδον των αγιων εν τω αιματι Ιησου

Having therefore, brothers, boldness to enter into the holiest by the blood of Jesus,

HEB 10:20 ην ενεκαινισεν ημιν οδον προσφατον και ζωσαν δια του καταπετασματος τουτ εστιν της σαρκος αυτου

by a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh;

HEB 10:21 και ιερεα μεγαν επι τον οικον του
Θεου

And having a high priest over the house
of God;

HEB 10:22 προσερχομεθα μετα αληθινης
καρδιας εν πληροφωρια πιστεως
ρεραντισμενοι τας καρδιας απο
συνειδησεως πονηρας και λελουσμενοι το
σωμα υδατι καθαρω

let us draw near with a true heart in full
assurance of belief, having our hearts
sprinkled from an evil conscience, and
our bodies washed with pure water.

HEB 10:23 κατεχωμεν την ομολογιαν της
ελπιδος ακλινη πιστος γαρ ο
επαγγελιαμενος

Let us hold fast the profession of our
hope without wavering; (for he is faithful
that promised;)

HEB 10:24 και κατανοωμεν αλληλους εις
παροξυσμον αγαπης και καλων εργαων
and let us consider one another to
provoke to love and to good works:

HEB 10:25 μη εγκαταλειποντες την
επισυναγωγην εαυτων καθως εθος τισιν
αλλα παρακαλουντες και τοσουτω μαλλον
οσω βλεπετε εγγιζουσαν την ημεραν
not forsaking the assembling of
ourselves together, as the manner of
some is; but exhorting one another: and
so much the more, as you see the day
approaching.

HEB 10:26 εκουσιως γαρ αμαρτανοντων ημων
μετα το λαβειν την επιγνωσιν της αληθειας
ουκετι περι αμαρτιων απολειπεται θυσια
For if we sin wilfully after that we have
received the knowledge of the truth,
there remains no more sacrifice for sins
[**See verse 10:39**],

HEB 10:27 φοβερα δε τις εκδοχη κρισεως και
πυρος ζηλος εσθιειν μελλοντος τους
υπεναντιους
but a certain fearful looking for of
judgment and fiery indignation, which
shall devour the adversaries.

HEB 10:28 αθετησας τις Νομον Μωυσεως
χωρις οικτιρων επι δυσιν η τρισιν
μαρτυσιν αποθνησκει

He who despised Moses' law died
without mercy under two or three
witnesses:

HEB 10:29 ποσω δοκειτε χειρονος
αξιωθησεται τιμωριας ο τον Υιον του Θεου
καταπατησας και το αιμα της **διαθηκης**
κοινων ηγησαμενος εν ω ηγιασθη και το
πνευμα της χαριτος ενυβρισας
of how much sorer punishment,
suppose you, shall he be thought
worthy, who has trodden under foot the
Son of God, and has counted the blood
of the **testament**, wherewith he was
sanctified, an unholy thing, and has
done despite to the Spirit of grace?

HEB 10:30 οιδαμεν γαρ τον ειποντα εμοι
εκδικησις εγω ανταποδωσω και παλιν
κρινει κυριος τον λαον αυτου

For we know Him Who has said,
Vengeance belongs to Me, I will

recompense [DEU 32:35], said the Lord. And again, *The Lord will judge His people* [DEU 32:36].

HEB 10:31 φοβερὸν τὸ εἰσελθεῖν εἰς χεῖρας Θεοῦ ζῶντος

It is a fearful thing to fall into the hands of the living God.

HEB 10:32 ἀναμνησθε δευτερον ημερας εν αις φωτισθεντες πολλην αθλησιν υπεμεινατε παθηματων

But call to remembrance the former days, in which, after you were illuminated, you endured a great fight of afflictions;

HEB 10:33 τουτο μεν ονειδισμοις τε και θλιψεσιν θεατριζομενοι τουτο δε κοιωνοι των ουτως αναστρεφομενων γενηθεντες partly, while you were made a gazingstock both by reproaches and afflictions; and partly, while you became companions of those who were so used.

HEB 10:34 και γαρ τοις δεσμοις
συνεπαθησατε και την αρπαγην των
υπαρχοντων υμων μετα χαρας
προσεδεξασθε γινωσκοντες εχειν εαυτους
κρειττονα υπαρξιν και μενουσαν

**For you had compassion of me in
my bonds** [**Paul** - see also **HEB 13:23**], and
took joyfully the spoiling of your goods,
knowing in yourselves that you have in
yourselves a better and an enduring
substance.

