

Hebrews Parallel Edition

Four parallel columns with verses aligned by verse number.

Hebrews 1

Revised	Diaglott	Rotherham	Weymouth
1. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,	1. In many parts and in many ways long ago the God having spoken to the fathers by the prophets, in last of the days of these spoke to us by a son,	1. Whereas, in many parts and in many ways of old, God spake unto the fathers, in the prophets,	1. God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the Prophets,
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;	2. whom he appointed an heir of all things, (on account of whom also the ages he made,)	2. At the end of these days, He hath spoken unto us in his Son,—whom he hath appointed heir of all things, through whom also he hath made the ages;	2. has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the universe, and through whom He made the Ages.
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;	3. who (being an effulgence of the glory and an exact impress of the substance of him, sustaining and the things all by the word of the power of himself,) through himself a purification have made of the sins of us, sat down at right of the majesty in high places;	3. Who, being an eradiated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places:	3. He brightly reflects God's glory and is the exact representation of His being, and upholds the universe by His all-powerful word. After securing man's purification from sin He took His seat at the right hand of the Majesty on high,
4. having become by so much better than the angels, as he hath inherited a more excellent name than they.	4. by so much greater having become of them messengers, by so much more excellent beyond them he has inherited a name.	4. By so much becoming superior to the messengers, by as much as, going beyond them, he hath inherited a more distinguished name.	4. having become as far superior to the angels as the Name He possesses by inheritance is more excellent than theirs.
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?	5. To which for did he say ever of the messengers: A son of me art thou, I to-day have begotten thee? and again: I will be to him for a Father, and he shall to me for a son?	5. For unto which of the messengers said he at any time—My Son, art, thou, I, this day have begotten thee? and again—I, will become, his father, and, he, shall become my Son?	5. For to which of the angels did God ever say, "MY SON ART THOU: I HAVE THIS DAY BECOME THY FATHER;" and again, "I WILL BE A FATHER TO HIM, AND HE SHALL BE MY SON"?

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6. And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.	6. when but again he may lead in the first born into the habitable, he says: And let worship him all messengers of God.	6. But, whensoever he again introduceth the first-begotten into the habitable earth, he saith—And let all God's messengers worship him!	6. But speaking of the time when He once more brings His Firstborn into the world, He says, "AND LET ALL GOD'S ANGELS WORSHIP HIM."
7. And of the angels he saith, Who maketh his angels winds, And his ministers a flame of fire:	7. And concerning indeed the messengers he says: He making the messengers of himself spirits, and the public servants of himself of fire a flame;	7. Even as to the messengers, indeed, he saith—Who maketh his messengers, winds, and his ministers of state, a fiery flame;	7. Moreover of the angels He says, "HE CHANGES HIS ANGELS INTO WINDS, AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE."
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.	8. concerning but the son: The throne of thee the god for the age of the ages; a sceptre of rectitude the sceptre of the kingdom of thee.	8. but, as to the Son,—Thy throne, O God, is unto times age-abiding, and—A sceptre of equity, is the sceptre of his kingdom,	8. But of His Son, He says, "THY THRONE, O GOD, IS FOR EVER AND FOR EVER, AND THE SCEPTRE OF THY KINGDOM IS A SCEPTRE OF ABSOLUTE JUSTICE.
9. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows.	9. Thou didst love righteousness, and thou didst hate lawlessness; on account of this anointed thee the God of thee, oil of extreme joy beyond the associates of thee.	9. Thou hast loved righteousness, and hated lawlessness,—For this cause, hath God, thy God, anointed thee with the oil of exultation, beyond thy partners;	9. THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, THY GOD, HAS ANOINTED THEE WITH THE OIL OF GLADNESS BEYOND THY COMPANIONS."
10. And, Thou, Lord, in the beginning hast laid the foundation of the earth, And the heavens are the works of thy hands:	10. And: Thou in a beginning, O Lord, the earth didst form, and works of the hands of thee are the heavens.	10. and—Thou, by way of beginning, Lord, the earth, didst found, and, the works of thy hands, are the heavens,—	10. It is also of His Son that God says, "THOU, O LORD, IN THE BEGINNING DIDST LAY THE FOUNDATIONS OF THE EARTH, AND THE HEAVENS ARE THE WORK OF THY HANDS.
11. They shall perish; but thou continuest: And they all shall wax old as doth a garment;	11. They shall perish, thou but remainest; and all as a garment shall become old,	11. They, shall perish, but, thou, abidest still, and, all, as a mantle, shall be worn out,	11. THE HEAVENS WILL PERISH, BUT THOU REMAINEST; AND THEY WILL ALL GROW OLD LIKE A GARMENT,

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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.	12. and like an upper garment thou wilt fold them, and they shall be changed; thou but the same art, and the years of thee not will fail.	12. And, as if a robe, wilt thou fold them up,—as a mantle, and they shall be changed; but, thou, art the same, and thy years shall not fail.	12. AND, AS THOUGH THEY WERE A MANTLE THOU WILT ROLL THEM UP; YES, LIKE A GARMENT, AND THEY WILL UNDERGO CHANGE. BUT THOU ART THE SAME, AND THY YEARS WILL NEVER COME TO AN END."
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?	13. To which but of the messengers did he say ever: Do thou sit at right of me, till I may place the enemies of thee footstool for the feet of thee?	13. But, to which of the messengers, hath he said, at any time— Sit thou at my right hand, until I make thy foes thy footstool?	13. To which of the angels has He ever said, "SIT AT MY RIGHT HAND TILL I MAKE THY FOES A FOOTSTOOL FOR THY FEET"?
14. Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?	14. Not all are public serving spirits, for service being sent forth on account of those being about to inherit salvation?	14. Are they not, all, spirits, doing public service,—for ministry, sent forth, for the sake of them who are about to inherit salvation?	14. Are not all angels spirits that serve Him—whom He sends out to render service for the benefit of those who, before long, will inherit salvation?

Hebrews 2

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1. Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away [from them].	1. On account of this it behooves more earnestly us to attend to the things having been heard, lest perhaps we should glide away.	1. For this cause, it behoveth us, with unwonted firmness, to be holding fast unto the things that have been heard, lest, at any time, we drift away.	1. For this reason we ought to pay the more earnest heed to the things which we have heard, for fear we should drift away from them.
2. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward;	2. If for the through messengers having been spoken word was firm, and every deviation and imperfect hearing received a just retribution;	2. For, if the word through messengers spoken became firm, and, every transgression and disobedience received a just recompense,	2. For if the message delivered through angels proved to be true, and every transgression and act of disobedience met with just retribution,

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<p>3. how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;</p>	<p>3. how we shall escape so great having disregarded a salvation? which a beginning having received to be spoken through the Lord, by those having heard for us was confirmed,</p>	<p>3. how shall, we, escape, if, so great a salvation as this, we have neglected,— which, indeed, having received, a beginning, of being spoken through the Lord, by them who heard, unto us was confirmed,</p>	<p>3. how shall *we* escape if we are indifferent to a salvation as great as that now offered to us? This, after having first of all been announced by the Lord Himself, had its truth made sure to us by those who heard Him,</p>
<p>4. God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will.</p>	<p>4. co-attesting the God by signs both and by prodigies, and by various powers, and of spirit holy by distributions, according to the of himself will.</p>	<p>4. God, jointly witnessing also, both with signs and wonders and manifold mighty works, and with distributions of Holy Spirit, according to his own will?</p>	<p>4. while God corroborated their testimony by signs and marvels and various miracles, and by gifts of the Holy Spirit distributed in accordance with His own will.</p>
<p>5. For not unto angels did he subject the world to come, whereof we speak.</p>	<p>5. Not for to messengers he did subject the habitable that about coming, concerning which we speak.</p>	<p>5. For, not unto messengers, hath he subjected the coming habitable earth of which we are speaking;</p>	<p>5. It is not to angels that God has assigned the sovereignty of that coming world, of which we speak.</p>
<p>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?</p>	<p>6. Testified but somewhere one, saying: What is man, that thou dost remember him; or a son of man, that thou dost observe him?</p>	<p>6. But one somewhere hath borne witness, saying—What is man, that thou shouldst make mention of him? Or the son of man, that thou shouldst put him in charge?</p>	<p>6. But, as we know, a writer has solemnly said, "HOW POOR A CREATURE IS MAN, AND YET THOU DOST REMEMBER HIM, AND A SON OF MAN, AND YET THOU DOST COME TO HIM!"</p>
<p>7. 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:</p>	<p>7. Thou didst make less him a little while then messengers; with glory and with honor thou didst crown him;</p>	<p>7. Thou hast made him less, some little, than messengers, With glory and honour, hast thou crowned him,—[And hast set him over the works of thy hands];</p>	<p>7. THOU HAST MADE HIM ONLY A LITTLE INFERIOR TO THE ANGELS; WITH GLORY AND HONOUR THOU HAST CROWNED HIM, AND HAST SET HIM TO GOVERN THE WORKS OF THY HANDS.</p>

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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.	8. all things thou didst place under the feet of him. In for the to be subjected to him the things all, nothing is left to him unsubjected; now but not yet we see to him the things all having been placed.	8. All things, hast thou subjected beneath his feet. For, in subjecting, [to him] the all things, nothing, left he, to him unsubjected; But now, not yet, do we see, to him, the all things subjected; —	8. THOU HAST PUT EVERYTHING IN SUBJECTION UNDER HIS FEET." For this subjecting of the universe to man implies the leaving nothing not subject to him. But we do not as yet see the universe subject to him.
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 honour, that by the grace of God he should taste death for every [man].	9. The but a short time than messengers having been made less we see Jesus on account of the suffering of the death with glory and with honor having been crowed; so that by favor of God on behalf of all he might taste of death.	9. But, Jesus, made some little less than messengers, we do behold: by reason of the suffering of death, crowned with glory and honour, to the end that, by favour of God, in behalf of every one, he might taste of death.	9. But Jesus--who was made a little inferior to the angels in order that through God's grace He might taste death for every human being--we already see wearing a crown of glory and honour because of His having suffered death.
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 salvation perfect through sufferings.	10. It was fitting besides for him, for whom the things all and through whom the things all, many sons into glory leading the prince of the salvation of them through sufferings to perfect.	10. For it was becoming in him—For the sake of whom are the all things, and by means of whom are the all things,—when, many sons, unto glory, he would lead, The Princely Leader of their salvation, through sufferings, to make perfect.	10. For it was fitting that He for whom, and through whom, all things exist, after He had brought many sons to glory, should perfect by suffering the Prince Leader who had saved them.
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,	11. He both for sanctifying and those being sanctified out of one all; for which cause not he is ashamed brethren them to call,	11. For, both he that maketh holy, and they who are being made holy, are, all, of One; For which cause, he is not ashamed to be calling them, brethren,	11. For both He who sanctifies and those whom He is sanctifying have all one Father; and for this reason He is not ashamed to speak of them as His brothers;
12. saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise.	12. saying: I will announce the name of thee to the brethren of me, in midst of a congregation I will praise thee.	12. saying—I will declare thy name unto my brethren, in the midst of an assembly, will I sing praise unto thee;	12. as when He says: "I WILL PROCLAIM THY NAME TO MY BROTHERS: IN THE MIDST OF THE CONGREGATION I WILL HYMN

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<p>13. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me.</p>	<p>13. And again: I will be having trusted in him; and again: Lo, I and the children which to me gave the God.</p>	<p>13. and again—I, will be confident upon him; and again—Lo! I, and the children which, unto me, God, hath given.</p>	<p>13 and again, "AS FOR ME, I WILL BE ONE WHOSE TRUST REPOSES IN GOD;" and again, "HERE AM I, AND HERE ARE THE CHILDREN GOD HAS GIVEN ME."</p>
<p>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;</p>	<p>14. Since then the children have been sharers of flesh and blood, also he in like manner partook of the same, so that by means of the death he might make powerless him the strength having of the death, that is the accuser,</p>	<p>14. Seeing therefore the children have received a fellowship of blood and flesh, he also, in like manner, took partnership in the same,—in order that, through death,—he might paralyse him that held the dominion of death, that is, the Adversary,—</p>	<p>14 Since then the children referred to are all alike sharers in perishable human nature, He Himself also, in the same way, took on Him a share of it, in order that through death He might render powerless him who had authority over death, that is, the Devil,</p>
<p>15. and might deliver all them who through fear of death were all their lifetime subject to bondage.</p>	<p>15. and might set free them as many as by fear of death through all of the life held in were slavery.</p>	<p>15. And might release these—as many as, by fear of death, were all their lifetime liable, to bondage.</p>	<p>15 and might set at liberty all those who through fear of death had been subject to lifelong slavery</p>
<p>16. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham.</p>	<p>16. Not for in any manner of messengers he takes hold, but of seed of Abraham he takes hold.</p>	<p>16. For, not surely of messengers, is he laying hold, but, of Abraham's seed, he is laying hold.</p>	<p>16 For assuredly it is not to angels that He is continually reaching a helping hand, but it is to the descendants of Abraham.</p>

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17. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.	17. Hence he was obliged in all things to the brethren to be made like, so that merciful he might be and faithful high-priest the things as to the God, in order to the to expiate the sin of the people.	17. Whence he was obliged, in every way, unto the brethren, to be made like, that he might become a merciful and faithful high-priest, in the things pertaining unto God,—for the making of propitiation for the sins of the people.	17 And for this purpose it was necessary that in all respects He should be made to resemble His brothers, so that He might become a compassionate and faithful High Priest in things relating to God, in order to atone for the sins of the people.
18. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.	18. By what for he has suffered himself having been tried, he is able to those being tried to render aid.	18. For, in that, he, suffered when tested, he is able, unto them who are being tested, to give succour.	18 For inasmuch as He has Himself felt the pain of temptation and trial, He is also able instantly to help those who are tempted and tried.

Hebrews 3

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1. Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, [even] Jesus;	1. Whence, brethren holy, of a calling heavenly partakers do you attentively regard the apostle and high-priest of the profession of us, Jesus;	1. Whence, holy brethren, partners, in a heavenly calling, attentively consider the Apostle and High-priest of our confession—Jesus	1. Therefore, holy brethren, sharers with others in a heavenly invitation, fix your thoughts on Jesus, the Apostle and High Priest whose followers we profess to be.
2. who was faithful to him that appointed him, as also was Moses in all his house.	2. faithful being to the one having appointed him, as even Moses in (whole) the house of him.	2. As one, faithful, to him who made him: as, Moses also, in [all] his house.	2. How faithful He was to Him who appointed Him, just as Moses also was faithful in all God's house!
3. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honour than the house.	3. Of more for this glory than Moses has been esteemed worthy, so fare as more honour he has of the house the one having built itself.	3. For, of more glory than Moses, hath, this one been counted worthy—by as much as more honour than, the house, hath, he that prepared it;	3. For Jesus has been counted worthy of greater glory than Moses, in so far as he who has built a house has higher honour than the house itself.
4. For every house is builded by some one; but he that built all things is God.	4. (Every for house is built by some one; he but the things all having built, God.)	4. For, every house, is prepared by someone,—but, he that hath prepared all things, is, God.	4. For every house has had a builder, and the builder of all things is God.

