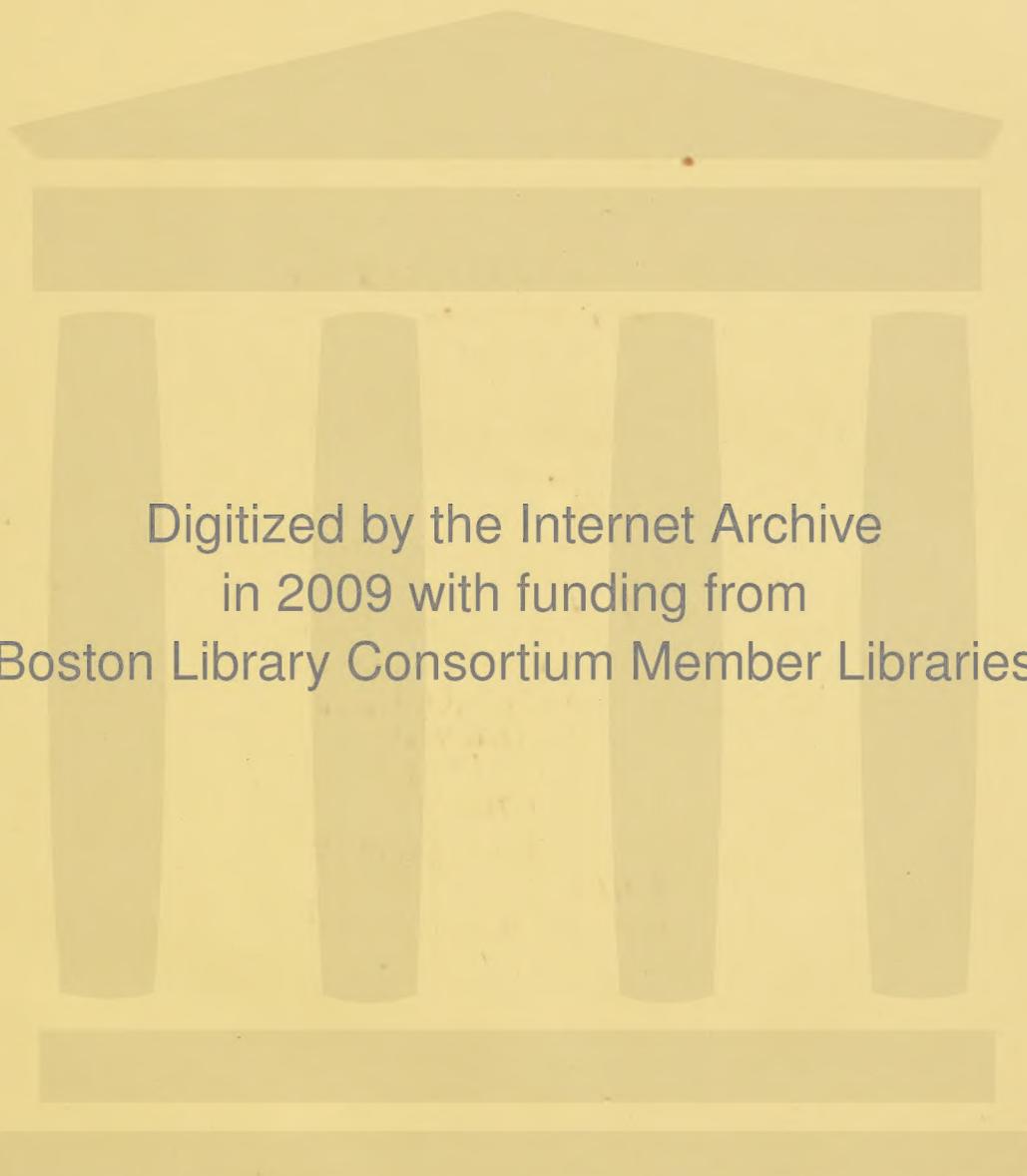


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THE  
EPISTLE OF PAUL TO THE HEBREWS.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
<p>God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,</p> <p>2 Hath in these last days</p>	<p>ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατέρασιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων</p>	<p>God, who <sup>a</sup>anciently <sup>b</sup>spoke <sup>1</sup> to the fathers by the prophets, <sup>c</sup>in many portions and in many ways, hath, <sup>d</sup>in these last days, <sup>2</sup></p>

<sup>a</sup> "anciently"; *πάλαι*. Dickinson. This single adverb corresponds with the Greek in sense and conciseness. "Of old" is no longer heard in conversation, unless as a quotation, nor is it often employed in written language. "Times past" is an unnecessary periphrasis. Stuart, Craik and Campbell, "ancient times"; Wakefield and Wesley, "of old"; Vulg., Eras., Beza, Calvin, and Castalio have imitated the conciseness of the original by using *olim*. Syriac, ܩܕܝܡܐ, (at first); G. Fr., anciennement; Ital., anticamente.

The arrangement of the words in this verse is deemed most in accordance with our idiom, as well as with the principles of perspicuity and euphony.

<sup>b</sup> "spoke". This is the present form of the Eng. imperfect. "Spake" is obsolete, and should be dropped in all cases.

<sup>c</sup> "in many portions and in many ways"; Craik and Barnes. *πολυμερῶς καὶ πολυτρόπως*. U., "in many parts and in many ways". Interpreters, ancient and modern, have taken different views as to the signification of these words. One class has supposed that they were nearly *synonymous*, while another would assign a distinct force to each. In such cases, we should not lose sight of etymology. This will sustain the above translation. A literal rendering affords a good sense. Stuart (in his notes) and Liddell give the rendering, "in many parts and in various ways". It is obvious, however, that *πολυ*—should be translated by *the same* word. The ren-

dering of *πολυμερῶς* by "many" or "sundry times", or by "often", is based on an *inference*. Stuart says, "the word does not of itself signify *sundry times*; but still, the idea of *various parts* or *portions*, which it does properly signify, may very naturally be understood as implying *diverse times* at which, or *occasions*, on which, the different parts of revelation were communicated". In answer to this, it seems clear that the only reference to time, in the passage, is made by *πάλαι*. Hence *πολυμερῶς* points at the fact, that God "anciently" revealed his truth in "parts" according to the moral wants or condition of our race. The light gradually increased unto "the perfect day". Bengel, "per multas partes et per varios modos"; Vulg., "multifariam multisque modis"; Beza, "multis vicibus, multisque modis"; Syriac, ܩܕܝܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ("in all parts and in all forms"); Wakef., "by sundry parts, and in divers manners"; Stuart, Campbell, "often, and in various ways"; Dick., "in various divisions, and in different modes"; Sampson, "in many proportions and in many manners"; U., "in many parts, and in many ways". Barnes remarks on *πολυμερῶς*—"it means in many parts".—"The contrast here is between the *numerous* separate *parts* of the revelation given through the prophets, and the *oneness* of that given through his Son".

<sup>d</sup> "in these last days"; *ἐπ' ἐσχάτων τῶν ἡμερῶν*. Instead of *ἐσχάτων*, Griesbach, Scholz, Lachmann, Tischendorf,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>spoken unto us by <i>his</i> Son, whom he hath appointed heir of all things, by whom also he made the worlds;</p> <p>3 Who being the brightness of <i>his</i> glory, and the express image of his person, and uphold-</p>	<p>ἐλάλησεν ἡμῖν ἐν υἱῷ, <sup>2</sup> ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, <sup>3</sup> ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ, φέ-</p>	<p>spoken to us by <i>the</i> Son, whom he hath appointed heir of all things, by whom also he made <i>the</i> world; who <sup>3</sup> being the brightness of his glory and the <i>exact</i> image <sup>b</sup>of Him, and upholding all</p>

Knapp and Tittmann, read ἐσαχον. Ἐσαχον τῶν ἡμερῶν occurs in 2 Pet. 3 : 3. It is the true reading here. In translation, however, there is no distinction to be made between the two phrases. Both are used in the Septuagint, as the equivalents of אֱהָיָהּ הַיְמִינִים. See Gen. 49 : 1. Numb. 24 : 14. There is an ellipsis of χρόνον, see Jude, 18.

<sup>e</sup> "the son"; ἐν υἱῷ. Craik, U. De Wette, "den Sohn"; Belg., "den Zoon"; S. Fr., "le Fils"; Ital., "nel figlio". The article τῷ is understood before υἱῷ. Where the noun is *monadic*, or in its nature so *definite* as to leave no room for mistake, the article is usually omitted. So in English we say "in Congress", "in church". The supplement "*the*" preserves the antithesis to τοῖς προσήτοις. Chrysostom and Theophylact, as quoted by Stuart, express the thought by διὰ τοῦ υἱοῦ.

<sup>f</sup> "The world"; τοὺς αἰῶνας. Stuart, Liddell. Luther and De Wette, "die Welt"; Belg., "de wereld"; Campbell, "the universe"; Beza, "mundum"; Barnes, "universe" or creation". By comparing this noun with its use, Heb. 11 : 3, it is obvious, that it is equivalent to "the heaven and the earth". "Through faith we understand that *the worlds* (τοὺς αἰῶνας) were framed by the word of God, so that things which are seen were not made of things which do appear". Compare Gen. 1 : 1. Αἰών, in classic use, is employed for "a space of time", as a lifetime, age, generation, a long space of time, eternity. Later writers used it to designate *the space during which the world is to last*, hence it was naturally employed for *the world itself*. In designating time without end, an unlimited period, or "the world", there is no difference, as to signification, between the singular and plural. In this respect it corresponds with the Heb. עֲוֵלָם, and Chaldaic עֲוֵלָם, which are also used for "world". Compare Eph. 3 : 9. Coloss. 1 : 16. John 1 : 3, 10, and Heb. 1 : 10. Rob. (on this passage), "the universe, *mundus*"; Liddell, art. Αἰών; Bretsch., (*in hoc loco*) "*mundus ipse*". There is no evidence that the Hebrews had any knowledge of what the moderns term "a plurality of worlds". Calvin, "hinc colligitur Christi æternitas; fuisse enim prius oportet, quam per ipsum mundus crearetur".

<sup>g</sup> "exact image"; χαρακτήρ. Rob. (*in loco*). Literally, "impression". *The figure made by a stamp*. The word is also used for a graving tool or stamp. Greenfield, "exact likeness". The thought conveyed by this passage is the same with that in 2 Cor. 4 : 4, ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ, "who (Christ) is the image of God". Coloss. 1 : 15, ὃς ἐστὶν εἰκὼν

τοῦ Θεοῦ τοῦ ἀοράτου. Luther, "Ebenbild"; Wakefield, "an image". So Sharpe. Craik, U., "impress"; Campbell, "exact representation".

<sup>h</sup> "of Him"; τῆς ὑποστάσεως αὐτοῦ. It is not necessary to examine such significations of this noun as *foundation, support, steadfastness, confidence, purpose*,—as they are not in point here. It has, however, been supposed that the Apostle employs it in the sense of the Latin word *substantia* (Anglicized, *substance*), *essence, the real nature of a thing, being; οὐσία*, which has the same signification. Hence many of the later English translators have rendered it "*substance*". Now the definition of "*substance*", thus employed, is altogether *metaphysical*, it belongs to ontology or "the science of being"; with which it is highly probable that the Apostles had as little acquaintance, as common English readers now have. Thus Watts defines substance—"That which subsists by itself, is called *substance*". So Baumgarten, "Substance is that which can exist by itself, or unassociated with another thing"—Quoted by Stuart.

Stuart, in his Letters to Channing, p. 125, has the following remarks on this word—"the express image of his person, that is, of him—John 14 : 9, he that hath seen me hath seen the Father". Again, in his Notes on the passage in question, "Υπόστασις αὐτοῦ, *his substance*, I regard as equivalent to *him, himself as he really is*; for this would seem to be the meaning of *substance* in the case before us, and not the designation of the physical or metaphysical nature of the divine *substance*, which neither Christ nor any of the sacred writers have represented to us". The Annotator on Gray (who had translated ὑπόστασις by *substance*) makes the following well-grounded objection to this word. "Substance, in this sense, is so wide of the popular acception, and so remote (I fear) from popular apprehension, that I cannot help thinking some simpler term (scil. *nature*, or the like) would be a desirable substitute". So true is this, that common readers attach one of the following significations to "*substance*". 1. *Body, corporeal nature or matter*. 2. That which is *real*, in distinction from what is *imaginary*, or *worthless*. 3. As in Job 1 : 3; 2 : 20. *Estate, property*. In the E. V. "*substance*", Gen. 7 : 4; 23. is the translation of חַיִּים "living thing". In nearly all cases it signifies as in Job, "*estate, property*"; if we except Heb. 11 : 1, where it has the force of "*confidence*". "*Substance*" is therefore objectionable, as it will be *unintelligible* in this place, to the great mass of readers. "Person" is objectionable, because its usual sense is that of "*an individual*

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ing all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;	ρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἀμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, <sup>4</sup> τοσοῦτῳ κρείττων γένομενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. <sup>5</sup> Τίμι γὰρ εἶπέ ποτε τῶν ἀγγέλων, Υἱος μου εἶ σὺ, ἐγὼ	things by the word of his power, when he had by himself made a purification of our sins, sat down at the right hand of the Majesty on high; <sup>4</sup> having become <sup>4</sup> as much <sup>4</sup> greater than the angels, as <sup>4</sup> he hath inherited a more excellent name than they. For <sup>5</sup> to which of the angels <sup>5</sup> did he ever say, Thou art my Son,

human being consisting of body and soul", or "a human being considered with respect to the living body", or "corporeal existence" only. "Persona", as applied to the *Divine nature* (as a translation of *πρόσωπον*), was not employed until the controversy with the Arians, at the period of the Nicene Council. In the Nicene Creed *ὑπόστασις* and *οὐσία* are used interchangeably (*ὑπόστασις ἢ οὐσία*). As a *metaphysical* term, it belongs to the same category with *substance*. On the whole, as it seems to be allowed that *ὑποστάσεως* is here used for the *essential nature of God*, in other words, for *God himself*, and as Coloss. 1: 15, 16 is obviously parallel in meaning with Heb. 1: 2, 3, "by whom also he made the world, who being the brightness of his glory and the exact image (*τῆς ὑποστάσεως αὐτοῦ*)", I regard "of Him" (*i. e.* of God) as the preferable rendering. See Knapp's *Theology*, Vol. I. p. 309 (Wood's Translation, New York, 1831). If this rendering is not satisfactory, I would then substitute "being", like the Syriac, *ܫܘܒܗܝܗ*, (*dehoutheh*) "of his being"; (*ἡ ἔσθ' ἐστὶ*, *essentia ab ἐστ*).

<sup>i</sup> "made a purification"; *καθαρισμόν ποιησάμενος*. Sampson, Macknight and U., "made purification"; Vulg., "purgationem—faciens"; Eras., "purgatione facta". So Beza and Calvin. Castalio, "expiatione facta"; S. Fr., "avoir fait—la purification"; Span., "habiendo hecho—la purificacion"; Ital., "aver fatta—la purificazione"; De Wette, "*die Reini-gung—vollbracht*"; Belg., "de reinigmakinge—te wege gebracht heeft"; Dick., "accomplished a purification". The literal translation of this sentence is deemed most in accordance with the numerous declarations of the Scriptures of the Old Testament, where forgiveness and atonement are described in language based on the removal of physical defilement. It is more appropriately the business of a commentator to show that "to make a purification of sin" is "to make expiation" for it, which is undoubtedly the idea that is here presented in metaphorical language. The phraseology of the E. V. was borrowed from Tyndale. It is obsolete.

<sup>j</sup> "at the right hand"; *ἐν δεξιᾷ*. Stuart, Campbell. So (E. V.) Heb. 12: 2. Rom. 8: 34. Eph. 1: 20. The phrase should be so rendered in all cases. "On" has *two significations*, while "at" has but one.

<sup>k</sup> "having become"; *γένομενος*. Gray, U. Wakefield, "is become"; De Wette, "*ist—geworden*"; Belg., "geworden". The *radical* signification of the verb is entirely appropriate here, and it accords with the thought expressed in Philipp. 2: 8-10. See Liddell (*Γίγνομαι*).

<sup>l</sup> "as much—as"; *τοσοῦτῳ—ὅσῳ*. Stuart. "So much—as", while verbally correct, does not harmonize with the idiom of our language. It seems to have been first employed as the *literal* translation of the Lat. "tanto—quanto". By the present usage of the English, we employ "as—as", both in conversation and writing.

<sup>m</sup> "greater"; *κρείττων*. Wakef. In early classic usage, this word signified, *mightier, stronger, braver, and better*, in the sense of *more courageous*. Afterwards, it was applied to moral qualities. In the instance before us, it has, as Stuart justly remarks, the signification of "higher in rank", more exalted. This sense is derived from the noun *κρείων*, Ruler, Lord, Master. As in the Anglo-Saxon idiom, we speak of one of high rank or *eminence*, in general, as "a great man"—so the adjective "greater" is properly applied to the signification of "more exalted—superior". See Heb. 7: 7, *τὸ ἕλαττον ὑπὸ τοῦ κρείττονος ἐλλογείται*. The antithesis here shows that if *τὸ ἕλαττον* signifies *the less, the inferior* in rank, then the correlate *κρείττονος* must mean *the greater, the superior*. Bretsch., "præstantior, nobilior"; Wesley, "higher"; Stuart, Campbell, "exalted—above"; Dick., "superior"; Montanus, "præstantior". So Beza, Erasmus, Calvin, and Castalio. S. Fr., "plus excellent"; Span., "mas escelente"; Ital., "più eccellente". The word is uniformly translated "better", in the E. V.

<sup>n</sup> "he hath inherited"; *κεκληρονόμηκεν*. Gray, Craik, Sharpe, Sampson, Campbell, U., Wiclif. Vulg., "hæreditavit". The periphrasis of the E. V. was taken from Tyndale. *To inherit* is used here, and in many other instances, in the sense of the Hebrew *יָרַשׁ*, *to obtain*, generally; and specially, *to obtain by inheritance*. S. Fr. "il a hérité".

<sup>o</sup> "did he ever say"; *εἶπέ ποτε*. Wesley, Sharpe, U. Eras.; Beza, Castalio, "unquam dixit"; Calvin, "dixit unquam"; Luther, "*hat er jemals gesagt*"; De Wette, "*hat [Gott] je gesagt*"; Belg., "heeft hij ooit gezegd"; S. Fr. "a-t-il jamais

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
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?	σήμερον γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν; <sup>6</sup> ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.	this day have I begotten thee? And again; I will be to him a Father, and he shall be to me a Son? And when he again bringeth the first-born into the world, he saith, And let all the angels of God worship him. And as to the angels
6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.	7 Καὶ πρὸς μὲν τοὺς ἄγγέλους	6 bringeth the first-born into the world, he saith, And let all the angels of God worship him. And as to the angels
7 And of the angels he saith,		7 him. And as to the angels

dit"; Syriac, ܡܝܢ ܫܘܕܢܘܫܐ. This rendering corresponds with the text, both in sense and conciseness.

<sup>p</sup> "he again bringeth—into the world"; πάλιν εἰσαγάγῃ—εἰς τὴν οἰκουμένην. There has been much difference of opinion as to the proper mode of rendering this passage. It is susceptible of three different forms—"When he again bringeth in". So the Vulgate, "cum iterum introducit"; or πάλιν may be regarded (as in the E. V.) as employed to mark the use of another proof; or, according to the view of Stuart, "when on another occasion, he bringeth in". The rendering which has been given above is based on the following facts. I. The quotation is not made from the Sept. of Deut. 32 : 43, which is an evident interpolation, but from Ps. 97 : 7. Calvin remarks in reference to this Psalm, "Si deinde totum Psalmum percurras nihil aliud videbis quam regnum Christi, quod ab Evangelii publicatione cœpit, nec aliud argumentum Psalmi, quam velut solennè diploma quo in ejus regni possessionem mittitur Christus". In quoting the prediction, the Apostle takes the stand-point of the Psalmist, and speaks as though he himself had looked forward from that stand-point, when he says, ὅταν δὲ πάλιν εἰσαγάγῃ (literally, "and when again he shall have brought in"). "All power in heaven and on earth" was given to Christ when he was raised from the dead. Philipp. 2 : 8-11, "became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus is Lord". 1 Pet. 3 : 22, "Who is gone into heaven, and is on the right hand of God; angels and authorities, and powers being made subject unto him". The first-born is "again brought into the world", when he is raised from the dead. Acts 2 : 32 : 33, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted", 34, "For David is not ascended into the heavens, but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool". Heb. 10 : 12, 13, "but he having offered one sacrifice for sins forever, sat down at the right hand of God, thenceforth waiting till his enemies are made his footstool". The absolute authority of

Christ over principalities and powers was shown by his exaltation to the throne on his resurrection and ascension, but the display of that power, in the administration of justice, will be seen "when he is revealed from heaven with his mighty angels in flaming fire". There is an obvious reference in the Psalm, as well as in that which precedes it (96), to this great closing act of his Mediatorial administration. 1 Cor. 15 : 22-25, "in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet". II. Regarding the Psalmist as the instrument "moved by the Holy Ghost"—as speaking in the name of the Lord—the thought of the Apostle may be thus presented. When the Lord, speaking through the Psalmist, refers to the resurrection and glorification of Christ, when he exhibits him as being brought up from the dead, as entering the world again, the Lord of all, he saith, etc. If the translation is not deemed satisfactory, I should prefer that of the E. V., as more probably accurate than some others which have been proposed. See Marg. E. V., "When he bringeth again"; Campbell, "when he brings again the first-born into the world"; Sampson, "when again he bringeth in"; Castalio, "Item cum in orbem inducit primogenitum"; Montanus, "cum autem iterum introducit—in habitam"; Belg., "End als hij wederom—inbrengt in de wereld"; S. Fr., "lorsqu'il introduira de nouveau—sur la terre"; Wiclif, "and whanne eftson he bringeth in"; Rheims, "And when again he bringeth in—into the world"; U., "when he shall have brought in again—into the habitable earth". Compare v. 5. Acts 13 : 33; 26 : 23, and Rev. 1 : 5, ὁ πρωτότοκος ἐν τῶν νεκρῶν. The resurrection was regarded as a birth by the inspired writers. See Isa. 26 : 19. Luke 20 : 36.

<sup>q</sup> "as to the angels"; πρὸς τοὺς ἄγγέλους. Gray, Rob., Greenf. So Eph. 3 : 4, πρὸς ὃ—"as to which". Stuart and Dick., "concerning". This would afford a good sense, but "concerning" should be used as far as possible for περὶ with the genitive. De Wette, "in Bezug auf" (in relation to); S. Fr., "quant aux anges".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Who maketh his angels spirits, and his ministers a flame of fire.	λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λει-	indeed he saith, Who maketh his angels winds, and his
8 But unto the Son, <i>he saith</i> , Thy throne, O God, <i>is</i> for ever and ever: a sceptre of righteousness <i>is</i> the sceptre of thy kingdom;	τουργοὺς αὐτοῦ πρὸς φλόγα· 8 πρὸς δὲ τὸν υἱόν, Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος ἐυθύτητος ἢ ῥάβδος τῆς βασιλείας σου. ἠγά-	ministers a flame of fire; but as to the Son, Thy throne, O God, is forever and ever; a sceptre of right is the sceptre of thy kingdom. Thou didst love right-
9 Thou hast loved righteousness, and hated iniquity; therefore God, <i>even</i> thy God, hath anointed thee with the oil of gladness above thy fellows.	πησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλι- 10 αίαςεως παρὰ τοὺς μετόχους σου.	eousness and hate iniquity; therefore, O God, thy God anointed thee with the oil of gladness above thy fellows. And Thou, Lord, in
10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.	10 Καὶ, Σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· 11 αὐτοὶ ἀπολούνται, σὺ δὲ δια-	10 the beginning didst lay the foundation of the earth; and the heavens are the works of thy hands; they shall perish, 11
11 They shall perish; but thou remainest: and they all	11 μένεις· καὶ πάντες ὡς ἰμάτιον	but thou remainest; and they 12

\* "indeed"; *μὲν*. Wakef., U. Vulg., Eras., Bez., Castalio, Calvin, "quidem"; De Wette, "Und—wohl"; Belg., "ende—wel."

• "he saith"; *λέγει*. Θεός is probably the nominative, and ἐν βιβλίῳ ψαλμῶν is understood after it. Comp. Luke 20 : 42, Δαβὶδ λέγει ἐν βιβλίῳ ψαλμῶν. Comp. Heb. 10 : 7 with 10 : 9, and Ps. 40 : 7, 8.

• "winds"; *πνεύματα*. Stuart, Wakef., Campbell, Sampson, Turner. The latter says, "For *spirits*, in our English translation, we ought to substitute *winds*, which is a very common meaning of the original both in Hebrew and Greek"—"God's angels and ministering spirits, although great and glorious beings, are employed by him in the same way as the more ordinary agents of nature, winds and lightnings". Beza, "ventos"; De Wette, "*Winden*"; S. Fr., "des vents"; Ital., "venti".

• "fire". In conformity with Bagster's and Tittmann's Text, a semicolon is placed after this word.

• "as to the Son"; *πρὸς—τὸν υἱόν*. This preposition should receive the same translation as in v. 7. Heb. N. Test., G. Fr., S. Fr., Ital., Vulg., Mont., Eras., Calvin, Castalio. See v. 7, note q. The supplement, *he saith* (in E. V.), after "Son", is quite unnecessary. It was copied from Tyndale. Not employed by Stuart, Craik, Wesley, Campbell, U., Vulg., Eras., Beza, Castalio, Luther, De Wette, S. Fr., Span.

•• "of right"; *ἐυθύτητος*. Literally, *straightness*, a *straight direction*, Liddell. Metaphorically, *justice*, *honesty*, *equity*, *rectitude*, *right*. I prefer the latter word, as it is a Biblical term, accurate, familiar and intelligible to common readers. Webster defines *right* by rectitude, or straightness; that

which is due or proper. So De Wette, "*des Rechtes*"; S. Fr., "de droiture"; Vulg. and Castal., "æquitatis". I suggest "equity" as an alternative rendering.

• "Thou didst love", *ἠγάπησας*—and hate, *καὶ ἐμίσησας*. These participles are usually rendered by verbs. It is proper to preserve the force of the aorist, as the mind is directed to the work of the Saviour as though it were a *single, complete* act. "Didst love" is used rather than the rough-sounding "lovedst", which, though grammatically correct, is too harsh. The aorist form has been adopted by U. So "hate" is employed instead of "hatedst", for the sake of euphony. Craik remarks, "Wherever the idiom of our language will allow, I reckon it is proper for the translator to distinguish between the rendering of the aorist and the perfect". It is true that the aorist may be employed instead of the perfect, but this is restricted to cases where the relation of the past time to the present is not to be emphatically expressed. Kuhner, § 256, R. 1.

• "O God"; ὁ Θεός. This is the common form of the vocative in the Septuagint. See Ps. 3 : 8; 4 : 1; 5 : 11. Rendered as a vocative by Stuart, Sharpe, Dick., U., Sampson. Theophylact (quoted by Stuart) says: ὁ Θεός—ἀντὶ τοῦ ᾧ Θεέ εστι, as our enemy Symmachus (here a credible witness) affirms, who renders the Hebrew (Ps. 45 : 7; Sept. 44 : 7) thus, Θεέ ὁ Θεός σου. Although Θεέ occurs in Matt. 27 : 46, Θεός is by far the most usual form, both in classic and Hebraistic usage. Of the foreign versions, this word is regarded as a vocative by Luther, De Wette, Belg., G. Fr., S. Fr., Ital.,

• "anointed"; *ἔχρισέ*. Wakef., U. See note w (on this verse), for the use of the aorist.

• "didst lay the foundations"; *ἐθεμελίωσας*. Gray, Stuart

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
shall wax old as doth a garment;	παλαιωθήσονται, <sup>12</sup> καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.	all shall become old like a garment; and like a mantle thou shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.
12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.	<sup>13</sup> Πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέ ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἑχθρούς σου ὑποπόδιον τῶν ποδῶν σου;	But to which of the angels hath he ever said, Sit thou at my right hand, until I make thine enemies thy footstool?
13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?	<sup>14</sup> οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;	Are they not all ministering spirits, sent forth for the aid of those who are to inherit salvation?
14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?		

Campbell, Dickinson. Wakef., "didst found"; U., "foundest". In these translations, the proper force of the aorist is preserved. Vulg., Mont., Beza, Calvin, "fundasti". The verb "to found", in the sense of "laying a foundation", is objectionable in the Eng. imperfect—as we have another verb "to found"—signifying "to cast in a mould". The phrase, "to lay the foundations", is more perspicuous and forcible than any other form in which the thought can be presented.

<sup>a</sup> "shall become old"; παλαιωθήσονται. Dickinson, Rob., Greenf. The verb "to wax" is obsolete. Campb., U., "grow old".

<sup>b</sup> "like"; ὡς. So, in (E. V.) Matt. 6:29; 28:3. Mark 4:31. Luke 12:27. Acts 8:32. Rev. 18:21. So Stuart and Dick. In such constructions, we now usually employ "like", rather than "as", in conversation and writing. We thus rid ourselves of the *lisping* sound in "as". "Doth", in the Eng. Version, is unauthorized by anything in the text. It would be unnecessary, even if printed as a supplement.

<sup>c</sup> "like"; ὡσεὶ. This word and ὡς are often used indifferently. Hoog., p. 194. II. X. "In mere comparisons" (says Liddell), *as if, like, just as*. It is rendered "like" (E. V.) Matt. 3:16. Mark 1:10. In this passage De Wette renders both these words by *wie*. So S. Fr., "comme—comme"; Belg., "als—als". See last Note.

<sup>d</sup> "a mantle"; περιβόλαιον. Wesley, U. Rob., "a cloak or mantle"; S. Fr., "un manteau"; Bretsch., *ein Umwurf, Mantel*"; De Wette, "ein Gewand". The term "vestment" is too general, as it may apply to any article of clothing, while the Greek word evidently signifies the garment which is thrown around one, over the other dress; a wrapper or mantle, the *haik* of the East. See E. V., 1 Samuel 28:14. 1 Kings 19:13.

