

RESEARCH EDITION

APOSTOLIC BOOKS

TEXT · WORD · MEANING

Full text from the Greek source

VOLUME V TO THE HEBREWS



BOOK 12 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

RESEARCH EDITION

TO THE HEBREWS

TEXT · WORD · MEANING

APOSTOLIC BOOKS · VOLUME V

Greek text · literal English layer · controlled translation · smooth English translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 12 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked 'this volume'.

- 1. The Sayings of Jesus, Volume I: Matthew and Mark** — Jesus' sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.
- 2. The Sayings of Jesus, Volume II: Luke and John** — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.
- 3. The Sayings of Jesus, Volume III: The Gospel of Thomas** — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.
- 4. The Gospel According to Matthew: Text · Word · Meaning** — The complete Gospel, chapters 1-28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.
- 5. The Gospel According to Mark: Text · Word · Meaning** — The complete Gospel, chapters 1-16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.
- 6. The Gospel According to Luke: Text · Word · Meaning** — The complete Gospel, chapters 1-24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.
- 7. The Gospel According to John: Text · Word · Meaning** — The complete Gospel, chapters 1-21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53-8:11.
- 8. The Acts of the Apostles: Text · Word · Meaning** — The complete book, chapters 1-28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning (this volume) — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

To the Hebrews

Chapters 1–13

Volume XII · Hebrews 1:1–13:25 · Greek source · Three English layers

The Son, the high priesthood, the new covenant, faith, and endurance: the letter to the Hebrews in full.

Greek, word-order interlinear, close English, fluent English, translation notes and comparative references.

Reading this collection

GREEK AND ORDERED GLOSSES

The adopted SBLGNT Greek is retained, including punctuation and apparatus signs. Each PDF token appears above its English gloss. The editable document follows each Greek verse with glosses in the same order. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition.

CLOSE ENGLISH

The close layer retains significant grammar, repeated terms and source distinctions while supplying necessary English syntax. Bracketed articles and grammatical labels in glosses are translation aids, not restored manuscript words. Difficult constructions are explained in section notes.

FLUENT ENGLISH

The reading layer uses contemporary American English. Interpretive choices and alternatives are recorded beside the relevant section. Short clauses may remain similar in both layers.

NOTES AND COMPARISONS

Section notes distinguish quoted scripture, links within the argument, and thematic comparisons. References do not imply identical wording.

TEXT AND SCOPE

No numbered position in this book is treated as an absence notice. Exact Greek strings and punctuation follow the source text; no variant wording is silently imported.

USING THE CONTENTS

The contents link to 65 reading sections. PDF bookmarks also identify all 13 chapters. The editable document uses continuous page numbering.

Sources and editorial references

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These editorial references support source and lexical notes; their English translations are not adopted as the English translation base. Further passage-specific references remain in the section notes.

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<https://biblia.com/bible/sblgnt/hebrews/1>

Ellingworth and Nida, UBS (1983), on Hebrews 1:3

<https://tips.translation.bible/story/translation-commentary-on-hebrews-13/>

Ellingworth and Nida, UBS (1983), on Hebrews 1:8

<https://tips.translation.bible/story/translation-commentary-on-hebrews-18/>

SBLGNT: Hebrews 2

<https://biblia.com/bible/sblgnt/hebrews/2>

Ellingworth and Nida, UBS (1983), on Hebrews 2:9

<https://tips.translation.bible/story/translation-commentary-on-hebrews-29/>

SBLGNT: Hebrews 3

<https://biblia.com/bible/sblgnt/hebrews/3>

Ellingworth and Nida, UBS (1983), on Hebrews 3:14

<https://tips.translation.bible/story/translation-commentary-on-hebrews-314/>

SBLGNT: Hebrews 4

<https://biblia.com/bible/sblgnt/hebrews/4>

Sources and editorial references

Ellingworth and Nida, UBS (1983), on Hebrews 4:2

<https://tips.translation.bible/story/translation-commentary-on-hebrews-42/>

Ellingworth and Nida, UBS (1983), on Hebrews 4:9

<https://tips.translation.bible/story/translation-commentary-on-hebrews-49/>

Ellingworth and Nida, UBS (1983), on Hebrews 4:12

<https://tips.translation.bible/story/translation-commentary-on-hebrews-412/>

SBLGNT: Hebrews 5

<https://biblia.com/bible/sblgnt/hebrews/5>

Ellingworth and Nida, UBS (1983), on Hebrews 5:7

<https://tips.translation.bible/story/translation-commentary-on-hebrews-57/>

Ellingworth and Nida, UBS (1983), on Hebrews 5:9

<https://tips.translation.bible/story/translation-commentary-on-hebrews-59/>

SBLGNT: Hebrews 6

<https://biblia.com/bible/sblgnt/hebrews/6>

Ellingworth and Nida, UBS (1983), on Hebrews 6:6

<https://tips.translation.bible/story/translation-commentary-on-hebrews-66/>

Ellingworth and Nida, UBS (1983), on Hebrews 6:19

<https://tips.translation.bible/story/translation-commentary-on-hebrews-619/>

Sources and editorial references

SBLGNT: Hebrews 7

<https://biblia.com/bible/sblgnt/hebrews/7>

Ellingworth and Nida, UBS (1983), on Hebrews 7:3

<https://tips.translation.bible/story/translation-commentary-on-hebrews-73/>

Ellingworth and Nida, UBS (1983), on Hebrews 7:25

<https://tips.translation.bible/story/translation-commentary-on-hebrews-725/>

SBLGNT: Hebrews 8

<https://biblia.com/bible/sblgnt/hebrews/8>

Ellingworth and Nida, UBS (1983), on Hebrews 8:8

<https://tips.translation.bible/story/translation-commentary-on-hebrews-88/>

Ellingworth and Nida, UBS (1983), on Hebrews 8:13

<https://tips.translation.bible/story/translation-commentary-on-hebrews-813/>

SBLGNT: Hebrews 9

<https://biblia.com/bible/sblgnt/hebrews/9>

Ellingworth and Nida, UBS (1983), on Hebrews 9:4

<https://tips.translation.bible/story/translation-commentary-on-hebrews-94/>

Ellingworth and Nida, UBS (1983), on Hebrews 9:14

<https://tips.translation.bible/story/translation-commentary-on-hebrews-914/>

Sources and editorial references

Ellingworth and Nida, UBS (1983), on Hebrews 9:16

<https://tips.translation.bible/story/translation-commentary-on-hebrews-916/>

SBLGNT: Hebrews 10

<https://biblia.com/bible/sblgnt/hebrews/10>

Ellingworth and Nida, UBS (1983), on Hebrews 10:5

<https://tips.translation.bible/story/translation-commentary-on-hebrews-105/>

Ellingworth and Nida, UBS (1983), on Hebrews 10:29

<https://tips.translation.bible/story/translation-commentary-on-hebrews-1029/>

SBLGNT: Hebrews 11

<https://biblia.com/bible/sblgnt/hebrews/11>

Ellingworth and Nida, UBS (1983), on Hebrews 11:1

https://tips.translation.bible/tip_term/translation-commentary-on-hebrews-111-2/

Ellingworth and Nida, UBS (1983), on Hebrews 11:11

<https://tips.translation.bible/story/translation-commentary-on-hebrews-1111/>

SBLGNT: Hebrews 12

<https://biblia.com/bible/sblgnt/hebrews/12>

Ellingworth and Nida, UBS (1983), on Hebrews 12:17

<https://tips.translation.bible/story/translation-commentary-on-hebrews-1217/>

Sources and editorial references

Ellingworth and Nida, UBS (1983), on Hebrews 12:22

<https://tips.translation.bible/story/translation-commentary-on-hebrews-1222/>

SBLGNT: Hebrews 13

<https://biblia.com/bible/sblgnt/hebrews/13>

Ellingworth and Nida, UBS (1983), on Hebrews 13:10

<https://tips.translation.bible/story/translation-commentary-on-hebrews-1310/>

Ellingworth and Nida, UBS (1983), on Hebrews 13:20–21

https://tips.translation.bible/tip_term/translation-commentary-on-hebrews-1320-1321/

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XII-HEB-001 / Hebrews 1:1-14

The Son, God's speech and the angels

God has spoken in a Son

Hebrews 1:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν
 in many portions and in many ways long ago the God having spoken to the ancestors
 ἐν τοῖς προφήταις
 in the prophets

CLOSE ENGLISH

Long ago, God spoke to the ancestors in many portions and in many ways through the prophets,

FLUENT ENGLISH

Long ago God spoke to our ancestors through the prophets, in many different portions and ways.

Hebrews 1:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν
 at the last of the days these he spoke to us in a Son whom
 ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας·
 he appointed heir of all things through whom also he made the ages

CLOSE ENGLISH

but at the end of these days he has spoken to us in a Son, whom he appointed heir of all things, through whom he also made the ages.

FLUENT ENGLISH

In these final days he has spoken to us through his Son. He appointed him heir of everything, and through him he also made the universe.

Hebrews 1:3**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃς	ὢν	ἀπαύγασμα	τῆς	δόξης	καὶ	χαρακτήρ	τῆς	ὑποστάσεως	αὐτοῦ,
who	being	radiance	of the	glory	and	exact imprint	of the	being	of him
φέρων	τε	τὰ	πάντα	τῷ	ῥήματι	τῆς	δυνάμεως,	δι’	αὐτοῦ
carrying	and	the	all things	by the	word	of the	power	through	himself
καθαρισμὸν	τῶν	ἁμαρτιῶν	ποιησάμενος	ἐκάθισεν	ἐν	δεξιᾷ	τῆς		
purification	of the	sins	having made	sat down	at	the right hand	of the		
μεγαλωσύνης	ἐν	ὕψηλοῖς,							
Majesty	in	the heights							

CLOSE ENGLISH

He is the radiance of the glory and the exact imprint of God’s being, and carries all things by the word of power. Having made purification of sins through himself, he sat down at the right hand of the Majesty on high,

FLUENT ENGLISH

The Son radiates God’s glory and exactly expresses his being. He sustains everything by his powerful word. After making purification for sins through himself, he sat down at the right hand of the Majesty on high.

Hebrews 1:4**Greek: adopted SBLGNT text. Word-order interlinear.**

τοσοῦτω	κρείττων	γενόμενος	τῶν	ἀγγέλων	ὅσω	διαφορώτερον	παρ'
by so much	superior	having become	to the	angels	by as much as	more excellent	than
αὐτοῦς	κεκληρονόμηκεν	ὄνομα.					
them	he has inherited	a name					

CLOSE ENGLISH

having become as much superior to the angels as the name he has inherited is more excellent than theirs.

FLUENT ENGLISH

He has become far greater than the angels, just as the name he has inherited far exceeds theirs.

SECTION NOTES

1:1-2. The work opens without naming its author or addressees. Its placement after the Pauline letters does not establish Pauline authorship. In a Son contrasts this final speech with speech in the prophets; the fluent his Son makes the relationship explicit. Ages can encompass the created order through time, rendered universe in the fluent layer.

1:3. Radiance and exact imprint express the Son's relation to God. Reflection is another rendering of the first image; being renders hypostasis without importing a later technical definition. Carries is expressed as sustains in fluent English. See UBS on 1:3.

1:3. The adopted SBLGNT reads *dia hautou*, through himself, with purification, and does not have the common *autou*, his, after power. Both layers preserve through himself; his powerful word in fluent English supplies the possessor from the subject. Other editions read his power without this reflexive phrase. No our is present with sins. See the SBLGNT apparatus.

1:3-4. Sitting at the right hand anticipates the quotation in verse 13. The inherited name is developed by the Son language in verse 5; no additional name is supplied in verse 4.

XII-HEB-001 / Hebrews 1:5-7

The Son and the serving angels

Hebrews 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

Τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων· Υἱός μου εἶ σύ, ἐγὼ
 to which for did he say ever of the angels Son of me are you I
 σήμερον γεγέννηκά σε, καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ
 today have fathered you and again I will be to him as a father and
 αὐτὸς ἔσται μοι εἰς υἱόν;
 he will be to me as a son

CLOSE ENGLISH

For to which of the angels did he ever say, “You are my Son; today I have fathered you”? And again, “I will be a father to him, and he will be a son to me”?

FLUENT ENGLISH

Did God ever say to any angel, “You are my Son; today I have become your father”? Or again, “I will be his father, and he will be my son”?

Hebrews 1:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει·
 when but again he brings the firstborn into the inhabited world he says
 Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.
 and let worship him all angels of God

CLOSE ENGLISH

But when he again brings the firstborn into the inhabited world, he says, “And let all God’s angels worship him.”

FLUENT ENGLISH

When he brings the firstborn into the world again, he says, “Let all God’s angels worship him.”

Hebrews 1:7**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	πρὸς	μὲν	τοὺς	ἀγγέλους	λέγει·	Ὁ	ποιῶν	τοὺς	ἀγγέλους
and	with reference to	indeed	the	angels	he says	the one	making	the	angels
αὐτοῦ	πνεύματα,	καὶ	τοὺς	λειτουργοὺς	αὐτοῦ	πυρὸς	φλόγα·		
of him	winds	and	the	servants	of him	of fire	a flame		

CLOSE ENGLISH

And of the angels he says, “He makes his angels winds, and his servants a flame of fire,”

FLUENT ENGLISH

Of the angels he says, “He makes his angels winds and his servants a flame of fire.”

SECTION NOTES

1:5. The quotations are Psalm 2:7 and 2 Samuel 7:14. Fathered preserves the generation metaphor; have become your father is its fluent rendering. The verse is not expanded into a date or mechanism for the Son’s origin.

1:6. Again is taken with brings in both layers. It can instead introduce another quotation: And again, when he brings the firstborn into the world. The text does not name the occasion here. The command to the angels corresponds to the Greek scriptural tradition of Deuteronomy 32:43; compare Psalm 97:7.

1:7. The quotation follows Psalm 104:4. Pneumata can mean winds or spirits; winds is chosen with the parallel flame of fire. Angels also means messengers, but the chapter’s comparison governs the rendering here. This is quotation language, not a separate explanation of angelic substance.

XII-HEB-001 / Hebrews 1:8-12

The lasting throne and the enduring Lord

Hebrews 1:8

Greek: adopted SBLGNT text. Word-order interlinear.

πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα
 with reference to but the Son the throne of you O God for the age
 τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας
 of the age and the scepter of the uprightness a scepter of the kingdom
 σου.
 of you

CLOSE ENGLISH

but of the Son, “Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of your kingdom.

FLUENT ENGLISH

But of the Son he says, “Your throne, O God, endures forever and ever, and justice is the scepter of your kingdom.

Hebrews 1:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε
 you loved righteousness and you hated lawlessness because of this anointed you
 ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου·
 the God the God of you with oil of exultation beyond the companions of you

CLOSE ENGLISH

You loved righteousness and hated lawlessness; therefore God, your God, anointed you with the oil of exultation beyond your companions.”

FLUENT ENGLISH

You loved what is right and hated lawlessness. That is why God, your God, anointed you with the oil of joy above your companions.”

Hebrews 1:10**Greek: adopted SBLGNT text. Word-order interlinear.**

καί· Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
 and you at the beginning Lord the earth founded and works of the
 χειρῶν σου εἰσιν οἱ οὐρανοί·
 hands of you are the heavens

CLOSE ENGLISH

And, “You, Lord, founded the earth in the beginning, and the heavens are the works of your hands.

FLUENT ENGLISH

And he says, “You, Lord, laid the earth’s foundations in the beginning, and the heavens are the work of your hands.

Hebrews 1:11**Greek: adopted SBLGNT text. Word-order interlinear.**

αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὥς ἱμάτιον
 they will perish you but remain and all like a garment
 παλαιωθήσονται,
 will grow old

CLOSE ENGLISH

They will perish, but you remain; and they will all grow old like a garment,

FLUENT ENGLISH

They will perish, but you remain. They will all wear out like clothing.

Hebrews 1:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὥσεὶ	περιβόλαιον	ἐλίξεις	αὐτούς,	ὥς	ἱμάτιον	καὶ	ἀλλαγήσονται·
and	like	a cloak	you will roll up	them	like	a garment	also	they will be changed

σὺ	δὲ	ὁ	αὐτὸς	εἶ,	καὶ	τὰ	ἔτη	σου	οὐκ	ἐκλείψουσιν.
you	but	the	same	are	and	the	years	of you	not	will run out

CLOSE ENGLISH

and like a cloak you will roll them up; like a garment they will also be changed. But you are the same, and your years will not run out.”

FLUENT ENGLISH

You will roll them up like a cloak, and they will be changed like clothing. But you remain the same, and your years will never end.”

SECTION NOTES

1:8-9. Psalm 45:6-7 is applied to the Son. O God takes the noun as address; God is your throne is another grammatical interpretation. The adopted source has your kingdom; some witnesses have his kingdom. The translation follows the adopted reading, without replacing it on the basis of the handbook’s textual preference. See UBS on 1:8.

1:9. The anointing image expresses joy and distinction above companions. God, your God is the grammatical subject of anointed. The companions are not independently identified in this verse.

1:10-12. The next quotation is Psalm 102:25-27. Earth and heavens are contrasted with the enduring Lord. The garment and rolled cloak are preserved as images; they are not converted into a scientific account. Psalm references use common English numbering.

XII-HEB-001 / Hebrews 1:13-14

The right hand and the heirs of salvation

Hebrews 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

πρὸς	τίνα	δὲ	τῶν	ἀγγέλων	εἶρηκέν	ποτε·	Κάθου	ἐκ	δεξιῶν	μου
to	which	but	of the	angels	has he said	ever	sit	at	the right hand	of me
ἕως	ἂν	θῶ	τοὺς	ἐχθρούς	σου	ὑποπόδιον	τῶν	ποδῶν	σου;	
until	[eventuality]	I make	the	enemies	of you	a footstool	for the	feet	of you	

CLOSE ENGLISH

But to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”?

FLUENT ENGLISH

Has God ever said to any angel, “Sit at my right hand until I make your enemies a footstool under your feet”?

Hebrews 1:14

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχὶ	πάντες	εἰσὶν	λειτουργικὰ	πνεύματα	εἰς	διακονίαν	ἀποστελλόμενα
not	all	are they	ministering	spirits	for	service	being sent
διὰ	τοὺς	μέλλοντας	κληρονομεῖν	σωτηρίαν;			
for the sake of	the ones	about	to inherit	salvation			

CLOSE ENGLISH

Are they not all ministering spirits sent for service for the sake of those who are to inherit salvation?

FLUENT ENGLISH

Are not all the angels spirits who serve, sent to help those who will inherit salvation?

SECTION NOTES

1:13-14. Psalm 110:1 returns to the right-hand image. A footstool depicts subjected enemies. The question expects that no angel received this address. Angels serve those who are to inherit salvation; they are not said here to possess the Son’s royal place.

XII-HEB-002 / Hebrews 2:1-18

Salvation, shared humanity, and faithful help

Pay attention to the salvation announced

Hebrews 2:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς
 because of this it is necessary all the more to pay attention for us to the things
 ἀκουσθεῖσιν, μήποτε παραρυῶμεν.
 heard lest we drift away

CLOSE ENGLISH

For this reason we must pay all the more attention to what we have heard, lest we drift away.

FLUENT ENGLISH

That is why we must pay closer attention to what we have heard, so that we do not drift away.

Hebrews 2:2**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα
 if for the through angels spoken word became binding and every
 παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,
 transgression and disobedience received just recompense

CLOSE ENGLISH

For if the word spoken through angels proved binding, and every transgression and disobedience received a just recompense,

FLUENT ENGLISH

The message spoken through angels proved binding, and every violation and act of disobedience received its just penalty.

Hebrews 2:3

Greek: adopted SBLGNT text. Word-order interlinear.

πῶς	ἡμεῖς	ἐκφευξόμεθα	τηλικάυτης	ἀμελήσαντες	σωτηρίας,	ἣτις,	ἀρχὴν	
how	we	will escape	so great	having neglected	a salvation	which	a beginning	
λαβοῦσα	λαλεῖσθαι	διὰ	τοῦ	κυρίου,	ὑπὸ	τῶν	ἀκουσάντων	εἰς
having taken	to be spoken	through	the	Lord	by	the ones	having heard	to
ἡμᾶς	ἐβεβαιώθη,							
us	was confirmed							

CLOSE ENGLISH

how will we escape if we neglect so great a salvation? It began to be spoken through the Lord and was confirmed to us by those who heard,

FLUENT ENGLISH

How, then, will we escape if we disregard such a great salvation? The Lord first announced it, and those who heard him confirmed it to us.

Hebrews 2:4

Greek: adopted SBLGNT text. Word-order interlinear.

συνεπιμαρτυροῦντος	τοῦ	θεοῦ	σημείοις	τε	καὶ	τέρασιν	καὶ	ποικίλαις
bearing witness together	the	God	by signs	both	and	wonders	and	various
δυνάμεσιν	καὶ	πνεύματος	ἁγίου	μερισμοῖς	κατὰ	τὴν	αὐτοῦ	θέλησιν;
acts of power	and	of Spirit	Holy	distributions	according to	the	his	will

CLOSE ENGLISH

with God bearing witness as well by signs and wonders, various acts of power, and distributions of the Holy Spirit according to his will.

FLUENT ENGLISH

God added his witness through signs, wonders, many kinds of mighty works, and gifts of the Holy Spirit distributed as he willed.

SECTION NOTES

2:1-4. The warning draws its force from the preceding comparison of the Son and angels. Drifting is the image of losing one's course. The message through angels evokes the tradition of angelic mediation of the law; compare Acts 7:53 and Galatians 3:19. The Lord's message is distinguished from its confirmation by hearers.

2:4. Distributions of the Holy Spirit can describe the Spirit's apportioned gifts or shared bestowal. The fluent layer uses gifts distributed, without supplying an exhaustive list or limiting the wording to a particular period.

XII-HEB-002 / Hebrews 2:5-9

Humanity's calling and the suffering of Jesus

Hebrews 2:5**Greek: adopted SBLGNT text. Word-order interlinear.**

Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς
 not for to angels he subjected the inhabited world the one coming about which
 λαλοῦμεν·
 we speak

CLOSE ENGLISH

For he did not subject to angels the coming inhabited world about which we are speaking.

FLUENT ENGLISH

God did not place the world to come, which we are speaking about, under the angels.

Hebrews 2:6**Greek: adopted SBLGNT text. Word-order interlinear.**

διεμαρτύρατο δέ ποῦ τις λέγων· Τί ἐστὶν ἄνθρωπος ὅτι
 testified but somewhere someone saying what is a human that
 μιννῆσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;
 you remember him or a son of a human that you care for him

CLOSE ENGLISH

But someone has testified somewhere, saying, “What is a human being that you remember him, or a son of man that you care for him?”

FLUENT ENGLISH

Somewhere someone has testified, “What is a human being that you remember him, a son of man that you care for him?”

Hebrews 2:7**Greek: adopted SBLGNT text. Word-order interlinear.**

ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ
 you made lower him a short while than angels with glory and honor
 ἐστεφάνωσας αὐτόν,
 you crowned him

CLOSE ENGLISH

You made him lower than angels for a little while; you crowned him with glory and honor;

FLUENT ENGLISH

You made him lower than the angels for a little while, and crowned him with glory and honor.

Hebrews 2:8**Greek: adopted SBLGNT text. Word-order interlinear.**

πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· ἐν τῷ γὰρ ὑποτάξαι τὰ
 all things you subjected under the feet of him in the for subjecting the
 πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὁρῶμεν αὐτῷ
 all things nothing he left to him unsubjected now but not yet we see to him
 τὰ πάντα ὑποτεταγμένα·
 the all things subjected

CLOSE ENGLISH

you subjected all things under his feet." For in subjecting all things, he left nothing unsubjected to him. But now we do not yet see all things subjected to him.

FLUENT ENGLISH

You placed everything under his feet." By placing everything under him, God left nothing outside his authority. Yet we do not see everything under him now.

Hebrews 2:9

Greek: adopted SBLGNT text. Word-order interlinear.

τὸν	δὲ	βραχύ	τι	παρ’	ἀγγέλους	ἡλαττωμένον	βλέπομεν	Ἰησοῦν
the one	but	a short	while	than	angels	made lower	we see	Jesus
διὰ	τὸ	πάθημα	τοῦ	θανάτου	δόξῃ	καὶ	τιμῇ	ἐστεφανωμένον,
because of	the	suffering	of the	death	with glory	and	honor	crowned
ὥπως	χωρὶς	θεοῦ	ὑπὲρ	παντὸς	γεύσεται	θανάτου.		
so that	apart from	God	on behalf of	everyone	he might taste	death		

CLOSE ENGLISH

But we see Jesus, who was made lower than angels for a little while, crowned with glory and honor because of the suffering of death, so that apart from God he might taste death for everyone.

FLUENT ENGLISH

But we see Jesus, made lower than the angels for a little while. Because he suffered death, he is crowned with glory and honor. This was so that, apart from God, he might experience death for everyone.

SECTION NOTES

2:6-8. The quotation is Psalm 8:4-6. Son of man is retained as a human expression within the psalm; Jesus is explicitly named when the argument applies it in verse 9. Someone somewhere is the writer’s introduction, not a claim that the source cannot be identified. The shorter adopted verse 7 has no additional clause about the works of God’s hands.

2:7,9. For a little while takes brachy ti as a measure of time. A little lower takes it as a measure of degree and is another possible rendering. The same choice is used in both verses. See UBS on 2:9.

2:9. The adopted SBLGNT reads chōris theou, apart from God. Many editions and familiar translations instead follow chariti theou, by God’s grace. The latter is a different Greek reading and is not substituted here. Apart from God may concern the experience of abandonment; an exception reading, everyone except God, has also been proposed. The wording is retained without settling that debate. See the SBLGNT apparatus and UBS on 2:9.

2:9. Taste death means undergo death, not merely sample it. The purpose clause is retained, although its relation to the preceding suffering and crowning is syntactically difficult; the fluent layer separates sentences without inventing a chronological sequence. See UBS on 2:9.

XII-HEB-002 / Hebrews 2:10-13

The pioneer and the children he calls family

Hebrews 2:10

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ
 it was fitting for for him for the sake of whom the all things and through whom the
 πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας
 all things many sons into glory having brought the pioneer of the salvation
 αὐτῶν διὰ παθημάτων τελειῶσαι.
 of them through sufferings to perfect

CLOSE ENGLISH

For it was fitting for him, for whom and through whom all things exist, in bringing many sons into glory, to perfect the pioneer of their salvation through sufferings.

FLUENT ENGLISH

It was fitting that God, for whom and through whom everything exists, should bring many children into glory by making the pioneer of their salvation complete through suffering.

Hebrews 2:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες·
 the one both for making holy and the ones being made holy from one all
 δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,
 because of which reason not he is ashamed brothers them to call

CLOSE ENGLISH

For the one who makes holy and those who are made holy are all from one. For this reason he is not ashamed to call them brothers,

FLUENT ENGLISH

The one who makes people holy and those made holy all share one source. That is why he is not ashamed to call them his brothers and sisters.

Hebrews 2:12

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
saying I will announce the name of you to the brothers of me in the midst
ἐκκλησίας ὑμνήσω σε·
of the assembly I will sing praise to you

CLOSE ENGLISH

saying, “I will announce your name to my brothers; in the midst of the assembly I will sing your praise.”

FLUENT ENGLISH

He says, “I will proclaim your name to my brothers and sisters; among the gathered people I will sing your praise.”

Hebrews 2:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθώς ἐπ’ αὐτῷ· καὶ πάλιν· Ἴδοὺ ἐγὼ καὶ
and again I will be trusting in him and again look I and
τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.
the children whom to me gave the God

CLOSE ENGLISH

And again, “I will put my trust in him.” And again, “Here am I and the children whom God has given me.”

FLUENT ENGLISH

And again, “I will trust in him.” And again, “Here I am with the children God has given me.”

SECTION NOTES

2:10. Pioneer renders archēgos, one who leads or opens a way. Perfecting through suffering concerns bringing his saving vocation to completion; the verse does not say that he needed correction of moral faults. Sons becomes children in the fluent layer while retaining the family and inheritance connection.

2:11. From one leaves the noun unstated. A common source or Father is often understood; the close layer leaves the expression open and the fluent layer uses source. Making holy and being made holy share the same Greek root. Brothers includes the family addressed and is expressed as brothers and sisters in fluent English.

