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

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

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

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

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

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

**P39LS** TrueType Uncial Font. **SAMPLE = ΑΛΠΗ ΚΑΙ ΩΜΕΓΑ.**

[Sample Unicode font]
Greek Uncials TrueType Font. SAMPLE = ΔΛΠΗΔ ΚΔΙ ωΜΕΓΔ

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Θ ω Ε Ρ Τ Ψ Υ - Ο Π
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RED characters in Arial font line print no character in
P39LS TT OR Greek Uncial font.

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

Punctuation marks frequently used for MODERN Greek text.

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

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

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

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**Unity of the Bible**

being Chapter 3 of *Dispensationalism*

by Arthur Pink

Before turning to the positive side of our present subject, it was necessary for us to expose and denounce that teaching which insists that much in the Bible has no immediate application to us today. Such teaching is a reckless and irreverent handling of the Word, which has produced the most evil consequences in the hearts and lives of many — not the least of which is the promotion of a pharisaical spirit of self-superiority. Consciously or unconsciously, Dispensationalists are, in reality, repeating the sin of Jehoiakim, who mutilated God's Word with his penknife [JER 36:23]. Instead of "opening" the Scriptures, they are twisted in closing the major part of them from God's people today. They are just as much engaged in doing the Devil's work as are the Higher Critics, who, with their dissecting knives, are wrongly "dividing the word of truth." They are seeking to force a stone down the throats of those who are asking for
bread. These are indeed severe and solemn indictments, but not more so than the case calls for. We are well aware that they will be unacceptable unto some of our own readers; but medicine, though sometimes necessary, is rarely liked.

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

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

Still the question may be asked, How are you going to reconcile Exodus 21:24, with Matthew 5:38-44? Our answer is, There is nothing between them to "reconcile," for there is nothing in them which clashes. The former passage is one of the rules appointed for public magistrates to enforce, whereas the latter one lays down rules for private individuals to live by! Why do not these self-styled "rightly dividers" properly allocate the
Scriptures, distinguishing between the different classes to which they are addressed? That Exodus 21:24 does contain rules for public magistrates to enforce is clearly established by comparing Scripture with Scripture. In Deuteronomy 19:21, the same injunction is again recorded, and if the reader turns back to verse 18 he will there read, And the judges shall make diligent inquisition, etc. It would be real mercy to the community if our judges today would set aside their sickly sentimentality and deal with conscienceless and brutal criminals in a manner which befits their deeds of violence — instead of making a mockery of justice.

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

The same God who bids us, Repay no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lies in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather refrain from wrath [ROM 12:17-19], also commanded His people in the Old Testament, You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord [LEV 19:18]; and therefore was David grateful to Abigail for persuading him from taking vengeance on Nabal: Blessed be you, who have kept me this day from coming to shed blood, and from avenging myself with my own hand [1SA 25:33]. So far was the Old Testament from allowing any spirit of bitterness, malice or revenge that it expressly declared, Say not, I will recompense evil; but wait on the Lord, and He shall save you [PRO 20:22]. And again, Rejoice not when your enemy falls, and let not your heart be glad when he stumbles [PRO 24:17]. And again, Say not, I will do so to him as he has done to me: I will render to the man according to his work [PRO 24:29].
One more sample of the inexcusable ignorance betrayed by these Dispensationalists — we quote from E. W. Bullinger’s *How to Enjoy the Bible*. On pages 108 and 110 he said under "Law and Grace":

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

Two words distinguish the two dispensations: ‘Do’ distinguished the former; ‘Done’ the latter. Then salvation depended upon what man was to do, now it depends upon what Christ has done.

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

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

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

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

When Jehovah proclaimed His name to Moses, He revealed Himself as the Lord, the Lord God, merciful and gracious [EXO 34:5-7]. When Aaron pronounced the benediction on the congregation, he was bidden to say, The Lord bless you, and keep you: the Lord make His face shine upon you, and be gracious unto you: the Lord lift up His face upon you, and give you peace [NUM 6:24-26]. No greater and grander blessings can be invoked today. Such a passage as that cannot possibly be harmonized
with the constricted concept which is entertained and is being propagated by the Dispensationalists about the Mosaic economy. God dealt in grace with Israel all through their long and checkered history. Read through the book of Judges and observe how often He raised up deliverers for them. Pass on to Kings and Chronicles and note His longsuffering kindness in sending them prophet after prophet. Where in the New Testament is there a word which, for pure grace, exceeds *though your sins be as scarlet, they shall be as white as snow* [ISA 1:18]? In the days of Jehoahaz the Lord was gracious unto them [2KI 13:22-23]. They were invited to say to the Lord, *Take away all iniquity, and receive us graciously* [HOS 14:2]. Malachi told Israel: *beseech God that He will be gracious unto us* [MAL 1:9].

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

What is true in the general holds in the particular. **Not only were God’s dealings with His people during Old Testament times substantially the same as those with His people now, but in detail too.** There is no discord, but perfect accord and concord between them. Note carefully the following parallelisms. *His inheritance in the saints* [EPH 1:18]: The Lord’s portion is His people, Jacob is the lot of His inheritance [DEU 32:9]. Beloved of the Lord, because God has from the beginning chosen you to salvation [2TH 2:13]: *I have loved you with an everlasting love* [JER. 31:3]. In Whom we have redemption [EPH 1:7]: *With Him is plenteous redemption* [PSA 130:7]. That we might be made the righteousness of God in Him [2CO 5:21]: *In the Lord have I righteousness and strength* [ISA 45:24]. Who has blessed us with all spiritual blessings ... in Christ [EPH 1:3]: *Men shall be blessed in Him* [PSA 72:17]. The blood of Jesus
Christ His Son cleans us from all sin [1JO 1:7]: You are all fair, My love, there is no spot in you [SON 4:7].

Strengthened with might by His Spirit in the inner man [EPH 3:16]: In the day when I cried You answered me, and strengthened me with strength in my soul [PSA 138:3]. The Spirit of truth ... will guide you into all truth [JOH 16:13]: You gave also Your good Spirit to instruct them [NEH 9:20]. I know that in me (that is, in my flesh), dwells no good thing [ROM 7:18]: All our righteousness is as filthy rags [ISA 64:6]. I beseech you as strangers and pilgrims [1PE 2:11]: You are strangers and sojourners [LEV 25:23]. We walk by faith [2CO 5:7]: The just shall live by his faith [HAB 2:4].

Strong in the Lord [EPH 6:10]: I will strengthen them in the Lord [ZEC 10:12]. Neither shall any pluck them out of My hand [JOH 10:28]: All His saints are in His hand [DEU 33:3]. He who abides in Me, and I in him, the same brings forth much fruit [JOH 15:5]: From Me is your fruit found [HOS 14:8]. He who has begun a good work in you will finish it [PHI 1:6]: The Lord will perfect that which concerns me [PSA 138:8]. Many other such harmonies might be added.

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ΠΡΟΣ ΕΒΡΑΙΟΥΣ

To the HEBREWS

Written by the Apostle Paul, 67-69 AD

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

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

HEB 1:2 επ εσχατου των ημερων τουτων ελαλησεν ημιν εν Υιω ον εθηκεν
In these last days He has spoken to us in His Son, Whom He has made Heir of all things, through Whom also He made the ages;

Heb 1:3

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

Heb 1:4

being made so much better than the angels, as He has by inheritance
obtained a more excellent name than they.