<sup>e</sup> "hath he said"; εἶρηκέ. The literal translation, by the English perfect, is most accurate. Stuart, Wakef., Sampson. S. Fr., "a-t-il—dit"; Ital., "ha egli—detto"; De Wette, "hat er—gesagt"; Belg., "heeft hij—gezegd".

<sup>f</sup> "ever"; ποτε. Wesley, Stuart, Sharpe, U. See Rob., Greenf., Wakef. Eras., "unquam". So, Beza, Castalio and Calvin. De Wette, "je"; Belg., "ooit"; S. Fr., "jamais"; Span., "jamás"; Syriac, ܫܘܠܡܝܬܘܢ. See v. 5, note o.

<sup>g</sup> "Sit thou"; κάθου. Gray, Wakef., Sampson, Campbell, Stuart, Dick. This quotation agrees word for word with the Sept. of Ps. 109:1 (Heb. 110:1). By inserting "thou", the translation agrees with that of the E. V. of Ps. 110:1.

<sup>h</sup> "at my right hand"; ἐκ δεξιῶν μου. Gray, Stuart, U., Dick., Wesley, Campbell. So (E. V.) Eph. 1:20. Rom. 8:34. Heb. 12:2. Beza, "ad dextram mean". See v. 3, note j.

<sup>i</sup> "for the aid"; εἰς διακονίαν. Stuart. De Wette, "zur Hülfeleistung" (rendering-aid); Dick., "to assist". In its general sense, this word διακονία signifies "service", in a more restricted signification, "that service which consists in giving aid"—"assisting one". The force of the word in the case before us is happily expressed by the Hülfeleistung—aid-rendering—of De Wette. A more literal (though less correct) rendering would be, "for service, on account of those who are to inherit", etc. Διακονία is translated "relief" (E. V.) Acts 11:29; "service" 2 Cor. 11:8, and Rev. 2:19. In other instances, "ministry, ministering, administration, office". The word "ministry", unless when used to designate the office of a religious teacher, is now obsolete.

<sup>j</sup> "who are to inherit"; τοὺς μέλλοντας κληρονομεῖν. Gray. The infinitive is employed by Stuart and Dick. Although the radical signification of μέλλω is to be on the point of doing or suffering, still there are numerous cases (especially in Hellenistic usage), where, being joined with an infinitive, it loses all force, except that of the simple future. See Matt. 16:27. Acts 13:34; 17:31; 20:38; 24:15, 25; 26:22. Rom. 4:24; 5:14. 2 Timo. 4:1. Heb. 13:14. 1 Pet. 5:1. 2 Pet. 2:6. Rev. 12:5; 17:8. Campbell, Wesley, "who shall inherit"; Bengel, "qui hereditatem capient". So Vulg., Beza, Eras., "qui hæredes erunt"; Stuart and Dick., "who are to obtain"; De Wette, "welche Heil erben sollen"; Belg., "die—beërven zullen".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. II.	CHAP. II.	CHAP. II.
THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.	Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μὴ ποτε παραρρῶμεν. <sup>2</sup> εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πάντα παρά-βασις καὶ παρακοή ἔλαβεν ἔνδι-κον μισθαποδοσίαν, <sup>3</sup> πῶς ἡμεῖς ἐκφενξόμεθα τηλικαύτης ἀμελή-σαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυ-ρίου, ὑπὸ τῶν ἀκουσάντων εἰς	THEREFORE we ought <sup>a</sup> to attend <sup>b</sup> the more earnestly to the things which we have heard, lest we should <sup>c</sup> ever let them glide away. For <sup>2</sup> if the word spoken through angels was firm, and every transgression and disobedience received a just recompense; how shall we escape, if we neglect <sup>3</sup> so great a salvation, <sup>e</sup> which having been first spoken by the Lord, was con-

<sup>a</sup> "to attend"; προσέχειν. In constructions like this, τὸν νοῦν is understood—Literally "to hold the mind to something", that is, "to attend to" it. Liddell, "to attend". So Rob., Greenf. In this sense the word is employed in Sept., Ps. 21 : (Heb. 22 :) 2, 20, Ὁ Θεὸς ὁ Θεὸς μου πρόσχες μοι.—Εἰς τὴν ἀντίληψιν μου πρόσχες. "Give heed" is antiquated. Campbell, "to attend"; Eras., Beza, Calvin, "attendere"; Bretsch., προσέχω, "attendere ad aliquid".

<sup>b</sup> "the more earnestly"; περισσοτέρως. Campbell, Rob., Greenf.; Eras., "vehementius". Bretsch. says of this word, "notionem verbi auget, cui nexum est". So it was evidently regarded by the Translators of the E. V., hence their rendering, "to give the more earnest heed". The translation "the more" (after the *cō magis* of Eras.) is not sufficiently forcible. S. Fr., "plus fortemment".

<sup>c</sup> "ever"; ποτε. So (E. V.) Eph. 5 : 29. As the single word "ever" is defined by "at any time" (Webster, I have made the translation uniform with that of ποτε in ch. 1 : 5, 13. See the notes on those verses, and ch. 3 : 12, note y.

<sup>d</sup> "should let them glide away"; παραρρῶμεν. S. Fr., "de peur que nous ne les laissions écouler". As this verb in the aorist pass. is usually active-intransitive, many interpreters have rendered it literally, "we should flow away", "glide away", "glide by", etc. In this, they have followed the "*pereffluamus*" of the Vulgate, the "*perfluamus*" of Eras. and Beza, or the "*diffluamus*" of Calvin. The simple verb *δέω* is sometimes transitive, as Sept., Prov. 3 : 20, νέφη ἐρόδυσαν δρόσους, "the clouds poured out the dew". As an illustration of the transitive sense of this verb, Liddell quotes the Hecuba of Euripides, ἐρρέει χόας, "one poured out libations". The difficulties, which this word has presented to translators, have grown out of the fact, that while they attempted to preserve the metaphor, they felt restrained by the more general intransitive signification, in which the word has been employed by writers. In cases where there is no choice between dropping a metaphor and violating the idiom of our own language, we need not hesitate to prefer *purity* to *liter-*

*ality*. A Greek might say, "we glide away from that which we have heard", but as we neither speak nor even *think* in this manner, we must, if we wish to preserve the figurative expression, say (according to our idiom), "let them glide away". As, however, instances have been noticed in which the simple verb is transitive, there is less reason to hesitate as to the rendering. Rob. and Greenf. give the definition, "to let glide away". Some translators have dropped the metaphor, as Stuart, "lest we should slight them"; Genevan, "lest we should not keep them". Turner remarks, "Various shades of meaning have been ascribed to the original word, either that just given (in E. V.), or 'lest we glide (pass) away from them', or 'lest we suffer them to pass away', in other words, 'forget them', or, 'lest we flow', that is 'fall away'".

The marginal rendering of the E. V., "run out as leaking vessels", presents *the thought* with a good degree of accuracy.

<sup>e</sup> "recompense"; μισθαποδοσίαν. Wesley, Craik, Gray, U., Liddell. S. French, "remuneration", Ital., "retribuzione"; Belg., "vergeldinge". In ch. 10 : 35 and 11 : 26 this word has the sense of "reward"; in this verse—"punishment". Green., Rob.

<sup>f</sup> "so great a salvation"; τηλικαύτης—σωτηρίας.

The English idiom demands the indefinite article before the noun. It is used by Wesley, Craik, Sharpe, Wakefield, U.

<sup>g</sup> "which having been first spoken"; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι. This is an idiom by which λαμβάνω (with some other verbs) is joined to a substantive so that the latter expresses the state or action. Thus ch. 11 : 29, πειραν λαβόντες, "attempting". 1 Cor. 14 : 5, οἰκοδομῆν ἄβη, "may be built up", for οἰκοδομεῖσθαι. Stuart, "being first declared"; Wakef., "which was first published"; Campbell, "which beginning to be spoken"; U., "which having begun to be spoken". The Annotator on Gray remarks, "'At the first began' is a very needless pleonasm". De Wette, "*anfänglich verkündigt*"; S. Fr., "qui ayant commencé d'être annoncé". Heb. N. T. הָרַבְּרַבְּרָא הָרַבְּרַבְּרָא.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
by the Lord, and was confirmed unto us by them that heard <i>him</i> ;	ἡμᾶς ἐβεβαιώθη, <sup>4</sup> συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος Ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.	firmed to us by <sup>h</sup> those who heard <i>him</i> ; God also <sup>i</sup> bearing <sup>4</sup> witness with <i>them</i> , both <sup>l</sup> by signs and wonders and <sup>k</sup> various miraculous powers and gifts of <sup>l</sup> the Holy Spirit, according to his own will?
5 For unto the angels hath he not put in subjection the world to come whereof we speak.	5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν. <sup>6</sup> διεμαρτύρατο δέ που τις λέγων, Τί ἐστὶν ἄνθρωπος, ὅτι μιμησκή αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη αὐτόν; <sup>7</sup> ἡλάττωσας αὐτὸν βρα-	For to <sup>m</sup> angels <sup>n</sup> he did not <sup>5</sup> subject the world to come, <sup>o</sup> concerning which we speak; but one <sup>p</sup> somewhere testified, <sup>6</sup> saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>7</sup> Thou didst <sup>7</sup> make him a little lower than
7 Thou madest him a little		

<sup>h</sup> "those who". According to present usage, the *demonstrative* pronoun should be placed before *the relative*. In such cases, "them" is ungrammatical. Stuart, Sampson, Dick, Gray, "those who".

<sup>i</sup> "bearing witness with *them*"; *συνεπιμαρτυροῦντος*. Stuart, Dick, Sharpe. S. Fr., "rendant aussi temoignage avec eux"; Bretsch. (*Συνεπ.*), "una testimonio affirmo"; Liddell, "to join in attesting or ratifying"; Vulg., "contestante Deo". Acts 5 : 32, "And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him". The supplement *it* (instead of "them"), which would refer to *the word spoken* by the Apostles, has been used here by Wakefield and a few others. As it would afford a good sense and may be sustained by Acts 14 : 3 (*τῶ μωροτυροῦντι τῶ λόγῳ τῆς χάριτος αὐτοῦ*), I would place it in the margin. As an alternative rendering, "witnessing with *them*".

<sup>j</sup> "by signs"; *τέρασι*. Wakef., Wesley, Campbell, U. The repetition of the preposition, before the other nouns, is useless.

<sup>k</sup> "various miraculous powers"; *ποικίλαις δυνάμεσι*. *Δύναμις*, by a Hebraism, is used sometimes to signify a "miracle", an exhibition of the power of God—and then, the power itself (which produces the supernatural effect), as conferred on men. Such is its force here. *σημείοις* and *τέρασι* refer to the effects or miracles, and *δυνάμεσι* to the energy variously exercised, with which those who heard Christ, were endued, to sanction their testimony. See Rob., Greenf., on this word, and Stuart's note. Matt. 13 : 54; 14 : 2. Mark 6 : 14. S. Fr., "divers actes de puissance". "Various" has been substituted for "divers", which is nearly obsolete. So Wesley, Dick.

<sup>l</sup> "of the Holy Ghost"; *Πνεύματος Ἁγίου*. Time has changed the signification of the word "ghost", so that it is no longer a proper equivalent for *πνεῦμα*. It is now employed in the same sense as *apparition, phantom, or spectre*. As we

find the original word often rendered by "spirit" in the N. Test., there can be no good reason for retaining a word which is quite obsolete. Wakef., Sharpe, Dick., Campbell, Sampson, U., have "Holy Spirit".

<sup>m</sup> "to angels"; *ἀγγέλοις*. The article does not seem to be understood here. The sense is complete without it. Not used by Sharpe, U., Dick., Sampson, Wakef. The contrast between the angelic and human nature is rendered more striking by the omission of the article. Omitted by De Wette, Wiclif, Rheims.

<sup>n</sup> "he did not subject"; *οὐ—ὑπέταξε*. U. There is no good reason for rendering this aorist as a perfect. The ordinary force of this tense should not be neglected without necessity. Wakef., Sharpe and Gray have rendered the verb by the English imperfect, which is its proper equivalent here. The verb signifies "to put under", "to subject", Rob. It is unnecessary to render it by a phrase, as is done in the E. V., which copies Tyndale. Wiclif renders the passage well in his antique style, "but not to aungels God suggeted the world". See the rendering of this word (E. V.), Luke 2 : 51; 10 : 17. Rom. 8 : 7, 20; 13 : 1, 5. 1 Cor. 14 : 32. Titus 3 : 1.

<sup>o</sup> "concerning"; *περὶ (ἧς)*. Doddridge, U. This is the ordinary signification of the preposition. Rob., Greenf.

<sup>p</sup> "somewhere"; *που*. Sharpe, Sampson, U. Erasmus, Beza, Castalio and Calvin, "alicubi"; De Wette, "*irgendwo*"; Belg., "ergens". The phrase, "in a certain place", originated in the "in quodam loco" of the Vulgate.

<sup>q</sup> "didst make—lower"; *ἡλάττωσας*. There is a want of *euphony* in "madest"; at the same time, that form of the verb is quite obsolete. In the E. V. of Ps. 8 : 5 (Sept. 6), which is here quoted (*ἡλλάττωσας* in Sept.), the verb is rendered "thou hast made—lower". The Eng. imperfect should, however, have been used there, as in this instance.

## KING JAMES' VERSION.

## GREEK TEXT.

## REVISED VERSION.

lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands;

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

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour;

λύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· <sup>8</sup> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδέν ἀφήκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὐπω ὁρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.  
<sup>9</sup> τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ

angels, \*thou didst crown him with glory and honor, and didst set him over the works of thy hands; \*thou didst sub- <sup>8</sup>ject all things under his feet. \*For in subjecting \*all things to him, he left nothing *which is* \*not subject to him. But now \*we do not yet see all things \*subjected to him. \*But <sup>9</sup>we behold Jesus crowned with glory and honor <sup>b</sup>on account

† “angels”; ἀγγέλους. Wakefield, U., Wiclif, Rheims. See v. 5, note m.

\* “thou didst crown”; ἐστεφάνωσας. For the principle on which this form of the imperfect is used, rather than “crownedst”, see note q on this verse.

† The sentence, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου, in the Text. Recept., is dropped, as spurious, by Griesbach, Scholz, Tischendorf; questioned by Knapp and Tittmann. Stuart remarks that “it is omitted in some Codices of good authority, such as B.D., and several others”. It is quoted *verbatim* from the Septuagint, and corresponds to the Hebrew קָדַשְׁתְּ אֶת עֲמָלֶיךָ בְּיָדֶיךָ. It is found, however, in the Vulgate, “constituisti eum super opera manuum tuarum”; and in the Syriac, ܩܕܫܬܐ ܥܡܠܝܟܐ ܒܝܕܝܟܐ (‘‘didst give him power over the works of thy hands’’). Under these circumstances, I do not regard the evidence sufficiently clear to omit the clause, and, therefore, place this note at the foot of the page, “κατέστησας ἐπὶ τὰ ἔργα τῶν χειρῶν σου is regarded by some as doubtful”.

“thou didst subject all things under his feet”; πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. U. Vulg., Beza, Erasmus, Calvin, “omnia subiecasti sub pedibus ejus”; De Wette, “Alles hast du unterworfen unter seine Füße”; S. Fr., “tu as assujetti toutes choses sous ses pieds”. See v. 5, note n.

† “For in subjecting”. Ἐν γὰρ τῷ ὑποτάξει. U., Castalio, “nam—subjiciendo”; Calvin, “subjiciendo certè”; S. Fr., “car en assujettissant”; Ital., “Poichè assoggettando. The literal translation of this passage by the preposition and participle is exact. Stuart, Wakefield, Sharpe and Campbell, who used the participle “putting”, in their translations, have placed a preposition before it, in a similar manner. See v. 5, note n, and v. 8, note u.

\* “all things”; τὰ πάντα. Stuart, Wesley, Sharpe, Campbell, Gray, U., Tyndale, Cranmer, Geneva. S. Fr., “toutes choses”; Span., “todas las cosas”; Ital., “tutte le cose”. The E. V. is inconsistent in omitting “things” here, while πάντα, at the commencement of the verse, and τὰ πάντα, at the end, are rendered “all things”.

† “not subject”; ἀνυπότακτον. Stuart, Dick. We have

an adjective “unsubjected”, by which this word might be translated, as has been done by Wakef. and U. It is, however, *so seldom used*, that the above rendering is preferred. Rob. (*on this word*), “not subjected”, “not made subordinate”; Liddell, “not subdued”.

† “we do not yet see”; οὐπω ὁρώμεν. Stuart, Wakef., Wesley. This arrangement, with the auxiliary “do”, is the most natural, and, consequently, the most easily remembered, and enunciated.

† “subjected”; ὑποτεταγμένα. Stuart, Campbell, Dick, U. Vulg., Eras., Beza, Calvin, “subjecta”. See v. 5, note n, and v. 8, note u.

† “But we behold Jesus”, etc. The difficulty, which has been often noticed in this verse, arises from its inversion. The *Itala* and *Vulgate* followed the Greek order exactly. They had a powerful influence on the later translations into the languages of the West. In all of these, where their authors deemed a close adherence to the Greek arrangement an essential element to faithful rendering, a difficulty (which ought never to have been felt by the great mass of readers), has been spread before thousands, without any good reason. The E. V. gives a sense to the passage which is obviously incorrect. The thought is identical with that in Philipp. 2: 6–10. After quoting the Eighth Psalm, where we are told that all things were made subject to man (or *human nature*)—to man, “who was made a little lower than angels”, the Apostle proceeds to say that we do not *yet* witness this entire subjection to *man*—but that we do behold Jesus, who took *human nature*, crowned with glory and honor, as a reward for his humiliation and obedience unto death. This is the view taken by Stuart, Turner, Barnes, Wesley, Craik, Bengel and Calvin. Stuart, Craik, U. and Dick. have all changed the order of the sentence, and give interpretations which *substantially* coincide with the above.

† “on account of the suffering”; διὰ τὸ πάθημα. Rob., Bretsch., Stuart, Dick., Craik, U. Vulg., “propter passionem”; Eras., “propter cruciatum”; Beza, “propter perpassionem”; S. Fr., “à cause de la mort qu’il a soufferte”.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that he by the grace of God should taste death for every man.	καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου. <sup>10</sup> Ἐπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. <sup>11</sup> ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἐνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, <sup>12</sup> λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.	of the suffering of death; <i>he</i> who was made a little lower than angels, that he by the grace of God might taste death for every one. For it <sup>10</sup> became him, for whom are all things and by whom are all things, in leading many sons to glory, to make the Captain of their salvation perfect through sufferings. For both <sup>11</sup> he who sanctifieth and those who are sanctified; are all of one, for which cause he is not ashamed to call them brethren,
10 For it became him, for whom <i>are</i> all things, and by whom <i>are</i> all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.	11 ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἐνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, <sup>12</sup> λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.	11 he who sanctifieth and those who are sanctified; are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name <sup>12</sup> to my brethren, in the midst of the congregation, will I sing praise unto thee.
11 For both he that sanctifieth, and they who are sanctified, <i>are</i> all of one: for which cause he is not ashamed to call them brethren,	12 Καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὸς ἐπ' αὐτῷ. Καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός. <sup>14</sup> Ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως	12 to my brethren, in the midst of the congregation, will I sing praise to thee. And <sup>13</sup> again, I will put my trust in him. And again, Behold I and the children whom God gave me. Since then the children <sup>14</sup> have partaken of flesh and blood, he himself also, in like
12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.	13 Καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὸς ἐπ' αὐτῷ. Καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός. <sup>14</sup> Ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως	13 again, I will put my trust in him. And again, Behold I and the children whom God gave me. Since then the children <sup>14</sup> have partaken of flesh and blood, he himself also, in like
13 And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me.	14 Ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως	14 have partaken of flesh and blood, he himself also, in like
14 Forasmuch then as the children are partakers of flesh and blood, he also himself like-		

\* "than angels"; παρ' ἀγγέλους. See v. 7, note r.

d "might taste"; γεύσεται. This sub. aorist is thus rendered by Stuart, Wesley, Campbell, Craik and Gray.

e "for every one"; ὑπὲρ παντός. Gray, Craik. The latter remarks that the supplement "man", employed in the E. V., is unnecessary. This numeral adjective, in the singular, without the article, in almost all cases, signifies "every", "each". Kühner, § 246. 5. (a).

f "in leading"; ἀγαγόντα. As to the force of this word, see Liddell, Rob. Bretsch., "duco"; Stuart, "who is leading"; Vulg., "qui—adduxerat"; Eras., "filiis adductis"; Castalio, "filiis ducendis"; Montanus, "adducentem"; Calvin, "quum—adduceret"; S. Fr., "qu'amenant". Although the aorist participles are regarded as *præterites* in signification, still, when they indicate *habit* or *custom*, they are often *indefinites*. Buttm., § 137, note 5.

g "those who". Present usage generally places the *demonstrative*, rather than the *personal*, pronoun before "who", where the *former* is plural.

h "congregation"; ἐκκλησίας. Gray, Campbell, Stuart, Dick., U., Tyndale, Cranmer. Castalio, "cœtu"; Ital., "adunanza"; Belg., "Gemeente"; De Wette, "Gemeinde". This word signifies, "Any public assembly—*concio*, congregation", Rob. Bretsch., "Multitudo congregata". It corresponds to קהלה, which is rendered "congregation" in the E. V. of the Old Testament. So Psal. 22 : 22, which is here quoted, קהלה קהלה קהלה. Sept. ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. E. V.,

"In the midst of the congregation will I praise thee". The word should be so rendered throughout the N. T. In Acts 19 : 32, 39, 41, the E. V. renders it by "assembly", in all other cases, by "church".

i "whom"; ἃ. Present usage demands this relative rather than "which". So Wesley, Campbell, Sampson, U.

j "God gave"; ἔδωκεν ὁ Θεός. U. The aorist has its usual force here.

k "since then"; ἐπεὶ οὖν. Rob., Wesley, Wakef., Stuart, Campbell, Dick., Sharpe, U.

l "have partaken"; κεκοινωνήκε. U. The translation by the Eng. perf. corresponds exactly with the Greek. The use of the present tense by the E. Translators probably originated in the deference paid to Beza's version, "*participes sunt*", Vulg. and Mont., "*communicaverunt*"; Wakef., Stuart, Campbell, "partook"; Wesley, "partake"; G. Fr. and S. Fr., "participent".

m "he himself"; αὐτός. The idiom of our language requires that the *personal* pronoun should precede the *reciprocal*, when the latter is in the nominative. The harshness which follows the use of the reciprocal, when this principle is neglected, is obvious to all readers. Αὐτός may, by *necessity*, be sometimes rendered by a personal pronoun (when it is a nominative), as has not unfrequently been done in the E. V. In such cases, however, the Eng. pronoun must be regarded as *emphatic*, like *ego ipse*, *is ipse*, etc. See Bretsch. on Αὐτός. Wesley, Sharpe, U., "he—himself".

n "in like manner"; παραπλησίως. Rob., Greenf., Stuart, Wesley, Dick., Sharpe, Campbell, U.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
wise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;	μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι, τὸν διάβολον,	manner, "shared in the same, that through death he might conquer him, who had the power of death, that is the devil; and "free "those, who
15 And deliver them, who, through fear of death, were all their life-time subject to bondage.	15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.	15 through fear of death, were all their lifetime subject to bondage. For "surely he doth "not
16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.	16 οὐ γὰρ δῆπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.	16 help angels, but he helpeth the seed of Abraham. "Hence
17 Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.	17 ὅθεν ὠφείλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἄρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ	17 he ought in all things to be made like "his brethren, that he might be a merciful and faithful High Priest "in things relating to God, "to make atonement for the sins of the

° "he himself—shared"; αὐτὸς—μετέσχε. Wakef., U., Rob., Liddell, Greenf. The Vulg. has properly made a distinction between *κεροινῶνσχε* and *μετέσχε* by using "communicaverunt" and "participavit". So Erasmus, "commercium habent" and "particeps factus est".

° "he might conquer"; *καταργήσῃ*. Campbell, "vanquish"; Stuart and Dick., "subdue". Among the different senses of this verb, such as "to abolish, annul, free from the power of any one, subdue or conquer", the last is most appropriate here. "Destroy" is ambiguous.

° "free"; *ἀπαλλάξῃ*. Rob., Liddell, Greenf. Bretsch. (*in loco*), "*liberet dicitur enim etiam de manumissione*"; "Sampson, "set free"; Wakef., "deliver from slavery"; Span., "para librar"; Ital., "liberar"; De Wette, "*befreiete*"; Belg., "verlossen zoude"; Dick., "liberate".

° "those"; *τούτους*. Stuart, Gray, Dick. A literal translation of the demonstrative accords with our idiom.

° "surely—not"; *οὐ—δήπου*. Stuart, Rob., Greenf. Bretschneider on *Δήπου*. Wakef., "truly—not"; Turner, "by no means", "certainly not"; Annotator on Gray, "certainly—not"; Campbell and Dick., "indeed—not"; S. Fr., "certes—ne-pas"; Belg., "waarlijk—en-niet". "Verily" is obsolete.

° "he doth not help"; *οὐ—ἐπιλαμβάνεται*. Barnes. In the midd. voice, this verb signifies "to take hold of" (i. e., for one's self), to detain, and with *χειρὸς* expressed or understood, "to take by the hand, to take hold of, in order to help", hence, metaphorically, *to help*. See ch. 8:9. Rob., Stuart (note), "*to aid, help, succor, to take hold of, when falling*", etc. So in Septuag., Eccles. 4:11, *ἡ σοφία—ἐπιλαυβάνεται τῶν ζητούντων αὐτήν*, "Wisdom helpeth those who seek her". The supplement of the E. V., "on him the nature of", is destitute of authority.

° "Hence"; *ὅθεν*. Campbell, Dick. By present usage, this

word is substituted for "wherefore". In E. V. rendered most usually by "wherefore", "from thence", "whereupon". See Webster on "hence".

° "he ought"; *ὠφείλε*. So (same mode and tense) 1 Cor. 11:7, 10 (E. V.). So John 13:14; 19:7. Acts 17:29. Rom. 15:1. Heb. 5:3. 1 John 2:6; 3:16; 4:11. 3 John v. 8. Vulg., Eras., Castalio, Calvin, "debut". Instead of "ought", "must" could be employed, and would afford a good sense, as is done by Luther, De Wette, "*musste er*", and the Belg., "hij—moeste"; Stuart, Dick., Campbell, "it was necessary". "Behoved" is obsolete.

° "his brethren"; *τοῖς ἀδελφοῖς*. The preposition "unto" (or *to*), before "his", is an unnecessary pleonasm. Our idiom demands, that it should be left to be supplied by the reader's mind, in constructions where "like" is followed by the objective. In strictness, the Greek article here implies the idea of *possession*. Kühner, §244, 4. Hence, Wesley, Dick., Stuart, Sampson, Campbell and Sharpe have not marked "his" as a supplement. Craik and U. translate the article by "the".

° "in things relating to God"; *τὰ πρὸς τὸν Θεόν*. Dick., Sampson. *Πρὸς* before the accusative often has the signification "in respect to, with reference to, as to, concerning, relating to, in relation to". Rob., Greenf., Liddell. So 1 Thess. 1:8, *ἡ πίστις ἡμῶν ἢ πρὸς τὸν Θεὸν ἐξελέλυθε*. 2 Cor. 7:4. Rom. 8:31. 1 John 3:21. Calvin, "erga Deum"; S. Fr., "les choses qui regardent Dieu"; Sharpe, "concerning God". "Pertain" is obsolete. This phrase, which occurs in the Sept. of Exod. 18:19—*τὰ πρὸς τὸν Θεόν*—Heb. *בְּיָדָהּ לַיהוָה* is well rendered by, in the E. V., "to God-ward". But for the fact, that the term is no longer in use, it would be appropriate here.

° "to make atonement"; *ἰλάσκεσθαι*. Stuart, Wakef., "reconciliation" is the result of expiation or atonement.

*ἰλάσκομαι*—"to render propitious or appease toward one's

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.	λαοῦ. <sup>18</sup> ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.	people. For inasmuch as he himself hath suffered, <sup>a</sup> having been tried, he is able <sup>b</sup> to aid <sup>c</sup> those who are tried.
CHAP. III.	CHAP. III.	CHAP. III.
WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;	"ΟΘΕΝ, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν. <sup>2</sup> πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. <sup>3</sup> Πλείονος γὰρ δόξης οὗτος παρά Μωσῆν ἠξίωται, καθ' ὅσον πλεί-	WHEREFORE, holy brethren, <sup>1</sup> partakers of the heavenly calling, consider the Apostle and High Priest of our profession, <sup>2</sup> Jesus; who was faithful to <sup>2</sup> him who appointed him, <sup>b</sup> even as Moses <sup>c</sup> was, in all his house. For <sup>d</sup> he <sup>e</sup> hath been counted <sup>3</sup> worthy of more glory than Moses, inasmuch as <sup>f</sup> he, who

self", when the person appeased is expressed or understood. In other cases, "to expiate" or "atone for sin". Usually followed by the genitive with *περὶ*, though sometimes, as here and Danl. 9 : 24. Ecclus. 28 : 5, by an accusative. With its cases it is equivalent to *קָנָה* or *קָנָה* as Danl. 9 : 24. See Bretsch., Rob. Wesley, "to expiate the sins"; Sharpe and Gray, "to make propitiation for the sins"; U., "for the expiating of the sins".

<sup>a</sup> "inasmuch as"; ἐν ᾧ. Stuart. This pronoun is sometimes placed at the commencement of a clause and has the force of *quod*, "in respect to this", "inasmuch as", etc. In such cases, it is used for *ὅτι*. See Rob. and Bretsch. (article *ὅς*). De Wette, "insofern". See E. V., Matt. 25 : 40, 45.

<sup>b</sup> "having been tried"; *πειρασθεὶς*. U. S. Fr., "ayant été tenté". The generic sense of *πειράζω* is "to try", "put to the proof". Rob., Bretsch. Where it occurs, the particular force of its meaning is obvious from the context. English readers will always understand "to tempt" as signifying "to present inducements to sin". Hence, in all cases, a verb should be adopted in translation, which will have a signification as extensive as that of the original word. Campbell, "when tried"; Wakef., "by suffering trial"; Annotator on Gray, "by being tried". He remarks, "In a case like this, 'tempted' is too confined; the reference, I should think, is to all kinds of trial, not exclusively to those, which operated as temptation, properly so called". Where, however, the restricted sense of attempting to lead into sin, is clear, "tempt" may be used.