2:12-13. The scriptural words are Psalm 22:22 and Isaiah 8:17-18. The writer places them on the lips of the one who calls the children his family. The assembly is the gathered community, not a building.

XII-HEB-002 / Hebrews 2:14-18

Shared humanity and a merciful high priest

Hebrews 2:14

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς
 since therefore the children have shared blood and flesh also he
 παραπλησίως μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου
 likewise shared the same things so that through the death
 καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶ
 he might render powerless the one the power having of the death this is
 τὸν διάβολον,
 the devil

CLOSE ENGLISH

Since therefore the children share blood and flesh, he himself likewise shared the same, so that through death he might render powerless the one who has the power of death, that is, the devil,

FLUENT ENGLISH

Since the children share flesh and blood, he too shared their humanity. He did this so that through death he could break the power of the one who holds the power of death-the devil-

Hebrews 2:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ
 and might free these as many as by fear of death throughout all the
 ζῆν ἐνοχοὶ ἦσαν δουλείας.
 living subject were to slavery

CLOSE ENGLISH

and free all those who through fear of death were subject to slavery throughout their lives.

FLUENT ENGLISH

and free everyone whose fear of death had kept them enslaved all their lives.

Hebrews 2:16**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ
 not for surely angels he takes hold of but the offspring of Abraham
 ἐπιλαμβάνεται.
 he takes hold of

CLOSE ENGLISH

For surely it is not angels he takes hold of, but Abraham's offspring he takes hold of.

FLUENT ENGLISH

Surely it is Abraham's descendants he comes to help, rather than angels.

Hebrews 2:17**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅθεν ὥφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων
 therefore he had in all things to the brothers to be made like so that merciful
 γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ
 he might become and faithful a high priest in the things toward the God for the
 ἱλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ.
 making atonement for the sins of the people

CLOSE ENGLISH

Therefore he had to be made like his brothers in all things, so that he might become a merciful and faithful high priest in matters concerning God, to make atonement for the sins of the people.

FLUENT ENGLISH

So he had to become like his brothers and sisters in every way. In this way he could be a merciful and faithful high priest in their dealings with God, making atonement for the people's sins.

Hebrews 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ὧ	γὰρ	πέπονθεν	αὐτὸς	πειρασθείς,	δύναται	τοῖς	πειραζομένοις
in	that	for	he has suffered	himself	having been tested	he is able	the ones	being tested

βοηθῆσαι.

to help

CLOSE ENGLISH

For because he himself has suffered when tested, he is able to help those who are being tested.

FLUENT ENGLISH

Because he himself suffered when put to the test, he can help those who are being tested.

SECTION NOTES

2:14-15. The Greek order is blood and flesh; fluent English uses flesh and blood. Render powerless describes the defeat of the devil's power through death, without replacing it with a statement that the devil has ceased to exist. Lifelong slavery is linked here to fear of death.

2:16. Takes hold of is understood as taking hold to help. The wording is not translated as taking an angelic or human nature; that interpretation adds a noun absent from this verse. Shared humanity is already stated in verse 14.

2:17-18. Make atonement for renders hilaskesthai in the high-priestly context. The translation does not expand it into a complete theory of atonement. Testing can include temptation; the wording holds together his suffering and his ability to help those tested.

XII-HEB-003 / Hebrews 3:1-19

The faithful Son and the warning of Today

The faithful Son over God's household

Hebrews 3:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν
 therefore brothers holy of a calling heavenly sharers consider the
 ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,
 apostle and high priest of the confession of us Jesus

CLOSE ENGLISH

Therefore, holy brothers, sharers in a heavenly calling, consider Jesus, the apostle and high priest of our confession,

FLUENT ENGLISH

So, holy brothers and sisters who share a heavenly calling, give careful thought to Jesus, the one sent to us and the high priest whom we confess.

Hebrews 3:2**Greek: adopted SBLGNT text. Word-order interlinear.**

πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὥς καὶ Μωϋσῆς ἐν τῷ οἴκῳ
 faithful being to the one having appointed him as also Moses in the house
 αὐτοῦ.
 of him

CLOSE ENGLISH

who is faithful to the one who appointed him, as Moses also was in his house.

FLUENT ENGLISH

He is faithful to the one who appointed him, just as Moses was faithful in God's household.

Hebrews 3:3**Greek: adopted SBLGNT text. Word-order interlinear.**

πλείονος	γὰρ	οὗτος	δόξης	παρὰ	Μωϋσῆν	ἡξίωται	καθ’
of greater	for	this one	glory	than	Moses	has been deemed worthy	in accordance with
ὅσον	πλείονα	τιμὴν	ἔχει	τοῦ	οἴκου	ὁ	κατασκευάσας αὐτόν·
how much	greater	honor	has	than the	house	the one	having built it

CLOSE ENGLISH

For he has been deemed worthy of greater glory than Moses, just as the builder of a house has greater honor than the house.

FLUENT ENGLISH

Jesus has been judged worthy of greater glory than Moses, just as the builder of a house receives more honor than the house itself.

Hebrews 3:4**Greek: adopted SBLGNT text. Word-order interlinear.**

πᾶς	γὰρ	οἶκος	κατασκευάζεται	ὑπό	τινος,	ὁ	δὲ	πάντα
every	for	house	is built	by	someone	the one	but	all things
κατασκευάσας	θεός.							
having built	is God							

CLOSE ENGLISH

For every house is built by someone, but the one who built all things is God.

FLUENT ENGLISH

Every house has a builder, and God is the builder of everything.

Hebrews 3:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	Μωϋσῆς	μὲν	πιστὸς	ἐν	ὅλῳ	τῷ	οἴκῳ	αὐτοῦ	ὥς	θεράπων	εἰς
and	Moses	indeed	faithful	in	all	the	house	of him	as	an attendant	for
μαρτύριον	τῶν		λαληθησομένων,								
a testimony	of the things		to be spoken								

CLOSE ENGLISH

Now Moses was faithful in all his house as an attendant, for a testimony to the things that would be spoken,

FLUENT ENGLISH

Moses was faithful as a servant in all God's household, bearing witness to what would later be spoken.

Hebrews 3:6

Greek: adopted SBLGNT text. Word-order interlinear.

Χριστὸς	δὲ	ὥς	υἱὸς	ἐπὶ	τὸν	οἶκον	αὐτοῦ·	ὃς	οἶκός	ἐσμεν	ἡμεῖς,
Christ	but	as	a Son	over	the	house	of him	which	house	are	we
ἐὰν	τὴν	παρρησίαν	καὶ	τὸ	καύχημα	τῆς	ἐλπίδος	κατάσχωμεν.			
if	the	boldness	and	the	boast	of the	hope	we hold firmly			

CLOSE ENGLISH

but Christ is faithful as a Son over his house-which house we are, if we hold firmly to our boldness and the boast of our hope.

FLUENT ENGLISH

Christ, however, is faithful as a Son over God's household. We are that household if we hold firmly to our confidence and the hope in which we take pride.

SECTION NOTES

3:1-2. Apostle means one sent; it is applied here to Jesus alongside high priest. Confession concerns the faith openly acknowledged. Appointed renders made in this vocational context. The adopted source has Jesus without Christ in verse 1 and omits all before house in verse 2; all remains in verse 5.

3:2-6. The comparison draws on Numbers 12:7. Moses is honored as faithful, while the Son's position is distinguished as over the household. House shifts naturally between a building image and a household community; the fluent layer uses household where people are in view.

3:6. The adopted hos oikos is rendered which house, expressed as that household in fluent English; the common alternative hou gives whose house. The source lacks the longer firmly to the end here, though that phrase is present in verse 14. The condition if is retained.

XII-HEB-003 / Hebrews 3:7-11

Today, hear the voice and do not harden your hearts

Hebrews 3:7**Greek: adopted SBLGNT text. Word-order interlinear.**

Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον· Σήμερον ἐὰν τῆς φωνῆς
 therefore as says the Spirit the Holy today if the voice
 αὐτοῦ ἀκούσητε,
 of him you hear

CLOSE ENGLISH

Therefore, as the Holy Spirit says, “Today, if you hear his voice,

FLUENT ENGLISH

So, as the Holy Spirit says, “Today, if you hear his voice,

Hebrews 3:8**Greek: adopted SBLGNT text. Word-order interlinear.**

μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν
 not harden the hearts of you as in the rebellion at the
 ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,
 day of the testing in the wilderness

CLOSE ENGLISH

do not harden your hearts as in the rebellion, on the day of testing in the wilderness,

FLUENT ENGLISH

do not harden your hearts as you did in the rebellion, on the day of testing in the wilderness,

Hebrews 3:9**Greek: adopted SBLGNT text. Word-order interlinear.**

οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου
 where put to the test the ancestors of you in a trial and saw the works
 of me

CLOSE ENGLISH

where your ancestors tested me by putting me to the proof, and saw my works

FLUENT ENGLISH

where your ancestors put me to the test and saw what I did

Hebrews 3:10**Greek: adopted SBLGNT text. Word-order interlinear.**

τεσσεράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον·
 forty years therefore I was angry with the generation this and said
 Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·
 always they wander in the heart they and not knew the ways of me

CLOSE ENGLISH

for forty years. Therefore I was angry with this generation and said, ‘They always wander in their heart, and they have not known my ways.’

FLUENT ENGLISH

for forty years. That is why I was angry with this generation. I said, ‘Their hearts are always going astray; they have not learned my ways.’

Hebrews 3:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὥς ὥμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν
 as I swore in the anger of me if they will enter into the rest
 μου.
 of me

CLOSE ENGLISH

As I swore in my anger, ‘They shall certainly not enter my rest.’”

FLUENT ENGLISH

So in my anger I swore, ‘They will never enter my rest.’”

SECTION NOTES

3:7-11. Psalm 95:7-11 is introduced as the Holy Spirit’s present speech. Rebellion and testing render the Greek descriptions; the corresponding psalm’s Hebrew place-name associations are Meribah and Massah. The translation keeps the wording cited in Hebrews.

3:9-10. The Greek has no explicit me after tested; both English layers supply the object from God’s speech. Forty years opens verse 10 but completes the preceding statement about seeing the works. The verse boundary is retained without moving Greek words.

3:11. The literal opening if they enter is an oath formula with a suppressed consequence. In this setting it emphatically denies entry, so both sentence translations express the negative force. My rest becomes the subject of the argument in chapter 4.

XII-HEB-003 / Hebrews 3:12-15

Daily encouragement and enduring confidence

Hebrews 3:12

Greek: adopted SBLGNT text. Word-order interlinear.

βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ
 watch out brothers lest there will be in any of you a heart evil

ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,
 of unbelief in the turning away from God living

CLOSE ENGLISH

Watch out, brothers, lest there be in any of you an evil heart of unbelief in turning away from the living God.

FLUENT ENGLISH

Take care, brothers and sisters, that none of you has an evil, unbelieving heart that turns away from the living God.

Hebrews 3:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ
 but encourage one another on each day as long as when the

Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς
 today is called so that not may be hardened anyone of you by deceit of the

ἁμαρτίας·
 sin

CLOSE ENGLISH

But encourage one another each day, as long as it is called Today, so that none of you may be hardened by the deceit of sin.

FLUENT ENGLISH

Encourage one another every day, while the invitation still says “Today,” so that sin’s deceit does not harden any of you.

Hebrews 3:14

Greek: adopted SBLGNT text. Word-order interlinear.

μέτοχοι	γὰρ	τοῦ	Χριστοῦ	γεγόναμεν,	ἐάνπερ	τὴν	ἀρχὴν	τῆς
sharers	for	of the	Christ	we have become	if indeed	the	beginning	of the
ὑποστάσεως	μέχρι	τέλους	βεβαίαν	κατάσχωμεν.				
confidence	until	the end	firm	we hold				

CLOSE ENGLISH

For we have become sharers in Christ, if indeed we hold our initial confidence firm to the end.

FLUENT ENGLISH

We have come to share in Christ, provided we hold firmly to the confidence we had at the beginning, right through to the end.

Hebrews 3:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	τῷ	λέγεσθαι·	Σήμερον	ἐὰν	τῆς	φωνῆς	αὐτοῦ	ἀκούσητε,	Μὴ
in	the	being said	today	if	the	voice	of him	you hear	not
σκληρύνητε	τὰς	καρδίας	ὑμῶν	ὥς	ἐν	τῷ	παραπικρασμῷ.		
harden	the	hearts	of you	as	in	the	rebellion		

CLOSE ENGLISH

As it is said, “Today, if you hear his voice, do not harden your hearts as in the rebellion.”

FLUENT ENGLISH

As the saying goes, “Today, if you hear his voice, do not harden your hearts as you did in the rebellion.”

SECTION NOTES

3:12-13. The warning addresses members of the community and calls for mutual encouragement. Sin is described as deceptive and hardening; the text does not identify a different people as inherently hard-hearted. Today makes the quoted invitation immediate for the hearers.

3:14. Sharers in Christ may emphasize participation in him or partnership with him. Hypostasis is confidence here, unlike being in 1:3; one English equivalent is not forced across distinct contexts. Have become and the condition of holding firm are both retained. See UBS on 3:14.

3:15. Repeating Psalm 95:7-8 connects the appeal to the questions that follow. The formula as it is said need not determine a new speaker or a new historical setting.

XII-HEB-003 / Hebrews 3:16-19

Why the wilderness generation did not enter

Hebrews 3:16**Greek: adopted SBLGNT text. Word-order interlinear.**

τίνες	γὰρ	ἀκούσαντες	παρεπίκραναν;	ἀλλ'	οὐ	πάντες	οἱ	ἐξελθόντες
who	for	having heard	rebelled	but	not	all	the ones	having come out
ἐξ	Αἰγύπτου	διὰ	Μωϋσέως;					
from	Egypt	through	Moses					

CLOSE ENGLISH

For who heard and rebelled? Was it not all those who came out of Egypt through Moses?

FLUENT ENGLISH

Who heard and yet rebelled? Was it not all those whom Moses led out of Egypt?

Hebrews 3:17**Greek: adopted SBLGNT text. Word-order interlinear.**

τίσιν	δὲ	προσώχθισεν	τεσσεράκοντα	ἔτη;	οὐχὶ	τοῖς	ἀμαρτήσασιν,
with whom	but	was he angry	forty	years	not	with the ones	having sinned
ᾧν	τὰ	κῶλα	ἔπεσεν	ἐν	τῇ	ἐρήμῳ;	
whose	the	bodies	fell	in	the	wilderness	

CLOSE ENGLISH

And with whom was he angry for forty years? Was it not those who sinned, whose bodies fell in the wilderness?

FLUENT ENGLISH

Who made him angry for forty years? Was it not those who sinned, whose bodies lay dead in the wilderness?

Hebrews 3:18**Greek: adopted SBLGNT text. Word-order interlinear.**

τίσιν	δὲ	ὥμοσεν	μὴ	εἰσελεύσεσθαι	εἰς	τὴν	κατάπαυσιν	αὐτοῦ	εἰ	μὴ
to whom	but	did he swear	not	to enter	into	the	rest	of him	if	not

τοῖς	ἀπειθήσασιν;
to the ones	having disobeyed

CLOSE ENGLISH

And to whom did he swear that they would not enter his rest, if not to those who disobeyed?

FLUENT ENGLISH

To whom did he swear that they would never enter his rest? To those who refused to obey.

Hebrews 3:19**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	βλέπομεν	ὅτι	οὐκ	ἠδυνήθησαν	εἰσελθεῖν	δι’	ἀπιστίαν.
and	we see	that	not	they were able	to enter	because of	unbelief

CLOSE ENGLISH

And we see that they were unable to enter because of unbelief.

FLUENT ENGLISH

So we see that unbelief kept them from entering.

SECTION NOTES

3:16-19. A chain of questions recalls the generation led out of Egypt and its refusal to trust and obey; compare Numbers 14:22-35. All expresses the corporate indictment of that generation. The translation does not insert a list of exceptions into the questions or turn them into a claim about every individual Israelite in every period.

3:18-19. Disobedience and unbelief are distinct Greek words connected by the argument. Both are preserved so that the final conclusion does not erase the preceding emphasis on refusal to obey.

XII-HEB-004 / Hebrews 4:1-16

The promised rest and the throne of grace

The promise of entering God's rest remains

Hebrews 4:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Φοβηθῶμεν	οὖν	μήποτε	καταλειπομένης	ἐπαγγελίας	εἰσελθεῖν	εἰς	τὴν
let us fear	therefore	lest	remaining	a promise	to enter	into	the
κατάπαυσιν	αὐτοῦ	δοκῇ	τις	ἐξ	ὑμῶν	ὑστερηκέναι·	
rest	of him	may seem	anyone	of	you	to have fallen short	

CLOSE ENGLISH

Let us therefore fear lest, while a promise of entering his rest remains, any of you should seem to have fallen short.

FLUENT ENGLISH

The promise of entering God's rest still stands. So let us take care that none of you is found to have missed it.

Hebrews 4:2**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	γάρ	ἐσμεν	εὐηγγελισμένοι	καθάπερ	κακεῖνοι,	ἀλλ'	οὐκ	ὠφέλησεν
also	for	we are	having received good news	just as	also those	but	not	benefited
ὁ	λόγος	τῆς	ἀκοῆς	ἐκείνους,	μὴ	συγκεκερασμένους	τῇ	πίστει
the	word	of the	hearing	them	not	having been united	in the	faith
τοῖς	ἀκούσασιν.							
with the ones	having heard							

CLOSE ENGLISH

For we too have received good news, just as they did; but the word they heard did not benefit them, because they were not united in faith with those who heard.

FLUENT ENGLISH

We have received good news, just as they did. But the message they heard did them no good, because they did not join in faith with those who listened.

Hebrews 4:3**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰσερχόμεθα γὰρ εἰς κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν·
 we enter for into rest the ones having believed as he has said

Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν
 as I swore in the anger of me if they will enter into the rest

μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων,
 of me although the works from the foundation of the world having been done

CLOSE ENGLISH

For we who have believed enter rest, as he has said, “As I swore in my anger, ‘They shall certainly not enter my rest,’” although the works were done from the foundation of the world.

FLUENT ENGLISH

We who believe enter that rest. As God has said, “So in my anger I swore, ‘They will never enter my rest.’” Yet his works have been completed since the world was founded.

Hebrews 4:4**Greek: adopted SBLGNT text. Word-order interlinear.**

εἶρηκεν γὰρ που περὶ τῆς ἐβδόμης οὕτως· Καὶ κατέπαυσεν ὁ
 he has said for somewhere concerning the seventh thus and rested the

θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,
 God on the day the seventh from all the works of him

CLOSE ENGLISH

For he has said somewhere concerning the seventh day, “And God rested on the seventh day from all his works,”

FLUENT ENGLISH

Somewhere he has said this about the seventh day: “God rested on the seventh day from all his works.”

Hebrews 4:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐν	τούτῳ	πάλιν·	Εἰ	εἰσελεύσονται	εἰς	τὴν	κατάπαυσίν	μου.
and	in	this	again	if	they will enter	into	the	rest	of me

CLOSE ENGLISH

and again in this passage, “They shall certainly not enter my rest.”

FLUENT ENGLISH

Yet in this passage he says again, “They will never enter my rest.”

SECTION NOTES

4:1-2. The promise is still open. Fear expresses serious concern; found to have missed it is a contextual rendering of seem to have fallen short. Good news concerns the announced promise in this argument; it does not require an identical historical form of proclamation to both groups.

4:2. The adopted participle is plural: the people were not united in faith with those who heard. A singular variant instead describes a message not mixed with faith. Both English layers follow the plural. Listened in the fluent layer suggests responsive hearing; Joshua and Caleb are possible examples but are not named in the verse. See UBS on 4:2.

4:3-5. The argument sets Psalm 95:11 beside Genesis 2:2. The oath’s literal if they enter has emphatic negative force, as in 3:11. God’s completed work and rest precede the continuing invitation; the translation retains the contrast without reducing rest to a geographical location.

XII-HEB-004 / Hebrews 4:6-11

Another Today and a Sabbath rest for God's people

Hebrews 4:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπεὶ	οὖν	ἀπολείπεται	τινὰς	εἰσελθεῖν	εἰς	αὐτήν,	καὶ	οἱ
since	therefore	it remains	for some	to enter	into	it	and	the ones
πρότερον	εὐαγγελισθέντες	οὐκ	εἰσῆλθον	δι'	ἀπειθείαν,			
formerly	having received good news	not	entered	because of	disobedience			

CLOSE ENGLISH

Since therefore it remains for some to enter it, and those who formerly received good news did not enter because of disobedience,

FLUENT ENGLISH

It still remains for some to enter that rest. Those who first received the good news did not enter because they disobeyed.

Hebrews 4:7

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν	τινὰ	ὀρίζει	ἡμέραν,	Σήμερον,	ἐν	Δαυὶδ	λέγων	μετὰ	τοσοῦτον
again	a certain	he appoints	day	today	in	David	saying	after	so long
χρόνον,	καθὼς	προεῖρηται,	Σήμερον	ἐὰν	τῆς	φωνῆς	αὐτοῦ	ἀκούσητε,	
a time	as	has been said before	today	if	the	voice	of him	you hear	
μὴ	σκληρύνετε	τὰς	καρδίας	ὑμῶν·					
not	harden	the	hearts	of you					

CLOSE ENGLISH

he again appoints a certain day, Today, saying through David after so long a time, as has been said before, "Today, if you hear his voice, do not harden your hearts."

FLUENT ENGLISH

So God sets another day, calling it "Today." Long afterward he speaks through David in the words already quoted: "Today, if you hear his voice, do not harden your hearts."

Hebrews 4:8**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει
 if for them Joshua had given rest not [would] about another he would speak
 μετὰ ταῦτα ἡμέρας.
 after these things day

CLOSE ENGLISH

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

FLUENT ENGLISH

If Joshua had brought them into that rest, God would not later have spoken of another day.

Hebrews 4:9**Greek: adopted SBLGNT text. Word-order interlinear.**

ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.
 therefore remains a Sabbath rest for the people of the God

CLOSE ENGLISH

Therefore a Sabbath rest remains for the people of God.

FLUENT ENGLISH

So a Sabbath rest still awaits God's people.

Hebrews 4:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν
 the one for having entered into the rest of him also himself rested
 ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.
 from the works of him just as from the own the God

CLOSE ENGLISH

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

FLUENT ENGLISH

Anyone who enters God's rest also rests from their own works, just as God rested from his.

Hebrews 4:11

Greek: adopted SBLGNT text. Word-order interlinear.

σπουδάσωμεν	οὖν	εἰσελθεῖν	εἰς	ἐκείνην	τὴν	κατάπαυσιν,	ἵνα	μὴ
let us be diligent	therefore	to enter	into	that	the	rest	so that	not
ἐν	τῷ	αὐτῷ	τις	ὑποδείγματι	πέσῃ	τῆς	ἀπειθείας.	
in	the	same	anyone	example	may fall	of the	disobedience	

CLOSE ENGLISH

Let us therefore be diligent to enter that rest, so that no one may fall through the same example of disobedience.

FLUENT ENGLISH

Let us make every effort to enter that rest, so that no one falls by following the same pattern of disobedience.

SECTION NOTES

4:6-8. The repeated Today comes from Psalm 95:7-8, here associated with David. Joshua renders Iēsous, the same Greek name used for Jesus, because the wilderness and entry argument identifies Joshua in verse 8. God is supplied as the subject of the later speaking in fluent English.

4:9-10. Sabbatismos is rendered Sabbath rest, preserving its difference from the usual word for rest in this passage. The creation rest supplies the comparison. The translation does not turn the verse into a new calendar rule or settle the full relation of present and future participation. See UBS on 4:9.

4:10-11. The one who has entered is read generically; fluent English uses anyone and singular their. Some interpreters connect the singular more directly with Christ. Rest from works is left in its immediate comparison with God's completed works, without adding an absent contrast between earning salvation and faith.

XII-HEB-004 / Hebrews 4:12-13

The word that exposes the heart

Hebrews 4:12**Greek: adopted SBLGNT text. Word-order interlinear.**

Ζῶν	γὰρ	ὁ	λόγος	τοῦ	θεοῦ	καὶ	ἐνεργῆς	καὶ	τομώτερος	ὑπὲρ	πάντων
living	for	the	word	of the	God	and	active	and	sharper	than	every
μάχαιραν	δίστομον	καὶ	διϊκνούμενος	ἄχρι	μερισμοῦ	ψυχῆς	καὶ				
sword	two-edged	and	penetrating	as far as	division	of soul	and				
πνεύματος,	ἁρμῶν	τε	καὶ	μυελῶν,	καὶ	κριτικὸς	ἐνθυμήσεων	καὶ			
spirit	of joints	both	and	marrow	and	discerning	thoughts	and			
ἐννοιῶν	καρδίας·										
intentions	of the heart										

CLOSE ENGLISH

For the word of God is living and active, sharper than every two-edged sword, penetrating as far as the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart.

FLUENT ENGLISH

God's word is alive and effective. Sharper than any two-edged sword, it penetrates to the division of soul and spirit, of joints and marrow, and judges the heart's thoughts and intentions.

Hebrews 4:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἔστιν	κτίσις	ἀφανὴς	ἐνώπιον	αὐτοῦ,	πάντα	δὲ	γυμνὰ	καὶ
and	not	there is	a creature	hidden	before	him	all things	but	naked	and
τετραχλισμένα	τοῖς	ὀφθαλμοῖς	αὐτοῦ,	πρὸς	ὃν	ἡμῖν	ὁ	λόγος.		
laid open	to the	eyes	of him	to	whom	for us	the	account		

CLOSE ENGLISH

And no creature is hidden before him, but all things are naked and laid open to the eyes of him to whom we must give account.

FLUENT ENGLISH

No creature is hidden from him. Everything is bare and exposed before the eyes of the one to whom we must answer.

SECTION NOTES

4:12-13. God's living word continues the theme of his speech and the demand for a response. The blade, soul and spirit, joints and marrow depict searching penetration; they are not expanded into a technical anatomy of the person. The paired nouns are retained. See UBS on 4:12.

4:13. Laid open renders the vivid exposure term without specifying a disputed physical image. The final logos is account in the idiom of responsibility before God, whereas logos in verse 12 is word. English varies with the distinct contexts.

XII-HEB-004 / Hebrews 4:14-16

A sympathetic high priest and confident approach

Hebrews 4:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἔχοντες	οὖν	ἀρχιερέα	μέγαν	διεληλυθότα	τοὺς	οὐρανοὺς,	Ἰησοῦν
having	therefore	a high priest	great	having passed through	the	heavens	Jesus
τὸν	υἱὸν	τοῦ	θεοῦ,	κρατῶμεν	τῆς	ὁμολογίας·	
the	Son	of the	God	let us hold firmly	the	confession	

CLOSE ENGLISH

Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold firmly to the confession.

FLUENT ENGLISH

We have a great high priest who has passed through the heavens-Jesus, God's Son. So let us hold firmly to the faith we confess.

Hebrews 4:15

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	γὰρ	ἔχομεν	ἀρχιερέα	μὴ	δυνάμενον	συμπαθεῖν	ταῖς	ἀσθενείαις
not	for	we have	a high priest	not	able	to sympathize with	the	weaknesses
ἡμῶν,	πεπειρασμένον	δὲ	κατὰ	πάντα	καθ'	ὁμοιότητα	χωρὶς	
of us	having been tested	but	in	all things	according to	likeness	apart from	
ἁμαρτίας.								
sin								

CLOSE ENGLISH

For we do not have a high priest unable to sympathize with our weaknesses, but one who has been tested in all things as we are, apart from sin.

FLUENT ENGLISH

Our high priest can sympathize with our weaknesses. He has been tested in every way as we are, yet without sin.

Hebrews 4:16**Greek: adopted SBLGNT text. Word-order interlinear.**

προσερχώμεθα	οὖν	μετὰ	παρρησίας	τῷ	θρόνῳ	τῆς	χάριτος,	ἵνα
let us approach	therefore	with	boldness	the	throne	of the	grace	so that
λάβωμεν	ἔλεος	καὶ	χάριν	εὑρωμεν	εἰς	εὐκαιρον	βοήθειαν.	
we may receive	mercy	and	grace	may find	for	timely	help	

CLOSE ENGLISH

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

FLUENT ENGLISH

So let us come confidently to the throne of grace, to receive mercy and find grace to help us when we need it.