**HEB 1:5**

τινι γαρ εἰπεν ποτε τῶν ἁγγελῶν υἱὸς 
μου εἰ σὺ εγὼ σήμερον γεγεννηκα σὲ καὶ 
πάλιν εγὼ εσομαι αὐτῷ εἰς πατέρα καὶ 
αὐτός εσται μοι εἰς υἱὸν

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

**HEB 1:6**

οταν δὲ πάλιν εἰσαγαγη τον 
πρωτότοκον εἰς την οἰκουμενήν λεγει καὶ 
προσκυνησατωσαν αὐτῷ πάντες ἄγγελοι 
Θεου

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

**HEB 1:7**

καὶ πρὸς μὲν τοὺς ἄγγελους λεγει ο 
ποιων τοὺς ἄγγελους αὐτοῦ πνεύματα καὶ 
tους λειτουργους αὐτοῦ πυρος φλογα
And of the angels He said, “Who makes His angels spirits, and His ministers a flame of fire.”

**HEB 1:8**

προς δὲ τὸν υἱὸν ὁ θρόνος σου ὁ Θεος εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ ἡ ραβδὸς τῆς εὐθυτητος ραβδὸς τῆς βασιλείας αὐτοῦ

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

**HEB 1:9**

ηγαπήσας δικαιοσύνην καὶ εμισήσας ανομίαν διὰ τοῦτο ἐχρίσεν σὲ ὁ Θεος ὁ Θεος σου ελαιὸν αγαλλιασέως παρὰ τοὺς μετοχους σου

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

**HEB 1:10**

καὶ σὺ κατ’ ἀρχὰς κυρίε τὴν γην ἐθεμελιώσας καὶ ἑργὰ τῶν χειρῶν σου εἰσὶν οἱ οὐρανοὶ
And, You, Lord, in the beginning laid the foundation of the Earth; and the Heavens are the works of Your hands.

HEB 1:11

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

HEB 1:12

and as a garment shall You fold them up, and they shall be changed: but You are the same, and Your years shall not fail."

HEB 1:13

pros tina de twn aggelwn eirhkean pote kathou ek deziwn mou eow an thw tous echorous sou upopodion twn podwn sou
But to which of the angels said He at any time, “Sit on My right hand, until I make Your enemies Your footstool?”

HEB 1:14

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

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

HEB 2:1

dia touto dei perissoteros prosechein hmais tois akousteisin mepote pararwmen

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

HEB 2:2

ei gar o di angelon laliteis logos egene to bebaio kai pasa parabastis kai paracon elaben endikon misathapososian

For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
HEB 2:3  πως ημείς εκφευξομεθα τηλικαυτης αμελησαντες σωτηριας ητις αρχην λαβουσα λαλεισθαι δια του κυριου υπο των ακουσαντων εις ημας εβεβαιωθη

HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION; which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him;

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

God also bearing them witness, both with signs and wonders, and with different miracles, and gifts of the Holy Spirit, according to His Own will?
For to the angels has He not put in subjection the world to come, whereof we speak.

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

You made him [man] a little lower than the angels; You crowned him with glory and honor, AND DID SET HIM OVER THE WORKS OF YOUR HANDS:
HEB 2:8  
παντα υπεταξας υποκατω των ποδων αυτου ευ τω γαρ υποταξαι αυτω τα παντα ουδεν αφηκεν αυτω ανυποτακτον νυν δε ουπω ορωμεν αυτω τα παντα υποτεταγμενα  
You have put all things in subjection under His feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him.

HEB 2:9  
τον δε βραχυ τι παρ αγγελους ηλαττωµενον βλεποµεν ιησουν δια το παθηµα του θανατου δοξη και τιµη εστεφανωµενον οπως χαριτι Θεου υπερ παντος γευσηται θανατου  
But we see Jesus, Who was made a little lower than the angels for the suffering of death [God the Son incarnated — became man], crowned with glory and...
honor; that He by the grace of God should taste death for every man [see next verses 2:10, 13].

For it became Him [Jesus], for Whom are all things, and by Whom are all things, in bringing **MANY SONS TO GLORY**, to make the captain of their salvation perfect through sufferings.

**FOR BOTH HE WHO SANCTIFIES AND THOSE WHO ARE**
SANCTIFIED ARE ALL OF ONE: for which cause He is not ashamed to call them brothers,

**HEB 2:12** λέγων ἀπαγγέλω τὸ ὄνομα σου τοῖς αδελφοῖς μου εν μέσῳ εκκλησίας ύμνησώ 

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

**HEB 2:13** καὶ πάλιν εγώ εσομαι πεποιθῶς επ αυτῷ καὶ πάλιν ἴδου εγώ καὶ τὰ παιδία α μοι εδώκεν ο Θεος

Forasmuch then as the children are partakers of flesh and blood, HE ALSO HIMSELF LIKewise took
PART OF THE SAME; THAT THROUGH DEATH HE MIGHT DESTROY HIM WHO HAD THE POWER OF DEATH, THAT IS, THE DEVIL;

και απαλαξή τουτούς οσοί φοβώ θανατού διὰ πάντος τοῦ ζην ενοχοί ησαν δουλειάς

and deliver those who through fear of death were all their life time subject to bondage.
For truly He took NOT on Him the nature of angels; BUT He took on Him the SEED [noun genitive neuter singular] of Abraham.

Wherefore He had to be made like His brothers in all things in order that He might become a merciful and faithful High Priest to God, TO SUFFER FOR THE SINS OF THE PEOPLE.
HEB 2:18  
For in that He Himself has suffered having been tempted, He is able to help those who are tempted.

HEB 3:1  
Wherefore, holy brothers, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus;

HEB 3:2  
Who was faithful to Him Who appointed Him, as also Moses was faithful in all his house.

HEB 3:3  
Wherein is more glory than to the house which himself hath built.
For this Man was counted worthy of more glory than Moses, inasmuch as He Who has built the house has more honor than the house.

**HEB 3:4**

πας γαρ οικος κατασκευαζεται υπο τινος ο δε παντα κατασκευασας Θεος
For every house is built by some man; but He Who built all things is God.

**HEB 3:5**

και μωυσης μεν πιστος εν ολω τω οικω αυτου ως θεραπων εις μαρτυριον των λαληθησομενων
And Moses truly was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

**HEB 3:6**

χριστος δε ως υιος επι τον οικον αυτου ου οικος εσμεν ημεις εαν την παρρησιαν και το καυχηµα της ελπιδος µεχρι τελους βεβαιαν κατασχωµεν
but Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm to the end.

**HEB 3:7**

διό καθὼς λέγει τὸ πνεῦμα τὸ ἁγιὸν σήμερον εὰν τὴς φωνῆς αὐτοῦ ἀκούσητε

Wherefore (as the Holy Spirit said, ‘To day if you will hear His voice,

**HEB 3:8**

μὴ σκληρυνῆτε τας καρδίας υμῶν ὡς εν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πείρασμον εν τῇ ερημῷ

harden not your hearts, as in the day when they provoked Me in the day of temptation in the wilderness:

**HEB 3:9**

οὐ επειράσαν οἱ πατέρες υμῶν εν δοκιμασίᾳ καὶ εἶδον τὰ έργα μου τεσσερακοντα ετή

when your fathers tempted Me, proved Me, and saw My works forty years.’

**HEB 3:10**

διὸ προσώχθησα τὴ γένεα ταυτὴ καὶ εἶπον αἰεὶ πλανώνται τῇ καρδίᾳ αὐτοὶ δὲ οὐκ εγνώσαν τὰς οδοὺς μου
Wherefore I was grieved with that generation, and said, ‘They do always err in their heart; AND THEY HAVE NOT KNOWN MY WAYS.’