<sup>b</sup> "to aid"; *βοηθῆσαι*. Rob., Liddell, Bretsch. "Succor" is no longer in ordinary use. Sharpe, "help"; Dick., "to relieve".

<sup>c</sup> "Those who are tried"; *πειραζόμενοις*. See note a on

this verse. Stuart, Gray, Dick., Sampson employ "those who" instead of "them that".

<sup>a</sup> "Jesus".—*Χριστὸν*, which occurs in the Text. Recept., is rejected by Griesbach, Scholz, Knapp, Tittmann and Tischendorf. It is omitted by Wesley, Stuart, Craik, Campbell, Sharpe, De Wette and U.

<sup>b</sup> "even as"; ὡς καὶ. Stuart, Dick., Sharpe. So rendered (E. V.) Matt. 18 : 33; 20 : 14. Luke 9 : 54. 1 Cor. 7 : 7, 8. Rev. 2 : 27. Bretsch., "pariter ac".

<sup>c</sup> "was". The supplement "faithful" is unnecessary, as the reader's mind naturally connects "faithful", which has just before been expressed, with "Moses". This supplement not used by Tyndale, Cranmer, Stuart, Gray, Wakef., Sharpe, Dick. or U. It first appeared in the Geneva, and probably originated from "*fidelis fuit*", in Beza.

<sup>d</sup> "he"; *οὗτος*. Wakef., Stuart, Cranmer, Craik, Dick., U., Campbell. S. Fr., "il". This demonstrative is often rendered by a personal pronoun in the E. V. See Matt. 13 : 22, 23. Luke 1 : 32; 20 : 28, 30; 23 : 35. John 4 : 47; 6 : 71. Acts 3 : 10; 4 : 9; 9 : 15, 20. Rom. 8 : 9. James 1 : 23. By substituting the personal, where there is no special emphasis, we avoid the necessity of employing a supplementary noun.

<sup>e</sup> "hath been counted worthy"; *ἠξίωται*. Campbell, U. Montanus, Erasmus, Beza, Calvin, "dignus est habitus". This perfect should be rendered by its corresponding tense in English, as has been done in G. Fr. and S. Fr., "a été jugé digne".

<sup>f</sup> "he, who built"; *ὁ κατασκευάσας*. U., Stuart. The force of the aorist, in this instance, has not been overlooked by Wesley, who renders, "that builded", or Dick., "who constructed". The perf. particip. of the verb "to build" is "built", not "builded"—at least, in modern usage.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
built the house, hath more honour than the house.	ονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. <sup>4</sup> πᾶς γὰρ οἶκος	built the house, hath greater honor than <sup>e</sup> the house itself.
4 For every house is builded by some man; but he that built all things is God.	κατασκευάζεται ὑπό τινος· ὁ δὲ τὰ πάντα κατασκευάσας, Θεός.	For every house is built <sup>h</sup> by some one; but he, who built
5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after:	<sup>5</sup> καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων.	all things, is God. And Moses <sup>i</sup> indeed was faithful in all his house, as a servant, for a tes-
6 But Christ as a Son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.	<sup>6</sup> Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ἕανπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.	timony <sup>j</sup> of the things which were to be spoken; but Christ <sup>k</sup> as a son over <sup>l</sup> his own house: whose house are we, <sup>m</sup> if indeed we hold fast the confi-
7 Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice,	<sup>7</sup> Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον, Σήμερον ἕαν τῆς φωνῆς αὐτοῦ ἀκούσητε, <sup>8</sup> μὴ σκληρύ-	dence and <sup>n</sup> the joyful hope <sup>o</sup> firm to the end. <sup>p</sup> Therefore <sup>q</sup> as <sup>r</sup> the Holy Spirit saith, To-day, if ye will hear his voice,

<sup>e</sup> "the house itself"; αὐτόν. Cranmer. This pronoun, which literally signifies "itself", is often, however, translated, especially in the oblique cases, by a personal pronoun. Now, in this case, either "it" or "itself", alone, would not bring out the thought with sufficient clearness. The E. V. has substituted "the house" for the pronoun. This fails in emphasis, and does not, therefore, correspond closely with the text. The translation of Erasmus is exact, "quàm ipsa domus". So Beza, "quàm domus ipsa".

<sup>h</sup> "by some one"; ὑπό τινος. Stuart, Campbell, Dick. and U. Vulg., Beza, Castalio, Eras., Calvin, "ab aliquo"; De Wette, "von jemandem"; Belg., "van iemand"; G. Fr. and S. Fr., "par quelqu'un".

<sup>i</sup> "indeed"; μὲν. Wakef., Campbell, Sampson, U., Doddridge. Vulg., Eras., Beza, Castalio, Calvin, "quidem"; Luther, "zwar".

<sup>j</sup> "of the things which were to be spoken", τῶν λαληθησομένων. Wesley, Sharpe, Campbell and Gray have properly rendered the article, as usual, by "the". There is no peculiar emphasis which renders it necessary to employ the demonstrative pronoun "those". "After", in the E. V., is really a supplement, though not *Italicized*. It originated in the rendering of Erasmus, "quæ post dicenda erant". Erasmus properly marked *post* as a supplement. No supplement has been used in the Vulgate, or by Castalio, De Wette, Luther, S. Fr., Ital., Campbell, Gray, Sharpe, Craik, U.

<sup>k</sup> "his own house"; τὸν οἶκον αὐτοῦ. Some editions of the N. Test., as those of Griesbach and Knapp, read αὐτοῦ. As the *spiritus* alone distinguishes these words, it is not singular that here, as well as in other instances, the codices should differ. Scholz has αὐτοῦ. So the Vulgate coincides with the Text. Recept., by reading "domo sua", not "domo ejus", as in v. 5. On the whole, the weight of evidence is not sufficient to justify a departure from the common reading, especially as

the result is merely a question of *emphasis*. Bengel remarks, "Non agitur hic quæstio, *cujus sit domus?* nam id ipsum modo in αὐτοῦ (v. 5) *ejus* memoratur; sed *quæ sit domus*, diversa ab illa, *cujus portio erat* Moses".

<sup>l</sup> "if indeed"; ἕανπερ. U., Rob., Greenf. Bretsch., "si quidem"; Beza and Castalio, "si modo"; S. Fr., "si du moins".

<sup>m</sup> "the joyful hope"; τὸ καύχημα τῆς ἐλπίδος. Stuart, Dickinson and Robinson (under *Καύχημα*). This word signifies *the act* of boasting or glorying, and also *the ground* of that act, hence "joy", "exultation". It is rendered "rejoicing" (E. V.), 2 Cor. 1:14. Gal. 6:4. Philipp. 1:26. In this instance, there is a *hendyadis*. It qualifies *ἐλπίδος*, and has the force of an adjective, the principal noun being put in the genitive, as in Rom. 6:4, ἐν κωνότητι ζωῆς. Wakefield, "glorious hope".

<sup>n</sup> "firm". The meaning "hold fast" is conveyed by the verb *κατάσχωμεν*. Rob. In composition *κατά* is often used to *strengthen* the signification of the word with which it is compounded. Lidd. and Bretsch. on *κατά*. *Βεβαίαν* (an adjective) really belongs to *παρρησίαν*. A similar construction (and a parallelism) is found in v. 14, where *βεβαίαν* is construed with *τὴν ἀρχὴν*, or to speak more properly, with *ἐποστάσεως*, inasmuch as *ἀρχὴν* is used with the force of an adjective. I have not changed the order of the Eng. Text, in these two instances, but would place the following notes at the foot of the page, in the "Revised Text",

or, "the firm confidence and the joyful hope to the end".

or, "the beginning of our firm confidence to the end".

<sup>o</sup> "Therefore"; Διὸ. So Luke 1:35. Acts 10:29. Rom. 2:1; 4:22. 2 Cor. 12:10. Heb. 6:1; 11:12, in E. V. Rob., Liddell. Present usage substitutes this word for "wherefore".

<sup>p</sup> "the Holy Spirit". See ch. 2:4, note 1.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:	νητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,	harden not your hearts, as in the provocation, in the day of trial in the desert; when
9 When your fathers tempted me, proved me, and saw my works forty years.	9 οὐδ' ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη.	your fathers tried me, proved me, and saw my works forty years. Wherefore I was provoked with that generation,
10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.	10 διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον, Ἄεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου.	and said, They always err in heart, and they have not known my ways. So I swore
11 So I swore in my wrath, They shall not enter into my rest.	11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ ἐισελεύσονται εἰς τὴν κατάπανσίν μου,	in my wrath, They shall not enter into my rest. Beware, brethren, lest there should
12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.	12 βλέπετε, ἀδελφοὶ, μὴ ποτε ἔσται ἐν τινὶ ὑμῶν καρδία πονερά ἀπιστίας, ἐν τῷ ἀποστῆ-	ever be in any one of you an evil, unbelieving heart, so that he should depart from

<sup>8</sup> "of trial"; τοῦ πειρασμοῦ. Wakef., Dick. Rob., "trial, proof, i. e., putting to the proof". See Greenf. The more extended signification of the word is appropriate. See ch. 2:18, note a.

<sup>9</sup> "in the desert"; ἐν τῇ ἐρήμῳ. Dick. In favor of this rendering, it may be urged, that present usage sanctions the term. We speak and write of "the Arabian Desert", "the Great Desert". Again, "wilderness", to those who reside on this continent, conveys the idea of an extensive forest. In the sense of "desert", wilderness is believed to be out of use in Britain, unless in Biblical quotations or those made from early English authors. Stuart, in his Notes, translates this by "desert". Sharpe uses "wilderness" here, but in v. 17 "desert". Vulg., Mont., Eras., Beza, Calvin, "in deserto".

<sup>9</sup> "tried"; ἐπείρασάν. Wakef., Dick., Sampson, U., and Stuart in his Notes. So this verb is rendered (E. V.), John 6:6. Heb. 11:17. Rev. 2:10. Rom. 3:10. See ch. 2:18, note a.

<sup>10</sup> "I was provoked"; προσώχθισα. Liddell, "to be wroth with"; Rob., "to be offended at any one"; Bretsch., "valde indignor". In Ps. 95:10, from which this quotation is made, the verb is  $\alpha\beta\alpha\tau\epsilon\iota$ , I abhorred, nauseated, Sept. προσώχθισα. Campbell and Dick., "was displeased"; Stuart, "offended with"; Wakef., "was enraged"; Vulg., "infensus fui". So Beza, Calvin. S. Fr., "je fus indigné". See Numb. 14:23. Deut. 9:8, 22. The verb occurs only here and v. 17.

<sup>10</sup> "in heart"; τῇ καρδίᾳ. Craik, Sharpe, Campbell; Sampson, "in the heart"; U., "with the heart".

Though the Greek article may be used for the possessive pronoun with such substantives as naturally belong to a particular person, noticed in the sentence, still this does not seem to be a case of that kind. The exigentia loci does not demand a departure from the more common translation. The Greek agrees verbally with the Septuagint in this passage, Ps. 95:10.

$\alpha\beta\alpha\tau\epsilon\iota$  is literally, "a people of erring heart". Our idiom demands "in", before "heart". Vulg., Montanus, Eras., Beza, "semper errant corde"; Luther and De Wette, "mit dem Herzen"; Belg., "mit het harte".

<sup>11</sup> "I swore"; ὤμοσα. "Sware" is entirely obsolete, and should be dropped in all cases. See Webster ("Swear"). Bullions' Eng. Gr., p. 65, gives both forms as the imperfect.

<sup>11</sup> "Beware"; βλέπετε. Stuart, Dick. So rendered (E. V.), Mark 8:15; 12:38. Acts 13:40. Philipp. 3:2. Coloss. 2:8. As this single word corresponds exactly to the Greek, and as "take heed" is going out of use—it is preferred. See Rob. on βλέπω.

<sup>11</sup> "lest there should ever be"; μὴ ποτε ἔσται. The E. V. does not notice ποτε. Its proper signification is "ever", when enclitic. Bretsch., "unquam"; Scapula, "aliquando". When preceded by μὴ, "lest—ever". Liddell (Art. μὴ ποτε). Beza, Erasmus, "ne quando". See ch. 2:1, note c, and ch. 1:13, note f. Ἔσται. This verb is rendered, should be, by Gray. Stuart, Gr. § 127, note 1. "The future indicative, in a multitude of cases, has for substance, the same meaning with the subjunctive". After particles of design (ὡς, ὅπως, ἵνα and μὴ) the subjunctive is often exchanged for the future indicative. Buttmann, § 139 (E.).

<sup>11</sup> "in any one"; ἐν τινὶ. Craik, Dick. S. Fr., "quelqu'un".

<sup>12</sup> "an evil, unbelieving heart"; καρδία πονερά ἀπιστίας. Dick., "an evil and unbelieving heart"; Beza, "cor malum non credens". Ἀπιστίας, in the genitive, qualifies καρδία, being by a Hebrew idiom employed instead of the adjective ἀπίστος. This construction often occurs in the N. Test. So Luke 4:22, λόγους τῆς χάριτος. Luke 16:8, οἰκονόμος τῆς ἀδικίας—"the unjust steward".

<sup>12</sup> "so that he should depart"; ἐν τῷ ἀποστῆναι. Tyn-dale, "that he should depart"; Stuart, "so that he may depart"; Erasm., "ut desciscat"; De Wette, "so dass er ab-



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
17 But with whom was he grieved forty years? <i>was it</i> not with them that had sinned, whose carcasses fell in the wilderness?	προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; <sup>18</sup> τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; <sup>19</sup> καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.	with whom was <sup>o</sup> he provoked forty years? <i>Was it</i> not with those <sup>p</sup> who sinned, whose <sup>o</sup> carpses fell in the <sup>r</sup> desert? <sup>q</sup> But to whom <sup>s</sup> did he swear, <sup>t</sup> that they should not enter into his rest, <sup>u</sup> except to <sup>v</sup> those who believed not? So we see, <sup>w</sup> that they could not enter in because of unbelief.
CHAP. IV.	CHAP. IV.	CHAP. IV.
LET us therefore fear, lest a promise being left <i>us</i> of entering into his rest, any of you should seem to come short of it.	Φοβηθῶμεν οὖν μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῆ τις ἐξ ὑμῶν ὑστερηκέναι. <sup>2</sup> καὶ γὰρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν. <sup>3</sup> εἰσερχό-	LET us therefore fear, lest <sup>1</sup> a promise being left <sup>o</sup> of entering into his rest, <sup>b</sup> any one of you should seem to come short <i>of it</i> . For <sup>c</sup> to us <sup>d</sup> also <sup>2</sup> good news hath been declared as well as to them; but <sup>e</sup> the word, which was heard, did not profit them, not being mixed with faith <sup>f</sup> in the

<sup>o</sup> "he provoked"; προσώχθισε. See v. 10, note u. U., "angered"; S. Fr., "fut—indigné".

<sup>p</sup> "who sinned"; τοῖς ἀμαρτήσασιν. Stuart, Campbell. The ordinary force of the aorist should be preserved, as has been done by U., Dick, Tyndale and the Genevan.

<sup>q</sup> "carpses"; κῶλα. Stuart. In classic usage κῶλον is a *limb, member*. In the Septuagint, it is often the equivalent of קַרְנָה *corpse*, as Numb. 14: 29, 32, 33. Isa. 66: 24. In our language "carcass" is applicable only to the dead bodies of brutes, while *corpse* is restricted to the human body. See Webster. קַרְנָה is rendered "carpses" in the E. V. of 2 Kings 19: 35. Isa. 37: 36. See Rob.

<sup>r</sup> "desert". See v. 8, note r.

<sup>s</sup> "But"; ἄ. This particle is adversative in v. 17. The grammatical construction is obviously the same in both verses. So U. Vulg., Mont., Beza, Castalio, "autem"; Luther, "aber".

<sup>t</sup> "did he swear"; ὤμοσε. Campbell, Wakef., Stuart, Sampson, U. See v. 11, note w.

<sup>u</sup> "except"; εἰ μὴ. Stuart, Dick. So (E. V.), Matt. 19: 9; 24: 22. Mark 13: 20. John 19: 11. Rom. 9: 29. 2 Cor. 12: 13.

<sup>v</sup> "those". Stuart, Dick., Sampson. Our idiom demands the demonstrative instead of the personal pronoun; at least, such is the *present* actual usage.

<sup>w</sup> The supplement "*us*" is useless. No supplement used by Stuart, Craik, Campbell, Gray, Wakef., U., Vulg., Beza, De Wette, Belg., S. Fr.

<sup>x</sup> "any one"; τις. Stuart, Gray, Rob., Liddell. See Kühnorr, § 303 (Rem. 6). Vulg., Beza, Eras., Castalio, "aliquis".

<sup>y</sup> "to us—good news hath been declared"; ἐσμεν εὐηγγε-

λισμένοι. The *generic* sense of the verb is the only appropriate one here. It was not "the gospel", in its *technical* sense, which was announced or declared to the Israelites, but the *good news of a rest*. It is true that *this rest* may be "the shadow" of one "which remaineth for the people of God"; still, the Apostle's language, in the context, indicates *similarity, representation, not identity*. See Heb. 3: 11. Deut. 12: 9. The difference of idiom will not allow a literal translation. So in the E. V., Matt. 11: 5, πτωχοὶ εὐαγγελίζονται, "the poor have the gospel preached to them", or as in Luke 7: 22 (E. V.), where the translation is, "to the poor the gospel is preached". Craik, "unto us also glad tidings have been announced"; Wakef., "for we have received glad tidings"; Campbell, "glad tidings have been proclaimed to us"; Sharpe, "we received the good tidings"; Wesley, "unto us have the good tidings been declared"; S. Fr., "car la bonne nouvelle nous a été annoncée". As "tidings" is obsolete, "news" has been adopted. By something like an anomaly in our language, this word, which is both singular and plural, is in almost every case joined to singular verbs.

<sup>d</sup> "also"; καὶ. Stuart, Craik. Vulg., Eras., Beza, Castalio, "etenim". Syriac ܘܢܐܘܩܘܩܘܐ (*quoque*).

<sup>e</sup> "the word which was heard"; ὁ λόγος τῆς ἀκοῆς. Stuart, "the word which they heard". So Wakef., Dick., Campbell, Sharpe. Wiclif, "the word that was heard"; Wesley, "the word heard". By a Hebrew idiom, the genitive here is used for ὁ ἀκουσθεῖς.

<sup>f</sup> "in the hearers"; τοῖς ἀκούσασιν. Wakef. By translating the article and participle by the article and substantive,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.</p>	<p>μεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ὄμοσα ἐν τῇ ὀργῇ μου, εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.</p>	<p>hearers. For we "who believed, do enter into "the rest, as "he hath said; "so I "swore in my wrath, "They shall not enter into my rest; "namely "that from the works "done "at the foundation of the world.</p>
<p>4 For he spake in a certain</p>	<p>ἔειρηκε γὰρ πού περὶ τῆς ἐβδό-</p>	<p>For "the scripture "hath "some-</p>

according to an ordinary idiom of the Greek, no supplement like *ἢ*, is necessary. So E. V., Eph. 4: 29, τοῖς ἀκροῦνοι, "to the hearers". 2 Timo. 2: 14, "τῶν ἀκροῦντων," "of the hearers".

<sup>ε</sup> "who believed"; οἱ πιστεύσαντες. U. As the aorist participles are preterites in signification, the Eng. imperfect with a relative furnishes a proper equivalent.

<sup>h</sup> "the rest"; τὴν κατάπαυσιν. The article here is emphatic, and should not be omitted as in the E. V. Wakef., "that rest". I regard the expression as equivalent to τὴν ὄντως καταπαυσίν, "the real rest", or as the thought is presented in other language 1 Timo. 6: 19 (Tittm.), ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς. Stuart, Wesley, Campbell, Craik, U., "the rest"; Luther, "die Ruhe; De Wette, "zur Ruhe"; Belg., "de Ruste"; S. Fr., "le repos".

<sup>i</sup> "he hath said"; εἶρηκεν. U. S. Fr., "il a dit"; Vulg., Eras., Beza, "dixit"; De Wette, "er hat gesprochen"; Belg., "hij gezegt heeft". See ch. 1: 13, note e.

<sup>j</sup> "So"; ὥς. See E. V., ch. 3: 11. Stuart, U., Craik, Sharpe.

<sup>k</sup> "I swore"; ὄμοσα. This aorist should be rendered by the Eng. imperfect, so as to preserve its appropriate force as in ch. 3: 11. See ch. 3: 11, note v. It is translated by the imperfect, by Campbell, U., Sharpe and Stuart. De Wette, "ich schwur".

<sup>l</sup> "They shall not enter". So (E. V.) 3: 11. Wesley, Campbell, Craik, Stuart. De Wette, "sie sollen nicht eingehen"; Castalio, "non esse—ingressuros". In this quotation, which agrees exactly with the Septuag. of Ps. 95: (Sept. 94) 11, εἰ is the equivalent of כִּי. By a common ellipsis in Hebrew this particle has the force of a strong negative in the language of oaths. See 2 Sam. 11: 11, in Heb. and Sept. Gesenius on כִּי. Rob., article Ἐάν. Bretsch., article *El*.

<sup>m</sup> "namely"; καίτοι. The leading signification of this word, *et quidem, nempe, and truly, namely*, affords a good sense. See Hoogeveen, p. 96. II. Hedericus' Lex. Butt., § 149. 27. Carpzoff (as quoted by Stuart) refers, in his commentary, to the work of Devarius on the Greek particles, thus, "Devarius ericit eam (καίτοι) simpliciter ad exponendum aliquam sententiam poni". Stuart, "namely"; Wakef., "indeed". "Although", (*quanquam*) renders the sentence altogether obscure. Vulg., Mont., "et quidem". Heb. N. T. כִּי־כִּי.

<sup>n</sup> "that from". Stuart, "rest from". There is an ellipsis of κατάπαυσιν ἀπὸ after καίτοι. As κατάπαυσιν occurs in this verse, the supplement *that* is substituted for it. Craik follows the E. V., but places the following note in the margin, "or, that is to say rest from the works which were finished, when the world was founded". The S. Fr. gives the same sense with the above rendering, although it regards καίτοι as equivalent to *toutefois*, "mon repos! celui toutefois des œuvres faites des la fondation du monde". Wakefield has the supplement "that rest."

<sup>o</sup> "done"; γενηθέντων. See (E. V.) Matt. 1: 22; 6: 10; 11: 20, 21, 23; 18: 31; 27: 54. So Stuart (note). The literal sense "which were done", or more concisely "done", i. e., which "were performed" is most accurate. The sense "were finished" (as though the participle were τελειωθέντων) is obtained only by inference. The rendering of the Vulgate, *perfectis*, gave rise to this incorrect translation. Beza, Montanus, Castalio, "factis"; S. Fr., "des œuvres faites"; Tyndale and Cranmer, "were made". So U.

<sup>p</sup> "at the foundation"; ἀπὸ καταβολῆς. Although the ordinary signification of ἀπὸ is "from", still that rendering here would not be accurate. The works were done or performed at the period when the world was created, not after it, as "from" would signify. (Stuart, Notes.) His translation is, "when the world was founded". This preposition is rendered by "at" (E. V.), Luke 24: 27, 47. Acts 8: 35; 23: 23. 1 Pet. 4: 17. Campbell, Sharpe, Wakef., "at".

<sup>q</sup> "the scripture". Stuart, Dick., Wakef. In most cases where λέγει occurs in quotations without a nominative expressed, ἡ γραφή is understood. In proof of this we often meet the full expression as Rom. 9: 17; 10: 11, λέγει—ἡ γραφή. John 19: 37, ἐτίρα γραφή λέγει. See also Rom. 4: 3. Gal. 4: 30. As the reference is to Gen. 2: 2, where a *historical fact*, not a *declaration* by the Lord, is recorded, the propriety of using "the scripture", as the subject of the verb, is obvious. This case is not parallel with that in ch. 1: 7.

<sup>r</sup> "hath spoken"; εἶρηκε. Wakef., Campbell, U. Vulg., Beza, Castalio, "dixit". See v. 3, note i. The Eng. perfect here coincides accurately with the Greek. S. Fr., "il a dit"; Span., "dijo"; De Wette, "er hat gesprochen".

<sup>s</sup> "somewhere"; πού. Rob., Wakef., Campbell, Sharpe, U., Sampson. Montanus, "alicubi"; De Wette, "irgendwo"; Belg., "ergens". See ch. 2: 5, note p.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
rest, then would he not afterward have spoken of another day.	σεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· <sup>9</sup> ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. <sup>10</sup> ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὡσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.	he would not, 'after this, have spoken 'concerning another day. There remaineth <sup>9</sup>
9 There remaineth therefore a rest to the people of God.	therefore <sup>10</sup> ἡ Sabba- τῆς ἀπαύσεως τοῦ λαοῦ τοῦ Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὡσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.	for the people of God. For <sup>10</sup> he
10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.)	who entereth into his rest, <sup>10</sup> he also 'resteth from his own works even as God did from his.)	who entereth into his rest, 'he also 'resteth from his own works even as God did from his.)
11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.	11 Σπουδάζωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. <sup>12</sup> ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς,	11 endeavor, therefore, to enter into that rest, 'that no one may fall 'by the same example of unbelief. For the word of <sup>12</sup>
12 For the word of God is	ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς,	unbelief. For the word of <sup>12</sup>

<sup>8</sup> "then", in the E. V., is supplementary. It is omitted as unnecessary. Not used by Gray, Stuart, Wakef., Campbell or Sharpe. It was probably intended to be a translation of ἂν by Tyndale, who was copied by Cranmer, Geneva and E. V. The particle merely gives *emphasis* to the verb. Beza, "nequaquam".

<sup>9</sup> "he would not—have". This is the natural order. So Stuart, Wesley.

<sup>10</sup> "after this"; μετὰ ταῦτα. Stuart. So E. V., John 5:1; 19:38. Acts 15:16. Rev. 7:9. The thought is not brought out with sufficient distinctness, if we translate these words by "afterwards". There is a pointed reference to the promise of "the rest", which was first made.

<sup>11</sup> "concerning"; περὶ. See v. 4, note t.

<sup>12</sup> "a Sabbath-rest"; σαββατισμὸς. This word, taken from שַׁבָּת, or in a strengthened form, שַׁבָּתוֹת, occurs only in this place. It was probably introduced by the Apostle to indicate the *holy nature* of that "rest" which is to be enjoyed by the righteous. It should be distinguished in translation from *κατάπαυσις*, which is more comprehensive in its signification. "Sabbath-rest" is employed by Wakefield, Sharpe, Gray and U. De Wette, "Sabbaths-Ruhe"; S. Fr., "un sabbatisme". The Vulg., Mont., Erasm., Calvin and Castalio, have merely transferred the word, and have "sabbatismus" or "sabbatismus". Span., "un reposo (de sabado)"; Ital., "un riposo di sabbato". Syriac, ܫܒܬܘܬܐ ( "the keeping of a sabbath", *Poël Inf.*).

<sup>1</sup> "for the people"; τῷ λαῷ. Wesley, Wakef., Stuart, Sharpe, Campbell, Dick., U. S. Fr., "pour le peuple".

<sup>2</sup> "he who entereth"; εἰσελθὼν. Stuart. Constructions of an intransitive verb with the auxiliary, are now seldom employed. Although the aorist participles are usually prae-terites in sense, still, when employed to designate what is usual or customary, they may properly be rendered by the present tense. Buttman, § 137. Kühner, § 256. 4. (6). See ch. 2:10, note f.

<sup>3</sup> "he"; αὐτός. The ordinary rule that this pronoun can-

not be rendered as a personal one, *in the nominative*, has exceptions, which have been recognized by all translators from the Hellenistic dialect. Thus in the E. V. it is rendered by "he", Matt. 13:2, 4; 16:21. In many instances it is exactly equivalent to the nominative Eng. pronoun when *emphasized*. So in the case before us. It might be expressed by "he himself", "they themselves", etc., yet then we should secure nothing more than an *emphasis*, and that with less conciseness. Present usage does not allow us to use "himself" alone, as the nominative".

<sup>4</sup> "resteth"; κατάπαυσε. Wakefield, Gray. This is the proper rendering of the verb when intransitive, as in v. 4. The remark of Buttman, § 137, note 5, applies to the translation of this aorist by the *present*. "Whenever any thing customary or of ordinary occurrence is mentioned elsewhere than in narration, instead of the present, by which this is expressed in other languages, we often find, by a special Grecism, the *aorist*, which is then in the fullest tense *indefinite*". Kühner, § 256. 4. (b). "The aorist is often used in general propositions which express a fact borrowed from experience, and thence what is *customary*. In such cases the aorist is usually translated into English by the *present*". Thus Eph. 3:5 (E. V.), ἀπεκαλύφθη, "is—revealed". Jas. 1:11, ἀνέτειλε, "is—risen"; ἐξέπεσε, "falleth".

<sup>5</sup> "Let us earnestly endeavor"; σπουδάζωμεν. Wakefield, Stuart, Craik, Greenf. S. Fr., "empressons nous". "Let us labor" is not sufficiently forcible, besides it confounds this verb with ἐργάζομαι and κοπιᾶω.

<sup>6</sup> "that no one may fall"; ἵνα μὴ—τις—πέσῃ. So in ch. 3:13, μὴ τις, "no one". See note c on that verse. Sampson, U., Gray, "may fall".

