

English Texts and New Testament Greek Sources For Comparative Study

Hebrews

- 1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,
πολυμερως και πολυτροπως παλαι ο θεος λαλησας τοις πατρασιν εν τοις προφηταις επ εσχατου των ημερων τουτων ελαλησεν ημιν εν υιω

Versus

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
πολυμερως και πολυτροπως παλαι ο θεος λαλησας τοις πατρασιν εν τοις προφηταις επ εσχατων των ημερων τουτων ελαλησεν ημιν εν υιω

-
- 2 hath at the end of these days spoken unto us in [his] Son, whom he appointed heir of all things, through whom also he made the worlds;
ον εθηκεν κληρονομον παντων δι ου και εποιησεν τους αιωνας

Versus

Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;
ον εθηκεν κληρονομον παντων δι ου και τους αιωνας εποιησεν

-
- 3 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;

ος ων απαυγασμα της δοξης και χαρακτηρ της υποστασεως αυτου φερων τε τα παντα τω ρηματι της δυναμεως αυτου καθαρισμον των αμαρτιων πο

Versus

Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

ος ων απαυγασμα της δοξης και χαρακτηρ της υποστασεως αυτου φερων τε τα παντα τω ρηματι της δυναμεως αυτου δι εαυτου καθαρισμον ποιησ
αμενος των αμαρτιων ημων εκαθισεν εν δεξια της μεγαλωσυνης εν υψηλοις

4 having become by so much better than the angels, as he hath inherited a more excellent name than they.

τοσουτω κρειττων γενομενος των αγγελων οσω διαφορωτερον παρ αυτους κεκληρονομηκεν ονομα

Versus

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

τοσουτω κρειττων γενομενος των αγγελων οσω διαφορωτερον παρ αυτους κεκληρονομηκεν ονομα

5 For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son?

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

Versus

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

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

6 And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.

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

Versus

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

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

7 And of the angels he saith, Who maketh his angels winds, And his ministers a flame a fire:

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

Versus

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

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

8 but of the Son [he saith,] Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom.
προς δε τον υιον ο θρονος σου ο θεος εις τον αιωνα [του αιωνος] και η ραβδος της ευθυτητος ραβδος της βασιλειας αυτου

Versus

But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom.
προς δε τον υιον ο θρονος σου ο θεος εις τον αιωνα του αιωνος ραβδος ευθυτητος η ραβδος της βασιλειας σου

9 Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows.
ηγαπησας δικαιοσυνην και εμισησας ανομιαν δια τουτο εχρισεν σε ο θεος ο θεος σου ελαιον αγαλλιασεως παρα τους μετοχους σου

Versus

Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows.
ηγαπησας δικαιοσυνην και εμισησας ανομιαν δια τουτο εχρισεν σε ο θεος ο θεος σου ελαιον αγαλλιασεως παρα τους μετοχους σου

10 And, Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands:
και συ κατ αρχας κυριε την γην εθεμελιωσας και εργα των χειρων σου εισιν οι ουρανοι

Versus

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
και συ κατ αρχας κυριε την γην εθεμελιωσας και εργα των χειρων σου εισιν οι ουρανοι

11 They shall perish; but thou continuest: And they all shall wax old as doth a garment;
αυτοι απολουνται συ δε διαμενεις και παντες ως ματιον παλαιωθησονται

Versus

They shall perish; but thou remainest; and they all shall wax old as doth a garment;
αυτοι απολουνται συ δε διαμενεις και παντες ως ματιον παλαιωθησονται

- 12 And as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, And thy years shall not fail.
και ωσει περιβολαιον ελιξεις αυτους ως ματιον και αλλαγησονται συ δε ο αυτος ει και τα ετη σου ουκ εκλειψουσιν

Versus

And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
και ωσει περιβολαιον ελιξεις αυτους και αλλαγησονται συ δε ο αυτος ει και τα ετη σου ουκ εκλειψουσιν

-
- 13 But of which of the angels hath he said at any time, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet?
προς τινα δε των αγγελων ειρηκεν ποτε καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου

Versus

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
προς τινα δε των αγγελων ειρηκεν ποτε καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου

-
- 14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?
ουχι παντες εισιν λειτουργικα πνευματα εις διακονιαν αποστελλομενα δια τους μελλοντας κληρονομειν σωτηριαν

Versus

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?
ουχι παντες εισιν λειτουργικα πνευματα εις διακονιαν αποστελλομενα δια τους μελλοντας κληρονομειν σωτηριαν

-
- 1 Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away [from them].
δια τουτο δει περισσοτερος προσεχειν ημας τοις ακουσθεισιν μηποτε παραρρωμεν

Versus

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let [them] slip.
δια τουτο δει περισσοτερος ημας προσεχειν τοις ακουσθεισιν μηποτε παραρρωμεν

- 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward;
ει γαρ ο δι αγγελων λαληθεις λογος εγενετο βεβαιος και πασα παραβασις και παρακοη ελαβεν ενδικον μισθαποδοσιαν

Versus

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;
ει γαρ ο δι αγγελων λαληθεις λογος εγενετο βεβαιος και πασα παραβασις και παρακοη ελαβεν ενδικον μισθαποδοσιαν

-
- 3 how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;

πως ημεις εκφευξομεθα τηλικαυτης αμελησαντες σωτηριας ητις αρχην λαβουσα λαλεισθαι δια του κυριου υπο των ακουσαντων εις ημας εβεβαιωθ

Versus

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him];

πως ημεις εκφευξομεθα τηλικαυτης αμελησαντες σωτηριας ητις αρχην λαβουσα λαλεισθαι δια του κυριου υπο των ακουσαντων εις ημας εβεβαιωθ
η

-
- 4 God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.
συνεπιμαρτυρουντος του θεου σημειοις τε και τερασιν και ποικιλαις δυναμεσιν και πνευματος αγιου μερισμοις κατα την αυτου θελησιν

Versus

God also bearing [them] witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?
συνεπιμαρτυρουντος του θεου σημειοις τε και τερασιν και ποικιλαις δυναμεσιν και πνευματος αγιου μερισμοις κατα την αυτου θελησιν

-
- 5 For not unto angels did he subject the world to come, whereof we speak.
ου γαρ αγγελοις υπεταξεν την οικουμενην την μελλουσαν περι ης λαλουμεν

Versus

For unto the angels hath he not put in subjection the world to come, whereof we speak.
ου γαρ αγγελοις υπεταξεν την οικουμενην την μελλουσαν περι ης λαλουμεν

- 6 But one hath somewhere testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him?
διεμαρτυρατο δε που τις λεγων τι εστιν ανθρωπος οτι μιμησκη αυτου η υιος ανθρωπου οτι επισκεπτη αυτον

Versus

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?
διεμαρτυρατο δε που τις λεγων τι εστιν ανθρωπος οτι μιμησκη αυτου η υιος ανθρωπου οτι επισκεπτη αυτον

-
- 7 Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, And didst set him over the works of thy hands:
ηλαττωσας αυτον βραχυ τι παρ αγγελους δοξη και τιμη εστεφανωσας αυτον [και κατεστησας αυτον επι τα εργα των χειρων σου]

Versus

Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:
ηλαττωσας αυτον βραχυ τι παρ αγγελους δοξη και τιμη εστεφανωσας αυτον και κατεστησας αυτον επι τα εργα των χειρων σου

-
- 8 Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.

παντα υπεταξας υποκατω των ποδων αυτου εν τω γαρ υποταξαι [αυτω] τα παντα ουδεν αφηκεν αυτω ανυποτακτον νυν δε ουπω ορωμεν αυτω τα παντα

Versus

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing [that is] not put under him. But now we see not yet all things put under him.

παντα υπεταξας υποκατω των ποδων αυτου εν γαρ τω υποταξαι αυτω τα παντα ουδεν αφηκεν αυτω ανυποτακτον νυν δε ουπω ορωμεν αυτω τα παντα υποτεταγμενα

-
- 9 But we behold him who hath been made a little lower than the angels, [even] Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every [man].

τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι θεου υπερ παντων ος γευσηται θανατου

Versus

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι θεου υπερ παντων ος γευσηται θανατου

- 10 For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvatic perfect through sufferings.

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

Versus

For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

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

-
- 11 For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,
ο τε γαρ αγιαζων και οι αγιαζομενοι εξ ενος παντες δι ην αιτιαν ουκ επαισχυνεται αδελφους αυτους καλειν

Versus

For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren,

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

-
- 12 saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise.

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

Versus

Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

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

-
- 13 And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me.

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

Versus

And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

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

- 14 Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil;

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

Versus

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

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

-
- 15 and might deliver all them who through fear of death were all their lifetime subject to bondage.

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

Versus

And deliver them who through fear of death were all their lifetime subject to bondage.

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

-
- 16 For verily not to angels doth he give help, but he giveth help to the seed of Abraham.

ου γαρ δηπου αγγελων επιλαμβανεται αλλα σπερματος αβρααμ επιλαμβανεται

Versus

For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham.

ου γαρ δηπου αγγελων επιλαμβανεται αλλα σπερματος αβρααμ επιλαμβανεται

-
- 17 Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

οθεν ωφειλεν κατα παντα τοις αδελφοις ομοιωθηναι ινα ελεημων γενηται και πιστος αρχιερευς τα προς τον θεον εις το ιλασκεσθαι τας αμαρτίας το

Versus

Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining to] God, to make reconciliation for the sins of the people.

οθεν ωφειλεν κατα παντα τοις αδελφοις ομοιωθηναι ινα ελεημων γενηται και πιστος αρχιερευς τα προς τον θεον εις το ιλασκεσθαι τας αμαρτίας του λαου

18 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

εν ω γαρ πεπονθεν αυτος πειρασθεις δυναται τοις πειραζομενοις βοηθησαι

Versus

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

εν ω γαρ πεπονθεν αυτος πειρασθεις δυναται τοις πειραζομενοις βοηθησαι

1 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, [even] Jesus;

οθεν αδελφοι αγιοι κλησεως επουρανιου μετοχοι κατανοησατε τον αποστολον και αρχιερεα της ομολογιας ημων ιησουν

Versus

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

οθεν αδελφοι αγιοι κλησεως επουρανιου μετοχοι κατανοησατε τον αποστολον και αρχιερεα της ομολογιας ημων χριστον ιησουν

2 who was faithful to him that appointed him, as also was Moses in all his house.

πιστον οντα τω ποιησαντι αυτον ως και μωυσης εν [ολω] τω οικω αυτου

Versus

Who was faithful to him that appointed him, as also Moses [was faithful] in all his house.

πιστον οντα τω ποιησαντι αυτον ως και μωυσης εν ολω τω οικω αυτου

3 For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house.

πλειονος γαρ ουτος δοξης παρα μωυσην ηξιωται καθ οσον πλειονα τιμην εχει του οικου ο κατασκευασας αυτον

Versus

For this [man] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

πλειονος γαρ δοξης ουτος παρα μωυσην ηξιωται καθ οσον πλειονα τιμην εχει του οικου ο κατασκευασας αυτον

4 For every house is builded by some one; but he that built all things is God.

πας γαρ οικος κατασκευαζεται υπο τινος ο δε παντα κατασκευασας θεος

Versus

For every house is builded by some [man]; but he that built all things [is] God.

πας γαρ οικος κατασκευαζεται υπο τινος ο δε τα παντα κατασκευασας θεος

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

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

Versus

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

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

6 but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

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

Versus

But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

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

7 Wherefore, even as the Holy Spirit saith, To-day if ye shall hear his voice,

διο καθως λεγει το πνευμα το αγιον σημερον εαν της φωνης αυτου ακουσητε

Versus

Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

διο καθως λεγει το πνευμα το αγιον σημερον εαν της φωνης αυτου ακουσητε

8 Harden not your hearts, as in the provocation, Like as in the day of the trial in the wilderness,
μη σκληρυνητε τας καρδιας υμων ως εν τω παραπικρασμω κατα την ημεραν του πειρασμου εν τη ερημω

Versus

Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
μη σκληρυνητε τας καρδιας υμων ως εν τω παραπικρασμω κατα την ημεραν του πειρασμου εν τη ερημω

9 Where your fathers tried [me] by proving [me,] And saw my works forty years.
ου επειρασαν οι πατερες υμων εν δοκιμασια και ειδον τα εργα μου τεσσαρακοντα ετη

Versus

When your fathers tempted me, proved me, and saw my works forty years.
ου επειρασαν με οι πατερες υμων εδοκιμασαν με και ειδον τα εργα μου τεσσαρακοντα ετη

10 Wherefore I was displeased with this generation, And said, They do always err in their heart: But they did not know my ways;
διο προσωχθισα τη γενεα ταυτη και ειπον αι πλανωνται τη καρδια αυτοι δε ουκ εγνωσαν τας οδους μου

Versus

Wherefore I was grieved with that generation, and said, They do alway err in [their] heart; and they have not known my ways.
διο προσωχθισα τη γενεα εκεινη και ειπον αι πλανωνται τη καρδια αυτοι δε ουκ εγνωσαν τας οδους μου

11 As I sware in my wrath, They shall not enter into my rest.
ως ωμοσα εν τη οργη μου ει εισελουσονται εις την καταπαυσιν μου

Versus

So I sware in my wrath, They shall not enter into my rest.)
ως ωμοσα εν τη οργη μου ει εισελουσονται εις την καταπαυσιν μου

- 12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God:
βλεπετε αδελφοι μηποτε εσται εν τινι υμων καρδια πονηρα απιστιας εν τω αποστηναι απο θεου ζωντος

Versus

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
βλεπετε αδελφοι μηποτε εσται εν τινι υμων καρδια πονηρα απιστιας εν τω αποστηναι απο θεου ζωντος

-
- 13 but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin:
αλλα παρακαλειτε εαυτους καθ εκαστην ημεραν αχρις ου το σημερον καλειται ινα μη σκληρυνθη τις εξ υμων απατη της αμαρτιας

Versus

But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
αλλα παρακαλειτε εαυτους καθ εκαστην ημεραν αχρις ου το σημερον καλειται ινα μη σκληρυνθη τις εξ υμων απατη της αμαρτιας

-
- 14 for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end:
μετοχοι γαρ του χριστου γεγοναμεν εανπερ την αρχην της υποστασεως μεχρι τελους βεβαιαν κατασχωμεν

Versus

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;
μετοχοι γαρ γεγοναμεν του χριστου εανπερ την αρχην της υποστασεως μεχρι τελους βεβαιαν κατασχωμεν

-
- 15 while it is said, To-day if ye shall hear his voice, Harden not your hearts, as in the provocation.
εν τω λεγεσθαι σημερον εαν της φωνης αυτου ακουσητε μη σκληρυνητε τας καρδιας υμων ως εν τω παραπικρασμω

Versus

While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.
εν τω λεγεσθαι σημερον εαν της φωνης αυτου ακουσητε μη σκληρυνητε τας καρδιας υμων ως εν τω παραπικρασμω

16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?