HEB 3:11

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

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

HEB 3:12

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

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

HEB 3:13

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

But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.
For we are made partakers of Christ, if we hold the beginning of our confidence stedfast to the end; while it is said, ‘Today if you will hear His voice, harden not your hearts, as when they provoked Me.’

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

But with whom was He grieved forty years? Was it not with those who had
sinned, whose carcases fell in the wilderness?

And to whom sware he that they should not enter into his rest, except to those who believed not?

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

τισιν δὲ ωμοσεν μη εισελευσεσθαι εις την καταπαυσιν αυτου ει μη τοις απειθησασιν
και βλεπομεν στι ουκ ηδυνηθησαν εισελθειν δι απιστιαν
φοβηθωμεν ουν μηποτε καταλειπομενης επαγγελιας εισελθειν εις την καταπαυσιν αυτου δοκη τις εξ υμων υστερηκεναι
Let us fear therefore, lest, while a promise still stands of entering into His rest, any one of you should seem to come short of it.

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

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

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

For the ones who have believed enter that rest, as He said, “As I swore in My wrath, ‘They shall not enter into My rest’” [PSA 95:11], although the works
were finished from the foundation of the world.”

EB 4:4 For He has said somewhere concerning the seventh day thus, “And God rested the seventh day from all His works.”

EB 4:5 And in this place again, “They shall not enter into My rest” [PSA 95:11].

EB 4:6 Since therefore it remains for some to enter into it, AND THE ONES FORMERLY HAVING THE GOSPEL PREACHED TO THEM DID NOT ENTER BECAUSE OF DISOBEDIENCE,
HEB 4:7  παλιν τινα οριζει ημεραν σημερον εν
david λεγων μετα τοσουτον χρονον καθως
προειρηται σημερον εαν της φωνης αυτου
ακουσητε μη σκληρυνητε τας καρδιας
υμων
again He defines a certain day, saying
in David, after so long a time, as was
said before, Today if you will hear His
voice, do not harden your hearts - [PSA
95:8].

HEB 4:8  ει γαρ αυτους ιησους κατεπαυσεν
ουκ αν περι αλλης ελαλει μετα ταυτα
ημερας
For if Joshua [Jesus] had given them rest,
then would He not have spoken of
another day.

HEB 4:9  αρα απολειπεται σαββατισµος τω
λαω του Θεου
There remains therefore a Sabbath-rest
to the people of God.

HEB 4:10  ο γαρ εισελθων εις την καταπαυσιν
αυτου και αυτος κατεπαυσεν απο των
εργων αυτου ωσπερ απο των ιδιων ο Θεος
For the one who has entered into His rest also himself has rested from his own works, as God did from His.

HEB 4:11 σπουδασώμεν οὖν εἰσελθεῖν εἰς εκείνην τὴν καταπαύσιν ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς απείθειας. Let us labor therefore to enter into that rest, lest anyone fall by following the same example of disobedience.

HEB 4:12 Ζων γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ενεργησάκει τομωτερός υπὲρ πάσαν μαχαιραν διστομον καὶ δικνουμένος αχρὶ μερισμοῦ ψυχῆς καὶ πνευματος αρμῶν τε καὶ μυελῶν καὶ κριτικὸς ενθυμησεων καὶ εννοιῶν καρδιᾶς. For the word of God is living and working and sharper than any two-edged sword, piercing as far as the division of soul and spirit, of both joints and marrow, and is able to judge the thoughts and intentions of the heart.

HEB 4:13 καὶ οὐκ εστίν κτίσις αφανῆς ενωπίου αὐτοῦ πάντα δὲ γυμνὰ καὶ
There is no creature not manifest before Him, but all things are naked and laid open to the eyes of Him to whom we must give account.

Therefore having a great High Priest, Who has gone through the Heavens, Jesus the Son of God, let us hold our confession.

FOR WE HAVE NOT A HIGH PRIEST WHO IS NOT ABLE TO SYMPATHIZE WITH OUR WEAKNESSES, BUT ONE WHO HAS BEEN TEMPTED IN ALL THINGS LIKE AS WE ARE, YET WITHOUT SIN.
Therefore let us approach the throne of grace with confidence, that we may receive mercy and find grace to help in time of need.

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:

who can have compassion on the ignorant, and on those that are out of the way; for that he himself also is compassed with infirmity.
και δι αυτην οφειλει καθως περι του λαου ουτως και περι εαυτου προσφερειν περι αμαρτιων

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

και ουχ εαυτω τις λαμβανει την τιμην αλλα καλουμενος υπο του Θεου καθωσπερ και Αρων

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

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

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

καθως και εν ετερω λεγει συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ
As He said also in another place, *You are a priest for ever after the order of Melchisedec* [PSA 110:4].

**HEB 5:7** ὁς εν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεησεις τε καὶ ἰκετηρίας πρὸς τὸν δυναμένον σωζεῖν αὐτὸν εἰκὸς θανατοῦ μετὰ κραυγῆς ἵσχυρὰς καὶ δακρυων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας

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

**HEB 5:8** καὶ περ ὁς Υἱὸς εμαθεν αφ ὁς επαθεν τὴν υπακοὴν

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

**HEB 5:9** καὶ τελειωθεὶς εγενετο πασιν τοῖς υπακοουσιν αὐτῷ αἰτίος σωτηρίας αἰωνίου
and being made perfect, He became the author of eternal salvation to all those who obey Him;

HEB 5:10  προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ αρχιερεὺς κατὰ τὴν ταξιν μελχισεδεκ
called of God a High Priest after the order of Melchisedec.

HEB 5:11  περὶ οὐ πολὺς ἡμῖν ὁ λόγος καὶ
dυσερμηνευτὸς λέγειν επεὶ νωθροὶ
γεγονατε ταῖς ακοαῖς
Of Whom we have many things to say, and hard to be uttered, seeing you are dull of hearing.

HEB 5:12  καὶ γὰρ οφείλοντες εἶναι
dιδασκαλοὶ διὰ τὸν χρόνον πάλιν χρειαν
εχετε τοῦ διδασκεῖν υμᾶς τινα τα στοιχεια
tης αρχης των λογιων του Θεου και
gεγονατε χρειαν εχοντες γαλακτος ου
στερεας τροφης
For when for the time you ought to be teachers, you have need that one teach you again those things which are the first principles of the words of God; and
are become such as have need of milk, and not of strong food.

**HEB 5:13**

*πας γαρ ο μετεχων γαλακτος απειρος λογου δικαιοσυνης νηπιος γαρ εστιν*

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

**HEB 5:14**

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

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

**HEB 6:1**

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

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

**HEB 6:2** διδαχήν επιθέσεως τε χειρών αναστάσεως νεκρῶν καὶ κρίματος αἰωνίου

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

**HEB 6:3** καὶ τοῦτο ποιήσομεν εανπερ επιτρεπῃ ο Θεος

And this will we do, if God permit.

**HEB 6:4** αδύνατον γαρ τοὺς ἀπαξ φωτισθέντας γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετοχοὺς γεννηθέντας πνεύματος ἁγίου

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

**HEB 6:5** καὶ καλὸν γευσάμενους Θεοῦ ρῆμα δυναμεὶς τε μελλοντος αἰωνος
and have tasted the good Word of God,
and the powers of the world to come,

**HEB 6:6**
καὶ παραπεσοντας παλιν
ανακαινίζειν εἰς μετανοιαν
ανασταυρουντας εαυτοις τον υιον του Θεου
και παραδειγματιζοντας

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

**HEB 6:7**
γη γαρ η πιουσα τον επ αυτης
ερχομενον πολλακις υετον και τικτουσα
βοτανην ευθειον εκεινοις δι ους και
γεωργειται μεταλαμβανει ευλογιας απο του
Θεου

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

**HEB 6:8**
εκφερουσα δε ακανθας και
tριβολους αδοκιμος και καταρας εγγυς ης
to τελος εις καυσιν
but that which bears thorns and briers is rejected, and is nigh to cursing; whose end is to be burned.