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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;	5. And Moses indeed faithful in whole to the house of him, as a servant, for a testimony of the things going to be spoken;	5. Even Moses, indeed, was faithful in all his house, as an attendant, for a witness of the things which were to be spoken;	5. Moreover, Moses was faithful in all God's house as a servant in delivering the message given him to speak;
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.	6. Anointed but, as a son over the house of him; of whom a house are we, if indeed the confidence and the boasting of the hope till end firm we should hold fast.	6. But, Christ, as, a Son, over his house,— whose house are, we,—if, the freedom of speech and boast of the hope, [throughout, firm,] we hold fast.	6. but Christ was faithful as a Son having authority over God's house, and we are that house, if we hold firm to the End the boldness and the hope which we boast of as ours.
7. Wherefore, even as the Holy Ghost saith, Today if ye shall hear his voice,	7. Therefore, as says the spirit the holy: To-day, if the voice of him you will hear,	7. Wherefore,— according as saith the Holy Spirit—Today, if, unto his voice ye would hearken, do not	7. For this reason--as the Holy Spirit warns us, "TO-DAY, IF YOU HEAR HIS VOICE,
8. Harden not your hearts, as in the provocation, Like as in the day of the temptation in the wilderness,	8. not you should harden the hearts of you, as in the bitter provocation, in the day of the temptation in the desert,	8. harden your hearts,—as in the embitterment, in the day of testing in the desert,	8. DO NOT HARDEN YOUR HEARTS AS YOUR FOREFATHERS DID IN THE TIME OF THE PROVOCATION ON THE DAY OF THE TEMPTATION IN THE DESERT,
9. Wherewith your fathers tempted [me] by proving [me], And saw my works forty years.	9. not tempted me the fathers of you, proved me, and saw the works of me, forty years;	9. When your fathers tested by proving, and saw my works forty years.	9. WHERE YOUR FOREFATHERS SO SORELY TRIED MY PATIENCE AND SAW ALL THAT I DID DURING FORTY YEARS.
10. Wherefore I was displeased with this generation, And said, They do alway err in their heart: But they did not know my ways;	10. therefore I was provoked with the generation that, and said: Always they wander in the heart; they but not they acknowledged the ways me;	10. Wherefore I was sore vexed with this generation, and said, Always err they in their heart; —howbeit, they, learned not my ways:	10. THEREFORE I WAS GREATLY GRIEVED WITH THAT GENERATION, AND I SAID, 'THEY ARE EVER GOING ASTRAY IN HEART, AND HAVE NOT LEARNT TO KNOW MY PATHS.'
11. As I sware in my wrath, They shall not enter into my rest.	11. so I swore in the wrath of me: If they shall enter into the rest of me.	11. So I sware in mine anger—they shall not enter into my rest!—	11. AS I SWORE IN MY ANGER, THEY SHALL NOT BE ADMITTED TO MY REST" --

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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:	12. Take you heed, brethren, lest ever shall be in any one of you a heart evil of unbelief, in the to fall away from God living;	12. Be taking heed, brethren, lest at any time, there shall be in any one of you, a wicked heart of unbelief, in revolting from a Living God.	12. see to it, brethren, that there is never in any one of you--as perhaps there may be--a sinful and unbelieving heart, manifesting itself in revolt from the ever-living God.
13. but exhort one another day by day, so long as it is called Today; lest any one of you be hardened by the deceitfulness of sin:	13. but do you exhort yourselves in each day, till of which the to-day it is called, so that not may be hardened from of you any one by a delusion of the sin.	13. But be exhorting one another, on each successive day,—while the Today is being named! lest any from among you be hardened by the deceitfulness of sin.	13. On the contrary encourage one another, day after day, so long as To-day lasts, so that not one of you may be hardened through the deceitful character of sin.
14. for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end:	14. Partakers for of the Anointed we have become, if perhaps the beginning of the confidence till an end firm we would hold fast.	14. For, partners of the Christ, have we become,—if, at least, the beginning of the confidence, throughout, firm, we hold fast:	14. For we have, all alike, become sharers with Christ, if we really hold our first confidence firm to the End;
15. while it is said, Today if ye shall hear his voice, Harden not your hearts, as in the provocation.	15. In respect to the to be said: To-day, if the voice of him you may hear; not harden you the hearts of you, as in the bitter provocation.	15. So long as it is said—Today, if, unto his voice, ye would hearken, do not harden your hearts,—as in the embitterment.	15. seeing that the warning still comes to us, "TO-DAY, IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS YOUR FOREFATHERS DID IN THE TIME OF THE PROVOCATION."
16. For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?	16. Some for having heard did provoke? but not all those having come out from Egypt by means of Moses?	16. For, who, though they heard, caused embitterment? Nay, indeed! did not all who come forth out of Egypt through Moses?	16. For who were they that heard, and yet provoked God? Was it not the whole of the people who had come out of Egypt under the leadership of Moses?
17. And with whom was he displeased forty years? was it not with them that sinned, whose carcasses fell in the wilderness?	17. With whom but was he vexed forty years? not with those having sinned? of whom the members fell in the desert.	17. But, with whom, was he sore vexed forty years? Was it not with them who sinned, whose dead bodies fell in the desert?	17. And with whom was God so greatly grieved for forty years? Was it not with those who had sinned, and whose dead bodies fell in the Desert?

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18. And to whom sware he that they should not enter into his rest, but to them that were disobedient?	18. To whom but did he swear not to enter into the rest of himself, if not to those having disbelieved?	18. But, unto whom, sware he, that they should not enter into his rest,—save unto them who were obstinate?	18. And to whom did He swear that they should not be admitted to His rest, if it was not to those who were disobedient?
19. And we see that they were not able to enter in because of unbelief.	19. And we see, that not they were able to enter because of unbelief.	19. And we see, that they were not able to enter, because of unbelief.	19. And so we see that it was owing to lack of faith that they could not be admitted.

Hebrews 4

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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.	1. We may fear then, lest ever, being left a promise to enter into the rest of him, should seem any one from you to have failed.	1. Let us therefore fear, lest at any time, although there is left behind a promise of entering into his rest,—any one from amongst you should be deemed, to have come short;	1. Therefore let us be on our guard lest perhaps, while He still leaves us a promise of being admitted to His rest, some one of you should be found to have fallen short of it.
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 they were not united by faith with them that heard.	2. Also for we were having been addressed with glad tidings, even as also they; but not did profit the word of the hearing them, not having seen been mixed with the faith to those hearing.	2. For we have had delivered to us the joyful message, just as even, they; but the word which was heard did not profit them, they not having been blended, by faith, with the things heard.	2. For Good News has been brought to us as truly as to them; but the message they heard failed to benefit them, because they were not one in faith with those who gave heed to it.
3. For we which 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.	3. We enter for into the rest those having believed, as he has said: So I swore in the wrath of me: If they shall enter into the rest of me; namely from the works from a laying down of a world having been done.	3. For we who have believed, are to enter into the rest, according as he hath said—So I sware in mine anger, They shall not enter into my rest; And yet, the works, from the foundation of the world, had been brought into existence,	3. We who have believed are soon to be admitted to the true rest; as He has said, "AS I SWORE IN MY ANGER, THEY SHALL NOT BE ADMITTED TO MY REST," although God's works had been going on ever since the creation of the world.

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4. For he hath said somewhere of the seventh [day] on this wise, And God rested on the seventh day from all his works;	4. It has been spoken for somewhere concerning the seventh thus: And rested the God in the day the seventh from all of the works of himself;	4. For he hath spoken, somewhere, concerning the seventh [day], thus— And God rested, on the seventh day, from all his works;	4. For, as we know, when speaking of the seventh day He has used the words, "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS;"
5. and in this [place] again, They shall not enter into my rest.	5. and in this again: If they shall enter into the rest of me.	5. And in this again— They shall not enter into my rest.	5. and He has also declared, "THEY SHALL NOT BE ADMITTED TO MY REST."
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,	6. Since then it is left some to enter into her, and those formerly having received glad tidings not entered on account of unbelief;	6. Seeing, therefore, that it is left over for, some, to enter into it, and, they who formerly had delivered to them the joyful message, entered not in by reason of obstinacy,—	6. Since, then, it is still true that some will be admitted to that rest, and that because of disobedience those who formerly had Good News proclaimed to them were not admitted,
7. he again defineth a certain day, saying in David, after so long a time, Today, as it hath been before said, Today if ye shall hear his voice, Harden not your hearts.	7. again certain he defines a day, To-day by David, saying, after so long a time; (as it has been said;) To-day, if the voice of him you may hear, not harden you the hearts of you.	7. Again, he marketh out a certain day, Today, in David, saying—after so long a time as this,— according as it hath been said before:— Today, if, unto his voice, ye would hearken, do not harden your hearts.	7. He again definitely mentions a certain day, "To-day," saying long afterwards, by David's lips, in the words already quoted, "TO-DAY, IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."

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8. For if Joshua had given them rest, he would not have spoken afterward of another day.	8. If for them Jesus caused to rest, not would concerning another have spoken after these of a day.	8. For, if, unto them, Joshua had given rest, it had not in that case, concerning another day, been speaking, after, these things.	8. For if Joshua had given them the true rest, we should not afterwards hear God speaking of another still future day.
9. There remaineth therefore a sabbath rest for the people of God.	9. Therefore remains a keeping of a sabbath for the people of the God.	9. Hence there is, left over, a Sabbath-keeping, for the people of God.	9. It follows that there still remains a sabbath rest for the people of God.
10. For he that is entered into his rest hath himself also rested from his works, as God did from his.	10. The for one having entered into the rest of him, also himself caused to rest from the works of himself, like as from the own the God.	10. For, he that hath entered into his rest, He too, hath rested from his works, just as, from his own, God, [rested].	10. For He who has been admitted to His rest, has rested from His works as God did from His.
11. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.	11. We should earnestly endeavor therefore to enter into that the rest, so that not by the same any one example may fail of the unbelief.	11. Let us, therefore, give diligence to enter into that rest, lest anyone fall into the same example, of obstinacy.	11. Let it then be our earnest endeavour to be admitted to that rest, so that no one may perish through following the same example of unbelief.
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.	12. Living for the word of the God, and energetic, and more cutting beyond every sword two-mouthed, even cutting through to a division of life both and of breath, of joints both and of marrows, and able to judge of thoughts and of intentions of heart;	12. For, living, is the word of God, and, energetic, and more cutting than any knife with two edges, and penetrating as far as a dividing asunder of soul and spirit, of joints also, and marrow, and able to judge the impulses and designs of the heart;	12. For God's Message is full of life and power, and is keener than the sharpest two-edged sword. It pierces even to the severance of soul from spirit, and penetrates between the joints and the marrow, and it can discern the secret thoughts and purposes of the heart.

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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.	13. and not is a creature out of sight in presence of him, all things but naked and having been laid open to the eyes of him, with whom for us the word.	13. And there is, no created thing, can be secreted before him, but, all things, are naked and exposed to his eyes:—as to whom is, our discourse.	13. And no created thing is able to escape its scrutiny; but everything lies bare and completely exposed before the eyes of Him with whom we have to do.
14. Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.	14. Having therefore a high-priest great, having passed through the heavens, Jesus the son of the God, we should lay hold of the profession.	14. Having then a great high-priest who hath passed through the heavens, Jesus the Son of God, let us hold fast the confession;	14. Inasmuch, then, as we have in Jesus, the Son of God, a great High Priest who has passed into Heaven itself, let us hold firmly to our profession of faith.
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.	15. Not for we have a high-priest not being able to suffer with the weaknesses of us, having been tempted but in all things according to a likeness, apart from sin.	15. For we have not a high-priest unable to have fellow-feeling with our weaknesses, but one tested in all respects, by way of likeness, apart from sin.	15. For we have not a High Priest who is unable to feel for us in our weaknesses, but one who was tempted in every respect just as we are tempted, and yet did not sin.
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.	16. We should come therefore with confidence to the throne of the favor, so that we may receive mercy, and favor we may find for seasonable help.	16. Let us, then, be approaching with freedom of speech, unto the throne of favour, that we may receive mercy, and, favour, may find, for seasonable succour.	16. Therefore let us come boldly to the throne of grace, that we may receive mercy and find grace to help us in our times of need.

Hebrews 5

Revised	Diaglott	Rotherham	Weymouth
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:	1. Every for high-priest from men having been taken, on behalf of men is placed over the things relating to the God, so that he may offer gifts both and sacrifices on behalf of sins;	1. For, every high-priest who from among men is taken, on behalf of men, is appointed, as to the things pertaining unto God, that he may be offering [both] gifts and sacrifices for sins,—	1. For every High Priest is chosen from among men, and is appointed to act on behalf of men in matters relating to God, in order to offer both gifts and sin-offerings,

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2. who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity;	2. to suffer a measure being able with the ignorant ones and erring ones, since also himself surrounds weakness;	2. Able, to have a measure of feeling, for the ignorant and erring,—since, he also, is compassed with weakness;	2. and must be one who is able to bear patiently with the ignorant and erring, because he himself also is beset with infirmity.
3. and by reason thereof is bound, as for the people, so also for himself, to offer for sins.	3. and on account of this it is fitting, as concerning the people, so also concerning himself to offer on behalf of sins.	3. And, for this cause, is he obliged—as for the people, so also, for himself,—to be offering for sins;	3. And for this reason he is required to offer sin-offerings not only for the people but also for himself.
4. And no man taketh the honour unto himself, but when he is called of God, even as was Aaron.	4. And not to himself any one takes the honor, but he being called by the God, as even Aaron.	4. And, not unto himself, doth one take the honour, but when called by God, just as, even Aaron:	4. And no one takes this honourable office upon himself, but only accepts it when called to it by God, as Aaron was.
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:	5. Thus and the Anointed not himself did glorify to become a high priest, but the one having spoken to him: A son of me art thou, I to-day have begotten thee;	5. Thus, also the Christ, glorified not himself to become a high-priest, but he that spake unto him—My Son, art, thou, I, this day, have begotten thee;	5. So Christ also did not claim for Himself the honour of being made High Priest, but was appointed to it by Him who said to Him, "MY SON ART THOU: I HAVE TO-DAY BECOME THY FATHER;"
6. as he saith also in another [place], Thou art a priest for ever After the order of Melchizedek.	6. as also in another he says: Thou a priest for the age, according to the order of Melchizedek.	6. As also, in a different place, he saith—Thou, art a priest, age-abidingly, according to the rank of Melchizedek:	6. as also in another passage He says, "THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK."