τινες γαρ ακουσαντες παρεπικραναν αλλ ου παντες οι εξελθοντες εξ αιγυπτου δια μωσεως

Versus

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

τινες γαρ ακουσαντες παρεπικραναν αλλ ου παντες οι εξελθοντες εξ αιγυπτου δια μωσεως

17 And with whom was he displeased forty years? was it not with them that sinned, whose bodies fell in the wilderness?

τισιν δε προσωχθισεν τεσσαρακοντα ετη ουχι τοις αμαρτησασιν ων τα κωλα επεσεν εν τη ερημω

Versus

But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness?

τισιν δε προσωχθισεν τεσσαρακοντα ετη ουχι τοις αμαρτησασιν ων τα κωλα επεσεν εν τη ερημω

18 And to whom sware he that they should not enter into his rest, but to them that were disobedient?

τισιν δε ωμοσεν μη εισελευσεσθαι εις την καταπαυσιν αυτου ει μη τοις απειθησασιν

Versus

And to whom sware he that they should not enter into his rest, but to them that believed not?

τισιν δε ωμοσεν μη εισελευσεσθαι εις την καταπαυσιν αυτου ει μη τοις απειθησασιν

19 And we see that they were not able to enter in because of unbelief.

και βλεπομεν οτι ουκ ηδυνηθησαν εισελθειν δι απιστιαν

Versus

So we see that they could not enter in because of unbelief.

και βλεπομεν οτι ουκ ηδυνηθησαν εισελθειν δι απιστιαν

- 1 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it.
φοβηθωμεν ουν μηποτε καταλειπομενης επαγγελιας εισελθειν εις την καταπαυσιν αυτου δοκη τις εξ υμων υστερηκεναι

Versus

Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it.
φοβηθωμεν ουν μηποτε καταλειπομενης επαγγελιας εισελθειν εις την καταπαυσιν αυτου δοκη τις εξ υμων υστερηκεναι

-
- 2 For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard.

και γαρ εσμεν ευηγγελισμενοι καθαπερ κακεινοι αλλ ουκ ωφελησεν ο λογος της ακοης εκεινους μη συγκεκριασμενους τη πιστει τοις ακουσασιν

Versus

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it].

και γαρ εσμεν ευηγγελισμενοι καθαπερ κακεινοι αλλ ουκ ωφελησεν ο λογος της ακοης εκεινους μη συγκεκριασμενος τη πιστει τοις ακουσασιν

-
- 3 For we who have believed do enter into that rest; even as he hath said, As I sware in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world.

εισερχομεθα γαρ εις [την] καταπαυσιν οι πιστευσαντες καθως ειρηκεν ως ωμοσα εν τη οργη μου ει εισελευσονται εις την καταπαυσιν μου καιτοι τω

Versus

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

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

-
- 4 For he hath said somewhere of the seventh [day] on this wise, And God rested on the seventh day from all his works; ειρηκεν γαρ που περι της εβδομης ουτως και κατεπαυσεν ο θεος εν τη ημερα τη εβδομη απο παντων των εργαων αυτου

Versus

For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works.

ειρηκεν γαρ που περι της εβδομης ουτως και κατεπαυσεν ο θεος εν τη ημερα τη εβδομη απο παντων των εργαων αυτου

5 and in this [place] again, They shall not enter into my rest.
και εν τούτω παλιν ει εισελουσονται εις την καταπαυσιν μου

Versus

And in this [place] again, If they shall enter into my rest.
και εν τούτω παλιν ει εισελουσονται εις την καταπαυσιν μου

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience,

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

Versus

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:
επει ουν απολειπεται τινας εισελθειν εις αυτην και οι προτερον ευαγγελισθεντες ουκ εισηλθον δι απειθειαν

7 he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before), To-day if ye shall hear his voice, Harden not your hearts.

παλιν τινα οριζει ημεραν σημερον εν δαυιδ λεγων μετα τοσουτον χρονον καθως προειρηται σημερον εαν της φωνης αυτου ακουσητε μη σκληρυνητε

Versus

Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.
παλιν τινα οριζει ημεραν σημερον εν δαυιδ λεγων μετα τοσουτον χρονον καθως ειρηται σημερον εαν της φωνης αυτου ακουσητε μη σκληρυνητε τα ς καρδιας υμων

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

ει γαρ αυτους ιησους κατεπαυσεν ουκ αν περι αλλης ελαλει μετα ταυτα ημερας

Versus

For if Jesus had given them rest, then would he not afterward have spoken of another day.
ει γαρ αυτους ιησους κατεπαυσεν ουκ αν περι αλλης ελαλει μετα ταυτα ημερας

9 There remaineth therefore a sabbath rest for the people of God.

αρα απολειπεται σαββατισμος τω λαω του θεου

Versus

There remaineth therefore a rest to the people of God.

αρα απολειπεται σαββατισμος τω λαω του θεου

10 For he that is entered into his rest hath himself also rested from his works, as God did from his.

ο γαρ εισελθων εις την καταπαυσιν αυτου και αυτος κατεπαυσεν απο των εργαων αυτου ωσπερ απο των ιδιων ο θεος

Versus

For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his.

ο γαρ εισελθων εις την καταπαυσιν αυτου και αυτος κατεπαυσεν απο των εργαων αυτου ωσπερ απο των ιδιων ο θεος

11 Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.

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

Versus

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

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

12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

ζων γαρ ο λογος του θεου και ενεργης και τομωτερος υπερ πασαν μαχαιραν διστομον και δικνουμενος αχρι μερισμου ψυχης και πνευματος αρμων

Versus

For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart.

ζων γαρ ο λογος του θεου και ενεργης και τομωτερος υπερ πασαν μαχαιραν διστομον και δικνουμενος αχρι μερισμου ψυχης τε και πνευματος αρμων τε και μυελων και κριτικος ενθυμησεων και εννοιων καρδιας

- 13 And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.
και ουκ εστιν κτισις αφανης ενωπιον αυτου παντα δε γυμνα και τετραχλησιμενα τοις οφθαλμοις αυτου προς ον ημιν ο λογος

Versus

Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do.
και ουκ εστιν κτισις αφανης ενωπιον αυτου παντα δε γυμνα και τετραχλησιμενα τοις οφθαλμοις αυτου προς ον ημιν ο λογος

-
- 14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.
εχοντες ουν αρχιερα μεγαν διεληλυθοτα τους ουρανους ιησουν τον υιον του θεου κρατωμεν της ομολογιας

Versus

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession.
εχοντες ουν αρχιερα μεγαν διεληλυθοτα τους ουρανους ιησουν τον υιον του θεου κρατωμεν της ομολογιας

-
- 15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as [we are, yet] without sin.

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

Versus

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

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

-
- 16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help [us] in time of need.
προσερχομεθα ουν μετα παρρησιας τω θρονω της χαριτος ινα λαβωμεν ελεος και χαριν ευρωμεν εις ευκαιρον βοηθειαν

Versus

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
προσερχομεθα ουν μετα παρρησιας τω θρονω της χαριτος ινα λαβωμεν ελεον και χαριν ευρωμεν εις ευκαιρον βοηθειαν

- 1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

πας γαρ αρχιερευς εξ ανθρωπων λαμβανομενος υπερ ανθρωπων καθισταται τα προς τον θεον ινα προσφερη δωρα [τε] και θυσιας υπερ αμαρτιων

Versus

For every high priest taken from among men is ordained for men in things [pertaining] to God, that he may offer both gifts and sacrifices for sins:

πας γαρ αρχιερευς εξ ανθρωπων λαμβανομενος υπερ ανθρωπων καθισταται τα προς τον θεον ινα προσφερη δωρα τε και θυσιας υπερ αμαρτιων

- 2 who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity;

μετριοπαθειν δυναμενος τοις αγνοουσιν και πλανωμενοις επει και αυτος περικειται ασθeneian

Versus

Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

μετριοπαθειν δυναμενος τοις αγνοουσιν και πλανωμενοις επει και αυτος περικειται ασθeneian

- 3 and by reason thereof is bound, as for the people, so also for himself, to offer for sins.

και δι αυτην οφειλει καθως περι του λαου ουτως και περι εαυτου προσφερειν περι αμαρτιων

Versus

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

και δια ταυτην οφειλει καθως περι του λαου ουτως και περι εαυτου προσφερειν υπερ αμαρτιων

- 4 And no man taketh the honor unto himself, but when he is called of God, even as was Aaron.

και ουχ εαυτω τις λαμβανει την τιμην αλλα καλουμενος υπο του θεου καθωσπερ και ααρων

Versus

And no man taketh this honour unto himself, but he that is called of God, as [was] Aaron.

και ουχ εαυτω τις λαμβανει την τιμην αλλα ο καλουμενος υπο του θεου καθωσπερ και ο ααρων

5 So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:
ουτως και ο χριστος ουχ εαυτον εδοξασεν γενηθηναι αρχιερα αλλ ο λαλησας προς αυτον υιος μου ει συ εγω σημερον γεγεννηκα σε
Versus

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
ουτως και ο χριστος ουχ εαυτον εδοξασεν γενηθηναι αρχιερα αλλ ο λαλησας προς αυτον υιος μου ει συ εγω σημερον γεγεννηκα σε

6 as he saith also in another [place,] Thou art a priest for ever After the order of Melchizedek.
καθως και εν ετερω λεγει συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ
Versus

As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec.
καθως και εν ετερω λεγει συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and having been heard for his godly fear,
ος εν ταις ημεραις της σαρκος αυτου δεησεις τε και ικετηριας προς τον δυναμενον σωζειν αυτον εκ θανατου μετα κραυγης ισχυρας και δακρυων προσηνεγκας και εισακουσθεις απο της ευλαβειας
Versus

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
ος εν ταις ημεραις της σαρκος αυτου δεησεις τε και ικετηριας προς τον δυναμενον σωζειν αυτον εκ θανατου μετα κραυγης ισχυρας και δακρυων προσηνεγκας και εισακουσθεις απο της ευλαβειας

8 though he was a Son, yet learned obedience by the things which he suffered;
καιπερ ων υιος εμαθεν αφ ων επαθεν την υπακοην
Versus

Though he were a Son, yet learned he obedience by the things which he suffered;
καιπερ ων υιος εμαθεν αφ ων επαθεν την υπακοην

- 9 and having been made perfect, he became unto all them that obey him the author of eternal salvation;
και τελειωθεις εγενετο πασιν τοις υπακουουσιν αυτω αιτιος σωτηριας αιωνιου

Versus

And being made perfect, he became the author of eternal salvation unto all them that obey him;
και τελειωθεις εγενετο τοις υπακουουσιν αυτω πασιν αιτιος σωτηριας αιωνιου

-
- 10 named of God a high priest after the order of Melchizedek.
προσαγορευθεις υπο του θεου αρχιερευς κατα την ταξιν μελχισεδεκ

Versus

Called of God an high priest after the order of Melchisedec.
προσαγορευθεις υπο του θεου αρχιερευς κατα την ταξιν μελχισεδεκ

-
- 11 Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.
περι ου πολυς ημιν ο λογος και δυσερμηνευτος λεγειν επει νωθροι γεγονατε ταις ακοαις

Versus

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

-
- 12 For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.