SECTION NOTES

4:14-16. The high-priestly theme resumes 2:17 and 3:1 and continues in chapter 5. Passing through the heavens is retained without supplying their number. Tested can include tempted; without sin qualifies Jesus' shared testing. Confident approach seeks mercy and timely help, rather than concealing weakness.

XII-HEB-005 / Hebrews 5:1-14

A called high priest and the need for maturity

Human weakness and the calling of a high priest

Hebrews 5:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων
 every for high priest from human beings being taken on behalf of human beings
 καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ
 is appointed in the things toward the God so that he may offer gifts both and
 θυσίας ὑπὲρ ἁμαρτιῶν,
 sacrifices for sins

CLOSE ENGLISH

For every high priest taken from among human beings is appointed on behalf of human beings in matters concerning God, to offer both gifts and sacrifices for sins.

FLUENT ENGLISH

Every high priest is chosen from among people and appointed to represent them before God, offering gifts and sacrifices for sins.

Hebrews 5:2**Greek: adopted SBLGNT text. Word-order interlinear.**

μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις ἐπεὶ καὶ
 to deal gently being able with the ones being ignorant and going astray since also
 αὐτὸς περικείται ἀσθένειαν,
 he is surrounded by weakness

CLOSE ENGLISH

He can deal gently with those who are ignorant and going astray, since he too is surrounded by weakness.

FLUENT ENGLISH

He can treat the ignorant and those who go astray with understanding, because he too is subject to weakness.

Hebrews 5:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	δι’	αὐτήν	ὀφείλει,	καθὼς	περὶ	τοῦ	λαοῦ,	οὕτως	καὶ	περὶ
and	because of	it	he is obliged	just as	for	the	people	so	also	for

αὐτοῦ	προσφέρειν	περὶ	ἁμαρτιῶν.
himself	to offer	for	sins

CLOSE ENGLISH

And because of this he is obliged to offer for sins on his own behalf as well as on behalf of the people.

FLUENT ENGLISH

Because of that weakness, he must offer sacrifices for his own sins as well as for the people’s.

Hebrews 5:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐχ	ἑαυτῷ	τις	λαμβάνει	τὴν	τιμήν,	ἀλλὰ	καλούμενος	ὑπὸ	τοῦ
and	not	for himself	anyone	takes	the	honor	but	being called	by	the

θεοῦ,	καθὼςπερ	καὶ	Ἀαρών.
God	just as	also	Aaron

CLOSE ENGLISH

And no one takes the honor for himself, but receives it when called by God, just as Aaron was.

FLUENT ENGLISH

No one claims this honor for himself. He must be called by God, as Aaron was.

SECTION NOTES

5:1-4. The description concerns human high priests selected to represent the people. Their own weakness explains both considerate treatment and sacrifices for their own sins. It is not transferred without qualification to Jesus, who is described as without sin in 4:15. Aaron exemplifies divine appointment; compare Exodus 28:1.

5:2-3. Deal gently renders a verb for a measured, understanding response. Ignorance and wandering are retained as distinct descriptions. The adopted reflexive in verse 3 refers to the priest himself; the noun sacrifices is supplied in fluent English from the offering context.

XII-HEB-005 / Hebrews 5:5-10

The Son's calling, suffering, and completed service

Hebrews 5:5**Greek: adopted SBLGNT text. Word-order interlinear.**

Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα, ἀλλ'
 thus also the Christ not himself glorified to become a high priest but
 ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ σύ, ἐγὼ σήμερον
 the one having spoken to him Son of me are you I today
 γεγέννηκά σε·
 have fathered you

CLOSE ENGLISH

So also Christ did not glorify himself to become high priest, but the one who said to him, "You are my Son; today I have fathered you," did so,

FLUENT ENGLISH

In the same way, Christ did not give himself the glory of becoming high priest. It came from the one who said to him, "You are my Son; today I have become your father."

Hebrews 5:6**Greek: adopted SBLGNT text. Word-order interlinear.**

καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
 as also in another place he says you a priest for the age according to
 τὴν τάξιν Μελχισέδεκ,
 the order of Melchizedek

CLOSE ENGLISH

just as he also says in another place, "You are a priest forever according to the order of Melchizedek."

FLUENT ENGLISH

He also says elsewhere, "You are a priest forever in the order of Melchizedek."

Hebrews 5:7**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας
 who in the days of the flesh of him prayers both and pleas
 πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς
 to the one able to save him out of death with a cry
 ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς
 strong and tears having offered and having been heard because of the
 εὐλαβείας,
 reverence

CLOSE ENGLISH

In the days of his flesh, he offered prayers and pleas with a loud cry and tears to the one able to save him from death, and was heard because of his reverence.

FLUENT ENGLISH

During his earthly life, Jesus brought prayers and pleas, with loud cries and tears, to the one who could save him from death. He was heard because of his reverent devotion.

Hebrews 5:8**Greek: adopted SBLGNT text. Word-order interlinear.**

καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,
 although being a Son he learned from what he suffered the obedience

CLOSE ENGLISH

Although he was a Son, he learned obedience from what he suffered,

FLUENT ENGLISH

Although he was a Son, he learned obedience through what he suffered.

Hebrews 5:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τελειωθεὶς	ἐγένετο	πᾶσιν	τοῖς	ὑπακούουσιν	αὐτῷ	αἴτιος
and	having been perfected	he became	to all	the ones	obeying	him	the source

σωτηρίας αἰωνίου,
of salvation eternal

CLOSE ENGLISH

and, having been perfected, he became the source of eternal salvation to all who obey him,

FLUENT ENGLISH

Brought to completion, he became the source of lasting salvation for everyone who obeys him.

Hebrews 5:10

Greek: adopted SBLGNT text. Word-order interlinear.

προσαγορευθεὶς	ὑπὸ	τοῦ	θεοῦ	ἀρχιερεὺς	κατὰ	τὴν	τάξιν
having been designated	by	the	God	high priest	according to	the	order

Μελχισέδεκ.
of Melchizedek

CLOSE ENGLISH

having been designated by God high priest according to the order of Melchizedek.

FLUENT ENGLISH

God designated him high priest in the order of Melchizedek.

SECTION NOTES

5:5-6. Psalm 2:7 and Psalm 110:4 connect the Son's designation with his priesthood. Order of Melchizedek retains the expression developed further in chapter 7; no membership in a historically documented succession is added. The fatherhood quotation follows its rendering in 1:5.

5:7. Days of his flesh means his earthly human life. Prayers and pleas, loud cries, and tears retain the emotional force. Save from death can describe rescue from dying or rescue out of death; the wording does not say that Jesus did not die. The verse does not name Gethsemane. See UBS on 5:7.

5:7. Because of his reverence takes apo causally and eulabeia as reverent devotion. Fear or deliverance from fear is another proposed interpretation. Heard implies a responsive hearing, while the precise manner of the answer is not expanded in the translation. See UBS on 5:7.

5:8-10. Learned obedience concerns obedience lived through suffering. Perfected is expressed as brought to completion in fluent English, in the context of his completed saving and priestly vocation; it does not imply earlier sinfulness. Eternal salvation is lasting, contrasted with a merely temporary rescue. See UBS on 5:9; compare 2:10 and 4:15.

XII-HEB-005 / Hebrews 5:11-14

From milk to practiced discernment

Hebrews 5:11

Greek: adopted SBLGNT text. Word-order interlinear.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ
 concerning which much for us the word and hard to explain to say since
 νωθοὶ γεγόνατε ταῖς ἀκοαῖς·
 sluggish you have become in the hearing

CLOSE ENGLISH

Concerning this we have much to say, and it is hard to explain, since you have become sluggish in hearing.

FLUENT ENGLISH

We have much to say about this, but it is hard to explain because you have grown slow to listen.

Hebrews 5:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν
 also for owing to be teachers because of the time again need
 ἔχετε τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα τῆς ἀρχῆς τῶν
 you have for the teaching you someone the elements of the beginning of the
 λογίων τοῦ θεοῦ, καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, οὐ
 sayings of the God and you have become need having of milk not
 στερεᾶς τροφῆς.
 of solid food

CLOSE ENGLISH

For though by this time you ought to be teachers, you again need someone to teach you the first elements of God's sayings, and you have come to need milk, not solid food.

FLUENT ENGLISH

By now you ought to be teachers. Instead, you need someone to teach you the basics of God's message all over again. You have come to need milk instead of solid food.

Hebrews 5:13**Greek: adopted SBLGNT text. Word-order interlinear.**

πᾶς	γὰρ	ὁ	μετέχων	γάλακτος	ἄπειρος	λόγου	δικαιοσύνης,
everyone	for	the one	partaking	of milk	is inexperienced	in a word	of righteousness
νήπιος	γάρ	ἐστιν·					
an infant	for	he is					

CLOSE ENGLISH

For everyone who lives on milk is inexperienced in the word of righteousness, for he is an infant.

FLUENT ENGLISH

Anyone who lives on milk is still an infant, unskilled in the message of righteousness.

Hebrews 5:14**Greek: adopted SBLGNT text. Word-order interlinear.**

τελείων	δέ	ἐστιν	ἡ	στερεὰ	τροφή,	τῶν	διὰ	τὴν	ἔξιν	τὰ
of mature people	but	is	the	solid	food	of the ones	through	the	practice	the
αἰσθητήρια	γεγυμνασμένα	ἐχόντων	πρὸς	διάκρισιν	καλοῦ	τε	καὶ	κακοῦ.		
faculties	trained	having	for	distinguishing	good	both	and	evil		

CLOSE ENGLISH

But solid food belongs to the mature, who through practice have their faculties trained to distinguish both good and evil.

FLUENT ENGLISH

Solid food is for the mature, whose powers of discernment have been trained by practice to tell good from evil.

SECTION NOTES

5:11. Concerning this can refer to the subject just introduced; concerning him is also possible. The difficulty is connected to the hearers' growing sluggishness, not to an assertion that the subject is inherently unintelligible.

5:12-14. Milk and solid food picture elementary instruction and mature understanding. Word of righteousness is retained as message of righteousness; it may concern right living or the fuller teaching that forms it. Mature translates the same word family as perfected in verse 9, with a distinct application to trained discernment.

5:14. Practice and trained faculties connect learning with the ability to discern good and evil. The image does not identify a privileged class whose moral judgment requires no further testing.

XII-HEB-006 / Hebrews 6:1-20

Maturity, a grave warning, and steadfast hope

Be carried forward to maturity

Hebrews 6:1

Greek: adopted SBLGNT text. Word-order interlinear.

Διὸ	ἀφέντες	τὸν	τῆς	ἀρχῆς	τοῦ	Χριστοῦ	λόγον	ἐπὶ	τὴν
therefore	having left	the	of the	beginning	of the	Christ	word	toward	the
τελειότητα	φερώμεθα,	μὴ	πάλιν	θεμέλιον	καταβαλλόμενοι	μετανοίας	ἀπὸ		
maturity	let us be carried	not	again	a foundation	laying down	of repentance	from		
νεκρῶν	ἔργων,	καὶ	πίστεως	ἐπὶ	θεόν,				
dead	works	and	of faith	toward	God				

CLOSE ENGLISH

Therefore, leaving the elementary word concerning Christ, let us be carried on toward maturity, not laying again a foundation of repentance from dead works and faith toward God,

FLUENT ENGLISH

So let us move beyond the elementary teaching about Christ and be carried forward to maturity. We should not keep laying the foundation of turning from dead works and trusting in God,

Hebrews 6:2

Greek: adopted SBLGNT text. Word-order interlinear.

βαπτισμῶν	διδαχὴν	ἐπιθέσεώς	τε	χειρῶν,	ἀναστάσεώς	τε	νεκρῶν	καὶ
of washings	instruction	of laying on	and	of hands	of resurrection	and	of the dead	and
κρίματος	αἰωνίου.							
of judgment	eternal							

CLOSE ENGLISH

instruction concerning washings and laying on of hands, resurrection of the dead and eternal judgment.

FLUENT ENGLISH

of instruction about washings and the laying on of hands, the resurrection of the dead and eternal judgment.

Hebrews 6:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τοῦτο	ποιήσομεν	ἐάνπερ	ἐπιτρέπη	ὁ	θεός.
and	this	we will do	if indeed	permits	the	God

CLOSE ENGLISH

And this we will do, if God permits.

FLUENT ENGLISH

And this is what we will do, if God permits.

SECTION NOTES

6:1-3. Leaving the elementary teaching means advancing from the foundation, not repudiating it. Let us be carried preserves the passive form; the agent is not explicitly named. Dead works remains an image for works associated with death, without limiting it to one later theological definition.

6:2. Baptismōn is plural and can refer to washings or baptisms. Washings leaves the range visible rather than reducing it to one specified rite. The list places laying on of hands, resurrection, and judgment alongside the foundational instruction.

XII-HEB-006 / Hebrews 6:4-8

A grave warning and the image of cultivated land

Hebrews 6:4

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀδύνατον	γὰρ	τοὺς	ἅπαξ	φωτισθέντας	γευσασμένους	τε	τῆς
impossible	for	the ones	once	having been enlightened	having tasted	and	the
δωρεᾶς	τῆς	ἐπουρανίου	καὶ	μετόχους	γεννηθέντας	πνεύματος	ἁγίου
gift	the	heavenly	and	sharers	having become	of Spirit	Holy

CLOSE ENGLISH

For it is impossible, in the case of those who were once enlightened, tasted the heavenly gift, and became sharers in the Holy Spirit,

FLUENT ENGLISH

It is impossible to restore to repentance people who were once enlightened, who experienced the heavenly gift and shared in the Holy Spirit,

Hebrews 6:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καλὸν	γευσασμένους	θεοῦ	ῥῆμα	δυνάμεις	τε	μέλλοντος	αἰῶνος,
and	good	having tasted	of God	word	powers	and	of the coming	age

CLOSE ENGLISH

and tasted the good word of God and the powers of the coming age,

FLUENT ENGLISH

who experienced God's good word and the powers of the age to come,

Hebrews 6:6**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας
 and having fallen away again to renew to repentance crucifying again
 ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.
 for themselves the Son of the God and exposing to shame

CLOSE ENGLISH

and fell away, to renew them again to repentance, since they crucify the Son of God again for themselves and expose him to shame.

FLUENT ENGLISH

and then fell away. They are crucifying God's Son again for themselves and holding him up to public disgrace.

Hebrews 6:7**Greek: adopted SBLGNT text. Word-order interlinear.**

γῆ γὰρ ἡ ποῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετόν,
 land for the one having drunk the upon it coming often rain
 καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται,
 and producing vegetation useful to those for the sake of whom also it is cultivated
 μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ.
 receives a blessing from the God

CLOSE ENGLISH

For land that drinks the rain often falling upon it and produces vegetation useful to those for whom it is cultivated receives a blessing from God.

FLUENT ENGLISH

Land that drinks in the rain that often falls on it and produces crops useful to those for whom it is cultivated receives God's blessing.

Hebrews 6:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκφέρουσα	δὲ	ἀκάνθας	καὶ	τριβόλους	ἀδόκιμος	καὶ	κατάρας	ἐγγύς,
producing	but	thorns	and	thistles	is rejected	and	to a curse	near
ἧς	τὸ	τέλος	εἰς	καῦσιν.				
whose	the	end	is for	burning				

CLOSE ENGLISH

But if it produces thorns and thistles, it is rejected and near a curse, and its end is burning.

FLUENT ENGLISH

But land that produces thorns and thistles fails the test and is close to being cursed. It will end in burning.

SECTION NOTES

6:4-6. One Greek sentence begins with impossible and reaches renew again to repentance in verse 6. The close layer preserves that delayed completion. Fluent English brings the infinitive into verse 4 for readability; no content is lost from the sentence. Enlightened, tasted, shared, and fell away all describe the same people.

6:6. Fell away is a grave departure, not a momentary stumble. Crucifying again and exposing to shame are present participles. The close layer gives a causal connection with since; fluent English states their action separately. A temporal reading, while they do this, is also discussed, but the Greek does not explicitly say only while. No denominational solution to the warning is inserted.

6:6. Crucifying again is a common interpretation of the compound verb; crucifying or nailing up is another. For themselves preserves the reflexive dative, which can be read as on their own account or to their own harm. The public disgrace is part of the image. See UBS on 6:6.

6:7-8. Rain, useful crops, thorns, and burning form an agricultural comparison of response and outcome. The translation does not replace the image with a list of people alleged to be beyond repentance.

XII-HEB-006 / Hebrews 6:9-12

Love, diligence, and patient hope

Hebrews 6:9

Greek: adopted SBLGNT text. Word-order interlinear.

Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ
 we are convinced but concerning you beloved the things better and
 ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν·
 belonging to salvation if even thus we speak

CLOSE ENGLISH

But concerning you, beloved, we are convinced of better things, things belonging to salvation, even though we speak this way.

FLUENT ENGLISH

Dear friends, although we speak like this, we are confident of better things for you-things that belong to salvation.

Hebrews 6:10

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης
 not for unjust the God to forget the work of you and the love
 ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ
 which you showed toward the name of him having served the holy ones and
 διακονοῦντες.
 serving

CLOSE ENGLISH

For God is not unjust so as to forget your work and the love you showed toward his name, having served the holy ones and still serving them.

FLUENT ENGLISH

God is not unjust. He will not forget your work and the love you have shown for his name by serving his holy people, as you continue to do.

Hebrews 6:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐπιθυμοῦμεν	δὲ	ἕκαστον	ὑμῶν	τὴν	αὐτὴν	ἐνδείκνυσθαι	σπουδὴν	πρὸς
we desire	but	each	of you	the	same	to show	diligence	toward
τὴν	πληροφορίαν	τῆς	ἐλπίδος	ἄχρι	τέλους,			
the	full assurance	of the	hope	until	the end			

CLOSE ENGLISH

But we desire each of you to show the same diligence toward the full assurance of hope until the end,

FLUENT ENGLISH

We want each of you to keep showing that same diligence, so that your hope remains fully assured to the end.

Hebrews 6:12**Greek: adopted SBLGNT text. Word-order interlinear.**

ἵνα	μὴ	νωθοὶ	γένησθε,	μιμηταὶ	δὲ	τῶν	διὰ	πίστεως	καὶ
so that	not	sluggish	you may become	imitators	but	of the ones	through	faith	and
μακροθυμίας	κληρονομοῦντων	τὰς	ἐπαγγελίας.						
patience	inheriting	the	promises						

CLOSE ENGLISH

so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises.

FLUENT ENGLISH

Then you will not grow sluggish, but will follow the example of those who inherit the promises through faith and patient endurance.

SECTION NOTES

6:9-12. The severe warning is followed by confidence concerning the addressees. Work, love, and continuing service are recognized. The source does not contain the added labor before love in verse 10. Full assurance of hope is linked with sustained diligence and imitation of patient faith.

XII-HEB-006 / Hebrews 6:13-15

The promise confirmed to Abraham

Hebrews 6:13**Greek: adopted SBLGNT text. Word-order interlinear.**

Τῷ	γὰρ	Ἀβραάμ	ἐπαγγειλάμενος	ὁ	θεός,	ἐπεὶ	κατ’	οὐδενὸς	εἶχεν
to the	for	Abraham	having made a promise	the	God	since	by	no one	he had
μεῖζονος	ὁμόσαι,	ὥμοσεν	καθ’	ἑαυτοῦ,					
greater	to swear	he swore	by	himself					

CLOSE ENGLISH

For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself,

FLUENT ENGLISH

When God made his promise to Abraham, he swore by himself, because there was no one greater by whom he could swear.

Hebrews 6:14**Greek: adopted SBLGNT text. Word-order interlinear.**

λέγων·	Εἰ	μὴν	εὐλογῶν	εὐλογήσω	σε	καὶ	πληθύνων	πληθυνῶ	σε·
saying	[oath]	indeed	blessing	I will bless	you	and	multiplying	I will multiply	you

CLOSE ENGLISH

saying, “I will certainly bless you and will certainly multiply you.”

FLUENT ENGLISH

He said, “I will surely bless you and greatly increase your descendants.”

Hebrews 6:15**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	οὕτως	μακροθυμήσας	ἐπέτυχεν	τῆς	ἐπαγγελίας.
and	thus	having waited patiently	he obtained	the	promise

CLOSE ENGLISH

And so, after waiting patiently, he obtained the promise.

FLUENT ENGLISH

In this way Abraham waited patiently and obtained what was promised.

SECTION NOTES

6:13-15. The quotation recalls Genesis 22:16-17. Repeated blessing and multiplying express emphasis; the fluent descendants makes explicit the family multiplication in the scriptural setting. The words refer to Abraham's patient reception of the promise without stating that every aspect of its fulfillment was exhausted in his lifetime.

XII-HEB-006 / Hebrews 6:16-20

An unchanging purpose and an anchor beyond the curtain

Hebrews 6:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ἄνθρωποι	γὰρ	κατὰ	τοῦ	μείζονος	ὀμνύουσιν,	καὶ	πάσης	αὐτοῖς
human beings	for	by	the	greater	swear	and	of every	for them
ἀντιλογίας	πέρας	εἰς	βεβαίωσιν	ὁ	ὄρκος·			
dispute	an end	for	confirmation	the	oath			

CLOSE ENGLISH

For human beings swear by one greater, and an oath for confirmation brings every dispute among them to an end.

FLUENT ENGLISH

People swear by someone greater than themselves, and an oath confirms their word and settles a dispute.

Hebrews 6:17**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν	ᾧ	περισσότερον	βουλόμενος	ὁ	θεὸς	ἐπιδεῖξαι	τοῖς	κληρονόμοις
in	which	all the more	wishing	the	God	to show	to the	heirs
τῆς	ἐπαγγελίας	τὸ	ἀμετάθετον	τῆς	βουλῆς	αὐτοῦ	ἐμεσίτευσεν	
of the	promise	the	unchangeableness	of the	purpose	of him	guaranteed	
ὄρκῳ,								
with an oath								

CLOSE ENGLISH

In this way God, wishing to show the heirs of the promise more clearly the unchangeableness of his purpose, guaranteed it with an oath,

FLUENT ENGLISH

Because God wanted the heirs of the promise to see even more clearly that his purpose would never change, he confirmed it with an oath.

Hebrews 6:18**Greek: adopted SBLGNT text. Word-order interlinear.**

ἵνα	διὰ	δύο	πραγμάτων	ἀμεταθέτων,	ἐν	οἷς	ἀδύνατον	ψεύσασθαι
so that	through	two	things	unchangeable	in	which	impossible	to lie
θεόν,	ἰσχυρὰν	παράκλησιν	ἔχωμεν	οἱ	καταφυγόντες	κρατῆσαι		
for God	strong	encouragement	we might have	the ones	having fled for refuge	to hold firmly		
τῆς	προκειμένης	ἐλπίδος·						
the	set before us	hope						

CLOSE ENGLISH

so that through two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold firmly to the hope set before us.

FLUENT ENGLISH

These two unchangeable things, in which God cannot lie, give strong encouragement to us who have fled for refuge to hold firmly to the hope before us.

Hebrews 6:19**Greek: adopted SBLGNT text. Word-order interlinear.**

ἦν	ὥς	ἄγκυραν	ἔχομεν	τῆς	ψυχῆς,	ἀσφαλῆ	τε	καὶ	βεβαίαν	καὶ
which	as	an anchor	we have	of the	soul	secure	both	and	firm	and
εἰσερχομένην	εἰς	τὸ	ἐσώτερον	τοῦ	καταπετάσματος,					
entering	into	the	inner place	of the	curtain					

CLOSE ENGLISH

We have this as an anchor of the soul, both secure and firm, entering into the inner place behind the curtain,

FLUENT ENGLISH

This hope is our soul's anchor, secure and firm. It reaches into the inner sanctuary behind the curtain,

Hebrews 6:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπου	πρόδρομος	ὕπὲρ	ἡμῶν	εἰσῆλθεν	Ἰησοῦς,	κατὰ	τὴν	τάξιν
where	a forerunner	on behalf of	us	entered	Jesus	according to	the	order

Μελχισέδεκ	ἀρχιερεὺς	γενόμενος	εἰς	τὸν	αἰῶνα.
of Melchizedek	high priest	having become	for	the	age

CLOSE ENGLISH

where Jesus entered as a forerunner on our behalf, having become high priest forever according to the order of Melchizedek.

FLUENT ENGLISH

where Jesus has entered ahead of us on our behalf, becoming high priest forever in the order of Melchizedek.

SECTION NOTES

6:16-18. The two unchangeable things are understood from the argument as God's promise and oath. The use of ordinary oath-taking describes how confirmation works; it is not expanded into a general command to swear oaths. Refuge and holding fast express the hearers' response.

6:19-20. Hope is compared with an anchor and then described as entering behind the sanctuary curtain. Both images are retained; the fluent layer makes hope the subject of reaches. Inner sanctuary supplies the implied sacred space. Compare Leviticus 16:2 and Hebrews 9:3; see UBS on 6:19.

6:20. Forerunner means Jesus has gone ahead on behalf of the community. His permanent priesthood resumes 5:6,10 and prepares the argument about Melchizedek in chapter 7.

XII-HEB-007 / Hebrews 7:1-28

Melchizedek and the permanent priesthood of the Son

Melchizedek, king and priest

Hebrews 7:1

Greek: adopted SBLGNT text. Word-order interlinear.

Οὗτος	γὰρ	ὁ	Μελχισέδεκ,	βασιλεὺς	Σαλήμ,	ἱερεὺς	τοῦ	θεοῦ	τοῦ
this	for	the	Melchizedek	king	of Salem	priest	of the	God	the
ὑψίστου,	ὁ	συναντήσας	Ἀβραὰμ	ὑποστρέφοντι	ἀπὸ	τῆς	κοπῆς	τῶν	
Most High	the one	having met	Abraham	returning	from	the	slaughter	of the	
βασιλέων	καὶ	εὐλογήσας	αὐτόν,						
kings	and	having blessed	him						

CLOSE ENGLISH

For this Melchizedek, king of Salem, priest of God Most High, met Abraham returning from the slaughter of the kings and blessed him,

FLUENT ENGLISH

Melchizedek was king of Salem and priest of God Most High. He met Abraham as he returned from defeating the kings and blessed him.

Hebrews 7:2

Greek: adopted SBLGNT text. Word-order interlinear.

ὧ	καὶ	δεκάτην	ἀπὸ	πάντων	ἐμέρισεν	Ἀβραάμ,	πρῶτον	μὲν
to whom	also	a tenth	from	everything	apportioned	Abraham	first	indeed
ἐρμηνευόμενος	βασιλεὺς	δικαιοσύνης	ἔπειτα	δὲ	καὶ	βασιλεὺς	Σαλήμ,	
being interpreted	king	of righteousness	then	and	also	king	of Salem	
ὃ	ἐστίν	βασιλεὺς	εἰρήνης,					
which	is	king	of peace					

CLOSE ENGLISH

and to him Abraham apportioned a tenth of everything. His name is first interpreted king of righteousness, and then he is also king of Salem, which is king of peace.

FLUENT ENGLISH

Abraham gave him a tenth of everything. His name means “king of righteousness,” and his title king of Salem also means “king of peace.”

Hebrews 7:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπάτωρ,	ἀμήτωρ,	ἀγενεαλόγητος,	μήτε	ἀρχὴν	ἡμερῶν	μήτε	ζωῆς
without father	without mother	without genealogy	neither	beginning	of days	nor	of life

τέλος	ἔχων,	ἀφωμοιωμένος	δὲ	τῷ	υἱῷ	τοῦ	θεοῦ,	μένει	ἱερεὺς	εἰς
an end	having	having been made like	but	the	Son	of the	God	he remains	a priest	for

τὸ	διηνεκές.
the	continuity

CLOSE ENGLISH

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest continually.

FLUENT ENGLISH

He is presented without father, mother, or genealogy, with neither a beginning of days nor an end of life. Resembling the Son of God, he remains a priest without interruption.

SECTION NOTES

7:1-2. Genesis 14:18-20 supplies the meeting, blessing, and tenth. The writer interprets the names through righteousness and peace. The English follows this interpretation without introducing a separate reconstruction of the historical names.

7:3. Without father, mother, or genealogy is retained directly in the close layer. The fluent is presented signals an interpretation based on the scriptural portrayal, which gives no genealogy, birth, or death for Melchizedek. The wording has also received stronger ontological readings; it is not silently equated with a claim that Melchizedek is Jesus. Made like the Son expresses resemblance. See UBS on 7:3.