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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,	7. Who in the days of the flesh of himself, prayers both and supplications to him being able to deliver him out of death, with a cry strong and tears having offered, and having been heard from the piety,	7. Who, in the days of his flesh, having offered up, both supplications and entreaties unto him that was able to save him out of death, with mighty outcries and tears, and been hearkened to by reason of his devoutness,	7. For Jesus during his earthly life offered up prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to bring Him in safety out of death, and He was delivered from the terror from which He shrank.
8. though he was a Son, yet learned obedience by the things which he suffered;	8. (though being a son, learned, from what things he suffered, the obedience;	8. Even though he was a son, yet learned, from what things he suffered, obedience;	8. Although He was God's Son, yet He learned obedience from the sufferings which He endured;
9. and having been made perfect, he became unto all them that obey him the author of eternal salvation;	9. and having been perfected he became to those obeying him to all a cause of salvation age-lasting,	9. And, being made perfect, became, to all them that obey him, Author of salvation age-abiding;	9. and so, having been made perfect, He became to all who obey Him the source and giver of eternal salvation.
10. named of God a high priest after the order of Melchizedek.	10. having been declared by the God a high-priest according to the order of Melchizedek.	10. Being addressed by God as high-priest--according to the rank of Melchizedek.	10. For God Himself addresses Him as a High Priest for ever, belonging to the order of Melchizedek.
11. Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.	11. Concerning whom great to us the word and hard to be explained to say, since sluggish ones you have become in the hearing.	11. Concerning whom, great, is our discourse, and of difficult interpretation, to express, seeing that, slothful, have ye become in the hearing;	11. Concerning Him we have much to say, and much that it would be difficult to make clear to you, since you have become so dull of apprehension.

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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.	12. Even for being obligated to be teachers on account of the time, again need you have of the to teach you, certain the elements of the beginning of the oracles of the God; and you have become need having of milk, and not of solid food.	12. For, even when ye ought to be teachers, by reason of the time, again, have ye, need, that one be teaching, you, what are the first principles of the oracles of God, and have become such as have, need, of milk, not, of strong food;	12. For although, considering the long time you have been believers, you ought now to be teachers of others, you really need some one to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food.
13. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe.	13. Every one for the partaking of milk, unskilled of a word of righteousness; a babe for he is;	13. For, every one partaking of milk, is unskilled in discourse of righteousness, for he is, a babe;	13. By people who live on milk I mean those who are imperfectly acquainted with the teaching concerning righteousness.
14. But solid food is for fullgrown men, [even] those who by reason of use have their senses exercised to discern good and evil.	14. for perfect ones but is the solid food, for those by the habit the perceptions having been exercised having for a discrimination of good both and evil.	14. But, to such as are mature, pertaineth, the strong food, to them who, by reason of habit, have their organs of perception well trained for discriminating both good and evil.	14. Such persons are mere babes. But solid food is for adults--that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil.

Hebrews 6

Revised	Diaglott	Rotherham	Weymouth
1. Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God,	1. Therefore leaving the of the beginning of the Anointed word, towards the perfection we should progress; not again a foundation laying down for reformation from dead works, and of faith in God,	1. Wherefore, dismissing the elementary discourse concerning the Christ, unto maturity, let us be tending, not, again, a foundation, laying down—of repentance from dead works, and of faith towards God,	1. Therefore leaving elementary instruction about the Christ, let us advance to mature manhood and not be continually re-laying a foundation of repentance from lifeless works and of faith in God,

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2. of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.	2. of dippings teaching, of laying on and of hands, of a resurrection and of dead ones, and of a judgment age-lasting.	2. Of immersions—in respect of teaching, and of the laying on of hands, of the resurrection of the dead, and of judgment age-abiding; —	2. or of teaching about ceremonial washings, the laying on of hands, the resurrection of the dead, and the last judgement.
3. And this will we do, if God permit.	3. And this we will do, if may permit the God.	3. And, this, will we do, if at least, God, permit.	3. And advance we will, if God permits us to do so.
4. For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost,	4. Impossible for, those once having been enlightened, having tasted and of the gift of the heavenly, and partakers having become of spirit holy,	4. For it is impossible—as to these who have been, once for all, illuminated, who have tasted also of the heavenly free-gift, and have been made, partners, in a Holy Spirit,	4. For it is impossible, in the case of those who have once for all been enlightened, and have tasted the sweetness of the heavenly gift, and have been made partakers of the Holy Spirit,
5. and tasted the good word of God, and the powers of the age to come,	5. and good having tasted of God word, powers and about coming of an age,	5. And have tasted God's utterance to be, sweet, mighty works also of a coming age,	5. and have realized how good the word of God is and how mighty are the powers of the coming Age, and then fell away—
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.	6. and having fallen away, again to renew for reformation, having crucified again for themselves the son of the God and exposing to shame.	6. And who have fallen away, again, to be remoulding them into repentance; seeing they are again crucifying unto themselves the Son of God, and holding him up as an example.	6. it is impossible, I say, to keep bringing them back to a new repentance, for, to their own undoing, they are repeatedly crucifying the Son of God afresh and exposing Him to open shame.
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:	7. Earth for that having drunk the on her often coming rain, and producing herbage useful to them, for whom also it is tilled, receives a blessing from the God;	7. For, land, which hath drunk in, the rain, thereupon oft-times coming, and which bringeth forth vegetation fit for them for whom it is even cultivated, partaketh of a blessing from God;	7. For land which has drunk in the rain that often falls upon it, and brings forth vegetation useful to those for whose sakes, indeed, it is tilled, has a share in God's blessing.

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8. but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.	8. producing but thorns and thistles, rejected and a curse near, of which the end for burning.	8. But, should it be bringing forth thorns and briars, it is disapproved, and, unto cursing, nigh,— whose end is for burning.	8. But if it only yields a mass of thorns and briars, it is considered worthless, and is in danger of being cursed, and in the end will be destroyed by fire.
9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak:	9. Having been persuaded but concerning you, beloved ones, the things better and being possessed of salvation, through even thus we speak.	9. But we are persuaded, concerning you, beloved, the things which are better and which contain salvation, though, even thus we speak.	9. But we, even while we speak in this tone, have a happier conviction concerning you, my dearly-loved friends--a conviction of things which point towards salvation.
10. for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister.	10. Not for unjust the God, to be forgetful of the work of you and of the love, which you manifested for the name of him, having ministered to the holy ones and are ministering.	10. For, not unrighteous, is God, to be forgetful of your work and of the love which ye have shewn forth for his name, in that ye have ministered unto the saints, and are ministering,	10. For God is not unjust so that He is unmindful of your labour and of the love which you have manifested towards Himself in having rendered services to His people and in still rendering them.
11. And we desire that each one of you may shew the same diligence unto the fulness of hope even to the end:	11. We desire but, each of you the same to show diligence for the full assurance of the hope till an end;	11. But we covet that, each one of you, be shewing forth the same diligence, unto the full assurance of the hope throughout:	11. But we long for each of you to continue to manifest the same earnestness, with a view to your enjoying fulness of hope to the very End;
12. that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.	12. so that not sluggish ones you may become, imitators but of those through faith and long endurance are inheriting the promises.	12. In order that, not slothful, ye may become, but imitators of them who, through faith and patience, were becoming heirs of the promises.	12. so that you may not become half-hearted, but be imitators of those who through faith and patient endurance are now heirs to the promises.
13. For when God made promise to Abraham, since he could swear by none greater, he swore by himself,	13. To the for Abraham having promised the God, since by no one he had greater to swear, he swore by himself,	13. For, when to Abraham God made promise, seeing he had no one greater by whom to swear, He swore, by himself,—	13. For when God gave the promise to Abraham, since He had no one greater to swear by, He swore by Himself,

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14. saying, Surely blessing I will bless thee, and multiplying I will multiply thee.	14. saying: Surely blessing I will bless thee, and multiplying I will multiply thee.	14. saying—Truly, if blessing I will bless thee, and, multiplying, I will multiply thee;	14. saying, "ASSUREDLY I WILL BLESS YOU AND BLESS YOU, I WILL INCREASE YOU AND INCREASE YOU."
15. And thus, having patiently endured, he obtained the promise.	15. And so having waited long he obtained the promise.	15. And, thus, being patient, he attained unto the promise.	15. And so, as the result of patient waiting, our forefather obtained what God had promised.
16. For men swear by the greater: and in every dispute of theirs the oath is final for confirmation.	16. Men indeed for by the greater swear, and all to them contradiction and end for confirmation the oath.	16. For, men, by the greater one, swear, and, with them, an end of all gainsaying by way of confirmation is, the oath:	16. For men swear by what is greater than themselves; and with them an oath in confirmation of a statement always puts an end to a dispute.
17. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath:	17. In which more abundantly wishing the God to show to the heirs of the promise the unchangeableness of the purpose of himself, interposed with an oath,	17. Wherein God, being, more abundantly disposed to shew forth unto the heirs of the promise the unchangeableness of his counsel, mediated, with an oath,—	17. In the same way, since it was God's desire to display more convincingly to the heirs of the promise how unchangeable His purpose was,
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;	18. so that by two transactions unalterable, in which impossible to deceive God, strong consolation we might have those having fled away to lay hold of the being placed before hope;	18. In order that, through means of two unchangeable things, in which it was impossible for God to make himself false, a mighty consolation, we might have, who have fled along to grasp, the fore-lying hope,	18. He added an oath, in order that, through two unchangeable things, in which it is impossible for Him to prove false, we may possess mighty encouragement--we who, for safety, have hastened to lay hold of the hope set before us.
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;	19. which as an anchor we have of the life sure both and firm, and entering into the within the veil,	19. Which we have, as an anchor of the soul, both secure and firm, and entering into the interior of the veil:	19. That hope we have as an anchor of the soul--an anchor that can neither break nor drag. It passes in behind the veil,
20. whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.	20. where a forerunner on behalf of us entered Jesus, according to the order of Melchizedek a high-priest having become for the age.	20. Where a forerunner in our behalf hath entered, even Jesus, who, according to the rank of Melchizedek, hath become, a high-priest unto times age-abiding	20. where Jesus has entered as a forerunner on our behalf, having become, like Melchizedek, a High Priest for ever.

Hebrews 7

Revised	Diaglott	Rotherham	Weymouth
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,	1. This for the Melchizedek, king of Salem, priest of the God of the most high, (the one having met Abraham returning from the smiting of the kings and having blessed him,	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,—	1. For this man, Melchizedek, King of Salem and priest of the Most High God-- he who when Abraham was returning after defeating the kings met him and pronounced a blessing on him--
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;	2. to whom also a tenth from of all divided Abraham,) first indeed being translated a king of righteousness, then and also a king of Salem, (which is, a king of peace,)	2. To whom even a tenth of all Abraham apportioned, first, indeed, when translated, King of Righteousness, but, after that, King of Salem also, which is King of Peace,—	2. to whom also Abraham presented a tenth part of all--being first, as his name signifies, King of righteousness, and secondly King of Salem, that is, King of peace:
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.	3. without a father, without a mother, without a genealogy, neither a beginning of days nor of life an end having, having been made like but to the son of the God, remains a priest for the continuance.	3. Without father, without mother, without pedigree, having, neither beginning of days, nor of life an end, but made like unto the Son of God, abideth a priest evermore.	3. with no father or mother, and no record of ancestry: having neither beginning of days nor end of life, but made a type of the Son of God--this man Melchizedek remains a priest for ever.
4. Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils.	4. Consider you but, how great this, to whom even a tenth Abraham gave out of the choice spoils, the patriarch.	4. Now consider, how great, this man was, to whom, a tenth, Abraham gave out of the choicest spoils, [Yea Abraham] the Patriarch.	4. Now think how great this priest-king must have been to whom Abraham the patriarch gave a tenth part of the best of the spoil.

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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 their brethren, though these have come out of the loins of Abraham:	5. And those indeed from the sons of Levi the priesthood receiving, a commandment have to tithe the people according to the law, this is, the brethren of them, though having come out of the loins of Abraham;	5. And, they, indeed, from among the sons of Levi who the priesthood receive, have commandment to take tithes of the people, according to the law, that is, of their brethren, although sprung from the loins of Abraham;	5. And those of the descendants of Levi who receive the priesthood are authorized by the Law to take tithes from the people, that is, from their brethren, though these have sprung from Abraham.
6. but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises.	6. he but not deriving an origin from them, has tithed the Abraham, and the one having the promises he has blessed.	6. But, he who deriveth not his pedigree from among them, hath taken tithes of Abraham. And, the holder of the promises, hath he blessed.	6. But, in this instance, one who does not trace his origin from them takes tithes from Abraham, and pronounces a blessing on him to whom the promises belong.
7. But without any dispute the less is blessed of the better.	7. Without but all contradiction, the less by the greater is blessed.	7. But, apart from all gainsaying, the less, by the greater, is blessed.	7. And beyond all dispute it is always the inferior who is blessed by the superior.
8. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth.	8. And here indeed tithes dying men receives; there but, being testified that he lives.	8. And, here, indeed, dying men take tithes, but, there, one of whom it is witnessed that he liveth.	8. Moreover here frail mortal men receive tithes: there one receives them about whom there is evidence that he is alive.
9. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes;	9. And so a word to speak, through Abraham even Levi the tithes receiving has been tithed;	9. And—so to say a word—through Abraham, even Levi who taketh tithes hath paid tithes;	9. And Levi too--if I may so speak--pays tithes through Abraham:
10. for he was yet in the loins of his father, when Melchizedek met him.	10. yet for in the loins of the father he was, when met him the Melchizedek.	10. For, even then, was he, in the loins of his father, when, Melchizedek, met him.	10. for Levi was yet in the loins of his forefather when Melchizedek met Abraham.