και γαρ οφειλοντες ειναι διδασκαλοι δια τον χρονον παλιν χρειαν εχετε του διδασκειν υμας τινα τα στοιχεια της αρχης των λογιων του θεου και γεγονατε χρειαν εχοντες γαλακτος και ου στερεας τροφης

Versus

For when for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

και γαρ οφειλοντες ειναι διδασκαλοι δια τον χρονον παλιν χρειαν εχετε του διδασκειν υμας τινα τα στοιχεια της αρχης των λογιων του θεου και γεγονατε χρειαν εχοντες γαλακτος και ου στερεας τροφης

13 For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe.

πας γαρ ο μετεχων γαλακτος απειρος λογου δικαιοσυνης νηπιος γαρ εστιν

Versus

For every one that useth milk [is] unskilful in the word of righteousness: for he is a babe.

πας γαρ ο μετεχων γαλακτος απειρος λογου δικαιοσυνης νηπιος γαρ εστιν

14 But solid food is for fullgrown men, [even] those who by reason of use have their senses exercised to discern good and evil.

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

Versus

But strong meat belongeth to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil.

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

1 Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God,

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

Versus

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God,

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

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

βαπτισμων διδαχην επιθεσεως τε χειρων αναστασεως νεκρων και κριματος αιωνιου

Versus

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

βαπτισμων διδαχης επιθεσεως τε χειρων αναστασεως τε νεκρων και κριματος αιωνιου

3 And this will we do, if God permit.
και τουτο ποιησομεν εανπερ επιτρεπη ο θεος

Versus

And this will we do, if God permit.
και τουτο ποιησομεν εανπερ επιτρεπη ο θεος

4 For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,
αδυνατον γαρ τους απαξ φωτισθεντας γευσαμενους τε της δωρεας της επουρανιου και μετοχους γενηθεντας πνευματος αγιου

Versus

For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
αδυνατον γαρ τους απαξ φωτισθεντας γευσαμενους τε της δωρεας της επουρανιου και μετοχους γενηθεντας πνευματος αγιου

5 and tasted the good word of God, and the powers of the age to come,
και καλον γευσαμενους θεου ρημα δυναμεις τε μελλοντος αιωνος

Versus

And have tasted the good word of God, and the powers of the world to come,
και καλον γευσαμενους θεου ρημα δυναμεις τε μελλοντος αιωνος

6 and [then] fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

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

Versus

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame
και παραπεσοντας παλιν ανακαινιζειν εις μετανοιαν ανασταυρουντας εαυτοις τον υιον του θεου και παραδειγματιζοντας

- 7 For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God:

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

Versus

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

γη γαρ η πιουσα τον επ αυτης πολλακις ερχομενον υετον και τικτουσα βοτανην ευθετον εκεινοις δι ους και γεωργειται μεταλαμβανει ευλογιας απο τ ου θεου

-
- 8 but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

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

Versus

But that which beareth thorns and briars [is] rejected, and [is] nigh unto cursing; whose end [is] to be burned.

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

-
- 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak:

πεπεισμεθα δε περι υμων αγαπητοι τα κρεισσονα και εχομενα σωτηριας ει και ουτως λαλουμεν

Versus

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

πεπεισμεθα δε περι υμων αγαπητοι τα κρειττονα και εχομενα σωτηριας ει και ουτως λαλουμεν

-
- 10 for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister.

ου γαρ αδικος ο θεος επιλαθεσθαι του εργου υμων και της αγαπης ης ενεδειξασθε εις το ονομα αυτου διακονησαντες τοις αγιοις και διακονουντες

Versus

For God [is] not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister.

ου γαρ αδικος ο θεος επιλαθεσθαι του εργου υμων και του κοπου της αγαπης ης ενεδειξασθε εις το ονομα αυτου διακονησαντες τοις αγιοις και διακονουντες

- 11** And we desire that each one of you may show the same diligence unto the fulness of hope even to the end:
επιθυμουμεν δε εκαστον υμων την αυτην ενδεικνυσθαι σπουδην προς την πληροφοριαν της ελπιδος αχρι τελους

Versus

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

- 12** that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.
ινα μη νωθροι γενησθε μιμηται δε των δια πιστεως και μακροθυμιας κληρονομουντων τας επαγγελιας

Versus

That ye be not slothful, but followers of them who through faith and patience inherit the promises.
ινα μη νωθροι γενησθε μιμηται δε των δια πιστεως και μακροθυμιας κληρονομουντων τας επαγγελιας

- 13** For when God made promise to Abraham, since he could swear by none greater, he sware by himself,
τω γαρ αβρααμ επαγγειλαμενος ο θεος επει κατ ουδενος ειχεν μειζονος ομοσαι ωμοσεν καθ εαυτου

Versus

For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
τω γαρ αβρααμ επαγγειλαμενος ο θεος επει κατ ουδενος ειχεν μειζονος ομοσαι ωμοσεν καθ εαυτου

- 14** saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
λεγων ει μην ευλογων ευλογησω σε και πληθυνων πληθυνω σε

Versus

Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
λεγων η μην ευλογων ευλογησω σε και πληθυνων πληθυνω σε

15 And thus, having patiently endured, he obtained the promise.

και ουτως μακροθυμησας επετυχεν της επαγγελιας

Versus

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

και ουτως μακροθυμησας επετυχεν της επαγγελιας

16 For men swear by the greater: and in every dispute of theirs the oath is final for confirmation.

ανθρωποι γαρ κατα του μειζονος ομνυουσιν και πασης αυτοις αντιλογιας περας εις βεβαιωσιν ο ορκος

Versus

For men verily swear by the greater: and an oath for confirmation [is] to them an end of all strife.

ανθρωποι μεν γαρ κατα του μειζονος ομνυουσιν και πασης αυτοις αντιλογιας περας εις βεβαιωσιν ο ορκος

17 Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath;

εν ω περισσοτερον βουλομενος ο θεος επιδειξει τοις κληρονομοις της επαγγελιας το αμεταθετον της βουλης αυτου εμεσιτευσεν ορκο

Versus

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed [it] by an oath:

εν ω περισσοτερον βουλομενος ο θεος επιδειξει τοις κληρονομοις της επαγγελιας το αμεταθετον της βουλης αυτου εμεσιτευσεν ορκο

18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us:

ινα δια δυο πραγματων αμεταθετων εν οις αδυνατον ψευσασθαι θεον ισχυραν παρακλησιν εχωμεν οι καταφυγοντες κρατησαι της προκειμενης ελπι

Versus

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

ινα δια δυο πραγματων αμεταθετων εν οις αδυνατον ψευσασθαι θεον ισχυραν παρακλησιν εχωμεν οι καταφυγοντες κρατησαι της προκειμενης ελπι
δος

- 19 which we have as an anchor of the soul, [a hope] both sure and stedfast and entering into that which is within the veil;
ην ως αγκυραν εχομεν της ψυχης ασφαλη τε και βεβαιαν και εισερχομενην εις το εσωτερον του καταπετασματος

Versus

Which [hope] we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
ην ως αγκυραν εχομεν της ψυχης ασφαλη τε και βεβαιαν και εισερχομενην εις το εσωτερον του καταπετασματος

-
- 20 whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.
οπου προδρομος υπερ ημων εισηλθεν ιησους κατα την ταξιν μελχισεδεκ αρχιερευς γενομενος εις τον αιωνα

Versus

Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec.
οπου προδρομος υπερ ημων εισηλθεν ιησους κατα την ταξιν μελχισεδεκ αρχιερευς γενομενος εις τον αιωνα

-
- 1 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,
ουτος γαρ ο μελχισεδεκ βασιλευς σαλημ ιερευς του θεου του υψιστου ο συναντησας αβρααμ υποστρεφοντι απο της κοπης των βασιλεων και ευλογη

Versus

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
ουτος γαρ ο μελχισεδεκ βασιλευς σαλημ ιερευς του θεου του υψιστου ο συναντησας αβρααμ υποστρεφοντι απο της κοπης των βασιλεων και ευλογη
σας αυτον

-
- 2 to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace;

ω και δεκατην απο παντων εμερισεν αβρααμ πρωτον μεν ερμηνευομενος βασιλευς δικαιοσυνης επειτα δε και βασιλευς σαλημ ο εστιν βασιλευς ειρη

Versus

To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

ω και δεκατην απο παντων εμερισεν αβρααμ πρωτον μεν ερμηνευομενος βασιλευς δικαιοσυνης επειτα δε και βασιλευς σαλημ ο εστιν βασιλευς ειρη
νης

- 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

απατωρ αμητωρ αγενεαλογητος μητε αρχην ημερων μητε ζωης τελος εχων αφωμοιωμενος δε τω υιω του θεου μενει ιερεις εις το διηνεκες

Versus

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

απατωρ αμητωρ αγενεαλογητος μητε αρχην ημερων μητε ζωης τελος εχων αφωμοιωμενος δε τω υιω του θεου μενει ιερεις εις το διηνεκες

-
- 4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils.

θεωρειτε δε πληλικος ουτος ω δεκατην αβρααμ εδωκεν εκ των ακροθινων ο πατριαρχης

Versus

Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils.

θεωρειτε δε πληλικος ουτος ω και δεκατην αβρααμ εδωκεν εκ των ακροθινων ο πατριαρχης

-
- 5 And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of the brethren, though these have come out of the loins of Abraham:

και οι μεν εκ των υιων λευι την ιερατειαν λαμβανοντες εντολην εχουσιν αποδεκατουν τον λαον κατα τον νομον τουτ εστιν τους αδελφους αυτων και

Versus

And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to law, that is, of their brethren, though they come out of the loins of Abraham:

και οι μεν εκ των υιων λευι την ιερατειαν λαμβανοντες εντολην εχουσιν αποδεκατουν τον λαον κατα τον νομον τουτεστιν τους αδελφους αυτων και ηρ εξεληλυθοτας εκ της οσφουος αβρααμ

-
- 6 but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises.

ο δε μη γενεαλογουμενος εξ αυτων δεδεκατωκεν αβρααμ και τον εχοντα τας επαγγελιας ευλογηκεν

Versus

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

ο δε μη γενεαλογουμενος εξ αυτων δεδεκατωκεν τον αβρααμ και τον εχοντα τας επαγγελιας ευλογηκεν

7 But without any dispute the less is blessed of the better.
χωρις δε πασης αντιλογιας το ελαττον υπο του κρειττονος ευλογειται

Versus

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

χωρις δε πασης αντιλογιας το ελαττον υπο του κρειττονος ευλογειται

8 And here men that die receive tithes; but there one, of whom it is witnessed that he liveth.
και ωδε μεν δεκατας αποθνησκοντες ανθρωποι λαμβανουσιν εκει δε μαρτυρουμενος οτι ζη

Versus

And here men that die receive tithes; but there he [receiveth them], of whom it is witnessed that he liveth.

και ωδε μεν δεκατας αποθνησκοντες ανθρωποι λαμβανουσιν εκει δε μαρτυρουμενος οτι ζη

9 And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes;
και ως επος ειπειν δι αβρααμ και λευις ο δεκατας λαμβανων δεδεκατωται

Versus

And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

και ως επος ειπειν δια αβρααμ και λευι ο δεκατας λαμβανων δεδεκατωται

10 for he was yet in the loins of his father, when Melchizedek met him.
ετι γαρ εν τη οσφρι του πατρος ην οτε συνηνητησεν αυτω μελχισεδεκ

Versus

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

ετι γαρ εν τη οσφρι του πατρος ην οτε συνηνητησεν αυτω ο μελχισεδεκ

- 11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need [was there] that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron?

ει μεν ουν τελειωσις δια της λευιτικης ιερωσυνης ην ο λαος γαρ επ αυτης νενομοθετηται τις επι χρεια κατα την ταξιν μελχισεδεκ ετερον ανιστασθαι

Versus

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

ει μεν ουν τελειωσις δια της λευιτικης ιερωσυνης ην ο λαος γαρ επ αυτη νενομοθετητο τις επι χρεια κατα την ταξιν μελχισεδεκ ετερον ανιστασθαι ιερα και ου κατα την ταξιν ααρων λεγεσθαι

-
- 12 For the priesthood being changed, there is made of necessity a change also of the law.

μετατιθεμενης γαρ της ιερωσυνης εξ αναγκης και νομου μεταθεσις γινεται

Versus

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

μετατιθεμενης γαρ της ιερωσυνης εξ αναγκης και νομου μεταθεσις γινεται

-
- 13 For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar.

εφ ον γαρ λεγεται ταυτα φυλης ετερας μετεσχηκεν αφ ης ουδεις προσεσχηκεν τω θυσιαστηριω

Versus

For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

εφ ον γαρ λεγεται ταυτα φυλης ετερας μετεσχηκεν αφ ης ουδεις προσεσχηκεν τω θυσιαστηριω

-
- 14 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests.