XII-HEB-007 / Hebrews 7:4-10

Abraham's tenth and the greater blessing

Hebrews 7:4

Greek: adopted SBLGNT text. Word-order interlinear.

Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν
 consider and how great this one to whom a tenth Abraham gave from the
 ἀκροθινίων ὁ πατριάρχης.
 spoils the patriarch

CLOSE ENGLISH

Consider how great this man is, to whom Abraham the patriarch gave a tenth of the spoils.

FLUENT ENGLISH

Consider his greatness: even Abraham, the patriarch, gave him a tenth of the spoils.

Hebrews 7:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες
 and the ones indeed from the sons of Levi the priestly office receiving
 ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ'
 a command have to collect a tenth from the people according to the law this
 ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
 is the brothers of them although having come out from the loins
 Ἀβραάμ·
 of Abraham

CLOSE ENGLISH

Now those among the sons of Levi who receive the priestly office have a command under the law to collect a tenth from the people, that is, their brothers, although these too have come from Abraham's loins.

FLUENT ENGLISH

Levi's descendants who receive the priestly office are commanded by the law to collect a tenth from the people-their own kin, who are also Abraham's descendants.

Hebrews 7:6**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ	δὲ	μὴ	γενεαλογούμενος	ἐξ	αὐτῶν	δεδεκάτωκεν	Ἀβραάμ,	καὶ
the one	but	not	tracing genealogy	from	them	has collected a tenth from	Abraham	and
τὸν	ἔχοντα	τὰς	ἐπαγγελίας	εὐλόγηκεν.				
the one	having	the	promises	has blessed				

CLOSE ENGLISH

But the one whose genealogy is not traced from them has collected a tenth from Abraham and blessed the one who had the promises.

FLUENT ENGLISH

Yet Melchizedek, whose ancestry is not traced through them, collected a tenth from Abraham and blessed the man who held the promises.

Hebrews 7:7**Greek: adopted SBLGNT text. Word-order interlinear.**

χωρὶς	δὲ	πάσης	ἀντιλογίας	τὸ	ἥλαττον	ὑπὸ	τοῦ	κρείττονος	εὐλογεῖται.
without	and	all	dispute	the	lesser	by	the	greater	is blessed

CLOSE ENGLISH

And without any dispute, the lesser is blessed by the greater.

FLUENT ENGLISH

There is no dispute that the lesser receives a blessing from the greater.

Hebrews 7:8**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	ὧδε	μὲν	δεκάτας	ἀποθνήσκοντες	ἄνθρωποι	λαμβάνουσιν,	ἐκεῖ	δὲ
and	here	indeed	tenths	dying	human beings	receive	there	but
μαρτυρούμενος	ὅτι	ζῇ.						
one testified of	that	he lives						

CLOSE ENGLISH

Here, mortal human beings receive tenths, but there, one of whom it is testified that he lives.

FLUENT ENGLISH

In the one case, people who die receive the tithes; in the other, they are received by someone testified to be living.

Hebrews 7:9**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ὥς ἔπος εἶπεῖν, δι’ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων
 and as a word to say through Abraham also Levi the one tenths receiving

δεδεκάτωται,
 has paid a tenth

CLOSE ENGLISH

And, so to speak, through Abraham even Levi, who receives tenths, has paid a tenth,

FLUENT ENGLISH

One might even say that Levi, who receives tithes, paid a tithe through Abraham,

Hebrews 7:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ἔτι γὰρ ἐν τῇ ὀσφυῖ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ
 still for in the loins of the father he was when met him

Μελχισέδεκ.
 Melchizedek

CLOSE ENGLISH

for he was still in the loins of his ancestor when Melchizedek met him.

FLUENT ENGLISH

because he was still within his ancestor when Melchizedek met Abraham.

SECTION NOTES

7:4-7. The argument compares Melchizedek with Levi’s descendants through Abraham’s payment and reception of blessing. The lesser and greater concern the comparison being made here; no general ranking of human worth is added. Tenth and tithe render the same recurring quantity.

7:8-10. Here and there contrast the two priestly cases. The testimony that Melchizedek lives belongs to the reading of his scriptural portrayal. So to speak explicitly qualifies the claim that Levi paid through Abraham. In the loins describes descent through an ancestor, not a separate action narrated for Levi.

XII-HEB-007 / Hebrews 7:11-14

Another priesthood and a change of law

Hebrews 7:11

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς
 if indeed therefore perfection through the Levitical priesthood was the people
 γὰρ ἐπ’ αὐτῆς νενομοθέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν
 for on the basis of it have received the law what still need according to the order
 Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν
 of Melchizedek another to arise priest and not according to the order of Aaron
 λέγεσθαι;
 to be called

CLOSE ENGLISH

Now if perfection were through the Levitical priesthood-for the people received the law on its basis-what further need was there for another priest to arise according to the order of Melchizedek, rather than to be named according to the order of Aaron?

FLUENT ENGLISH

If the Levitical priesthood could bring perfection-and the people received the law on that basis-why was another priest needed, one in the order of Melchizedek instead of Aaron’s order?

Hebrews 7:12

Greek: adopted SBLGNT text. Word-order interlinear.

μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις
 being changed for the priesthood of necessity also of law a change
 γίνεται.
 occurs

CLOSE ENGLISH

For when the priesthood is changed, a change of law also necessarily occurs.

FLUENT ENGLISH

A change in the priesthood necessarily brings a change in the law as well.

Hebrews 7:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἐφ’	ὃν	γὰρ	λέγεται	ταῦτα	φυλῆς	ἐτέρας	μετέσχηκεν,	ἀφ’	ἧς
about	whom	for	are said	these things	a tribe	different	he has belonged to	from	which

οὐδεὶς	προσέσχηκεν	τῷ	θυσιαστηρίῳ·
no one	has attended	the	altar

CLOSE ENGLISH

For the one about whom these things are said has belonged to a different tribe, from which no one has attended the altar.

FLUENT ENGLISH

The one of whom these things are said belongs to a different tribe, one whose members have not served at the altar.

Hebrews 7:14

Greek: adopted SBLGNT text. Word-order interlinear.

πρόδηλον	γὰρ	ὅτι	ἐξ	Ἰούδα	ἀνατέταλκεν	ὁ	κύριος	ἡμῶν,	εἰς
evident	for	that	from	Judah	has arisen	the	Lord	of us	concerning

ἣν	φυλὴν	περὶ	ἱερέων	οὐδὲν	Μωϋσῆς	ἐλάλησεν.
which	tribe	about	priests	nothing	Moses	spoke

CLOSE ENGLISH

For it is evident that our Lord has arisen from Judah, a tribe about which Moses said nothing concerning priests.

FLUENT ENGLISH

It is clear that our Lord came from Judah, and Moses said nothing about priests from that tribe.

SECTION NOTES

7:11-14. Perfection concerns the priesthood’s goal, developed as access to God in verse 19. The law and Levitical priesthood are linked in the argument. Judah identifies the Lord’s tribe; the verse does not supply a genealogical list. The change is discussed in relation to priestly qualification.

XII-HEB-007 / Hebrews 7:15-19

An indestructible life and a better hope

Hebrews 7:15**Greek: adopted SBLGNT text. Word-order interlinear.**

Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα
 and all the more still clear it is if according to the likeness

Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος,
 of Melchizedek arises a priest another

CLOSE ENGLISH

And this is still more evident if another priest arises according to the likeness of Melchizedek,

FLUENT ENGLISH

This becomes even clearer when another priest arises in the likeness of Melchizedek,

Hebrews 7:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ
 who not according to a law of a command fleshly has become but according to

δύναμιν ζωῆς ἀκαταλύτου,
 power of life indestructible

CLOSE ENGLISH

who has become a priest not according to a law of a fleshly command, but according to the power of an indestructible life.

FLUENT ENGLISH

whose priesthood rests on the power of an indestructible life, rather than on a legal requirement concerning physical descent.

Hebrews 7:17**Greek: adopted SBLGNT text. Word-order interlinear.**

μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
 it is testified for that you a priest for the age according to the order

Μελχισέδεκ.
 of Melchizedek

CLOSE ENGLISH

For it is testified, “You are a priest forever according to the order of Melchizedek.”

FLUENT ENGLISH

For the testimony says, “You are a priest forever in the order of Melchizedek.”

Hebrews 7:18**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς διὰ τὸ αὐτῆς
 a setting aside indeed for occurs of a preceding command because of the its

ἀσθενὲς καὶ ἀνωφελές,
 weakness and uselessness

CLOSE ENGLISH

For there is a setting aside of the preceding command because of its weakness and ineffectiveness,

FLUENT ENGLISH

The earlier command is set aside because it is weak and ineffective,

Hebrews 7:19

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲν	γὰρ	ἐτελείωσεν	ὁ	νόμος,	ἐπεισαγωγή	δὲ	κρείττονος	ἐλπίδος,
nothing	for	perfected	the	law	a bringing in	but	of a better	hope
δι’	ἧς	ἐγγίζομεν	τῷ	θεῷ.				
through	which	we draw near	the	God				

CLOSE ENGLISH

for the law perfected nothing, but there is the bringing in of a better hope, through which we draw near to God.

FLUENT ENGLISH

for the law brought nothing to perfection. A better hope is introduced, and through it we draw near to God.

SECTION NOTES

7:15-17. Likeness of Melchizedek and the quotation of Psalm 110:4 develop the basis of the other priesthood. Fleshly command is rendered a requirement concerning physical descent in fluent English; fleshly here does not mean morally corrupt.

7:18-19. Weakness and ineffectiveness are retained as the writer’s assessment of the preceding command’s ability to bring perfection. The sentence contrasts setting it aside with introducing a better hope. It does not label Jewish people themselves weak, useless, or rejected.

XII-HEB-007 / Hebrews 7:20-25

An oath, a better covenant, and continuing intercession

Hebrews 7:20

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	καθ’	ὅσον	οὐ	χωρὶς	ὀρκωμοσίας	(οἱ	μὲν	γὰρ	χωρὶς
and	in accordance with	how much	not	without	an oath	the ones	indeed	for	without
ὀρκωμοσίας	εἰσὶν	ἱερεῖς	γεγονότες,						
an oath	are	priests	having become						

CLOSE ENGLISH

And insofar as this was not without an oath-for the others became priests without an oath,

FLUENT ENGLISH

This priesthood was also established with an oath. The others became priests without one,

Hebrews 7:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	μετὰ	ὀρκωμοσίας	διὰ	τοῦ	λέγοντος	πρὸς	αὐτόν·	ᾧ
the one	but	with	an oath	through	the one	saying	to	him	swore
κύριος,	καὶ	οὐ	μεταμεληθήσεται,	Σὺ	ἱερεὺς	εἰς	τὸν	αἰῶνα),	
the Lord	and	not	will change his mind	you	a priest	for	the	age	

CLOSE ENGLISH

but he with an oath through the one who says to him, “The Lord has sworn and will not change his mind: You are a priest forever”-

FLUENT ENGLISH

but he became a priest with the oath of the one who said to him, “The Lord has sworn and will not change his mind: You are a priest forever.”

Hebrews 7:22**Greek: adopted SBLGNT text. Word-order interlinear.**

κατὰ	τοσοῦτο	κρείττονος	διαθήκης	γέγονεν	ἕγγυος	Ἰησοῦς.
by	so much	of a better	covenant	has become	a guarantor	Jesus

CLOSE ENGLISH

by so much Jesus has become the guarantor of a better covenant.

FLUENT ENGLISH

Accordingly, Jesus has become the guarantor of a better covenant.

Hebrews 7:23**Greek: adopted SBLGNT text. Word-order interlinear.**

Καὶ οἱ	μὲν	πλείονές	εἰσιν	γεγονότες	ἱερεῖς	διὰ	τὸ	θανάτῳ
and the ones	indeed	many	are	having become	priests	because of	the	by death

κωλύεσθαι	παραμένειν·
being prevented	from remaining

CLOSE ENGLISH

The others became priests in great numbers because death prevented them from continuing,

FLUENT ENGLISH

There have been many of those priests, because death kept each from continuing in office.

Hebrews 7:24**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ	δὲ	διὰ	τὸ	μένειν	αὐτὸν	εἰς	τὸν	αἰῶνα	ἀπαράβατον	ἔχει
the one	but	because of	the	remaining	of him	for	the	age	permanent	he has

τὴν	ἱερωσύνην·
the	priesthood

CLOSE ENGLISH

but he, because he remains forever, has a permanent priesthood.

FLUENT ENGLISH

But because Jesus lives forever, his priesthood is permanent.

Hebrews 7:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὅθεν	καὶ	σώζειν	εἰς	τὸ	παντελὲς	δύναται	τοὺς	προσερχομένους	
therefore	also	to save	to	the	uttermost	he is able	the ones	approaching	
δι’	αὐτοῦ	τῷ	θεῷ,	πάντοτε	ζῶν	εἰς	τὸ	ἐντυγχάνειν	ὑπὲρ
through	him	the	God	always	living	for	the	interceding	on behalf of
αὐτῶν.									
them									

CLOSE ENGLISH

Therefore he is also able to save completely those who approach God through him, always living to intercede on their behalf.

FLUENT ENGLISH

He can therefore save completely those who come to God through him, because he always lives to speak on their behalf.

SECTION NOTES

7:20-22. The oath from Psalm 110:4 establishes the comparison. The adopted verse 21 ends with forever and does not repeat according to the order of Melchizedek. Guarantor describes Jesus’ assurance of the better covenant; the term differs from mediator, used later.

7:23-25. Permanent renders aparabatos in the contrast with succession caused by death; not transferred is another rendering. Save completely takes eis to panteles as completeness; for all time emphasizes its temporal force. The surrounding permanent life supports both aspects. Intercede means acting or speaking on their behalf before God. See UBS on 7:25.

XII-HEB-007 / Hebrews 7:26-28

The Son's once-for-all offering

Hebrews 7:26

Greek: adopted SBLGNT text. Word-order interlinear.

Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος,
 such for for us also was fitting a high priest holy innocent undefiled
 κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν
 separated from the sinners and higher than the heavens
 γενόμενος·
 having become

CLOSE ENGLISH

For such a high priest was fitting for us: holy, innocent, undefiled, separated from sinners, and raised higher than the heavens.

FLUENT ENGLISH

This is the high priest we needed: holy, innocent, unstained, set apart from sinners, and raised above the heavens.

Hebrews 7:27

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον
 who not has each day a need as the high priests first
 ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ
 for the own sins sacrifices to offer up then those of the people
 (τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας)·
 this for he did once for all himself having offered up

CLOSE ENGLISH

He has no daily need, as the high priests do, to offer sacrifices first for his own sins and then for those of the people, for he did this once for all when he offered himself.

FLUENT ENGLISH

Unlike the other high priests, he has no daily need to offer sacrifices first for his own sins and then for the people's. He made the offering once for all by offering himself.

Hebrews 7:28

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	νόμος	γὰρ	ἀνθρώπους	καθίστησιν	ἀρχιερεῖς	ἔχοντας	ἀσθένειαν,	ὁ		
the	law	for	human beings	appoints	as high priests	having	weakness	the		
λόγος	δὲ	τῆς	ὀρκωμοσίας	τῆς	μετὰ	τὸν	νόμον	υἱόν,	εἰς	τὸν
word	but	of the	oath	the one	after	the	law	a Son	for	the
αἰῶνα	τετελειωμένον.									
age	having been perfected									

CLOSE ENGLISH

For the law appoints as high priests human beings who have weakness, but the word of the oath, which came after the law, appoints a Son perfected forever.

FLUENT ENGLISH

The law appoints high priests who share human weakness. But the oath that came after the law appoints a Son brought to completion forever.

SECTION NOTES

7:26-28. The description combines moral purity and exaltation. Separated from sinners is not rewritten as refusal to associate with people in earthly life. The contrast concerns the high priest's character and place.

7:27. Daily belongs to the comparison as written and is not changed to yearly. This in he did this points to offering, fulfilled by his self-offering for the people; it does not assert that Jesus offered for sins of his own. Compare 4:15 and 9:12,26. The compressed comparison is retained and its scope made explicit here.

7:28. Perfected forever recalls 2:10 and 5:9. The Son's completed qualification is contrasted with the weakness of appointed human high priests; no earlier sinfulness is supplied.

XII-HEB-008 / Hebrews 8:1-13

The heavenly ministry and the promised new covenant

The heavenly ministry and its better covenant

Hebrews 8:1

Greek: adopted SBLGNT text. Word-order interlinear.

Κεφάλαιον	δὲ	ἐπὶ	τοῖς	λεγομένοις,	τοιούτου	ἔχομεν	ἀρχιερέα,	ὃς
the main point	and	in	the things	being said	such	we have	a high priest	who
ἐκάθισεν	ἐν	δεξιᾷ	τοῦ	θρόνου	τῆς	μεγαλωσύνης	ἐν	τοῖς
sat down	at	the right hand	of the	throne	of the	Majesty	in	the
οὐρανοῖς,								
heavens								

CLOSE ENGLISH

Now the main point in what is being said is this: we have such a high priest, who sat down at the right hand of the throne of the Majesty in the heavens,

FLUENT ENGLISH

Here is the main point of what we are saying: we have just such a high priest. He has taken his seat at the right hand of the throne of the Majesty in heaven,

Hebrews 8:2

Greek: adopted SBLGNT text. Word-order interlinear.

τῶν	ἁγίων	λειτουργῶς	καὶ	τῆς	σκηνῆς	τῆς	ἀληθινῆς,	ἣν	ἔπηξεν
of the	holy places	a minister	and	of the	tent	the	true	which	pitched
ὁ	κύριος,	οὐκ	ἄνθρωπος.						
the	Lord	not	a human						

CLOSE ENGLISH

a minister of the holy places and of the true tent, which the Lord pitched, not a human being.

FLUENT ENGLISH

and serves in the sanctuary, the true tent set up by the Lord, not by human hands.

Hebrews 8:3**Greek: adopted SBLGNT text. Word-order interlinear.**

πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας
 every for high priest for the offering gifts both and sacrifices
 καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ
 is appointed therefore necessary to have something also for this one which
 προσενέγκῃ.
 he may offer

CLOSE ENGLISH

For every high priest is appointed to offer both gifts and sacrifices; therefore it is necessary for this one also to have something to offer.

FLUENT ENGLISH

Every high priest is appointed to offer gifts and sacrifices, so this high priest too must have something to offer.

Hebrews 8:4**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων
 if indeed therefore he were on earth not even [would] he would be a priest there being
 τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·
 the ones offering according to law the gifts

CLOSE ENGLISH

Now if he were on earth, he would not even be a priest, since there are those who offer the gifts according to law.

FLUENT ENGLISH

If he were on earth, he would not even be a priest, since others already offer the gifts required by the law.

Hebrews 8:5**Greek: adopted SBLGNT text. Word-order interlinear.**

(οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς
 who in a copy and shadow serve of the heavenly things as
 κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα γάρ, φησὶν,
 has been instructed Moses being about to complete the tent see for he says
 ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ
 you shall make all things according to the pattern the one shown to you on the
 ὄρει).
 mountain

CLOSE ENGLISH

They serve in a copy and shadow of the heavenly things, as Moses was instructed when he was about to complete the tent. For he says, "See that you make everything according to the pattern shown to you on the mountain."

FLUENT ENGLISH

Their worship takes place in a copy and shadow of the heavenly reality. When Moses was about to construct the tent, he was instructed, "Be sure to make everything according to the pattern shown to you on the mountain."

Hebrews 8:6

Greek: adopted SBLGNT text. Word-order interlinear.

νυνὶ	δὲ	διαφορωτέρας	τέτυχεν	λειτουργίας,	ὅσῳ	καὶ	κρείττονός
now	but	more excellent	he has obtained	a ministry	by as much as	also	of a better
ἐστὶν	διαθήκης	μεσίτης,	ἥτις ἐπὶ	κρείττοσιν	ἐπαγγελίαις	νενομοθέτηται.	
he is	covenant	a mediator	which on	better	promises	has been established	

CLOSE ENGLISH

But now he has obtained a more excellent ministry, just as he is also mediator of a better covenant, established on better promises.

FLUENT ENGLISH

As it is, he has received a greater ministry, for he mediates a better covenant founded on better promises.

SECTION NOTES

8:1-2. Main point translates kephalaion as the central point of the preceding discussion; summary is also possible. The right-hand seat resumes 1:3 and 7:26. Holy places denotes the sanctuary. Tent is retained rather than replacing every reference with temple, since the following comparison concerns the wilderness tabernacle.

8:3-5. The earthly service is described as a copy and shadow of heavenly things. The instruction to Moses quotes Exodus 25:40. Pattern is the model shown on the mountain; the translation does not add a physical description of the heavenly sanctuary.

8:6. Mediator differs from guarantor in 7:22. The better covenant is said to rest on better promises, which the quotation below supplies. Established renders the legal-establishment verb without treating the covenant as a modern contract between equal parties.

XII-HEB-008 / Hebrews 8:7-9

The promise of a new covenant

Hebrews 8:7

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας
 if for the first that one were faultless not [would] for a second
 ἐζητεῖτο τόπος·
 would be sought a place

CLOSE ENGLISH

For if that first covenant had been faultless, no place would have been sought for a second.

FLUENT ENGLISH

If the first covenant had been without fault, there would have been no need to seek a place for a second.

Hebrews 8:8

Greek: adopted SBLGNT text. Word-order interlinear.

μεμφόμενος γὰρ αὐτοὺς λέγει· Ἴδου ἡμέραι ἔρχονται, λέγει κύριος, καὶ
 finding fault for with them he says look days are coming says the Lord and
 συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην
 I will establish with the house of Israel and with the house of Judah a covenant
 καινὴν,
 new

CLOSE ENGLISH

For finding fault with them, he says, “Look, days are coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,

FLUENT ENGLISH

But God finds fault with the people when he says, “The days are coming, says the Lord, when I will establish a new covenant with the people of Israel and the people of Judah.

Hebrews 8:9

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	κατὰ	τὴν	διαθήκην	ἣν	ἐποίησα	τοῖς	πατράσιν	αὐτῶν	ἐν
not	according to	the	covenant	which	I made	with the	ancestors	of them	on
ἡμέρᾱ	ἐπιλαβομένου	μου	τῆς	χειρὸς	αὐτῶν	ἐξαγαγεῖν	αὐτοὺς	ἐκ	
a day	of taking hold	of me	of the	hand	of them	to lead out	them	from	
γῆς	Αἰγύπτου,	ὅτι	αὐτοὶ	οὐκ	ἐνέμειναν	ἐν	τῇ	διαθήκῃ	μου, καὶ γὰρ
the land	of Egypt	because	they	not	remained	in	the	covenant	of me and I
ἡμέλησα	αὐτῶν,	λέγει	κύριος.						
disregarded	them	says	the Lord						

CLOSE ENGLISH

not like the covenant I made with their ancestors on the day when I took their hand to lead them out of the land of Egypt, because they did not remain in my covenant, and I disregarded them, says the Lord.

FLUENT ENGLISH

It will be unlike the covenant I made with their ancestors when I took them by the hand and led them out of Egypt. They did not remain faithful to my covenant, and I turned away from them, says the Lord.

SECTION NOTES

8:7-12. The extended quotation is Jeremiah 31:31-34 in common English numbering, corresponding to Jeremiah 38:31-34 in the Greek numbering. It is translated as cited in Hebrews, not replaced with the wording of a separate modern Old Testament translation.

8:8. The adopted accusative autous means finding fault with them. Another reading has the dative, allowing he says to them, finding fault. People is supplied in fluent English from the context. The houses of Israel and Judah remain explicitly named. See UBS on 8:8.

8:9. Taking by the hand pictures the exodus. Disregarded or turned away from follows the Greek quotation's wording. The negative response is part of this recalled covenant breach, not an added description of all Jews in all periods.

XII-HEB-008 / Hebrews 8:10-13

Laws within, knowledge of God, and remembered sins no more

Hebrews 8:10

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	αὕτη	ἡ	διαθήκη	ἣν	διαθήσομαι	τῷ	οἴκῳ	Ἰσραὴλ	μετὰ	τὰς
for	this	the	covenant	which	I will make	with the	house	of Israel	after	the
ἡμέρας	ἐκείνας,	λέγει	κύριος,	διδούς	νόμους	μου	εἰς	τὴν	διάνοιαν	
days	those	says	the Lord	putting	laws	of me	into	the	mind	
αὐτῶν,	καὶ	ἐπὶ	καρδίας	αὐτῶν	ἐπιγράψω	αὐτούς,	καὶ	ἔσομαι	αὐτοῖς	
of them	and	upon	hearts	of them	I will inscribe	them	and	I will be	to them	
εἰς	θεόν	καὶ	αὐτοὶ	ἔσονται	μοι	εἰς	λαόν.			
as	God	and	they	will be	to me	as	a people			

CLOSE ENGLISH

For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their mind and write them on their hearts. I will be their God, and they will be my people.

FLUENT ENGLISH

This is the covenant I will make with the people of Israel after those days, says the Lord: I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

Hebrews 8:11**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν
 and not at all will they teach each the fellow citizen of him and each the
 ἀδελφὸν αὐτοῦ, λέγων· Γινῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσίν με
 brother of him saying know the Lord because all will know me
 ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.
 from the least to the greatest of them

CLOSE ENGLISH

And they will certainly not teach, each his fellow citizen and each his brother, saying, ‘Know the Lord,’ because all will know me, from the least to the greatest of them.

FLUENT ENGLISH

No one will need to teach their fellow citizen or their own kin by saying, ‘Know the Lord,’ because they will all know me, from the least to the greatest.

Hebrews 8:12**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν
 because merciful I will be to the unrighteous deeds of them and the sins
 αὐτῶν οὐ μὴ μνησθῶ ἔτι.
 of them not at all will I remember any longer

CLOSE ENGLISH

For I will be merciful toward their unrighteous deeds, and I will certainly remember their sins no more.”

FLUENT ENGLISH

I will show mercy toward their wrongdoing and will no longer remember their sins.”

Hebrews 8:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	τῷ	λέγειν	Καὶνὴν	πεπαλαίωκεν	τὴν	πρώτην,	τὸ	δὲ
in	the	saying	new	he has made obsolete	the	first	the thing	and
παλαιούμενον	καὶ	γηράσκον	ἐγγὺς	ἀφανισμοῦ.				
becoming obsolete	and	growing old	is near	disappearance				

CLOSE ENGLISH

By saying new, he has made the first obsolete. And what is becoming obsolete and growing old is near disappearance.

FLUENT ENGLISH

By calling this covenant “new,” God has made the first one obsolete. What is obsolete and aging is close to disappearing.

SECTION NOTES

8:10-12. Mind and hearts express inward reception of God’s laws. The fluent layer makes the collective singular mind plural in English. Fellow citizen and brother become fellow citizen and kin; all from least to greatest remains the scope within the promise.

8:12. Remember no more expresses the promised remission of sins. The adopted source does not add and their lawless deeds after sins here; such an expansion is not imported from another textual tradition.

8:13. The writer draws a conclusion from the word new: the first covenant has become obsolete. Growing old and near disappearance keep the temporal imagery. The grammatical reference is the covenant, not the disappearance of a people; no historical date for the disappearance is supplied. See UBS on 8:13.

XII-HEB-009 / Hebrews 9:1-28

Sanctuary, covenant, and the once-for-all offering

The earthly sanctuary and its furnishings

Hebrews 9:1

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶχε μὲν οὖν ἡ πρώτη δικαιώματα λατρείας τό τε ἅγιον
 had indeed therefore the first regulations of worship the also sanctuary
 κοσμικόν.
 earthly

CLOSE ENGLISH

Now the first covenant indeed had regulations for worship and an earthly sanctuary.

FLUENT ENGLISH

The first covenant had its regulations for worship and its earthly sanctuary.

Hebrews 9:2

Greek: adopted SBLGNT text. Word-order interlinear.

σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἡ τε λυχνία καὶ ἡ
 a tent for was prepared the first in which the both lampstand and the
 τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται Ἅγια·
 table and the setting out of the loaves which is called Holy Place

CLOSE ENGLISH

For a tent was prepared, the first, in which were the lampstand, the table, and the presentation of the loaves; it is called the Holy Place.

FLUENT ENGLISH

The outer tent was set up with the lampstand, the table, and the bread laid out upon it. This is called the Holy Place.

Hebrews 9:3**Greek: adopted SBLGNT text. Word-order interlinear.**

μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων,
 after and the second curtain a tent the one called Holy of Holies

CLOSE ENGLISH

And beyond the second curtain was the tent called the Holy of Holies,

FLUENT ENGLISH

Beyond the second curtain was the tent called the Most Holy Place.