HEB 10:35 μη αποβαλητε ουν την παρρησιαν
υμων ητις εχει μεγαλην μισθαποδοσιαν
Cast not away therefore your
confidence, which has great
recompence of reward.

HEB 10:36 υπομονης γαρ εχετε χρειαν ινα το
θελημα του Θεου ποιησαντες κοιμησθε
την επαγγελιαν
For you have need of patience, that,
after you have done the will of God, you
might receive the promise.

HEB 10:37

ετι γαρ μικρον οσον οσον ο
ερχομενος ηξει και ου χρονισει
For yet a little while, and He Who will
come will come, and will not tarry.

HEB 10:38

ο δε δικαιος μου εκ πιστεως
ζησεται και εαν υποστειληται ουκ ευδοκει
η ψυχη μου εν αυτω
Now the righteous shall live by faith: but
if any man draw back, My soul shall
have no pleasure in him.

HEB 10:39

ημεις δε ουκ εσμεν υποστολης εις
απωλειαν αλλα πιστεως εις περιποιησιν
ψυχης

BUT WE ARE
NOT OF
THOSE WHO

DRAW BACK

TO

PERDITION;

BUT OF

THOSE WHO

BELIEVE TO

THE SAVING

OF THE SOUL.

HEB 11:1 εστιν δε πιστις ελπιζομενων
υποστασις πραγματων ελεγχος ου
βλεπομενων

Now faith is the assurance [substance–
reality] of things hoped for, the conviction
[evidence–proof] of things not seen [not
something groundless, but based on previous fulfillment
of His Word].

HEB 11:2 εν ταυτη γαρ εμαρτυρηθησαν οι
πρεσβυτεροι

For in this the elders obtained witness
[commendation].

HEB 11:3 πιστει νοουμεν κατηρτισθαι τους
αιωνας ρηματι Θεου εις το μη εκ
φαινομενων το βλεπομενον γεγονεναι

**By faith we understand
that the universe was**

**formed by the word of
God, so that what is seen
was not made out of
things which were visible.**

HEB 11:4

πιστει πλειονα θυσιαν Αβελ παρα
Καιν προσηνεγκεν τω Θεω δι ης
εμαρτυρηθη ειναι δικαιος μαρτυρουντος
επι τοις δωροις αυτου του Θεου και δι
αυτης αποθανων ετι λαλει

By faith Abel offered to God a more
excellent sacrifice than Cain, by which
he obtained witness that he was
righteous, God testifying of his gifts:
and by it he being dead yet speaks.

HEB 11:5

πιστει Ενωχ μετετεθη του μη ιδειν
θανατον και ουχ ηυρισκετο διοτι μετεθηκεν
αυτον ο Θεος προ γαρ της μεταθεσεως
μεμαρτυρηται ευαρεστηκεναι τω Θεω

By faith Enoch was removed that he
should not see death; and was not
found, because God had removed him:

for before his removal he had this witness, that he pleased God.

HEB 11:6

χωρις δε πιστεως αδυνατον ευαρεστησαι πιστευσαι γαρ δει τον προσερχομενον τω Θεω οτι εστιν και τοις εκζητουσιν αυτον μισθαποδοτης γινεται

But without faith it is impossible to please Him: for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

HEB 11:7

πιστει χρηματισθεις Νωε περι των μηδεπω βλεπομενων ευλαβηθεις κατεσκευασεν κιβωτον εις σωτηριαν του οικου αυτου δι ης κατεκρινεν τον κοσμον και της κατα πιστιν δικαιοσυνης εγενετο κληρονομος

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house [but not even any of his many long-time workers]; by the which he condemned the

world, and became heir of the righteousness which is by faith.

HEB 11:8

πιστει καλουμενος Αβρααμ υπηκουσεν εξελθειν εις τοπον ον ημελλεν λαμβανειν εις κληρονομιαν και εξηλθεν μη επισταμενος που ερχεται

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing where he was going.