προδηλον γαρ οτι εξ ιουδα ανατεταλκεν ο κυριος ημων εις ην φυλην περι ιερων ουδεν μωυσης ελαλησεν

Versus

For [it is] evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

προδηλον γαρ οτι εξ ιουδα ανατεταλκεν ο κυριος ημων εις ην φυλην ουδεν περι ιερωσυνης μωυσης ελαλησεν

- 15 And [what we say] is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest,
και περισσοτερον επι καταδηλον εστιν ει κατα την ομοιοτητα μελχισεδεκ ανισταται ιερευς ετερος

Versus

And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
και περισσοτερον επι καταδηλον εστιν ει κατα την ομοιοτητα μελχισεδεκ ανισταται ιερευς ετερος

-
- 16 who hath been made, not after the law of a carnal commandment, but after the power of an endless life:
ος ου κατα νομον εντολης σαρκικης γεγονεν αλλα κατα δυναμιν ζωης ακαταλυτου

Versus

Who is made, not after the law of a carnal commandment, but after the power of an endless life.
ος ου κατα νομον εντολης σαρκικης γεγονεν αλλα κατα δυναμιν ζωης ακαταλυτου

-
- 17 for it is witnessed [of him,] Thou art a priest for ever After the order of Melchizedek.
μαρτυρειται γαρ οτι συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ

Versus

For he testifieth, Thou [art] a priest for ever after the order of Melchisedec.
μαρτυρει γαρ οτι συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ

-
- 18 For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness
αθετησις μεν γαρ γινεται προαγουσης εντολης δια το αυτης ασθενες και ανωφελες

Versus

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.
αθετησις μεν γαρ γινεται προαγουσης εντολης δια το αυτης ασθενες και ανωφελες

19 (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.

ουδεν γαρ ετελειωσεν ο νομος επεισαγωγή δε κρειττονος ελπιδος δι ης εγγιζομεν τω θεω

Versus

For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw nigh unto God.

ουδεν γαρ ετελειωσεν ο νομος επεισαγωγή δε κρειττονος ελπιδος δι ης εγγιζομεν τω θεω

20 And inasmuch as [it is] not without the taking of an oath

και καθ οσον ου χωρις ορκωμοσιας οι μεν γαρ χωρις ορκωμοσιας εισιν ιερεις γεγονοτες

Versus

And inasmuch as not without an oath [he was made priest]:

και καθ οσον ου χωρις ορκωμοσιας οι μεν γαρ χωρις ορκωμοσιας εισιν ιερεις γεγονοτες

21 (for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord sware and will not repent himself, Thou art a priest for ever);

ο δε μετα ορκωμοσιας δια του λεγοντος προς αυτον ωμοσεν κυριος και ου μεταμεληθησεται συ ιερεις εις τον αιωνα

Versus

(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou [art] a priest for ever after the order of Melchisedec:)

ο δε μετα ορκωμοσιας δια του λεγοντος προς αυτον ωμοσεν κυριος και ου μεταμεληθησεται συ ιερεις εις τον αιωνα κατα την ταξιν μελχισεδεκ

22 by so much also hath Jesus become the surety of a better covenant.

κατα τοσουτο και κρειττονος διαθηκης γεγονεν εγγυος ιησους

Versus

By so much was Jesus made a surety of a better testament.

κατα τοσουτον κρειττονος διαθηκης γεγονεν εγγυος ιησους

23 And they indeed have been made priests many in number, because that by death they are hindered from continuing:
και οι μεν πλειονες εισιν γεγονοτες ιερεις δια το θανατω κωλυεσθαι παραμενειν

Versus

And they truly were many priests, because they were not suffered to continue by reason of death:
και οι μεν πλειονες εισιν γεγονοτες ιερεις δια το θανατω κωλυεσθαι παραμενειν

24 but he, because he abideth for ever, hath his priesthood unchangeable.
ο δε δια το μενειν αυτον εις τον αιωνα απαραβατον εχει την ιερωσυνην

Versus

But this [man], because he continueth ever, hath an unchangeable priesthood.
ο δε δια το μενειν αυτον εις τον αιωνα απαραβατον εχει την ιερωσυνην

25 Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.
οθεν και σωζειν εις το παντελες δυναται τους προσερχομενους δι αυτου τω θεω παντοτε ζων εις το εντυγγανειν υπερ αυτων

Versus

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
οθεν και σωζειν εις το παντελες δυναται τους προσερχομενους δι αυτου τω θεω παντοτε ζων εις το εντυγγανειν υπερ αυτων

26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens;
τοιουτος γαρ ημιν [και] επρεπεν αρχιερευς οσιος ακακος αμιαντος κεχωρισμενος απο των αμαρτωλων και υψηλοτερος των ουρανων γενομενος

Versus

For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
τοιουτος γαρ ημιν επρεπεν αρχιερευς οσιος ακακος αμιαντος κεχωρισμενος απο των αμαρτωλων και υψηλοτερος των ουρανων γενομενος

27 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the [sins] of the people: for this he did once for all, when he offered up himself.

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

Versus

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

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

28 For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, [appointeth] a Son, perfected for evermore.

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

Versus

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore.

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

1 Now in the things which we are saying the chief point [is this]: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,

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

Versus

Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

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

2 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.

των αγιων λειτουργος και της σκηνης της αληθινης ην επηξεν ο κυριος ουκ ανθρωπος

Versus

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

των αγιων λειτουργος και της σκηνης της αληθινης ην επηξεν ο κυριος και ουκ ανθρωπος

3 For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this [high priest] also have somewhat to offer.

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

Versus

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

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

4 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law;

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

Versus

For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

ει μεν γαρ ην επι γης ουδ αν ην ιερευς οντων των ιερων των προσφεροντων κατα τον νομον τα δωρα

5 who serve [that which is] a copy and shadow of the heavenly things, even as Moses is warned [of God] when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount.

οιτινες υποδειγματι και σκια λατρευουσιν των επουρανιων καθως κεκηρατισται μωυσης μελλων επιτελειν την σκηνην ορα γαρ φησιν ποιησεις παν

Versus

Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount.

οιτινες υποδειγματι και σκια λατρευουσιν των επουρανιων καθως κεκηρατισται μωυσης μελλων επιτελειν την σκηνην ορα γαρ φησιν ποιησεις παντ
α κατα τον τυπον τον δειχθεντα σοι εν τω ορει

- 6 But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises.

νυν δε διαφορωτερας τετυχεν λειτουργιας οσω και κρειττονος εστιν διαθηκης μεσιτης ητις επι κρειττοσιν επαγγελιας νενομοθετηται

Versus

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

νυνι δε διαφορωτερας τετευχεν λειτουργιας οσω και κρειττονος εστιν διαθηκης μεσιτης ητις επι κρειττοσιν επαγγελιας νενομοθετηται

-
- 7 For if that first [covenant] had been faultless, then would no place have been sought for a second.

ει γαρ η πρωτη εκεινη ην αμεμπτος ουκ αν δευτερας εξητειτο τοπος

Versus

For if that first [covenant] had been faultless, then should no place have been sought for the second.

ει γαρ η πρωτη εκεινη ην αμεμπτος ουκ αν δευτερας εξητειτο τοπος

-
- 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah;

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

Versus

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

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

- 9 Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord.

ου κατα την διαθηκη ην εποιησα τοις πατρασιν αυτων εν ημερα επιλαβομενου μου της χειρος αυτων εξαγαγειν αυτους εκ γης αιγυπτου οτι αυτοι ο

Versus

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

ου κατα την διαθηκη ην εποιησα τοις πατρασιν αυτων εν ημερα επιλαβομενου μου της χειρος αυτων εξαγαγειν αυτους εκ γης αιγυπτου οτι αυτοι ο
υκ ενεμειναν εν τη διαθηκη μου καγω ημελησα αυτων λεγει κυριος

-
- 10 For this is the covenant that I will make with the house of Israel After those days, saith the Lord; I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people:

οτι αυτη η διαθηκη ην διαθησομαι τω οικω ισραηλ μετα τας ημερας εκεινας λεγει κυριος διδους νομους μου εις την διανοιαν αυτων και επι καρδια

Versus

For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

οτι αυτη η διαθηκη ην διαθησομαι τω οικω ισραηλ μετα τας ημερας εκεινας λεγει κυριος διδους νομους μου εις την διανοιαν αυτων και επι καρδια
ς αυτων επιγραψω αυτους και εσομαι αυτοις εις θεον και αυτοι εσονται μοι εις λαον

-
- 11 And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them.

και ου μη διδαξωσιν εκαστος τον πολιτην αυτου και εκαστος τον αδελφον αυτου λεγων γνωθι τον κυριον οτι παντες ειδησουσιν με απο μικρου εως

Versus

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

και ου μη διδαξωσιν εκαστος τον πλησιον αυτου και εκαστος τον αδελφον αυτου λεγων γνωθι τον κυριον οτι παντες ειδησουσιν με απο μικρου αυτων
ων εως μεγαλου αυτων

12 For I will be merciful to their iniquities, And their sins will I remember no more.

οτι ιλεως εσομαι ταις αδικιαις αυτων και των αμαρτιων αυτων ου μη μνησθω ετι

Versus

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

οτι ιλεως εσομαι ταις αδικιαις αυτων και των αμαρτιων αυτων και των ανομιων αυτων ου μη μνησθω ετι

13 In that he saith, A new [covenant] he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

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

Versus

In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.

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

1 Now even a first [covenant] had ordinances of divine service, and its sanctuary, [a sanctuary] of this world.

ειχεν μεν ουν [και] η πρωτη δικαιωματα λατρειας το τε αγιον κοσμικον

Versus

Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary.

ειχεν μεν ουν και η πρωτη σκηνη δικαιωματα λατρειας το τε αγιον κοσμικον

2 For there was a tabernacle prepared, the first, wherein [were] the candlestick, and the table, and the showbread; which is called the Holy place.

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

Versus

For there was a tabernacle made; the first, wherein [was] the candlestick, and the table, and the shewbread; which is called the sanctuary.

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

- 3 And after the second veil, the tabernacle which is called the Holy of holies;
μετα δε το δευτερον καταπετασμα σκηνη η λεγομενη αγια αγιων

Versus

And after the second veil, the tabernacle which is called the Holiest of all;
μετα δε το δευτερον καταπετασμα σκηνη η λεγομενη αγια αγιων

-
- 4 having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein [was] a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant;

χρυσουν εχουσα θυμιατηριον και την κιβωτον της διαθηκης περικεκαλυμμενην παντοθεν χρυσιω εν η σταμνος χρυση εχουσα το μαννα και η ραβδο

Versus

Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that had manna, and Aaron rod that budded, and the tables of the covenant;

χρυσουν εχουσα θυμιατηριον και την κιβωτον της διαθηκης περικεκαλυμμενην παντοθεν χρυσιω εν η σταμνος χρυση εχουσα το μαννα και η ραβδος ααρων η βλαστησασα και αι πλακες της διαθηκης

-
- 5 and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.

υπερανω δε αυτης χερουβιν δοξης κατασκιαζοντα το ιλαστηριον περι ων ουκ εστιν νυν λεγειν κατα μερος

Versus

And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

υπερανω δε αυτης χερουβιμ δοξης κατασκιαζοντα το ιλαστηριον περι ων ουκ εστιν νυν λεγειν κατα μερος

-
- 6 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services;

τουτων δε ουτως κατεσκευασμενων εις μεν την πρωτην σκηνην δια παντος εισιασιν οι ιερεις τας λατρειας επιτελουντες

Versus

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of God].

τουτων δε ουτως κατεσκευασμενων εις μεν την πρωτην σκηνην διαπαντος εισιασιν οι ιερεις τας λατρειας επιτελουντες

- 7 but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people:
εις δε την δευτερην απαξ του ενιαυτου μονος ο αρχιερευς ου χωρις αιματος ο προσφερει υπερ εαυτου και των του λαου αγνοηματων

Versus

But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people:
εις δε την δευτερην απαξ του ενιαυτου μονος ο αρχιερευς ου χωρις αιματος ο προσφερει υπερ εαυτου και των του λαου αγνοηματων

-
- 8 the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing;
τουτο δηλουντος του πνευματος του αγιου μηπω πεφανερωσθαι την των αγιων οδον ετι της πρωτης σκηνης εχουσης στασιν

Versus

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
τουτο δηλουντος του πνευματος του αγιου μηπω πεφανερωσθαι την των αγιων οδον ετι της πρωτης σκηνης εχουσης στασιν

-
- 9 which [is] a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect,

ητις παραβολη εις τον καιρον τον ενεστηκοτα καθ ην δωρα τε και θυσαι προσφερονται μη δυναμεναι κατα συνειδησιν τελειωσαι τον λατρευοντα

Versus

Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, pertaining to the conscience;

ητις παραβολη εις τον καιρον τον ενεστηκοτα καθ ον δωρα τε και θυσαι προσφερονται μη δυναμεναι κατα συνειδησιν τελειωσαι τον λατρευοντα

-
- 10 [being] only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
μονον επι βρωμασιν και πομασιν και διαφοροις βαπτισμοις δικαιωματα σαρκος μεχρι καιρου διορθωσεως επικειμενα

Versus

[Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation.
μονον επι βρωμασιν και πομασιν και διαφοροις βαπτισμοις και δικαιωμασιν σαρκος μεχρι καιρου διορθωσεως επικειμενα

- 11 But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

χριστος δε παραγενομενος αρχιερευς των γενομενων αγαθων δια της μειζονος και τελειοτερας σκηνης ου χειροποιητου τουτ εστιν ου ταυτης της κτι

Versus

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of the building;

χριστος δε παραγενομενος αρχιερευς των μελλοντων αγαθων δια της μειζονος και τελειοτερας σκηνης ου χειροποιητου τουτεστιν ου ταυτης της κτι σεως

-
- 12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

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

Versus

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us].