**HEB 6:9**

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

**BUT, BELOVED,**

**WE ARE**

**PERSUADED**

**BETTER THINGS OF YOU, AND THINGS THAT ACCOMPANY SALVATION,**
THOUGH WE THUS SPEAK.

HEB 6:10  
ou gar adikos o Theos epilathesethai tou ergou umon kai tis agaphe hς enedexasthe eis to onoma autou diakonhshantes tois aghois kai diakonounites For God is not unrighteous to forget your work and labor of love, which you have showed toward His Name, in that you have ministered to the saints, and do minister.

HEB 6:11  
epiythymoumev de ekaston umon tin authen endedeknuqethai spoudhen proz tin plhrphorin tis elpidos achi telous And we desire that every one of you do show the same diligence to the full assurance of hope to the end:

HEB 6:12  
ina mη navoroi geneqetha mimetai de tωn dia pistewos kai makrothumias klhrnonomounton taw epaggelias
that you be not slothful, but followers of those who through faith and patience inherit the promises.

**HEB 6:13**

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

**HEB 6:14**

saying, *Surely blessing I will bless you, and multiplying I will multiply you.*

**HEB 6:15**

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

**HEB 6:16**

For men truly swear by the greater: and an oath for confirmation is to those an end of all strife.
Wherein God, willing more abundantly to show to the heirs of promise the immutability of His counsel, confirmed it by an oath:

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

which hope we have as an anchor of the soul, both sure and stedfast, and which enters into that within the veil;
HEB 6:20 where the Forerunner is for us entered, even Jesus, made a High Priest for ever after the order of Melchisedec.

HEB 7:1 For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him;

HEB 7:2 to whom also Abraham gave a tenth part of all; first being by translation King of righteousness, and after that also King of Salem, which is, King of peace;
HEB 7:3 
without father, without mother, without
descent, having neither beginning of
days, nor end of life; but made like to
the Son of God; abides a priest
continually.

HEB 7:4 
Now consider how great this man was,
to whom even the patriarch Abraham
gave the tenth of the spoils.

HEB 7:5 
And truly they that are of the sons of
Levi, who receive the office of the
priesthood, have a commandment to
take tithes of the people according to the Law, that is, of their brothers, though they come out of the loins of Abraham:

**HEB 7:6**

ο δὲ μὴ γενεαλογουμένος εξ αυτῶν δεδεκατωκεν Ἀβραὰμ καὶ τὸν ἐχοντα τὰς επαγγελίας ευλογηκεν

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

**HEB 7:7**

χωρίς δὲ πάσης αντιλογίας το ελαττον υπὸ τον κρεῖττονος ευλογεῖται

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

**HEB 7:8**

καὶ ὀδὲ μὲν δεκατὰς αποθησκοντες ανθρώποι λαμβάνουσιν ἐκεὶ δὲ μαρτυρούμενος οτι ζη

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

**HEB 7:9**

καὶ ως ἐπος εἰπειν δι Ἀβραὰμ καὶ Λευις ο δεκατὰς λαμβανων δεδεκατωται
And as I may so say, **Levi also, who receives tithes, paid tithes in Abraham.**

**HEB 7:10**

ετι γαρ εν τη οσφυι του πατρος ην οτε συνηντησεν αυτω Μελχισεδεκ

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

**HEB 7:11**

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

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

**HEB 7:12**

μετατιθεμενης γαρ της ιερωσυνης εξ αναγκης και Νομου μεταθεσις γινεται
For the priesthood being changed, there is made of necessity a change also of the Law.

**HEB 7:13**

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

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

**HEB 7:14**

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

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

**HEB 7:15**

και περισσοτερον ετι καταδηλον εστιν ει κατα την ομοιοτητα Μελχισεδεκ ανισταται ιερευς ετερος

And it is yet far more evident: for that after the similitude of Melchisedec there arises another priest,
HEB 7:16 ος ου κατα νομον εντολης σαρκινης γεγονεν αλλα κατα δυναμιν ζωης ακαταλυτου
Who is made, not after the law of a carnal commandment, but after the power of an endless life.

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

HEB 7:18 αθετησις μεν γαρ γινεται προαγουσης εντολης δια το αυτης ασθενες και ανωφελες
For there is truly a disannulling of the commandment going before for the weakness and unprofitableness thereof.

HEB 7:19 ουδεν γαρ ετελειωσεν ο νομος επεισαγωγη δε κρειττονος ελπιδος δι ης εγγιζουμεν τω Θεω
For the Law made nothing perfect, but the bringing in of a better hope
καὶ καθ οὖν χωρὶς ορκῳμοσίας οἱ μὲν γὰρ χωρὶς ορκῳμοσίας εἰσίν ἱερεῖς ἑγονοτες
And inasmuch as not without an oath He was made Priest:
(ο δὲ μετὰ ορκῳμοσίας διὰ τοῦ λεγοντος πρὸς αὐτὸν ωμὸσεν Κυρίος καὶ οὐ μεταμελῆθησεται σὺ ἱερεὺς εἰς τὸν αἰῶνα (for those priests were made without an oath; but This One with an oath by Him Who said to Him, The Lord swore and will not repent, You are a Priest for ever)
κατὰ τὸσοῦτο καὶ κρείττονος διαθήκης γεγονεν ἐγγονὲν ἐγγὺς Ἰησοὺς by so much was Jesus made a surety of a better testament.
καὶ οἱ μὲν πλεῖονες εἰσίν γεγονοτες ἱερεῖς διὰ τὸ θανατῶ κωλυσθαι παραμένειν
And they truly were many priests, because they were not suffered to continue by reason of death:

**HEB 7:24**

ο δε δια το μενειν αυτον εις τον αιωνα απαραβατον εχει την ιερωσυνην

but this Man, because He continues ever, has an unchangeable Priesthood.

**HEB 7:25**

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

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

**HEB 7:26**

toιουτος γαρ ηµιν και επρεπεν αρχιερευς οσιος ακακος αµιαντος κεχωρισµενος απο των αµαρτωλων και υψηλοτερος των ουρανων γενοµενος

For such a High Priest became us, who is holy, harmless, undefiled,
separate from sinners, and made higher than the Heavens;

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

For the Law makes men high priests who have infirmity; but the word of the
oath, which was since the Law, makes the Son, who is consecrated for evermore.

**HEB 8:1**

κεφαλαιον δὲ ἐπὶ τοῖς λεγομένοις τοιούτων ἔχομεν αρχιερέα ὡς εκαθίσεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς

NOW OF THE THINGS WHICH WE HAVE SPOKEN THIS IS THE SUM: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the Heavens;

**HEB 8:2**

tων ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς αληθίνης ἡν ἐπηξέν ο κύριος οὐκ ἀνθρώπος

a Minister of the sanctuary, **AND OF THE TRUE TABERNACLE, WHICH THE LORD PITCHED, AND NOT MAN.**
For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer.