HEB 11:9

πιστει παρωκησεν εις γην της επαγγελιας ως αλλοτριαν εν σκηναις κατοικησας μετα Ισαακ και Ιακωβ των συγκληρονομων της επαγγελιας της αυτης

By faith he dwelled in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise:

HEB 11:10

εξεδεχετο γαρ την τους θεμελιους εχουσαν πολιν ης τεχνιτης και δημιουργος ο Θεος

**FOR HE LOOKED FOR A CITY
WHICH HAS FOUNDATIONS,
WHOSE BUILDER AND MAKER IS
GOD.**

HEB 11:11 πιστει και αυτη Σαρρα δυναμιν εις καταβολην σπερματος ελαβεν και παρα καιρον ηλικιας επει πιστον ηγησατο τον επαγγειλαμενον

And by faith Sara herself also received strength to conceive a child, and was delivered of a child when she was past the usual age, because she judged Him faithful who had promised.

HEB 11:12 διο και αφ ενος εγεννηθησαν και ταυτα νενεκρωμενου καθως τα αστρα του ουρανου τω πληθει και ως η αμμος η παρα το χειλος της θαλασσης η αναριθμητος
Therefore there came forth even of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable.

HEB 11:13 κατα πιστιν απεθανον ουτοι παντες
μη κομισαμενοι τας επαγγελιας αλλα
πορρωθεν αυτας ιδοντες και ασπασαμενοι
και ομολογησαντες οτι ξενοι και
παρεπιδημοι εισιν επι της γης

THESE ALL DIED
BELIEVING, NOT
HAVING RECEIVED
THE PROMISES,
BUT HAVING SEEN
THEM AFAR OFF,
AND WERE
PERSUADED OF
THEM, AND
EMBRACED THEM,

AND CONFESSED THAT THEY WERE STRANGERS AND PILGRIMS ON THE EARTH.

HEB 11:14

οι γαρ τοιαυτα λεγοντες
εμφανιζουσιν οτι πατριδα επιζητουσιν
For those who say such things declare
plainly that they seek a country.

HEB 11:15

και ει μεν εκεινης εμνημονευον αφ
ης εξεβησαν ειχον αν καιρον ανακαμψαι
And truly, if they had been mindful of
that country from which they came out,
they might have had opportunity to
have returned.

HEB 11:16

νυν δε κρειττονος ορεγονται τουτ
εστιν επουρανιου διο ουκ επαισχυνεται
αυτους ο Θεος Θεος επικαλεισθαι αυτων
ητοιμασεν γαρ αυτοις πολιν

But now they desire a better country,
that is, a Heavenly: wherefore God is
not ashamed to be called their God: for
He has prepared for them a city.

HEB 11:17 πιστει προσενηνοχεν Αβρααμ τον
Ισαακ πειραζομενος και τον μονογενη
προσεφερεν ο τας επαγγελιας
αναδεξαμενος

By faith Abraham, when he was
tested, offered up Isaac: and he who
had received the promises offered up
his only begotten son,

HEB 11:18 προς ον ελαληθη οτι εν Ισαακ
κληθησεται σοι σπερμα
of whom it was said, “That in Isaac
shall your seed be called:”

HEB 11:19 λογισαμενος οτι και εκ νεκρων
εγειρειν δυνατος ο Θεος οθεν αυτον και εν
παραβολη εκομισατο

**accounting that God was
able to raise him up, even
from the dead; from where**

he also received him in a parable.

HEB 11:20

πιστει και περι μελλοντων
ευλογησεν Ισαακ τον Ιακωβ και τον Ησαυ

By faith Isaac blessed Jacob and Esau concerning things to come.

HEB 11:21

πιστει Ιακωβ αποθνησκων
εκαστον των υιων Ιωσηφ ευλογησεν και
προσεκυνησεν επι το ακρον της ραβδου
αυτου

By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshiped, leaning on the top of his staff.

HEB 11:22

πιστει Ιωσηφ τελευτων περι της
εξοδου των υιων Ισραηλ εμνημονευσεν και
περι των οστων αυτου ενειπειλατο

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

HEB 11:23 πιστει Μωυσης γεννηθεις εκρυβη
τριμηνον υπο των πατερων αυτου διοτι
ειδον ασειον το παιδιον και ουκ
εφοβηθησαν το διαταγμα του βασιλεως
By faith Moses, when he was born,
was hid three months by his parents,
because they saw he was a beautiful
child; **AND THEY**