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

-
- 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh:

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

Versus

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

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

- 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

ποσω μαλλον το αιμα του χριστου ος δια πνευματος αιωνιου εαυτον προσηνεγκεν αμωμον τω θεω καθαρει την συνειδησιν ημων απο νεκρων εργαων

Versus

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

ποσω μαλλον το αιμα του χριστου ος δια πνευματος αιωνιου εαυτον προσηνεγκεν αμωμον τω θεω καθαρει την συνειδησιν υμων απο νεκρων εργαων εις το λατρευειν θεω ζωντι

-
- 15 And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.

και δια τουτο διαθηκης καινης μεσιτης εστιν οπως θανατου γενομενου εις απολυτρωσιν των επι τη πρωτη διαθηκη παραβασεων την επαγγελιαν λα

Versus

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.

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

-
- 16 For where a testament is, there must of necessity be the death of him that made it.

οπου γαρ διαθηκη θανατον αναγκη φερεσθαι του διαθεμενου

Versus

For where a testament [is], there must also of necessity be the death of the testator.

οπου γαρ διαθηκη θανατον αναγκη φερεσθαι του διαθεμενου

-
- 17 For a testament is of force where there hath been death: for it doth never avail while he that made it liveth.

διαθηκη γαρ επι νεκροις βεβαια επει μη τοτε ισχυει οτε ζη ο διαθεμενος

Versus

For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth.

διαθηκη γαρ επι νεκροις βεβαια επει μηποτε ισχυει οτε ζη ο διαθεμενος

18 Wherefore even the first [covenant] hath not been dedicated without blood.

οθεν ουδε η πρωτη χωρις αιματος εγκεκαινισται

Versus

Whereupon neither the first [testament] was dedicated without blood.

οθεν ουδ η πρωτη χωρις αιματος εγκεκαινισται

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

λαληθεισης γαρ πασης εντολης κατα τον νομον υπο μουσεως παντι τω λαω λαβων το αιμα των μοσχων και των τραγων μετα υδατος και εριου κοκ

Versus

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

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

20 saying, This is the blood of the covenant which God commanded to you-ward.

λεγων τουτο το αιμα της διαθηκης ης εντειλατο προς υμας ο θεος

Versus

Saying, This [is] the blood of the testament which God hath enjoined unto you.

λεγων τουτο το αιμα της διαθηκης ης εντειλατο προς υμας ο θεος

21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood.

και την σκηνην δε και παντα τα σκευη της λειτουργιας τω αιματι ομοιως ερραντισεν

Versus

Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

και την σκηνην δε και παντα τα σκευη της λειτουργιας τω αιματι ομοιως ερραντισεν

22 And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
και σχεδον εν αιματι παντα καθαριζεται κατα τον νομον και χωρις αιματεκχυσιας ου γινεται αφεσις

Versus

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

23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

αναγκη ουν τα μεν υποδειγματα των εν τοις ουρανοις τουτοις καθαριζεσθαι αυτα δε τα επουρανια κρειττοσιν θυσιας παρα ταυτας

Versus

[It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

αναγκη ουν τα μεν υποδειγματα των εν τοις ουρανοις τουτοις καθαριζεσθαι αυτα δε τα επουρανια κρειττοσιν θυσιας παρα ταυτας

24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us:

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

Versus

For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:

ου γαρ εις χειροποιητα αγια εισηλθεν ο χριστος αντιτυπα των αληθινων αλλ εις αυτον τον ουρανον νυν εμφανισθηναι τω προσωπω του θεου υπερ η μων

25 nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own;

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

Versus

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

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

- 26 else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.

επει εδει αυτον πολλακις παθειν απο καταβολης κοσμου νυν δε απαξ επι συντελεια των αιωνων εις αθετησιν της αμαρτιας δια της θυσιας αυτου πε

Versus

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

επει εδει αυτον πολλακις παθειν απο καταβολης κοσμου νυν δε απαξ επι συντελεια των αιωνων εις αθετησιν αμαρτιας δια της θυσιας αυτου πεφανερωται

-
- 27 And inasmuch as it is appointed unto men once to die, and after this [cometh] judgment;

και καθ οσον αποκειται τοις ανθρωποις απαξ αποθανειν μετα δε τουτο κρισις

Versus

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

και καθ οσον αποκειται τοις ανθρωποις απαξ αποθανειν μετα δε τουτο κρισις

-
- 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation. ουτως και ο χριστος απαξ προσενεχθεις εις το πολλων ανενεγκειν αμαρτιας εκ δευτερου χωρις αμαρτιας οφθησεται τοις αυτον απεκδεχομενοις εις σωτηριαν

Versus

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

ουτως ο χριστος απαξ προσενεχθεις εις το πολλων ανενεγκειν αμαρτιας εκ δευτερου χωρις αμαρτιας οφθησεται τοις αυτον απεκδεχομενοις εις σωτηριαν

- 1 For the law having a shadow of the good [things] to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh.

σκιαν γαρ εχων ο νομος των μελλοντων αγαθων ουκ αυτην την εικονα των πραγματος κατ ενιαυτον ταις αυταις θυσιας ας προσφερουσιν εις το διη

Versus

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

σκιαν γαρ εχων ο νομος των μελλοντων αγαθων ουκ αυτην την εικονα των πραγματος κατ ενιαυτον ταις αυταις θυσιας ας προσφερουσιν εις το διη νεκες ουδεποτε δυναται τους προσερχομενους τελειωσαι

-
- 2 Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. επει ουκ αν επαυσαντο προσφερομεναι δια το μηδεμιαν εχειν επι συνειδησιν αμαρτιων τους λατρευοντας απαξ κεκαθαρισμενους

Versus

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

επει ουκ αν επαυσαντο προσφερομεναι δια το μηδεμιαν εχειν επι συνειδησιν αμαρτιων τους λατρευοντας απαξ κεκαθαρισμενους

-
- 3 But in those [sacrifices] there is a remembrance made of sins year by year.

αλλ εν αυταις αναμνησις αμαρτιων κατ ενιαυτον

Versus

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

αλλ εν αυταις αναμνησις αμαρτιων κατ ενιαυτον

-
- 4 For it is impossible that the blood of bulls and goats should take away sins.

αδυνατον γαρ αιμα ταυρων και τραγων αφαιρειν αμαρτιας

Versus

For [it is] not possible that the blood of bulls and of goats should take away sins.

αδυνατον γαρ αιμα ταυρων και τραγων αφαιρειν αμαρτιας

- 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me;
διο εισερχομενος εις τον κοσμον λεγει θυσιαν και προσφοραν ουκ ηθελησας σωμα δε κατηρτισω μοι

Versus

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
διο εισερχομενος εις τον κοσμον λεγει θυσιαν και προσφοραν ουκ ηθελησας σωμα δε κατηρτισω μοι

-
- 6 In whole burnt offerings and [sacrifices] for sin thou hadst no pleasure:
ολοκαυτωματα και περι αμαρτιας ουκ ευδοκησας

Versus

In burnt offerings and [sacrifices] for sin thou hast had no pleasure.
ολοκαυτωματα και περι αμαρτιας ουκ ευδοκησας

-
- 7 Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God.
τοτε ειπον ιδου ηκω εν κεφαλιδι βιβλιου γεγραπται περι εμου του ποιησαι ο θεος το θελημα σου

Versus

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.
τοτε ειπον ιδου ηκω εν κεφαλιδι βιβλιου γεγραπται περι εμου του ποιησαι ο θεος το θελημα σου

-
- 8 Saying above, Sacrifices and offerings and whole burnt offerings and [sacrifices] for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law),
ανωτερον λεγων οτι θυσιας και προσφορας και ολοκαυτωματα και περι αμαρτιας ουκ ηθελησας ουδε ευδοκησας αιτινες κατα νομον προσφερονται

Versus

Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldest not, neither hadst pleasure [therein]; which are offered by the law;
ανωτερον λεγων οτι θυσιαν και προσφοραν και ολοκαυτωματα και περι αμαρτιας ουκ ηθελησας ουδε ευδοκησας αιτινες κατα τον νομον προσφερονται

9 then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second.
τοτε ειρηκεν ιδου ηκω του ποιησαι το θελημα σου αναιρει το πρωτον ινα το δευτερον στηση

Versus

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
τοτε ειρηκεν ιδου ηκω του ποιησαι ο θεος το θελημα σου αναιρει το πρωτον ινα το δευτερον στηση

10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
εν ω θεληματι ηγιασμενοι εσμεν δια της προσφορας του σωματος ιησου χριστου εφαπαξ

Versus

By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].
εν ω θεληματι ηγιασμενοι εσμεν οι δια της προσφορας του σωματος του ιησου χριστου εφαπαξ

11 And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:
και πας μεν ιερευς εστηκεν καθ ημεραν λειτουργων και τας αυτας πολλακις προσφερων θυσιας αιτινες ουδεποτε δυνανται περιελειν αμαρτιας

Versus

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
και πας μεν ιερευς εστηκεν καθ ημεραν λειτουργων και τας αυτας πολλακις προσφερων θυσιας αιτινες ουδεποτε δυνανται περιελειν αμαρτιας

12 but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;
ουτος δε μιαν υπερ αμαρτιων προσενεγκας θυσιαν εις το διηνεκες εκαθισεν εν δεξια του θεου

Versus

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
αυτος δε μιαν υπερ αμαρτιων προσενεγκας θυσιαν εις το διηνεκες εκαθισεν εν δεξια του θεου

- 13 henceforth expecting till his enemies be made the footstool of his feet.
το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου

Versus

From henceforth expecting till his enemies be made his footstool.
το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου

-
- 14 For by one offering he hath perfected for ever them that are sanctified.
μια γαρ προσφορα τετελειωκεν εις το διηνεκες τους αγιαζομενους

Versus

For by one offering he hath perfected for ever them that are sanctified.
μια γαρ προσφορα τετελειωκεν εις το διηνεκες τους αγιαζομενους

-
- 15 And the Holy Spirit also beareth witness to us; for after he hath said,
μαρτυρει δε ημιν και το πνευμα το αγιον μετα γαρ το ειρηκεναι

Versus

[Whereof] the Holy Ghost also is a witness to us: for after that he had said before,
μαρτυρει δε ημιν και το πνευμα το αγιον μετα γαρ το προειρηκεναι

-
- 16 This is the covenant that I will make with them After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them; [then saith he,]

αυτη η διαθηκη ην διαθησομαι προς αυτους μετα τας ημερας εκεινας λεγει κυριος διδους νομους μου επι καρδιας αυτων και επι την διανοιαν αυτω

Versus

This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

αυτη η διαθηκη ην διαθησομαι προς αυτους μετα τας ημερας εκεινας λεγει κυριος διδους νομους μου επι καρδιας αυτων και επι των διανοιων αυτων επιγραφω αυτους

17 And their sins and their iniquities will I remember no more.
και των αμαρτιων αυτων και των ανομιων αυτων ου μη μνησθησομαι ετι

Versus

And their sins and iniquities will I remember no more.
και των αμαρτιων αυτων και των ανομιων αυτων ου μη μνησθω ετι

18 Now where remission of these is, there is no more offering for sin.
ουπου δε αφεσις τουτων ουκετι προσφορα περι αμαρτιας

Versus

Now where remission of these [is, there is] no more offering for sin.
ουπου δε αφεσις τουτων ουκετι προσφορα περι αμαρτιας

19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus,
εχοντες ουν αδελφοι παρρησιαν εις την εισοδον των αγιων εν τω αιματι ιησου

Versus

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
εχοντες ουν αδελφοι παρρησιαν εις την εισοδον των αγιων εν τω αιματι ιησου

20 by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
ην ενεκαινισεν ημιν οδον προσφατον και ζωσαν δια του καταπετασματος τουτ εστιν της σαρκος αυτου

Versus

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
ην ενεκαινισεν ημιν οδον προσφατον και ζωσαν δια του καταπετασματος τουτεστιν της σαρκος αυτου

21 and [having] a great priest over the house of God;
και ιερα μεγαν επι τον οικον του θεου

Versus

And [having] an high priest over the house of God;
και ιερα μεγαν επι τον οικον του θεου

22 let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water,
προσερχομεθα μετα αληθινης καρδιας εν πληροφορια πιστεως βεραντισμενοι τας καρδιας απο συνειδησεως πονηρας και λελουσμενοι το σωμα υδα

Versus

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
προσερχομεθα μετα αληθινης καρδιας εν πληροφορια πιστεως βεραντισμενοι τας καρδιας απο συνειδησεως πονηρας και λελουσμενοι το σωμα υδα
ι καθαρω

23 let us hold fast the confession of our hope that it waver not; for he is faithful that promised:
κατεχωμεν την ομολογίαν της ελπίδος ακλινη πιστος γαρ ο επαγγειλαμενος

Versus

Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;)
κατεχωμεν την ομολογίαν της ελπίδος ακλινη πιστος γαρ ο επαγγειλαμενος

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

Versus

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

25 not forsaking our own assembling together, as the custom of some is, but exhorting [one another]; and so much the more, as ye see the day drawing nigh.