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<p>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?</p>	<p>11. If indeed then perfection through the Levitical priesthood was; (the people for with her law had received;) what yet need, according to the order of Melchizedek another to arise a priest, and not according to the order of Aaron to be named?</p>	<p>11. If indeed, therefore, there had been, a perfecting through means of the Levitical priesthood,—for, the people, thereon, have had based a code of laws, what further need, according to the rank of Melchizedek, for a different priest to be raised up, and, not according to the rank of Aaron, to be designated?</p>	<p>11. Now if the crowning blessing was attainable by means of the Levitical priesthood--for as resting on this foundation the people received the Law, to which they are still subject-- what further need was there for a Priest of a different kind to be raised up belonging to the order of Melchizedek instead of being said to belong to the order of Aaron?</p>
<p>12. For the priesthood being changed, there is made of necessity a change also of the law.</p>	<p>12. Being changed for the priesthood, from necessity also of law a change occurs.</p>	<p>12. For, seeing there is to be a change of the priesthood, of necessity, of law too, a change cometh.</p>	<p>12. For when the priesthood changes, a change of Law also of necessity takes place.</p>
<p>13. For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar.</p>	<p>13. Concerning whom for is spoken these things, of a tribe another has been a partaker, from which no one has attended to the altar;</p>	<p>13. For, he as to whom these things are said, with a different tribe, hath taken partnership, from which, no one, hath given attendance at the altar;</p>	<p>13. He, however, to whom that prophecy refers is associated with a different tribe, not one member of which has anything to do with the altar.</p>
<p>14. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests.</p>	<p>14. evident for, that from Juda has sprung the Lord of us, respecting which tribe nothing concerning priesthood Moses spoke.</p>	<p>14. For it is, very evident, that out of Judah hath sprung our Lord,—respecting which tribe, concerning priests, nothing did Moses speak,</p>	<p>14. For it is undeniable that our Lord sprang from Judah, a tribe of which Moses said nothing in connection with priests.</p>
<p>15. And [what we say] is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest,</p>	<p>15. And more yet evident it is, if according to the likeness of Melchizedek arises a priest another,</p>	<p>15. And, yet more abundantly evident it is—that, according to the likeness of Melchizedek, there is to be raised up, a different priest.</p>	<p>15. And this is still more abundantly clear when we read that it is as belonging to the order of Melchizedek that a priest of a different kind is to arise,</p>

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16. who hath been made, not after the law of a carnal commandment, but after the power of an endless life:	16. who not according to a law of a commandment fleshly has become, but according to a power of life enduring.	16. Who, not according to a law of commandment dealing with the flesh, hath arisen, but according to the power of an indissoluble life;	16. and hold His office not in obedience to any temporary Law, but by virtue of an indestructible Life.
17. for it is witnessed [of him], Thou art a priest for ever After the order of Melchizedek.	17. It testifies for: That thou a priest for the age according to the order of Melchizedek.	17. For it is witnessed—Thou, art a priest, age—abidingly, according to the rank of Melchizedek.	17. For the words are in evidence, "THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK."
18. For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness	18. An abrogation indeed for takes places of a preceding commandment, on account of the her weakness and unprofitableness;	18. For, a setting aside, doth, indeed, take place, of a foregoing commandment, by reason of its own weakness and unprofitableness,—	18. On the one hand we have here the abrogation of an earlier code because it was weak and ineffective--
19. (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.	19. (nothing for perfected the law;) after introduction but of a better hope, through which we draw near to the God.	19. For, the law, perfected, nothing; but there is the superinducing of a better hope,—through which we draw near unto God.	19. for the Law brought no perfect blessing--but on the other hand we have the bringing in of a new and better hope by means of which we draw near to God.
20. And inasmuch as [it is] not without the taking of an oath	20. And in as much as not without swearing; (they indeed for without swearing are priests having become;	20. And, inasmuch as not apart from oath-taking—	20. And since it was not without an oath being taken--
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);	21. he but with swearing through the one saying to him: Swore a Lord, and not will change; Thou a priest for the age according to the order of Melchizedek;)	21. For, they, indeed, apart from oath-taking, have been made priests, but, he, with an oath-taking, through him that was saying unto him—The Lord sware, and will not regret,—Thou, art a priest, age—abidingly	21. for these men hold office without any oath having been taken, but He holds it attested by an oath from Him who said to Him, "THE LORD HAS SWORN AND WILL NOT RECALL HIS WORDS, THOU ART A PRIEST FOR EVER" --
22. by so much also hath Jesus become the surety of a better covenant.	22. by so much better a covenant has become a surety Jesus.	22. By as much as this, hath, Jesus, become surety of a better covenant also.	22. so much the more also is the Covenant of which Jesus has become the guarantor, a better covenant.

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23. And they indeed have been made priests many in number, because that by death they are hindered from continuing:	23. And they indeed, many are having become priests, on account of the death to be hindered to continue;	23. And, they, indeed, in greater numbers, have been made priests, because, by reason of death, are they hindered from remaining at hand;	23. And they have been appointed priests many in number, because death prevents their continuance in office:
24. but he, because he abideth for ever, hath his priesthood unchangeable.	24. he but, on account of the to continue him for the age, unchangeable he has the priesthood;	24. But, he, by reason of his remaining age—abidingly, untransmissible, holdeth, the priesthood.	24. but He, because He continues for ever, has a priesthood which does not pass to any successor.
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.	25. hence and to save for the completely is able those drawing near through him to the God, always living, in order to the interpose in behalf of them.	25. Whence he is able, even to be saving unto the very end, them who approach, through him, unto God; Since he evermore liveth to be interceding in their behalf.	25. Hence too He is able to save to the uttermost those who come to God through Him, seeing that He ever lives to plead for them.
26. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens;	26. Such for to us was proper a high-priest, holy, free from sin, unstained, having been separated from the sinners, and more exalted of the heavens having become;	26. For, such a high-priest as this, for us, was [even] suited: Loving, noble, undefiled, set apart from sinners, and become, higher than the heavens;	26. Moreover we needed just such a High Priest as this-- holy, guileless, undefiled, far removed from sinful men and exalted above the heavens;
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.	27. who not has every day necessity, as the high-priests, first on behalf of the own sins sacrifices to offer, then for those of the people; this for he did at once, himself offered.	27. Who hath no daily necessity, like the high-priests, beforehand, over his own sins, to be offering sacrifices, after that, over those of the people,—for, this, he did once for all when, himself, he offered up.	27. who, unlike other High Priests, is not under the necessity of offering up sacrifices day after day, first for His own sins, and afterwards for those of the people; for this latter thing He did once for all when He offered up Himself.

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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.	28. The law for men appoints high-priests, having weakness; the word but of the swearing of that after the law, a son for to the age having been perfected.	28. For, the law, constituteth, men, high-priests, having, weakness; but, the word of the oath-taking, which cometh after the law, A Son, age-abidingly, made perfect.	28. For the Law constitutes men High Priests--men with all their infirmity--but the utterance of the oath, which came later than the Law, constitutes High Priest a Son who has been made for ever perfect.

Hebrews 8

Revised	Diaglott	Rotherham	Weymouth
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,	1. A head thing but to those being spoken, such we have a high-priest, who sat down at right of the throne of the majesty in the heavens,	1. A crowning point on the things being spoken:—such a one as this, have we, as high-priest, who hath sat down on the right hand of the throne of the Majesty in the heavens,—	1. Now in connexion with what we have been saying the chief point is that we have a High Priest who has taken His seat at the right hand of the throne of God's Majesty in the heavens,
2. a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.	2. of the holy things a public servant, and of the tabernacle of the true, which fixed the Lord, and not man.	2. Of the Holy place, a public minister, and of the Real Tent, which, the Lord, pitched and not man.	2. and ministers in the Holy place and in the true tabernacle which not man, but the Lord pitched.
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.	3. Every for high-priest in order to the to offer gifts both and sacrifices is appointed; hence necessary, to have something also this which he might offer.	3. For, every high-priest, for the offering of both gifts and sacrifices, is constituted; whence it was necessary for, this one also, to have something which he might offer.	3. Every High Priest, however, is appointed to offer both bloodless gifts and sacrifices. Therefore this High Priest also must have some offering to present.

Revised	Diaglott	Rotherham	Weymouth
<p>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;</p>	<p>4. If indeed for he was on earth, not even could he be a priest, being of the priests those offering according to the law the gifts;</p>	<p>4. If, indeed, therefore, he had been on earth, he had not, in that case, even been a priest, since there are those who are offering the gifts, according to the law:— —</p>	<p>4. If then He were still on earth, He would not be a priest at all, since here there are already those who present the offerings in obedience to the Law,</p>
<p>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 shewed thee in the mount.</p>	<p>5. who in an example and in a shadow serve of the heavenlies, even as had been divinely warned Moses, being about to finish the tabernacle: See thou for, he says, thou mayest make all things according to the pattern that having been shown to thee in the mount;)</p>	<p>5. Who, indeed, are rendering divine service, with a glimpse and shadow, of the heavenly things; even as Moses hath received intimation, when about to complete the tent,— For see! saith he— Thou shalt make all things according to the model which hath been pointed out to thee in the mount.</p>	<p>5. and serve a copy and type of the heavenly things, just as Moses was divinely instructed when about to build the tabernacle. For God said, "SEE THAT YOU MAKE EVERYTHING IN IMITATION OF THE PATTERN SHOWN YOU ON THE MOUNTAIN."</p>
<p>6. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises.</p>	<p>6. now but more excellent he has obtained a service by as much also of a better he is covenant a mediator, which on better promises has been instituted.</p>	<p>6. But, now, hath he attained unto, a more distinguished public ministry,—by as much as of a better covenant also he is, mediator, which indeed, upon better promises, hath been legislated.</p>	<p>6. But, as a matter of fact, the ministry which Christ has obtained is all the nobler a ministry, in that He is at the same time the negotiator of a sublimer covenant, based upon sublimer promises.</p>
<p>7. For if that first [covenant] had been faultless, then would no place have been sought for a second.</p>	<p>7. If for the first that was faultless, not would a second be seeking a place.</p>	<p>7. For, if, that first, had been, faultless, not, in that case, for a second, had there been sought, a place.</p>	<p>7. For if that first Covenant had been free from imperfection, there would have been no attempt to introduce another.</p>

Revised	Diaglott	Rotherham	Weymouth
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;	8. Finding fault for to them he says: Lo, days are coming, says a Lord, and I will finish with the house Israel and with the house of Judah a covenant new;	8. For, finding fault with them, he saith— Lo! days are coming, saith the Lord, when I will conclude, for the house of Israel and the house of Judah, a covenant of a new sort:	8. For, being dissatisfied with His people, God says, "THERE ARE DAYS COMING,' SAYS THE LORD, 'WHEN I WILL ESTABLISH WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH A NEW COVENANT--
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.	9. not according to the covenant which I made with the fathers of them, in a day having laid hold of me of the hand of them, to lead out them out of land of Egypt; because they not did abide in the covenant of me, and I cared not for them, says a Lord.	9. Not according to the covenant which I made with their fathers, in the day when I took them by their hand, to lead them forth out of the land of Egypt,— because, they, abode not in my covenant, and, I, disregarded them, saith the Lord.	9. A COVENANT UNLIKE THE ONE WHICH I MADE WITH THEIR FOREFATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT FROM THE LAND OF EGYPT; FOR THEY WOULD NOT REMAIN FAITHFUL TO THAT.' 'SO I TURNED FROM THEM,' SAYS THE LORD.
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:	10. For this the covenant which I will covenant with the house of Israel after the days those, says Lord, giving laws of me into the mind of them, and on hearts of them I will write them; and I will be to them for a God, and they shall be to me for a people.	10. Because, this, is the covenant which I will make with the house of Israel, after those days, saith the Lord:—giving my laws into their understanding, upon their hearts also, will I inscribe them: and I will become their God, and, they, shall become my people;	10. 'BUT THIS IS THE COVENANT THAT I WILL COVENANT WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS,' SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS AND WILL WRITE THEM UPON THEIR HEARTS. AND I WILL INDEED BE THEIR GOD AND THEY SHALL BE MY PEOPLE.
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.	11. And not not they may teach each one the fellow-citizen of himself, and each one the brother of himself, saying: Know you the Lord; because all shall know me, from least of them even to greatest of them.	11. And in nowise shall they teach— every one his fellow-citizen, and every one his brother, saying,— Get to know the Lord! Because, all, shall know me, from the least unto the greatest of them;	11. AND THERE SHALL BE NO NEED FOR THEM TO TEACH EACH ONE HIS FELLOW CITIZEN AND EACH ONE HIS BROTHER, SAYING, KNOW THE LORD. FOR ALL WILL KNOW ME FROM THE LEAST OF THEM TO THE GREATEST;

Revised	Diaglott	Rotherham	Weymouth
12. For I will be merciful to their iniquities, And their sins will I remember no more.	12. Because merciful I will be to the unrighteousnesses of them, and of the sins of them and of the iniquities of them not not I will remember more.	12. Because, propitious, will I be as to their unrighteousnesses, and, of their sins, in nowise will I be mindful, any more.	12. BECAUSE I WILL BE MERCIFUL TO THEIR WRONGDOINGS, AND THEIR SINS I WILL REMEMBER NO LONGER."
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.	13. By the to say new, he has declared old the first; that but becoming old and advancing in age, near disappearing.	13. In saying, Of a new sort, he hath made obsolete, the first; but, the thing that is becoming obsolete and aged, is near, disappearing!	13. By using the words, "a new Covenant," He has made the first one obsolete; but whatever is decaying and showing signs of old age is not far from disappearing altogether.

Hebrews 9

Revised	Diaglott	Rotherham	Weymouth
1. Now even the first [covenant] had ordinances of divine service, and its sanctuary, [a sanctuary] of this world.	1. Had indeed then both the first ordinances of service, the, and holy furnitures.	1. [Even] the first, indeed, therefore, used to have righteous appointments of divine service, even the holy ritual well arranged.	1. Now even the first Covenant had regulations for divine worship, and had also its sanctuary--a sanctuary belonging to this world.
2. For there was a tabernacle prepared, the first, wherein [were] the candlestick, and the table, and the shewbread; which is called the Holy place.	2. A tabernacle for was prepared the first, in which indeed both a lamp stand and the table and the setting forth of the loaves, which is named holies;	2. For a tent was prepared, the first, in which were both the lampstand and the table and the setting forth of the loaves,— the which is called the Holy place;	2. For a sacred tent was constructed--the outer one, in which were the lamp and the table and the presented loaves; and this is called the Holy place.
3. And after the second veil, the tabernacle which is called the Holy of holies;	3. behind but the second vail a tabernacle, that being named holies of holies;	3. But, after the second veil, a tent, that which is called Most Holy:	3. And behind the second veil was a sacred tent called the Holy of holies.