**WERE NOT AFRAID
OF THE KING'S
COMMANDMENT.**

HEB 11:24 πιστει Μωυσης μεγας γενομενος
ηρνησατο λεγεσθαι υιος θυγατρος Φαραω
By faith Moses, when he was come to
years, refused to be called a son of a
daughter of Pharaoh;

HEB 11:25 μαλλον ελομενος συγκακουχισθαι
τω λαω του Θεου η προσκαιρον εχειν
αμαρτιας απολαυσιν

choosing rather to suffer affliction with the people of God, than to have the pleasures of sin for a season;

HEB 11:26

μειζονα πλουτον ηγησαμενος των Αιγυπτου θησαυρων τον ονειδισμον του Χριστου απεβλεπεν γαρ εις την μισθαποδοσιαν

**COUNTING THE
REPROACH OF CHRIST
GREATER RICHES THAN
THE TREASURES IN
EGYPT:** for he looking to his

reward.

HEB 11:27

πιστει κατελιπεν Αιγυπτον μη φοβηθεις τον θυμον του βασιλεως τον γαρ αορατον ως ορων εκαρτερησεν

By faith he forsook Egypt, not fearing the anger of the king: for he endured,

**AS SEEING HIM WHO IS
INVISIBLE.**

HEB 11:28 πιστει πεποιηκεν το πασχα και την προσχυσιν του αιματος ινα μη ο ολοθρευων τα πρωτοτοκα θιγη αυτων

By faith he kept the passover, and the sprinkling of blood, in order that the destroyer of the firstborn should not touch them.

HEB 11:29 πιστει διεβησαν την ερυθραν θαλασσαν ως δια ξηρας γης ης πειραν λαβοντες οι Αιγυπτιοι κατεποθησαν

By faith they passed through the Red Sea as by dry land: which the Egyptians attempting to do were drowned.

HEB 11:30 πιστει τα τειχη Ιεριχω επεσαν κυκλωθεντα επι επτα ημερας

By faith the walls of Jericho fell down, after they were compassed about seven days.

HEB 11:31 πιστει Ρααβ η πορνη ου συναπωλετο τοις απειθησασιν δεξαμενη τους κατασκοπους μετ ειρηνης

By faith the harlot Rahab perished not with those who believed not, when she had received the spies with peace.

HEB 11:32

και τι επι λεγω επιλειψει με γαρ διηγουμενον ο χρονος περι Γεδεων Βαρακ Σαμψων Ιεφθαε Δαυιδ τε και Σαμουηλ και των προφητων

And what shall I more say? For the time would fail me to tell of Gideon, Barak, Samson, Jephthae; of David also, and Samuel, and of the

prophets:

HEB 11:33

οι δια πιστεως κατηγωνισαντο βασιλειας ειργασαντο δικαιοσυνην επετυχον επαγγελιων εφραξαν στοματα λεοντων

who by faith subdued kingdoms, did righteousness, obtained promises, stopped the mouths of lions.

HEB 11:34

εσβεσαν δυναμιν πυρος εφυγον στοματα μαχαιρης εδυναμωθησαν απο ασθενειας εγενηθησαν ισχυροι εν πολεμω παρεμβολας εκλιναν αλλοτριων

**Quenched the violence of fire,
escaped the edge of the sword, out
of weakness were made strong,
waxed valiant in fight, turned to
flight the armies of the foreigners.**

HEB 11:35 ελαβον γυναικες εξ αναστασεως
τους νεκρους αυτων αλλοι δε
ετυμπανισθησαν ου προσδεξαμενοι την
απολυτρωσιν ινα κρειπτονος αναστασεως
τυχωσιν

**Women received their dead raised to
life again: and others were tortured,
not accepting deliverance; in order
that they might obtain a better
resurrection:**

HEB 11:36 ετεροι δε εμπαιγμων και μαστιγων
πειραν ελαβον ετι δε δεσμων και φυλακης

**and others had trial of cruel
mockings and scourgings, yes,
moreover of bonds and
imprisonment:**

HEB 11:37 ελιθασθησαν επειρασθησαν
επρισθησαν εν φονω μαχαιρης απεθανον

περιηλθον εν μηλωταις εν αιγειοις
δερμασιν υστερουμενοι θλιβομενοι
κακουχουμενοι

**they were stoned, sawn asunder,
tempted, slain with the sword: they
wandered about in sheepskins and
goatskins; being destitute, afflicted,
tormented;**