μη εγκαταλειποντες την επισυναγωγην εαυτων καθως εθος τισιν αλλα παρακαλουντες και τοσουτω μαλλον οσω βλεπετε εγγιζουσαν την ημεραν

Versus

Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching.

μη εγκαταλειποντες την επισυναγωγην εαυτων καθως εθος τισιν αλλα παρακαλουντες και τοσουτω μαλλον οσω βλεπετε εγγιζουσαν την ημεραν

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, εκουσιως γαρ αμαρτανοντων ημων μετα το λαβειν την επιγνωσιν της αληθειας ουκετι περι αμαρτιων απολειπεται θυσια

Versus

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, εκουσιως γαρ αμαρτανοντων ημων μετα το λαβειν την επιγνωσιν της αληθειας ουκετι περι αμαρτιων απολειπεται θυσια

27 but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.

φοβερα δε τις εκδοχη κρισεως και πυρος ζηλος εσθιειν μελλοντος τους υπεναντιους

Versus

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

φοβερα δε τις εκδοχη κρισεως και πυρος ζηλος εσθιειν μελλοντος τους υπεναντιους

28 A man that hath set at nought Moses law dieth without compassion on [the word of] two or three witnesses:

αθετησας τις νομον μωυσεως χωρις οικτιρμων επι δυσιν η τρισιν μαρτυσιν αποθνησκει

Versus

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

αθετησας τις νομον μωυσεως χωρις οικτιρμων επι δυσιν η τρισιν μαρτυσιν αποθνησκει

- 29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?

ποσω δοκειτε χειρονος αξιωθησεται τιμωριας ο τον υιον του θεου καταπατησας και το αιμα της διαθηκης κοινον ηγησαμενος εν ω ηγιασθη και το

Versus

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

ποσω δοκειτε χειρονος αξιωθησεται τιμωριας ο τον υιον του θεου καταπατησας και το αιμα της διαθηκης κοινον ηγησαμενος εν ω ηγιασθη και το πνευμα της χαριτος ενυβρισας

-
- 30 For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people.

οιδαμεν γαρ τον ειποντα εμοι εκδικησις εγω ανταποδωσω και παλιν κρινει κυριος τον λαον αυτου

Versus

For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

οιδαμεν γαρ τον ειποντα εμοι εκδικησις εγω ανταποδωσω λεγει κυριος και παλιν κυριος κρινει τον λαον αυτου

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

φοβερον το εμπεσειν εις χειρας θεου ζωντος

Versus

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

φοβερον το εμπεσειν εις χειρας θεου ζωντος

-
- 32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings;

αναμνησκεσθε δε τας προτερον ημερας εν αις φωτισθεντες πολλην αθλησιν υπεμεινατε παθηματων

Versus

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

αναμνησκεσθε δε τας προτερον ημερας εν αις φωτισθεντες πολλην αθλησιν υπεμεινατε παθηματων

- 33 partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used.
τουτο μεν ονειδισμοις τε και θλιψεσιν θεατριζομενοι τουτο δε κοιωνοι των ουτως αναστρεφομενων γενηθεντες

Versus

Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.
τουτο μεν ονειδισμοις τε και θλιψεσιν θεατριζομενοι τουτο δε κοιωνοι των ουτως αναστρεφομενων γενηθεντες

-
- 34 For ye both had compassion on them that were in bonds, and took joyfully the spoiling of you possessions, knowing that ye have for yourselves a better possession and an abiding one.

και γαρ τοις δεσμοις συνεπαθησατε και την αρπαγην των υπαρχοντων υμων μετα χαρας προσεδεξασθε γνωσκοντες εχειν εαυτους κρειττονα υπαρξ

Versus

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

και γαρ τοις δεσμοις μου συνεπαθησατε και την αρπαγην των υπαρχοντων υμων μετα χαρας προσεδεξασθε γνωσκοντες εχειν εν εαυτοις κρειττονα υπαρξιν εν ουρανοις και μενουσαν

-
- 35 Cast not away therefore your boldness, which hath great recompense of reward.

μη αποβαλητε ουν την παρρησιαν υμων ητις εχει μεγαλην μισθαποδοσιαν

Versus

Cast not away therefore your confidence, which hath great recompense of reward.

μη αποβαλητε ουν την παρρησιαν υμων ητις εχει μισθαποδοσιαν μεγαλην

-
- 36 For ye have need of patience, that, having done the will of God, ye may receive the promise.

υπομονης γαρ εχετε χρειαν ινα το θελημα του θεου ποιησαντες κομισησθε την επαγγελιαν

Versus

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

υπομονης γαρ εχετε χρειαν ινα το θελημα του θεου ποιησαντες κομισησθε την επαγγελιαν

37 For yet a very little while, He that cometh shall come, and shall not tarry.
ετι γαρ μικρον οσον οσον ο ερχομενος ηξει και ου χρονισει

Versus

For yet a little while, and he that shall come will come, and will not tarry.
ετι γαρ μικρον οσον οσον ο ερχομενος ηξει και ου χρονιει

38 But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him.
ο δε δικαιος [μου] εκ πιστεως ζησεται και εαν υποστειληται ουκ ευδοκει η ψυχη μου εν αυτω

Versus

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

39 But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.
ημεις δε ουκ εσμεν υποστολης εις απωλειαν αλλα πιστεως εις περιποιησιν ψυχης

Versus

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.
ημεις δε ουκ εσμεν υποστολης εις απωλειαν αλλα πιστεως εις περιποιησιν ψυχης

1 Now faith is assurance of [things] hoped for, a conviction of things not seen.
εστιν δε πιστις ελπιζομενων υποστασις πραγματων ελεγχος ου βλεπομενων

Versus

Now faith is the substance of things hoped for, the evidence of things not seen.
εστιν δε πιστις ελπιζομενων υποστασις πραγματων ελεγχος ου βλεπομενων

2 For therein the elders had witness borne to them.

εν ταυτη γαρ εμαρτυρηθησαν οι πρεσβυτεροι

Versus

For by it the elders obtained a good report.

εν ταυτη γαρ εμαρτυρηθησαν οι πρεσβυτεροι

3 By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.

πιστει νοουμεν κατηρτισθαι τους αιωνας ρηματι θεου εις το μη εκ φαινομενων το βλεπομενον γεγονεναι

Versus

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

πιστει νοουμεν κατηρτισθαι τους αιωνας ρηματι θεου εις το μη εκ φαινομενων τα βλεπομενα γεγονεναι

4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.

πιστει πλειονα θυσιαν αβελ παρα καιν προσηνεγκεν τω θεω δι ης εμαρτυρηθη ειναι δικαιος μαρτυρουντος επι τοις δωροις αυτου του θεου και δι αυ

Versus

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

πιστει πλειονα θυσιαν αβελ παρα καιν προσηνεγκεν τω θεω δι ης εμαρτυρηθη ειναι δικαιος μαρτυρουντος επι τοις δωροις αυτου του θεου και δι αυ της αποθανων επι λαλειται

- 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God:

πιστει ενωχ μετετεθη του μη ιδειν θανατον και ουχ ηυρισκετο διοτι μετεθηκεν αυτον ο θεος προ γαρ της μεταθεσεως μεμαρτυρηται ευαρεστηκεναι

Versus

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had testimony, that he pleased God.

πιστει ενωχ μετετεθη του μη ιδειν θανατον και ουχ ευρισκετο διοτι μετεθηκεν αυτον ο θεος προ γαρ της μεταθεσεως αυτου μεμαρτυρηται ευηρεστηκεναι τω θεω

-
- 6 And without faith it is impossible to be well-pleasing [unto him]; for he that cometh to God must believe that he is, and [that] he is a rewarder of them that seek after him.

χωρις δε πιστεως αδυνατον ευαρεστησαι πιστευσαι γαρ δει τον προσερχομενον [τω] θεω οτι εστιν και τοις εκζητουσιν αυτονμισθαποδοτης γινεται

Versus

But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him.

χωρις δε πιστεως αδυνατον ευαρεστησαι πιστευσαι γαρ δει τον προσερχομενον τω θεω οτι εστιν και τοις εκζητουσιν αυτονμισθαποδοτης γινεται

-
- 7 By faith Noah, being warned [of God] concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

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

Versus

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

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

- 8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

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

Versus

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

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

-
- 9 By faith he became a sojourner in the land of promise, as in a [land] not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

πιστει παρωκησεν εις γην της επαγγελιας ως αλλοτριαν εν σκηναις κατοικησας μετα ισαακ και ιακωβ των συγκληρονομων της επαγγελιας της αυτ

Versus

By faith he sojourned in the land of promise, as [in] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

πιστει παρωκησεν εις την γην της επαγγελιας ως αλλοτριαν εν σκηναις κατοικησας μετα ισαακ και ιακωβ των συγκληρονομων της επαγγελιας της αυτης

-
- 10 for he looked for the city which hath the foundations, whose builder and maker is God.

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

Versus

For he looked for a city which hath foundations, whose builder and maker [is] God.

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

-
- 11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:

πιστει και αυτη σαρρα δυναμιν εις καταβολην σπερματος ελαβεν και παρα καιρον ηλικιας επει πιστον ηγησατο τον επαγγειλαμενον

Versus

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

πιστει και αυτη σαρρα δυναμιν εις καταβολην σπερματος ελαβεν και παρα καιρον ηλικιας ετεκεν επει πιστον ηγησατο τον επαγγειλαμενον

- 12 wherefore also there sprang of one, and him as good as dead, [so many] as the stars of heaven in multitude, and as the sand, which is by the sea-shore innumerable.

διο και αφ ενος εγεννηθησαν και ταυτα νενεκρωμενου καθως τα αστρα του ουρανου τω πληθει και ως η αμμος η παρα το χειλος της θαλασσης η αν

Versus

Therefore sprang there even of one, and him as good as dead, [so many] as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

διο και αφ ενος εγεννηθησαν και ταυτα νενεκρωμενου καθως τα αστρα του ουρανου τω πληθει και ωσει αμμος η παρα το χειλος της θαλασσης η αν αριθμητος

-
- 13 These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth.

κατα πιστιν απεθανον ουτοι παντες μη κομισαμενοι τας επαγγελιας αλλα πορρωθεν αυτας ιδοντες και ασπασαμενοι και ομολογησαντες οτι ξενοι και

Versus

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of [them], and embraced [them], and confessed that they were strangers and pilgrims on the earth.

κατα πιστιν απεθανον ουτοι παντες μη λαβοντες τας επαγγελιας αλλα πορρωθεν αυτας ιδοντες και πεισθεντες και ασπασαμενοι και ομολογησαντες οτι ξενοι και παρεπιδημοι εισιν επι της γης

-
- 14 For they that say such things make it manifest that they are seeking after a country of their own.

οι γαρ τοιαυτα λεγοντες εμφανιζουσιν οτι πατριδα επιζητουσιν

Versus

For they that say such things declare plainly that they seek a country.

οι γαρ τοιαυτα λεγοντες εμφανιζουσιν οτι πατριδα επιζητουσιν

-
- 15 And if indeed they had been mindful of that [country] from which they went out, they would have had opportunity to return.

και ει μεν εκεινης εμνημονευον αφ ης εξεβησαν ειχον αν καιρον ανακαμψαι

Versus

And truly, if they had been mindful of that [country] from whence they came out, they might have had opportunity to have returned.

και ει μεν εκεινης εμνημονευον αφ ης εξηλθον ειχον αν καιρον ανακαμψαι

- 16 But now they desire a better [country], that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

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

Versus

But now they desire a better [country], that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

νυνι δε κρειττονος ορεγονται τουτεστιν επουρανιου διο ουκ επαισχυνεται αυτους ο θεος θεος επικαλεισθαι αυτων ητοιμασεν γαρ αυτοις πολιν

-
- 17 By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten [son];

πιστει προσενηνοχεν αβρααμ τον ισαακ πειραζομενος και τον μονογενη προσεφερεν ο τας επαγγελιας αναδεξαμενος

Versus

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son],

πιστει προσενηνοχεν αβρααμ τον ισαακ πειραζομενος και τον μονογενη προσεφερεν ο τας επαγγελιας αναδεξαμενος

-
- 18 even he to whom it was said, In Isaac shall thy seed be called:

προς ον ελαληθη οτι εν ισαακ κληθησεται σοι σπερμα

Versus

Of whom it was said, That in Isaac shall thy seed be called:

προς ον ελαληθη οτι εν ισαακ κληθησεται σοι σπερμα

-
- 19 accounting that God [is] able to raise up, even from the dead; from whence he did also in a figure receive him back.

λογισαμενος οτι και εκ νεκρων εγειρειν δυνατος ο θεος οθεν αυτον και εν παραβολη εκομισατο

Versus

Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure.