Hebrews 9:4**Greek: adopted SBLGNT text. Word-order interlinear.**

χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης
 golden having an incense altar and the ark of the covenant
 περιεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσοῦν ἔχουσα τὸ
 overlaid on all sides with gold in which a jar golden having the
 μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς
 manna and the staff of Aaron the one having budded and the tablets of the
 διαθήκης,
 covenant

CLOSE ENGLISH

having a golden incense altar and the ark of the covenant overlaid on all sides with gold. In it were a golden jar holding the manna, Aaron's staff that had budded, and the tablets of the covenant.

FLUENT ENGLISH

It had a golden incense altar and the covenant chest, covered on every side with gold. The chest held a golden jar of manna, Aaron's staff that had budded, and the tablets of the covenant.

Hebrews 9:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὑπεράνω	δὲ	αὐτῆς	Χερουβὶν	δόξης	κατασκιάζοντα	τὸ	ἱλαστήριον·	περὶ
above	and	it	cherubim	of glory	overshadowing	the	atonement cover	about
ἧν	οὐκ	ἔστιν	νῦν	λέγειν	κατὰ	μέρος.		
which things	not	it is possible	now	to speak	in	detail		

CLOSE ENGLISH

Above it were the cherubim of glory overshadowing the atonement cover. Of these things it is not possible to speak now in detail.

FLUENT ENGLISH

Above the chest, the glorious cherubim overshadowed the atonement cover. We cannot discuss these things in detail now.

SECTION NOTES

9:1-3. First supplies covenant from 8:13. First tent denotes the outer compartment; the second is beyond the second curtain. The Holy of Holies is rendered Most Holy Place in the fluent layer.

9:4. Thymiaterion can denote an incense vessel or an incense altar. Altar is chosen here, with censer as an alternative. Having is retained: the description is not silently rearranged to match the altar's placement in Exodus 30:6. The contents of the chest likewise follow Hebrews. See UBS on 9:4.

9:5. Cherubim are the figures over the ark; of glory may associate them with divine glory. Hilastērion denotes the atonement cover, traditionally mercy seat. It is a cover of the covenant chest, not an ordinary chair.

XII-HEB-009 / Hebrews 9:6-10

Restricted access and the conscience

Hebrews 9:6

Greek: adopted SBLGNT text. Word-order interlinear.

Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν
 these things and thus having been prepared into indeed the first tent
 διὰ παντὸς εἰσίσιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,
 through all time enter the priests the services performing

CLOSE ENGLISH

With these things thus prepared, the priests continually enter the first tent, performing the services,

FLUENT ENGLISH

With everything arranged in this way, the priests regularly enter the outer tent to carry out their duties of worship.

Hebrews 9:7

Greek: adopted SBLGNT text. Word-order interlinear.

εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ
 into but the second once in the year alone the high priest not
 χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ
 without blood which he offers for himself and the of the people
 ἀγνοημάτων,
 sins of ignorance

CLOSE ENGLISH

but into the second, only the high priest, once a year, not without blood, which he offers for himself and for the people's sins of ignorance.

FLUENT ENGLISH

But only the high priest enters the inner tent, once a year, and he takes blood with him to offer for himself and for the sins the people committed in ignorance.

Hebrews 9:8**Greek: adopted SBLGNT text. Word-order interlinear.**

τοῦτο	δηλοῦντος	τοῦ	πνεύματος	τοῦ	ἁγίου,	μήπω	πεφανερῶσθαι	τὴν
this	indicating	the	Spirit	the	Holy	not yet	to have been revealed	the
τῶν	ἁγίων	ὁδὸν	ἔτι	τῆς	πρώτης	σκηνῆς	ἐχούσης	στάσιν,
of the	holy places	way	still	the	first	tent	having	standing

CLOSE ENGLISH

By this the Holy Spirit indicates that the way into the holy places has not yet been revealed while the first tent still has standing.

FLUENT ENGLISH

By this the Holy Spirit shows that the way into the sanctuary has not yet been disclosed while the first tent still stands.

Hebrews 9:9**Greek: adopted SBLGNT text. Word-order interlinear.**

ἥτις	παραβολὴ	εἰς	τὸν	καιρὸν	τὸν	ἐνεσθηκότα,	καθ’	ἣν	δῶρά
which	a symbol	for	the	time	the	present	according to	which	gifts
τε	καὶ	θυσίαι	προσφέρονται	μὴ	δυνάμεναι	κατὰ	συνείδησιν		
both	and	sacrifices	are offered	not	being able	with respect to	conscience		
τελειῶσαι	τὸν	λατρεύοντα,							
to perfect	the one	worshiping							

CLOSE ENGLISH

This is a symbol for the present time, according to which gifts and sacrifices are offered that cannot perfect the worshiper with respect to conscience,

FLUENT ENGLISH

This arrangement is a symbol for the present time. The gifts and sacrifices offered under it cannot bring the worshiper’s conscience to perfection.

Hebrews 9:10**Greek: adopted SBLGNT text. Word-order interlinear.**

μόνον	ἐπὶ	βρώμασιν	καὶ	πόμασιν	καὶ	διαφόροις	βαπτισμοῖς,
only	concerning	foods	and	drinks	and	various	washings
δικαιώματα	σαρκὸς	μέχρι	καιροῦ	διορθώσεως	ἐπιτεθέντα.		
regulations	of flesh	until	a time	of setting right	imposed		

CLOSE ENGLISH

concerned only with foods, drinks, and various washings-regulations of the flesh imposed until a time of setting things right.

FLUENT ENGLISH

They concern food, drink, and various ceremonial washings: outward regulations imposed until the time when things are set right.

SECTION NOTES

9:6-7. Continual priestly service contrasts with the high priest's annual entry; compare Leviticus 16. Sins of ignorance renders agnoēmata without expanding it to every possible kind of offense.

9:8-10. The standing of the first tent may include its continuing institutional status, not merely the survival of a building. The arrangement symbolizes the present time. Perfection concerns the worshiper's conscience; outward regulations and washings are not said to remove that problem.

XII-HEB-009 / Hebrews 9:11-14

Christ's entry and cleansing of the conscience

Hebrews 9:11

Greek: adopted SBLGNT text. Word-order interlinear.

Χριστὸς	δὲ	παραγενόμενος	ἀρχιερεὺς	τῶν	γενομένων	ἀγαθῶν	διὰ	τῆς
Christ	but	having arrived	as high priest	of the	having come	good things	through	the
μεῖζονος	καὶ	τελειότερας	σκηνῆς	οὐ	χειροποιήτου,	τοῦτ'	ἔστιν	οὐ
greater	and	more perfect	tent	not	made by hands	this	is	not
ταύτης	τῆς	κτίσεως,						
of this	the	creation						

CLOSE ENGLISH

But Christ arrived as high priest of the good things that have come, through the greater and more perfect tent, not made by hands-that is, not of this creation-

FLUENT ENGLISH

But Christ has come as high priest of the good things that have arrived. He passed through the greater, more perfect tent, made without human hands and belonging beyond this creation.

Hebrews 9:12

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲ	δι'	αἵματος	τράγων	καὶ	μόσχων	διὰ	δὲ	τοῦ	ἰδίου	αἵματος,
nor	through	blood	of goats	and	calves	through	but	the	own	blood
εἰσῆλθεν	ἐφάπαξ	εἰς	τὰ ἅγια,	αἰωνίαν	λύτρωσιν	εὐράμενος.				
he entered	once for all	into	the holy places	eternal	redemption	having obtained				

CLOSE ENGLISH

and not through the blood of goats and calves but through his own blood, he entered the holy places once for all, having obtained eternal redemption.

FLUENT ENGLISH

He entered the sanctuary once for all through his own blood, rather than the blood of goats and calves, and secured eternal redemption.

Hebrews 9:13

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	γὰρ	τὸ	αἷμα	τράγων	καὶ	ταύρων	καὶ	σποδὸς	δαμάλεως	ῥαντίζουσα
if	for	the	blood	of goats	and	bulls	and	ash	of a heifer	sprinkling
τοὺς	κεκοινωμένους	ἀγιάζει	πρὸς	τὴν	τῆς	σαρκὸς	καθαρότητα,			
the ones	having been defiled	sanctifies	for	the	of the	flesh	purity			

CLOSE ENGLISH

For if the blood of goats and bulls, and the ashes of a heifer sprinkled on those defiled, sanctify for the purity of the flesh,

FLUENT ENGLISH

The blood of goats and bulls, and the ashes of a heifer sprinkled on defiled people, make them holy in terms of outward purity.

Hebrews 9:14

Greek: adopted SBLGNT text. Word-order interlinear.

πόσῳ	μᾶλλον	τὸ	αἷμα	τοῦ	Χριστοῦ,	ὃς	διὰ	πνεύματος	αἰωνίου
by how much	more	the	blood	of the	Christ	who	through	Spirit	eternal
ἑαυτὸν	προσήνεγκεν	ἄμωμον	τῷ	θεῷ,	καθαριεῖ	τὴν	συνείδησιν	ἡμῶν	
himself	offered	unblemished	to	God	will cleanse	the	conscience	of us	
ἀπὸ	νεκρῶν	ἔργων	εἰς	τὸ	λατρεύειν	θεῷ	ζῶντι.		
from	dead	works	for	the	serving	God	living		

CLOSE ENGLISH

how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God!

FLUENT ENGLISH

How much more will Christ's blood cleanse our conscience from dead works so that we may worship the living God! Through the eternal Spirit he offered himself to God without blemish.

SECTION NOTES

9:11. The adopted *genomenōn* means good things that have come. The variant *mellontōn* means good things to come. Both English layers follow the adopted reading. The tent is explicitly outside this creation; no further cosmological structure is supplied.

9:12-14. Through his own blood preserves the sacrificial comparison. Eternal Spirit is capitalized as a reading referring to God's Spirit; interpretations involving Christ's spirit or eternal nature also exist. Dead works is retained rather than restricted to rituals. The adopted pronoun is our, not your. See UBS on 9:14.

XII-HEB-009 / Hebrews 9:15-18

Covenant, inheritance, and the force of a will

Hebrews 9:15**Greek: adopted SBLGNT text. Word-order interlinear.**

Καὶ	διὰ	τοῦτο	διαθήκης	καινῆς	μεσίτης	ἐστίν,	ὅπως	θανάτου
and	because of	this	of a covenant	new	a mediator	he is	so that	a death
γενομένου	εἰς	ἀπολύτρωσιν	τῶν	ἐπὶ	τῇ	πρώτῃ	διαθήκῃ	παραβάσεων
having occurred	for	redemption	of the	under	the	first	covenant	transgressions
τὴν	ἐπαγγελίαν	λάβωσιν	οἱ	κεκλημένοι	τῆς	αἰωνίου	κληρονομίας.	
the	promise	may receive	the ones	having been called	of the	eternal	inheritance	

CLOSE ENGLISH

For this reason he is mediator of a new covenant, so that, a death having occurred for redemption from the transgressions under the first covenant, those called may receive the promise of the eternal inheritance.

FLUENT ENGLISH

This is why he mediates a new covenant: his death has brought redemption from the transgressions committed under the first covenant, so that those who are called may receive the promised eternal inheritance.

Hebrews 9:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅπου	γὰρ	διαθήκη,	θάνατον	ἀνάγκη	φέρεισθαι	τοῦ	διαθεμένου·
where	for	a will	death	necessary	to be established	of the one	having made it

CLOSE ENGLISH

For where there is a will, the death of the one who made it must be established.

FLUENT ENGLISH

When there is a will, the death of its maker must be established.

Hebrews 9:17**Greek: adopted SBLGNT text. Word-order interlinear.**

διαθήκη	γὰρ	ἐπὶ	νεκροῖς	βεβαία,	ἐπεὶ	μήποτε	ισχύει	ὅτε	ζῇ
a will	for	over	dead persons	valid	since	never	it has force	when	lives

ὁ διαθέμενος.

the one having made it

CLOSE ENGLISH

For a will is valid in the case of the dead, since it never has force while the one who made it lives.

FLUENT ENGLISH

A will takes effect after death; it has no force while its maker is still alive.

Hebrews 9:18**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅθεν	οὐδὲ	ἡ	πρώτη	χωρὶς	αἵματος	ἐγκεκαίνισται·
hence	not even	the	first	without	blood	has been inaugurated

CLOSE ENGLISH

Hence not even the first covenant was inaugurated without blood.

FLUENT ENGLISH

That is why even the first covenant was inaugurated with blood.

SECTION NOTES

9:15-18. Diathēkē is rendered covenant in the surrounding argument and will in 9:16-17, where the maker's death and the document's force are in view. This expresses the usual testamentary reading. A covenant-ratification interpretation is also defended; English cannot preserve the same word naturally in both senses.

9:16. Pheresthai is rendered be established, allowing the death to be brought forward as the fact activating the will. The text is not turned into a modern procedural account of probate. Verse 18 returns to the first covenant and its inauguration with blood. See UBS on 9:16.

XII-HEB-009 / Hebrews 9:19-22

The covenant inaugurated with blood

Hebrews 9:19

Greek: adopted SBLGNT text. Word-order interlinear.

λαληθείσης	γὰρ	πάσης	ἐντολῆς	κατὰ	τὸν	νόμον	ὑπὸ	Μωϋσέως		
having been spoken	for	every	commandment	according to	the	law	by	Moses		
παντὶ	τῷ	λαῷ,	λαβὼν	τὸ	αἷμα	τῶν	μόσχων	μετὰ	ὑδατος	καὶ
to all	the	people	having taken	the	blood	of the	calves	with	water	and
ἐρίου	κοκκίνου	καὶ	ὑσσώπου	αὐτό	τε	τὸ	βιβλίον	καὶ	πάντα	τὸν
wool	scarlet	and	hyssop	itself	both	the	book	and	all	the
λαδὸν	ἐράντισεν,									
people	he sprinkled									

CLOSE ENGLISH

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

FLUENT ENGLISH

After Moses had declared every commandment of the law to all the people, he took calves' blood, water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people.

Hebrews 9:20

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων·	Τοῦτο	τὸ	αἷμα	τῆς	διαθήκης	ἧς	ἐνετείλατο	πρὸς	ὑμᾶς	ὁ
saying	this	the	blood	of the	covenant	which	commanded	for	you	the
θεός·										
God										

CLOSE ENGLISH

saying, "This is the blood of the covenant that God commanded for you."

FLUENT ENGLISH

He said, "This is the blood of the covenant that God has commanded for you."

Hebrews 9:21**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ
 also the tent and and all the vessels of the service with the
 αἵματι ὁμοίως ἐράντισεν.
 blood likewise he sprinkled

CLOSE ENGLISH

And he likewise sprinkled with blood both the tent and all the vessels of the service.

FLUENT ENGLISH

He likewise sprinkled blood on the tent and all the vessels used in worship.

Hebrews 9:22**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ
 and almost with blood all things are cleansed according to the law and
 χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.
 without bloodshedding not happens forgiveness

CLOSE ENGLISH

And according to the law, almost everything is cleansed with blood, and without the shedding of blood there is no forgiveness.

FLUENT ENGLISH

Under the law, almost everything is purified with blood, and there is no forgiveness without the shedding of blood.

SECTION NOTES

9:19-21. The recollection draws on Exodus 24:3-8 and sanctuary purification traditions. Its water, wool, hyssop, book, and tent details are translated as Hebrews gives them. The adopted 9:19 says calves and lacks the added and goats found in other witnesses.

9:22. Almost qualifies everything; it is not omitted. Forgiveness renders aphesis in this sacrificial context. The statement belongs to the argument about covenant cleansing and does not supply instructions for a new ritual.

XII-HEB-009 / Hebrews 9:23-28

One offering and the coming salvation

Hebrews 9:23

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀνάγκη	οὖν	τὰ	μὲν	ὑποδείγματα	τῶν	ἐν	τοῖς	οὐρανοῖς
necessary	therefore	the	indeed	copies	of the things	in	the	heavens
τούτοις	καθαρίζεσθαι,	αὐτὰ	δὲ	τὰ	ἐπουράνια	κρείττοσι	θυσίαις	
with these	to be cleansed	themselves	but	the	heavenly things	with better	sacrifices	
παρὰ	τάυτας.							
than	these							

CLOSE ENGLISH

It was therefore necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

FLUENT ENGLISH

The copies of heavenly things therefore had to be purified by these sacrifices, but the heavenly things themselves required better sacrifices.

Hebrews 9:24

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	γὰρ	εἰς	χειροποίητα	εἰσῆλθεν	ἅγια	Χριστός,	ἀντίτυπα	τῶν
not	for	into	handmade	entered	holy places	Christ	copies	of the
ἀληθινῶν,	ἀλλ'	εἰς	αὐτὸν	τὸν	οὐρανόν,	νῦν	ἐμφανισθῆναι	τῷ
true ones	but	into	itself	the	heaven	now	to appear	in the
προσώπῳ	τοῦ	θεοῦ	ὑπὲρ	ἡμῶν·				
presence	of	God	for	us				

CLOSE ENGLISH

For Christ did not enter holy places made by hands, copies of the true ones, but heaven itself, now to appear before the face of God for us;

FLUENT ENGLISH

Christ entered heaven itself to appear now in God's presence on our behalf. He did not enter a sanctuary made by human hands, a copy of the true one.

Hebrews 9:25**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐδ'	ἵνα	πολλάκις	προσφέρει	ἑαυτόν,	ὥσπερ	ὁ	ἀρχιερεὺς	εἰσέρχεται
nor	so that	often	he might offer	himself	just as	the	high priest	enters

εἰς	τὰ	ἁγία	κατ'	ἐνιαυτὸν	ἐν	αἵματι	ἀλλοτρίῳ,
into	the	holy places	each	year	with	blood	belonging to another

CLOSE ENGLISH

nor was it to offer himself repeatedly, as the high priest enters the holy places year by year with blood belonging to another,

FLUENT ENGLISH

Nor did he enter to offer himself over and over, as the high priest enters the sanctuary each year with blood that is not his own.

Hebrews 9:26**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐπεὶ	ἔδει	αὐτὸν	πολλάκις	παθεῖν	ἀπὸ	καταβολῆς	κόσμου·
since	it would be necessary	for him	often	to suffer	from	foundation	of the world

νυνὶ	δὲ	ἅπαξ	ἐπὶ	συντελείᾳ	τῶν	αἰώνων	εἰς	ἀθέτησιν	ἁμαρτίας
now	but	once	at	completion	of the	ages	for	abolition	of sin

διὰ	τῆς	θυσίας	αὐτοῦ	πεφανέρωται.
through	the	sacrifice	of him	he has appeared

CLOSE ENGLISH

since he would then have had to suffer repeatedly from the foundation of the world. But now, once at the completion of the ages, he has appeared to abolish sin through his sacrifice.

FLUENT ENGLISH

Otherwise he would have had to suffer repeatedly since the world's foundation. But now, at the culmination of the ages, he has appeared once to put away sin by his own sacrifice.

Hebrews 9:27**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ
 and in as much as it is appointed for humans once to die after and
 τοῦτο κρίσις,
 this judgment

CLOSE ENGLISH

And just as it is appointed for human beings to die once, and after this comes judgment,

FLUENT ENGLISH

People are appointed to die once, and then face judgment.

Hebrews 9:28**Greek: adopted SBLGNT text. Word-order interlinear.**

οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν
 so also the Christ once having been offered for the of many bearing
 ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν
 sins for a second time apart from sin he will appear to the ones him
 ἀπεκδεχόμενοι εἰς σωτηρίαν.
 eagerly awaiting for salvation

CLOSE ENGLISH

so also Christ, having been offered once to bear the sins of many, will appear a second time, apart from sin, for salvation to those eagerly awaiting him.

FLUENT ENGLISH

In the same way, Christ was offered once to bear the sins of many. He will appear a second time, no longer to deal with sin but to bring salvation to those eagerly waiting for him.

SECTION NOTES

9:23-24. Heavenly things and better sacrifices retain the author's plural expressions. The meaning of heavenly cleansing is not expanded into a description of moral contamination in heaven. The next verse identifies the place of Christ's appearance as heaven itself.

9:25-26. Repeated annual entry contrasts with Christ's once-for-all action. Completion of the ages names the decisive culmination of the argument, without calculating a calendar date.

9:27-28. Bearing the sins of many recalls Isaiah 53:12. Apart from sin concerns the character of the second appearance, not an earlier moral defect in Christ. The fluent layer makes the contrast explicit as no longer dealing with sin, in light of the once-for-all offering.

XII-HEB-010 / Hebrews 10:1-39

The single offering and the call to endure

A repeated reminder of sins

Hebrews 10:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν
 a shadow for having the law of the coming good things not itself the
 εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
 image of the realities each year with the same sacrifices which
 προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους
 they offer for the continuously never it can the ones approaching
 τελειῶσαι·
 perfect

CLOSE ENGLISH

For the law, having a shadow of the good things to come, not the very image of the realities, can never perfect those who approach by the same sacrifices offered continually year by year.

FLUENT ENGLISH

The law has only a shadow of the good things to come, rather than the full image of those realities. Its same sacrifices, offered continually year after year, can never bring those who approach to perfection.

Hebrews 10:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν
 otherwise not [would] they would have ceased being offered because of the no
 ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους;
 having still consciousness of sins the ones worshipping once having been cleansed

CLOSE ENGLISH

Otherwise, would they not have ceased to be offered, because the worshipers, once cleansed, would no longer have any consciousness of sins?

FLUENT ENGLISH

Otherwise, would those offerings not have stopped? Once cleansed, the worshipers would no longer have a conscience burdened by sins.

Hebrews 10:3**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλ’	ἐν	αὐταῖς	ἀνάμνησις	ἁμαρτιῶν	κατ’	ἐνιαυτόν,
but	in	them	a reminder	of sins	each	year

CLOSE ENGLISH

But in them there is a reminder of sins year by year,

FLUENT ENGLISH

Instead, these sacrifices bring a yearly reminder of sins,

Hebrews 10:4**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀδύνατον	γὰρ	αἷμα	ταύρων	καὶ	τράγων	ἀφαιρεῖν	ἁμαρτίας.
impossible	for	blood	of bulls	and	goats	to remove	sins

CLOSE ENGLISH

for it is impossible for the blood of bulls and goats to take away sins.

FLUENT ENGLISH

because the blood of bulls and goats cannot take sins away.

SECTION NOTES

10:1-4. Shadow contrasts with the full image of the realities. Perfect concerns the effective cleansing and access developed in the surrounding chapters. The rhetorical question in 10:2 argues from repeated offerings to their inability to complete that work.

10:2-3. Consciousness of sins has a moral and cultic dimension. The fluent layer speaks of a burdened conscience, not a loss of the ability to recognize wrongdoing. Annual reminder is retained.

XII-HEB-010 / Hebrews 10:5-10

A body prepared to do God's will

Hebrews 10:5

Greek: adopted SBLGNT text. Word-order interlinear.

διὸ	εἰσερχόμενος	εἰς	τὸν	κόσμον	λέγει·	Θυσίαν	καὶ	προσφορὰν	οὐκ
therefore	entering	into	the	world	he says	sacrifice	and	offering	not
ἠθέλησας,	σῶμα	δὲ	κατηρτίσω	μοι·					
you desired	a body	but	you prepared	for me					

CLOSE ENGLISH

Therefore, entering the world, he says, "Sacrifice and offering you did not desire, but a body you prepared for me;

FLUENT ENGLISH

So when Christ comes into the world, he says, "You did not desire sacrifice or offering, but you prepared a body for me.

Hebrews 10:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὅλοκαυτώματα	καὶ	περὶ	ἁμαρτίας	οὐκ	εὐδόκησας.
whole burnt offerings	and	for	sin	not	you delighted in

CLOSE ENGLISH

in whole burnt offerings and sin offerings you did not delight.

FLUENT ENGLISH

You took no delight in burnt offerings or offerings for sin.

Hebrews 10:7**Greek: adopted SBLGNT text. Word-order interlinear.**

τότε εἶπον· Ἴδου ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,
 then I said look I have come in a roll of a book it is written about me
 τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.
 for the purpose of doing O God the will of you

CLOSE ENGLISH

Then I said, ‘Look, I have come-in the roll of the book it is written about me-to do your will, O God.’”

FLUENT ENGLISH

Then I said, ‘Here I am, O God, to do your will, as it is written about me in the scroll.’”

Hebrews 10:8**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὅλοκαυτώματα καὶ
 above saying that sacrifices and offerings and whole burnt offerings and
 περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον
 for sin not you desired nor delighted in which according to law
 προσφέρονται,
 are offered

CLOSE ENGLISH

Saying above, “Sacrifices and offerings and whole burnt offerings and sin offerings you did not desire or delight in”-which are offered according to law-

FLUENT ENGLISH

First he says, “You did not desire or delight in sacrifices, offerings, burnt offerings, or offerings for sin,” even though these are offered according to the law.

Hebrews 10:9**Greek: adopted SBLGNT text. Word-order interlinear.**

τότε	εἶρηκεν·	Ἴδου	ἤκω	τοῦ	ποιῆσαι	τὸ	θέλημά	σου·
then	he has said	look	I have come	for the purpose of	doing	the	will	of you

ἀναιρεῖ	τὸ	πρῶτον	ἵνα	τὸ	δεύτερον	στήσῃ.
he takes away	the	first	so that	the	second	he may establish

CLOSE ENGLISH

then he has said, “Look, I have come to do your will.” He takes away the first in order to establish the second.

FLUENT ENGLISH

Then he says, “Here I am to do your will.” He removes the first in order to establish the second.

Hebrews 10:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν	ᾧ	θελήματι	ἡγιασμένοι	ἐσμέν	διὰ	τῆς	προσφορᾶς	τοῦ
by	which	will	having been sanctified	we are	through	the	offering	of the

σώματος	Ἰησοῦ	Χριστοῦ	ἐφάπαξ.
body	of Jesus	Christ	once for all

CLOSE ENGLISH

By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

FLUENT ENGLISH

By God’s will we have been made holy through the offering of Jesus Christ’s body, once for all.

SECTION NOTES

10:5-7. The quotation is Psalm 40:6-8 in common English numbering, Psalm 39:7-9 in Greek numbering. Christ is the implied speaker. Hebrews reads a body you prepared for me; this is not replaced with the Hebrew psalm’s language about ears. See UBS on 10:5.

10:6,8. For sin is a conventional sacrificial expression, rendered sin offerings. Verse 9’s first and second contrast the offerings just named with doing God’s will. The adopted 10:9 lacks the added O God found in some witnesses.

10:10. Once for all describes the offering of Jesus Christ’s body. By that will links the sanctification of the community to the will expressed in the quotation.

XII-HEB-010 / Hebrews 10:11-18

One offering and the Spirit's witness

Hebrews 10:11

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	πᾶς	μὲν	ἱερεὺς	ἔστηκεν	καθ’	ἡμέραν	λειτουργῶν	καὶ	τὰς	αὐτὰς
and	every	indeed	priest	stands	each	day	serving	and	the	same
πολλάκις	προσφέρων	θυσίας,	αἵτινες	οὐδέποτε	δύνανται	περιλεῖν				
often	offering	sacrifices	which	never	can	take away				
ἁμαρτίας.										
sins										

CLOSE ENGLISH

And every priest stands day by day, serving and repeatedly offering the same sacrifices, which can never take away sins.

FLUENT ENGLISH

Every priest stands at his service day after day, offering the same sacrifices repeatedly, although they can never take away sins.

Hebrews 10:12

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	δὲ	μίαν	ὑπὲρ	ἁμαρτιῶν	προσενέγκας	θυσίαν	εἰς	τὸ	διηνεκὲς
this one	but	one	for	sins	having offered	sacrifice	for	the	continuously
ἐκάθισεν	ἐν	δεξιᾷ	τοῦ	θεοῦ,					
sat down	at	the right hand	of	God					

CLOSE ENGLISH

But this one, having offered one sacrifice for sins for all time, sat down at the right hand of God,

FLUENT ENGLISH

But Christ offered one sacrifice for sins, effective for all time, and sat down at God's right hand.