HEB 11:38

ων ουκ ην αξιος ο κοσμος επι
ερημiais πλανωμενοι και ορεσιν και
σπηλαιοις και ταις οπαις της γης
(of whom the world was not worthy:)

**they wandered in deserts,
mountains, and in dens and caves of
the Earth.**

HEB 11:39

και ουτοι παντες μαρτυρηθεντες
δια της πιστεως ουκ εκομισαντο την
επαγγελιαν

And these all, having obtained a good
report by faith, received not the
promise:

HEB 11:40 του Θεου περι ημων κρειπτον τι
προβλεψαμενου ινα μη χωρις ημων
τελειωθωσιν

**God having provided some better
thing for us, in order that apart from
us [REV 6:11] they should not be made
perfect [1TH 4:13-18 (HEB 12:1 a continues HEB
11:40)].**

HEB 12:1 τοιγαρουν και ημεις τοσουτον
εχοντες περικειμενον ημιν νεφος μαρτυρων
ογκον αποθεμενοι παντα και την
ευπεριστατον αμαρτιαν δι υπομονης
τρεχωμεν τον προκειμενον ημιν αγωνα

**Wherefore seeing we also are
compassed about with so great a
cloud of witnesses**

[Having the testimony of such a mighty group of saints before us, let us learn (profit) from their example (ROM 15:4) and lay aside every hindrance and sin which so easily entangles us and let us run victoriously (patiently) the race set before us. “The *martures* here are not mere spectators (theatai), but testifiers (witnesses) who testify from their own experience (HEB 11:2, 4, 5, 33, 39) to God’s fulfilling His promises as shown in Chapter 11” (page 432, Vol. 5, A. T. Robertson, *Word Pictures in the New*

Testament. The context is vital (i. e.) ch. 11.
Careless and thoughtless interpretation of this verse makes the saints to become omniscient after death?! This is superstitious Romanism (that the dead "Saints" hear the prayers of those still living)! **For the Bible teaching see LUK 16:27-29 ("I have five brethren"); JOB 14 :21 (the dead are not observing activities on the Earth); HEB 12:1; ECC 9:1-10],**

let us lay aside every hindrance, and the sin which does so easily entangle us, and let us run with patience the race that is set before

US,

HEB 12:2

αφορωντες εις τον της πιστεως
αρχηγον και τελειωτην ιησουν ος αντι της
προκειμενης αυτω χαρας υπεμεινεν
σταυρον αισχυνης καταφρονησας εν δεξια
τε του θρονου του Θεου κεκαθικεν

looking to Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

HEB 12:3 αναλογισασθε γαρ τον τοιαυτην
υπομεμενηκοτα υπο των αμαρτων εις
εαυτους αντιλογιαν ινα μη καμητε ταις
ψυχαις υμων εκλυομενοι

**For consider Him Who endured such
hostility of sinners against Himself,
lest you grow weary and faint**

[despondent] **in your souls.**

HEB 12:4 ουπω μεχρις αιματος αντικατεστητε
προς την αμαρτιαν ανταγωνιζομενοι
You have not yet resisted to blood,
struggling against sin.

HEB 12:5 και εκλελησθε της παρακλησεως
ητις υμιν ως υιοις διαλεγεται υιε μου μη
ολιγωρει παιδειας κυριου μηδε εκλυου υπ
αυτου ελεγχομενος

And you have forgotten the exhortation
which speaks to you as to children, “My
son, despise not the chastening of the
Lord, nor faint [despondent] when you are
rebuked of Him:

HEB 12:6 ον γαρ αγαπα κυριος παιδευει
μαστιγοι δε παντα υιον ον παραδεχεται

**for whom the Lord loves
He chastens, and
scourges every son whom
He receives.**

HEB 12:7 εις παιδειαν υπομενετε ως υιοις
υμιν προσφερεται ο Θεος τις γαρ υιος ον ου
παιδευει πατηρ

**If you endure chastening, God deals
with you as with sons; for what son
is he whom the father does not
chasten?**

HEB 12:8 ει δε χωρις εστε παιδειας ης μετοχοι
γεγονασιν παντες αρα νοθοι και ουχ υιοι
εστε

**But if you be without chastisement,
whereof all [saints] are partakers, then
you are illegitimate, and not sons.**

HEB 12:9 ειτα τους μεν της σαρκος ημων
πατερας ειχομεν παιδευτας και
ενετρεπομεθα ου πολυ μαλλον

υποταγησομεθα τω πατρι των πνευματων
και ζησομεν

Furthermore we have had fathers of our
flesh who corrected us, and we gave
them honor: shall we not much rather
be in subjection to the Father of spirits,
and live?