λογισαμενος οτι και εκ νεκρων εγειρειν δυνατος ο θεος οθεν αυτον και εν παραβολη εκομισατο

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

πιστει και περι μελλοντων ευλογησεν ισαακ τον ιακωβ και τον ησαυ

Versus

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

πιστει περι μελλοντων ευλογησεν ισαακ τον ιακωβ και τον ησαυ

21 By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, [leaning] upon the top of his staff.

πιστει ιακωβ αποθνησκων εκαστον των υιων ιωσηφ ευλογησεν και προσεκυνησεν επι το ακρον της ραβδου αυτου

Versus

By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, [leaning] upon the top of his staff.

πιστει ιακωβ αποθνησκων εκαστον των υιων ιωσηφ ευλογησεν και προσεκυνησεν επι το ακρον της ραβδου αυτου

22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.

πιστει ιωσηφ τελευτων περι της εξοδου των υιων ισραηλ εμνημονευσεν και περι των οστων αυτου ενετειλατο

Versus

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

πιστει ιωσηφ τελευτων περι της εξοδου των υιων ισραηλ εμνημονευσεν και περι των οστων αυτου ενετειλατο

23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment.

πιστει μουσης γεννηθεις εκρυβη τριμηνον υπο των πατερων αυτου διοτι ειδον ασειον το παιδιον και ουκ εφοβηθησαν το διαταγμα του βασιλεως

Versus

By faith Moses, when he was born, was hid three months of his parents, because they saw [he was] a proper child; and they were not afraid of the king's commandment.

πιστει μουσης γεννηθεις εκρυβη τριμηνον υπο των πατερων αυτου διοτι ειδον ασειον το παιδιον και ουκ εφοβηθησαν το διαταγμα του βασιλεως

24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh`s daughter;
πιστει μωσσης μεγας γενομενος ηρνησατο λεγεσθαι υιος θυγατρος φαραω

Versus

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
πιστει μωσσης μεγας γενομενος ηρνησατο λεγεσθαι υιος θυγατρος φαραω

25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season;
μαλλον ελομενος συγκακουχεισθαι τω λαω του θεου η προσκαιρον εχειν αμαρτιας απολαυσιν

Versus

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
μαλλον ελομενος συγκακουχεισθαι τω λαω του θεου η προσκαιρον εχειν αμαρτιας απολαυσιν

26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompence of reward.
μειζονα πλουτον ηγησαμενος των αιγυπτου θησαυρων τον ονειδισμον του χριστου απεβλεπεν γαρ εις την μισθαποδοσιαν

Versus

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.
μειζονα πλουτον ηγησαμενος των εν αιγυπτω θησαυρων τον ονειδισμον του χριστου απεβλεπεν γαρ εις την μισθαποδοσιαν

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
πιστει κατελιπεν αιγυπτον μη φοβηθεις τον θυμον του βασιλεως τον γαρ αορατον ως ορων εκαρτερησεν

Versus

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
πιστει κατελιπεν αιγυπτον μη φοβηθεις τον θυμον του βασιλεως τον γαρ αορατον ως ορων εκαρτερησεν

28 By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.
πιστει πεποιηκεν το πασχα και την προσχυσιν του αιματος ινα μη ο ολοθρευων τα πρωτοτοκα θιγη αυτων

Versus

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
πιστει πεποιηκεν το πασχα και την προσχυσιν του αιματος ινα μη ο ολοθρευων τα πρωτοτοκα θιγη αυτων

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.
πιστει διεβησαν την ερυθραν θαλασσαν ως δια ξηρας γης ης πειραν λαβοντες οι αιγυπτιοι κατεποθησαν

Versus

By faith they passed through the Red sea as by dry [land]: which the Egyptians assaying to do were drowned.
πιστει διεβησαν την ερυθραν θαλασσαν ως δια ξηρας ης πειραν λαβοντες οι αιγυπτιοι κατεποθησαν

30 By faith the walls of Jericho fell down, after they had been compassed about for seven days.
πιστει τα τειχη ιεριχω επεσαν κυκλωθεντα επι επτα ημερας

Versus

By faith the walls of Jericho fell down, after they were compassed about seven days.
πιστει τα τειχη ιεριχω επεσαν κυκλωθεντα επι επτα ημερας

31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.
πιστει ρααβ η πορνη ου συναπωλετο τοις απειθησασιν δεξαμενη τους κατασκοπους μετ ειρηνης

Versus

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.
πιστει ρααβ η πορνη ου συναπωλετο τοις απειθησασιν δεξαμενη τους κατασκοπους μετ ειρηνης

- 32 And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:
και τι ετι λεγω επιλειψει με γαρ διηγουμενον ο χρονος περι γεδεων βαρακ σαμψων ιεφθαε δαυιδ τε και σαμουηλ και των προφητων

Versus

And what shall I more say? for the time would fail me to tell of Gedeon, and [of] Barak, and [of] Samson, and [of] Jephthae; [of] David also, and Samuel, and [of] the prophets:

και τι ετι λεγω επιλειψει γαρ με διηγουμενον ο χρονος περι γεδεων βαρακ τε και σαμψων και ιεφθαε δαβιδ τε και σαμουηλ και των προφητων

-
- 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
οι δια πιστεως κατηγωνισαντο βασιλειας ειργασαντο δικαιοσυνην επετυχον επαγγελιων εφραξαν στοματα λεοντων

Versus

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

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

-
- 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens
εσβεσαν δυναμιν πυρος εφυγον στοματα μαχαιρης εδυναμωθησαν απο ασθενειας εγενηθησαν ισχυροι εν πολεμω παρεμβολας εκλιναν αλλοτριων

Versus

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

εσβεσαν δυναμιν πυρος εφυγον στοματα μαχαιρας ενεδυναμωθησαν απο ασθενειας εγενηθησαν ισχυροι εν πολεμω παρεμβολας εκλιναν αλλοτριων

-
- 35 Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection:
ελαβον γυναικες εξ αναστασεως τους νεκρους αυτων αλλοι δε ετυμpanισθησαν ου προσδεξαμενοι την απολυτρωσιν ινα κρειττονος αναστασεως τυχ

Versus

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
ελαβον γυναικες εξ αναστασεως τους νεκρους αυτων αλλοι δε ετυμpanισθησαν ου προσδεξαμενοι την απολυτρωσιν ινα κρειττονος αναστασεως τυχ
ωσιν

36 and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:

ετεροι δε εμπαιγων και μαστιγων πειραν ελαβον ετι δε δεσμων και φυλακης

Versus

And others had trial of [cruel] mockings and scourgings, yea, moreover of bonds and imprisonment:

ετεροι δε εμπαιγων και μαστιγων πειραν ελαβον ετι δε δεσμων και φυλακης

37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated

ελιθασθησαν επειρασθησαν επρισθησαν εν φονω μαχαιρης απεθανον περιηλθον εν μηλωταις εν αιγειοις δερμασιν υστερουμενοι θλιβομενοι κακουχ

Versus

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

ελιθασθησαν επρισθησαν επειρασθησαν εν φονω μαχαιρας απεθανον περιηλθον εν μηλωταις εν αιγειοις δερμασιν υστερουμενοι θλιβομενοι κακουχο υμενοι

38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

ων ουκ ην αξιος ο κοσμος επι ερημιαις πλανωμενοι και ορεσιν και σπηλαιοις και ταις οπαις της γης

Versus

(Of whom the world was not worthy:) they wandered in deserts, and [in] mountains, and [in] dens and caves of the earth.

ων ουκ ην αξιος ο κοσμος εν ερημιαις πλανωμενοι και ορεσιν και σπηλαιοις και ταις οπαις της γης

39 And these all, having had witness borne to them through their faith, received not the promise,

και ουτοι παντες μαρτυρηθεντες δια της πιστεως ουκ εκομισαντο την επαγγελιαν

Versus

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

και ουτοι παντες μαρτυρηθεντες δια της πιστεως ουκ εκομισαντο την επαγγελιαν

40 God having provided some better thing concerning us, that apart from us they should not be made perfect.

του θεου περι ημων κρειττον τι προβλεψαμενου ινα μη χωρις ημων τελειωθωσιν

Versus

God having provided some better thing for us, that they without us should not be made perfect.

του θεου περι ημων κρειττον τι προβλεψαμενου ινα μη χωρις ημων τελειωθωσιν

1 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily bese us, and let us run with patience the race that is set before us,

τοιγαρουν και ημεις τοσουτον εχοντες περικειμενον ημιν νεφος μαρτυρων ογκον αποθεμενοι παντα και την ευπεριστατον αμαρτιαν δι υπομονης τρε

Versus

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily bese [us], and let us run with patience the race that is set before us,

τοιγαρουν και ημεις τοσουτον εχοντες περικειμενον ημιν νεφος μαρτυρων ογκον αποθεμενοι παντα και την ευπεριστατον αμαρτιαν δι υπομονης τρε
χωμεν τον προκειμενον ημιν αγωνα

2 looking unto Jesus the author and perfecter of [our] faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

αφορωντες εις τον της πιστεως αρχηγον και τελειωτην ιησουν ος αντι της προκειμενης αυτω χαρας υπεμεινεν σταυρον αισχυνης καταφρονησας εν

Versus

Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

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

3 For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.

αναλογισασθε γαρ τον τοιαυτην υπομεμενηκοτα υπο των αμαρτωλων εις εαυτους αντιλογιαν ινα μη καμητε ταις ψυχαις υμων εκλυομενοι

Versus

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

αναλογισασθε γαρ τον τοιαυτην υπομεμενηκοτα υπο των αμαρτωλων εις αυτον αντιλογιαν ινα μη καμητε ταις ψυχαις υμων εκλυομενοι

4 Ye have not yet resisted unto blood, striving against sin:
ουπω μεχρις αιματος αντικατεστητε προς την αμαρτιαν ανταγωνιζομενοι

Versus

Ye have not yet resisted unto blood, striving against sin.
ουπω μεχρις αιματος αντικατεστητε προς την αμαρτιαν ανταγωνιζομενοι

5 and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, Nor faint when thou art reprov'd of him;

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

Versus

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

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

6 For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.

ον γαρ αγαπα κυριος παιδευει μαστιγοι δε παντα υιον ον παραδεχεται

Versus

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

ον γαρ αγαπα κυριος παιδευει μαστιγοι δε παντα υιον ον παραδεχεται

7 It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom [his] father chasteneth not?

εις παιδειαν υπομενετε ως υιοις υμιν προσφερεται ο θεος τις γαρ υιος ον ου παιδευει πατηρ

Versus

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

ει παιδειαν υπομενετε ως υιοις υμιν προσφερεται ο θεος τις γαρ εστιν υιος ον ου παιδευει πατηρ

8 But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.

ει δε χωρις εστε παιδειας ης μετοχοι γεγονασιν παντες αρα νοθοι και ουχ υιοι εστε

Versus

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

ει δε χωρις εστε παιδειας ης μετοχοι γεγονασιν παντες αρα νοθοι εστε και ουχ υιοι

9 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father spirits, and live?

ειτα τους μεν της σαρκος ημων πατερας ειχομεν παιδευτας και ενετρεπομεθα ου πολυ μαλλον υποταγησομεθα τω πατρι των πνευματων και ζησομε

Versus

Furthermore we have had fathers of our flesh which corrected [us], and we gave [them] reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

ειτα τους μεν της σαρκος ημων πατερας ειχομεν παιδευτας και ενετρεπομεθα ου πολλω μαλλον υποταγησομεθα τω πατρι των πνευματων και ζησομ εν

10 For they indeed for a few days chastened [us] as seemed good to them; but he for [our] profit, that [we] may be partakers of his holiness.

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

Versus

For they verily for a few days chastened [us] after their own pleasure; but he for [our] profit, that [we] might be partakers of his holiness.

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

11 All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, [even the fruit] of righteousness.

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

Versus

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

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

12 Wherefore lift up the hands that hang down, and the palsied knees;
διο τας παρειμενας χειρας και τα παραλελυμενα γονατα ανορθωσατε

Versus

Wherefore lift up the hands which hang down, and the feeble knees;
διο τας παρειμενας χειρας και τα παραλελυμενα γονατα ανορθωσατε

13 and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.
και τροχιας ορθας ποιειτε τοις ποσιν υμων ινα μη το χωλον εκτραπη ιαθη δε μαλλον

Versus

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
και τροχιας ορθας ποιησατε τοις ποσιν υμων ινα μη το χωλον εκτραπη ιαθη δε μαλλον

14 Follow after peace with all men, and the sanctification without which no man shall see the Lord:
ειρηνην διωκετε μετα παντων και τον αγιασμον ου χωρις ουδεις οψεται τον κυριον

Versus

Follow peace with all [men], and holiness, without which no man shall see the Lord:
ειρηνην διωκετε μετα παντων και τον αγιασμον ου χωρις ουδεις οψεται τον κυριον

15 looking carefully lest [there be] any man that falleth short of the grace of God; lest any root of bitterness springing up trouble [you], and thereby th many be defiled;

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

Versus

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble [you], and thereby many be defiled;
επισκοπουντες μη τις υστερων απο της χαριτος του θεου μη τις ριζα πικριας ανω φυουσα ενοχλη και δια ταυτης μιανθωσιν πολλοι

- 16 lest [there be] any fornication, or profane person, as Esau, who for one mess of meat sold his own birthright.