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

WHO SERVE TO THE EXAMPLE AND SHADOW OF HEAVENLY THINGS, as Moses was admonished of God when
he was about to make the tabernacle: for, "See," says He, *that you make all things according to the pattern shown to you in the mount.*

**Heb 8:6**

νῦν δὲ διαφορωτερὰς τετυχεὶν λειτουργίας οὕς καὶ κρειττονὸς εστὶν διαθήκης μεσίτης ἣτις ἐπὶ κρειττοσίν επαγγελίας νενομοθετηται

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

**Heb 8:7**

εἰ γὰρ ἡ πρώτη εκείνη ἡν ἀμεμπτὸς οὐκ ἀν δευτέρας ἐξῆτει τὸπος

*FOR IF THAT FIRST HAD BEEN FAULTLESS, THEN SHOULD NO*
For finding fault with them, He says, *Behold, the days come, says the Lord, when I will make a new TESTAMENT with the house of Israel and with the house of Judah:*

**HEB 8:8**

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

**HEB 8:9**

ου κατα την διαθηκην ην εποιησα τοις πατρασιν αυτων εν ηµερα επιλαβοµενου µου της χειρος αυτων εξαγαγειν αυτους εκ γης Αιγυπτου οτι
not according to the testament that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My TESTAMENT, and I regarded them not, says the Lord.

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

HEB 8:10
καὶ οὐ μὴ διδαξὼσιν ἐκαστὸς τὸν πολίτην αὐτοῦ καὶ ἐκαστὸς τὸν αδελφὸν αὐτοῦ λέγων γνωθί τὸν Κυρίον ὦτι πάντες εἰδήσουσιν Μέ απὸ μικροῦ εἰς μεγάλον αὐτῶν

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

οτι ἱλεως εσομαι τας αδικιαις αυτων και των αμαρτιων αυτων ου μη μνησθω ετι

FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS BY NO MEANS
In that He says, ‘A new,’ He has made the first old. Now that which decays and waxes old is ready to vanish away.

Therefore then the first had also regulations of divine service, and a worldy tabernacle.

WILL I REMEMBER STILL.

**HEB 8:13**

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

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

**HEB 9:1**

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

Therefore then the first had also regulations of divine service, and a worldly tabernacle.

**HEB 9:2**

σκηνη γαρ κατεσκευασθη η πρωτη εν η τε λυχνια και η τραπεζα και η προθεσις των αρτων ητις λεγεται αγια
For a tent was prepared, the first section, in which were the lampstand, the table and the sacred bread. It is called the Holy Place.

**HEB 9:3**

μετά δὲ το δευτερον καταπετασµα σκηνη η λεγοµενη αγια αγιων

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

**HEB 9:4**

χρυσουν εξουσα θυµιατηριον και την κιβωτον της διαθηκης

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

**HEB 9:5**

υπερανω δε αυτης Χερουβιν δοξης κατασκιαζοντα το ιλαστηριον περι νυν ουκ εστιν νυν λεγειν κατα µερος
and over it the cherubims of glory shadowing the mercy seat; of which is not now to speak [but in] part.

HEB 9:6 τούτων δὲ οὐτως κατεσκευασμένων εἰς μὲν τὴν πρῶτην σκηνὴν διὰ πάντος εἰσίασιν οἱ ἱερεῖς τὰς λατρείας επιτελοῦντες

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

HEB 9:7 εἰς δὲ τὴν δευτέραν ἀπαξ τοῦ ενιαυτοῦ μονὸς οἱ αρχιερεῖς οὐ χωρὶς αἵματος οἱ προσφέρει υπὲρ εαυτοῦ καὶ τῶν τοῦ λαοῦ αγνοήματων

But into the second went the high priest alone once every year, NOT WITHOUT BLOOD, WHICH HE OFFERED FOR HIMSELF,
AND FOR THE SINS OF THE PEOPLE:

**HEB 9:8**

τουτο δηλουντος του πνευματος του αγιου μηπω πεφανερωσθαι την των αγιων οδον ετι της πρωτης σκηνης εχουσης στασιν

cite

the Holy Spirit thus showing, that the way into the holiest of all was not yet made known, while as yet the first tabernacle was standing:
 WHICH WAS
A PARABLE
for the time then present, in which were offered both gifts and sacrifices, THAT COULD NOT MAKE HIM WHO DID THE SERVICE PERFECT, as pertaining to the conscience;
HEB 9:10  μονον επι βρωμασιν και πομασιν και διαφοροις βαπτισμοις δικαιωματα σαρκος μεχρι καιρου διορθωσεως επικειμενα
which stood only in food and drink, and various washings, and fleshly commands, imposed on them until the time of reformation.
HEB 9:11  χριστος δε παραγενομενος αρχιερευς των γενομενων αγαθων δια της μειζονος και τελειοτερας σκηνης ου χειροποιητου τουτ εστιν ου ταυτης της κτισεως

BUT CHRIST being come a High Priest of good things to come, by a greater and more perfect
tabernacle, NOT MADE WITH HANDS, THAT IS TO SAY, NOT OF THIS BUILDING;

**HEB 9:12** 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.

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

HOW MUCH MORE SHALL THE BLOOD OF CHRIST, WHO
THROUGH THE ETERNAL SPIRIT OFFERED HIMSELF WITHOUT SPOT TO GOD, PURGE YOUR CONSCIENCE FROM DEAD WORKS TO SERVE THE LIVING GOD?

HEB 9:15 καὶ διὰ τοῦτο διαθήκης καὶνης μεσιτῆς ἐστὶν ὡς θανάτου γενομένου εἰς ἀπολυτρώσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβασεων τὴν ἐπαγγελίαν λαβωσιν οἱ κεκλημένοι τῆς αἰώνιοι κληρονομιας
AND FOR THIS CAUSE HE IS THE MEDIATOR OF THE NEW TESTAMENT, THAT BY MEANS OF DEATH, FOR THE REDEMPTION
OF THE TRANSGRESSIONS THAT WERE UNDER THE FIRST TESTAMENT, THOSE WHO ARE CALLED MIGHT RECEIVE THE
PROMISE OF ETERNAL INHERITANCE.

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

FOR WHERE A TESTAMENT IS, THERE MUST ALSO OF
NECESSITY BE THE DEATH OF THE TESTATOR.

Heb 9:17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαιὰ ἐπεὶ μὴ τὸτε ἵσχυε οὐ τὰς ὑπόδιαθημένους

FOR A TESTAMENT IS OF FORCE AFTER MEN ARE DEAD: OTHERWISE
IT IS OF NO STRENGTH AT ALL WHILE THE TESTATOR LIVES.

**HEB 9:18**

οθεν ουδε η πρωτη χωρις αιματος εγκεκαινισται

Whereupon neither was the first dedicated without blood.

**HEB 9:19**

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

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
HEB 9:20 λεγὼν τούτο τὸ αἷμα τῆς διαθήκης
ης ενετείλατο πρὸς υμᾶς ο Θεος
saying, ‘This is the blood of the
testament which God has enjoined to
you.’

HEB 9:21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ
σκεύη τῆς λειτουργίας τῶν αἰματί ομοίως
erραντίσεν
Moreover he sprinkled with blood both
the tabernacle, and all the vessels of
the ministry.

HEB 9:22 καὶ σχέδον εὖν αἰματί πάντα
καθαρίζεται κατὰ τὸν νόμον καὶ χωρὶς
αἰματεκχυσίας οὐ γίνεται αφεσίς
And almost all things are by the law
purged with blood; and without
shedding of blood is no remission.