HEB 12:10

οι μεν γαρ προς ολιγας ημερας
κατα το δοκουν αυτοις επαιδευον ο δε επι
το συμφερον εις το μεταλαβειν της
αγιοτητος αυτου

For they truly for a few days chastened
us for their own pleasure; but He for our
profit, that we might be partakers of His
holiness.

HEB 12:11

πασα μεν παιδεια προς μεν το
παρον ου δοκει χαρας ειναι αλλα λυπης
υστερον δε καρπον ειρηνικον τοις δι αυτης
γεγυμνασμενοις αποδιδωσιν δικαιοσυνης

**Now no chastening for the present
seems to be joyous, but grievous:
nevertheless afterward it yields the**

peaceable fruit of righteousness to those who are disciplined thereby.

HEB 12:12

διο τας παρειμενας χειρας και τα παραλελυμενα γονατα ανορθωσατε

Wherefore lift up the hands which hang down, and the feeble knees;

HEB 12:13

και τροχιας ορθας ποιειτε τοις ποσιν υμων ινα μη το χωλον εκτραπη ιαθη δε μαλλον

and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

HEB 12:14

ειρηνην διωκετε μετα παντων και τον αγιασμον ου χωρις ουδεις οψεται τον κυριον

**Follow peace with all men,
and holiness,
without which no**

man shall see the Lord:

HEB 12:15

επισκοπουντες μη τις υστερων απο της χαριτος του Θεου μη τις ριζα πικριας ανω φυουσα ενοχλη και δι αυτης μιανθωσιν οι πολλοι

Looking diligently lest any man fail from the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

HEB 12:16

μη τις πορνος η βεβηλος ως Εσαυος αντι βρωσεως μιας απεδετο τα πρωτοτοκια εαυτου

lest there be any fornicator, or profane person, as Esau, who for one morsel of food sold his birthright.

HEB 12:17

ιστε γαρ οτι και μετεπειτα θελων κληρονομησαι την ευλογιαν απεδοκιμασθη μετανοιας γαρ τοπον ουχ ευρεν καιπερ μετα δακρυων εκζητησας αυτην

For you know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

HEB 12:18 ου γαρ προσεληλυθατε

ψηλαφωμενω και κεκαυμενω πυρι και γνοφω και ζοφω και θυελλη

For you are not come to the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest,

HEB 12:19 και σαλπιγγος ηχω και φωνη ρηματων ης οι ακουσαντες παρητησαντο προστεθηναι αυτοις λογον

and the sound of a trumpet, and the voice of words; which voice those who heard entreated that the word should not be spoken to them any more:

HEB 12:20 ουκ εφερον γαρ το

διαστελλομενον καν θηριον θιγη του ορους λιθοβοληθησεται

(for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

HEB 12:21

και ουτως φοβερον ην το φανταζομενον Μωυσης ειπεν εκφοβος ειμι και εντρομος

and so terrible was the sight, that Moses said, I exceedingly fear and tremble:)

HEB 12:22

αλλα προσεληλυθατε Ζιων ορει και πολει Θεου ζωντος ιερουσαλημ επουρανιω και μυριασιν αγγελων

but you are come to mount Zion, and to the city of the living God, the heavenly Jerusalem [“the bride” see REV 21:9, 3 - ?], and to an innumerable company of angels,

HEB 12:23

πανηγυρει και εκκλησια πρωτοτοκων απογεγραμμενων εν ουρανοις και κριτη Θεω παντων και πνευμασιν δικαιων τετελειωμενων

to the general assembly and church of the firstborn, which are written in

Heaven, and to God the Judge of all,
and to the spirits of righteous men
made perfect,

HEB 12:24 και διαθηκης νεας μεσιτη Ιησου
και αιματι ραντισμου κρειπτον λαλουντι
παρα τον Αβελ
and to Jesus the mediator of the **new**
testament, and to the blood of
sprinkling, that speaks better things
than that of Abel.