<sup>7</sup> "by the same example"; ἐν τῷ αὐτῷ ἐποδείγματι. The preposition is used here, as in many other cases, in the N. T. as *instrumental*, instead of the simple dative. See (E. V.), Matt. 5:35, 36; 12:27; 17:21. Heb. 1:1, 2; 10:10. "After", in the sense of "according to", is obsolete. S. Fr., "par le même exemple".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.	καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἄρμων τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. <sup>13</sup> καὶ οὐκ ἔστι κτίσις ἀφανῆς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετραχρηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.	God is living, and effectual, and sharper than any two-edged sword, piercing even to "the dividing both of soul and spirit, both of joints and marrow, and is a discerner of the thoughts and intentions of the heart; Nor is there a creature hidden in his sight, but all things are naked and laid open to the eyes of him to whom we must give account. Having then a great High Priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest, who
13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.	14 Ἐχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. <sup>15</sup> Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμε-	14 High Priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest, who
15 For we have not an high	γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμε-	15 have not a high priest, who

\* "living"; ζῶν. Wesley, Craik, Campbell, Sharpe, Gray, U., Vulg., Eras., Beza, Castalio, Calvin, "vivus"; Luther and De Wette, "lebendig"; Belg., "levendig"; G. and S. Fr., "vivente"; Span., "viva"; Ital., "vive". Syriac  $\text{ܩܘܝܘܢܐ}$ . Heb. N. T.  $\text{חַי}$ . "Quick" is obsolete.

† "effectual"; ἐνεργῆς. This word signifies, "adapted to produce a result"; hence "effectual", operative, *efficax, vim suam exerens*. Rob. and Bretsch. It is rendered "effectual" (E. V.), 1 Cor. 16: 9. Philem. 6. So Macknight and U. Tyndale, Cranmer and Geneva, "mighty in operation". This word should be distinguished, in translation, from δυνατός, and ισχυρός. Vulg., Mont., Beza, Eras., Castalio, Calvin, "efficax"; S. Fr., "efficace". The cognate verb ενεργέω signifies, "to act with efficacy, to accomplish". Rob. and Bretsch.

‡ "the dividing"; μερισμοῦ. The addition of "asunder" to this word is superfluous; for that adverb signifies, "in a divided state". Webster. It is adopted by Wakef., Sharpe, Sampson, U. Vulg., Eras., Beza, Calvin, Castalio, Montanus, "ad divisionem"; S. Fr., "à la division".

§ "both of soul and spirit"; ψυχῆς τε καὶ πνεύματος. The ordinary signification of τε καὶ is "both—and". Rob., Liddell, Buttm., § 149 (m. 8). So Wesley and U.

¶ "both of". See last note.

⊘ "of joints and marrow"; ἄρμων—καὶ μυελῶν. No article should be used before "joints". The E. V. inconsistently places one before this word, and omits to do so in reference to "marrow". Wakef., U., Sharpe, have no article.

⊙ "intentions"; ἐννοιῶν. Wakef., Wesley, Dick., U. S. Fr., "des intentions". "Intents" is now seldom used.

⊚ "Nor is there"; καὶ οὐκ ἔστι. Wakef., Stuart, Dick.

⊛ "a creature"; κτίσις. Annotator on Gray, U. There is nothing in the text to justify the use of "any" before the noun.

♠ "hidden"; ἀφανῆς. Wakef., U., Rob. Bretsch., "absconditus". Liddell. Syriac,  $\text{ܩܘܝܘܢܐ}$ . S. Fr., "cachée"; De Wette, "verborgen".

♢ "laid open"; τετραχρηλισμένα. Wakef., Sharpe. Vulg., "aperta sunt"; Beza, "patentia". Syriac,  $\text{ܩܘܝܘܢܐ}$ . De Wette, "offenbar"; U., "laid here".

♣ "to whom we must give account"; πρὸς ὃν ἡμῖν ὁ λόγος. Campbell. So Rom. 14: 12, ἕκαστος ἑμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ, "every one of us shall give account of himself to God". See Matt. 12: 36. Luke 16: 2. Matt. 18: 23. Acts 19: 40. In these, and some other instances, λόγος signifies "the reason assigned for our conduct", "a moral account". Stuart, Turner, "account"; U., "with whom is our account"; Calvin, "cum quo nobis est ratio". The rendering of Geneva and E. V. is derived from Beza, "quicum nobis est negotium".

♤ "Having"; ἔχοντες. Wakef., Wesley, Campbell, Gray, U. Vulg., Eras., Mont., Beza, Castalio, Calvin, "habentes"; S. Fr., "ayant"; Span., "teniendo"; Ital., "avendo". The participial construction is both accurate and concise.

♥ "then"; οὖν. Tyndale, Cranmer, Geneva, U., Rob., Greenf. Luther, "dann"; Belg., "dan"; G. and S. Fr., "done". So (E. V.), Matt. 7: 11; 13: 27. Heb. 2: 14; 4: 14, etc.

♦ "who hath passed through"; διεληλυθότα. Stuart, Dick., Wakef., Campbell. U., "is passed through"; Gray, "passed through". See Rob., Liddell, Greenf. (on the verb). Bretsch., "traneo per locum"; De Wette, "der durch die Himmel hindurchgegangen ist". The sense of through (διὰ) is important here. Compare ch. 7: 26; 9: 11, 12. Eph. 4: 10.

♧ "who cannot feel for"; μὴ δυνάμενον συμπάθεισαι. Sharpe, "who cannot feel with"; Wakef., "feel a common concern for". Wesley, Campbell and Dick. have employed

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as <i>we are</i> , yet without sin.	νον συμπαθη̅σαι ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοίότητα, χωρὶς ἁμαρτίας. <sup>16</sup> προσερχόμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.	cannot feel for our infirmities, but <sup>1</sup> one, <sup>2</sup> who hath been tried in all points <sup>3</sup> as we are, yet without sin. Let us therefore <sup>16</sup> come <sup>1</sup> with confidence to the throne of grace, that we may obtain mercy, and find grace <sup>2</sup> for seasonable help.
CHAP. V.	CHAP. V.	CHAP. V.
For every high priest taken from among men, is ordained for men in things <i>pertaining</i> to God, that he may offer both gifts and sacrifices for sins:	Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, <sup>2</sup> μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς	For every high priest, taken <sup>1</sup> from among men, <sup>2</sup> is appointed for men in things <sup>1</sup> relating to God, that he may offer both gifts and sacrifices for sins, <sup>2</sup> being able <sup>4</sup> to deal gently <sup>2</sup> with the ignorant and <sup>2</sup> erring, <sup>1</sup> since he himself also is

the Anglicised term, *sympathize*. I prefer "feel" as a Saxon word, more simple—intelligible to the common reader, and in fact, as more forcible. The preposition with which the verb is compounded cannot be rendered "with", unless in violation of our idiom. We speak of "feeling for men, feeling for their infirmities"; not of "feeling with them", or "with their infirmities".

<sup>1</sup> "one". This word is understood, and has been used by Wakef., Stuart, Campbell, Dick., U., Gray. De Wette, "einen"; S. Fr.; "nous en avons un".

<sup>2</sup> "who hath been tried"; πεπειραμένον. Sharpe, Wakef., "who hath suffered trial". This perfect should be rendered by the same tense in English. The trials of Christ were completed at his crucifixion. Rom. 6 : 9. Rev. 1 : 18. The G. and S. Fr. use the perfect tense, "qui a été tenté". "Tried" is preferred to "tempted" for reasons noticed in ch. 2 : 18, note a.

<sup>3</sup> "as"; καθ' ὁμοίότητα. Stuart, Dick., Rob., Annotator on Gray. Beza, "similiter"; G. Fr., "comme"; Span., "como". "Like", joined to "as", is superfluous. The phrase "like as" is obsolete. The use of κατὰ with a substantive, constituting a periphrasis for an adverb, is common, as κατ' ἰδίαν, privately; κατὰ κράτος, powerfully. Rob. (κατὰ). Trollope, Gr. N. T., p. 177.

<sup>4</sup> "with confidence"; μετὰ παρρησίας. Wakef., Stuart, Craik, Dick., Gray, U. So (E. V.), Acts 28 : 31. Heb. 3 : 6 ; 10 : 35. 1 John 2 : 28 ; 5 : 14. S. Fr., "avec assurance".

<sup>5</sup> "for seasonable help"; εὐκαιρον βοήθειαν. Stuart (in note), U., Campbell. Rob., Greenf., Liddell, on εὐκαιρος. Bengel, "tempestivam opem"; S. Fr., "pour un secours opportun"; Ital., "di soccorso opportuno"; Vulg., "in auxilio opportunum"; Eras., Beza, Castalio, "ad opportunum auxilium"; Calvin, in auxilium opportunum".

<sup>6</sup> "is appointed"; καθίσταται. Wakef., Wesley, Stuart, Campbell, Gray, Sharpe. Vulg., Eras., Beza, Mont., Calvin, "constituatur"; S. Fr., "est établi"; Span., "es constituido". See Rob. Bretsch., "constituo aliquem". "Ordain" has a technical signification, which renders it less appropriate than "appoint".

<sup>7</sup> "relating to God"; πρὸς τὸν Θεόν. Dick., "which relate to". Πρὸς here has one of its ordinary significations, quod attinet ad. The word by which it is translated should not, therefore, be treated as a supplement. "Pertaining" is obsolete; Sharpe and some others have used "belonging" in its place, as a synonym. This, however, would be equivalent to τὰ τοῦ Θεοῦ rather than τὰ πρὸς τὸν Θεόν. Greenf. makes the following remark on the use of the preposition in constructions like the present, "spoken of the relation which any action, state, quality etc. bears to any person; in relation to, etc." See Luke 12 : 41; 18 : 1; 20 : 19. Ital., "che si riferiscono a Dio".

<sup>8</sup> "being able"; δυνάμενος. Stuart, Dick., Campbell, U. Mont., "potens"; S. Fr., "étant capable".

<sup>9</sup> "to deal gently". Craik, Rob., Greenf., Stuart. Eras., "placabilis esse"; Castalio, "facilis esse"; S. Fr., "d'user de modération". I would place the rendering of Wakefield (De Wette has the same, "Nachsicht haben mit"), "or make allowance for", in the margin.

<sup>10</sup> "erring"; πλανωμένοις. Stuart, Campbell. Montanus and Eras., "errantibus"; De Wette, "Irrenden". Syriac, ܥܘܪܪܝܢܝܘܬܝܗܘܢ. Wesley and Dick., "wandering"; G. Fr., "des errans". See Rob., Greenf., Bretsch., on the verb.

<sup>11</sup> "since"; ἐπεὶ. Stuart (in note), Dick., Sampson, U. See Liddell, Rob. Vulg., "quando"; Eras., "quandoquidem"; De

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
he himself also is compassed with infirmity.	περίκειται ἀσθένειαν. <sup>3</sup> καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν. <sup>4</sup> Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών. <sup>5</sup> οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γέγεννηκά σε. <sup>6</sup> καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. <sup>7</sup> Ὁς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν προσενέγκας, <sup>8</sup> καὶ εἰσ-	"encompassed with infirmity; and "on account of this, "also, <sup>3</sup> he ought to offer for sins, as well for himself, as for the people. And no one taketh <sup>4</sup> this honor to himself, but he who is called "by God, "even as Aaron was. Even so Christ <sup>5</sup> did not glorify himself to be made "a high priest, but he who said to him, Thou art my son, "this day have I begotten thee, "glorified him. As he <sup>6</sup> saith also in another place, Thou art a priest forever "according to the order of "Melchizedek. Who, in the <sup>7</sup> days of his flesh, having offered up "both prayers "and supplications with strong crying and tears unto him, who was able to save him from death, and "being heard "and delivered from
3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.		
4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron:		
5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.		
6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.		
7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from		

Wette, "da"; S. Fr., "puisque". "For that", is obsolete. See ch. 4 : 6, note y.

<sup>ε</sup> "encompassed"—"to compass", is now seldom used as a verb.

<sup>h</sup> "on account of this"; διὰ ταύτην. Wakef., Stuart. Mont., Beza, Castalio, "propter hanc". Ταύτην refers to ἀσθένειαν. S. Fr., "à cause de cette infirmité". "By reason hereof", is obsolete.

<sup>i</sup> "also, he ought to offer for sins, as well for himself, as for the people". Stuart, "also, he must present sin-offerings, as well for himself as for the people". Wakef., "he hath occasion to make sin-offerings for himself also, as well as for the people". A servile adherence to the order of the Greek violates the idiom of our language and produces obscurity. If, however, it is deemed necessary to follow that order, the following translation would be preferable to that of the E. V., "he ought to make offerings for sins, not only for the people, but also for himself". Καθὼς—οὕτω is rendered—"as well—as", by Tyndale, Cranmer, Geneva. S. Fr., "aussi bien que".

<sup>j</sup> "by God", ὑπὸ τοῦ Θεοῦ. Wakef., Sharpe, Gray.

<sup>k</sup> "even as"; καθάπερ καὶ. Stuart. So (E. V.), 2 Cor. 1 : 14; 1 Thess. 3 : 12; Rom. 4 : 6. "Aaron was", Wakef., Stuart, Dick., Campbell. The sentence is incomplete without a supplementary verb. Hence the well-known fact, that in attempts to quote this passage *memoriter*, almost all speakers add *was* after "Aaron". The supplement should have its natural place after the nominative.

<sup>l</sup> "did not glorify himself". The inversion of the E. V. has been avoided by Stuart, Dick., Campbell, Wakef.

<sup>m</sup> "a high priest". The article "a", not "an", is required, whenever "h" is aspirated or sounded. So Wesley, Sharpe, Campbell, U.

<sup>n</sup> "this day", σήμερον. So in 1 : 5. The quotations should correspond, as in Greek. Wesley, Sharpe, Stuart, Dick., U.

<sup>o</sup> "glorified him". Perspicuity demands this supplement. The E. V. is obscure to common readers. A supplement is employed by Stuart, Dick., Sampson. S. Fr., G. Fr. "l'a glorifié". Stuart makes this remark—"ἐδόξασαν αὐτόν—exalted him, so the ellipsis must be supplied".

<sup>p</sup> "according to", κατὰ. Craik, Campbell, Dick., U. "After", in the sense of *resemblance*, is no longer used.

<sup>q</sup> "Melchizedek". The orthography of this name in O. T.

<sup>r</sup> "both—and", τε καὶ. U., Rob., Liddel (on τε). So rendered in 4 : 12 by Wakef., Wesley and U. The translation should be uniform. See ch. 4 : 12, note v.

<sup>s</sup> "being heard and delivered from that which he feared"; εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας. In classic use, εὐλάβεια, has the signification of *fear* or *caution*. Later Greek writers employed it for "reverence" or "piety", as well as "fear". It is employed for "fear", Joshua 22 : 24, Ἀλλὰ ἐνεκεν εὐλαβείας (Heb. נַחֲשֵׁי) ῥήματος ἐποιήσαμεν τούτο, "But we did this on account of fear of the thing". Wisdom of Solomon 17 : 8, οὔτοι—εὐλάβειαν ἐνόσουν, "they were sick through fear". In the sense of "reverence" it occurs Heb. 12 : 28, where E. V. has "godly fear". In the present instance, the word

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
death, and was heard in that he feared;	ακουσθεῖς ἀπὸ τῆς εὐλαβείας,	*that which he feared, †though 8
8 Though he were a Son, yet learned he obedience by the things which he suffered;	8 καίπερ ὦν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, 9 καὶ τελειω-	he was a Son,—learned obedi- ence †from the things which he suffered; and †being per- 9
9 And being made perfect, he became the author of eternal salvation unto all them that obey him;	θεῖς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰω-	fected, he became the author of eternal salvation to all who obey him; †being declared †by 10
10 Called of God an high priest after the order of Melchisedec.	νίου. 10 προσαγορευθεῖς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.	God †a high priest †according to the order of Melchizedek.
11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.	11 Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς.	*Concerning whom we have 11 †much to say and †hard to be made plain, †since †ye have become dull of hearing. For 12
12 For when for the time ye ought to be teachers, ye have	12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν	when †by this time, ye ought to be teachers, †ye again have

has been rendered by one class of translators in the sense of "reverence towards God". So the Vulgate, Erasmus, "pro sua reverentia"; Castalio, "pro sua religione". The signification of "fear" is adopted by Beza (ex metu), Bengel and later writers.—*Εἰσακουσθεῖς* is a *constructio pregnans* for *εἰσακουσθεῖς καὶ αὐθεῖς*. So in Ps. 22 : 21, "thou hast heard me from the horns of the unicorns", *קַרְנֵי הַיְוֹנִים קָנִי*, that is, "thou hast heard and delivered me from the horns of the unicorns". Hence it is unnecessary to give the verb the signification of "deliver", or to change the ordinary sense of *ἀπὸ* to "as it respects". Rob. quotes this passage, and renders it as above. Beza, "exauditis precibus liberatus ex metu"; De Wette, "ist aus der Furcht erhoret [und befreiet] worden". Stuart, Turner, Dick., Gray, Campbell, U., all agree in rendering the word by "fear", or by a metonymy, "object of fear". So, Bretschneider. The participial construction, "being heard", is adopted by Wesley, Sharpe and Belg., "verhoort zijnde"; S. Fr., "ayant été exaucé"; U., "having been listened to".

† "though"; *καίπερ*. Wakef., Wesley, Dick., Campbell, Craik, U., Rob.

8 "from"; *ἀπὸ*. The usual sense of this preposition. So Dick., Sharpe, U. Vulg., Eras., Beza, "ex"; Belg., "uit".

9 "being perfected"; *τελειωθείς*. Wesley, Craik. The participial construction harmonizes with *προσενέγκας* and *εἰσακουσθεῖς* in v. 7. This construction is adopted by Stuart, Sharpe, Campbell, Dick., U. Vulg., "consummatus"; Castalio, "perfectus"; S. Fr., "ayant été consommé".

10 "being declared"; *προσαγορευθεῖς*. Craik. The verb, which literally signifies "to address", "speak to" or "name one", has also the sense of "declaring one to be anything", Bretsch., "ex adjuncto; dico aliquem aliquid esse, declaro, volo ut habeatur". Should this translation be deemed too free, I would recommend in its place, "being named by God

a high priest etc." Stuart, Sharpe, Campbell, Sampson, have preserved the participial construction. It is desirable that the word should be distinguished, in translation, from *καλούμενος* in v. 4.

\* "by God". Craik, Wakef., Dick., Sharpe, Campbell, Sampson. See v. 4, note k.

† "a high priest". See v. 5, note m.

‡ "according to". See v. 6, note p.

§ "concerning"; *περὶ*. Wesley, Turner, Stuart, Campbell, Craik, U.

|| "much"; *πολὸς*. Sharpe, Campbell, Dick.; Stuart, U.

¶ "hard to be made plain"; *δυσερμήνευτος*. Later Eng. translators are agreed as to the signification of this word. They differ only in the choice of words to express the thought. Stuart, "difficult to explain"; Wakefield, Wesley, Sharpe, U., "hard to be explained". I have adopted "to be made plain", to avoid a departure from Biblical phraseology. This is an equivalent of "to be explained". See Webster.

‡ "since"; *ἐπεὶ*. Rob., Stuart, Dick., Campbell, Sharpe, U., Sampson, Gray. So (E. V.), 2 Cor. 13 : 3. See 4 : 6, note y.

§ "ye have become"; *γεγόνατε*. Turner, Campbell, Sampson. As the use of the auxiliary with intransitive verbs has become nearly obsolete, "have" is adopted rather than "are".

|| "by this time"; *διὰ τὸν χρόνον*. This idiomatic phrase accurately exhibits the thought, while a literal rendering, "on account of", or "in respect to the time", fails to do this.

¶ "ye again have need"; *πάλιν χρείαν ἔχετε*. The adverb is connected with this verb by Sharpe, U., Sampson. So Bengel, Calvin, "rursum indigetis"; Vulg., "rursum indigetis"; Mont., Eras., "rursum opus habetis"; Beza, "rursum opus est"; De Wette, *habt ihr wiederum nöthig*"; Belg., "hebt wederom van noode"; S. Fr., "vous avez de nouveau besoin". Heb. Test. *יְהוָה יִבְרַח*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
need that one teach you again which <i>be</i> the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.	χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. <sup>13</sup> πᾶς γὰρ ὁ μετέχων γάλακτος, ἀπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι.	need <sup>b</sup> of one to teach you <sup>1</sup> what <i>are</i> the first principles of the oracles of God; and <sup>1</sup> have become such as have need of milk and not <sup>b</sup> of solid food. For every one, who <sup>13</sup> partaketh of milk, <sup>m</sup> is unskilled in the word of righteousness; for he is a babe. But <sup>14</sup> the solid food is for <sup>c</sup> the full-grown, for those, who <sup>r</sup> by use have their senses exercised to discern both good and evil.
CHAP. VI.	CHAP. VI.	CHAP. VI.
THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation	Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερόμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετα-	THEREFORE leaving <sup>b</sup> the <sup>1</sup> rudiments of the doctrine of Christ, let us go on to perfection, not laying again <sup>a</sup> a foundation of repentance from

<sup>b</sup> "of one to teach"; τοῦ διδάσκειν. U. As an alternative rendering of the sentence, "again ye need to be taught".

<sup>1</sup> "what *are*"; τίνα. Craik, Gray, Sharpe, Sampson, U. "Be" is no longer used in the indicative.

<sup>1</sup> "have become"; γεγόνατε. Stuart (in notes), Campbell. See v. 11, note e.

<sup>k</sup> "of solid food"; στερεᾶς τροφῆς. Rob., Stuart, Craik, Dick, Campbell, Gray, U. Vulg., Eras, Beza, Calvin, Castalio, "solido cibo"; De Wette, "fester Speise"; S. Fr., "nourriture solide"; Span., "manjar solido"; Ital., "Cibo sodo".

<sup>1</sup> "partaketh of"; μετέχων. Dick, Gray, Rob., "to partake of"; Greenf., "to partake, share"; Liddell, "to share in, partake of"; Bretsch., "*particeps sum*"; Vulg., Eras., Calvin, "particeps est". Compare, in reference to the idea of *participation*, 1 Cor. 3 : 2, *Γάλα ὑμῶν ἐπότσια, οὐ βρωμα*. Belg., "deelachlig is"; Beng., "participans".

<sup>m</sup> "is unskilled"; ἀπειρος. One of the significations of unskilled is, "destitute of practical knowledge", Webster. It is equivalent to "inexperienced". This latter word would convey the idea, but it does not occur in the E. V. Stuart, Dick., Campbell. Bass. Lex. N. T., "unskillful"; S. Fr., "n'a pas l'expérience"; Ital., "non ha esperienza". Although "unskilled" does not occur in the E. V., still the cognate terms, skill, skillful, skillfulness and unskillful, are quite common. Vulg., "expers est"; Eras., "rudis est"; Calvin, "imperitus est"; Beng., "non expertus"; Tyndale, Cranmer, Geneva, "inexpert".

<sup>n</sup> "the solid food"; ἡ στερεὰ τροφή. See v. 12, note k. The article should be retained. So Craik and U.

<sup>o</sup> "for the full-grown"; τελείων. Sharpe, Rob., Greenf.

As this adjective is applied either to *stature* or *age*, translators differ in their renderings, as they adopt one or the other of these significations. Sampson, "these of perfect growth"; Wakef., U., "the full-grown men"; S. Fr., "pour les hommes faits"; Beza, Castalio, "adulorum".

<sup>p</sup> "by"; διὰ. Wesley, Stuart, Dick., Sharpe, Campbell, Wakef. The signification of διὰ with the accus. often *coincides so nearly* with that which it has with the genitive, that, in translation, "by" will accurately exhibit the thought.

<sup>a</sup> "Therefore"; διὸ. See ch. 3 : 7, note o. This rendering of the E. V. should be extended to all the cases where "wherefore" occurs as the equivalent of διὸ.

<sup>b</sup> "the rudiments of the doctrine of Christ"; τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον. By a Hebrew idiom, ἀρχή is used for *πρωτον*. Hence the phrase signifies, "the elementary doctrine of Christ", or "the rudiments of Christian instruction". The *idea* is the same which is presented by τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, in ch. 5 : 12. As the *phraseology* of the Greek text is not the same in these instances, it is proper to preserve the feature of difference in translation. "Rudiments" occurs in (E. V.), Col. 2 : 8, 20. See Rob. on ἀρχή. Bretsch. says, in reference to this passage, "doctrina de Christo, a quo initium factum est". For this use of the genitive, see Stuart's Gr. N. T., § 118 (2). Winer, § 23 (c). 7. Castalio, "omisso rudimentorum Christi sermone"; Span., "los rudimentos de la doctrina de Christo".

<sup>c</sup> "a foundation". Wakef., Sharpe. As θεμέλιον is *anarthrous*, and there is nothing in the context to render it definite, the Eng. indefinite article should be employed as a *supplement*.

## KING JAMES' VERSION.

## GREEK TEXT.

## REVISED VERSION.

of repentance from dead works, and of faith toward God.

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

3 And this will we do, if God permit.

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

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to

νοίας ἀπὸ νεκρῶν ἔργων, καὶ πί-  
στεως ἐπὶ Θεὸν, <sup>2</sup> βαπτισμῶν  
διδασχῆς, ἐπιθέσεώς τε χειρῶν,  
ἀναστάσεώς τε νεκρῶν, καὶ κρί-  
ματος αἰωνίου. <sup>3</sup> καὶ τοῦτο ποιή-  
σομεν, εἴν περ ἐπιτρέπη ὁ Θεός.  
<sup>4</sup> Ἀδύνατον γὰρ τοὺς ἅπαξ φω-  
τισθέντας, γευσάμενους τε τῆς  
δωρεᾶς τῆς ἐπουρανίου, καὶ με-  
τόχους γενηθέντας Πνεύματος  
Ἁγίου, <sup>5</sup> καὶ καλὸν γευσάμενους  
Θεοῦ ῥῆμα, δυνάμεις τε μέλλον-  
τος αἰῶνος, <sup>6</sup> καὶ παραπεσόντας,

dead works, and of faith <sup>a</sup>to-  
wards God, of the doctrine <sup>2</sup>  
of <sup>e</sup>immersions and <sup>f</sup>of the  
laying on of hands, and <sup>g</sup>of the  
resurrection of the dead, and  
of <sup>h</sup>the eternal judgment.  
And this will we do, if God <sup>3</sup>  
permit. For it is impossible <sup>4</sup>  
for those who were once en-  
lightened, and <sup>i</sup>tasted <sup>j</sup>the  
heavenly gift, and <sup>k</sup>became  
partakers of the <sup>l</sup>Holy Spirit,  
and <sup>m</sup>tasted the good word of <sup>5</sup>  
God and the powers of the  
world to come, and <sup>n</sup>have <sup>6</sup>

<sup>a</sup> "towards". This word is now always used instead of "toward". See Johnson's Dict.

<sup>e</sup> "of immersions"; βαπτισμῶν. Liddell assigns the same signification to this word as to βάπτισις, "a dipping, bathing"; Bretsch., "immersio, lotio aquâ facta. Submersio sacra quam patres dicunt baptismum"; De Wette, "Lehr-Taufen" (doctrine of immersions); Belg., "der Doopen"; Campbell and U., "immersions". As this word is a derivate of βαπτίζω, which signifies to immerse, and *that only*, the propriety of rendering it "immersions" is obvious. It matters not whether the Apostle referred to the rites of the Mosaic law, or to an ordinance of the New Covenant. Its force is to be determined by the use made of it and its cognates by those who spoke Greek. In addition to the argument derived from versions, the practice of the Greek church, from the earliest period to the present time, is *decisive* as to its signification. Carson, in his work on Baptism (Edit. of New York, published by C. C. P. Crosby, 1832, p. 106), makes the following remark in reference to βαπτισμῶν, Mark. 7 : 4, "What our version calls *the washing*, etc., the original calls βαπτισμῶν—the baptism of cups, pots, etc. It may then be asked, 'does not this imply that this word signifies *washing*?' But I answer as before, that though these things were *dipped* for *washing*, yet *dipping* and *washing* are not the same thing. *The washing* is not expressed, but is a mere consequence of the *dipping*. The passage, then, should be translated *dippings*, or *immersions*, or *baptisms*, if the last term is adopted as an English word". Ital., "delle immersione".

<sup>f</sup> "the laying on of hands"; ἐπιθέσεώς χειρῶν. Stuart. The article is implied in the text. The nature of the act, as a sacred rite, made it definite. G. Fr. and S. Fr., "l'imposition des mains"; Span., "la impositcion de manos"; Ital., "della impositcion delle mani. As the E. V. has supplied the article before διδασχῆς, it should have done the same before ἐπιθέ-

σεώς. See Stuart, Gr. N. T., § 89 (b). Dick., "the imposition of hands"; Belg., "de oplegginge".

<sup>g</sup> "of the resurrection"; ἀναστάσεώς. Stuart, Dick., Wesley. For the use of the article, see last note. G. Fr., "de la resurrection"; Belg., "de opstandinge".

<sup>h</sup> "of the eternal judgment"; κρίματος αἰωνίου. Belg., "van het eeuwige Oordeel"; Luther, "vom ewigen Gericht"; G. Fr. and S. Fr., "du jugement éternel"; Span., "del juicio eterno"; Ital., "del giudizio eterno". See note f.

<sup>i</sup> "tasted". U. The ordinary signification of the aorist is thus retained.

<sup>j</sup> "the heavenly gift"; τῆς δωρεᾶς τῆς ἐπουρανίου. Wakef., Wesley, Dick., Sharpe, Sampson, U. The insertion of the preposition "of" before "the", is an ill-judged imitation of the Greek idiom. In that language, the genitive is placed after verbs of *tasting*. It is only in cases where a verb is used impersonally in English, that "of" can properly be placed before the object, as, "It tastes of salt". See Butt., § 132. 10. This idiom was not imitated by the Vulgate, "gustaverunt donum cœleste"; nor by Erasmus, Beza, Castalio, Montan., or Calvin. De Wette, "die himmelische Gabe gekostet"; Belg., "de hemelsche gave gesmaakt hebben".

<sup>k</sup> "became"; γενηθέντας. U. See note . The radical signification of γίνομαι, fieri, is appropriate. Liddell (on the verb).

<sup>l</sup> "Holy Spirit". Stuart, Dick., Sharpe, Campbell, Gray. See ch. 2 : 4, note l.

<sup>m</sup> "tasted"; γευσάμενους. U. Translated as in v. 4.