Hebrews 10:13**Greek: adopted SBLGNT text. Word-order interlinear.**

τὸ	λοιπὸν	ἐκδεχόμενος	ἕως	τεθῶσιν	οἱ	ἐχθροὶ	αὐτοῦ	ὑποπόδιον
for the	remaining time	waiting	until	may be placed	the	enemies	of him	as a footstool

τῶν	ποδῶν	αὐτοῦ,
of the	feet	of him

CLOSE ENGLISH

waiting from then on until his enemies are placed as a footstool for his feet.

FLUENT ENGLISH

From then on he waits until his enemies are made a footstool beneath his feet.

Hebrews 10:14**Greek: adopted SBLGNT text. Word-order interlinear.**

μιᾶ	γὰρ	προσφορᾶ	τετελείωκεν	εἰς	τὸ	διηνεκές	τοὺς	ἁγιαζομένους.
by one	for	offering	he has perfected	for	the	continuously	the ones	being sanctified

CLOSE ENGLISH

For by one offering he has perfected for all time those being sanctified.

FLUENT ENGLISH

By a single offering he has brought to lasting perfection those who are being made holy.

Hebrews 10:15**Greek: adopted SBLGNT text. Word-order interlinear.**

μαρτυρεῖ	δὲ	ἡμῖν	καὶ	τὸ	πνεῦμα	τὸ	ἅγιον,	μετὰ	γὰρ	τὸ	εἰρηκέναι.
testifies	and	to us	also	the	Spirit	the	Holy	after	for	the	having said

CLOSE ENGLISH

And the Holy Spirit also testifies to us; for after saying,

FLUENT ENGLISH

The Holy Spirit also bears witness to us. First he says,

Hebrews 10:16**Greek: adopted SBLGNT text. Word-order interlinear.**

Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας
 this the covenant which I will make with them after the days
 ἐκείνας, λέγει κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ
 those says the Lord putting laws of me upon hearts of them and
 ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,
 upon the mind of them I will inscribe them

CLOSE ENGLISH

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and on their mind I will write them,”

FLUENT ENGLISH

“This is the covenant I will make with them after those days, says the Lord: I will put my laws on their hearts and write them in their minds.”

Hebrews 10:17**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
 and the sins of them and the lawless deeds of them not at all
 μνησθήσομαι ἔτι·
 will I remember any longer

CLOSE ENGLISH

he also says, “Their sins and their lawless deeds I will certainly remember no more.”

FLUENT ENGLISH

Then he adds, “I will no longer remember their sins and their lawless deeds.”

Hebrews 10:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπου	δὲ	ἄφεσις	τούτων,	οὐκέτι	προσφορά	περὶ	ἁμαρτίας.
where	and	forgiveness	of these	no longer	an offering	for	sin

CLOSE ENGLISH

Now where there is forgiveness of these, there is no longer an offering for sin.

FLUENT ENGLISH

Once these are forgiven, an offering for sin is no longer needed.

SECTION NOTES

10:11-14. Standing priests and the seated Christ form the contrast; Psalm 110:1 lies behind the footstool image. For all time in 10:12 is connected here with the efficacy of the sacrifice; attaching it to sat down is also possible. Being sanctified retains the present participle in 10:14.

10:15-17. The quotation resumes Jeremiah 31:33-34, abbreviated and arranged as Hebrews cites it. He also says in the close layer and then he adds in the fluent layer supply the implied continuation after the introductory after saying.

10:18. No longer an offering is the author's conclusion from the forgiveness promised in the quotation. The fluent layer supplies needed to make the implication explicit.

XII-HEB-010 / Hebrews 10:19-25

Approach, hold fast, and encourage one another

Hebrews 10:19**Greek: adopted SBLGNT text. Word-order interlinear.**

ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων
 having therefore brothers and sisters confidence for the entry of the holy places
 ἐν τῷ αἵματι Ἰησοῦ,
 by the blood of Jesus

CLOSE ENGLISH

Therefore, brothers and sisters, having confidence to enter the holy places by the blood of Jesus,

FLUENT ENGLISH

So, brothers and sisters, we have confidence to enter the sanctuary by Jesus' blood.

Hebrews 10:20**Greek: adopted SBLGNT text. Word-order interlinear.**

ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ
 which he inaugurated for us a way new and living through the
 καταπετάσματος, τοῦτ' ἐστὶν τῆς σαρκὸς αὐτοῦ,
 curtain this is the flesh of him

CLOSE ENGLISH

by the new and living way that he inaugurated for us through the curtain, that is, his flesh,

FLUENT ENGLISH

He opened for us a new and living way through the curtain-that is, through his flesh.

Hebrews 10:21**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,
 and a priest great over the house of God

CLOSE ENGLISH

and having a great priest over the house of God,

FLUENT ENGLISH

And we have a great priest over God's household.

Hebrews 10:22**Greek: adopted SBLGNT text. Word-order interlinear.**

προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως,
 let us approach with a true heart in full assurance of faith
 ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι
 having been sprinkled the hearts from a conscience evil and having been washed
 τὸ σῶμα ὕδατι καθαρῶ·
 the body with water pure

CLOSE ENGLISH

let us approach with a true heart in full assurance of faith, our hearts sprinkled clean from an evil conscience and our body washed with pure water.

FLUENT ENGLISH

Let us draw near with sincere hearts and the full assurance of faith, our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Hebrews 10:23**Greek: adopted SBLGNT text. Word-order interlinear.**

κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ
 let us hold fast the confession of the hope unwavering faithful for the one
 ἐπαγγελιάμενος·
 having promised

CLOSE ENGLISH

Let us hold fast the confession of our hope without wavering, for the one who promised is faithful.

FLUENT ENGLISH

Let us hold firmly to the hope we profess, without wavering, because the one who made the promise is faithful.

Hebrews 10:24**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,
 and let us consider one another for stirring up love and good works

CLOSE ENGLISH

And let us consider one another for the stirring up of love and good works,

FLUENT ENGLISH

Let us give thought to one another and to how we can stir up love and good deeds.

Hebrews 10:25

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	ἐγκαταλείποντες	τὴν	ἐπισυναγωγὴν	ἐαυτῶν,	καθὼς	ἔθος	τισίν,
not	abandoning	the	gathering	of ourselves	as	a habit	for some
ἀλλὰ	παρακαλοῦντες,	καὶ	τοσοῦτω	μᾶλλον	ὅσω	βλέπετε	ἐγγίζουσιν
but	encouraging	and	by so much	more	as much as	you see	drawing near
τὴν	ἡμέραν.						
the	day						

CLOSE ENGLISH

not abandoning our gathering together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

FLUENT ENGLISH

Let us keep gathering together, rather than give it up as some habitually do, and encourage one another all the more as you see the Day drawing near.

SECTION NOTES

10:19-22. Brothers and sisters addresses the community. Entry, a living way, curtain, and flesh are kept distinct; the explanatory identification is translated as given. Sprinkled hearts and washed bodies use purification language. The text does not specify the water rite's performance.

10:23-25. The confession is of hope, following the adopted text. Consider one another involves mutual attention that prompts love and good works. Gathering is not reduced to a modern schedule. The capitalized Day identifies the anticipated decisive day without supplying a date.

XII-HEB-010 / Hebrews 10:26-31

A warning about deliberate rejection

Hebrews 10:26

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐκουσίως	γὰρ	ἀμαρτανόντων	ἡμῶν	μετὰ	τὸ	λαβεῖν	τὴν	ἐπίγνωσιν	τῆς
deliberately	for	sinning	of us	after	the	receiving	the	knowledge	of the
ἀληθείας,	οὐκέτι	περὶ	ἁμαρτιῶν	ἀπολείπεται	θυσία,				
truth	no longer	for	sins	remains	a sacrifice				

CLOSE ENGLISH

For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

FLUENT ENGLISH

If we go on sinning deliberately after receiving the knowledge of the truth, no sacrifice for sins remains.

Hebrews 10:27

Greek: adopted SBLGNT text. Word-order interlinear.

φοβερὰ	δέ	τις	ἐκδοχὴ	κρίσεως	καὶ	πυρὸς	ζῆλος	ἐσθίειν
fearful	but	a certain	expectation	of judgment	and	of fire	fury	to consume
μέλλοντος	τοὺς	ὑπεναντίους.						
being about	the	adversaries						

CLOSE ENGLISH

but a fearful expectation of judgment and a fury of fire about to consume the adversaries.

FLUENT ENGLISH

There remains a fearful expectation of judgment and raging fire that will consume the adversaries.

Hebrews 10:28**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀθετήσας τις νόμον Μωϋσέως χωρίς οἰκτιρῶν ἐπὶ δυσὶν ἢ τρισὶν
 having rejected someone the law of Moses without compassion on two or three
 μάρτυσιν ἀποθνήσκει·
 witnesses dies

CLOSE ENGLISH

Anyone who has rejected the law of Moses dies without compassion on the testimony of two or three witnesses.

FLUENT ENGLISH

Someone who rejects the law of Moses is put to death without mercy on the testimony of two or three witnesses.

Hebrews 10:29**Greek: adopted SBLGNT text. Word-order interlinear.**

πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν
 by how much do you think worse will be considered worthy of punishment the one the Son
 τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσάμενος
 of God having trampled and the blood of the covenant common having considered
 ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.
 by which he was sanctified and the Spirit of the grace having insulted

CLOSE ENGLISH

How much worse a punishment do you think will be deserved by one who has trampled on the Son of God, considered common the blood of the covenant by which he was sanctified, and insulted the Spirit of grace?

FLUENT ENGLISH

How much worse punishment do you think someone deserves who has trampled on God's Son, treated as unholy the covenant blood by which they were made holy, and insulted the Spirit of grace?

Hebrews 10:30

Greek: adopted SBLGNT text. Word-order interlinear.

οἶδμεν	γὰρ	τὸν	εἰπόντα·	Ἐμοὶ	ἐκδίκησις,	ἐγὼ	ἀνταποδώσω·	καὶ
we know	for	the one	having said	to me	vengeance	I	will repay	and
πάλιν·	Κρινεῖ	κύριος	τὸν	λαὸν	αὐτοῦ.			
again	will judge	the Lord	the	people	of him			

CLOSE ENGLISH

For we know the one who said, “Vengeance belongs to me; I will repay,” and again, “The Lord will judge his people.”

FLUENT ENGLISH

We know the one who said, “Vengeance is mine; I will repay,” and also, “The Lord will judge his people.”

Hebrews 10:31

Greek: adopted SBLGNT text. Word-order interlinear.

φοβερόν	τὸ	ἐμπεσεῖν	εἰς	χεῖρας	θεοῦ	ζώντος.
fearful	the	falling	into	hands	of God	living

CLOSE ENGLISH

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

FLUENT ENGLISH

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

SECTION NOTES

10:26-29. The warning describes deliberate sin in the setting of abandoning the confession; verse 29 gives its three forceful descriptions. The present participle supports go on sinning in fluent English, but no number of offenses is supplied. Trampling and insulting remain serious metaphors. See UBS on 10:29.

10:29. Common contrasts with holy; the fluent unholy conveys that contrast. By which he was sanctified is taken of the person warned, not silently reassigned to another subject. This translation records the grammatical reading without settling later debates about salvation.

10:30-31. The citations echo Deuteronomy 32:35-36. The adopted text lacks the added says the Lord after I will repay. The warning is a claim about divine judgment, not an instruction for readers to punish others.

XII-HEB-010 / Hebrews 10:32-34

Remembering former endurance

Hebrews 10:32

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀναμνησέσθε	δὲ	τὰς	πρότερον	ἡμέρας,	ἐν	αἷς	φωτισθέντες
remember	but	the	former	days	in	which	having been enlightened
πολλὴν	ἄθλησιν	ὑπεμείνατε	παθημάτων,				
a great	struggle	you endured	of sufferings				

CLOSE ENGLISH

But remember the earlier days, when, after being enlightened, you endured a great struggle of sufferings,

FLUENT ENGLISH

Remember those earlier days. After receiving the light, you endured a hard struggle with suffering.

Hebrews 10:33

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	μὲν	ὀνειδισμοῖς	τε	καὶ	θλίψεσιν	θεατριζόμενοι,	τοῦτο	δὲ
in this	indeed	with insults	both	and	afflictions	being publicly exposed	in this	and
κοινωνοὶ	τῶν	οὕτως	ἀναστρεφόμενων	γενηθέντες·				
partners	of the ones	thus	living	having become				

CLOSE ENGLISH

sometimes publicly exposed to insults and afflictions, and sometimes becoming partners of those so treated.

FLUENT ENGLISH

At times you were publicly exposed to insults and affliction; at other times you stood alongside people treated that way.

Hebrews 10:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γὰρ	τοῖς	δεσμίοις	συνεπαθήσατε,	καὶ	τὴν	ἀρπαγὴν	τῶν
also	for	with the	prisoners	you sympathized	and	the	seizure	of the
ὑπαρχόντων	ὑμῶν	μετὰ	χαρᾶς	προσεδέξασθε,	γινώσκοντες	ἔχειν	ἑαυτοὺς	
possessions	of you	with	joy	you accepted	knowing	to have	yourselves	
κρείττονα	ὑπαρξιν	καὶ	μένουσαν.					
a better	possession	and	lasting					

CLOSE ENGLISH

For you sympathized with the prisoners and accepted the seizure of your possessions with joy, knowing that you yourselves have a better and lasting possession.

FLUENT ENGLISH

You shared the suffering of prisoners and joyfully accepted the confiscation of your property, knowing that you had a better possession, one that would last.

SECTION NOTES

10:32-33. Enlightenment recalls 6:4. Athletic struggle and public exposure describe endurance under suffering; the translation does not identify a particular historical persecution.

10:34. The adopted reading is the prisoners, not my chains. It also lacks an added in heaven after possession. These details are not supplied to suggest a named author or a place absent from the Greek. The contrast is between confiscated property and a better lasting possession.

XII-HEB-010 / Hebrews 10:35-39

Confidence, endurance, and living by faith

Hebrews 10:35**Greek: adopted SBLGNT text. Word-order interlinear.**

μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην
 not throw away therefore the confidence of you which has great

μισθαποδοσίαν,
 recompense

CLOSE ENGLISH

Therefore do not throw away your confidence, which has a great reward.

FLUENT ENGLISH

So do not throw away your confidence: it carries a great reward.

Hebrews 10:36**Greek: adopted SBLGNT text. Word-order interlinear.**

ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες
 of endurance for you have need so that the will of God having done

κομίσησθε τὴν ἐπαγγελίαν·
 you may receive the promise

CLOSE ENGLISH

For you need endurance, so that, having done the will of God, you may receive the promise.

FLUENT ENGLISH

You need endurance, so that after doing God's will you may receive what he has promised.

Hebrews 10:37**Greek: adopted SBLGNT text. Word-order interlinear.**

ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ
 yet for a little as much as as much as the one coming will come and not
 χρονίσει·
 will delay

CLOSE ENGLISH

For “yet a very little while, and the coming one will come and will not delay;

FLUENT ENGLISH

For “in just a little while, the one who is coming will arrive without delay.

Hebrews 10:38**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείλῃται, οὐκ
 the but righteous one of me by faith will live and if he draws back not
 εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.
 takes pleasure the soul of me in him

CLOSE ENGLISH

but my righteous one will live by faith, and if he draws back, my soul takes no pleasure in him.”

FLUENT ENGLISH

My righteous one will live by faith; but if that person draws back, I take no pleasure in them.”

Hebrews 10:39

Greek: adopted SBLGNT text. Word-order interlinear.

ἡμεῖς	δὲ	οὐκ	ἐσμέν	ὑποστολῆς	εἰς	ἀπώλειαν,	ἀλλὰ	πίστεως	εἰς
we	but	not	are	of drawing back	for	destruction	but	of faith	for
περιποίησιν ψυχῆς.									
preservation of life									

CLOSE ENGLISH

But we are not of drawing back to destruction, but of faith to the preservation of life.

FLUENT ENGLISH

We belong among those who have faith and preserve their lives, rather than those who draw back and are destroyed.

SECTION NOTES

10:37-38. The wording combines the brief interval associated with Isaiah 26:20 and Habakkuk 2:3-4 as presented here. My is attached to righteous one in the adopted text. The coming one is not replaced by an explicit proper name.

10:39. Preservation of psychē may be expressed as preservation of life or saving of the soul. Life is chosen to avoid making the verse a technical division between soul and body. The first-person plural closes the warning with confidence in the hearers.

XII-HEB-011 / Hebrews 11:1-40

Faith in promise, endurance, and shared completion

Faith, hope, and what is unseen

Hebrews 11:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ
 is now faith of things hoped for assurance of realities conviction not
 βλεπομένων·
 seen

CLOSE ENGLISH

Now faith is assurance of things hoped for, conviction about realities not seen.

FLUENT ENGLISH

Faith gives assurance about what we hope for and conviction about what we cannot see.

Hebrews 11:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
 by this for were commended the ancestors

CLOSE ENGLISH

For by this the ancestors were commended.

FLUENT ENGLISH

It was through faith that the people of old received commendation.

Hebrews 11:3

Greek: adopted SBLGNT text. Word-order interlinear.

πίστει	νοοῦμεν	κατηρτίσθαι	τοὺς	αἰῶνας	ῥήματι	θεοῦ,	εἰς	τὸ
by faith	we understand	to have been formed	the	ages	by a word	of God	so that	the
μὴ	ἐκ	φαινομένων	τὸ	βλεπόμενον	γεγονέναι.			
not	from	visible things	the	thing seen	has come into being			

CLOSE ENGLISH

By faith we understand that the ages were formed by the word of God, so that what is seen has not come into being from visible things.

FLUENT ENGLISH

By faith we understand that God's word formed the universe, so that the visible world did not come into being from things we can see.

SECTION NOTES

11:1. Hypostasis is rendered assurance here; underlying reality or guarantee are alternative ways to understand it. Elenchos can express conviction or evidence that convinces. The sentence introduces faith expressed in the actions that follow, not merely assent to a list of propositions. See UBS on 11:1.

11:2-3. Ancestors denotes the people of old, not church officeholders. Ages can include the ordered world across time; universe is the fluent rendering. What is visible is not said to arise from visible things. The wording is preserved without adding a detailed account of material origins.

XII-HEB-011 / Hebrews 11:4-7

Abel, Enoch, and Noah

Hebrews 11:4

Greek: adopted SBLGNT text. Word-order interlinear.

Πίστει	πλείονα	θυσίαν	Ἄβελ	παρὰ	Κάϊν	προσήνεγκεν	τῷ	θεῷ,	δι’
by faith	a greater	sacrifice	Abel	than	Cain	offered	to	God	through
ἧς	ἐμαρτυρήθη	εἶναι	δίκαιος,	μαρτυροῦντος	ἐπὶ	τοῖς	δώροις	αὐτοῦ	
which	he was attested	to be	righteous	bearing witness	concerning	the	gifts	of him	
τοῦ	θεοῦ,	καὶ	δι’	αὐτῆς	ἀποθανὼν	ἔτι	λαλεῖ.		
the	God	and	through	it	having died	still	he speaks		

CLOSE ENGLISH

By faith Abel offered God a greater sacrifice than Cain, through which he was attested to be righteous, God bearing witness concerning his gifts; and through it, though dead, he still speaks.

FLUENT ENGLISH

By faith Abel offered God a better sacrifice than Cain did. Through faith he was commended as righteous when God bore witness to his gifts, and through faith he still speaks even though he has died.

Hebrews 11:5

Greek: adopted SBLGNT text. Word-order interlinear.

Πίστει	Ἐνὼχ	μετετέθη	τοῦ	μὴ	ἰδεῖν	θάνατον,	καὶ	οὐχ	ἠὲρίσκειτο
by faith	Enoch	was taken away	in order	not	to see	death	and	not	he was found
διότι	μετέθηκεν	αὐτὸν	ὁ	θεός·	πρὸ	γὰρ	τῆς	μεταθέσεως	
because	took away	him	the	God	before	for	the	taking away	
μεμαρτύρηται	εὐαρεστηκέναι	τῷ	θεῷ,						
he has been attested	to have pleased	the	God						

CLOSE ENGLISH

By faith Enoch was taken away so as not to see death, and he was not found because God had taken him away; for before his removal he was attested to have pleased God.

FLUENT ENGLISH

By faith Enoch was taken away without experiencing death. He could not be found, because God had taken him away. Before he was taken, he had received testimony that he pleased God.

Hebrews 11:6

Greek: adopted SBLGNT text. Word-order interlinear.

χωρὶς	δὲ	πίστεως	ἀδύνατον	εὐαρεστῆσαι,	πιστεῦσαι	γὰρ	δεῖ		
without	and	faith	impossible	to please	to believe	for	it is necessary		
τὸν	προσερχόμενον	τῷ	θεῷ	ὅτι	ἔστιν	καὶ	τοῖς	ἐκζητοῦσιν	αὐτὸν
the one	approaching	the	God	that	he is	and	to the ones	seeking	him
μισθαποδότης	γίνεται.								
a rewarder	he becomes								

CLOSE ENGLISH

And without faith it is impossible to please him, for whoever approaches God must believe that he is and that he rewards those who seek him.

FLUENT ENGLISH

Without faith it is impossible to please God. Anyone who approaches him must believe that he exists and rewards those who seek him.

Hebrews 11:7

Greek: adopted SBLGNT text. Word-order interlinear.

πίστει	χρηματισθεὶς	Νῶε	περὶ	τῶν	μηδέπω	βλεπομένων	εὐλαβηθεὶς
by faith	having been warned	Noah	about	the things	not yet	seen	acting reverently
κατεσκεύασεν	κιβωτὸν	εἰς	σωτηρίαν	τοῦ	οἴκου	αὐτοῦ,	δι' ἧς
prepared	an ark	for	salvation	of the	household	of him	through which
κατέκρινεν	τὸν	κόσμον,	καὶ	τῆς	κατὰ	πίστιν	δικαιοσύνης
he condemned	the	world	and	of the	according to	faith	righteousness
							ἐγένετο
							he became
κληρονόμος.							
an heir							

CLOSE ENGLISH

By faith Noah, warned about things not yet seen, acted with reverence and prepared an ark for the salvation of his household. Through this he condemned the world and became an heir of the righteousness according to faith.

FLUENT ENGLISH

By faith Noah took God's warning about unseen things seriously and built an ark to save his household. Through this he condemned the world and inherited the righteousness that comes through faith.

SECTION NOTES

11:4. The account draws on Genesis 4:3-10. Through which and through it can be associated with faith or the sacrifice; the fluent layer makes faith explicit. The adopted verb says that Abel still speaks, not merely that people still speak about him.

11:5-6. Enoch's removal recalls Genesis 5:21-24. Seeing death means experiencing death. God's existence and his response to seekers are both retained; reward is not specified as financial prosperity.

11:7. Noah's warning and ark recall Genesis 6-9. Reverent response is not reduced to panic. The feminine through which could point to faith or the ark; through this preserves the broader reference to the response just described.

XII-HEB-011 / Hebrews 11:8-12

Abraham, Sarah, and the promise of descendants

Hebrews 11:8

Greek: adopted SBLGNT text. Word-order interlinear.

Πίστει	καλούμενος	Ἀβραάμ	ὑπήκουσεν	ἐξελθεῖν	εἰς	τόπον	ὃν	ἤμελλεν
by faith	being called	Abraham	obeyed	to go out	to	a place	which	he was about
λαμβάνειν	εἰς	κληρονομίαν,	καὶ	ἐξῆλθεν	μὴ	ἐπιστάμενος	ποῦ	ἔρχεται.
to receive	as	an inheritance	and	he went out	not	knowing	where	he was going

CLOSE ENGLISH

By faith Abraham, when called, obeyed by going out to a place he was to receive as an inheritance, and went out without knowing where he was going.

FLUENT ENGLISH

By faith Abraham obeyed the call to leave for a place he would receive as an inheritance. He set out without knowing where he was going.

Hebrews 11:9

Greek: adopted SBLGNT text. Word-order interlinear.

πίστει	παρώκησεν	εἰς	γῆν	τῆς	ἐπαγγελίας	ὡς	ἀλλοτρίαν,	ἐν
by faith	he lived as a foreigner	in	a land	of the	promise	as	foreign	in
σκηναῖς	κατοικήσας	μετὰ	Ἰσαὰκ	καὶ	Ἰακώβ	τῶν	συγκληρονόμων	τῆς
tents	having dwelt	with	Isaac	and	Jacob	the	coheirs	of the
ἐπαγγελίας	τῆς	αὐτῆς·						
promise	the	same						

CLOSE ENGLISH

By faith he lived as a foreigner in the land of promise as in a foreign land, dwelling in tents with Isaac and Jacob, coheirs of the same promise.

FLUENT ENGLISH

By faith he lived as a foreigner in the promised land, making his home in tents, as did Isaac and Jacob, who shared the same promise.

Hebrews 11:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐξεδέχετο	γὰρ	τὴν	τοὺς	θεμελίους	ἔχουσιν	πόλιν,	ἥς	τεχνίτης	καὶ
he was awaiting	for	the	the	foundations	having	city	whose	designer	and
δημιουργὸς	ὁ	θεός.							
builder	the	God							

CLOSE ENGLISH

For he awaited the city that has foundations, whose designer and builder is God.

FLUENT ENGLISH

He was waiting for the city with firm foundations, designed and built by God.

Hebrews 11:11**Greek: adopted SBLGNT text. Word-order interlinear.**

πίστει	καὶ	αὐτῇ	Σάρρα	δύναμιν	εἰς	καταβολὴν	σπέρματος	ἔλαβεν
by faith	also	with herself	Sarah	power	for	laying down	seed	he received
καὶ	παρὰ	καιρὸν	ἡλικίας,	ἐπεὶ	πιστὸν	ἡγήσατο	τὸν	ἐπαγγειλάμενον·
even	beyond	the time	of age	since	faithful	he considered	the one	having promised

CLOSE ENGLISH

By faith he also received power, with Sarah herself, to beget offspring even beyond the proper age, since he considered the one who promised faithful.

FLUENT ENGLISH

By faith Abraham, together with Sarah herself, received power to have offspring even past the usual age, because he trusted the one who had made the promise.

Hebrews 11:12

Greek: adopted SBLGNT text. Word-order interlinear.

διὸ	καὶ	ἀφ’	ἐνὸς	ἐγεννήθησαν,	καὶ	ταῦτα	νενεκρωμένου,	καθὼς				
therefore	also	from	one	were born	and	these things	having become dead	as				
τὰ	ἄστρα	τοῦ	οὐρανοῦ	τῷ	πλήθει	καὶ	ὥς	ἡ	ἄμμος	ἡ	παρὰ	τὸ
the	stars	of the	sky	in	multitude	and	as	the	sand	the	along	the
χεῖλος	τῆς	θαλάσσης	ἡ	ἀναρίθμητος.								
edge	of the	sea	the	countless								

CLOSE ENGLISH

Therefore from one man, and one as good as dead, were born descendants as numerous as the stars of heaven and as the countless sand along the seashore.

FLUENT ENGLISH

So from one man, already as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand beside the sea.

SECTION NOTES

11:8-10. Abraham’s departure and tent dwelling draw on Genesis 12-13. City with foundations contrasts with the temporary dwelling of a foreign resident. Designer and builder both refer to God; the city’s name is not added here.

11:11. The adopted text has the dative autē Sarrā, with Sarah herself, rather than the nominative Sarah herself. Abraham remains the understood subject and is named in fluent English. Katabolē spermatos describes begetting offspring. Other readings make Sarah the subject or add barren; these are not inserted. See the SBLGNT apparatus and UBS discussion of the alternatives.

11:12. From one refers to Abraham, described as as good as dead in relation to procreation. The stars and sand comparisons recall the promises in Genesis 15:5 and 22:17; the translation does not infer an exact population.

XII-HEB-011 / Hebrews 11:13-16

Strangers seeking a homeland

Hebrews 11:13

Greek: adopted SBLGNT text. Word-order interlinear.

Κατὰ	πίστιν	ἀπέθανον	οὗτοι	πάντες,	μὴ	λαβόντες	τὰς	ἐπαγγελίας,
according to	faith	died	these	all	not	having received	the	promises
ἀλλὰ	πόρρωθεν	αὐτὰς	ιδόντες	καὶ	ἀσπασάμενοι,	καὶ	ὁμολογήσαντες	ὅτι
but	from afar	them	having seen	and	greeted	and	confessed	that
ξένοι	καὶ	παρεπίδημοί	εἰσιν	ἐπὶ	τῆς	γῆς.		
strangers	and	temporary residents	they are	on	the	earth		

CLOSE ENGLISH

All these died in faith without receiving the promises, but having seen and greeted them from afar, and having confessed that they were strangers and temporary residents on the earth.