HEB 12:25 βλεπετε μη παραιτησησθε τον
λαλουντα ει γαρ εκεινοι ουκ εξεφυγον επι
γης παραιτησαμενοι τον χρηματιζοντα
πολυ μαλλον ημεις οι τον απ ουρανων
αποστρεφομενοι

See that you refuse not Him Who
speaks. For if they escaped not who
refused Him Who spoke on Earth,
much more shall not we escape, if we
turn away from Him Who speaks from
Heaven:

HEB 12:26 ου η φωνη την γην εσαλευσεν τοτε
νυν δε επηγγελται λεγων ετι απαξ εγω

σεισω ου μονον την Γην αλλα και τον
Ουρανον

Whose voice then shook the Earth: but
now He has promised, saying, “*Yet
once more I shake not the Earth only,
but also the Heaven.*”

HEB 12:27 το δε ετι απαξ δηλοι την των
σαλευομενων μεταθεσιν ως πεποιημενων
ινα μεινη τα μη σαλευομενα

And this word, “Yet once more, signifies
the removing of those things that are
shaken, as of things that are made, that
those things which cannot be shaken
may remain.

HEB 12:28 διο βασιλειαν ασαλευτον
παραλαμβανοντες εχωμεν χαριν δι ης
λατρευωμεν ευαρεστως τω Θεω μετα
ευλαβειας και δεους

Wherefore we receiving a **Kingdom**
which cannot be moved, let us have
grace, whereby we may serve God
acceptably with reverence and godly
fear:

HEB 12:29 και γαρ ο Θεος ημων πυρ
καταναλισκον

For our God is a consuming fire.

HEB 13:1 η φιλαδελφια μενετω

Let brotherly love remain.

HEB 13:2 της φιλοξενιας μη επιλανθανεσθε
δια ταυτης γαρ ελαθον τινες ξενισαντες
αγγελους

**Be not forgetful to entertain
strangers: for thereby some have
entertained angels unawares.**

HEB 13:3 μιμησκεσθε των δεσμιων ως
συνδεδεμενοι των κακουχουμενων ως και
αυτοι οντες εν σωματι

**Remember those who are
in bonds, as bound with
them; and those who
suffer adversity, as being
yourselves also in the
body.**

HEB 13:4 τιμιος ο γαμος εν πασιν και η κοιτη
αμιαντος πορνους γαρ και μοιχους κρινει ο
Θεος

**Marriage is honorable in
all, and the bed undefiled:
but whoremongers and
adulterers God will judge.**

HEB 13:5 αφιλαργυρος ο τροπος αρκουμενοι
τοις παρουσιν αυτος γαρ ειρηκεν ου μη σε
ανω ουδ ου μη σε εγκαταλιπω

**Let your manner of life be without
covetousness; and be content with
such things as you have: for He has
said, *I will never leave you, nor forsake
you.***

HEB 13:6 ωστε θαρρουντας ημας λεγειν
κυριος εμοι βοηθος ου φοβηθησομαι τι
ποιησει μοι ανθρωπος

**So that we may
boldly say, *The***

Lord is my helper,
and I will not fear
what man will do to
me.

HEB 13:7

μνημονευετε των ηγουμενων υμων
οιτινες ελαλησαν υμιν τον λογον του Θεου
ων αναθεωρουντες την εκβασιν της
αναστροφης μιμεισθε την πιστιν

Remember those who have the rule
over you, **who have spoken to you**
the word of God: whose faith follow,
CONSIDERING THE END OF THEIR
MANNER OF LIFE.

HEB 13:8

ιησους χριστος εχθες και σημερον ο
αυτος και εις τους αιωνας

Jesus Christ the same yesterday, today
and forever.

HEB 13:9

διδαχαις ποικιλαις και ξεναις μη
παραφερεσθε καλον γαρ χαριτι

βεβαιουσθαι την καρδιαν ου βρωμασιν εν
οις ουκ ωφεληθησαν οι περιπατουντες
Be not carried about with diverse and
strange doctrines. For it is a good thing
that the heart be established with
grace; not with foods, which have not
profited those who have been occupied
therein.

HEB 13:10 εχομεν θυσιαστηριον εξ ου φαγειν
ουκ εχουσιν εξουσιαν οι τη σκηνη
λατρευοντες

We have an altar, whereof they have
no right to eat who serve the
tabernacle.

HEB 13:11 ων γαρ εισφερεται ζωων το αιμα
περι αμαρτιας εις τα αγια δια του
αρχιερεως τουτων τα σωματα κατακαιεται
εξω της παρεμβολης

For the bodies of those beasts, whose
blood is brought into the sanctuary by
the high priest for sin, are burned
without the camp.