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4. having a golden censer, 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;	4. a golden having censer, and the ark of the covenant having been covered on all sides with gold, in which a pot golden having the manna, and the rod of Aaron that having budded, and the tablets of the covenant;	4. Having a golden altar of incense, and the ark of the covenant covered around on every side with gold, in which was a golden jar holding the manna, and the rod of Aaron that sprouted, and the tables of the covenant;	4. This had a censer of gold, and the ark of the Covenant lined with gold and completely covered with gold, and in it were a gold vase which held the manna, and Aaron's rod which budded and the tables of the Covenant.
5. and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.	5. above but her cherubim of glory overshadowing the mercy-seat; concerning which things not it is now to speak in part.	5. But, over--above it, Cherubim of glory overshadowing the propitiatory:— concerning which things, it is not now [needful] to be speaking, particularly.	5. And above the ark were the Cherubim denoting God's glorious presence and overshadowing the Mercy-seat. But I cannot now speak about all these in detail.
6. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services;	6. Of these now thus having been prepared, into indeed the first tabernacle always goes in the priests, the services performing;	6. Now, these things having been thus prepared, into the first tent, indeed, continually do the priests enter, the divine services completing;	6. These arrangements having long been completed, the priests, when conducting the divine services, continually enter the outer tent.
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:	7. into but the second once of the year alone the high-priest, not without blood, which he offers on behalf of himself and for the of the people ignorances;	7. But, into the second, once for all in the year, only the high-priest, not without blood, which he offered for himself and the ignorances of the people:	7. But into the second, the High Priest goes only on one day of the year, and goes alone, taking with him blood, which he offers on his own behalf and on account of the sins which the people have ignorantly committed.
8. the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing;	8. this showing of the spirit of the holy, not yet to have been manifested the of the holies way, while of the first tabernacle having a standing;	8. The Holy Spirit making this evident—that, not yet, hath been manifested, the way through the Holy place, so long as the first tent hath a standing.	8. And the lesson which the Holy Spirit teaches is this--that the way into the true Holy place is not yet open so long as the outer tent still remains in existence.

Revised	Diaglott	Rotherham	Weymouth
9. which [is] a parable for the time [now] present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect,	9. which a parable for the season that having been present, according to which gifts both and sacrifices are offered not being able according to conscience to perfect the one serving,	9. The which is a similitude for the present season, according to which both gifts and sacrifices are offered, which cannot, as to the conscience, perfect him that rendereth the divine service:—	9. And this is a figure-- for the time now present--answering to which both gifts and sacrifices are offered, unable though they are to give complete freedom from sin to him who ministers.
10. [being] only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.	10. only as to foods and drinks, and various dippings, righteousness, of flesh, till a season of correction is being imposed.	10. Only as to eatings, and drinkings, and diversified immersions,— righteous— appointments of the flesh, which, until a season of rectifying, are in force.	10. For their efficacy depends only on meats and drinks and various washings, ceremonies pertaining to the body and imposed until a time of reformation.
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,	11. Anointed but being come, a high-priest of the future good things, by means of the greater and more perfect tabernacle, not made by hand, (that is, not of this the creation,)	11. But, when Christ approached, as high-priest of the coming good things, through the greater and more perfect tent, not made by hand, that is, not of this creation,—	11. But Christ appeared as a High Priest of the blessings that are soon to come by means of the greater and more perfect Tent of worship, a tent which has not been built with hands--that is to say does not belong to this material creation—
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.	12. not indeed by means of blood of goats and young bullocks, by means of but of the own blood entered once for all into the holies, age-lasting redemption having found.	12. Nor yet through blood of goats and calves, but through his own blood he entered once for all into the Holy place, age-abiding redemption discovering.	12. and once for all entered the Holy place, taking with Him not the blood of goats and calves, but His own blood, and thus procuring eternal redemption for us.
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:	13. If for the blood of bulls and of goats, and ashes of a heifer sprinkling the polluted ones, cleanses for the of the flesh purification;	13. For if the blood of goats and bulls, and the ashes of a heifer sprinkling the profaned, halloweth unto the purity of the flesh,	13. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have contracted defilement make them holy so as to bring about ceremonial purity,

Revised	Diaglott	Rotherham	Weymouth
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?	14. how much more the blood of the Anointed one, who by means of a spirit age-lasting himself offered spotless to the God, shall cleanse the conscience of you from of death works, for the to serve God living.	14. How much rather shall the blood of the Christ, who through an age-abiding spirit offered himself unspotted unto God, purify our conscience from dead works, to the rendering of divine-service, unto a Living God?	14. how much more certainly shall the blood of Christ, who strengthened by the eternal Spirit offered Himself to God, free from blemish, purify your consciences from lifeless works for you to serve the ever-living God?
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.	15. And on account of this of a covenant new a mediator he is, so that of a death having taken place, for a redemption of the under the first covenant transgressions, the promise might receive those having been called of the age-lasting inheritance.	15. And, for this cause, of a new covenant, is he mediator,—to the end that, death coming to pass for the redemption of the transgressions against the first covenant, the called might receive the promise of the age-abiding inheritance;	15. And because of this He is the negotiator of a new Covenant, in order that, since a life has been given in atonement for the offences committed under the first Covenant, those who have been called may receive the eternal inheritance which has been promised to them.
16. For where a testament is, there must of necessity be the death of him that made it.	16. Where for a covenant, death necessary to be produced of that having been appointed;	16. For, where a covenant is, it is necessary for, the death, to be brought in, of him that hath covenanted;	16. For where there is a legal 'will,' there must also be a death brought forward in evidence--the death of him who made it.
17. For a testament is of force where there hath been death: for doth it ever avail while he that made it liveth?	17. a covenant for over dead ones firm, since never it is strong when lives that having been appointed.	17. For, a covenant over dead persons, is firm,—since it is not then of force when he is living that hath covenanted.	17. And a will is only of force in the case of a deceased person, being never of any avail so long as he who made it lives.
18. Wherefore even the first [covenant] hath not been dedicated without blood.	18. Hence not even the first without blood has been dedicated.	18. Whence, not even the first, apart from blood, hath been consecrated;	18. Accordingly we find that the first Covenant was not inaugurated without blood.
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,	19. Having spoken for every commandment according to law by Moses to all the people, having taken the blood of the young bullocks and of goats with water and wool scarlet and hyssop, itself both the book and all the people he sprinkled,	19. For, when every commandment according to the law had been spoken by Moses unto all the people, taking the blood of the calves and the goats, with water and scarlet wool and hyssop, both, the scroll itself, and all the people, he sprinkled;	19. For when Moses had proclaimed to all the people every commandment contained in the Law, he took the blood of the calves and of the goats and with them water, scarlet wool and hyssop, and sprinkled both the book itself and all the people,

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20. saying, This is the blood of the covenant which God commanded to you-ward.	20. saying: This the blood of the covenant, which enjoined on you the God;	20. Saying—This, is the blood of the covenant which, God, hath sent in command unto you:	20. saying, "THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU."
21. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood.	21. also the tabernacle and and all the vessels of the public service with the blood in like manner he sprinkled.	21. Yea, the tent also, and all the utensils of the public ministry, with blood, in like manner, he sprinkled:	21. And in the same way he also sprinkled blood upon the Tent of worship and upon all the vessels used in the ministry.
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.	22. And almost by blood all things are cleansed according to the law, and without blood-shedding not takes place forgiveness.	22. And, nearly, all things, with blood, are purified, according to the law, and, apart from blood-shedding, cometh no remission.	22. Indeed we may almost say that in obedience to the Law everything is sprinkled with blood, and that apart from the outpouring of blood there is no remission of sins.
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.	23. A necessity then the indeed copies of those in the heavens, by these to be cleansed; themselves but the things heavenly with better sacrifices than these.	23. It was indeed therefore necessary for the glimpses of the things in the heavens with these to be purified; but, the heavenly things themselves, with better sacrifices than these.	23. It was needful therefore that the copies of the things in Heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices.
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:	24. Not for into made by hands holies entered the Anointed, representations of the true ones, but into itself the heaven, now to appear in the presence of the God on behalf of us.	24. For, not into a Holy place made by hand, entered Christ,— counterpart of the real [Holy place]; but, into the heaven itself, now, to be plainly manifested before the face of God in our behalf;—	24. For not into a Holy place built by men's hands--a mere copy of the reality--did Christ enter, but He entered Heaven itself, now to appear in the presence of God on our behalf.
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;	25. Not indeed, that often he should offer himself, even as the high-priest goes into the holies every year with blood other;	25. Nor yet that, oftentimes, he should be offering himself,—just as the high-priest entereth into the Holy place, year by year, with alien blood;—	25. Nor did He enter for the purpose of many times offering Himself in sacrifice, just as the High Priest enters the Holy place, year after year, taking with him blood not his own.

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<p>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.</p>	<p>26. (since it was necessary him often to have suffered from a laying down of a world;) now but once for all at an end of the ages, for a removal of sin by means of the sacrifice of himself he has been manifested.</p>	<p>26. Else had it been needful for him, oftentimes, to suffer, from the foundation of the world; but, now, once for all, upon a conjunction of the ages, for a setting aside of sin through means of his sacrifice, hath he been made manifest;</p>	<p>26. In that case Christ would have needed to suffer many times, from the creation of the world onwards; but as a matter of fact He has appeared once for all, at the Close of the Ages, in order to do away with sin by the sacrifice of Himself.</p>
<p>27. And inasmuch as it is appointed unto men once to die, and after this [cometh] judgment;</p>	<p>27. And as it awaits the men once to die, after but this a judgment;</p>	<p>27. And, inasmuch as it is in store for men—once for all to die, but after this, judgment,</p>	<p>27. And since it is reserved for all mankind once to die, and afterwards to be judged;</p>
<p>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.</p>	<p>28. so also the Anointed once for all having been offered for the of many to carry away sins, a second time without sins will be seen, by those him expecting for salvation.</p>	<p>28. Thus, the Christ also, once for all having been offered, for the bearing of the sins, of many, a second time, apart from sin, will appear, to them who for him are ardently waiting—unto salvation.</p>	<p>28. so the Christ also, having been once offered in sacrifice in order that He might bear the sins of many, will appear a second time, separated from sin, to those who are eagerly expecting Him, to make their salvation complete.</p>

Hebrews 10

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1. For the law having a shadow of the good [things] to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh.	1. A shadow for having the law of the about coming good things, not very the image of the things, every year by the same sacrifices which they offer for the continuance, never is able the ones drawing near to perfect.	1. For the law, having in a shadow of the destined good things, not the very image of the things, they can never, with the same sacrifices which year by year they offer evermore, make them who approach, perfect;	1. For, since the Law exhibits only an outline of the blessings to come and not a perfect representation of the things themselves, the priests can never, by repeating the same sacrifices which they continually offer year after year, give complete freedom from sin to those who draw near.
2. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins?	2. Otherwise not would they cease to be offered, because that no one to have longer a consciousness of sins those publicly serving, once having been cleansed?	2. Else would they not, in that case, have ceased being offered, by reason of those rendering the divine service having no further conscience at all of sins, being once for all purified?	2. For then would not the sacrifices have ceased to be offered, because the consciences of the worshippers--who in that case would now have been cleansed once for all--would no longer be burdened with sins?
3. But in those [sacrifices] there is a remembrance made of sins year by year.	3. but in these a remembrance of sins every year.	3. But, in them, is a recalling to mind of sins, year by year,	3. But in those sacrifices sins are recalled to memory year after year.
4. For it is impossible that the blood of bulls and goats should take away sins.	4. Impossible for blood of bulls and of goats to take away sins.	4. For it is impossible for blood of bulls and goats to be taking away sins.	4. For it is impossible for the blood of bulls and goats to take away sins.
5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me;	5. Therefore coming into the world, he says: Sacrifice and offering not thou didst desire, a body but thou didst provide for me;	5. Wherefore, coming into the world, he saith: Sacrifice and offering, thou willedst not, but, a body, hast thou fitted for me,—	5. That is why, when He comes into the world, He says, "SACRIFICE AND OFFERING THOU HAS NOT DESIRED, BUT A BODY THOU HAST PREPARED FOR ME.
6. In whole burnt offerings and [sacrifices] for sin thou hadst no pleasure:	6. whole burnt offerings even for sin not thou didst delight in.	6. In whole—burnt—offerings and sacrifices for sins, thou didst not delight:	6. IN WHOLE BURNT-OFFERINGS AND IN SIN-OFFERINGS THOU HAST TAKEN NO PLEASURE.

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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.	7. Then I said: Lo I come, (in a head of a book it has been written concerning me,) of the to do, the God, the will of thee.	7. Then, said I—Lo! I am come,—in the heading of the scroll, it is written concerning me,—to do, O God, thy will.	7. THEN I SAID, 'I HAVE COME--IN THE ROLL OF THE BOOK IT IS WRITTEN CONCERNING ME-- TO DO THY WILL, O GOD.'
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),	8. Above saying: That a sacrifice and offering and whole burnt offerings even for sin not thou didst desire, nor didst delight in; (which according to the law are offered;)	8. Higher up, saying—Sacrifices, and offerings, and whole-burnt-offerings, and sacrifices for sins, thou willedst not, neither delightedst in,—the which, according to the law, are offered,	8. After saying the words I have just quoted, "SACRIFICES AND OFFERINGS OR WHOLE BURNT-OFFERINGS AND SIN-OFFERINGS THOU HAST NOT DESIRED OR TAKEN PLEASURE IN" --all such being offered in obedience to the Law--
9. then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second.	9. then he said: Lo, I come of the to do the will of thee. He takes away the first, so that the second he may establish.	9. Then, hath he said—Lo! I am come! to do, thy will:—he taketh away the first, that, the second, he may establish:	9. He then adds, "I HAVE COME TO DO THY WILL." He does away with the first in order to establish the second.
10. By which will we have been sanctified through the offering of the body of Jesus Christ once for all.	10. By which will having been sanctified we are through the offering of the body of Jesus Anointed once for all.	10. By which will, we have been made holy, through the offering of the body of Jesus Christ, once for all.	10. It is through that divine will that we have been set free from sin, through the offering of Jesus Christ as our sacrifice once for all.
11. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:	11. And every indeed priest has stood every day publicly serving, and the same often offering sacrifices, which never are able to take away sins.	11. And, every priest, indeed, standeth daily publicly ministering, and the same sacrifices oftentimes offering, the which never can clear away sins;	11. And while every priest stands ministering, day after day, and constantly offering the same sacrifices--though such can never rid us of our sins--
12. but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;	12. He but one on behalf of sins having offered a sacrifice, for the continuance sat down at right of the God,	12. But this priest, having offered one sacrifice for sins evermore, sat down on the right hand of God:	12. this Priest, on the contrary, after offering for sins a single sacrifice of perpetual efficacy, took His seat at God's right hand,
13. from henceforth expecting till his enemies be made the footstool of his feet.	13. thenceforth waiting till may be placed the enemies of him a footstool for the feet of him.	13. As for the rest, waiting—until his foes be made his footstool;	13. waiting from that time onward until His enemies be put as a footstool under His feet.