HEB 9:23 αναγκή οὖν τὰ μὲν υποδείγματα
tῶν εὖ τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι
αυτὰ δὲ τὰ επουρανία κρείττοσιν θυσίας
παρὰ ταύτας
It was therefore necessary that the
patterns of things in the Heavens
should be purified with these; **BUT THE HEAVENLY THINGS THEMSELVES WITH BETTER SACRIFICES THAN THESE.**

**HEB 9:24** οὐ γὰρ εἰς χειροποιητὰ εἰσηλθὲν ἁγία χριστὸς αντιτύπα τῶν ἀληθίνων ἀλλ’ εἰς αὐτὸν τὸν οὐρανὸν νῦν εἰμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν

**FOR CHRIST is not entered into the holy**
places made with hands, which are
THE FIGURES of the true; but into
Heaven itself, now to
appear in the presence of God for us:

HEB 9:25  οὐδὲν ἴνα πολλακὶς προσφέρῃ εαυτὸν ὠσπερ ὁ ἁρχιερέως εἰσέρχεται εἰς τὰ ἁγιά κατ’ ἑναυτὸν εν αἷματι ἀλλότριῳ

nor yet that He should offer Himself often, as the high priest enters into the holy place
every year with blood of others;

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

HEB 9:27 καὶ καθ’ ὁσὸν ἀποκεῖται τοῖς ἀνθρώποις ἀπαξ ἀποθανεῖν μετὰ δὲ τούτῳ κρίσις And as it is appointed to men once to die, but after this the judgment:

HEB 9:28 οὕτως καὶ ο Χριστὸς ἀπαξ προσενεχθεὶς εἰς τὸ πολὺν ἀνενεγκείν αμαρτιάς εἰς δεύτερον χωρὶς αμαρτίας οφθησεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν

SO CHRIST WAS ONCE OFFERED
TO BEAR THE SINS OF MANY; AND TO THOSE WHO LOOK FOR HIM SHALL HE APPEAR
THE SECOND TIME WITHOUT SIN TO SALVATION.

HEB 10:1 σκιαν γαρ εχων ο νομος των μελλοντων αγαθων ουκ αυτην την εικονα των πραγματων κατ ενιαυτον ταις αυταις θυσιαις ας προσφερουσιν εις το διηνεκες ουδεποτε δυνανται τους προσερχομενους τελειωσαι
For the ceremonial law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereto perfect.

Heb 10:2

επει ὦν καὶ εἰσαυσαντο
προσφέρομεναί διὰ τοῦ μηδὲνιαν εἴχειν ετὶ
συνείδησιν αμαρτιών τοὺς λατρευοντας
ἀπὸς κεκαθαρισμένους

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

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

FOR IT IS NOT POSSIBLE THAT THE
BLOOD OF BULLS AND OF GOATS SHOULD TAKE AWAY SINS.

**HEB 10:5**

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

**HEB 10:6**

in burnt offerings and sacrifices for sin You have had no pleasure.
HEB 10:7  
τοτε εἰπον ἵκῳ ἐν κεφαλιδι
βιβλίου γεγραπται περὶ εμοῦ τον ποιησαι ο
Θεος το θελήμα σου
Then said I, Behold, I come (in the
volume of the scroll it is written of Me,) to do your will, Oh God.

HEB 10:8  
ανωτέρον λέγων ὅτι θυσιας καὶ
προσφορας καὶ ολοκαυτωματα καὶ περὶ
αμαρτιας ουκ ηθελησας ουδε ευδοκησας
αιτινες κατα νομον προσφερονται
Above when he said, Sacrifice and
offering and burnt offerings and offering
for sin you would not, neither had
pleasure therein; which are offered
according to the [ceremonial] law;

HEB 10:9  
τοτε εἰρηκεν ἵκῳ του ποιησαι
τὸ θελήμα σου αναίρει τὸ πρώτον ἵνα τὸ
δευτέρον στήσῃ
then said He, Behold, I come to do your
will. He takes away the first [the sacrifices
and offerings of the ceremonial law], that He may
establish the second [the once for all
effective and sufficient sacrifice of Jesus Christ].
HEB 10:10

εν ὧν θελήματι ἡγιασμένοι εσμέν
dia tēs προσφοράς τοῦ σωμάτος Ἰησοῦ
Χριστοῦ εφαπαξ

BY THE

WHICH WILL

WE ARE

SANCTIFIED

THROUGH

THE

OFFERING
OF THE BODY OF JESUS CHRIST ONCE FOR ALL.

And every priest stands daily ministering and
offering often the same sacrifices, which can NEVER take away sins:

**HEB 10:12** οὗτος δὲ μίαν ὑπὲρ αμαρτιῶν προσενεγκας θυσιαν εἰς τὸ διηνεκές εκαθίσεν εν δεξία του Θεου

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

**HEB 10:13** τὸ λοιπὸν εκδεχομένος εἰς τοὺς εἰρημένους ὑποποδιον τῶν ποδῶν αυτου
FROM HENCEFORTH EXPECTING TILL HIS ENEMIES BE MADE HIS FOOTSTOOL.

HEB 10:14 μια γαρ προσφορα τετελειωκεν εις το διηνεκες τους αγιαζομενους
FOR BY ONE OFFERING HE HAS PERFECTED FOREVER THOSE WHO ARE SANCTIFIED.
Whereof the Holy Spirit also is a witness to us: for after that He had said before,
this is the testament that I will grant dispose of by a will (testament) after those days, said the Lord, I will put my laws into their hearts, and in their minds will I write them;
και των αμαρτιων αυτων και των ανομιων αυτων ου μη μνησθησομαι ετι

AND THEIR SINS AND INIQUITIES WILL I REMEMBER NO MORE.

οπου δε αφεσις τουτων ουκετι

προσφορα περι αμαρτιας

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

εχοντες ουν αδελφοι παρρησιαν εις την εισοδον των αγιων εν τω αιματι

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

ην ενεκαινισεν ημιν οδον προσφατον και ζωσαν δια του καταπετασµατος τουτ εστιν της σαρκος αυτου

by a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh;
και ιερεὰ μεγαν ἐπὶ τὸν οἰκὸν τοῦ Θεοῦ
And having a high priest over the house of God;

προσερχόμεθα μετὰ αληθινῆς καρδίας εἰς πληροφορία πιστεώς θεραπισμένοι τὰς καρδίας απὸ συνείδησιν οὖν πονηρὰς καὶ λελουσμένοι τὸ σῶμα νῦν τι καθαρὸ
let us draw near with a true heart in full assurance of belief, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

κατεχόμεν τὴν ὁμολογίαν τῆς ελπίδος ακλίνη πίστος γαρ ὁ επαγγείλαμενος
Let us hold fast the profession of our hope without wavering; (for he is faithful that promised;)

καὶ κατανοοῦμεν ἀλλῆλους εἰς παροξύσμον αγάπης καὶ καλῶν εργῶν and let us consider one another to provoke to love and to good works:
HEB 10:25  μη εγκαταλειποντες την επισυναγωγην εαυτων καθως εθος τισιν αλλα παρακαλοντες και τοσουτω μαλλον οσω βλεπετε εγγιζουσαν την ημεραν not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching.

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

HEB 10:27  φοβερα δε τις εκδοχη κρισεως και πυρος ζηλος εσθιειν μελλοντος τους υπεναντιους but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
He who despised Moses’ law died without mercy under two or three witnesses:

Hebrews 10:28

Hebrews 10:29

For we know Him Who has said, *Vengeance belongs to Me, I will*
recompense [DEU 32:35], said the Lord. And again, The Lord will judge His people [DEU 32:36].