<sup>n</sup> "have fallen away"; παραπεσόντας. There is nothing in the text to authorize the insertion of "if". This particle first appeared in Tyndale, and was copied by Cranmer, Geneva and the E. V. It originated in a *dogmatic* consideration. So Beza translated "Si prolabantur" from the same cause, while



## KING JAMES' VERSION.

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

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

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

11 And we desire that every

## GREEK TEXT.

Θεοῦ· <sup>8</sup> ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

<sup>9</sup> Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν.

<sup>10</sup> οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθεῖσθαι τοῦ ἔργου ὑμῶν, καὶ τοῦ κόπου τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.

<sup>11</sup> ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν

## REVISED VERSION.

blessing from God, <sup>b</sup>but if it <sup>s</sup>bear thorns and briars, *it is* rejected and <sup>c</sup>near to <sup>a</sup>a curse, whose end is to be burned.

But, beloved, we are persuaded better things <sup>c</sup>concerning you, <sup>e</sup>even those <sup>e</sup>belonging to salvation, although we thus speak. For God is <sup>10</sup>not unrighteous <sup>h</sup>that he should forget your <sup>i</sup>work and the love which <sup>j</sup>ye have shown <sup>k</sup>towards his name, <sup>m</sup>in that ye ministered to <sup>n</sup>the holy ones, and do minister. <sup>o</sup>But <sup>o</sup>we <sup>11</sup>

<sup>b</sup> "but if it bear"; ἐκφέρουσα δὲ. U., Gray, Craik. The latter, in a note on this passage, refers to a fault in the E. V. thus: "In v. 8 we have the land, previously referred to, contrasted with some other land of a different quality, whereas the contrast is between two opposite suppositions relating to the same land". S. Fr., "mais si elle porte"; Syriac, ܕܡܝܫܝܢܐ ܕܡܝܫܝܢܐ ("but if it bear"), (Aphel of ܡܝܫܝܢܐ); De Wette, "Wenn es aber—trägt". The supplement, *it is*, must be used to complete the sentence.

<sup>c</sup> "near"; ἐγγύς. This word which occurs (E. V.), Gen. 19 : 20; 27 : 22. Numb. 26 : 3, and in many other passages, is used instead of "nigh", as more euphonous. So Stuart, Dick, Sampson.

<sup>d</sup> "a curse"; κατάρας. Wesley, Stuart, Sharpe, Campbell, Dick., U.

<sup>e</sup> "concerning you"; περὶ ὑμῶν. This is a common rendering of περὶ, as in the E. V. of Matt. 4 : 6; 11 : 7. Luke 2 : 17. Heb. 7 : 14; 11 : 20.

<sup>f</sup> "even"; καὶ. Stuart, Dick. S. Fr., "à votre sujet". Ἐχόμενα σωτηρίας is exegetic of τὰ κρείττονα.

<sup>g</sup> "belonging to salvation"; ἐχόμενα σωτηρίας. Ἐχω, Mid. voice with a genitive, signifies *pertinere ad aliquid*. Bretsch., "to be connected with", "closely connected with"; Liddell, Stuart, "connected with salvation"; Sharpe, "that belong to salvation"; Wakef., "belong to salvation". "Belonging" has been adopted rather than "connected", as a biblical word.

<sup>h</sup> "that he should forget"; ἐπιλαθεῖσθαι. Tyndale, Cranmer, Geneva. Vulg., Eras., Beza, Calvin, "ut obliviscatur"; Syriac, ܕܢܝܫܝܢܐ ܕܢܝܫܝܢܐ (Fut. Piél of ܢܝܫܝܢܐ). "Unrighteous to forget" does not accord with our idiom. When the Greek infinitive is so commonly rendered by a finite verb to avoid solecisms, it seems hardly worth while to sacrifice *purity to literality*, in this instance.

<sup>i</sup> "work and the love". τοῦ κόπου in the Text. Recept. is rejected by Griesbach, Scholz, Knapp, Tischendorf, Lachmann

and Tittmann. Not found in the Syriac or Vulgate. Omitted by Stuart, Turner, Gray, Campbell, Wakefield and U.

<sup>j</sup> "ye have shown". Stuart, Dick. The perfect participle of "show" is not "showed" or "shewed", but "shown". Bullions' Eng. Grammar. The aorist is properly rendered here by the Eng. perfect, as it indicates a cause of action which commenced in the past, and still continued; διακονήσαντες καὶ διακονοῦντες. Compare Luke 1 : 25 with 1 : 49, where the two tenses in the verb ποιέω have the same sense. See Stuart's note in Winer's Gram. N. T., § 34.

<sup>k</sup> "towards"; εἰς. Craik, Dick, Sampson. See ch. 6 : 1, note d.

<sup>l</sup> "in that ye ministered"; διακονήσαντες. The rendering of this aorist by the Eng. imperfect is appropriate, because ἐνδείξασθε, rendered by the Eng. perfect (see note j), covers the time indicated by διακονήσαντες and διακονοῦντες. Stuart's Gr., § 50, note 1.

<sup>m</sup> "the holy ones"; τοῖς ἁγίοις. Ἅγιος occurs 326 times in the N. T. It is rendered "holy" 265 times, and "saints" 61 times. The Latin translators render this word literally "holy", or "holy ones", in all cases. So the German Versions of Luther and De Wette, and also the Belgic. There is no good reason why it should not be rendered *uniformly* in English. "Saints" has been grossly misapplied in the Papal calendar, where it is often given to fanatics and persecutors who were far enough from being *sancti*. For greater exactness, I have *Italicized* "ones" as a supplement. See note aa in the Translation of Ephesians which has been printed by the A. B. U.

<sup>n</sup> "But"; ἄε. U. The particle is adversative. The sentiment of the Apostle is, "ye have performed the work, and manifested love to the holy ones—but still continue in well doing". Vulg., Eras., Mont., Beza, Calvin, Bengel, "autem"; Luther and De Wette, "aber"; Belg., "maar"; S. Fr., "mais"; Syriac, ܕܡܝܫܝܢܐ.

<sup>o</sup> "we earnestly desire"; ἐπιθυμοῦμεν. Campbell, U., Rob., Greenf. Ἐπι, in composition, is often intensive, as it

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
one of you do shew the same diligence to the full assurance of hope unto the end:	τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφoρίαν τῆς ἐλπίδος ἄχρι τέλους. <sup>12</sup> ἵνα μὴ νο-	earnestly desire every one of you <sup>to</sup> show the same diligence <sup>as to</sup> the full assurance of hope, <sup>to</sup> the end, <sup>a</sup> <sup>so that</sup> <sup>12</sup>
12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.	θροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.	"ye may not become slothful, but <sup>imitators of</sup> <sup>those who,</sup> through faith and <sup>patient en-</sup> durance, inherit the promises.
13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,	<sup>13</sup> Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ, <sup>14</sup> λέγων, Ἡ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων	For when God made <sup>a</sup> a promise to Abraham, <sup>since</sup> he could swear by <sup>no one</sup> greater, <sup>he</sup> swore by himself, saying, <sup>14</sup>
14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.	γῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. <sup>15</sup> καὶ οὕτω μακρο-	<sup>b</sup> he swore by himself, saying, <sup>14</sup> Surely <sup>c</sup> I will greatly bless thee and greatly multiply thee; <sup>and so,</sup> having patient-
15 And so, after he had pa-	πληθυνῶ σε. <sup>15</sup> καὶ οὕτω μακρο-	thee; <sup>and so,</sup> having patient-

expresses the idea of "addition to", "increase". Liddell. So *ἐπιθυμία*, "violent or inordinate desire".

<sup>p</sup> "to show"; *ἐνδείκνυσθαι*. The literal rendering by the Eng. infinitive is more simple, while it is as exact as that by the subjunctive. So Wakef., Campbell, Sharpe. Vulg., "ostentare"; Calvin, "ostendere"; G. Fr., "montre".

<sup>q</sup> "as to"; *πρὸς*. Rob., "in respect to". Rom. 8:31, *πρὸς ταῦτα*, "as to" (E. V. "to"). Eph. 3:4, *πρὸς ὃ*, "as to which" (E. V. "whereby"). See ch. 1:7, note q. Bengel renders *πρὸς* in this passage, "quod attinet"; Stuart, "respecting". I use "as to" in preference to "as it respects", from a regard to biblical phraseology. G. Fr. and S. Fr., "quant au".

<sup>r</sup> "to". This is substituted, as it should be in all cases for "unto".

<sup>s</sup> The comma employed by Tittmann, is introduced here, instead of the colon of the Text. Recept. This punctuation is demanded by the close connection of the sentences. So the Ital., Wesley, Castalio.

<sup>t</sup> "so that"; *ἵνα*. Stuart, Dick, Rev. 13:13 (E. V.). Gal. 5:17. Rob. on *ἵνα*.

<sup>u</sup> "ye may not become"; *μὴ*—*γένησθε*. U., Sampson. De Wette, "*ihr nicht—werdet*"; S. Fr., "pour que ne deveniez point". The radical signification of the verb (*fieri*.) is retained as in (E. V.,) 1 Cor. 3:18; 8:9; 9:15. Philem. 6.

<sup>v</sup> "imitators". Stuart, U., Wakef., Campbell, Craik, Dick. Vulg., Eras., Beza, Castalio, Calvin, "imitatores"; Span., "imitadores". Rob., Bretsch.

<sup>w</sup> "of those"; *τῶν*. Stuart, Dick., Sharpe, Sampson. See ch. 2:3, note h.

<sup>x</sup> "patient endurance"; *μακροθυμίας*. Rob., "patient endurance of evil of any kind"; Greenf., "patient enduring of evil"; Bretsch., "patientia quæ mala perfert". So the E. V. in v. 15 renders the participle *μακροθυμήσας*, "he had patiently endured". The noun is rendered in the E. V. by "patience" or "long-suffering". "Patient endurance" should

be the translation in all cases. "Long-suffering" is not employed either in writing or conversation at present, unless in quotations from the E. V.

<sup>y</sup> "made a promise"; *ἐπαγγειλάμενος*. Stuart, Dick., Wesley, "made the promise". The thought is simply this, "when God promised to Abraham". Still the above rendering is more in accordance with our idiom. "Made promise" is a barbarism.

<sup>z</sup> "since". Dick., Campbell. See ch. 4:6, note y; 5:2, note f; 5:11, note d. So (E. V.,) 2 Cor. 13:3. Greenf., Rob., Liddell. Vulg., "quoniam".

<sup>a</sup> "by no one"; *κατ' οὐδενὸς*. Campbell. Vulg., "neminem"; De Wette, "*bei keinem*"; Belg., "bij niemant". Rob., Bretsch. In all cases where this word is rendered by "no man", it should be changed to the literal expression "no one", as in Heb. 7:13; 12:14. Where "none" is used as a substitute for a noun, it has a plural signification. See Webster's Dict.

<sup>b</sup> "he swore"; *ὥμοσε*. See ch. 3:11, note v.

<sup>c</sup> "I will greatly bless thee and greatly multiply thee"; *εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε*. This quotation from Gen. 22:17 corresponds with the literal rendering of the Sept., except that *σε* is used instead of *τὸ σπέρμα σου*. The Hebraism, which it presents, is *intensive*. Turner remarks, "the repetition denotes intensity, and is equivalent to, 'I will certainly, or abundantly bless'"; Wakef., "I will greatly bless thee, and multiply thee abundantly"; S. Fr., "je te benirai abondamment, et je te multiplierai merveilleusement". In many instances in the O. T. the E. V. has in conformity with our idiom given this Hebraism an *intensive* rendering, thus very properly sacrificing literality to perspicuity, as in Gen. 2:17, *תמותה*, "thou shalt surely die", instead of "dying thou shalt die". So 1 Sam. 23:22, *יערם היא ערם*, "he dealeth very subtilly". Stuart's Heb. Gr., § 514.

<sup>d</sup> In conformity with the Greek, a semicolon is placed after "thee" (*σε*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
tiently endured, he obtained the promise.	θυμήσας ἐπέτυχε τῆς ἐπαγγελίας.	ly endured, he obtained the
16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.	16 ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρασ εἰς βεβαίωσιν ὁ ὄρκος. 17 ἐν ᾧ περι	16 swear by the greater, and 'the oath for confirmation is to them an end of all strife.
17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:	ρισσότερον βουλόμενος ὁ Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκῳ, 18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεοῦ, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες	17 dantly willing 'to show to the heirs of 'the promise the immutability of his counsel, 'interposed with an oath, 'so that 18 by two immutable things, in which it was impossible for
18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:	κρατῆσαι τῆς προκειμένης ἐλπίδος. 19 ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,	God to lie, 'we may have 'strong consolation, 'who fled for refuge 'to lay hold of the hope set before us, 'which we 19 have as an anchor of the soul,
19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;	20 ὅπου πρόδρομος ὑπὲρ ἡμῶν	both sure and steadfast, and which entereth into 'the place within the veil, 'where a fore- 20
20 Whither the forerunner is		

\* "indeed"; μὲν. Rob., Campbell, Sampson, U. "Verily" is obsolete.

† "the oath"; ὁ ὄρκος. The definite article employed by Craik, Stuart, Dick., Gray. De Wette, "der Eid"; S. Fr., "le serment"; Belg., "de eed"; Span., "el juramento"; Heb. N. T., הַשְּׁבִיחִים.

‡ "Therefore"; ἐν ᾧ. "Therefore is now generally used instead of wherefore"—Webster. Stuart, "wherefore". So U. Campbell, "therefore"; De Wette, "wesshalb"; S. Fr., "C'est pourquoi".

§ "more abundantly willing"; περισσότερον βουλόμενος. The natural order of the English coincides with that of the Greek, and has been adopted, by Craik, Campbell and U. By this arrangement, the adverb qualifies "willing", whereas if placed after it, it is made to modify "to show".

|| "show". This is the usual orthography, instead of the antiquated form "shew". It is preferable, as it coincides with the sound.

¶ "the promise"; τῆς ἐπαγγελίας. The definite article should be employed, as it properly is, in v. 15. The promise made to Abraham was specific, definite, and so, according to the Apostle's reasoning, is that in which all believers have an interest. See Rom. 4:13-16. So Craik, U., Wesley, Wakef., Sharpe. Belg., "der beloftenisse"; De Wette, "der Verheissung"; S. Fr., "la promesse"; Span., "la promessa".

‡ "interposed"; ἐμεσίτευσεν. Rob., Greenf. Bretsch. (in loco), "intercessit jurejurando". Turner, Craik, Stuart, Gray, Wesley, Wakef., Dick., U. Vulg., Eras., Castalio, "interposuit jurejurando"; Bengel, "in medium descendit"; S. Fr., "intervint comme médiateur". See Marginal Reading, E. V.

1 "so that"; ἵνα. Stuart, Dick., Rob., Greenf. The particle is *telic*. De Wette, "auf dass"; Belg., "op dat". See v. 12, note t.

‡ "we may have"; ἔχομεν. U. Vulg., Mont., Beza, Calvin, "habemus"; Luther, "auf dass—wir—haben".

§ "strong consolation"; ἰσχυρὰν παράκλησιν. The indefinite article of the E. V. is unnecessary. Not employed by Wakef., Stuart, Craik, Campbell, Wesley, or Gray.

|| "who fled"; οἱ καταφυγόντες. No continuance of action is indicated here; hence the aorist should be rendered so as to preserve its usual force. So Wakef., and U.

¶ "to lay hold of". Stuart, (notes). Rob., "to lay hold of" (on κρατέω). "To lay hold on" belongs to the phraseology of a past age.

‡ "which we". The supplement "hope", of the E. V., has been dispensed with by Wakef., Stuart, Dick., Campbell, Sharpe, U. No supplement is employed by Luther, De Wette, G. Fr., S. Fr., Span., Syriac, Vulg.

¶ "the place within"; τὸ ἐσώτερον. Wesley, Sharpe, Campbell. In Sept. Levit. 16:2, to which the Apostle alludes the language is εἰς τὸ ἅγιον ἐσώτερον τοῦ καταπετάσματος, Heb. אֶל-קִדְשׁ מִבְּיַת הַקֹּדֶשׁ הַקָּדִים. E. V., "the holy place within the veil". The supplement "place" is necessary here to avoid the imperfect phrase "into that".

‡ The Greek Text of Bagster, Tittmann, Knapp and Scholz, has a comma after καταπετάσματος. So the E. V., Edition of 1611, Wesley, Campbell, Sharpe place the comma after "veil". The sentences being closely connected, this is the proper punctuation.

‡ "where"; ὅπου. Campbell, Macknight, U. So E. V.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
for us entered, <i>even</i> Jesus, made an high priest for ever after the order of Melchisedec.	εἰσήλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.	runner "entered for us, <i>even</i> Jesus, made "a high priest forever "according to the order of Melchizedek.
CHAP. VII.	CHAP. VII.	CHAP. VII.
For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;	ΟΥΤΟΣ γὰρ ὁ Μελχισεδὲκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλόγησας αὐτόν. <sup>2</sup> ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ. πρῶτον μὲν ἐρμηνεύόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶ βασιλεὺς εἰρήνης. <sup>3</sup> ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος. μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων. ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. <sup>4</sup> Θεω-	For this Melchizedek, king <sup>1</sup> of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham "di- <sup>2</sup> vided a tenth part of all; "being indeed by interpretation, first, king of righteousness, "and then also, king of Salem, that is, king of Peace; with- <sup>3</sup> out father, without mother, without "genealogy, having neither beginning of days, nor end of life; but made "like the Son of God, <sup>1</sup> "remaineth a priest continually. Now con- <sup>4</sup>
2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;		
3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.		
4 Now consider how great		

John 6 : 62. "A forerunner", *πρόδρομος*, Campbell. Some translators have used "as" before forerunner. The above rendering agrees with the text, and furnishes a good sense. The E. V., Cranmer and Geneva follow Tyndale.

<sup>a</sup> "entered"; *εἰσήλθεν*. The importance of retaining the usual force of the aorist is obvious, as reference is had to the ascension of our Lord into heaven. See ch. 9 : 24. Mark 16 : 19. So U.

<sup>v</sup> "a". "An" is properly used before a silent *h*, that is, before a vowel. So U., Wesley, Wakef., Campbell.

<sup>w</sup> "according to"; *κατὰ*. Campbell, Sampson, U., Macknight, E. V., of Matt. 2 : 16 ; 9 : 29. Mark 7 : 5. See ch. 5 : 6, note p.

<sup>a</sup> "divided"; *ἐμέρισεν*. U., Rob., Wesley. Vulg., "cui—divisit". This word occurs 14 times in the N. Test. In nine of these cases it is rendered by "divide". In the Eng. Version, "to divide" and its derivatives are usually followed by "with" and an *objective*. Still, it has "to" with the objective, Numb. 26 : 53. Judges 5 : 30. Isa. 34 : 17. Luke 15 : 12. In Ps. 78 : 55, the preposition *s* understood. If the above rendering is not deemed acceptable on the ground that we usually say "divide with", instead of "divide to", I would suggest the following, "to whom also Abraham imparted a tenth of all". The difficulty in reference to "impart" is, that, in the three instances where it occurs in the N. Test., viz. Luke 3 : 11. Rom. 1 : 11, and 1 Thess. 2 : 8, it is the equivalent of *μεταδίδομι*. After all, it is proper to distinguish, in

translation, between *ἐμέρισεν*, and *ἔδωκεν* in v. 4. Eras., Beza and Calvin, "impartitus est". Septuag., Gen. 14 : 20, *ἔδωκεν αὐτῷ Ἀβραὰμ δεκάτην ἀπὸ πάντων*.

The Vulg., Erasmus, Beza, Syriac, De Wette, Belg., Wesley, Campbell, Sampson and U. render the two verbs in question, so as to preserve the distinction.

<sup>b</sup> "being indeed by interpretation first"; *πρῶτον μὲν ἐρμηνεύόμενος*. The E. V. does not notice *μὲν*. Vulg., Mont., Eras., Beza, Calvin, "quidem"; Syriac, *ⲕⲁⲓ*; Campbell and U., "indeed". Perspicuity demands that "first" should be placed after "interpretation". So Wesley.

<sup>c</sup> "and then also"; *ἔπειτα δὲ*. Stuart. See Rob. (*ἔπειτα*, and *δὲ καὶ*). Butt., § 149, *m.* 9 and *m.* 19. Campbell, "and next also"; Sampson, "and afterwards also".

<sup>d</sup> "without genealogy"; *ἀγενεαλόγητος*. Stuart, Sampson, Campbell, U. Bretsch, "de cuius prosapia nihil constat"; Syriac, "neither his father nor his mother was written among the families".

<sup>e</sup> "like". The preposition "to", or "unto", is superfluous after "like". Such is present usage. No preposition used by Wakef. or Wesley.

<sup>f</sup> The comma of the E. V., Edit. of 1611, has been properly restored (after "God") by Wakef., Wesley, Campbell and U. So De Wette, Span., S. French and the Text. Recept. of Bagster.

<sup>g</sup> "remaineth". Wesley, Sharpe, Stuart, Dick., Sampson,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
this man <i>was</i> , unto whom even the patriarch Abraham gave the tenth of the spoils.	ρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. <sup>5</sup> καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τούτεστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραὰμ.	sider how great this <sup>h</sup> person <i>was</i> , to whom even <sup>i</sup> Abraham, the patriarch, gave a tenth of <sup>l</sup> the choice spoils. And <sup>k</sup> indeed <sup>m</sup> those <sup>n</sup> of the sons of
5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:	ὅ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, δεδεκάτωκε τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας	Levi, who receive <sup>p</sup> the priesthood, have a commandment <sup>q</sup> by the law, <sup>r</sup> to tithe the people, that is, <sup>s</sup> their brethren, though <sup>t</sup> they have come out of the loins of Abraham; but <sup>u</sup> he <sup>v</sup> whose genealogy is not reckoned from them, <sup>w</sup> hath tithed Abraham and <sup>x</sup> hath blessed him, <sup>y</sup> who had the
6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.		

Campbell. "Abide", in the sense of "continue", is antiquated. Vulg., Mont., Eras., Beza, Castalio, "manet".

<sup>h</sup> "this person"; οὗτος. It is far from being clear that the supplement of οὗτος is ἄνθρωπος. In v. 1 we have Melchizedek joined with the pronoun. *Ἰερεὺς* might be supplied from that verse, and would afford a good sense. Still, I prefer *person*, as the version is then just as definite as the text. Whatever word is employed, it should be *Italicized*, that the Eng. reader may know it is a supplement.

<sup>i</sup> "Abraham, the patriarch". As "patriarch" is in apposition with the proper name, it should be placed after it, as in the text. In such cases, our idiom requires the defining word to occupy the nearest position, after the name. So Stuart, Campbell, Dick., U. S. Fr., "Abraham le patriarche"; Beza, "Abrahamus etiam ille patriarcha"; De Wette, "*Abraham der Erzwater*"; Belg., "Abraham de Patriarche."

<sup>j</sup> "of the choice spoils"; ἐκ τῶν ἀκροθινίων. U., "first spoils"; Rob., "the first-fruits or choicest of the spoils of war"; Bretsch., "*manubiæ*, i. e. ea pars prædæ in tumulum coacervatæ, quam a tumuli apicæ imperator sibi eligebat, cujusque partem Diis dicare solebat". We have a colloquial phrase, in our language, with the same signification, "the top of the heap". Vulg., "de præcipuis"; Syriac, ܕܠܘܥܝܢܐ.

<sup>k</sup> "indeed"; μὲν. Vulg., Eras., Beza, Castalio, "quidem"; De Wette, "Wohl". This particle marks the *protasis*, as δέ, in v. 6, does the *apodosis*. U., "indeed".

<sup>l</sup> "those"; οἱ. Our idiom demands "those" rather than they, before the relative, in such constructions as the present.

<sup>m</sup> "of the sons"; ἐκ τῶν υἱῶν. Stuart, Wesley, Doddridge, Dick., Wakefield, Gray and U. omit the supplement "that are". De Wette, "*von den Söhnen Levi's*"; S. Fr., "ceux d'entre les fils de Lévi".

<sup>n</sup> "the priesthood"; τὴν ἱερατείαν. Wesley, Wakef., Campbell, Sampson, Gray, U. Vulg., Montanus, "sacerdotium";

Luther and De Wette, "*das Priesterthum*"; Belg., "het Priesterdom"; S. Fr., "la sacrificature".

<sup>o</sup> "by the law, to tithe"; ἀποδεκατοῦν—κατὰ τὸν νόμον. Stuart, Dick. This order is necessary to present clearly the thought, that the tithing was enjoined in the law. But that of the E. V. implies that *the act* of tithing was to be performed *legally*, or in the manner enjoined. So the phrase, "I command you by law to do this", has not the same meaning with, "I command you to do it according to law". Κατὰ has occasionally the force of "by", like the dative of *instrumentality*, as in 1 Cor. 12 : 8. Eph. 3 : 3 (E. V.), κατὰ ἀποκάλυψιν, Luke 1 : 18. 1 Cor. 7 : 6. 1 Timo. 5 : 21 (E. V.), κατὰ πρόσκλησιν. As νόμον is definite, its article should not be disregarded.

<sup>p</sup> "to tithe"; ἀποδεκατοῦν. Wakef., Stuart, Campbell, U.

<sup>q</sup> "their brethren"; τοὺς ἀδελφοὺς. As this noun is in apposition with λαὸν, no preposition is necessary before "their brethren". So Wakef., Stuart, Dick., Sampson, U. So Castalio, "populum—suos consanguineos"; S. Fr., "dimer le peuple c'est-à-dire leur frères."

<sup>r</sup> "they have come out of"; ἐξεληλυθότας. Craik, U. This perfect should be rendered by its corresponding tense. Campbell, "they have come forth of". This participle is rendered as a præterite by Stuart, Wakef., Dick., Sharpe. Vulg., "ipsi exierint"; Eras. and Beza, "egressis"; Castalio, "egressos"; Syr., ܠܘܥܝܢܐ; G. Fr., "qu'ils soient sortis des—"

<sup>s</sup> "whose genealogy is not counted"; μὴ γενεαλογούμενος. Craik. See v. 3, note d. Montanus, "non genealogizatus est".

<sup>t</sup> "hath tithed"; δεδεκάτωκε. U. S. Fr., "a dimé". De Wette uses the perfect tense. See note p.

<sup>u</sup> "hath blessed"; εὐλόγηκε. U. S. Fr., "a béni"; Vulg., Eras., Beza, Calvin, "benedixit".

<sup>v</sup> "who". Wakef., Wesley, Gray, Sampson.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 And without all contradiction the less is blessed of the better.	εὐλόγηκε· <sup>7</sup> χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἕλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. <sup>8</sup> καὶ ὧδε	promises. *Now *beyond all 7 contradiction, the less is blessed *by the greater. And here 8
8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.	μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῆν. <sup>9</sup> καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ	indeed, men, who die, receive tithes, but there, *one of whom *it is testified, that he liveth. And *so to speak, *even Levi, 9
9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.	Δεὺν ὁ δεκάτας λαμβάνων δεδεκάτωται. <sup>10</sup> ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήνητησεν	who receiveth tithes, *hath been tithed *through Abraham; for he was yet in the 10
10 For he was yet in the loins of his father, when Melchisedec met him.	αὐτῷ ὁ Μελχισεδέκ. <sup>11</sup> Εἰ μὲν οὖν τελείωσις διὰ τῆς Δευίτικῆς	loins of his father, when Melchizedek met him. If there- 11
11 If therefore perfection were by the Levitical priesthood, (for under it the people received the	ἱερωσύνης ἦν· ὁ λαὸς γὰρ ἐπ'	fore perfection were *through the Levitical priesthood, for *with it the people *had re-

<sup>w</sup> "Now"; *ἄε*. So E. V., John 18:40. Matt. 1:18; 2:1. *ἄε* like "now" not only connects, but also introduces an explanation or inference. Hoogeven (*δέ*). Rob. Kühner, § 322, Rem. 5, "*δέ* very often expresses the reason, and is used instead of *γάρ*. Belg., "nu"; S. Fr., "or"; Ital., "ora".

<sup>x</sup> "beyond all contradiction". Campbell, Wakef., Stuart, "beyond all controversy". The rendering of *χωρὶς—πάσης ἀντιλογίας* by "without all contradiction", though literal, presents a violation of the English idiom. The sense of the Apostle's language is exhibited either by the above rendering, or by, "without any contradiction". Solecisms ought not to have a place in translations of the Bible. It is remarkable that the Vulgate should here contrast strongly with the E. V., and furnish a sense, which is entirely exact and in consonance with the Latin idiom, "sine ulla contradictione". So Beza. The S. Fr., following Calvin ("sine contradictione"), has, "sans contredit"; Span., "sin contradicción alguna"; Ital., "senza contradizione"; Sharpe, "without any contradiction". A comma is placed after "contradiction", as in the E. V., Edit. of 1611.

<sup>y</sup> "by the greater"; *ὑπὸ τοῦ κρείττονος*. Turner, Stuart, Wesley, Campbell, Wakef., Sharpe. S. Fr., "par ce qui est plus grand"; De Wette, "von dem Grösseren"; Span., "del mayor"; Ital., "dal maggiore"; Eras., Beza, "ab eo quod majus est".

<sup>z</sup> "indeed"; *μὲν*. Campbell, U. Vulg., Eras., Beza, Calvin, Castalio, "quidem". The relation of *μὲν* to *δέ* in the next clause, should give its equivalent a place in translation.

<sup>a</sup> "one". Stuart, Craik, Sharpe, Dick., Campbell, Gray. De Wette, "Einer". The supplement of the E. V., "receiveth them", is superfluous. No supplement used in Vulg., Eras., Beza, Calvin, Castalio, Syriac, Luther, S. Fr., Craik, Stuart, Wesley, Dick., Campbell, or U.

<sup>b</sup> "it is testified"; *μαρτυρούμενος*. Wesley, Stuart, Craik, Campbell, U. See rendering of *μαρτυρεῖ* (E. V.), v. 17. This

word occurs in some of its forms about 80 times in the N. Test., and is rendered "testify" in nearly half of the instances.

<sup>c</sup> "so to speak"; *ὡς ἔπος εἰπεῖν*. Wesley, Stuart, Sharpe, Sampson, U., Rob. Brëtsch., "si ita dicere licet"; Belg., "zoo te spreken"; De Wette, "so zu sagen".