FLUENT ENGLISH

All these people died in faith. They had not received what was promised, but they saw it from a distance and welcomed it, acknowledging that they were strangers and temporary residents on earth.

Hebrews 11:14

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	γὰρ	τοιαῦτα	λέγοντες	ἐμφανίζουσιν	ὅτι	πατρίδα	ἐπιζητοῦσιν.
the ones	for	such things	saying	make clear	that	a homeland	they seek

CLOSE ENGLISH

For those who say such things make clear that they seek a homeland.

FLUENT ENGLISH

Those who speak this way show that they are looking for a homeland.

Hebrews 11:15**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ εἰ μὲν ἐκείνης μνημονεύουσιν ἀφ' ἧς ἐξέβησαν, εἶχον ἂν
 and if indeed that one they have in mind from which they went out they had [would]
 καιρὸν ἀνακάμψαι·
 an opportunity to return

CLOSE ENGLISH

And if it is that land from which they departed that they have in mind, they would have had opportunity to return.

FLUENT ENGLISH

If they meant the land they had left, they would have had an opportunity to return.

Hebrews 11:16**Greek: adopted SBLGNT text. Word-order interlinear.**

νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ
 now but a better one they desire this is a heavenly one therefore not
 ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν, ἠτοίμασεν γὰρ
 is ashamed of them the God God to be called of them he prepared for
 αὐτοῖς πόλιν.
 for them a city

CLOSE ENGLISH

But as it is, they desire a better one, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

FLUENT ENGLISH

Instead, they long for a better homeland, a heavenly one. God is therefore not ashamed to be called their God, and he has prepared a city for them.

SECTION NOTES

11:13-16. All these resumes the patriarchal examples in this part of the argument; it is not made to contradict the earlier exception of Enoch. Receiving the promises here concerns their fulfillment. Looking toward them from afar sustains the pilgrimage imagery.

11:15. The adopted source has the present *mnēmoneuousin*, they have in mind, whereas many texts use a past form. The close layer preserves the present; fluent English regularizes the conditional sequence. The heavenly homeland and prepared city are the writer's explanation, not a geographical relocation supplied by the translator.

XII-HEB-011 / Hebrews 11:17-22

Faith in the face of death

Hebrews 11:17

Greek: adopted SBLGNT text. Word-order interlinear.

Πίστει	προσενήνοχεν	Ἀβραὰμ	τὸν	Ἰσαὰκ	πειραζόμενος,	καὶ	τὸν	μονογενῆ
by faith	has offered	Abraham	the	Isaac	being tested	and	the	unique son
προσέφερεν	ὁ	τὰς	ἐπαγγελίας	ἀναδεξάμενος,				
was offering	the one	the	promises	having received				

CLOSE ENGLISH

By faith Abraham, when tested, offered Isaac; the one who had received the promises was offering his unique son,

FLUENT ENGLISH

By faith Abraham offered Isaac when put to the test. The man who had welcomed the promises was ready to offer his one and only son,

Hebrews 11:18

Greek: adopted SBLGNT text. Word-order interlinear.

πρὸς	ὃν	ἐλαλήθη	ὅτι	Ἐν	Ἰσαὰκ	κληθήσεται	σοι	σπέρμα,
to	whom	it was spoken	that	through	Isaac	will be called	for you	offspring

CLOSE ENGLISH

to whom it had been said, "Through Isaac offspring will be named for you,"

FLUENT ENGLISH

even though he had been told, "Your line of descendants will be traced through Isaac."

Hebrews 11:19**Greek: adopted SBLGNT text. Word-order interlinear.**

λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός· ὅθεν
 having reasoned that even from the dead to raise able the God from where
 αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.
 him also in a figure he received back

CLOSE ENGLISH

having reasoned that God was able even to raise from the dead; from there, figuratively speaking, he also received him back.

FLUENT ENGLISH

Abraham reasoned that God could even raise the dead, and in a figurative sense he did receive Isaac back from death.

Hebrews 11:20**Greek: adopted SBLGNT text. Word-order interlinear.**

Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν
 by faith also concerning coming things blessed Isaac the Jacob and the
 Ἡσαΐ.
 Esau

CLOSE ENGLISH

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

FLUENT ENGLISH

By faith Isaac blessed Jacob and Esau with regard to their future.

Hebrews 11:21**Greek: adopted SBLGNT text. Word-order interlinear.**

πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ
 by faith Jacob dying each of the sons of Joseph blessed and
 προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.
 worshiped upon the top of the staff of him

CLOSE ENGLISH

By faith Jacob, when dying, blessed each of Joseph's sons, and worshiped over the top of his staff.

FLUENT ENGLISH

By faith Jacob, as he was dying, blessed each of Joseph's sons and worshiped as he leaned over the top of his staff.

Hebrews 11:22**Greek: adopted SBLGNT text. Word-order interlinear.**

πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ
 by faith Joseph dying about the exodus of the sons of Israel
 ἐμνημόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
 spoke and about the bones of him gave instructions

CLOSE ENGLISH

By faith Joseph, at his death, spoke of the exodus of the children of Israel and gave instructions concerning his bones.

FLUENT ENGLISH

By faith Joseph, near death, spoke of Israel's departure from Egypt and gave instructions about his bones.

SECTION NOTES

11:17-19. Isaac is called monogenēs, the unique or one-and-only son in the promise, without denying Abraham's other offspring. The offering is narrated as a test; the text does not state that Isaac actually died. Receiving him back is expressly figurative. Compare Genesis 21:12 and 22.

11:20-22. The blessings and instructions recall Genesis 27, 47:31, 48, and 50:24-25. Hebrews follows the Greek wording staff in 11:21; bed, found in the Hebrew tradition of Genesis 47:31, is not substituted. Leaned in fluent English explains the posture implied by over the top.

XII-HEB-011 / Hebrews 11:23-28

Moses and the choice to share suffering

Hebrews 11:23**Greek: adopted SBLGNT text. Word-order interlinear.**

Πίστει	Μωϋσῆς	γεννηθεὶς	ἐκρύβη	τρίμηνον	ὑπὸ	τῶν	πατέρων
by faith	Moses	having been born	was hidden	for three months	by	the	parents

αὐτοῦ,	διότι	εἶδον	ἀστεῖον	τὸ	παιδίον	καὶ	οὐκ	ἐφοβήθησαν	τὸ
of him	because	they saw	beautiful	the	child	and	not	they feared	the

διάταγμα	τοῦ	βασιλέως.
decree	of the	king

CLOSE ENGLISH

By faith Moses, after his birth, was hidden for three months by his parents, because they saw that the child was beautiful and did not fear the king's decree.

FLUENT ENGLISH

By faith Moses' parents hid him for three months after his birth. They saw that he was a beautiful child and were not afraid of the king's decree.

Hebrews 11:24**Greek: adopted SBLGNT text. Word-order interlinear.**

πίστει	Μωϋσῆς	μέγας	γενόμενος	ἠρνήσατο	λέγεσθαι	υἱὸς	θυγατρὸς
by faith	Moses	grown	having become	refused	to be called	a son	of a daughter

Φαραώ,
of Pharaoh

CLOSE ENGLISH

By faith Moses, when grown, refused to be called a son of Pharaoh's daughter,

FLUENT ENGLISH

By faith Moses, when he grew up, refused to be known as the son of Pharaoh's daughter.

Hebrews 11:25**Greek: adopted SBLGNT text. Word-order interlinear.**

μᾶλλον	ἐλόμενος	συγκακουχεῖσθαι	τῷ	λαῷ	τοῦ	θεοῦ	ἢ	πρόσκαιρον
rather	having chosen	to suffer mistreatment with	the	people	of	God	than	temporary

ἔχειν	ἁμαρτίας	ἀπόλαυσιν,
to have	of sin	enjoyment

CLOSE ENGLISH

choosing rather to share mistreatment with the people of God than to have the temporary enjoyment of sin,

FLUENT ENGLISH

He chose to share the suffering of God's people instead of enjoying the passing pleasures of sin.

Hebrews 11:26**Greek: adopted SBLGNT text. Word-order interlinear.**

μείζονα	πλοῦτον	ἡγησάμενος	τῶν	Αἰγύπτου	θησαυρῶν	τὸν	ὀνειδισμόν
greater	wealth	having considered	than the	of Egypt	treasures	the	reproach

τοῦ	Χριστοῦ,	ἀπέβλεπεν	γὰρ	εἰς	τὴν	μισθαποδοσίαν.
of the	Christ	he was looking	for	to	the	reward

CLOSE ENGLISH

considering the reproach of Christ greater wealth than the treasures of Egypt, for he looked toward the reward.

FLUENT ENGLISH

He regarded the disgrace associated with Christ as greater wealth than Egypt's treasures, because he was looking ahead to the reward.

Hebrews 11:27**Greek: adopted SBLGNT text. Word-order interlinear.**

πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως,
 by faith he left Egypt not having feared the anger of the king
 τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκατέρησεν.
 the one for invisible as seeing he endured

CLOSE ENGLISH

By faith he left Egypt, not fearing the king's anger, for he endured as seeing the invisible one.

FLUENT ENGLISH

By faith he left Egypt without fearing the king's anger. He endured as though he could see the invisible God.

Hebrews 11:28**Greek: adopted SBLGNT text. Word-order interlinear.**

πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ
 by faith he has kept the Passover and the sprinkling of the blood so that not
 ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.
 the one destroying the firstborn might touch them

CLOSE ENGLISH

By faith he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn would not touch them.

FLUENT ENGLISH

By faith he observed the Passover and the sprinkling of blood, so that the destroyer would not strike their firstborn.

SECTION NOTES

11:23-26. Parents renders the plural pateres in this context. Moses' choice and the reproach of Christ are translated as the writer presents them. The latter may connect Moses with the Messiah and his people; the translation does not claim that Exodus explicitly uses this title.

11:27-28. The departure from Egypt is not assigned a date or silently reconciled with every detail of Exodus 2:14-15. Seeing the invisible one is a comparison expressing endurance. The Passover and blood refer to the protection of the firstborn in Exodus 12.

XII-HEB-011 / Hebrews 11:29-34

Deliverance and deeds of faith

Hebrews 11:29

Greek: adopted SBLGNT text. Word-order interlinear.

Πίστει	διέβησαν	τὴν	Ἐρυθρὰν	Θάλασσαν	ὥς	διὰ	ξηρᾶς	γῆς,	ἧς
by faith	they crossed	the	Red	Sea	as	through	dry	land	of which
πειρᾶν	λαβόντες	οἱ	Αἰγύπτιοι	κατεπόθησαν.					
an attempt	having made	the	Egyptians	were swallowed up					

CLOSE ENGLISH

By faith they crossed the Red Sea as over dry land, but when the Egyptians attempted it, they were swallowed up.

FLUENT ENGLISH

By faith the people crossed the Red Sea as if it were dry land. When the Egyptians tried to do the same, they were swallowed up.

Hebrews 11:30

Greek: adopted SBLGNT text. Word-order interlinear.

πίστει	τὰ	τείχη	Ἱεριχὼ	ἔπεσαν	κυκλωθέντα	ἐπὶ	ἐπτὰ	ἡμέρας.
by faith	the	walls	of Jericho	fell	having been encircled	for	seven	days

CLOSE ENGLISH

By faith the walls of Jericho fell after being encircled for seven days.

FLUENT ENGLISH

By faith Jericho's walls fell after the people had marched around them for seven days.

Hebrews 11:31**Greek: adopted SBLGNT text. Word-order interlinear.**

πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη
 by faith Rahab the prostitute not perished with the ones having disobeyed having welcomed
 τοὺς κατασκόπους μετ' εἰρήνης.
 the spies with peace

CLOSE ENGLISH

By faith Rahab the prostitute did not perish with those who disobeyed, having welcomed the spies in peace.

FLUENT ENGLISH

By faith Rahab the prostitute escaped the destruction of the disobedient, because she had welcomed the spies peacefully.

Hebrews 11:32**Greek: adopted SBLGNT text. Word-order interlinear.**

Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ
 and what still may I say will fail me for recounting the time about
 Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαβίδ τε καὶ Σαμουὴλ καὶ τῶν
 Gideon Barak Samson Jephthah David both and Samuel and the
 προφητῶν,
 prophets

CLOSE ENGLISH

And what more shall I say? For time will fail me in recounting Gideon, Barak, Samson, Jephthah, David and Samuel and the prophets,

FLUENT ENGLISH

What more can I say? I would run out of time telling of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets.

Hebrews 11:33**Greek: adopted SBLGNT text. Word-order interlinear.**

οἱ	διὰ	πίστεως	κατηγωνίσαντο	βασιλείας,	εἰργάσαντο	δικαιοσύνην,
who	through	faith	conquered	kingdoms	worked	justice
ἐπέτυχον	ἐπαγγελιῶν,	ἔφραξαν	στόματα	λεόντων,		
obtained	promises	shut	mouths	of lions		

CLOSE ENGLISH

who through faith conquered kingdoms, worked justice, obtained promises, shut the mouths of lions,

FLUENT ENGLISH

Through faith they conquered kingdoms, administered justice, received promised blessings, and shut lions' mouths.

Hebrews 11:34**Greek: adopted SBLGNT text. Word-order interlinear.**

ἔσβεσαν	δύναμιν	πυρός,	ἔφυγον	στόματα	μαχαίρης,	ἐδυναμώθησαν	ἀπὸ
quenched	the power	of fire	escaped	edges	of a sword	were strengthened	from
ἀσθενείας,	ἐγενήθησαν	ἰσχυροὶ	ἐν	πολέμῳ,	παρεμβολὰς	ἔκλιναν	
weakness	became	strong	in	war	armies	they put to flight	
ἀλλοτρίων·							
of foreigners							

CLOSE ENGLISH

quenched the power of fire, escaped the edge of the sword, were made strong from weakness, became mighty in war, and put foreign armies to flight.

FLUENT ENGLISH

They quenched raging fire, escaped the sword, found strength in weakness, became mighty in battle, and drove foreign armies away.

SECTION NOTES

11:29-31. The examples move from the sea crossing to Jericho and Rahab; compare Exodus 14 and Joshua 2, 6. Rahab's description is retained rather than replaced with a different occupation.

11:32-34. Names remain in the adopted order rather than being rearranged into chronology. Lions and fire recall Daniel 6 and 3; the rapid list is not turned into a one-to-one identification of every deed with a named figure.

XII-HEB-011 / Hebrews 11:35-40

Suffering and a shared completion

Hebrews 11:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλαβον	γυναῖκες	ἐξ	ἀναστάσεως	τοὺς	νεκροὺς	αὐτῶν·	ἄλλοι	δὲ
received	women	from	resurrection	the	dead	of them	others	but
ἐτυμπανίσθησαν,	οὐ	προσδεξάμενοι	τὴν	ἀπολύτρωσιν,	ἵνα	κρείττονος		
were tortured	not	having accepted	the	release	so that	a better		
ἀναστάσεως	τύχωσιν·							
resurrection	they might obtain							

CLOSE ENGLISH

Women received their dead through resurrection. Others were tortured, not accepting release, so that they might obtain a better resurrection.

FLUENT ENGLISH

Women received their dead back alive. Others endured torture and refused release, seeking a better resurrection.

Hebrews 11:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἄλλοι	δὲ	ἐμπαιγμῶν	καὶ	μαστίγων	πεῖραν	ἔλαβον,	ἔτι	δὲ	δεσμῶν
others	and	of mockings	and	floggings	a trial	received	further	and	of chains
καὶ	φυλακῆς·								
and	imprisonment								

CLOSE ENGLISH

Still others experienced mockery and flogging, and also chains and imprisonment.

FLUENT ENGLISH

Others suffered mockery and flogging, as well as chains and imprisonment.

Hebrews 11:37**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν
 they were stoned they were sawn apart by slaughter of a sword they died they wandered in
 μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,
 sheepskins in goat skins being destitute being afflicted being mistreated

CLOSE ENGLISH

They were stoned, sawn apart, and killed by the sword. They wandered in sheepskins and goatskins, destitute, afflicted, and mistreated,

FLUENT ENGLISH

They were stoned, sawn apart, and put to death by the sword. They went about in sheepskins and goatskins, suffering poverty, affliction, and mistreatment.

Hebrews 11:38**Greek: adopted SBLGNT text. Word-order interlinear.**

ὧν οὐκ ἦν ἄξιος ὁ κόσμος ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσι
 of whom not was worthy the world in deserts wandering and mountains
 καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς·
 and caves and the holes of the earth

CLOSE ENGLISH

of whom the world was not worthy, wandering in deserts and mountains and caves and holes in the earth.

FLUENT ENGLISH

The world was not worthy of them. They wandered through deserts and mountains, living in caves and holes in the ground.

Hebrews 11:39**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν
 and all having been commended through the faith not received the
 ἐπαγγελίαν,
 promise

CLOSE ENGLISH

And all, though commended through faith, did not receive the promise,

FLUENT ENGLISH

All these people received commendation for their faith, yet they did not receive what was promised.

Hebrews 11:40**Greek: adopted SBLGNT text. Word-order interlinear.**

τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ
 the God concerning us better something having provided so that not
 χωρὶς ἡμῶν τελειωθῶσιν.
 apart from us they might be perfected

CLOSE ENGLISH

God having provided something better for us, so that they would not be perfected apart from us.

FLUENT ENGLISH

God had provided something better for us, so that they would reach perfection together with us.

SECTION NOTES

11:35. Women receiving their dead recalls 1 Kings 17:17-24 and 2 Kings 4:18-37. The torture and better resurrection evoke martyr traditions such as 2 Maccabees 6-7. These are comparative references, not an assertion that every unnamed person has been identified.

11:37. The adopted text lacks were tempted or tested beside sawn apart. No such clause is restored. The list contrasts faithful endurance with the idea that faith always prevents suffering.

11:39-40. Receiving particular promises in 11:33 differs from receiving the climactic promise here. The better provision joins earlier witnesses and the addressed community in one completion. Together with us renders not apart from us without specifying an additional timetable.

XII-HEB-012 / Hebrews 12:1-29

Endurance, discipline, and the unshakable kingdom

Running with endurance and looking to Jesus

Hebrews 12:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τοιγαροῦν	καὶ	ἡμεῖς,	τοσοῦτον	ἔχοντες	περικείμενον	ἡμῖν	νέφος	
therefore indeed	also	we	so great	having	surrounding	us	a cloud	
μαρτύρων,	ὄγκον	ἀποθέμενοι	πάντα	καὶ	τὴν	εὐπερίστατον	ἁμαρτίαν,	δι’
of witnesses	a weight	having put aside	every	and	the	easily entangling	sin	with
ὑπομονῆς	τρέχωμεν	τὸν	προκείμενον	ἡμῖν	ἄγωνα,			
endurance	let us run	the	lying before	us	race			

CLOSE ENGLISH

Therefore we too, having so great a cloud of witnesses surrounding us, having laid aside every weight and the sin that so easily entangles, should run with endurance the race set before us,

FLUENT ENGLISH

With such a great cloud of witnesses around us, let us lay aside every weight and the sin that so easily entangles us, and run with endurance the race ahead,

Hebrews 12:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀφορῶντες	εἰς	τὸν	τῆς	πίστεως	ἀρχηγὸν	καὶ	τελειωτὴν	Ἰησοῦν,	ὃς
looking away	to	the	of the	faith	pioneer	and	perfecter	Jesus	who
ἀντὶ	τῆς	προκειμένης	αὐτῷ	χαρᾶς	ὑπέμεινεν	σταυρὸν	αἰσχύνης		
for	the	lying before	him	joy	endured	a cross	shame		
καταφρονήσας,	ἐν	δεξιᾷ	τε	τοῦ	θρόνου	τοῦ	θεοῦ	κεκάθικεν.	
having despised	at	the right hand	also	of the	throne	of	God	has sat down	

CLOSE ENGLISH

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

FLUENT ENGLISH

keeping our eyes on Jesus, who leads the way in faith and brings it to completion. For the joy ahead of him, he endured the cross, disregarded its shame, and took his seat at the right hand of God's throne.

Hebrews 12:3

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀναλογίσασθε	γὰρ	τὸν	τοιαύτην	ὑπομεμενηκότα	ὑπὸ	τῶν	ἁμαρτωλῶν	
consider	for	the one	such	having endured	from	the	sinners	
εἰς	ἑαυτοὺς	ἀντιλογίαν,	ἵνα	μὴ	κάμῃτε	ταῖς	ψυχαῖς	ὑμῶν
against	themselves	opposition	so that	not	you may grow weary	in the	souls	of you
ἐκλυόμενοι.								
losing heart								

CLOSE ENGLISH

For consider the one who has endured such opposition from sinners against themselves, so that you do not grow weary, losing heart in your souls.

FLUENT ENGLISH

Consider how he endured the opposition of sinners, directed against their own selves, so that you will not grow weary and lose heart.

SECTION NOTES

12:1-2. Cloud of witnesses resumes chapter 11. The race is an image of endurance, not a claim that all earlier witnesses are spectators observing each event. Pioneer and perfecter identify Jesus' role in faith; our is not added to the noun in the close layer.

12:3. The adopted heautous is plural, themselves, rather than the singular himself or him. Both English layers retain the difficult reading. It may portray the sinners' opposition as directed to their own harm. This is an interpretive explanation, not a substitution of the more familiar singular text.

XII-HEB-012 / Hebrews 12:4-11

Endurance understood as discipline

Hebrews 12:4**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν
 not yet to the point of blood you resisted against the sin

ἀνταγωνιζόμενοι,
 struggling

CLOSE ENGLISH

You have not yet resisted to the point of blood in your struggle against sin,

FLUENT ENGLISH

In your struggle against sin, you have not yet resisted to the point of shedding blood.

Hebrews 12:5**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, Υἱέ
 and you have forgotten the encouragement which to you as sons speaks son

μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ
 of me not make light of discipline of the Lord nor lose heart by him

ἐλεγχόμενος·
 being corrected

CLOSE ENGLISH

and you have forgotten the encouragement that addresses you as sons: “My son, do not make light of the Lord’s discipline, and do not lose heart when corrected by him,

FLUENT ENGLISH

Have you forgotten the encouragement that speaks to you as children? “My child, do not dismiss the Lord’s discipline or lose heart when he corrects you.

Hebrews 12:6**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν
 whom for loves the Lord he disciplines he scourges and every son whom
 παραδέχεται.
 he receives

CLOSE ENGLISH

for the Lord disciplines the one he loves, and scourges every son he receives.”

FLUENT ENGLISH

The Lord disciplines those he loves, and scourges every child he accepts.”

Hebrews 12:7**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰς παιδείαν ὑπομένετε· ὥς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ
 for discipline endure as sons with you deals the God what for
 υἱὸς ὃν οὐ παιδεύει πατήρ;
 son whom not disciplines a father

CLOSE ENGLISH

Endure for discipline. God deals with you as sons; for what son is there whom a father does not discipline?

FLUENT ENGLISH

Endure this as discipline: God is treating you as his children. What child is there whose father does not provide discipline?

Hebrews 12:8**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασι πάντες, ἄρα
 if but without you are discipline of which sharers have become all then
 νόθοι καὶ οὐχ υἱοὶ ἐστε.
 illegitimate children and not sons you are

CLOSE ENGLISH

But if you are without discipline, in which all have shared, then you are illegitimate children and not sons.

FLUENT ENGLISH

If you do not share in the discipline given to all the children, you are being treated as illegitimate children, outside the recognized family.

Hebrews 12:9**Greek: adopted SBLGNT text. Word-order interlinear.**

εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς
 furthermore the indeed of the flesh of us fathers we had as disciplinarians
 καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν
 and we respected not much more shall we submit to the Father of the
 πνευμάτων καὶ ζήσομεν;
 spirits and live

CLOSE ENGLISH

Furthermore, we had our earthly fathers as disciplinarians and respected them. Shall we not much more submit to the Father of spirits and live?

FLUENT ENGLISH

We respected our earthly fathers when they disciplined us. How much more should we submit to the Father of spirits and live!

Hebrews 12:10**Greek: adopted SBLGNT text. Word-order interlinear.**

οἱ	μὲν	γὰρ	πρὸς	ὀλίγας	ἡμέρας	κατὰ	τὸ	δοκοῦν	αὐτοῖς
they	indeed	for	for	a few	days	according to	the thing	seeming good	to them
ἐπαίδευσεν,	ὁ	δὲ	ἐπὶ	τὸ	συμφέρον	εἰς	τὸ	μεταλαβεῖν	τῆς ἀγιότητος
disciplined	he	but	for	the	benefit	so that	the	sharing	of the holiness
αὐτοῦ.									
of him									

CLOSE ENGLISH

For they disciplined us for a few days as seemed good to them, but he does so for our benefit, so that we may share his holiness.

FLUENT ENGLISH

They disciplined us for a short time as they thought best. God disciplines us for our good, so that we may share in his holiness.

Hebrews 12:11

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶσα	δὲ	παιδεία	πρὸς	μὲν	τὸ	παρὸν	οὐ	δοκεῖ	χαρᾶς	εἶναι	ἀλλὰ
all	and	discipline	for	indeed	the	present	not	seems	of joy	to be	but
λύπης,	ὕστερον	δὲ	καρπὸν	εἰρηνικὸν	τοῖς	δι’	αὐτῆς				
of pain	afterward	but	fruit	peaceful	to the ones	through	it				
γεγυμνασμένοις	ἀποδίδωσιν	δικαιοσύνης.									
having been trained	it yields	of righteousness									

CLOSE ENGLISH

Now all discipline seems for the present to be not joy but pain; afterward it yields the peaceful fruit of righteousness to those trained by it.

FLUENT ENGLISH

At the time, discipline feels painful rather than joyful. Later it produces a peaceful harvest of righteousness for those who have been trained by it.

SECTION NOTES

12:4-6. The quotation follows Proverbs 3:11-12 in its Greek form, including scourges. The close layer keeps sons; fluent English uses children for the community addressed. Verse 5 is punctuated as a question in the fluent layer; the Greek permits statement or rhetorical question.

12:7-10. Paideia includes education and corrective training. Endure is taken as an exhortation, though you are enduring is grammatically possible. The family comparison uses ancient assumptions about recognized heirs; it does not supply a modern judgment on children born outside marriage.

12:11. Peaceful fruit of righteousness is the resulting harvest of training. The passage explains the community’s endurance through a parental analogy; it does not identify every individual misfortune as punishment for a particular offense.

XII-HEB-012 / Hebrews 12:12-17

Healing, holiness, and the warning of Esau

Hebrews 12:12

Greek: adopted SBLGNT text. Word-order interlinear.

Διὸ	τὰς	παρειμένας	χεῖρας	καὶ	τὰ	παραλελυμένα	γόνατα	ἀνορθώσατε,
therefore	the	drooping	hands	and	the	weakened	knees	straighten up

CLOSE ENGLISH

Therefore straighten the drooping hands and the weakened knees,

FLUENT ENGLISH

So lift your drooping hands and strengthen your weak knees.

Hebrews 12:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τροχιάς	ὀρθὰς	ποιεῖτε	τοῖς	ποσὶν	ὕμῶν,	ἵνα	μὴ	τὸ	χωλὸν
and	paths	straight	make	for the	feet	of you	so that	not	the	lame part

ἐκτραπή,	ἰαθῇ	δὲ	μᾶλλον.
may be dislocated	may be healed	but	rather

CLOSE ENGLISH

and make straight paths for your feet, so that what is lame may not be dislocated but rather healed.

FLUENT ENGLISH

Make straight paths for your feet, so that what is lame may be healed instead of put out of joint.

Hebrews 12:14**Greek: adopted SBLGNT text. Word-order interlinear.**

Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς
 peace pursue with all and the holiness which without no one
 ὄψεται τὸν κύριον,
 will see the Lord

CLOSE ENGLISH

Pursue peace with everyone, and holiness, without which no one will see the Lord,

FLUENT ENGLISH

Pursue peace with everyone and the holiness without which no one will see the Lord.

Hebrews 12:15**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μή τις
 watching lest anyone falling short of the grace of God lest any
 ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ δι' αὐτῆς μianθῶσιν
 root of bitterness upward growing cause trouble and through it may be defiled
 πολλοί,
 many

CLOSE ENGLISH

watching that no one falls short of the grace of God, that no root of bitterness grows up to cause trouble and through it many become defiled,

FLUENT ENGLISH

See that no one falls short of God's grace and that no bitter root grows up to cause trouble and defile many.