HEB 10:31 φοβερον το εµπεσειν εις χειρας θεου ζωντος

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

HEB 10:32 αναµιµνησκεσθε δε τας προτερον ηµερας εν αις φωτισθεντες πολλην αθλησιν υπεµεινατε παθηµατων

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

HEB 10:33 τουτο µεν ονειδισµοις τε και θλιψεσιν θεατριζοµενοι τουτο δε κοινωνοι των ουτως αναστρεφοµενων γενηθεντες partly, while you were made a gazingstock both by reproaches and afflictions; and partly, while you became companions of those who were so used.
και γαρ τοίς δεσμίοις συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν ὕπαρχοντων υμῶν μετὰ χαρᾶς προσεδέξασθε γνώσκοντες ἐχεῖν εαυτοὺς κρειττόνα ὕπαρξιν καὶ μενούσαν

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

μὴ αποβαλῆτε οὖν τὴν παρρησίαν υμῶν ἣτις εχει μεγάλην μισθαποδοσίαν

Cast not away therefore your confidence, which has great recompence of reward.

υπομονῆς γὰρ ἔχετε χρείαν ἵνα τὸ θέλημα τοῦ Θεοῦ ποιησαντες κομίσησθε τὴν επαγγελίαν

For you have need of patience, that, after you have done the will of God, you might receive the promise.
HEB 10:37  ετι γαρ μικρον οσον οσον ο ερχομενος ηξει και ου χρονισει
For yet a little while, and He Who will
come will come, and will not tarry.
HEB 10:38  ο δε δικαιος μου εκ πιστεως
ξησεται και εαν υποστειληται ουκ ευδοκει
η ψυχη μου εν αυτω
Now the righteous shall live by faith: but
if any man draw back, My soul shall
have no pleasure in him.
HEB 10:39  ημεις δε ουκ εσμεν υποστολης εις
απωλειαν αλλα πιστεως εις περιποιησιν
ψυχης
BUT WE ARE
NOT OF
THOSE WHO
DRAW BACK TO PERDITION; BUT OF THOSE WHO BELIEVE TO THE SAVING
OF THE SOUL.

**HEB 11:1**
εστιν δὲ πιστις ελπιζομενων
υποστασις πραγματων ελεγχος ου
βλεπομενων
Now faith is the assurance [substance—reality] of things hoped for, the conviction [evidence—proof] of things not seen [not something groundless, but based on previous fulfillment of His Word].

**HEB 11:2**
εν ταυτη γαρ εµαρτυρηθησαν οι
πρεσβυτεροι
For in this the elders obtained witness [commendation].

**HEB 11:3**
πιστει νουμεν κατηρτισθαι τους
αιωνας ρηματι Θεου εις το μη εκ
φαινομενων το βλεπομενον γεγονεναι
By faith we understand that the universe was
formed by the word of God, so that what is seen was not made out of things which were visible.

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

By faith Enoch was removed that he should not see death; and was not found, because God had removed him:
for before his removal he had this witness, that he pleased God.

**HEB 11:6**

χωρὶς δὲ πιστεὼς αὐθεντον ευαρέστησαι πιστεύσαι γαρ δέι τὸν προσέρχομενον τῷ Θεῷ οτι ἐστίν καὶ τοῖς εὑρήτουσιν αὐτὸν μισθαποδοτής γίνεται

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

**HEB 11:7**

πιστεὶ χρηματισθεὶς Νωὶ περὶ τῶν μηδὲπω βλεπομενῶν εὐλαβηθεὶς κατέσκευασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἰκοῦ αὐτοῦ δὶ ἡς κατεκρίνεν τὸν κόσμον καὶ τῆς κατὰ πίστιν δικαιοσύνης εγενετο κληρονομὸς

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

**HEB 11:8**  
πιστει καλούµενος Αβραάµ ὑπηκοουσεν εξελθειν εις τοπον ον ηµελλεν λαµβανειν εις κληρονοµιαν και εξηλθεν µη επισταµενος που ερχεται

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

**HEB 11:9**  
πιστει παρωκησεν εις γην της επαγγελιας ως αλλοτριαν εν σκηναις κατοικησας µετα Ισαακ και Ιακωβ των συγκληρονοµων της επαγγελιας της αυτης

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

**HEB 11:10**  
εξεδεχετο γαρ την τους θεµελιους εχουσαν πολιν ης τεχνιτης και δηµιουργος ο Θεος
FOR HE LOOKED FOR A CITY WHICH HAS FOUNDATIONS, WHOSE BUILDER AND MAKER IS GOD.

And by faith Sara herself also received strength to conceive a child, and was delivered of a child when she was past the usual age, because she judged Him faithful who had promised. Therefore there came forth even of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable.
κατὰ πίστιν ἀπεθανον οὐτοὶ πάντες μὴ κομισαμενοι τας ἑπαγγελιας ἀλλα πορρωθὲν αυτας ἰδοντες και ασπασαμενοι και ὀμολογησαντες ὦτι ξενοι και παρεπιδημοι εισιν επι της γης

THESE ALL DIED BELIEVING, NOT HAVING RECEIVED THE PROMISES, BUT HAVING SEEN THEM AFAR OFF, AND WERE PERSUADED OF THEM, AND EMBRACED THEM,
AND CONFESSED THAT THEY WERE STRANGERS AND PILGRIMS ON THE EARTH.

11:14 For those who say such things declare plainly that they seek a country.

11:15 And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned.
But now they desire a better country, that is, a Heavenly: wherefore God is not ashamed to be called their God: for He has prepared for them a city.

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

accounting that God was able to raise him up, even from the dead; from where
he also received him in a parable.

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

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

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
By faith Moses, when he was born, was hid three months by his parents, because they saw he was a beautiful child; AND THEY WERE NOT AFRAID OF THE KING’S COMMANDMENT.
choosing rather to suffer affliction with the people of God, than to have the pleasures of sin for a season;

**HEB 11:26**

μείζονα πλούτων ηγησάμενος τῶν Ἀιγυπτιῶν θησαυρῶν τὸν ονειδίσμον τοῦ Χριστοῦ απεβλέπευεν γὰρ εἰς τὴν μισθαποδοσίαν

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

**HEB 11:27**

πιστεὶ κατελίπεν Ἀιγυπτὸν μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως τοῦ γαρ αοράτον ὡς ὁρῶν εκαρτερήσεν

By faith he forsook Egypt, not fearing the anger of the king: for he endured, **AS SEEING HIM WHO IS INVISIBLE.**
HEB 11:28  By faith he kept the passover, and the sprinkling of blood, in order that the destroyer of the firstborn should not touch them.

HEB 11:29  By faith they passed through the Red Sea as by dry land: which the Egyptians attempting to do were drowned.

HEB 11:30  By faith the walls of Jericho fell down, after they were compassed about seven days.

HEB 11:31  By faith Rahab the harlot received the messengers, after she had sent them to the covenant-keepers.
By faith the harlot Rahab perished not with those who believed not, when she had received the spies with peace.

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

who by faith subdued kingdoms, did righteousness, obtained promises, stopped the mouths of lions.
Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the foreigners.