HEB 13:12 διο και ιησους ινα αγιαση δια του ιδιου αιματος τον λαον εξω της πυλης επαθεν

Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.

HEB 13:13 τοιουν εξερχωμεθα προς αυτον εξω της παρεμβολης τον ονειδισμον αυτου φεροντες

Let us go forth therefore to Him without the camp, bearing His reproach.

HEB 13:14 ου γαρ εχομεν ωδε μενουσαν πολιν αλλα την μελλουσαν επιζητουμεν
For we have here no continuing city but we seek one to come.

HEB 13:15 δι αυτου αναφερωμεν θυσιαν αινεσεως δια παντος τω Θεω τουτ εστιν

καρπον χειλεων ομολογουντων τω ονοματι
αυτου

**Through Him let us offer the
sacrifice of praise to God
continually, that is, the fruit of our
lips giving thanks to His name.**

HEB 13:16 της δε ευποιας και κοινωνιας μη
επιλανθανεσθε τοιαυταις γαρ θυσιας
ευαρεσταιται ο Θεος

But to do good and to sharing forget
not: for with such sacrifices God is well
pleased.

HEB 13:17 πειθεσθε τοις ηγουμενοις υμων και
υπεικετε αυτοι γαρ αγρυπνουσιν υπερ των
ψυχων υμων ως λογον αποδωσοντες ινα
μετα χαρας τουτο ποιωσιν και μη
στεναζοντες αλυσιτελες γαρ υμιν τουτο

**Obey those who have the rule over
you, and submit yourselves: for they
watch for your souls, as those who
must give account, that they may do
it with joy, and not with grief: for that
is unprofitable for you.**

HEB 13:18 προσευχεσθε περι ημων πειθομεθα
γαρ οτι καλην συνειδησιν εχομεν εν πασιν
καλως θελοντες αναστρεφεισθαι
Pray for us: for we trust we have a
good conscience, in all things willing to
live honestly.

HEB 13:19 περισσοτερωσ δε παρακαλω τουτο
ποιησαι ινα ταχιον αποκατασταθω υμιν
But I beseech you the rather to do this,
in order that I may be restored to you
sooner.

HEB 13:20 ο δε Θεος της ειρηνης ο αναγαγων
εκ νεκρων τον ποιμενα των προβατων τον
μεγαν εν αιματι **διαθηκης** αιωνιου τον
κυριον ημων ιησουν

**NOW THE GOD OF
PEACE, THAT
BROUGHT AGAIN
FROM THE DEAD**

**OUR LORD JESUS,
THAT GREAT
SHEPHERD OF THE
SHEEP, THROUGH
THE BLOOD OF
THE EVERLASTING
TESTAMENT,**

HEB 13:21

καταρτισαι υμας εν παντι αγαθω
εις το ποιησαι το θελημα αυτου ποιων εν
ημιν το ευαρεστον ενωπιον αυτου δια
ιησου χριστου ω η δοξα εις τους αιωνας
των αιωνων αμην

**MAKE YOU PERFECT IN EVERY
GOOD WORK TO DO HIS WILL,
WORKING IN YOU THAT WHICH
IS WELL PLEASING IN HIS SIGHT,
THROUGH JESUS CHRIST; TO**

**WHOM BE GLORY FOR EVER
AND EVER. ASSUREDLY.**

HEB 13:22

παρακαλω δε υμας αδελφοι
ανεχεσθε του λογου της παρακλησεως και
γαρ δια βραχεων επεστειλα υμιν

And I beseech you, brothers, heed the
word of exhortation: for I have written a
letter to you in few words.

HEB 13:23

γινωσκετε τον αδελφον ημων
Τιμοθεον απολελυμενον μεθ ου εαν ταχιον
ερχηται οψομαι υμας

[Paul] **Know that our brother Timothy
is set at liberty; with whom, if he
come quickly, I will see you.**

HEB 13:24

ασπασασθε παντας τους
ηγουμενους υμων και παντας τους αγιους
ασπαζονται υμας οι απο της ιταλιας
Salute all those who have the rule over
you and all the saints. **Those of Italy**

salute you.

HEB 13:25

η χαρις μετα παντων υμων.

Grace be with all of you.