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

Versus

Lest there [be] any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

μη τις πορνος η βεβηλος ως ησαν ος αντι βρωσεως μιας απεδοτο τα πρωτοτοκια αυτου

-
- 17 For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind [in his father,] though he sought is diligently with tears.

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

Versus

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

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

-
- 18 For ye are not come unto [a mount] that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest,

ου γαρ προσεληλυθατε ψηλαφωμενω και κεκαυμενω πυρι και γνοφω και ζοφω και θυελλη

Versus

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

ου γαρ προσεληλυθατε ψηλαφωμενω ορει και κεκαυμενω πυρι και γνοφω και σκοτω και θυελλη

-
- 19 and the sound of a trumpet, and the voice of words; which [voice] they that heard entreated that no word more should be spoken unto them;

και σαλπιγγος ηχω και φωνη ρηματων ης οι ακουσαντες παρητησαντο προστεθηναι αυτοις λογον

Versus

And the sound of a trumpet, and the voice of words; which [voice] they that heard intreated that the word should not be spoken to them any more:

και σαλπιγγος ηχω και φωνη ρηματων ης οι ακουσαντες παρητησαντο μη προστεθηναι αυτοις λογον

20 for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned;
ουκ εφερον γαρ το διαστελλομενον καν θηριον θιγη του ορους λιθοβοληθησεται

Versus

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

ουκ εφερον γαρ το διαστελλομενον καν θηριον θιγη του ορους λιθοβοληθησεται η βολιδι κατατοξευθησεται

21 and so fearful was the appearance, [that] Moses said, I exceedingly fear and quake:
και ουτως φοβερων ην το φανταζομενον μωσης ειπεν εκφοβος ειμι και εντρομος

Versus

And so terrible was the sight, [that] Moses said, I exceedingly fear and quake:)

και ουτως φοβερων ην το φανταζομενον μωσης ειπεν εκφοβος ειμι και εντρομος

22 but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels,
αλλα προσεληλυθατε σιων ορει και πολει θεου ζωντος ιερουσαλημ επουρανιω και μυριασιν αγγελων

Versus

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

αλλα προσεληλυθατε σιων ορει και πολει θεου ζωντος ιερουσαλημ επουρανιω και μυριασιν αγγελων

23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

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

Versus

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

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

- 24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than [that of] Abel.
και διαθηκης νεας μεσιτη ιησου και αιματι ραντισμου κρειττον λαλουντι παρα τον αβελ

Versus

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel.
και διαθηκης νεας μεσιτη ιησου και αιματι ραντισμου κρειττονα λαλουντι παρα τον αβελ

- 25 See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned [them] on earth, much more [shall not] we [escape] who turn away from him that [warneth] from heaven:

βλεπετε μη παραιτησησθε τον λαλουντα ει γαρ εκεινοι ουκ εξεφυγον επι γης παραιτησαμενοι τον χρηματιζοντα πολυ μαλλον ημεις οι τον απ ουραν

Versus

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more [shall not] we [escape], if we turn away from him that [speaketh] from heaven:

βλεπετε μη παραιτησησθε τον λαλουντα ει γαρ εκεινοι ουκ εφυγον τον επι της γης παραιτησαμενοι χρηματιζοντα πολλω μαλλον ημεις οι τον απ ουρ
ανων αποστρεφομενοι

- 26 whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven.
ου η φωνη την γην εσαλευσεν τοτε νυν δε επιγγελται λεγων ετι απαξ εγω σεισω ου μονον την γην αλλα και τον ουρανον

Versus

Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

ου η φωνη την γην εσαλευσεν τοτε νυν δε επιγγελται λεγων ετι απαξ εγω σειω ου μονον την γην αλλα και τον ουρανον

- 27 And this [word], Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.

το δε ετι απαξ δηλοι [την] των σαλευομενων μεταθεσιν ως πεποιημενων ινα μεινη τα μη σαλευομενα

Versus

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

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

28 Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe
διο βασιλειαν ασαλευτον παραλαμβανοντες εχωμεν χαριν δι ης λατρευωμεν ευαρεστως τω θεω μετα ευλαβειας και δεους

Versus

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear
διο βασιλειαν ασαλευτον παραλαμβανοντες εχωμεν χαριν δι ης λατρευωμεν ευαρεστως τω θεω μετα αιδους και ευλαβειας

29 for our God is a consuming fire.
και γαρ ο θεος ημων πυρ καταναλισκον

Versus

For our God [is] a consuming fire.
και γαρ ο θεος ημων πυρ καταναλισκον

1 Let love of the brethren continue.
η φιλαδελφια μενετω

Versus

Let brotherly love continue.
η φιλαδελφια μενετω

2 Forget not to show love unto strangers: for thereby some have entertained angels unawares.
της φιλοξενιας μη επιλανθανεσθε δια ταυτης γαρ ελαθον τινες ξενισαντες αγγελους

Versus

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
της φιλοξενιας μη επιλανθανεσθε δια ταυτης γαρ ελαθον τινες ξενισαντες αγγελους

- 3 Remember them that are in bonds, as bound with them; them that are illtreated, as being yourselves also in the body.

μυνησκεσθε των δεσμιων ως συνδεδεμενοι των κακουχουμενων ως και αυτοι οντες εν σωματι

Versus

Remember them that are in bonds, as bound with them; [and] them which suffer adversity, as being yourselves also in the body.

μυνησκεσθε των δεσμιων ως συνδεδεμενοι των κακουχουμενων ως και αυτοι οντες εν σωματι

- 4 [Let] marriage [be] had in honor among all, and [let] the bed [be] undefiled: for fornicators and adulterers God will judge.

τιμιος ο γαμος εν πασιν και η κοιτη αμιαντος πορνους γαρ και μοιχους κρινει ο θεος

Versus

Marriage [is] honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

τιμιος ο γαμος εν πασιν και η κοιτη αμιαντος πορνους δε και μοιχους κρινει ο θεος

- 5 Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.

αφιλαργυρος ο τροπος αρκουμενοι τοις παρουσιν αυτος γαρ ειρηκεν ου μη σε ανω ουδ ου μη σε εγκαταλιπω

Versus

[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

αφιλαργυρος ο τροπος αρκουμενοι τοις παρουσιν αυτος γαρ ειρηκεν ου μη σε ανω ουδ ου μη σε εγκαταλιπω

- 6 So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me?

ωστε θαρrouντας ημας λεγειν κυριος εμοι βοηθος ου φοβηθησομαι τι ποιησει μοι ανθρωπος

Versus

So that we may boldly say, The Lord [is] my helper, and I will not fear what man shall do unto me.

ωστε θαρrouντας ημας λεγειν κυριος εμοι βοηθος και ου φοβηθησομαι τι ποιησει μοι ανθρωπος

- 7 Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith.
μνημονευετε των ηγουμενων υμων οιτινες ελαλησαν υμιν τον λογον του θεου ων αναθεωρουντες την εκβασιν της αναστροφης μιμεισθε την πιστιν

Versus

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of [their] conversation.

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

-
- 8 Jesus Christ [is] the same yesterday and to-day, [yea] and for ever.

ιησους χριστος εχθες και σημερον ο αυτος και εις τους αιωνας

Versus

Jesus Christ the same yesterday, and to day, and for ever.

ιησους χριστος χθες και σημερον ο αυτος και εις τους αιωνας

-
- 9 Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited.

διδασχαις ποικιλαις και ξεναις μη παραφερεσθε καλον γαρ χαριτι βεβαιουσθαι την καρδιαν ου βρωμασιν εν οις ουκ ωφεληθησαν οι περιπατουντες

Versus

Be not carried about with divers and strange doctrines. For [it is] a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

διδασχαις ποικιλαις και ξεναις μη περιφερεσθε καλον γαρ χαριτι βεβαιουσθαι την καρδιαν ου βρωμασιν εν οις ουκ ωφεληθησαν οι περιπατησαντες

-
- 10 We have an altar, whereof they have no right to eat that serve the tabernacle.

εχομεν θυσιαστηριον εξ ου φαγειν ουκ εχουσιν [εξουσιαν] οι τη σκηνη λατρευοντες

Versus

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

εχομεν θυσιαστηριον εξ ου φαγειν ουκ εχουσιν εξουσιαν οι τη σκηνη λατρευοντες

11 For the bodies of those beasts whose blood is brought into the holy place by the high priest [as an offering] for sin, are burned without the camp.
ων γαρ εισφερεται ζων το αιμα περι αμαρτιας εις τα αγια δια του αρχιερεως τουτων τα σωματα κατακαιεται εξω της παρεμβολης
Versus

For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
ων γαρ εισφερεται ζων το αιμα περι αμαρτιας εις τα αγια δια του αρχιερεως τουτων τα σωματα κατακαιεται εξω της παρεμβολης

12 Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.
διο και ιησους ινα αγιαση δια του ιδιου αιματος τον λαον εξω της πυλης επαθεν
Versus

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
διο και ιησους ινα αγιαση δια του ιδιου αιματος τον λαον εξω της πυλης επαθεν

13 Let us therefore go forth unto him without the camp, bearing his reproach.
τοιουν εξερχωμεθα προς αυτον εξω της παρεμβολης τον ονειδισμον αυτου φεροντες
Versus

Let us go forth therefore unto him without the camp, bearing his reproach.
τοιουν εξερχωμεθα προς αυτον εξω της παρεμβολης τον ονειδισμον αυτου φεροντες

14 For we have not here an abiding city, but we seek after [the city] which is to come.
ου γαρ εχομεν ωδε μενουσαν πολιν αλλα την μελλουσαν επιζητουμεν
Versus

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

- 15 Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.
δι αυτου αναφερωμεν θυσιαν αινεσεως δια παντος τω θεω τουτ εστιν καρπον χειλεων ομολογουντων τω ονοματι αυτου

Versus

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name.
δι αυτου ουν αναφερωμεν θυσιαν αινεσεως διαπαντος τω θεω τουτεστιν καρπον χειλεων ομολογουντων τω ονοματι αυτου

-
- 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.
της δε ευποιας και κοινωνιας μη επιλανθανεσθε τοιαυταις γαρ θυσιαις ευαρεσταιται ο θεος

Versus

But to do good and to communicate forget not: for with such sacrifices God is well pleased.
της δε ευποιας και κοινωνιας μη επιλανθανεσθε τοιαυταις γαρ θυσιαις ευαρεσταιται ο θεος

-
- 17 Obey them that have the rule over you, and submit [to them]: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this [were] unprofitable for you.

πειθεσθε τοις ηγουμενοις υμων και υπεικετε αυτοι γαρ αγρυπνουσιν υπερ των ψυχων υμων ως λογον αποδωσοντες ινα μετα χαρας τουτο ποιωσιν κ

Versus

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

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

-
- 18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things.
προσευχεσθε περι ημων πειθομεθα γαρ οτι καλην συνειδησιν εχομεν εν πασιν καλωσ θελοντες αναστρεφεσθαι

Versus

Pray for us: for we trust we have a good conscience, in all things willing to live honestly.
προσευχεσθε περι ημων πεποιθαμεν γαρ οτι καλην συνειδησιν εχομεν εν πασιν καλωσ θελοντες αναστρεφεσθαι

19 And I exhort [you] the more exceedingly to do this, that I may be restored to you the sooner.

περισσότερω δε παρακαλώ τουτο ποιησαι ινα ταχιον αποκατασταθω υμιν

Versus

But I beseech [you] the rather to do this, that I may be restored to you the sooner.

περισσότερω δε παρακαλώ τουτο ποιησαι ινα ταχιον αποκατασταθω υμιν

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, [even] our Lord Jesus
ο δε θεος της ειρηνης ο αναγαγων εκ νεκρων τον ποιμενα των προβατων τον μεγα εν αιματι διαθηκης αιωνιου τον κυριον ημων ιησου

Versus

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

ο δε θεος της ειρηνης ο αναγαγων εκ νεκρων τον ποιμενα των προβατων τον μεγα εν αιματι διαθηκης αιωνιου τον κυριον ημων ιησου

21 make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom [be] the glory for ever and ever. Amen.

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

Versus

Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen.

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

22 But I exhort you, brethren, bear with the word of exhortation, for I have written unto you in few words.

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

Versus

And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

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

23 Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.
γινωσκετε τον αδελφον ημων τιμοθεον απολελυμενον μεθ ου εαν ταχιον ερχηται οψομαι υμας

Versus

Know ye that [our] brother Timothy is set at liberty; with whom, if he come shortly, I will see you.
γινωσκετε τον αδελφον τιμοθεον απολελυμενον μεθ ου εαν ταχιον ερχηται οψομαι υμας

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.
ασπασασθε παντας τους ηγουμενους υμων και παντας τους αγιους ασπαζονται υμας οι απο της ιταλιας

Versus

Salute all them that have the rule over you, and all the saints. They of Italy salute you.
ασπασασθε παντας τους ηγουμενους υμων και παντας τους αγιους ασπαζονται υμας οι απο της ιταλιας

25 Grace be with you all. Amen.
η χαρις μετα παντων υμων

Versus

Grace [be] with you all. Amen. <[Written to the Hebrews from Italy, by Timothy.]>
η χαρις μετα παντων υμων αμην [προς εβραιους εγραφη απο της ιταλιας δια τιμοθεου]