<sup>d</sup> "even"; *καὶ*. Wesley, Stuart, Campbell, Gray, Sampson, U. *Καὶ* is intensive here. See Rob. on this word. De Wette preserves the emphasis by translating, "selbst Levi".

<sup>e</sup> "hath been tithed"; *δεδεκάτωται*. U. See this verb, v. 6. The perfect is properly used in rendering this passage, in Vulg., Eras., Calvin, Beza, Castalio, "decimatus est"; S. Fr. and G. Fr., "à été dimé"; Ital., "è stato decimato"; Gray, "hath payed tithes".

<sup>f</sup> "through Abraham"; *διὰ Ἀβραὰμ*. Wesley, Wakefield, Sharpe, Craik, Sampson, U. Vulg., "per"; Luther and De Wette, "durch"; Belg., "door". The semicolon, in conformity with the punctuation of the text, has been placed after "Abraham" by Sharpe, Campbell, U., Dick. The connection of the two clauses shows that the period is improper. The semicolon is found in the Vulg., G. Fr., S. Fr., and a colon in Montanus and the Belg.

<sup>g</sup> "through"; *διὰ*. Campbell, Sampson, U. Vulg., Mont., Beza, Calvin, "per"; De Wette, "durch"; Belg., "door"; S. Fr., "par le moyen".

<sup>h</sup> "with it"; *ἐπ' αὐτῆς*. Campbell, Annotator on Gray. Turner says, "The more accurate translation is probably *with*, or *in connection with*. It is hardly correct to say that the law was received *under* the priesthood, when the establishment of the priesthood was a part of the law". Stuart paraphrases this passage, "in connection with this". In his note he remarks, "On this condition, connected with this, or under these circumstances". Liddell (*ἐπὶ* with dative), "spoken of any condition upon which a thing happens; ζῆν ἐπὶ παίοι, to live *with*, i. e. to have a family; ἐπὶ παίοι δικαιοίς, with strict justice".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
law,) what further need <i>was there</i> that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?	αὐτῇ νενομοθέτητο· τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; <sup>12</sup> μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάρθσις γίνεται. <sup>13</sup> ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. <sup>14</sup> πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μω-	ceived the law; what need was there <sup>1</sup> yet, that another priest should arise <sup>2</sup> according to the order of Melchizedek, and not be called <sup>3</sup> according to the order of Aaron? For <sup>4</sup> the priesthood being changed, <sup>5</sup> of necessity, a change of the law also <sup>6</sup> taketh place. For <sup>7</sup> he <sup>8</sup> concerning whom these things are spoken, <sup>9</sup> belongeth to another tribe, of which <sup>10</sup> no one <sup>11</sup> hath attended at the altar. For <i>it is evident</i> that our Lord <sup>12</sup> hath sprung from Judah, <sup>13</sup> as to which tribe Moses <sup>14</sup> spoke nothing concerning <sup>15</sup> the priest-

<sup>1</sup> "yet"; ἔτι. Rob., U. So (E. V.), Heb. 7: 10. Matt. 19: 20. Mark 5: 35. Luke 22: 37. John 4: 35. 2 Cor. 1: 10. Heb. N. T., כִּי. De Wette, "noch"; S. Fr., "encore"; Vulg. and Calvin, "adhuc". Greenf.

<sup>2</sup> "according to"; κατὰ. Campbell, Dick., Sampson, Craik, U. See E. V., Matt. 2: 16; 9: 29; 16: 27; 25: 15. Mark 7: 5. G. Fr. and S. Fr., "selon"; Ital., "secondo". See ch. 6: 20, note w.

<sup>3</sup> "according"; κατὰ. Campbell, Wick., Craik, Sampson, U. See last note.

<sup>4</sup> "of necessity, &c." The order of the Greek text has been adopted by Stuart, Sharpe, Campbell, Wakef. The transposition of the E. V. in placing "necessity" after "is made" gives a harshness to the sentence, which is quite unnecessary. This was avoided by Tyndale, Cranmer and Geneva, by a less exceptionable location of the words, "then of necessity, must the law be translated also".

<sup>5</sup> "taketh place"; γίνεται. Gray and Sampson, "is produced"; De Wette, "geschiehet"; Belg., "geschied"; Vulg., Eras., Castalio, "fiat"; Montanus, Calvin, Beza, "fit". As the radical signification of this verb is, *feri, to take place, be done, become*, so this signification is *always* the proper one in the present tense. See Liddell, Rob. Buttmann, § 114.

<sup>6</sup> "concerning whom"; ἐφ' ὃν. This is a common signification of ἐπὶ with the accusative. Rob.

<sup>7</sup> "belongeth"; μετέσχηκεν. Annotator on Gray. "Pertaineth" is obsolete. This perfect has the force of the Eng. present. The Gr. perfect is often employed to designate *condition* or *action* which having commenced in the past, still remains permanent. Stuart's Gr. N. T., § 50, note 1. Kühner,

Bretsch, "de conditione et ratione quâ aliquid est, vel in qua aliquid versatur". As it is desirable to avoid a periphrasis when the sense can be preserved without it, the above concise expression is deemed the best, which can be employed. Syriac, ܐܠܘ (with it).

§ 255 (Rem. 5). Vulg., "est"; Eras. and Beza, "pertinet"; De Wette, "ist"; Belg., "behoort".

<sup>8</sup> "no one"; οὐδεὶς. U., Campbell, Wakef., Rob.

<sup>9</sup> "hath attended at"; προσέσχηκε. The perfect tense expresses the thought with exactness. It is that of a continued service. The Levitical sacrifices had not ceased when this Epistle was written. See ch. 8: 4, 5. It is not necessary to render the Gr. perfect here, by the Eng. present, as in the case of μετέσχηκεν. The verb "hath attended" is more concise and harmonious than a phrase like "gave attendance". Vulg., "præsto fuit"; Eras., "altari astitit"; Beza, Castalio, "attendit altari"; Wakef., "attended at the altar"; Campbell, "gave attendance at the altar"; S. Fr., "n'a été attaché à l'autel"; Stuart, "served at"; Sharpe, "waited on".

<sup>10</sup> "hath sprung"; ἀνατέταλκεν. U., Campbell. Vulg., "ortus sit"; Eras., "exortus sit"; Beza and Castalio, "exortum esse"; De Wette, "entsprossen ist"; S. Fr., "s'est élevé".

<sup>11</sup> "as to which tribe"; εἰς ἣν φυλὴν. Gray, U. See Rob. on εἰς. Buttm., § 147. Vulg. and Calvin, "in qua tribu"; S. Fr., "tribu à l'égard de laquelle"; Stuart, Wakef., Campbell, "in respect to—".

<sup>12</sup> "spoke". Gray. "Spake" is obsolete.

<sup>13</sup> "the priesthood"; ἱερωσύνης. Though this noun is *anarthrous*, the article is omitted because the object was perfectly *definite* to the Hebrews. "Concerning priesthood" is extremely harsh and probably occurs in no other instance, in our language. Stuart, Dick., Wesley, Sampson, "the priesthood"; De Wette, "vom Priesterthum"; Belg., van het Priesterschap".

<sup>14</sup> "had received the law"; νενομοθέτητο. The augment of this pluperfect is dropped according to Attic usage. Buttm., § 83, note 7. Bengel, "susceperat legem: Plusquamperf., quia intervenit tempus, quo exiit, Psalmus 110"; Erasmus, "acceperat"; De Wette, "hatte—empfangen".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,</p>	<p>σῆς ἐλάλησε. <sup>15</sup> Καὶ περισσοτερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, <sup>16</sup> ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. <sup>17</sup> μαρτυρεῖ γὰρ, Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.</p>	<p>hood. And it is yet far more 15 evident, if <sup>w</sup>there ariseth another priest <sup>x</sup>according to <sup>y</sup>the likeness of Melchizedek, who 16 <sup>z</sup>had been made, not <sup>a</sup>according to the law of <sup>b</sup>a fleshly commandment, but <sup>c</sup>according to the power of an endless life. For he testifieth, Thou 17 art a priest forever <sup>d</sup>according to the order of Melchizedek. For <sup>e</sup>indeed <sup>f</sup>an annulling of 18 the <sup>g</sup>preceding commandment <sup>h</sup>taketh place, <sup>i</sup>on account of <sup>j</sup>its weakness and unprofitableness, <sup>k</sup>(for the law <sup>l</sup>perfected 19 nothing), but there <sup>m</sup>is a bringing in of a better hope,</p>
<p>16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.</p>	<p><sup>18</sup> Ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. <sup>19</sup> οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῇ δὲ κρείττονος ἐλπί-</p>	<p>hood. And it is yet far more 15 evident, if <sup>w</sup>there ariseth another priest <sup>x</sup>according to <sup>y</sup>the likeness of Melchizedek, who 16 <sup>z</sup>had been made, not <sup>a</sup>according to the law of <sup>b</sup>a fleshly commandment, but <sup>c</sup>according to the power of an endless life. For he testifieth, Thou 17 art a priest forever <sup>d</sup>according to the order of Melchizedek. For <sup>e</sup>indeed <sup>f</sup>an annulling of 18 the <sup>g</sup>preceding commandment <sup>h</sup>taketh place, <sup>i</sup>on account of <sup>j</sup>its weakness and unprofitableness, <sup>k</sup>(for the law <sup>l</sup>perfected 19 nothing), but there <sup>m</sup>is a bringing in of a better hope,</p>
<p>17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.</p>	<p><sup>18</sup> Ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. <sup>19</sup> οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῇ δὲ κρείττονος ἐλπί-</p>	<p>hood. And it is yet far more 15 evident, if <sup>w</sup>there ariseth another priest <sup>x</sup>according to <sup>y</sup>the likeness of Melchizedek, who 16 <sup>z</sup>had been made, not <sup>a</sup>according to the law of <sup>b</sup>a fleshly commandment, but <sup>c</sup>according to the power of an endless life. For he testifieth, Thou 17 art a priest forever <sup>d</sup>according to the order of Melchizedek. For <sup>e</sup>indeed <sup>f</sup>an annulling of 18 the <sup>g</sup>preceding commandment <sup>h</sup>taketh place, <sup>i</sup>on account of <sup>j</sup>its weakness and unprofitableness, <sup>k</sup>(for the law <sup>l</sup>perfected 19 nothing), but there <sup>m</sup>is a bringing in of a better hope,</p>
<p>18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.</p>	<p><sup>18</sup> Ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. <sup>19</sup> οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῇ δὲ κρείττονος ἐλπί-</p>	<p>hood. And it is yet far more 15 evident, if <sup>w</sup>there ariseth another priest <sup>x</sup>according to <sup>y</sup>the likeness of Melchizedek, who 16 <sup>z</sup>had been made, not <sup>a</sup>according to the law of <sup>b</sup>a fleshly commandment, but <sup>c</sup>according to the power of an endless life. For he testifieth, Thou 17 art a priest forever <sup>d</sup>according to the order of Melchizedek. For <sup>e</sup>indeed <sup>f</sup>an annulling of 18 the <sup>g</sup>preceding commandment <sup>h</sup>taketh place, <sup>i</sup>on account of <sup>j</sup>its weakness and unprofitableness, <sup>k</sup>(for the law <sup>l</sup>perfected 19 nothing), but there <sup>m</sup>is a bringing in of a better hope,</p>
<p>19 For the law made nothing perfect, but the bringing in of a</p>	<p><sup>18</sup> Ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. <sup>19</sup> οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῇ δὲ κρείττονος ἐλπί-</p>	<p>hood. And it is yet far more 15 evident, if <sup>w</sup>there ariseth another priest <sup>x</sup>according to <sup>y</sup>the likeness of Melchizedek, who 16 <sup>z</sup>had been made, not <sup>a</sup>according to the law of <sup>b</sup>a fleshly commandment, but <sup>c</sup>according to the power of an endless life. For he testifieth, Thou 17 art a priest forever <sup>d</sup>according to the order of Melchizedek. For <sup>e</sup>indeed <sup>f</sup>an annulling of 18 the <sup>g</sup>preceding commandment <sup>h</sup>taketh place, <sup>i</sup>on account of <sup>j</sup>its weakness and unprofitableness, <sup>k</sup>(for the law <sup>l</sup>perfected 19 nothing), but there <sup>m</sup>is a bringing in of a better hope,</p>

<sup>w</sup> "there ariseth". Our idiom demands a change in the order, so that "according to the similitude of Melchizedek" may be connected with "priest", and not with "ariseth". So Stuart, "another priest hath arisen, like to Melchizedek"; Wesley, "another priest is raised up after the likeness of Melchizedek".

<sup>x</sup> "according to"; κατὰ. Campbell, Craik, Sampson, U. See E. V., Heb. 2 : 4. See ch. 5 : 6, note p.

<sup>y</sup> "the likeness"; τὴν ὁμοιότητα. Craik, Wesley, Sharpe, Gray.

<sup>z</sup> "hath been made"; γέγονε. Stuart, Dick., U. Wesley, "was made"; Vulg., Mont., Beza, "factus est"; Calvin, "factus fuit"; De Wette, "geworden"; Belg., "is geworden"; G. Fr., "été fait". There is no necessity for rendering the verb as a present. As an alternative rendering, I would suggest that of the S. Fr., "qui l'est devenu", "who hath become so".

<sup>a</sup> "according to"; κατὰ. Craik, Campbell, U., Sampson. See ch. 5 : 6, note p.

<sup>b</sup> "fleshly"; σαρκικῆς. Sharpe. This Saxon derivate is more familiar and intelligible than the Latin "carnal". Luther, De Wette, "fleischlichen"; Belg., vleeschlijken.

<sup>c</sup> "according to"; κατὰ. Craik, U., Campbell. S. Fr., "selon". See ch. 5 : 6, note p.

<sup>d</sup> "according to the order". U., Craik. S. Fr., "selon l'ordre". See ch. 5 : 6, note p.

<sup>e</sup> "indeed"; μὲν. Stuart, Wakef., Rob. Vulg., Mont., "quidem". Span., "á la verdad".

<sup>f</sup> "an annulling"; ἀθέτησις. "Disannulling" is an improper word. Webster. The phrase, "a putting away", used by some translators, though etymologically correct, is awkward and inharmonious. Vulg., "reprobatio"; Mont., Calvin, Castalio, "abrogatio"; Beza, "abolitio"; S. Fr.,

"abolition". So De Wette, "Aufhebung". The above rendering is exact in giving the sense of the noun, but the free translation of Wakefield, "the preceding commandment is set aside", furnishes the same sense, and, being more harmonious, deserves consideration.

<sup>g</sup> "preceding"; προαγωγῆς. Stuart, Wesley, Campbell. S. Fr., "précédent".

<sup>h</sup> "taketh place"; γίνεται. U. Montanus, Beza, Calvin, Castalio, "fit". The present tenses of Γίνομαι have not the signification of εἶναι, to be, but that of fieri, "to come into existence, become, take place", etc. Liddell, Greenf., Buttm., § 114.

<sup>i</sup> "taketh place"; γίνεται. This is the ordinary sense of this verb in the present. Buttm., § 114.

<sup>j</sup> "on account of"; διὰ (with accusative). Rob. Vulg., Eras., Beza, "propter"; U., "on account of".

<sup>k</sup> "its"; αὐτῆς. Craik, Campbell, U., Sampson.

<sup>l</sup> A comma, according to Stuart, is placed after "unprofitableness", and the sentence, "for—nothing", included in a parenthesis, followed by a comma. English translators differ much in the punctuation of this passage. The parenthesis, however, is adopted by Wakef., Craik, Campbell, Gray, Sharpe and U.

<sup>m</sup> "perfected"; ἐτελείωσεν. Craik, Stuart (in note). Calvin, Castalio, "perfectit"; S. Fr., "a—consomme"; Span., "perfeccionó". So (E. V.), Heb. 10 : 14. 1 John 2 : 5. Syriac,

<sup>n</sup> "is". Stuart, Wiclif. Ἐπεισαγωγῇ is not nominative to ἐτελείωσεν understood, as the Geneva supplement, "made perfect", or the more concise one, "did" (of the E. V.), would indicate. Turner, "the 'annulling' of v. 18 may be antithetic to 'the bringing in' of the next, the first clause of which will be parenthetic; and the meaning may be expressed thus:

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
better hope <i>did</i> ; by the which we draw nigh unto God.	δος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.	"through which we draw near to God. And inasmuch
20 And inasmuch as not without an oath <i>he was made priest</i> :	20 Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας· οἱ μὲν γὰρ, χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,	as <i>it is</i> not without an oath, (for "they" indeed, "have be-
21 (For those priests were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou <i>art</i> a priest for ever after the order of Melchisedec:)	21 ὁ δὲ μετὰ, ὀρκωμοσίας, διὰ τοῦ λέγοντες πρὸς αὐτὸν, Ὁμοσε Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ· 22 κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς. 23 Καὶ οἱ μὲν, πλείονές εἰσι γεγονότες	come priests without an oath, but "he with an oath, "through him, who said to him, The Lord "swore and will not repent, thou <i>art</i> a priest "ac-
22 By so much was Jesus made a surety of a better testament.	22 κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς. 23 Καὶ οἱ μὲν, πλείονές εἰσι γεγονότες	cording to the order of Melchizedek), by so much "hath 22 Jesus become "surety of a better "covenant. And "those 23
23 And they truly were many	οἱ μὲν, πλείονές εἰσι γεγονότες	priests "indeed, "have been

'There is indeed an annulling of the previously existing commandment on account of its weakness and uselessness (for the law brought nothing to perfection), and there is the bringing in', etc. The apposition between the *μὲν* and the *δέ* in the two verses is much in favor of this view", etc. Campbell, Sharpe, with De Wette and S. Fr., have no supplement. In this case, they overlook the adversative force of *δέ* in the *apodosis* and render it by "and", and present the idea thus: "There is an annulling—for its weakness and unprofitableness, (for the law made nothing perfect)—and the introduction of", etc. Bengel remarks, "ἐπεισαγωγή, *superintroductio*, proprie constr. cum *γίνεται*, *fit*. Manifestum antitheton". Now this antithesis demands that *δέ* should be rendered "but", and a supplement employed.

" "through which"; *δι' ἧς*. U. De Wette, "*durch welche*"; Belg., "door *welche*". The article "the" is unnecessary. It first appeared in Cranmer's Version.

o "near". Stuart, Dick., Campbell, Sharpe. More euphonous than "nigh".

p "*it is*". U., Rheims, Vulg., "est"; S. Fr., "ce n'a point été"; Calvin, Eras., "res acta sit"; Castalio, "non abest jusjurandum". A *concise* supplement is preferable in all cases, provided it be perspicuous.

q "they"; *οἱ*. Sharpe, Campbell, Dick, Stuart, Gray.

r "indeed"; *μὲν*. Craik, Campbell, Doddridge. Vulg., Beza, Calvin, "quidem".

s "have become priests"; *εἰσὶν ἱερεῖς γεγονότες*. Gray, U. Vulg., Eras., Beza, Castalio. De Wette, "*sind Priester geworden*"; Belg., "zijn Priesters geworden". *Εἰσι γεγονότες*, here and in v. 23, is equivalent to *γεγονόσι*. Turner. See ἡ *πεποιηώς*, James 5: 15. Although the perfect (especially the 2d perf.) often has the signification of the present, yet the rendering, "have been made", is exact, inasmuch as the proposition applies to the whole series of Aaronic priests. That priesthood was still "employed at the altar", when this Epistle was written. See ch. 8: 4.

t "he"; *ὁ*. Stuart, Campbell, Gray, Sampson, Sharpe.

u "through"; *διὰ*. U. So v. 19. De Wette, "*durch*"; Belg., "door".

v "swore"; *ᾤμοσε*. "Sware" is obsolete. Webster on "swear". See ch. 3: 11, note v.

w "according to the order". Stuart, Craik, Dick., Campbell, U. See ch. 6: 20, note w.

x "hath—become"; *γέγονε*. Stuart, Dick., U. Translated by a past tense, by Gray, Craik and Sampson. Vulg., Eras., Montanus, Beza, Calvin, "factus est"; De Wette, "*ist geworden*"; Belg., "is geworden". It is rendered in correspondence with *εἰσὶν γεγονότες* in v. 20. See v. 21, note s.

y "surety"; *ἕγγυος*. No article is necessary. The idiom of the Eng., in such instances, coincides with that of the Greek. We say, "he became surety for his appearance". No article employed by Craik, U., De Wette, Belg., or Italian. So in E. V., Gen. 43: 9, "I will be surety for him". Prov. 6: 1, "if thou be surety for thy friend". Prov. 11: 15, "he that is surety for a stranger".

z "covenant"; *διαθήκης*. Stuart, Gray, Wesley, Craik, Wakef., Dick., Sharpe. Beza, "fœderis"; De Wette, "*Bundes*" (genit.). In his note on this passage, Calvin remarks: "Concludit Apostolus, fœdus quod per manum Christi nobiscum Deus pepigit, illo veteri, cujus interpres fuit Moses, longe esse præstantius". Rendered "covenant" E. V., ch. 8: 6, 8, 9, 10; 12: 24. Gal. 4: 24. See ch. 9: 16, note x.

a "those priests"; *οἱ ἱερεῖς*. Stuart, Wakefield, Dick., U.

b "indeed"; *μὲν*. U., Campbell. Vulg., Eras., Beza, Calvin, "quidem".

c "have been many"; *εἰσὶν γεγονότες*, instead of *γεγονάσι*. See v. 20, note s. The perfect tense should be retained. As "have become many" would not accord with our idiom, (though exact), the above expression is adopted. The deviation from the rendering given to this verb in v. 20, is demanded by the exigentia loci.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
priests, because they were not suffered to continue by reason of death:	ιερείς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν. <sup>24</sup> ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην.	many, because <sup>a</sup> they were hindered from continuing by death; but <sup>e</sup> he, because he <sup>24</sup> continueth 'forever, hath <sup>e</sup> the unchangeable priesthood; <sup>h</sup>
24 But this man, because he continueth ever, hath an unchangeable priesthood.	25 ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.	1 therefore, 1also, he is 1always <sup>25</sup> able to save 1those, <sup>m</sup> who come near to God through him, <sup>n</sup> since he ever liveth <sup>to</sup> intercede for them. For such <sup>pa</sup> <sup>26</sup> high priest <sup>a</sup> was proper for us, <i>who is</i> holy, harmless, undefiled, <sup>r</sup> separated from sinners, and made higher than the heavens; <sup>e</sup> who hath no ne-
25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.	26 τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος. <sup>27</sup> ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ	27 ccessity, daily, 1like the high
26 For such an high priest became us, <i>who is</i> holy, harmless, undefiled, separate from sinners, and made higher than the heavens;		
27 Who needeth not daily, as		

<sup>a</sup> "they were hindered from continuing"; τὸ—κωλύεσθαι παραμένειν. Wakef., "they are hindered from continuing"; U., "they were hindered from always abiding". The infinitive here should be rendered by a finite verb in the imperfect, from the close connection which this clause has with εἰσι γηγόνους. So Wesley, "they were hindered by death from continuing"; Sharpe, "by death they were hindered from continuing"; Vulg., "quod morte prohiberentur permanere"; Calvin, "quod prohiberentur morte permanere"; De Wette, "sie vom Tode verhindert wurden fortzudauern".

<sup>e</sup> "he"; ὁ. Wakef., Stuart, Campbell, Sharpe, Sampson. See v. 21, note t.

<sup>h</sup> "forever"; εἰς τὸν αἰῶνα. Stuart, U., Wesley, Wakef., Sharpe, Campbell. So E. V. usually renders this phrase.

<sup>e</sup> "the"; τὴν. De Wette, "das"; Wakef., "the sons of Aaron held the changeable, but Christ the unchangeable priesthood".

<sup>h</sup> The semicolon after priesthood is in conformity with the Gr. Text. Stuart, Sharpe and Dick.

<sup>i</sup> "therefore"; ὅθεν. More usual at present, than "wherefore".

<sup>j</sup> "also"; καὶ. The order of the Greek is proper in our language. So U., Campbell. S. Fr., "C'est pourquoi aussi"; Vulg., Eras., Beza, Calvin, "unde et".

<sup>k</sup> "always"; εἰς τὸ παντελές. Stuart, Campbell, Dick. This phrase (equivalent to παντελῶς) has the significations, *completely*, and *perpetually*, *always*. This rendering coincides with the Apostle's reasoning. Vulg., "in perpetuum"; Calvin, "in æternum"; Luther, "immerdar"; G. Fr., "pour toujours".

In v. 24 we are taught that Jesus (unlike the Jewish high priests) continueth, *eis τὸν αἰῶνα*. Hence the inference in this verse, he is able *always* (at all times) to save, since he ever liveth to make intercession. Tyndale and Cranmer, "ever".

<sup>l</sup> "those"; Stuart, U., Dick., Sampson, Gray. Present usage demands this relative before "who". The comma is placed after "those", in conformity with the E. V. of 1611. De Wette.

<sup>m</sup> "who come near"; τοὺς προσερχομένους. Rob., Liddell. Vulg., "accedentes (ad Deum)"; S. Fr., "qui s'approchent". <sup>n</sup> "since". "Seeing", in the sense of "because", is going out of use. So Sharpe.

<sup>o</sup> "to intercede"; ἐντυγχάνειν. Sharpe, U. G. Fr., "pour interceder"; Calvin, "ut intercedet"; Ital., "ad interceder".

<sup>p</sup> "a". "An" can be used only when the syllable, which follows it, commences with a vowel sound. So Wakef., Wesley, Campbell, Sharpe, U., Gray.

<sup>q</sup> "was proper"; ἔπρεπεν. Rob., Greenf., Wakef. Vulg., Beza, Calvin, "decebat"; G. Fr., "il nous était convenable"; Stuart, "needful"; Wesley, "suited us". As an alternative rendering, I propose, "was suitable for". "Was fit for us", might be regarded as *too colloquial*.

<sup>r</sup> "separated"; κεχωρισμένος. Wesley, Campbell, Dick., Gray, U. Syriac, ܦܘܠܘܬܐ (Peal, Past part. *remotus*); Vulg., Beza, Calvin, "segregatus"; S. Fr., "séparé".

<sup>s</sup> "who hath no necessity daily"; ἔχει καθ' ἡμέραν ἀνάγκην. In all cases where the Greek Text has ἀνάγκη, it is rendered "necessity" (that is, if the rendering is made by a noun), except 1 Cor. 7:26, where it is improperly translated "distress", and Jude 3, where "needful" occurs, which is equally improper. See Rob. and Bretsch. "Need" is the equivalent of χρεία. This last word occurs in Heb. 5:12 (bis); 7:11; 10:36, and is rendered "need" in the E. V. These two nouns should be distinguished in translation. Stuart, "who hath not any daily necessity"; Vulg., "qui non habet necessitatem quotidie"; Span., "que no tuviese necesidad—cada dia"; Ital., "il quale non abbia bisogno ogni dì".

<sup>t</sup> "like the high priests"; ὥσπερ οἱ ἀρχιερεῖς. Stuart, Campbell, Dick., U., Sampson.

## KING JAMES' VERSION.

## GREEK TEXT.

## REVISED VERSION.

those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

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

## CHAP. VIII.

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

ἀρχιερείς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τούτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. <sup>28</sup> ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

## CHAP. VIII.

ΚΕΦΑΛΑΙΟΝ δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς

priests, to offer up sacrifices, first for his own sins, then for those of the people; for this he did, once for all, when he offered up himself. For the law appointeth men high priests, who have infirmity; but the word of the oath, which was since the law, appointeth the Son, who is perfected for evermore.

## CHAP. VIII.

Now the chief thing<sup>b</sup> among those, which we are speaking, <sup>c</sup>is, that we have such a high priest, <sup>e</sup>who sat down at the right hand of the throne of the Majesty in the

<sup>u</sup> "sacrifices"; *θυσίας*. Craik, Stuart, Wesley, Wakef., Gray, Campbell, Dick., U. Vulg., Mont., Calvin, "hostias"; Eras., Beza, Castalio, "victimas"; G. Fr., "des sacrifices".

<sup>v</sup> "then". The *supplementary* "and", before "then", is omitted by Wesley, Campbell, Macknight, U. No supplement occurs in Vulg., Eras., Beza, Castalio, Calvin, S. Fr., or Ital.

<sup>w</sup> "for those of the people"; *τῶν τοῦ λαοῦ*. Wakef., Campbell, Wesley, Sampson, U., Gray.

<sup>x</sup> "once for all"; *ἐφάπαξ*. Rob., Tyndale, Stuart, Wakef., Craik, Sharpe, Dick., U., Gray. As this is an adverbial phrase, it should be preceded and followed by a comma, as in Stuart and Dick., to distinguish it from a phrase of a different signification—"once for all", i. e., "for all men".

<sup>y</sup> "appointeth"; *καθίστησιν*. Rob., Greenf., Wakef., Sampson (*appointed*), Gray, U. Syriac *ܩܘܕܫܘܬܐ* (*part. Aphel*); Heb. N. T., *קָדַשׁ*; Vulg., Mont., Eras., Beza, Calvin, Castalio, "constituit"; De Wette, "*bestellet*"; Belg., "stelt"; S. Fr., "établit".

<sup>z</sup> "appointeth". Perspicuity demands a supplement here, as E. V., Craik and Stuart.

<sup>a</sup> "is perfected"; *τετελειωμένον*. Campbell. This word is rendered by "made perfect", etc., in (E. V.), Heb. 2:10; 5:9; 7:19; 9:9; 10:1, 14; 11:40; 12:23. It has, in this passage, been rendered "consecrated" by some. Turner remarks, that it is never used in such a sense in the Septuag., unless joined with *τὰς χεῖρας*, and that it is literally translated in such cases, "to fill the hands", being designed to be an exact rendering of the Hebrew phrase. The word in question presents the same thought with that of being "crowned with glory and honor".

<sup>a</sup> "the chief thing"; *κεφάλαιον*. Rob., "*caput rei*, what is most important or essential in anything"; Liddell, "chief or main point". As there is no recapitulation of foregoing particulars, the rendering by "sum" is not exact. Bengel, "*caput id est principium*"; Vulg., "*capitulum*"; Eras., "*caput*"; Syriac, *ܩܘܕܫܘܬܐ*; Heb. N. T., *קָדַשׁ*; Stuart, "the principal thing"; Craik, "crowning point"; S. Fr., "*le point capitale*"; Tyndale, Cranmer, "the pyth" (pith).