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14. For by one offering he hath perfected for ever them that are sanctified.	14. By one for offering he has perfected for the continuance those being sanctified.	14. For, by one offering, hath he perfected for evermore, them who are being made holy.	14. For by a single offering He has for ever completed the blessing for those whom He is setting free from sin.
15. And the Holy Ghost also beareth witness to us: for after he hath said,	15. Testifies but to us also the spirit the holy. After for that to have said before;	15. But even the Holy Spirit beareth us witness; for, after having said—	15. And the Holy Spirit also gives us His testimony; for when He had said,
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],	16. this the covenant, which I will ratify to them after the days those; says a Lord: Giving laws of me in hearts of them, and on the minds of them I will write them,	16. This is the covenant which I will covenant unto them after these days, saith the Lord,—Giving my laws upon their hearts, upon their understandings also, will I inscribe them,	16. ""THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS,' SAYS THE LORD: 'I WILL PUT MY LAWS UPON THEIR HEARTS AND WILL WRITE THEM ON THEIR MINDS;'"
17. And their sins and their iniquities will I remember no more.	17. and of the sins of them and of the iniquities of them not I may remember more.	17. [He] also [saith]— of their sins, and of their lawlessnesses, I will in nowise be mindful any more.	17. He adds, "AND THEIR SINS AND OFFENCES I WILL REMEMBER NO LONGER."
18. Now where remission of these is, there is no more offering for sin.	18. Where now forgiveness of these, no longer offering for sin.	18. But, wherever a remission of these is, there is, no further, offering, for sins.	18. But where these have been forgiven no further offering for sin is required.
19. Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus,	19. Having therefore, brethren, confidence for the entrance of the holies by the blood of Jesus,	19. Having therefore, brethren, freedom of speech for the entrance through the Holy place, by the blood of Jesus,	19. Since then, brethren, we have free access to the Holy place through the blood of Jesus,
20. by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;	20. which he consecrated for us a way recently killed and yet living, through the vail, (that is, the flesh of himself,)	20. Which entrance he hath consecrated for us, as a way recent and living, through the veil, that is, his flesh,—	20. by the new and ever-living way which He opened up for us through the rending of the veil--that is to say, of His earthly nature--

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21. and [having] a great priest over the house of God;	21. and a priest great over the house of the God;	21. And having a great priest over the house of God,	21. and since we have a great Priest who has authority over the house of God,
22. let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water:	22. let us approach with a true heart in full conviction of faith, having been sprinkled the hearts from a consciousness of evil;	22. Let us approach with a genuine heart, in full assurance of faith, having been sprinkled, as to our hearts, from an evil conscience, and bathed, as to our bodies, with pure water;	22. let us draw near with sincerity and unfaltering faith, having had our hearts sprinkled, once for all, from consciences oppressed with sin, and our bodies bathed in pure water.
23. let us hold fast the confession of our hope that it waver not; for he is faithful that promised:	23. and having been bathed the body in water pure, we should hold fast the confession of the hope without declining; (faithful for the one having promised;)	23. Let us hold fast the confession of the hope without wavering,—for, faithful, is he that hath promised;	23. Let us hold firmly to an unflinching avowal of our hope, for He is faithful who gave us the promises.
24. and let us consider one another to provoke unto love and good works;	24. and we should bear in mind each other for an excitement of love and of good works,	24. And let us attentively consider one another, to provoke unto love and noble works,—	24. And let us bestow thought on one another with a view to arousing one another to brotherly love and right conduct;
25. not forsaking the assembling of ourselves together, as the custom of some is, but exhorting [one another]; and so much the more, as ye see the day drawing nigh.	25. not leaving off the assembling together of ourselves, as a custom with some, but exhorting; and by much more, by so much you see drawing near the day.	25. Not forsaking the assembling of ourselves together, according to the custom of some, but exhorting, and by so much the more as this, by as much as ye behold, the day, drawing near.	25. not neglecting--as some habitually do--to meet together, but encouraging one another, and doing this all the more since you can see the day of Christ approaching.
26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins,	26. Voluntarily for sinning of us after the to have received the knowledge of the truth, no longer respecting sins is left a sacrifice;	26. For, if, by choice, we be sinning, after the receiving of the full-knowledge of the truth, no longer, for sins, is there left over, a sacrifice,	26. For if we wilfully persist in sin after having received the full knowledge of the truth, there no longer remains in reserve any other sacrifice for sins.

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27. but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.	27. fearful but some expectation of judgment, and of a fire of indignation, to eat up being about the opponents.	27. But some fearful reception of judgment and fiery jealousy, about to devour the opposers.	27. There remains nothing but a certain awful expectation of judgement, and the fury of a fire which before long will devour the enemies of the truth.
28. A man that hath set at nought Moses' law dieth without compassion on [the word of] two or three witnesses:	28. Having violated any one a law of Moses, without mercies by two or three witnesses dies;	28. Any one having set aside a law of Moses, apart from compassions, upon [the testimony of] two or three witnesses, dieth:	28. Any one who bids defiance to the Law of Moses is put to death without mercy on the testimony of two or three witnesses.
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?	29. by how much, think you, worse will he be deserving punishment he the son of the God having trampled on, and the blood of the covenant a common thing having esteemed, by which he was sanctified, and the spirit of the favor having insulted?	29. Of how much sorer punishment, suppose ye, shall he be accounted worthy, who hath trampled underfoot the Son of God, and, the blood of the covenant, hath esteemed, a profane thing, by which he had been made holy, and, unto the Spirit of favour, hath offered wanton insult?	29. How much severer punishment, think you, will he be held to deserve who has trampled under foot the Son of God, has not regarded as holy that Covenant-blood with which he was set free from sin, and has insulted the Spirit from whom comes grace?
30. For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people.	30. We know for the one saying: To me vengeance, I will repay, says Lord; and again: Lord will judge the people of himself.	30. For we know him that hath said—To me, belongeth avenging, I, will recompense; and again—The Lord will judge his people.	30. For we know who it is that has said, "VENGEANCE BELONGS TO ME: I WILL PAY BACK;" and again, "THE LORD WILL BE HIS PEOPLE'S JUDGE."
31. It is a fearful thing to fall into the hands of the living God.	31. A fearful thing the to fall into hands of God living.	31. A fearful thing [it is] to fall into the hands of a Living God!	31. It is an awful thing to fall into the hands of the ever-living God.
32. But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings;	32. Remember you but the former days, in which having been enlightened a great contest you endured of sufferings;	32. But be calling to mind the former days, in which, once ye were illuminated, a great combat of sufferings, ye endured; —	32. But continually recall to mind the days now past, when on being first enlightened you went through a great conflict and many sufferings.

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33. partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used.	33. this indeed, by reproaches both and by afflictions being made a spectacle; this but, partners of those thus being overturned having become.	33. Partly, indeed, because, both with reproaches and tribulations, ye were being made a spectacle, but, partly, because, into fellowship with them who were so involved, ye were brought; —	33. This was partly through allowing yourselves to be made a public spectacle amid reproaches and persecutions, and partly through coming forward to share the sufferings of those who were thus treated.
34. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one.	34. And for with the prisoners you sympathized, and the seize of the goods of you with joy you submitted to, knowing to have for yourselves better property in heavens and abiding.	34. For, even with them who were in bonds, ye sympathised, and, unto the seizure of your goods, with joy, ye bade welcome,— knowing that ye have yourselves, for a better possession and an abiding.	34. For you not only showed sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware that you have in your own selves a more valuable possession and one which will remain.
35. Cast not away therefore your boldness, which hath great recompense of reward.	35. Not do you cast away therefore the confidence of you, which has a reward great.	35. Do not, then, cast away your freedom of speech,—the which hath a great recompense.	35. Therefore do not cast from you your confident hope, for it will receive a vast reward.
36. For ye have need of patience, that, having done the will of God, ye may receive the promise.	36. Of patience for you have need; so that the will of the God having done, you may receive the promise.	36. For, of endurance, ye have need, in order that, the will of God having done, Ye may bear away, the promise.	36. For you stand in need of patient endurance, so that, as the result of having done the will of God, you may receive the promised blessing.
37. For yet a very little while, He that cometh shall come, and shall not tarry.	37. Yet for a little while very very, the the coming one will come and not will delay.	37. For, yet a little while, how short! how short! The Coming One will be here, and will not tarry;	37. For there is still but a short time and then "THE COMING ONE WILL COME AND WILL NOT DELAY.
38. But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him.	38. The but just one by faith shall live; and if he should draw back, not delights the soul of me in him.	38. But, my righteous one, by faith, shall live, and, if he draw back, my soul delighteth not in him.	38. BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT SHALL LIVE; AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEASURE IN HIM."
39. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.	39. We but not are for shrinking back, to destruction; but for faith, to a saving of life.	39. We, however, are not of a drawing back unto destruction, but, of faith, unto an acquisition of life	39. But we are not people who shrink back and perish, but are among those who believe and gain possession of their souls.

Hebrews 11

Revised	Diaglott	Rotherham	Weymouth
1. Now faith is the assurance of [things] hoped for, the proving of things not seen.	1. Is but faith, of things being hoped for a basis, of things a conviction not being seen.	1. But faith is, of things hoped for, a confidence, of facts, a conviction, when they are not seen;	1. Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see.
2. For therein the elders had witness borne to them.	2. By this for were attested the ancients.	2. For, thereby, well-attested were the ancients.	2. For by it the saints of old won God's approval.
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 do appear.	3. In faith we perceive to have been adjusted the ages by a word of God, in order that not out of things appearing the things being seen to have happened.	3. By faith, we understand the ages to have been fitted together, by declaration of God,—to the end that, not out of things appearing, should that which is seen, have come into existence.	3. Through faith we understand that the worlds came into being, and still exist, at the command of God, so that what is seen does not owe its existence to that which is visible.
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.	4. In faith more sacrifice Abel than Cain offered to the God, through which he was attested to be righteous, testifying on the gifts of him of the God; and through her having died yet speaks.	4. By faith, a fuller sacrifice, did Abel, offer unto God, than Cain,—through which, he received witness that he was righteous, there being a witnessing upon his gifts, by God; and, through it, though he died, he yet is speaking.	4. Through faith Abel offered to God a more acceptable sacrifice than Cain did, and through this faith he obtained testimony that he was righteous, God giving the testimony by accepting his gifts; and through it, though he is dead, he still speaks.
5. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God:	5. In faith Enoch was translated, of the not to see death; and not he was found, because translated him the God; before for the translation of him he had obtained testimony to have well pleased the God.	5. By faith, Enoch was translated, so as not to see death, and was not found, because that, God, had translated him; for, before the translation, he had received witness that he had become well-pleasing unto God; —	5. Through faith Enoch was taken from the earth so that he did not see death, and he could not be found, because God had taken him; for before he was taken we have evidence that he truly pleased God.

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<p>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.</p>	<p>6. Without but faith impossible to have pleased; to believe for it is necessary the one coming near to the God, because he is, and to those seeking him a rewarder he becomes.</p>	<p>6. But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto God—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh.</p>	<p>6. But where there is no faith it is impossible truly to please Him; for the man who draws near to God must believe that there is a God and that He proves Himself a rewarder of those who earnestly try to find Him.</p>
<p>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.</p>	<p>7. In faith being divinely Noah concerning the not yet things being seen, having been piously afraid built an ark for a preservation of the house of himself; through which he condemned the world, and of the according to faith righteousness became an heir.</p>	<p>7. By faith, Noah, having received intimation concerning the things not yet seen, filled with reverence, prepared an ark to the saving of his house—through which he condemned the world, and, of the righteousness by way of faith, became heir.</p>	<p>7. Through faith Noah, being divinely taught about things as yet unseen, reverently gave heed and built an ark for the safety of his family, and by this act he condemned the world, and became an heir of the righteousness which depends on faith.</p>
<p>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.</p>	<p>8. In faith being called Abraham was obedient to go forth into the place, which he was about to receive for an inheritances, and he went forth, not knowing where he was going.</p>	<p>8. By faith, being called, Abraham obeyed—to come forth into a place he was destined to receive for an inheritance; and he came forth, not well knowing whither he was coming.</p>	<p>8. Through faith Abraham, upon being called to leave home and go into a land which he was soon to receive for an inheritance, obeyed; and he went out, not knowing where he was going to.</p>
<p>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:</p>	<p>9. In faith he sojourned in the land of the promise as a stranger, in tents having dwelt, with Isaac and Jacob of the joint-heirs of the promise of the same;</p>	<p>9. By faith, he sojourned in the land of promise, as a foreign land, in tents, dwelling, along with Isaac and Jacob, the joint-heirs of the same promise;</p>	<p>9. Through faith he came and made his home for a time in a land which had been promised to him, as if in a foreign country, living in tents together with Isaac and Jacob, sharers with him in the same promise;</p>

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10. for he looked for the city which hath the foundations, whose builder and maker is God.	10. was waiting for that the foundations having city, of which a designer and architect the God;	10. For he was awaiting the city having foundations, whose architect and builder is, God.	10. for he continually looked forward to the city which has the foundations, whose architect and builder is God.
11. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:	11. In faith also herself Sarah power for a laying down of seed received, even beyond a proper time of life, since faithful she regarded the one promising.	11. By faith, even Sarah herself, received power for founding a seed, even beyond the season of life's prime,—seeing that, faithful, she reckoned, him that had promised;	11. Through faith even Sarah herself received strength to become a mother--although she was past the time of life for this--because she judged Him faithful who had given the promise.
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.	12. Therefore even from one were born, and these things having been dead, like the stars of the heaven for the multitude, and like the sand that by the shore of the sea the innumerable,	12. Wherefore, even from one, were born, and, as to these things, one who had become dead,—like the stars of the heaven, for multitude, and as the sand that is by the lip of the sea, that cannot be numbered.	12. And thus there sprang from one man, and him practically dead, a nation like the stars of the sky in number, and like the sands on the sea shore which cannot be counted.
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.	13. In faith died these all, not having received the promises, but far distant them having seen and having saluted, and having confessed, that strangers and sojourners they are on the earth.	13. In faith, all these died—not bearing away the promises, but, from afar, beholding and saluting them, and confessing that, strangers and sojourners, were they upon the land.	13. All these died in the possession of faith. They had not received the promised blessings, but had seen them from a distance and had greeted them, and had acknowledged themselves to be foreigners and strangers here on earth;
14. For they that say such things make it manifest that they are seeking after a country of their own.	14. Those for such things saying make known that a country they seek.	14. For, they who such things as these are saying, make it clear that, of a paternal home they are in quest;	14. for men who acknowledge this make it manifest that they are seeking elsewhere a country of their own.