**HEB 11:35**

ελαβον γυναικες εξ αναστασεως τους νεκρους αυτων αλλοι δε ετυµπανισθησαν ου προσδεξαµενοι την απολυτρωσιν ινα κρειττονος αναστασεως τυχωσιν

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

**HEB 11:36**

ετεροι δε εµπαιγµων και µαστιγων πειραν ελαβον ετι δε δεσµων και φυλακης and others had trial of cruel mockings and scourgings, yes, moreover of bonds and imprisonment:

**HEB 11:37**

ελιθασθησαν επειρασθησαν επρισθησαν εν φονω µαχαιρης απεθανον
they were stoned, sawn asunder, tempted, slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

HEB 11:38

καὶ οὗτοι πάντες μαρτυρηθεντες δια της πιστεως ουκ εκομισαντο την επαγγελιαν

And these all, having obtained a good report by faith, received not the promise:
God having provided some better thing for us, in order that apart from us [REV 6:11] they should not be made perfect [1TH 4:13-18 (HEB 12:1 a continues HEB 11:40)].

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

[Having the testimony of such a mighty group of saints before us, let us learn (profit) from their example (ROM 15:4) and lay aside every hindrance and sin which so easily entangles us and let us run victoriously (patiently) the race set before us. “The martures here are not mere spectators (theatai), but testifiers (witnesses) who testify from their own experience (HEB 11:2, 4, 5, 33, 39) to God’s fulfilling His promises as shown in Chapter 11” (page 432, Vol. 5, A. T. Robertson, Word Pictures in the New Testaments)
Testament. The context is vital (i.e.) ch. 11. Careless and thoughtless interpretation of this verse makes the saints to become omniscient after death?!
This is superstitious Romanism (that the dead "Saints" hear the prayers of those still living)! For the Bible teaching see LUK 16:27-29 ("I have five brethren"); JOB 14:21 (the dead are not observing activities on the Earth); HEB 12:1; ECC 9:1-10],

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

HEB 12:2

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

looking to Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
For consider Him Who endured such hostility of sinners against Himself, lest you grow weary and faint in your souls.

You have not yet resisted to blood, struggling against sin.

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

ον γαρ αγαπα κυριος παιδευει μαστιγοι δε παντα υιον ον παραδεχεται

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

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

ον γαρ αγαπα κυριος παιδευει µαστιγοι δε παντα υιον ον παραδεχεται
for whom the Lord loves He chastens, and scourges every son whom He receives.

**HEB 12:7**

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

**HEB 12:8**

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

**HEB 12:9**
Furthermore we have had fathers of our flesh who corrected us, and we gave them honor: shall we not much rather be in subjection to the Father of spirits, and live?

**HEB 12:10**

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

**HEB 12:11**

Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the
peaceable fruit of righteousness to those who are disciplined thereby.

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

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

Follow peace with all men, and holiness, without which no
man shall see the Lord:

**HEB 12:15**
Looking diligently lest any man fail from the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

**HEB 12:16**
lest there be any fornicator, or profane person, as Esau, who for one morsel of food sold his birthright.

**HEB 12:17**
Istye gar sti kai metepieita thelon kleronomhsei ti ne vulogian apedokimastei metanoiasi gar topon oux eurene nai per metat dakruwn ekzhtiasa auten
For you know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

HEB 12:18

ου γαρ προσεληλυθατε ψηλαφωμενω και κεκαυμενω πυρι και γνοφω και ζοφω και θυελλη

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

HEB 12:19

και σαλπιγγος ηχω και φωνη ρηματων ης οι ακουσαντες παρητησανται αυτος λογον and the sound of a trumpet, and the voice of words; which voice those who heard entreated that the word should not be spoken to them any more:

HEB 12:20

ουκ εφερον γαρ το διαστελλομενον και θηριον θιγη του ορους λιθοβοληθησεται
(for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:)

**HEB 12:21**

καὶ οὐτὸς φοβερὸν ἦν τὸ φανταζόμενον Μωυσῆς εἰπεν εκφοβος εἰμὶ καὶ εντρομος

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

**HEB 12:22**

ἀλλὰ προσεληλυθατε Ζιων ὅρει καὶ πολεὶ Θεοῦ ζωντος ιερουσαλημ επουρανιω καὶ μυριασιν αγγελων

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

**HEB 12:23**

πανηγυρεὶ καὶ εκκλησια πρωτοτοκων απογεγραμμενων εν ουρανοις καὶ κριτῃ Θεω παντων καὶ πνευμασιν δικαιων τετελειωμενων

to the general assembly and church of the firstborn, which are written in
Heaven, and to God the Judge of all, and to the spirits of righteous men made perfect,

και διαθήκης νέας μεσιτή Ιησού και αιματιραντίσμου κρειττον λαλουντὶ παρὰ τὸν Ἀβελ
and to Jesus the mediator of the new testament, and to the blood of sprinkling, that speaks better things than that of Abel.

βλεπετε μη παραιτησησθε τον λαλουντα ει γαρ εκεινοι ουκ εξεφυγον επι γης παραιτησαμενοι τον χρηματιζοντα πολυ μαλλον ημεις οι τον απ ουρανων αποστρεφομενοι
See that you refuse not Him Who speaks. For if they escaped not who refused Him Who spoke on Earth, much more shall not we escape, if we turn away from Him Who speaks from Heaven:

ου η φωνη την γην εσαλευσεν τοτε νυν δε επηγγελται λεγων ετι απαξ εγω

HEB 12:24  HEB 12:25  HEB 12:26
Whose voice then shook the Earth: but now He has promised, saying, “Yet once more I shake not the Earth only, but also the Heaven.”

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

Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
For our God is a consuming fire.
Let brotherly love remain.
Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
Remember those who are in bonds, as bound with them; and those who suffer adversity, as being yourselves also in the body.
Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

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

So that we may boldly say, *The*
Lord is my helper, and I will not fear what man will do to me.

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

Jesus Christ the same yesterday, today and forever.

Didachai poikiliai kai xenvaii mi paraferesithe kalon gar chariti
βεβαιούσθαι την καρδιάν ου βρωμασίν εν οίς ουκ ωφελήθησαν οι περιπατούντες
Be not carried about with diverse and strange doctrines. For it is a good thing
that the heart be established with grace; not with foods, which have not profited those who have been occupied therein.

HEB 13:10

εχοµεν θυσιαστηριον εξ ου φαγειν ουκ εχουσιν εξουσιαν οι τη σκηνη λατρευοντες
We have an altar, whereof they have no right to eat who serve the tabernacle.

HEB 13:11

ων γαρ εισφερεται ζωων το αιµα περι αµαρτιας εις τα αγια δια του αρχιερεως τουτων τα σωµατα κατακαιεται εξω της παρεµβολης
For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.

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

For we have here no continuing city but we seek one to come.
καρπον χειλεων ομολογουντων τω ονοματι αυτου

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

HEB 13:16

της δε ευποιας και κοινωνιας μη επιλανθανεσθε τοιαυταις γαρ θυσιαις ευαρεστειται ο Θεος

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

HEB 13:17

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

Obey those who have the rule over you, and submit yourselves: for they watch for your souls, as those who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.
HEB 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

HEB 13:19 But I beseech you the rather to do this, in order that I may be restored to you sooner.

HEB 13:20 Now the God of peace, that brought again from the dead
OUR LORD JESUS, THAT GREAT SHEPHERD OF THE SHEEP, THROUGH THE BLOOD OF THE EVERLASTING TESTAMENT,

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

MAKE YOU PERFECT IN EVERY GOOD WORK TO DO HIS WILL, WORKING IN YOU THAT WHICH IS WELL PLEASING IN HIS SIGHT, THROUGH JESUS CHRIST; TO
And I beseech you, brothers, heed the word of exhortation: for I have written a letter to you in few words.

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

Salute all those who have the rule over you and all the saints. Those of Italy salute you.

Grace be with all of you.