Hebrews 12:16**Greek: adopted SBLGNT text. Word-order interlinear.**

μή	τις	πόρνος	ἢ	βέβηλος	ὥς	Ἡσαῦ,	ὃς	ἀντὶ	βρώσεως
lest	anyone	sexually immoral	or	profane	like	Esau	who	in exchange for	a meal

μῆς	ἀπέδετο	τὰ	πρωτοτόκια	ἑαυτοῦ.
one	sold	the	birthright	of himself

CLOSE ENGLISH

that no one is sexually immoral or profane like Esau, who sold his own birthright for a single meal.

FLUENT ENGLISH

See that no one is sexually immoral or treats sacred things lightly, as Esau did when he sold his birthright for a single meal.

Hebrews 12:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἴστε	γὰρ	ὅτι	καὶ	μετέπειτα	θέλων	κληρονομήσαι	τὴν	εὐλογίαν
you know	for	that	even	afterward	wanting	to inherit	the	blessing
ἀπεδοκιμάσθη,	μετανοίας	γὰρ	τόπον	οὐχ	εὔρεν,	καίπερ	μετὰ	δακρύων
he was rejected	of repentance	for	a place	not	he found	although	with	tears
ἐκζητήσας	αὐτήν.							
having sought	it							

CLOSE ENGLISH

For you know that even afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, although he sought it with tears.

FLUENT ENGLISH

You know that later, when he wanted to inherit the blessing, he was rejected. He found no opportunity to reverse the decision, although he sought it with tears.

SECTION NOTES

12:12-13. The imagery echoes Isaiah 35:3 and Proverbs 4:26. Ektrapē can mean turn aside or be put out of joint; dislocation is chosen because of the following healing. The path image includes care for those weakened in the community.

12:15-16. Root of bitterness recalls the poisonous root image of Deuteronomy 29:18. It is not restricted to an individual's resentful feelings. Esau's sale of the birthright recalls Genesis 25:29-34; the wording does not require assigning the preceding sexual label to that event.

12:17. Place for repentance can denote an opportunity for a changed decision or reversal. The fluent layer adopts that reading. The final it can refer to the blessing or the change sought; it remains a pronoun rather than settling the ambiguity. Compare Genesis 27:30-40 and UBS on 12:17.

XII-HEB-012 / Hebrews 12:18-24

From the terrifying mountain to heavenly Zion

Hebrews 12:18

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ
 not for you have approached what can be touched and burning fire and gloom
 καὶ ζόφῳ καὶ θυέλλῃ
 and darkness and a storm

CLOSE ENGLISH

For you have not approached what can be touched, blazing fire, gloom, darkness, and storm,

FLUENT ENGLISH

You have not come to something you can touch, to blazing fire, gloom, darkness, and storm,

Hebrews 12:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες
 and of a trumpet a sound and a voice of words which the ones having heard
 παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·
 begged not to be added to them a word

CLOSE ENGLISH

and the sound of a trumpet and a voice of words, whose hearers begged that no further word be spoken to them.

FLUENT ENGLISH

to a trumpet blast and a voice speaking words that made the hearers beg to hear no more.

Hebrews 12:20**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· Καὶ θηρίου θίγη τοῦ
 not they could bear for the thing being commanded even if a beast touches the
 ὄρους, λιθοβοληθήσεται·
 mountain it will be stoned

CLOSE ENGLISH

For they could not bear the command, “Even if an animal touches the mountain, it shall be stoned.”

FLUENT ENGLISH

They could not bear the command: “Even an animal that touches the mountain must be stoned.”

Hebrews 12:21**Greek: adopted SBLGNT text. Word-order interlinear.**

καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν· Ἐκφοβός
 and so fearful was the thing appearing Moses said terrified
 εἰμι καὶ ἔντρομος.
 I am and trembling

CLOSE ENGLISH

And so fearful was the sight that Moses said, “I am terrified and trembling.”

FLUENT ENGLISH

The sight was so terrifying that Moses said, “I am afraid and trembling.”

Hebrews 12:22**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ
 but you have approached Zion mountain and a city of God living Jerusalem
 ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει
 heavenly and myriads of angels a festal gathering

CLOSE ENGLISH

But you have approached Mount Zion and the city of the living God, heavenly Jerusalem, and myriads of angels, a festal gathering,

FLUENT ENGLISH

Instead, you have come to Mount Zion, to the city of the living God, Jerusalem in heaven, and to countless angels gathered in celebration,

Hebrews 12:23**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ θεῷ
 and an assembly of firstborn ones having been enrolled in heavens and a judge God
 πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,
 of all and spirits of righteous ones having been perfected

CLOSE ENGLISH

and the assembly of the firstborn enrolled in the heavens, and God, the judge of all, and the spirits of righteous people made perfect,

FLUENT ENGLISH

to the assembly of the firstborn whose names are registered in heaven, to God the judge of all, and to the spirits of righteous people brought to perfection,

Hebrews 12:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διαθήκης	νέας	μεσίτη	Ἰησοῦ,	καὶ	αἵματι	ρόαντισμοῦ	κρεῖττον
and	of a covenant	new	a mediator	Jesus	and	blood	of sprinkling	better
λαλοῦντι	παρὰ	τὸν	Ἄβελ.					
speaking	than	the	Abel					

CLOSE ENGLISH

and Jesus, mediator of a new covenant, and sprinkled blood that speaks better than Abel.

FLUENT ENGLISH

to Jesus, who mediates a new covenant, and to sprinkled blood that speaks a better message than Abel.

SECTION NOTES

12:18-21. Sinai is evoked without being named. The adopted 12:18 does not contain mountain, so the close text retains what can be touched. The command in 12:20 recalls Exodus 19:12-13; the adopted wording has no added clause about being shot with an arrow.

12:22-23. Festal gathering can be grouped with the angels or with the following assembly. The fluent layer links it with the angels; the close layer leaves the list more open. Firstborn is plural and describes the enrolled community. Heavenly Jerusalem and God the judge remain explicit. See UBS on 12:22.

12:24. The Greek compares the blood's speech with Abel, not explicitly Abel's blood. This wording is retained, while Genesis 4:10 and Hebrews 11:4 help explain the comparison. No verbatim message is invented for either speaker.

XII-HEB-012 / Hebrews 12:25-29

Hearing the voice and receiving an unshakable kingdom

Hebrews 12:25**Greek: adopted SBLGNT text. Word-order interlinear.**

Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
 see lest you refuse the one speaking if for those not escaped
 ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ
 on earth having refused the one warning much more we the ones
 τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·
 the one from heavens turning away from

CLOSE ENGLISH

See that you do not refuse the one speaking. For if those who refused the one warning on earth did not escape, much less shall we who turn away from the one from heaven,

FLUENT ENGLISH

Take care not to refuse the one who speaks. Those who refused the warning on earth did not escape; how much less will we escape if we turn away from the one who warns from heaven!

Hebrews 12:26**Greek: adopted SBLGNT text. Word-order interlinear.**

οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων·
 whose the voice the earth shook then now but he has promised saying
 Ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.
 yet once I will shake not only the earth but also the heaven

CLOSE ENGLISH

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

FLUENT ENGLISH

His voice shook the earth then. Now he has promised, "Once more I will shake both earth and heaven."

Hebrews 12:27**Greek: adopted SBLGNT text. Word-order interlinear.**

τὸ	δὲ	ἔτι	ἅπαξ	δηλοῖ	τῶν	σαλευομένων	μετάθεσιν	ὥς
the	and	yet	once	indicates	of the things	being shaken	removal	as
πεποιημένων,	ἵνα	μείνῃ	τὰ	μὴ	σαλευόμενα.			
having been made	so that	may remain	the things	not	being shaken			

CLOSE ENGLISH

And the expression yet once more indicates the removal of the things being shaken, as things made, so that the things not shaken may remain.

FLUENT ENGLISH

The words “once more” indicate that created things which can be shaken will be removed, so that what cannot be shaken may remain.

Hebrews 12:28**Greek: adopted SBLGNT text. Word-order interlinear.**

διὸ	βασιλείαν	ἀσάλευτον	παραλαμβάνοντες	ἔχωμεν	χάριν,	δι’	ἧς
therefore	a kingdom	unshakable	receiving	let us have	gratitude	through	which
λατρεύωμεν	εὐαρέστως	τῷ	θεῷ	μετὰ	εὐλαβείας	καὶ	δέους,
let us worship	acceptably	the	God	with	reverence	and	awe

CLOSE ENGLISH

Therefore, receiving an unshakable kingdom, let us have gratitude, through which we may worship God acceptably with reverence and awe,

FLUENT ENGLISH

Since we are receiving a kingdom that cannot be shaken, let us be thankful and worship God acceptably, with reverence and awe.

Hebrews 12:29**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	γὰρ	ὁ	θεὸς	ἡμῶν	πῦρ	καταναλίσκον.
also	for	the	God	of us	a fire	consuming

CLOSE ENGLISH

for our God is also a consuming fire.

FLUENT ENGLISH

For our God is a consuming fire.

SECTION NOTES

12:25-27. The earthly warning and heavenly speech carry a renewed warning to the hearers. The promise of shaking echoes Haggai 2:6. Once more is interpreted by the author as the removal of created, shakeable things; no prediction of a dated physical event is added.

12:28-29. Have charis is taken as be thankful; have or hold grace is another possible reading. Reverence and awe characterize acceptable worship. The consuming-fire statement echoes Deuteronomy 4:24 and remains part of the warning alongside the promise of the kingdom.

XII-HEB-013 / Hebrews 13:1-25

Love, shared worship, and the closing blessing

Love, hospitality, fidelity, and contentment

Hebrews 13:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἡ φιλαδελφία μενέτω.
 the family love let remain

CLOSE ENGLISH

Let brotherly and sisterly love remain.

FLUENT ENGLISH

Keep loving one another as family.

Hebrews 13:2**Greek: adopted SBLGNT text. Word-order interlinear.**

τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες
 the hospitality not forget through this for without knowing some
 ξενίσαντες ἀγγέλους.
 having hosted angels

CLOSE ENGLISH

Do not forget hospitality, for through it some have hosted angels without knowing it.

FLUENT ENGLISH

Do not neglect hospitality: some have welcomed angels as guests without knowing who they were.

Hebrews 13:3**Greek: adopted SBLGNT text. Word-order interlinear.**

μιμνήσκεσθε τῶν δεσμίων ὥς συνδεδεμένοι, τῶν κακουχουμένων ὥς
 remember the prisoners as bound together the ones being mistreated as
 καὶ αὐτοὶ ὄντες ἐν σώματι.
 also yourselves being in a body

CLOSE ENGLISH

Remember the prisoners as though bound with them, and those being mistreated, since you yourselves are also in a body.

FLUENT ENGLISH

Remember prisoners as though you were imprisoned alongside them, and those suffering mistreatment, mindful that you too are vulnerable in your bodies.

Hebrews 13:4**Greek: adopted SBLGNT text. Word-order interlinear.**

τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους
 honorable the marriage among all and the bed undefiled sexually immoral people
 γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.
 for and adulterers will judge the God

CLOSE ENGLISH

Let marriage be honored among all, and the marriage bed undefiled, for God will judge the sexually immoral and adulterers.

FLUENT ENGLISH

Let everyone honor marriage and keep the marriage bed undefiled, because God will judge sexual immorality and adultery.

Hebrews 13:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἀφιλάργυρος	ὁ	τρόπος·	ἀρκοῦμενοι	τοῖς	παροῦσιν·	αὐτὸς	γὰρ
without love of money	the	way of life	being content	with the things	present	he himself	for

εἶρηκεν·	Οὐ	μή	σε	ἀνῶ	οὐδ’	οὐ	μή	σε	ἐγκαταλίπω·
has said	not	at all	you	will I leave	nor	not	at all	you	will I abandon

CLOSE ENGLISH

Let your way of life be free of the love of money, being content with what is present; for he himself has said, "I will certainly not leave you, nor will I ever abandon you."

FLUENT ENGLISH

Keep your lives free from the love of money and be content with what you have. God himself has said, "I will never leave you or abandon you."

Hebrews 13:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὥστε	θαρροῦντας	ἡμᾶς	λέγειν·	Κύριος	ἐμοὶ	βοηθός,	οὐ	φοβηθήσομαι·
so that	being confident	we	say	the Lord	for me	a helper	not	will I fear
τί	ποιήσει	μοι	ἄνθρωπος;					
what	will do	to me	a human					

CLOSE ENGLISH

So we can confidently say, “The Lord is my helper; I will not fear. What can a human being do to me?”

FLUENT ENGLISH

So we can say with confidence, “The Lord helps me; I will not be afraid. What can anyone do to me?”

SECTION NOTES

13:1-3. Family love renders philadelphia as mutual love within the community. Hospitality may recall Genesis 18-19. In a body grounds solidarity with the mistreated; vulnerable in fluent English makes that connection explicit without changing the people being remembered.

13:4. The opening has no expressed verb and can be read as a statement or an exhortation. The exhortative reading fits the surrounding appeals. Among all can also be in every respect. Marriage bed preserves the image of sexual fidelity.

13:5-6. The strong negatives in the promise convey firm reassurance; compare Deuteronomy 31:6,8 and Joshua 1:5. The response quotes Psalm 118:6, Greek Psalm 117:6. Human is general, not restricted to adult males.

XII-HEB-013 / Hebrews 13:7-9

Remembered leaders and a heart strengthened by grace

Hebrews 13:7

Greek: adopted SBLGNT text. Word-order interlinear.

Μνημονεύετε	τῶν	ἡγουμένων	ὑμῶν,	οἵτινες	ἐλάλησαν	ὑμῖν	τὸν	λόγον
remember	the ones	leading	you	who	spoke	to you	the	word
τοῦ	θεοῦ,	ὧν	ἀναθεωροῦντες	τὴν	ἔκβασιν	τῆς	ἀναστροφῆς	μιμεῖσθε
of	God	whose	considering	the	outcome	of the	way of life	imitate
τὴν	πίστιν.							
the	faith							

CLOSE ENGLISH

Remember your leaders, who spoke the word of God to you; considering the outcome of their way of life, imitate their faith.

FLUENT ENGLISH

Remember the leaders who spoke God's word to you. Reflect on the outcome of their lives and imitate their faith.

Hebrews 13:8

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰησοῦς	Χριστὸς	ἐχθὲς	καὶ	σήμερον	ὁ	αὐτός,	καὶ	εἰς	τοὺς	αἰῶνας.
Jesus	Christ	yesterday	and	today	the	same	and	to	the	ages

CLOSE ENGLISH

Jesus Christ is the same yesterday and today and forever.

FLUENT ENGLISH

Jesus Christ remains the same: yesterday, today, and for all time.

Hebrews 13:9

Greek: adopted SBLGNT text. Word-order interlinear.

διδαχαῖς	ποικίλαις	καὶ	ξέναις	μὴ	παραφέρεσθε·	καλὸν	γὰρ	χάριτι
by teachings	varied	and	strange	not	be carried away	good	for	by grace
βεβαιοῦσθαι	τὴν	καρδίαν,	οὐ	βρώμασιν,	ἐν	οἷς	οὐκ	ώφεληθήσαν
to be strengthened	the	heart	not	by foods	in	which	not	were benefited
οἱ	περιπατοῦντες.							
the ones	walking							

CLOSE ENGLISH

Do not be carried away by varied and strange teachings. For it is good for the heart to be strengthened by grace, not by foods, which have not benefited those occupied with them.

FLUENT ENGLISH

Do not be swept away by all kinds of unfamiliar teachings. The heart is strengthened by grace, not by food rules that have brought no benefit to those who follow them.

SECTION NOTES

13:7-8. Outcome may include the conclusion of the leaders' lives, but their deaths are not stated explicitly. Imitating faith is the specified response. The statement about Jesus spans past, present, and the ages.

13:9. Foods is retained in close English; food rules in fluent English explains the practices suggested by walking in them. The text does not identify a named school or set of dietary regulations, so none is supplied.

XII-HEB-013 / Hebrews 13:10-16

Outside the camp and sacrifices pleasing to God

Hebrews 13:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ἔχομεν	θυσιαστήριον	ἐξ	οὗ	φαγεῖν	οὐκ	ἔχουσιν	ἐξουσίαν	οἱ	τῇ
we have	an altar	from	which	to eat	not	they have	authority	the ones	the

σκηνῇ λατρεύοντες.
tent serving

CLOSE ENGLISH

We have an altar from which those serving the tent have no authority to eat.

FLUENT ENGLISH

We have an altar from which those who serve in the tent have no right to eat.

Hebrews 13:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ὧν	γὰρ	εἰσφέρεται	ζώων	τὸ	αἷμα	περὶ	ἁμαρτίας	εἰς	τὰ	ἅγια
of which	for	is brought in	animals	the	blood	for	sin	into	the	holy places

διὰ	τοῦ	ἀρχιερέως,	τούτων	τὰ	σώματα	κατακαίεται	ἔξω	τῆς
through	the	high priest	of these	the	bodies	are burned up	outside	the

παρεμβολῆς·
camp

CLOSE ENGLISH

For the bodies of the animals whose blood is brought into the holy places for sin by the high priest are burned outside the camp.

FLUENT ENGLISH

When the high priest brings animals' blood into the sanctuary as an offering for sin, their bodies are burned outside the camp.

Hebrews 13:12**Greek: adopted SBLGNT text. Word-order interlinear.**

διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν
 therefore also Jesus so that he might sanctify through the own blood the
 λαόν, ἔξω τῆς πύλης ἔπαθεν.
 people outside the gate suffered

CLOSE ENGLISH

Therefore Jesus also suffered outside the gate, so that he might sanctify the people through his own blood.

FLUENT ENGLISH

That is why Jesus too suffered outside the city gate, to make the people holy through his own blood.

Hebrews 13:13**Greek: adopted SBLGNT text. Word-order interlinear.**

τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν
 therefore let us go out to him outside the camp the reproach
 αὐτοῦ φέροντες.
 of him bearing

CLOSE ENGLISH

Therefore let us go out to him outside the camp, bearing his reproach.

FLUENT ENGLISH

Let us then go to him outside the camp and share his disgrace.

Hebrews 13:14**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.
 not for we have here a lasting city but the coming one we seek

CLOSE ENGLISH

For we have no lasting city here, but we seek the one to come.

FLUENT ENGLISH

We have no permanent city here; we are looking for the city still to come.

Hebrews 13:15**Greek: adopted SBLGNT text. Word-order interlinear.**

δι’	αὐτοῦ	οὖν	ἀναφέρωμεν	θυσίαν	αἰνέσεως	διὰ	παντὸς	τῷ
through	him	therefore	let us offer	a sacrifice	of praise	through	all time	to
θεῷ,	τοῦτ’	ἔστιν	καρπὸν	χειλέων	ὁμολογούντων	τῷ	ὀνόματι	αὐτοῦ.
God	this	is	fruit	of lips	confessing	the	name	of him

CLOSE ENGLISH

Through him, therefore, let us continually offer a sacrifice of praise to God, that is, the fruit of lips confessing his name.

FLUENT ENGLISH

Through Jesus let us continually offer God a sacrifice of praise: the fruit of lips that acknowledge his name.

Hebrews 13:16**Greek: adopted SBLGNT text. Word-order interlinear.**

τῆς	δὲ	εὐποιίας	καὶ	κοινωνίας	μὴ	ἐπιλανθάνεσθε,	τοιαύταις	γὰρ
the	and	doing good	and	sharing	not	forget	with such	for
θυσίαις	εὐαρεστεῖται	ὁ	θεός.					
sacrifices	is pleased	the	God					

CLOSE ENGLISH

And do not forget doing good and sharing, for with such sacrifices God is pleased.

FLUENT ENGLISH

Do not neglect to do good and share what you have, for these are sacrifices that please God.

SECTION NOTES

13:10-12. The altar belongs to the sacrificial comparison. It can be understood in relation to Christ’s offering or the cross; the translation does not settle later liturgical identifications by adding Eucharistic terminology. The burning outside the camp recalls Leviticus 16:27. See UBS on 13:10.

13:13-14. Going outside the camp involves sharing Jesus’ reproach. The city sought recalls 11:10,16 and 12:22. No modern city or institution is substituted for this imagery.

13:15-16. Fruit of lips is praise expressed in confession of God’s name; compare Hosea 14:2. Doing good and sharing are also called sacrifices. The shift in the image is retained without making these acts a repeated sacrificial death.

XII-HEB-013 / Hebrews 13:17-19

Leadership, accountability, and prayer

Hebrews 13:17

Greek: adopted SBLGNT text. Word-order interlinear.

Πείθεσθε	τοῖς	ἡγουμένοις	ὑμῶν	καὶ	ὑπέικετε,	αὐτοῖς	γὰρ	ἀγρυπνοῦσιν	
obey	the ones	leading	you	and	yield	they	for	keep watch	
ὑπὲρ	τῶν	ψυχῶν	ὑμῶν	ὥς	λόγον	ἀποδώσοντες,	ἵνα	μετὰ	χαρᾶς
over	the	lives	of you	as	an account	going to give	so that	with	joy
τοῦτο	ποιῶσιν	καὶ	μὴ	στενάζοντες,	ἀλυσίτελές	γὰρ	ὑμῖν	τοῦτο.	
this	they may do	and	not	groaning	unprofitable	for	for you	this	

CLOSE ENGLISH

Obeys your leaders and yield to them, for they keep watch over your lives as those who will give an account, so that they may do this with joy and not groaning, for that would be unprofitable for you.

FLUENT ENGLISH

Obeys your leaders and cooperate with them. They watch over your lives and must give an account. Let them do this joyfully instead of with groaning, which would bring you no benefit.

Hebrews 13:18

Greek: adopted SBLGNT text. Word-order interlinear.

Προσεύχεσθε	περὶ	ἡμῶν,	πειθόμεθα	γὰρ	ὅτι	καλὴν	συνείδησιν	ἔχομεν,
pray	for	us	we are convinced	for	that	a good	conscience	we have
ἐν	πᾶσιν	καλῶς	θέλοντες	ἀναστρέφεισθαι.				
in	all things	well	wanting	to conduct ourselves				

CLOSE ENGLISH

Pray for us, for we are convinced that we have a good conscience, desiring to conduct ourselves well in everything.

FLUENT ENGLISH

Pray for us. We are confident that our conscience is clear and that we want to act honorably in every situation.

Hebrews 13:19**Greek: adopted SBLGNT text. Word-order interlinear.**

περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τάχιον ἀποκατασταθῶ
 more earnestly and I urge this to do so that sooner I may be restored
 ὑμῖν.
 to you

CLOSE ENGLISH

And I urge you more earnestly to do this so that I may be restored to you sooner.

FLUENT ENGLISH

I especially urge you to pray so that I may be restored to you all the sooner.

SECTION NOTES

13:17. Obey and yield convey the appeal concerning leaders. Watchfulness and the obligation to give an account accompany it. Psychai is rendered lives rather than treating the leaders' care as limited to a disembodied part of a person.

13:18-19. The speaker moves from us to I. Restoration to the hearers is requested, but its obstacle is not named. The translation does not infer imprisonment or identify the anonymous author from this request.

XII-HEB-013 / Hebrews 13:20-21

The God of peace and the eternal covenant

Hebrews 13:20**Greek: adopted SBLGNT text. Word-order interlinear.**

Ὁ	δὲ	θεὸς	τῆς	εἰρήνης,	ὁ	ἀναγαγὼν	ἐκ	νεκρῶν	τὸν	ποιμένα
the	and	God	of the	peace	the one	having brought up	from	the dead	the	shepherd
τῶν	προβάτων	τὸν	μέγαν	ἐν	αἵματι	διαθήκης	αἰωνίου,	τὸν	κύριον	
of the	sheep	the	great	by	blood	of a covenant	eternal	the	Lord	
ἡμῶν	Ἰησοῦν,									
of us	Jesus									

CLOSE ENGLISH

Now may the God of peace, who brought up from the dead the great shepherd of the sheep by the blood of an eternal covenant, our Lord Jesus,

FLUENT ENGLISH

May the God of peace, who brought our Lord Jesus back from the dead-the great shepherd of the sheep through the blood of an eternal covenant-

Hebrews 13:21**Greek: adopted SBLGNT text. Word-order interlinear.**

καταρτίσαι	ὑμᾶς	ἐν	παντὶ	ἀγαθῷ	εἰς	τὸ	ποιῆσαι	τὸ	θέλημα	αὐτοῦ,
equip	you	with	every	good thing	for	the	doing	the	will	of him
ποιῶν	ἐν	ἡμῖν	τὸ	εὐάρεστον	ἐνώπιον	αὐτοῦ	διὰ	Ἰησοῦ	Χριστοῦ,	
working	in	us	the thing	pleasing	before	him	through	Jesus	Christ	
ᾧ	ἡ	δόξα	εἰς	τοὺς	αἰῶνας·	ἀμήν.				
to whom	the	glory	to	the	ages	amen				

CLOSE ENGLISH

equip you with every good thing to do his will, working in us what is pleasing before him through Jesus Christ, to whom be the glory forever. Amen.

FLUENT ENGLISH

equip you with every good thing to carry out his will. May he work in us what pleases him through Jesus Christ, to whom be glory for all time. Amen.

SECTION NOTES

13:20-21. This is a blessing, with may carrying the optative equip. The blood phrase may connect with bringing Jesus from the dead or with his role as great shepherd. The close layer retains the compact construction; fluent English groups it with the shepherd description. See UBS on 13:20-21.

13:21. The adopted text has every good thing without an added work, working in us rather than you, and to the ages without an additional of the ages. Amen is present here and is retained. The relative to whom follows Jesus Christ; the wording remains open to the doxology's broader reference to God.

XII-HEB-013 / Hebrews 13:22-25

Final appeal, news, and greetings

Hebrews 13:22

Greek: adopted SBLGNT text. Word-order interlinear.

Παρακαλῶ	δὲ	ὑμᾶς,	ἀδελφοί,	ἀνέχεσθε	τοῦ	λόγου	τῆς
I urge	and	you	brothers and sisters	bear with	the	word	of the
παρακλήσεως,	καὶ	γὰρ	διὰ	βραχέων	ἐπέστειλα	ὑμῖν.	
exhortation	also	for	through	a few words	I have written	to you	

CLOSE ENGLISH

And I urge you, brothers and sisters, bear with this word of exhortation, for I have written to you briefly.

FLUENT ENGLISH

Brothers and sisters, I urge you to receive this message of encouragement patiently; I have written to you briefly.

Hebrews 13:23

Greek: adopted SBLGNT text. Word-order interlinear.

γινώσκετε	τὸν	ἀδελφὸν	ἡμῶν	Τιμόθεον	ἀπολελυμένον,	μεθ’	οὗ	ἐὰν
know	the	brother	of us	Timothy	having been released	with	whom	if
τάχιον	ἔρχεται	ὄψομαι	ὑμᾶς.					
soon	he comes	I will see	you					

CLOSE ENGLISH

Know that our brother Timothy has been released; with him, if he comes soon, I will see you.

FLUENT ENGLISH

You should know that our brother Timothy has been released. If he arrives soon, I will come to see you with him.

Hebrews 13:24**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀσπάσασθε	πάντας	τοὺς	ἡγουμένους	ὑμῶν	καὶ	πάντας	τοὺς	ἁγίους.
greet	all	the ones	leading	you	and	all	the	holy ones

ἀσπάζονται	ὑμᾶς	οἱ	ἀπὸ	τῆς	Ἰταλίας.
greet	you	the ones	from	the	Italy

CLOSE ENGLISH

Greet all your leaders and all the holy ones. Those from Italy greet you.

FLUENT ENGLISH

Greet all your leaders and all God's holy people. Those from Italy send you their greetings.

Hebrews 13:25**Greek: adopted SBLGNT text. Word-order interlinear.**

ἡ	χάρις	μετὰ	πάντων	ὑμῶν.
the	grace	with	all	you

CLOSE ENGLISH

Grace be with you all.

FLUENT ENGLISH

May grace be with all of you.

SECTION NOTES

13:22-23. Word of exhortation can describe an encouraging address. Released is the usual reading of Timothy's situation; sent away is also possible. No imprisonment narrative, destination, or release date is supplied.

13:24-25. Those from Italy identifies a connection with Italy but does not by itself settle where the letter was written or sent. The adopted final verse ends with you all and has no Amen; the Amen at 13:21 is not duplicated.