<sup>b</sup> "among"; *ἐπὶ*. Stuart, Dick., Turner, "*among* would seem to be the most suitable translation of *ἐπὶ*".

<sup>c</sup> "those"; *τοῖς*. Stuart, U., Dick.

<sup>d</sup> "we are speaking"; *λεγομένοις*. Stuart, U. Our idiom will not allow the literal rendering, "are being spoken". Hence, as is often the case, the article and participle must be translated by a relative and verb. The present tense is appropriate. Beza and Eras., "*quæ dicimus*"; Calvin, "*quæ dicuntur*"; De Wette, "*wir sagen*"; Belg., "*wij spreken*".

<sup>e</sup> As "speaking" closes the relative clause, it receives a comma.

<sup>f</sup> "is that". Stuart, Dick., U. S. Fr., "*c'est que*". These words should be *Italicized* as supplements. So Beza, "*est*".

<sup>g</sup> "who sat down"; *ἐκάθισεν*. U. So (E. V.), Heb. 1:3; 10:12. Luke 4:20. Mark 9:35. Acts 13:14. 1 Cor. 10:7. Vulg., Mont., Beza, Castal., Calvin, Bengel, "*consedit*".

<sup>h</sup> "at the right hand"; *ἐν δεξιᾷ*. See ch. 1:3, note j. See E. V., Ps. 16:8; 91:7; 109:6; 110:1. Eccl. 10:2. Ezek. 21:22. Rom. 8:34. Eph. 1:20.

The comma after "heavens" corresponds with the Greek Text. Tyndale, Cranmer, Rheims, Wakef., Stuart, Wesley, U., Vulg. and S. Fr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.	οὐρανοῖς, <sup>2</sup> τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος.	heavens, a minister <sup>1</sup> of the most 2 holy place, and of the true tabernacle, which the Lord pitched
3 For every high priest is ordained to offer gifts and sacrifices: wherefore <i>it is</i> of necessity that this man have somewhat also to offer.	ἅνθρωπος. <sup>3</sup> πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκη. <sup>4</sup> εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, <sup>5</sup> οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς	ed, and not man. For every high priest <sup>1</sup> is appointed to <sup>3</sup> offer <sup>1</sup> both gifts and sacrifices; <sup>1</sup> hence <sup>1</sup> it was necessary that <sup>2</sup> this one also should have <sup>2</sup> something, <sup>2</sup> which <sup>2</sup> he might offer. For, <sup>2</sup> indeed, if <sup>2</sup> he were on earth, <sup>2</sup> he could not be a priest, <sup>2</sup> there being
4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:	κατὰ τὸν νόμον τὰ δῶρα, <sup>5</sup> οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς	priests, who offer gifts according to the law, ( <sup>5</sup> the same <sup>5</sup> who serve <sup>5</sup> in a copy and shadow <sup>5</sup> of the heavenly most
5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of	κατὰ τὸν νόμον τὰ δῶρα, <sup>5</sup> οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς	shadow <sup>5</sup> of the heavenly most

<sup>1</sup> "of the most holy place"; τῶν ἁγίων. Turner remarks: "The plural ἁγίων most probably refers to the holy of holies or most holy place. In 9: 3, the full phrase occurs (ἅγια ἁγίων), but in 9: 12, 24, 25 and 10: 19 we have the single word". In conformity with the Hebrew usage, the plural is employed for *excellence* or *distinction*. For the sake of uniformity and exactness, I have rendered the singular (neuter) ἅγιον, "holy place", as it refers to the *sanctum* of the tabernacle (or temple), while the plural, the *sanctum sanctorum*, is translated, "most holy place". It is true that קֹדֶשׁ קְדֹשִׁים (Sept. τὸ ἅγιον, in Levit. 16: 2, 3, 17) indicates the *sanctum sanctorum*. Still this is obviously an *ellipsis* which is to be supplied by קֹדֶשׁ קְדֹשִׁים. Besides this the word is made quite definite by מִבְּרֵית לְפָנָיו, Sept. ἐσώτερον τοῦ καταπετάσματος, "within the veil". Stuart (note), "τῶν ἁγίων—of the *adytum, sanctum sanctorum*".

<sup>2</sup> "appointed"; καθίσταται. Rob., Bretsch., "constituo aliquem". Liddell, Greenf., Stuart, Wakef., Craik, Sharpe, Gray, Vulg., Eras., Calvin, "constituitur". See ch. 5: 1, note a.

<sup>3</sup> "both—and"; τε καὶ. Stuart, Wakef., Campbell, U., Bretsch., Liddell. Butt., § 149. See ch. 4: 12, note v.

<sup>4</sup> "hence"; ὅθεν. Campbell. In logical deductions this particle signifies, "from this", "from which". See ch. 2: 17, note u. Rob. (ὅθεν).

<sup>5</sup> "it was necessary"; ἀναγκαῖον. Wesley, Wakef., Campbell, U. Bengel, "ἀναγκαῖον, necessum, scil. ἦν—erat, nam sequitur Aoristus προσενέγκη offerret"; Beza, "necesse fuit"; Belg., "het noodzakelijk was".

<sup>6</sup> "this one also"; καὶ τοῦτον. Stuart, Sharpe, Dick., U. Vulg., Beza, Calvin, "hunc"; S. Fr., "celui-ci".

<sup>7</sup> "something"; τι. Stuart, Campbell, Dick., U. De Wette, "etwas".

<sup>8</sup> "which"; ὃ. Stuart, Campbell, Sampson, U. Vulg., Mont., Eras., Castalio, "aliquid"; Beza, Calvin, "quod"; De Wette, "das".

<sup>9</sup> "he might offer"; προσενέγκη. Campbell, Macknight, U. Beza, "offerret"; Belg., "hij zoude offeren".

<sup>10</sup> "indeed"; μὲν. Campbell. Montanus, "quidem"; Calvin, "sane". The particle should be retained, as it indicates the *protasis*, while δὲ marks the *apodosis* v. 6.

<sup>11</sup> "he could not be"; οὐδ' ἂν ἦν. Stuart, Craik, Dick., Campbell, Wesley, Sharpe, U. "Should", in the E. V., here, as well as in other instances, is incorrect. It implies *obligation*, whereas the thought in the text is that of *possibility*.

<sup>12</sup> "there being priests"; ὄντων τῶν ἱερέων. Wesley, Campbell, Macknight, U. Mont., "existentibus sacerdotibus"; Beza, "manentibus sacerdotibus".

<sup>13</sup> "the same who"; οἷτινες. Stuart, Dick. Craik, "those who"; U., "these who"; Bretsch. (*in loco*), "quippe qui". See Rob. (ὅστις, c. 2). This pronoun is definite in Acts 10: 41, 47. Rom. 2: 15; 16: 6. 1 Tim. 1: 4. Beza, "ut qui"; De Wette, "welche nämlich".

<sup>14</sup> "in a copy"; ὑποδείγματι. Stuart, Craik, Dick. G. Fr., "dans le lieu qui n'est que l'image"; S. Fr., "en symbole"; Calvin, "in exemplari". In his note he says: "λατρεύειν hic accipio pro *sacra peragere*; ideo in contextu Græco, subaudienda est particula *en*, vel *ἐπί*. Hoc certo longe melius quadrat, quam quod alii vertunt, *umbræ et exemplari* serviunt cœlestium, et syntaxis Græce sensum hunc facile patitur".

Bengel: "ὑποδείγματι καὶ σκιᾷ. Est autem hoc loco casus sextus (scil. ablativ.) exemplari et umbrâ". Turner remarks that "*unto* is both useless and unwarranted". The fifth verse is inclosed in a parenthesis by Stuart, Campbell, Dick., U. and De Wette. As an alternative rendering, I suggest, "in a model".

<sup>15</sup> "of the heavenly most holy place"; τῶν ἐπουρανίων. Stuart renders this passage, "in [that sanctuary which is but] a mere copy of the heavenly one". Barnes, "of the heavenly sanctuary". The scope of the passage and the order given to Moses show that τῶν ἁγίων (as in v. 2) is understood. Compare 9: 24, Οὐ γὰρ εἰς χειροποίητα ἅγια (i. e., into the most

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>God when he was about to make the tabernacle: for, See (saith he) <i>that</i> thou make all things according to the pattern shewed to thee in the mount.</p>	<p>κερημάτισται Μωσῆς μέλλον ἐπιτελεῖν τὴν σκηνήν, Ὅρα, γάρ φησι, ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει. <sup>6</sup> νυνὶ δὲ διαφορωτέρας τετευχε λειτουργίας, ὅσω καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. <sup>7</sup> Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. <sup>8</sup> μεμφόμενος γὰρ αὐτοῖς λέγει, Ἴδού, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν. <sup>9</sup> οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατέραςιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ</p>	<p>holy place, <sup>w</sup>even as Moses <sup>x</sup>was divinely warned, when about <sup>y</sup>to build the tabernacle, for See, saith he, <i>that</i> thou make all things according to the pattern <sup>z</sup>shown to thee in the mount), but now hath he obtained a more excellent ministry, <sup>a</sup>by as much also as he is <sup>b</sup>the mediator of a better covenant, which was established on better promises. For if that first <i>covenant</i> had been faultless, then no place <sup>c</sup>would have been sought for a second. <sup>d</sup>For finding fault, he saith to them, Behold the days <sup>e</sup>are coming, saith the Lord, when <sup>f</sup>I will establish a new covenant with the house of Israel and the house of Judah; not according to the covenant, which I made with their fathers, in the day, when I took them by the hand to lead them out of the land of Egypt; because they con-</p>
<p>8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:</p> <p>9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my</p>	<p>ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ</p>	<p>Egypt; because they con-</p>

holy place of the tabernacle made with hands), ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν. This passage places the signification and reference of ἐπουρανίων, in the case before us, beyond a question. For the use of the plural with the force of the singular, see v. 2, note i.

<sup>w</sup> "even as"; καὶ ὡς. Tyndale, Cranmer, Geneva, U. So (E. V.), Mark 11: 6. Luke 1: 2; 19: 32. John 5: 23; 15: 10; 17: 14, 16, 22. Castalio, "quemadmodum".

<sup>x</sup> "was divinely warned"; κερημάτισται. U. Rob., "to impart a divine warning"; Stuart and Dick., "divinely admonished"; Eras., "oraculo responsum est"; Beza, "divinitus dictum est"; Calvin, "oraculo admonitus fuit"; Castalio, "oraculo monitus est"; Bretsch., "κηρηματίζομαι, oraculo docteor, sive moneor".

<sup>y</sup> "to build"; ἐπιτελεῖν. Stuart, Dick. As an alternative rendering, "to finish".

<sup>z</sup> "shown". This is the proper form of the perf. part. of the verb "to show". Bullions' E. Gr. Webster.

<sup>a</sup> "by as much—as"; ὅσω. Stuart. Liddell on ὅσος. So (E. V.), John 6: 11.

<sup>b</sup> "the". This should be distinguished as a supplement, μεσίτης having no article. No article is employed by Sharpe or U. Wesley and Stuart, "a mediator".

<sup>c</sup> "would have been sought"; ἂν ἐζητεῖτο. Wesley, Wakef.,

Stuart, Campbell, Dick., U. "Should have been sought" conveys a different idea, one that is not in the text.

<sup>d</sup> "for finding fault, he saith to them". Wakef., Stuart, Craik, Campbell and Turner suppose that μεμφόμενος is to be construed with διαθήκη understood, and λέγει with αὐτοῖς. Hence they would render the passage, "but finding fault with it, he saith to them". Wesley, U. and others follow the E. V. Either mode of translation is admissible. In such cases, interpreters must be left to settle the meaning of the passage, while a translator is on safe ground, if he follows the text as closely as possible. With these views, I give the above rendering. So the S. Fr., "car parlant avec reproche, leur dit"; De Wette, "Denn tadelnd sagt Er zu ihnen". The earlier English versions and that of 1611 followed the Vulgate, "Vituperans enim eos dicit".

<sup>e</sup> "are coming"; ἔρχονται. This form of the Eng. present corresponds accurately with the Greek. Stuart, Sharpe, Sampson, Dick.

<sup>f</sup> "I will establish"; συντελέσω. Rob., Greenf. "Make" is inadmissible here, as it is the proper rendering of ἐποίησα, v. 9. In the Septuag. of Jer. 31: 31 (which is quoted by the Apostle), the verb is διαθήσομαι, while in v. 9 we have διαθήμην. As an alternative rendering, we might use "complete" with Sharpe, U., corroborated by the Vulg., Bengel and S. Fr. The modern phrase, "I will conclude", would give a good sense.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
covenant, and I regarded them not, saith the Lord.	διαθήκη μου, καὶ γὰρ ἠμέλησα αὐτῶν, λέγει Κύριος. <sup>10</sup> ὅτι αὕτη	tinued not in my covenant, and I disregarded them, saith 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 write them in their hearts: and I will be to them a God, and they shall be to me a people:	ἢ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.	10 For this is the covenant which I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind and <sup>10</sup> on their hearts will I write them; and I will be to them a God, and they shall be to me a people; and they <sup>11</sup> shall not teach, each one, his
11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.	11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν. <sup>12</sup> ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.	11 shall not teach, each one, his fellow-citizen, and each one, his brother, saying, know ye the Lord; for all shall know me, from the least <sup>12</sup> of them even to the greatest of them; for I will be merciful to their <sup>12</sup> unrighteousness, and their sins and their iniquities will I remember no more. <sup>13</sup> By say-
12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.	13 Ἐν τῷ λέγειν, Καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.	ing, A new covenant, he hath declared the first old. Now that, which decayeth and
13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.		13 groweth old, is near vanishing away.

<sup>8</sup> "and I disregarded them"; καὶ γὰρ ἠμέλησα αὐτῶν. Greenf., Bass. Lex. N. T. Campbell and U. have "neglected".

<sup>9</sup> "on"; ἐπὶ. Wakef., Wesley, Sharpe, Campbell, Gray, U. S. Fr.; Span., "sobre"; Syriac,  $\text{ܥܢ}$ .

<sup>10</sup> "on their hearts will I write them". This is the Greek order. It is the order of the E. V., in ch. 10:16, where the Greek is nearly the same. The departure from the order of the original text, in this instance, is unnecessary. So, Vulg., Mont., Eras., Beza, Calvin, Luther, De Wette, Belg., Tyndale, Cranmer, Geneva, U.

<sup>11</sup> "each one"; ἕκαστος. Rob., Liddell, Greenf. This distributive pronoun is in apposition with the plural nominative of διδάξωσιν. The sense of the passage is, "no one of them shall teach". Present usage employs "each one" instead of "any one" in such constructions as this. De Wette, "sie sollen nichts—einer—lehren"; Beza, "Neque docebunt singuli". Tyndale and the E. V. followed Erasmus, "non docebunt quisque".

<sup>12</sup> "fellow-citizen"; πολίτην. Stuart, Sharpe, Dick. The reading of the Text. Recept., πλησίον, is rejected as spurious by Griesbach, Scholz, Lachmann, Knapp, Tittmann, Tischendorf and Bengel. So the Syriac has  $\text{ܐܢܘܢܝܢ}$  (to the son of his city); De Wette, "Mitbürger". "Fellow-citizen" should be substituted for "neighbour".

<sup>1</sup> "each one". See note j.

<sup>2</sup> "of them"; αὐτῶν. Campbell, Sharpe, Wakef., Sampson, U.

<sup>3</sup> "even to"; ἕως. Rob., Greenf., Wesley, Stuart, Doddridge, U. Vulg., Calvin, "usque ad".

<sup>4</sup> "of them". Campbell, Sharpe, Sampson, Gray, Doddridge, U. Vulg., Mont., Castalio, "eorum".

<sup>5</sup> "By saying"; ἐν τῷ λέγειν. Stuart, Campbell, Dick. Vulg., Calvin, "dicendo".

<sup>6</sup> "he hath declared—old"; πεπαλαίωκε. Stuart. He remarks on this word: "Like the Hebrew Piél and Hiphil, it means to represent a thing as old or superannuated; for in no other sense did the word just quoted make the former covenant old". De Wette, "hat er—für veraltet erklärt"; S. Fr., "il declare"; Ital., "egli dichiara".

<sup>7</sup> "groweth old"; γηράσκον. Rob. "Waxeth" is obsolete. It is believed that the E. V. correctly makes a distinction between παλαιούμενον, which applies to things, and γεράσκον, which refers to persons. It is not probable that the Apostle used these words as synonyms. Gray, "groweth old".

<sup>8</sup> "near"; ἐγγὺς. Sharpe, Craik, Rob., U. S. Fr., "près de". Vulg., Beza, Calvin, Castalio, "prope". This word is not trans-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. IX.	CHAP. IX.	CHAP. IX.
<p>THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.</p> <p>2 For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary.</p> <p>3 And after the second veil, the tabernacle which is called the Holiest of all;</p>	<p><i>EIXE</i> μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, τὸ τε ἅγιον κοσμικόν. <sup>2</sup> Σκηνὴ γὰρ κατασκευάσθη, ἡ πρώτη, ἐν ᾗ ἦ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων· ἦτις λέγεται ἅγια. <sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη</p>	<p><sup>a</sup>Now <sup>b</sup>indeed, the first <sup>c</sup>covenant had <sup>d</sup>both ordinances of <sup>e</sup>service and <sup>f</sup>the worldly <sup>g</sup>holy place. For <sup>h</sup>the first tabernacle was prepared, in which was <sup>i</sup>both the <sup>j</sup>lamp-stand and the table, and <sup>k</sup>the show-bread; which is called <sup>l</sup>the holy place. <sup>m</sup>But <sup>n</sup>behind the second veil, <sup>o</sup>a tabernacle, which is called <sup>p</sup>the most holy</p>

lated "ready", in any other instance, in the E. V. De Wette, "nahe"; Belg., "na bij"; Syriac, ܢܐܝܬܝܢ; Heb. N. T., נָחֵם. A more idiomatic rendering of ἐγγύς ἀφανισμοῦ would be, "is on the point of vanishing away". This is submitted as an alternative translation. It is that of Sampson.

<sup>a</sup> "Now"; οὖν. Stuart (notes). U. This particle often "denotes the mere sequence of one clause upon another", Liddell. It may be rendered "now" or "then". So Campbell. S. Fr., "donc"; De Wette, "nun". So (E. V.), "now"; John 19 : 29; 21 : 7. Acts 1 : 18; 11 : 19.

<sup>b</sup> "indeed"; μὲν. U., Campbell, Sharpe. Vulg., Calvin, "quidem"; De Wette, "freilich"; Belg., "wel". This particle is the sign of the *protasis*, the *apodosis* is indicated by δὲ, in v. 11.

<sup>c</sup> "covenant". The adjective ἡ πρώτη refers to διαθήκη understood. The reading of the Text. Recept., σκηνή, is rejected as spurious by Griesbach, Scholz, Lachmann, Knapp, Tittmann, Turner, Stuart, Calvin, De Wette (who inserts "Bund" as a supplement), Belg. (supplement, "verbond"). The E. V. properly uses the supplement, "covenant"; Bengel, "subauditur διαθήκη, testamentum, non σκηνή, tabernaculum". The versions of Wakef., Wesley, Sharpe, Campbell, Craik and U. drop *tabernacle*.

<sup>d</sup> "both—and"; καὶ—τε. Stuart. These words sometimes stand in this order, and are separated by intervening words. See Liddell on τε. S. Fr., "aussi—ainsi que".

<sup>e</sup> "of service"; λατρείας. Stuart, U., Campbell. This word, in v. 6, should not be followed by any supplement. So (E. V.), John 16 : 2. Rom. 12 : 1.

<sup>f</sup> "the"; τό. Craik, Sharpe, Wakef., U. De Wette, "das"; S. Fr., "le"; Belg., "het"; Ital., "il".

<sup>g</sup> "holy place"; τὸ ἅγιον. See ch. 8 : 2, note i.

<sup>h</sup> "For the first tabernacle was prepared"; Σκηνὴ γὰρ κατασκευάσθη, ἡ πρώτη. Wesley, U. So Geneva, Campbell, Sharpe, except that they use the indefinite article "a" before "first". Calvin, "Tabernaculum enim primum compositum erat"; Castalio, "Fuit enim conditum primum tabernaculum"; G. Fr., "Car il fut construit un premier tabernacle"; S. Fr., "Car on construit la première tente". The rendering of the E. V. leads common readers to refer "first" to "the

candlestick, table", etc., as though the sense were, that these objects first met the eye, on entering the tabernacle.

<sup>i</sup> "both—and"; τε—καὶ. Rob. on τέ.

<sup>j</sup> "lamp-stand"; λυχνία. So in Rev. 1 : 13; 2 : 1, in the Translation of "2 Pet., the Epistles of John and Judas, and the Revelation", published by the A. B. U. Lamps alone were used in the service of the tabernacle. Exod. 25 : 37; 27 : 20. "Candles" and "candlesticks" were unknown among the Jews. In all cases, in O. and N. T., the words "candle" and "candlestick" (of the E. V.) should be exchanged for "lamp" and "lamp-stand".

<sup>k</sup> "the show-bread". This orthography corresponds with the pronunciation. It is preferred by Webster, and deemed equally correct with "shew-bread", by Johnson. I retain the common rendering of πρόθεσις τῶν ἄρτων, though a more exact one would be, "the loaves which were set forth". In the E. V. of the O. T. "shew-bread" is the translation of פָּנִים פָּנִים. פָּנִים is used for "person" or "presence", in the books written before the captivity. After that era, פָּנִים פָּנִים is used. See Levit. 24 : 5, 6. The last phrase signifies, "the arranged bread", i. e., the loaves set in order.

<sup>l</sup> "the holy place"; ἅγια. Stuart, Dick. This adjective is accented as a singular in the Text. Recept. Scholz, Knapp and Tittmann accent it as a plural, ἅγια. Even in this case, it must be regarded as a Hebraism—of the plural with a singular sense—as it refers to a single apartment of the tabernacle. See ch. 8 : 2, note i. This word is equivalent to קֹדֶשׁ which is applied to the first apartment of the tabernacle. Exod. 26 : 33.

<sup>m</sup> "But"; δὲ. U., Sampson. This particle is adversative distinguishing the second apartment of the tabernacle from the first. Vulg., Eras., Beza, Calvin, "autem"; De Wette, "aber"; Belg., "maar".

<sup>n</sup> "behind"; μετὰ. Stuart, Wakef., Sharpe, Campbell, Sampson, U. Rob. (*in loco*).

<sup>o</sup> "a tabernacle"; σκηνή. Sharpe, Gray. De Wette, "ein Zelt". As the word is *anarthrous*, the Eng. indefinite article is appropriate.

<sup>p</sup> "the most holy place"; ἅγια ἁγίων. See ch. 8 : 2, note i. This phrase harmonizes with the *idiom* of our language, while "the holiest of all", or "holy of holies", does not.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein <i>was</i> the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;	ἅγια ἁγίων, <sup>4</sup> χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην παντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἣ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης.	place, <sup>4</sup> having <sup>4</sup> a golden censer and the ark of the covenant overlaid <sup>4</sup> on all sides with gold; <sup>4</sup> in which <i>was</i> <sup>4</sup> a golden pot having the manna, and the rod <sup>4</sup> of Aaron, <sup>4</sup> which budded, and the tables of the covenant;
5 And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.	<sup>5</sup> ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος.	; <sup>5</sup> but over it <sup>5</sup> the cherubim of glory <sup>5</sup> overshadowing the mercy-seat; <sup>5</sup> concerning <sup>5</sup> which things we cannot now speak particularly.
6 Now when these things were thus ordained, the <sup>a</sup> priests went always into the first tabernacle, accomplishing the service <i>of God</i> :	οὕτω κατασκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες.	Now <sup>6</sup> these things being thus prepared, the priests <sup>6</sup> performing <sup>6</sup> the services, <sup>6</sup> enter <sup>6</sup> at all times into the first tabernacle; but into the sec-
7 But into the second <i>went</i> the high priest alone once every year, not without blood, which	ῥαν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ	ond, the high priest alone <sup>7</sup> entereth once in the year,

<sup>a</sup> "having"; ἔχουσα. Wesley, Craik, Campbell, Sharpe, Gray, U. Vulg, Beza, Calvin, Castalio, "habens"; Belg., "hebbende"; S. Fr., "ayant". Stuart and Dick. also employ the participial construction.

<sup>r</sup> "a golden censer"; χρυσοῦν—θυμιαστήριον. Wakef., U. Belg., "een gouden vierook vat" (*a golden incense dish*); S. Fr., "un incensoir d'or".

<sup>s</sup> "on all sides"; παντοθεν. U., Greenf. Mont., Eras., Beza, Calvin, "undique"; S. Fr., "de tous côtés". E. V. of Luke 19:43, "on every side". The adverb occurs in no other instance in the N. T., except in the spurious reading of some texts, John 18:20.

<sup>t</sup> "in which"; ἐν ᾗ. Stuart, Wakef., Campbell, Sampson. "Wherein" is seldom used, unless in *legal* phraseology.

<sup>u</sup> "a golden pot"; στάμνος χρυσῆ. Wakef., Wesley, Sharpe, Wiclif, Rheims. S. Fr., "une urne d'or"; Span., "una urna de oro".

<sup>v</sup> "of Aaron"; Ἀαρὼν. Stuart, Campbell, Dick., Sampson, U. *Euphony* demands this change. It rids us of that *hissing* sound, which so much mars our language.

<sup>w</sup> "which". Stuart, Dick., Campbell, Sampson, U.

<sup>x</sup> "but"; δὲ. U. Mont., Eras., Beza, Calvin, "autem"; Luther and De Wette, "*aber*".

<sup>y</sup> "cherubim". This is the proper plural of "cherub". "Cherubims" and "seraphims" are corruptions. "Cherubs" is sometimes employed, especially in poetry; still, as it is less *euphonous*, "cherubim" is to be preferred in all cases.

<sup>z</sup> "overshadowing"; κατασκιάζοντα. Rob., Stuart, Craik, Sharpe, Campbell, U., Wiclif, Rheims. Syriac, ܩܪܘܒܝܡܘܬܐ. Vulg., Mont., Eras., "obumbrantia"; Calvin and Beza, "obumbrantes"; De Wette, "überschatten"; Belg., "beschaduwden"; S. Fr., "couvrant de leur ombre".

<sup>a</sup> "concerning"; περὶ. Rob., Dick., Campbell, Sampson, U. See (E. V.), Heb. 7:14; 11:20.

<sup>b</sup> "which things"; ὧν. Stuart, Campbell, U.

<sup>c</sup> "these things being thus prepared"; οὕτων—οὕτω κατασκευασμένων. The participial construction is exact. It is used by Stuart, Wakef., Dick., Sharpe, Wesley, U. Belg., "Deze dingen—aldus toebereid zijnde"; S. Fr., "ces choses étant ainsi disposées". "Prepared" is employed by Stuart, U., Wakef., Wesley, Sharpe, Gray.

<sup>d</sup> "performing"; ἐπιτελοῦντες. Stuart, Wesley, Sharpe, Dick., Campbell, Sampson. This order of the words is the most exact and perspicuous; it is that of Stuart, Dick., U. See Rob., Greenf., on ἐπιτελέω. Bretsch., "*perago*".

<sup>e</sup> "the services"; τὰς λατρείας. Wesley, Campbell, Wakef., Stuart, Sharpe, U. Belg., "de diensten"; Heb. N. T., ܩܪܘܒܝܡܘܬܐ. The supplement "*of God*", borrowed from Tyndale, is useless, and is omitted in all the above cited versions.

<sup>f</sup> "enter"; εἰσίσιν. Craik, Sharpe, U., Gray. Eras., Beza, Calvin, Castalio, "ingrediuntur"; De Wette, "*gehen*"; S. Fr., "entrent"; Ital., "entrano"; Bengel, "intrans". Compare the present tenses of v. 13, 22, 25, and ch. 10:1.

<sup>g</sup> "at all times"; διαπαντὸς Greenf. Bretsch., "quovis tempore statuto". Sharpe, Campbell, Sampson. Beza, "quovis tempore". "Continually", which is used by some translators, does not present the shade of meaning demanded here by the contrast of διαπαντὸς to ἅπαξ τοῦ ἐνιαυτοῦ. This adverb is a mere contracted form of διὰ παντὸς χρόνου. I suggest, as an alternative rendering, "at any time".

<sup>h</sup> "entereth". Craik, Sharpe, U. This supplement should be in the present tense, from its relation to εἰσίσιν, in v. 6. S. Fr., "entre".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
he offered for himself, and <i>for</i> the errors of the people:	προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἄγνοημάτων <sup>8</sup> τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ Ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν <sup>9</sup> ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, <sup>10</sup> μόνον ἐπὶ βρώμασι	not without blood, which he offereth for himself and <i>for</i> the errors of the people; <sup>8</sup> the Holy Spirit signifying this, that the way into <sup>1</sup> the most holy place is not yet made manifest, while the first tabernacle yet <sup>2</sup> had a standing; which <sup>3</sup> is a figure <sup>4</sup> for the time present, in which <sup>5</sup> both gifts and sacrifices <sup>6</sup> are offered which cannot make <sup>7</sup> the worshiper perfect <sup>8</sup> as to the conscience; <sup>9</sup> being imposed ( <sup>10</sup> to-

<sup>1</sup> "offereth"; προσφέρει. Craik, Wakef., Sharpe, Wesley, Campbell, U. Vulg., Eras., Mont., Beza, Calvin, "offert"; De Wette, "darbringt"; S. Fr., "offre".

<sup>2</sup> "the Holy Spirit signifying this". This order is that of Stuart, Wesley, Sharpe, Campbell, U., Wiclif, Rheims, S. Fr. It is the natural arrangement, for English readers. See ch. 2: 4, note 1.

<sup>3</sup> "the most holy place". See ch. 8: 2, note 1.