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15. And if indeed they had been mindful of that [country] from which they went out, they would have had opportunity to return.	15. And if indeed that they remembered from which they came forth, they would have had a season to have returned;	15. And, if indeed of that they had been mindful, from which they had come out, they might, in that case, have had an opportunity, to return;	15. And if they had cherished the remembrance of the country they had left, they would have found an opportunity to return;
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.	16. now but a better they long after, this is, heavenly. Therefore not is ashamed of them the God, a God to be called of them; he prepared for for them a city.	16. But, now, after a better one, are they reaching, that is, a heavenly; wherefore God is not ashamed of them, to be invoked as, their God,—for he hath prepared for them, a city.	16. but, as it is, we see them eager for a better land, that is to say, a heavenly one. For this reason God is not ashamed to be called their God, for He has now prepared a city for them.
17. By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten [son];	17. In faith offered up Abraham the Isaac being tried, and the only-begotten was offering up he the promise having received,	17. By faith, Abraham, when tested, offered up Isaac, and, the only-begotten, would he have offered up, who the promises had accepted,—	17. Through faith Abraham, as soon as God put him to the test, offered up Isaac. Yes, he who had joyfully welcomed the promises was on the point of sacrificing his only son
18. [even he] to whom it was said, In Isaac shall thy seed be called:	18. to whom it was said: That in Isaac shall be called to thee a seed;	18. Even him of whom it had been said—In Isaac, shall there be called to thee, a seed:	18. with regard to whom he had been told, "IT IS THROUGH ISAAC THAT YOUR POSTERITY SHALL BE TRACED."
19. accounting that God [is] able to raise up, even from the dead; from whence he did also in a parable receive him back.	19. inferring, that even out of dead ones to raise up is able the God; whence him also in a similitude he recovered.	19. Accounting that, even from among the dead, God, was able, to raise [him], — whence, even in similitude, he bare him away.	19. For he reckoned that God is even able to raise a man up from among the dead, and, figuratively speaking, it was from among the dead that he received Isaac again.
20. By faith Isaac blessed Jacob and Esau, even concerning things to come.	20. In faith concerning things being to come blessed Isaac the Jacob and the Esau.	20. By faith, even concerning things to come, did Isaac bless Jacob and Esau.	20. Through faith Isaac blessed Jacob and Esau, even in connexion with things soon to come.
21. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, [leaning] upon the top of his staff.	21. In faith Jacob dying each of the sons of Joseph blessed; and bowed down on the top of the staff of himself.	21. By faith, Jacob, when about to die, blessed each of the sons of Joseph; and bowed in worship on the top of his staff.	21. Through faith Jacob, when dying, blessed each of Joseph's sons, and, leaning on the top of his staff, worshipped God.

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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.	22. In faith Joseph ending concerning the going out of the sons of Israel reminded, and concerning the bones of himself gave charge.	22. By faith, Joseph, when drawing to his end—concerning the exodus of the sons of Israel, called to remembrance, and, concerning his bones, gave commandment.	22. Through faith Joseph, when he was near his end, made mention of the departure of the descendants of Israel, and gave orders about his own body.
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.	23. In faith Moses being born was hidden three months by the parents of himself, because they saw beautiful the babe; and not they did fear the mandate of the king.	23. By faith, Moses, when born—was hid three months by his parents, because, they saw, that, goodly, was, the child, and were not affrighted, at the decree of the king.	23. Through faith the child Moses was hid for three months by his parents, because they saw his rare beauty; and the king's edict had no terror for them.
24. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;	24. In faith Moses great having become refused to be called a son of a daughter of Pharaoh,	24. By faith, Moses, when grown up—refused to be called the son of a daughter of a Pharaoh,	24. Through faith Moses, when he grew to manhood, refused to be known as Pharaoh's daughter's son,
25. choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season;	25. rather choosing to suffer evil with the people of the God, than for a season to have of sin enjoyment;	25. Rather choosing—to be jointly suffering ill-treatment with the people of God, than, for a season, to be having, sins enjoyment;	25. having determined to endure ill-treatment along with the people of God rather than enjoy the short-lived pleasures of sin;
26. accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward.	26. greater wealth having regarded of the Egypt treasures the reproach of the Anointed; he looked away for towards the reward.	26. Accounting—as greater riches than Egypt's treasures, the reproach of the Anointed One; for he was looking away unto the recompense.	26. because he deemed the reproaches which he might meet with in the service of the Christ to be greater riches than all the treasures of Egypt; for he fixed his gaze on the coming reward.
27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.	27. In faith he left Egypt, not fearing the wrath of the king; the for unseen one as seeing he was strong.	27. By faith, he forsook Egypt—not put in fear of the wrath of the king; for, as seeing him who cannot be seen, he persevered.	27. Through faith he left Egypt, not being frightened by the king's anger; for he held on his course as seeing the unseen One.
28. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.	28. In faith he has made the passover and the pouring on of the blood, so that not the one destroying the first-borns, might touch of them.	28. By faith, he hath kept the passover and the besmearing of the blood, lest, he that was destroying the first-born, should be touching them.	28. Through faith he instituted the Passover, and the sprinkling with blood so that the destroyer of the firstborn might not touch the Israelites.

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29. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.	29. In faith they passed through the red sea as through a dry place; which a trial attempting the Egyptians, were swallowed up.	29. By faith, they passed through the Red Sea, as over dry land,—which the Egyptians, seizing an attempt to do, were swallowed up.	29. Through faith they passed through the Red Sea as though they were passing over dry land, but the Egyptians, when they tried to do the same, were swallowed up.
30. By faith the walls of Jericho fell down, after they had been compassed about for seven days.	30. In faith the walls of Jericho fell, having been encompassed for seven days.	30. By faith, the walls of Jericho, fell, having been surrounded for seven days.	30. Through faith the walls of Jericho fell to the ground after being surrounded for seven days.
31. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.	31. In faith Rahab the harlot not was destroyed with those unbelieving, having received the spies with peace.	31. By faith, Rahab the harlot perished not with them who refused to yield, she having welcomed the spies with peace.	31. Through faith the notorious sinner Rahab did not perish along with the disobedient, for she had welcomed the spies and had sheltered them.
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:	32. And what further may I say? Will fail for me relating the time concerning Gideon, Barak also and Samson, and Jephthah, David also and Samuel, and the prophets;	32. And what more can I say? For, time, will fail me while I go on telling—concerning Gideon, Barak, Sampson, Jephthah, David also, and Samuel, and the prophets,—	32. And why need I say more? For time will fail me if I tell the story of Gideon, Barak, Samson, Jephthah, and of David and Samuel and the Prophets;
33. who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,	33. who by means of faith subdued kingdoms, performed righteousness, obtained promises, closed up, mouths of lions,	33. Who, through faith—prevailed in contest over kingdoms, wrought righteousness, attained unto promises, shut the mouths of lions,	33. men who, as the result of faith, conquered whole kingdoms, brought about true justice, obtained promises from God, stopped lions' mouths,
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.	34. quenched power of fire, escaped mouths of sword, were made strong from weakness, became mighty ones in war, camps overturned of foreigners;	34. Quenched the power of fire, escaped the mouths of the sword, were made powerful from weakness, became mighty in battle, overturned, camps of aliens;	34. deprived fire of its power, escaped being killed by the sword, out of weakness were made strong, became mighty in war, put to flight foreign armies.

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35. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection:	35. received women from a resurrection the dead ones of themselves; others but were beaten to death, not having accepted the redemption, so that a better resurrection they might obtain.	35. Women received, by resurrection, their dead; but, others, were put to the rack, not accepting redemption, that, unto a better resurrection, they might attain:	35. Women received back their dear ones alive from the dead; and others were put to death with torture, refusing the deliverance offered to them--that they might secure a better resurrection.
36. and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:	36. Others but of mockings and of scourges a trial received, further but of bonds and of imprisonment;	36. Others, again, of mockings and scourgings, received trial, nay! further, of bonds and imprisonments:	36. Others again were tested by cruel mockery and by scourging; yes, and by chains and imprisonment.
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, evil entreated	37. they were stoned, they were sawn a sunder, they were tempted, by slaughter of sword they died; they went about in sheepskins, in goat skins, being in want, being afflicted, being ill-treated,	37. They were stoned, were pierced through, were sawn asunder, by murder, with a sword, died, went about in sheep-skins, in goat-hides,—being in want, suffering tribulation, enduring ill-treatment:	37. They were stoned, they were sawn asunder, they were tried by temptation, they were killed with the sword. They went from place to place in sheepskins or goatskins, enduring want, oppression and cruelty.
38. (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.	38. (of whom not was worthy the world,) in deserts wandering and in mountains, and in caves and in the holes of the earth.	38. Of whom the world, was not worthy—upon deserts, wandering, and mountains, and in caves,—and in the caverns of the earth.	38. (They were men of whom the world was not worthy.) They wandered across deserts and mountains, or hid themselves in caves and in holes in the ground.
39. And these all, having had witness borne to them through their faith, received not the promise,	39. And these all having been attested by means of the faith, not did obtain the promise,	39. And, these all, though they obtained witness through their faith, yet bare not away, the promise:	39. And although by their faith all these people won God's approval, none of them received the fulfilment of His great promise;
40. God having provided some better thing concerning us, that apart from us they should not be made perfect.	40. the God concerning us a better thing having foreseen, so that not apart from us they might be made perfect.	40. God, for us, something better providing,—that, not apart from us, should they be made, perfect.	40. for God had provided for them and us something better, so that apart from us they were not to attain to full blessedness.

Hebrews 12

Revised	Diaglott	Rotherham	Weymouth
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 beset us, and let us run with patience the race that is set before us,	1. Therefore also we, such having surrounding us a cloud of witnesses, encumbrance having laid aside every, and the close-girding sin, by means of patient endurance we should run the being laid out for us course;	1. Therefore, indeed, seeing that, we also, have encircling us, so great a cloud of witnesses, stripping off every incumbrance and the easily entangling sin, with endurance, let us be running, the race that is lying before us,	1. Therefore, surrounded as we are by such a vast cloud of witnesses, let us fling aside every encumbrance and the sin that so readily entangles our feet. And let us run with patient endurance the race that lies before us,
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.	2. looking away to the of the faith leader and perfecter Jesus, who in return for the being placed before him joy, endured a cross, shame disregarding, at right and of the throne of the God has sat down.	2. Looking away unto our faith's Princely-leader and perfecter, Jesus,—who, in consideration of the joy lying before him, endured a cross, shame, despising! And, on the right hand of the throne of God, hath taken his seat.	2. simply fixing our gaze upon Jesus, our Prince Leader in the faith, who will also award us the prize. He, for the sake of the joy which lay before Him, patiently endured the cross, looking with contempt upon its shame, and afterwards seated Himself-- where He still sits--at the right hand of the throne of God.
3. For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls.	3. Attentively consider you for the such one having endured from the sinners towards himself opposition, no that not you may be wearied in the souls of you being discouraged.	3. For take ye into consideration—him who hath endured, such contradiction, by sinners against themselves, lest ye be wearied, in your souls becoming exhausted.	3. Therefore, if you would escape becoming weary and faint-hearted, compare your own sufferings with those of Him who endured such hostility directed against Him by sinners.
4. Ye have not yet resisted unto blood, striving against sin:	4. Not yet even to blood you resisted with the sin contending against;	4. Not yet unto blood, have ye resisted, against sin, waging a contest;	4. In your struggle against sin you have not yet resisted so as to endanger your lives;
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 reproved of him;	5. and you have forgotten the exhortation, which with you as with sons reasons: O son of me, not do not slight discipline of Lord, neither be thou discouraged by him being reproved;	5. And ye have quite forgotten the exhortation which, indeed, with you as with sons, doth reason:—My son! be not slighting the discipline of the Lord, neither be fainting, when by him, thou art reproved;	5. and you have quite forgotten the encouraging words which are addressed to you as sons, and which say, "MY SON, DO NOT THINK LIGHTLY OF THE LORD'S DISCIPLINE, AND DO NOT FAINT WHEN HE CORRECTS YOU;

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6. For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.	6. whom for loves Lord, he disciplines; he scourges and every son whom he receives.	6. For, whom the Lord loveth, he doth, discipline, and scourgeth every son whom he doth welcome home.	6. FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES: AND HE SCOURGES EVERY SON WHOM HE ACKNOWLEDGES."
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?	7. If discipline you endure, as with sons with you deals the God; any for is son, whom not disciplines a father?	7. For the sake of discipline, persevere! As towards sons, God, beareth himself, towards you; for who is a son whom a father doth not discipline?	7. The sufferings that you are enduring are for your discipline. God is dealing with you as sons; for what son is there whom his father does not discipline?
8. But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.	8. If but without you are discipline, of which partakes have become all, certainly bastards you are and not sons.	8. If however ye are without discipline, whereof, all, have received a share, then, are ye, bastards, and, not sons.	8. And if you are left without discipline, of which every true son has had a share, that shows that you are bastards, and not true sons.
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 of spirits, and live?	9. Then those indeed of the flesh of us fathers we have disciplinarians, and we revered; not by much more shall we be submissive to the Father of the spirits, and we shall live?	9. Furthermore, indeed, the fathers of our flesh, we used to have, as administrators of discipline, and we used to pay deference: shall we not, much rather, submit ourselves to the Father of our spirits and, live?	9. Besides this, our earthly fathers used to discipline us and we treated them with respect, and shall we not be still more submissive to the Father of our spirits, and live?
10. For they verily for a few days chastened [us] as seemed good to them; but he for [our] profit, that [we] may be partakers of his holiness.	10. They indeed for for a few days, according to that seeming right to them, disciplined; he but for that being profitable, in order that to partake of the holiness of him.	10. For, they, indeed, for a few days, according to that which seemed good to them, were administering discipline; but, he, unto that which is profitable, with view to our partaking of his holiness:	10. It is true that they disciplined us for a few years according as they thought fit; but He does it for our certain good, in order that we may become sharers in His own holy character.
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.	11. All but discipline as to indeed that being present not seems of joy to be but of grief; afterwards but fruit peaceful to those through her having been trained it returns of righteousness.	11. But, no discipline, for the present, indeed, seemeth to be of joy, but of sorrow: afterwards, however--to them who thereby have been trained, it yieldeth peaceful fruit, of righteousness.	11. Now, at the time, discipline seems to be a matter not for joy, but for grief; yet it

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12. Wherefore lift up the hands that hang down, and the palsied knees;	12. Therefore the having been wearied hands and the having been enfeebled knees do you brace up;	12. Wherefore, the slackened hands and paralysed knees, restore ye,	12 Therefore strengthen the drooping hands and paralysed knees,
13. and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.	13. and paths level do you make for the feet of you, so that not the lame may be turned out, may be healed but rather.	13. And, straight tracks, be making for your feet—that the lame member may not be dislocated, but, be healed rather.	13 and make straight paths for your feet, so that what is lame may not be put entirely out of joint
14. Follow after peace with all men, and the sanctification without which no man shall see the Lord:	14. Peace do you pursue with all, and the holiness, which without no one shall see the Lord.	14. Peace, be pursuing, with all, and the obtaining of holiness,—without which no one shall see the Lord:	14 but may rather be restored. Persistently strive for peace with all men, and for that growth in holiness apart from which no one will see the Lord.
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 the many be defiled;	15. Looking carefully, lest any one falling back from the favor of the God; lest any root of bitterness upward springing may disturb, and by means of this may be polluted many;	15. Using oversight—lest any one be falling behind from the favour of God,—lest any root of bitterness, springing up above, be causing trouble, and, through it, the many, be defiled:	15 Be carefully on your guard lest there be any one who falls back from the grace of God; lest any root bearing bitter fruit spring up and cause trouble among you, and through it the whole brotherhood be defiled;
16. lest [there be] any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright.	16. lest any fornicator, or profane person like Esau, who on account of eating of one sold the birthrights of himself.	16. Lest there be any fornicator, or profane person, like Esau,—who, for the sake of one meal, yielded up his own firstborn rights;	16 lest there be a fornicator, or an ungodly person like Esau, who, in return for a single meal, parted with the birthright which belonged to him.
17. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.	17. You know for, that even afterwards wishing to inherit the blessing, he was rejected; for a change of mind for a place not he found, through with tears having earnestly sought her.	17. For ye know that, afterwards—when he even wished to inherit the blessing, he was rejected; for, place of repentance, found he none, even though, with tears, he diligently sought it.	17 For you know that even afterwards, when he wished to secure the blessing, he was rejected; for he found no opportunity for undoing what he had done, though he sought the blessing earnestly with tears.

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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,	18. Not for you have approached being touched a mountain, and having been hurt with fire, and to a thick cloud, and to darkness, and to tempest,	18. For ye have not approached—unto, a searching and scorching fire, and gloom, and mist, and tempest,	18 For you have not come to a material object all ablaze with fire, and to gloom and darkness and storm and trumpet-blast and the sound of words--
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:	19. and of a trumpet to a sound, and to a voice of words of which those having heard entreated, not to be added to them a word;	19. And a trumpets peal,—and a sound of things spoken:—from which they who heard excused themselves, lest there should be added to them, a word;	19 a sound of such a kind that those who heard it entreated that no more should be added.
20. for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned;	20. (not they endured for that being enjoined. If even a wild-beast may touch the mountain, it shall be stoned;	20. For they could not bear, that which was being enjoined,—and, should a beast be touching the mountain, it shall be stoned;	20 For they could not endure the order which had been given, "EVEN A WILD BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED TO DEATH;"
21. and so fearful was the appearance, [that] Moses said, I exceedingly fear and quake:	21. and, so fearful was that being seen, Moses said: Affrighted I am and tremble;)	21. And, so fearful was that which was showing itself, Moses, said—I am terrified, and do tremble!	21 and so terrible was the scene that Moses said, "I TREMBLE WITH FEAR."
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,	22. but you have approached Zion a mountain; and to a city of God living, Jerusalem heavenly; and to myriads, of messengers an entire assembly;	22. But ye have approached—unto Zion's mountain, and unto the city of a Living God, a heavenly Jerusalem,—and unto myriads of messengers,	22 On the contrary you have come to Mount Zion, and to the city of the ever-living God, the heavenly Jerusalem, to countless hosts of angels,
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,	23. and to a congregation of first-borns, having been enrolled in heavens; and to a judge God of all; and to spirits of just ones having been perfected;	23. in high festival,—and unto an assembly of firstborn ones, enrolled in the heavens,—and unto God, judge of all,—and unto the spirits of righteous ones made perfect,—	23 to the great festal gathering and Church of the first-born, whose names are recorded in Heaven, and to a Judge who is God of all, and to the spirits of righteous men made perfect,

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24. and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than [that of] Abel.	24. and of a covenant new to a mediator, Jesus; and of blood of sprinkling, a better thing speaking than the Abel.	24. And unto the mediator of a new covenant, Jesus,— and unto the blood of sprinkling, more excellently speaking, than, Abel.	24 and to Jesus the negotiator of a new Covenant, and to the sprinkled blood which speaks in more gracious tones than that of Abel.
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:	25. Beware you, not you should refuse the one speaking. If for those not escaped, him on earth having refused divinely admonishing, by now much more we who him from heavens are turning away from;	25. Beware, lest ye excuse yourselves from him that speaketh; for, if, they escaped not, who excused themselves from him who on earth was warning, how much less, shall, we, who from him that warneth from the heavens, do turn ourselves away:	25 Be careful not to refuse to listen to Him who is speaking to you. For if they of old did not escape unpunished when they refused to listen to him who spoke on earth, much less shall we escape who turn a deaf ear to Him who now speaks from Heaven.
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.	26. of whom the voice the earth shook then; now but it has been announced, saying: Yet once for all I shake not only the earth, but also the heavens.	26. Whose voice shook the earth, then, but, now, hath he promised, saying—Yet once for all, I, will shake—not only the earth, but, also the heaven.	26 His voice then shook the earth, but now we have His promise, "YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE, BUT HEAVEN ALSO."
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.	27. The but, yet once for all denotes of the things being shaken the removal, as of things having been made, so that may remain the not things being shaken.	27. But, the saying, Yet once for all, maketh clear the removal of the things which can be shaken, as of things done with,—that they may remain, which cannot be shaken.	27 Here the words "Yet again, once for all" denote the removal of the things which can be shaken--created things--in order that the things which cannot be shaken may remain.

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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:	28. Therefore kingdom unshaken receiving, may we hold fast favor, by means of which we may serve acceptably to the God, with reverence and piety.	28. Wherefore, seeing that, of a kingdom not to be shaken, we are receiving possession, let us have gratitude—whereby we may be rendering divine service well-pleasingly unto God, with reverence and awe;	28 Therefore, receiving, as we now do, a kingdom which cannot be shaken, let us cherish thankfulness so that we may ever offer to God an acceptable service, with godly reverence and awe.
29. for our God is a consuming fire.	29. Even for the God of us a fire consuming.	29. For, even our God, is a consuming fire.	29 For our God is also a consuming fire.

Hebrews 13

Revised	Diaglott	Rotherham	Weymouth
1. Let love of the brethren continue.	1. The brotherly love let continue.	1. Let brotherly love continue.	1. Let brotherly love always continue.
2. Forget not to shew love unto strangers: for thereby some have entertained angels unawares.	2. Of the kind-to strangers not be you neglectful; through this for without knowing some having entertained messengers.	2. Of the entertaining of strangers, be not forgetful, for, hereby, unawares, have some entertained, messengers.	2. Do not neglect to show kindness to strangers; for, in this way, some, without knowing it, have had angels as their guests.
3. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body.	3. Be you mindful of the prisoners, as if having been bound together; of those being ill-treated, as also yourselves being in body.	3. Bear in mind them who are in bonds, as having become jointly bound,—them who are suffering ill-treatment, as being yourselves also in the body.	3. Remember prisoners, as if you were in prison with them; and remember those suffering ill-treatment, for you yourselves also are still in the body.
4. [Let] marriage [be] had in honour among all, and [let] the bed [be] undefiled: for fornicators and adulterers God will judge.	4. Honorable the marriage among all, and the bed undefiled; fornicators but and adulterers will judge the God.	4. Let marriage be honourable in all, and the bed undefiled, for, fornicators and adulterers, God, will judge.	4. Let marriage be held in honour among all, and let the marriage bed be unpolluted; for fornicators and adulterers God will judge.
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.	5. Not a love of money the turn of mind; being satisfied with the things being present; he for has said: Not not thee may I leave, not even thee may I forsake;	5. Without fondness for money, be your way of life,—being content with the present things,—for, he, hath said: In nowise, thee, will I leave, no indeed! in nowise, thee, will I forsake:	5. Your lives should be untainted by love for money. Be content with what you have; for God Himself has said, "I WILL NEVER, NEVER LET GO YOUR HAND: I WILL NEVER NEVER FORSAKE YOU."

Revised	Diaglott	Rotherham	Weymouth
6. So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me?	6. so that being confident us to say: A Lord for me a helper, and not I will fear; what shall do to me a man?	6. So that, taking courage, we may be saying—The Lord, hasteth to my cry,—I will not be put in fear: what shall, man, do unto me?	6. So that we fearlessly say, "THE LORD IS MY HELPER; I WILL NOT BE AFRAID: WHAT CAN MAN DO TO ME?"
7. Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith.	7. Remember you of those leading of you, who spoke to you the word of the God; of whom viewing attentively the result of the mode of life, imitate you the faith.	7. Be mindful of them who are guiding you, who, indeed, have spoken unto you, the word of God: the outgoing of whose behaviour, reviewing, be imitating, their faith.	7. Remember your former leaders--it was they who brought you God's Message. Bear in mind how they ended their lives, and imitate their faith.
8. Jesus Christ [is] the same yesterday and today, [yea] and for ever.	8. Jesus Anointed yesterday and to-day the same, and for the ages.	8. Jesus Christ, yesterday, and today, is the same,—and unto the ages.	8. Jesus Christ is the same yesterday and to-day--yes, and to the ages to come.
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.	9. By teachings various and strange not be you lead away; good for by favor to be established the heart, not by provisions, by which not were profited those having walked about.	9. With teachings, manifold and strange, be not carried aside; for it is, noble, that, with gratitude, should, the heart, be getting confirmed,—not with matters of food, in which, they who are walking, have not been profited.	9. Do not be drawn aside by all sorts of strange teaching; for it is well to have the heart made steadfast through God's grace, and not by special kinds of food, from which those who scrupulously attend to them have derived no benefit.
10. We have an altar, whereof they have no right to eat which serve the tabernacle.	10. We have an altar, from which to eat not they have authority those in the tabernacle serving.	10. We have an altar—to eat out of which, they, have no right, who in the tent are doing divine service;	10. We Christians have an altar from which the ministers of the Jewish Tent have no right to eat.
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.	11. Of whom for is brought animals the blood concerning sin into the holies by means of the high-priest, of these the bodies are burned outside of the camp.	11. For, in the case of those living creatures, whose blood for sins is carried into the holy place, through means of the high-priest, the bodies of these, are burned up, outside the camp.	11. For the bodies of those animals of which the blood is carried by the High Priest into the Holy place as an offering for sin, are burned outside the camp.

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12. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.	12. Therefore also Jesus, so that he might sanctify through the own blood the people, outside of the gate suffered.	12. Wherefore, Jesus also, that he might hallow the people through means of his own blood, outside the gate, suffered:	12. And for this reason Jesus also, in order, by His own blood, to set the people free from sin, suffered outside the gate.
13. Let us therefore go forth unto him without the camp, bearing his reproach.	13. Now then let us go forth to him outside of the camp, the reproach for him bearing;	13. Now, therefore, let us be going forth unto him, outside the camp, his reproach bearing.	13. Therefore let us go to Him outside the camp, sharing the insults directed against Him.
14. For we have not here an abiding city, but we seek after [the city] which is to come.	14. not for we have here abiding a city, but the one being about to come we seek.	14. For we have not here an abiding city, but, unto that which is to be, are we seeking our way.	14. For we have no permanent city here, but we are longing for the city which is soon to be ours.
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.	15. Through him therefore may we offer a sacrifice of praise continually to the God, this is, fruit of lips ascribing praise to the name of him.	15. Through him, let us be offering up a sacrifice of praise, continually, unto God; that is, a fruit of lips confessing unto his name.	15. Through Him, then, let us continually lay on the altar a sacrifice of praise to God, namely, the utterance of lips that give thanks to His Name.
16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.	16. Of the but doing good and fellowship not be you neglectful; with such for sacrifices is well-pleased the God.	16. But, of the doing good and of fellowship, be not forgetful; for, with such sacrifices as these, is, God, well-pleased.	16. And do not forget to be kind and liberal; for with sacrifices of that sort God is greatly pleased.
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.	17. Be you obedient to those leading you, and he you subject; they for watch on behalf of the souls of you, as an account going to render; so that with joy this they may do, and not groanings; disastrous for to you this.	17. Be yielding unto them who are guiding you, and submit yourselves; for they are watching over your souls, as having an account to render, that, with joy the same they may be doing, and not with sighing,–for, unprofitable unto you, were, this.	17. Obey your leaders and be submissive to them. For they are keeping watch over your souls as those who will have to give account; that they may do this with joy and not with lamentation. For that would be of no advantage to you.
18. Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly in all things.	18. Pray you for us; we have confidence for, because a good conscience we have, in all things well wishing to conduct ourselves;	18. Be praying for us; for we persuade ourselves that an honourable conscience have we, in all things honourably, desiring to behave ourselves.	18. Keep on praying for us; for we are sure that we have clear consciences, and we desire to live nobly in every respect.

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19. And I exhort [you] the more exceedingly to do this, that I may be restored to you the sooner.	19. more earnestly but I entreat this to do, so that more quickly I may be restored of you.	19. But, much more abundantly, do I exhort you the same to do, that, more speedily, I may be restored, unto you.	19. I specially urge this upon you in order that I may be the more speedily restored to you.
20. Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, [even] our Lord Jesus,	20. The now God of the peace, the one having led up out of dead ones the shepherd of the sheep the great by blood of a covenant age-lasting, the Lord of us Jesus,	20. But, the God of peace, He that led up from among the dead the great Shepherd of the sheep, with the blood of an age-abiding covenant,—our Lord Jesus,	20. Now may God who gives peace, and brought Jesus, our Lord, up again from among the dead--even Him who, by virtue of the blood of the eternal Covenant, is the great Shepherd of the sheep—
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.	21. knit together you in every work good, in order the to do the will of him; doing in you the well-pleasing thing in presence of himself, through Jesus Anointed; to whom the glory for the ages of the ages; so be it.	21. Fit you, by every good work, for the doing of his will, doing within us, that which is well-pleasing, before him through Jesus Christ: to whom be the glory, unto the ages of ages. Amen.	21. fully equip you with every grace that you may need for the doing of His will, producing in us that which will truly please Him through Jesus Christ. To Him be the glory to the Ages of the Ages! Amen.
22. But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few words.	22. I entreat now you, brethren, bear you with the word of the exhortation; indeed for in few words I sent to you.	22. Now I exhort you, brethren, bear with the word of exhortation,—for, even with brief [words], have I sent unto you.	22. Bear with me, brethren, when I thus exhort you; for, in fact, it is but a short letter that I have written to you.
23. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.	23. You know the brother Timothy having been sent away, with whom, if quickly he comes, I shall see you.	23. Know ye that our brother Timothy hath been set at liberty,—with whom, if more speedily he be coming, I will see you.	23. You will rejoice to hear that our brother Timothy has been set at liberty. If he comes soon, I will see you with him.
24. Salute all them that have the rule over you, and all the saints. They of Italy salute you.	24. Salute you all the leaders of you, and all the holy ones. Salute you those from the Italy.	24. Salute all them who are guiding you, and all the saints: they from Italy, salute you.	24. Greet all your leaders and all God's people. The brethren from Italy send you greetings.
25. Grace be with you all. Amen.	25. The favor with all of you. So be it.	25. Favour be with you all.	25. Grace be with you all! Amen.