<sup>4</sup> "is not yet manifested"; μήπω πεφανερῶσθαι. U. From the relation of this verb to εἰσίσαι and προσφέρει, v. 7, and προσφέρονται, it is evident that the perfect tense is employed to designate a state, which commenced in the past and still continued. See Stuart's Gr. N. T., § 125, note 3. So John 5: 45, ἠπίκατε. John 20: 29, πεπίστευκας. 2 Cor. 1: 10, ἠλπικαμεν. On this use of the perfect, Stuart (Gr. N. T., § 50, note 1) remarks: "A state or quality that has been and still is, may, with equal truth, be expressed by the perfect or present". Kühner, § 255, Rem. 5: "The Greeks, in many perfects, contemplated less the peculiar act of completion, than its result as exhibited at the present moment, and hence they used the perf., in order to indicate a present condition or state that was occasioned by the completion of the action". De Wette, "noch nicht geoffenbart ist".

<sup>5</sup> "had a standing"; ἐχούσης στάσιν. Stuart, U. Craik, "kept its standing"; De Wette, "Bestand hat"; Vulg., Mont., Castalio, "statum habente"; Belg., "stant hadde"; Bengel, "Habente stationem. Apta phrasıs τῆς στάσεως. Nondum erat Paulo scribente, destructum templum sive primum tabernaculum; sed tamen statio jam nulla ejus erat ex quo velum fuerat scissum; et statione fracta ipsum etiam tabernaculum paulo post penitus destructum erat".

<sup>6</sup> "is". Gray, U., Wesley, Sharpe. De Wette, "ist".

<sup>7</sup> "for the time present"; εἰς τὸν καιρὸν τὸν ἐνεστηκότα. Wesley, U., "for the time that is present"; De Wette, "für die gegenwärtige Zeit". It is well known that interpreters have differed in reference to the import of this phrase. Some have supposed that "the time" was that of the Mosaic dis-

pensation, while others conclude that it is that of the New Covenant. Without canvassing the arguments by which these views are defended, the above rendering is deemed most appropriate. S. Fr., "pour le temps présent". "The time then present", of E. V., is from Beza's "tempore illo presenti".

<sup>8</sup> "both gifts and sacrifices". This is the order of the Greek, while it is entirely natural in English. It is adopted by Stuart, Campbell, Dick., Sampson. Same in Syriac, Vulg., Eras., Beza, Castalio, Calvin, Luther, De Wette.

<sup>9</sup> The present tense, "are offered" (προσφέρονται), is adopted by Craik, Stuart, Wesley, Campbell, Gray, U. Vulg., Mont., Eras., Calvin, Beza, "offeruntur"; S. Fr., "on offre".

"make—perfect"; τελειῶσαι. This verb is rendered in the present tense by Wesley, Wakef., Campbell, Sampson, Craik, U., Vulg., Eras., Calvin, De Wette, S. Fr.

<sup>10</sup> "the worshiper"; τὸν λατρεύοντα. So ch. 10: 2. The verb is rendered "worship", Acts 7: 42; 24: 14. Philipp. 3: 3. So Wesley, Gray, Craik, Sampson. The rendering of the E. V. makes too little distinction between τὰς λατρείας ἐπιτελοῦντες ("performing the service"), (v. 6) and τὸν λατρεύοντα ("that did the service"), or, at least, too little for common readers. "Or doeth service", may be employed as a marginal reading.

<sup>11</sup> "as to the conscience"; κατὰ συνείδησιν. Rob., Greenf. (κατὰ). U., Wakef., Gray. Eras., "juxta conscientiam"; Calvin, "secundum conscientiam"; Belg., "na de conscientie"; Luther, "nach dem Gewissen"; S. Fr., "quant à la conscience". "As pertaining" is obsolete.

<sup>12</sup> "being imposed—only"; ἐπιτιμώμενα. Stuart, Craik. The arrangement of this passage by Stuart and Craik is regarded as superior to any other, which has been proposed. It is perspicuous. The sentence, ἐπὶ βρώμασι—σαρκῶς, is parenthetical, and should be so marked in a translation.

<sup>13</sup> "together with"; ἐπὶ. Stuart, Craik, Rob. De Wette, "nebst".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.	καὶ πόμασι καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. <sup>11</sup> Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελιοτέρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν, οὐ ταύτης τῆς κτίσεως, <sup>12</sup> οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσήλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λύτρωσιν εὐράμενος. <sup>13</sup> εἰ γὰρ τὸ αἶμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ραντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, <sup>14</sup> πόσῳ μᾶλλον τὸ αἶμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν	gether with meats and drinks and <sup>v</sup> different <sup>w</sup> immersions and fleshly ordinances), only till the time of reformation. But <sup>11</sup> Christ <sup>h</sup> having come, a high priest of <sup>r</sup> the future good things, <sup>t</sup> through <sup>s</sup> the greater and more perfect tabernacle not made with hands, <sup>u</sup> that is, not <sup>v</sup> of this creation, <sup>he</sup> <sup>12</sup> entered, <sup>o</sup> once for all, into <sup>t</sup> the most holy place, <sup>e</sup> not indeed with the blood of goats and <sup>o</sup> of bullocks, but with his own blood, having obtained eternal redemption. <sup>1</sup> For if <sup>13</sup> the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean <sup>1</sup> cleanseth <sup>as</sup> to <sup>t</sup> the purity of the flesh; how much more shall <sup>14</sup> the blood of Christ, who through the eternal Spirit of-

<sup>v</sup> "different"; διαφόροις. U., Rob., Liddell. "Divers" is obsolete.

<sup>w</sup> "immersions"; βαπτισμοῖς. U. See ch. 6 : 2, note e. Luther, "Taufen".

<sup>x</sup> "having come"; παραγενόμενος. U. The usual prerite signification of the aorist has been employed by Tynedale and Coverdale, "came"; De Wette, "trat".

<sup>y</sup> "the future good things"; τῶν μελλόντων ἀγαθῶν. Stuart, Sampson. Vulg., Mont., Eras, Beza, Castalio, Calvin, "futurorum bonorum"; De Wette, "der zukünftigen Güter"; Belg., "toekomende goederen".

<sup>z</sup> "through"; διὰ. Wakef., Stuart, Gray, Wesley, Sharpe, Campbell. De Wette, "durch"; Belg., "door"; S. Fr., "à travers". The preposition has here its radical signification when connected with verbs of motion, of *passing through* anything. The High Priest passed through the outer tabernacle to enter the most holy place. See v. 6, 7. Bretsch. (*in loco*), "Christus tentorium cœlestis (i. e., atrium et sanctum templi cœlestis) peragrans intravit sanctum sanctorum".

<sup>a</sup> "the greater"; τῆς μείζονος. Sharpe, U. De Wette, "ein grösseres".

<sup>b</sup> "that is"; τουτέστιν. Rob., Stuart, Wesley, Wakef., Sharpe, U. So E. V., Acts 19 : 4. Rom. 7 : 18; 9 : 8. Heb. 2 : 14; 7 : 5; 11 : 16.

<sup>c</sup> "of this creation"; ταύτης τῆς κτίσεως. Rob., Wesley, Craik, Stuart, Doddridge, Macknight, Gray, U. Vulg., Mont., Calvin, "hujus creationis"; Heb. N. T., הַקְרִיָּאָה הַזֹּאת; De Wette, "von dieser Schöpfung"; S. Fr., "de cette création".

Bretsch. paraphrases this sentence, "quod non ex terrestri materia factum est".

<sup>d</sup> "he entered", etc. This arrangement, which is demanded by our idiom and by perspicuity, is adopted by Wakef., Stuart and Campbell. De Wette places "ging" before "nicht mit Blut"; S. Fr., "est entré—non au moyen du sang"; Ital., "è entrato—non per sangue di becchi".

<sup>e</sup> "once for all"; ἐφάπαξ. See ch. 7 : 27, note x. Stuart, U., Craik.

<sup>f</sup> "most holy place". See ch. 8 : 2, note i.

<sup>g</sup> "not indeed"; οὐδὲ. Campbell, Macknight, U.

<sup>h</sup> "bullocks"; μόσχων. Stuart. This word is used as equivalent to ταύρων, in v. 13. "Both words signify a bullock or beeve". Stuart, note.

<sup>i</sup> The supplement, "for us", which was first introduced in the Geneva, is omitted as unnecessary. None is employed by Wakefield, Stuart, Sharpe, Gray, Dick., Campbell, Craik, U., Vulg., Eras., Beza, Castalio, Calvin, Luther, De Wette, S. Fr., or Ital.

<sup>j</sup> "cleanseth"; ἀγιάζει. Rob. Bretsch. gives the word, in this instance, the sense, "purum facit". Stuart.

<sup>k</sup> "as to"; πρὸς. Stuart. S. Fr., "quant à". This is the force of πρὸς, Luke 18 : 1; 14 : 28; 20 : 19. 2 Cor. 3 : 4. See Rob. See ch. 1 : 7, note q.

<sup>l</sup> "the purity"; τὴν—καθαρότητα. Gray. S. Fr., "à la pureté"; Calvin, Beza, "puritatem"; Bengel, "munditiam"; Ital., "alla purità"; Belg., "de reinigheid". As the nouns

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
self without spot to God, purge your conscience from dead works to serve the living God?	προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ἱμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι; <sup>15</sup> Καὶ διὰ	ferred himself "without blemish to God, "cleanse your conscience from dead works to serve the living God? And <sup>15</sup>
15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions <i>that were</i> under the first testament, they which are called might receive the promise of eternal inheritance.	τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἑπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.	"on this account, he is the mediator of "a new "covenant, so that "death having taken place for the redemption of the transgressions "under the first "covenant, those, "who have been called, might receive the promise of "the eternal inheritance. For "where <sup>16</sup>
16 For where a testament is,	<sup>16</sup> ὅπου γὰρ διαθήκη, θάνατον	there is "a covenant, there is

in τῆς are properly *abstracts*, they represent a *state*, rather than a *process*.

<sup>m</sup> "without blemish"; ἄμωμον. So E. V., 1 Peter 1:19, "as of a lamb without blemish (ἀμώμου) and without spot (ἄσπιλον)". Sept., Levit. 1:10, ἄρσεν ἄμωμον, E. V., "a male without blemish". See Sept. and E. V., Levit. 5:15; 6:6. 2 Pet. 2:13, σπλιοι καὶ μῶμοι, E. V., "spots and blemishes". As the comparison is between the sacrificial victims, which were to be "without blemish", and Christ, there is an obvious propriety in this rendering.

<sup>n</sup> "shall—cleanse"; καθαριεῖ. Wakef., Sharpe, Campbell, Craik, U. Belg., "zal—reinigen". De Wette, "wird—reini-gen". So E. V., Matt. 8:2, 3; 10:8; 11:5; 23:26. Luke 4:27. Acts 10:15. 1 John 1:7, 9.

<sup>o</sup> "on this account"; διὰ τοῦτο. Rob., Stuart. Beza, Eras., "ob id".

<sup>p</sup> "a". Wakef., Craik, Sharpe, Gray, U. De Wette, "einer"; S. Fr., "d'un"; Ital., "d'un".

<sup>q</sup> "covenant"; διαθήκης. Stuart, Craik, Sharpe, Wakef., Dick., Gray. Beza, "fœderis"; Heb. N. T., בְּרִית. The incorrectness of the rendering, "testament", in the E. V., is obvious, inasmuch as it is the same διαθήκη καινή, noticed in ch. 8:8-10, where it is properly rendered "covenant". See v. 16, note x.

<sup>r</sup> "death having taken place"; θανάτου γενομένου. Stuart, Sharpe, Gray, U. Vulg., Eras., Beza, Calvin, "morte intercedente"; S. Fr., "la mort intervenant"; De Wette, "erfolgeten Tod".

<sup>s</sup> The supplement, "that were", is unnecessary. It originated in the "quæ erant" of the Vulgate, which was translated by Tyndale, and copied by Cranmer, Geneva and E. V. No supplement employed by Craik, Gray, Campbell, Sampson, Castalio, De Wette, or S. Fr.

<sup>t</sup> "covenant"; διαθήκη. Stuart, Craik, Wakef., Sharpe, Wesley, Gray, U. Beza, "fœdere"; De Wette, "Bunde". See v. 16, note x.

<sup>u</sup> "those who have been called"; οἱ κεκλημένοι. Stuart, "they who have been called"; Gray, "those who are called"; Campbell, "those who had been called". The various renderings given to this participle, by different interpreters, result from the two views of the passage taken by commentators. One class suppose that "the called" refers to those who lived while the first covenant was in force, while another apply the term to those who lived after it had vanished away. The perfect may often be rendered by the present in our language, because that tense, in Greek, takes its origin in the past, and covers the entire space to the present moment. Still, this is an exception to its proper import. Where there is nothing that clearly indicates that it includes the present time, it should be rendered as a *præterite*. From the reference to "the transgressions under the first covenant" and the bearing of the parallel passage Rom. 3:25 (διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἐνδειξιν—διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων), the above rendering is deemed most accurate. "Those", according to present usage, is most proper before "who".

<sup>v</sup> "the eternal inheritance"; τῆς αἰωνίου κληρονομίας. Wesley, Wakef., Stuart, Craik, Sampson, Campbell.

<sup>w</sup> "where there is a covenant". This is the natural order of the sentence. It has been adopted by Stuart, Dick., Sampson. The inversion of the E. V. (copied from Tyndale) originated in the expression of the Vulg., "Ubi—testamentum est".

<sup>x</sup> "a covenant"; διαθήκη. Wakef., Wesley, Sharpe, U.

The following arguments are esteemed conclusive in favor of rendering this word by "covenant", rather than "testament". 1. There is no instance, except this in vv. 16, 17, either in the Septuagint, or N. Test., in which the scope of the passage will permit the use of *testament*. 2. The drift of the Apostle's reasoning, the comparison of a new διαθήκη with one which is no longer in being, shows that he has not given the word a sense different from that, which belongs to it, in all other portions of his Epistle. 3. It is not at all necessary to the cogency of his argument, to

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
there must also of necessity be the death of the testator.	ἀνάγκη φέρεσθαι τοῦ διαθεμέ-	να necessity, that the death
17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.	νου. 17 διαθήκη γὰρ ἐπὶ νεκροῖς	of him, by whom it is confirmed,
18 Whereupon neither the first testament was dedicated without blood.	βεβαία, ἐπεὶ μὴ ποτε ἰσχύει ὅτε	should take place.
19 For when Moses had spo-	ζῆ ὁ διαθέμενος. 18 ὅθεν οὐδ' ἢ	For a covenant is firm over
	πρώτη χωρὶς αἵματος ἐγκεκαίνι-	the dead, since it never hath
	σται. 19 λαληθείσης γὰρ πάσης	force while he, who confirm-
	ἐντολῆς κατὰ νόμον ὑπὸ Μωϋ-	eth it, liveth. Hence not
		even the first covenant was
		ratified without blood. For
		when Moses had spoken every

suppose that he alluded to "a last will". 4. There is no intimation that he employs the word in a new sense—a sense which would not have appeared natural or probable to his Hebrew brethren. The idea of a covenant relation to God, was so interwoven with the religious thoughts of the Hebrews, that allusions to it (such as we believe the Apostle makes here) would have seemed to them a matter of course. 5. The logical reference of ὅθεν closely connects the 18th verse with this passage. If we use "testament" in vv. 16, 17, the argument of the Apostle seems to fail; for it would be this, "a testament is of no strength while the testator liveth, therefore the first (διαθήκη, covenant) was not ratified without blood". In reference to such a specimen of logic, Turner says: "Here we have two assertions wholly independent of each other, the latter being no sequence at all from the former, although represented as such. 6. The most formidable objection to "covenant" is this: ὁ διαθέμενος must denote the sacrificial victim, and ἐπὶ νεκροῖς must be rendered over "dead victims". Tholuck, after stating the difficulties which are supposed to induce the necessity of using "testament", remarks: "These (difficulties) are not greater than that which arises, on the other hand, from the interruption of the context. So far as a victim ratifies the covenant, we say it establishes it. The masculine gender does, indeed, appear against such a view. But, suppose the author to personify the victim, and to regard it as a mediator, might he not do this the more readily, inasmuch as, in the new covenant, it was a man who took the place of the victim? The dead, ὁ νεκρός, in Greek as in German, does certainly denote, when used as a substantive, only human dead—corpses of men. But why should we not take the word as a neuter, thus making it signify carcasses in general, whether of men or beasts? In the later Greek, τὸ νεκρὸν was used in the sense of τὸ πτώμα, as, for example, τὸ νεκρὸν του φιλιστον. Plutarch, Vita Dionys., cap. 35. Τὰ νεκρὰ τῶν θνητῶν. Narr. Amat., 3: 73". It may be added to these remarks of Tholuck, that the victims, under the law, were to be males, and that, as their reference to the Messiah is admitted on all hands, there was a propriety in the use of the masculine, ὁ διαθέμενος. The typical reference has influenced the gender; nor should it be regarded as an extravagant idea, if we suppose the influence was felt in νεκροῖς, although the explanation of Tholuck may be satisfactory.

<sup>γ</sup> "a necessity"; ἀνάγκη. Rob., U. This rendering is exact.

<sup>δ</sup> "of him by whom the covenant is confirmed"; τοῦ διαθεμένου. Wesley. See note x, this verse. I use "confirmed" in the sense of *ratum facere*, to ratify, make valid, establish. See Webster on "ratify". The verb διατίθεμαι is the well-known equivalent to רָצָה, in the Septuagint, hence διατίθεμαι διαθήκεν is the rendering of רָצָה רָצָה, to divide a covenant [victim].

<sup>ε</sup> "should take place"; φέρεσθαι. Stuart. One of the significations of this verb is like that of γίνομαι, to take place, become. Rob. The thought obviously is, that the death of the victim must occur to render the covenant valid. Compare θανάτου γενομένου, v. 15. S. Fr., "survivente".

<sup>ζ</sup> "firm"; βεβαία. U., Rob., Greenf., Liddell. See (E. V.), 3: 6. G. Fr., "ferme"; Calvin, "firmitas".

<sup>η</sup> "over the dead"; ἐπὶ νεκροῖς. Campbell. U., "over dead bodies"; Wakef., "over dead things"; Bengel, "super mortuis". See v. 16, note x.

<sup>θ</sup> "since"; ἐπεὶ. Stuart, Gray, Dick., U. See 2 Cor. 13: 3.

<sup>ι</sup> "never"; μὴ ποτε. U., Macknight, Rob. S. Fr., "ne—jamais".

<sup>κ</sup> "hath force"; ἰσχύει. Stuart, Dick., Campbell, U. S. Fr., "il—a—force"; Span., "tiene fuerza".

<sup>λ</sup> "who confirmeth"; ὁ διαθέμενος. U., "ratifies". See v. 16, note x.

<sup>μ</sup> "Hence"; ὅθεν. Stuart, Dick., Campbell. De Wette, "daher".

<sup>ν</sup> "not even"; οὐδὲ. Stuart, Dick., U., Rob., Greenf., Liddell. Vulg., "nequidem". So, Beza, Castalio, Eras. Span., "ni aun".

<sup>ξ</sup> "covenant". Stuart, Wesley, Wakef.; διαθήκη is understood as the complement of πρώτης; hence it should be represented by this supplement.

<sup>ο</sup> "was ratified"; ἐγκεκαίνισται. Rob., Stuart. Though the import of this verb is nearly allied to διατίθεμαι, still the verbal difference should be preserved. Of the various renderings given to this word, such as sanction, solemnize, dedicate, confirm and "ratify", the last is deemed most appropriate here.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,	σέως παντὶ τῷ λαῷ, λαβῶν τὸ αἶμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε,	commandment according to the law to all the people, he took the blood of the bullocks and goats with water, and scarlet wool, and hyssop, and sprinkled both the book itself, and all the people, say-
20 Saying, This is the blood of the testament which God hath enjoined unto you.	λέγων, Τοῦτο τὸ αἶμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός·	ing, This is the blood of the covenant, which God hath enjoined on you. And in like
21 Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry.	καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε.	manner, he sprinkled, with the blood, the tabernacle and also all the vessels of the service. And almost all things
22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.	καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.	are cleansed with blood according to the law, and without a shedding of blood no forgiveness taketh place.
23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly	ἄφεσις. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι· αὐτὰ	There is a necessity therefore that the copies of the things in the heavens should be cleansed with these; but the

<sup>1</sup> "commandment"; ἐντολῆς. Gray, Stuart, Wakef., U. S. Fr., "tous les commandements". This word is rendered "commandment", in all instances, in the N. Test., except this and Mark 10 : 5. It occurs 71 times.

<sup>m</sup> "the law"; κατὰ νόμον. This word is entirely definite, and should be rendered with the article. So Stuart, Wakef., Campbell, U. The article, however, should be Italicized, for the sake of uniformity with other supplements.

<sup>n</sup> "of the"; τῶν. U. The article refers to the provisions of the law. It was the blood of the bullocks enjoined by the law. De Wette, "der"; Belg., "der"; S. Fr., "des"; Ital., "di".

<sup>o</sup> "bullocks"; μόσχων. Stuart, Rob. Bretsch., "juven-cus". This word is employed in the Sept. for בָּקָר, בָּנָיִל, פָּר, and שֹׁר. In the history to which the Apostle refers, Exod. 24 : 3-8, the term is פָּרִים (E. V., "oxen"), "young bullocks". The Apostle has not quoted the language of the Sept. here. That version renders פָּרִים by μοσχάρια, "young calves". It was from this rendering that the Vulg. (copying the *Itala*) employed "vituli".

<sup>p</sup> "the book itself"; αὐτό—τὸ βιβλίον. Stuart, U., Wakef., Wesley, Sharpe, Campbell. Vulg., Mont., Eras., Beza, Castalio, "ipsum librum"; Belg., "het bock zelve"; S. Fr., "le livre même".

<sup>q</sup> "of the covenant". See v. 16, note x.

<sup>r</sup> "on you"; πρὸς ὑμᾶς. Sharpe. "Upon" is nearly obsolete. "Enjoined on you" is according to present usage.

<sup>s</sup> "in like manner"; ὁμοίως. Liddell, Wesley, Sharpe, Campbell, Sampson. "Likewise" is ambiguous, as it signifies

not only "in a similar manner", but, "also". Most readers understand the word, here, in the latter sense.

<sup>t</sup> "the blood". Craik, Wakef., U. The article should not be overlooked, as it is emphatic.

<sup>u</sup> "of the service"; τῆς λειτουργίας. Wesley, Stuart, Rob.

<sup>v</sup> "are cleansed with blood". This order is the simplest and most in accordance with the text. So Wakef.

<sup>w</sup> "according to"; κατὰ. Stuart, Gray, U. Vulg., Eras., Beza, Calvin, Castalio, "secundum"; S. Fr., "selon".

<sup>x</sup> "a shedding of blood"; αἱματεκχυσίας. This phrase might be contracted into "bloodshed", were it not that this has become appropriated to the signification of "homicide". The idiom of our language demands the indefinite article before the phrase. Campbell and Stuart have, "the shedding of blood".

<sup>y</sup> "no forgiveness taketh place"; οὐ γίνεται ἄφεσις. U., "remission does not take place"; Wesley, Stuart, "there is no forgiveness"; Vulg., Eras., Beza, Calvin, "non fit remissio". The present tense of this verb always has the sense of fieri, to take place, become, come to pass, etc. Liddell, Belg., "en geschied geen vergevinge"; De Wette, "geschiehet keine Vergebung".

<sup>z</sup> "There is". U. As a general truth is presented, the supplement should have the present tense. Vulg., Eras., Calvin, Castalio, "est"; De Wette, "ist"; Wiclif, "It is need"; Tyndale, Geneva, "It is then need".

<sup>a</sup> "a necessity"; ἀνάγκη. U. Rob. See v. 16, note y.

<sup>b</sup> "the copies"; ὑποδείγματα. Stuart, U., Sharpe, Craik, Gray, Rob., Greenf. As an alternative rendering, "models".

<sup>c</sup> "should be cleansed"; καθαρίζεσθαι. Sharpe, Craik, U. De Wette, "gereinigt werden". See v. 14, note n.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
things themselves with better sacrifices than these.	δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. <sup>24</sup> οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. <sup>25</sup> οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὡσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ. <sup>26</sup> ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. <sup>27</sup> καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις. <sup>28</sup> οὕτως ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χω-	heavenly things themselves with better sacrifices than these. For Christ <sup>a</sup> did not <sup>24</sup> enter into <sup>e</sup> the most holy place made with hands, <sup>f</sup> the figure of the true <sup>g</sup> one, but into heaven itself, now to appear in the presence of God for us. <sup>h</sup> Not indeed, that he should <sup>25</sup> offer himself often, <sup>i</sup> even as the high priest entereth into <sup>j</sup> the most holy place with <sup>k</sup> the blood of another, ( <sup>l</sup> for then <sup>26</sup> must he often have suffered since the foundation of the world), but <sup>m</sup> now once <sup>n</sup> at the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as <sup>27</sup> it is appointed to men once to die, but after this, <sup>o</sup> the judgment; so Christ, <sup>p</sup> having been <sup>28</sup> once offered to bear the sins of many, <sup>q</sup> shall appear, the

<sup>a</sup> "did not enter"; οὐ—εἰσῆλθεν. Wesley, Stuart, Dick., Sharpe, Sampson, U. The usual aorist signification is appropriate. So (E. V.), v. 12, "he entered".

<sup>e</sup> "the most holy place"; ἅγια. See ch. 8 : 2, note i.

<sup>f</sup> "the figure"; ἀντίτυπα. This noun is put in the plural, from its connection with ἅγια. As that refers to a *singular object* (the inner sanctuary), and, as *to sense*, is not plural, this word must correspond, when translated. It is rendered in the singular by Stuart, Dick., Wakef., Wesley, Sharpe, Sampson, U. Beza, Castalio, "exemplar"; De Wette, "*das Nachbild*"; Belg., "een tegenbeeld"; S. Fr., "image correspondante"; Ital., "immagine corrispondente".

<sup>g</sup> "one". This supplement is demanded by our idiom. The signification of the passage is not a matter of doubt, nor is it affected by the supplement, which is still necessary to give the sentence its *completeness*, as it falls on the ear. So Dick. Beza has employed a supplement, "*vero sacrario*".

<sup>h</sup> "not indeed"; οὐδὲ. U. See v. 12, note g.

<sup>i</sup> "even as"; ὡσπερ. Liddell. So (E. V.), Matt. 5 : 48; 20 : 28. The particle *περ* is used to add force to the word to which it is joined. Liddell (*περ*). Span, "asi como".

<sup>j</sup> "most holy place"; τὰ ἅγια. See ch. 8 : 2, note i.

<sup>k</sup> "the blood of another"; αἵματι ἀλλοτρίῳ. See Levit. 16 : 14, "he shall take of the blood of the bullock", etc. Wakef., "others' blood"; U., "another's blood".

<sup>l</sup> "for—world"; ἐπὶ—κόσμον. This parenthesis is properly employed by Tittmann, Knapp, Beza, Calvin, Belg., G. Fr., S. Fr., Wakef., Dick., U.

<sup>m</sup> "at the end"; ἐπὶ συντελείᾳ. Stuart, Wesley, Wakef., Dick., Sharpe, Campbell render ἐπὶ by "at". See Rob. (*ἐπὶ*). So (E. V.), Matt. 9 : 9; 24 : 33. Mark 10 : 22, 24. Luke 1 : 14; 2 : 33; 20 : 37; 22 : 30, 40; 24 : 22. John 21 : 1. Rob.

<sup>n</sup> "the judgment"; κρίσις. Although the noun is *anarthrous*, still, from its frequent reference to the final retribution, it is definite, as in 2 Pet. 2 : 9 (compare 1 John 4 : 17). The definite article is properly placed before judgment. To render the correspondence with the *form* of the Greek text more obvious, it is *italicized*. De Wette, "*das Gericht*".

<sup>o</sup> "having been—offered"; προσενεχθεὶς. Craik, Wakef., U.

<sup>p</sup> "shall appear—salvation". This arrangement is deemed superior to that of the E. V., in point of perspicuity, as it connects *εἰς σωτηρίαν* with *ἀφθίσεται*, and presents the thought that Christ will appear, to those who wait for him, *for their salvation*. So Stuart, Dick. and Craik exhibit this thought by, "for the salvation of those who wait for him". Calvin translates this passage, "*secundo absque peccato conspicietur iis qui eum expectant, in salutem*". In his note, he says: "*Quidam piaculum aut victimam peccati expiaticem exponunt, sicuti ad Romanos, Cap. 8 : 3, et secundæ ad Corinth. epistolæ Cap. 5 : 21, ac pluribus locis apud Mosem; sed expressius quiddam (meo iudicio) dicere voluit: nempe Chri-*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
him shall he appear the second time without sin unto salvation.	ρὶς ἁμαρτίας ὀφθήσεται τοῖς ἀ- τὸν ἀπεκδεχομένοις εἰς σωτη- ρίαν.	second time, without sin, for salvation, <sup>a</sup> to those who look for him.
CHAP. X.	CHAP. X.	CHAP. X.
For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.	ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐ- τὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἅς προσφέρουσιν εἰς τὸ διηκεῖς, οὐδέποτε δύναται τοὺς προσερχο- μένους τελειῶσαι. <sup>2</sup> ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι; διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ	For the law, having a <sup>1</sup> shadow of <sup>a</sup> the good things to come, <sup>b</sup> not the very image of the things, can never with <sup>c</sup> the same sacrifices which <sup>d</sup> they offer year by year continually, <sup>e</sup> perfect those, <sup>f</sup> who come near to God. For then <sup>2</sup> would they not have ceased to be offered? because <sup>3</sup> the worshippers, <sup>b</sup> having been once cleansed, would <sup>1</sup> no longer have any <sup>1</sup> consciousness

stum quum veniet, patefacturum quam vere abstulerit peccata, ut non alio ad placandum Deum sacrificio jam opus sit; ac si diceret: Ubi ad Christi tribunal ventum fuerit, sentiemus nihil ejus morti defuisse. Quo etiam pertinet quod continuo post adjicit, *In salutem iis qui eum expectant*. Alii secus contextunt, hoc scilicet modo: Qui eum expectant in salutem. Sed alter ille sensus aptior, significat enim eos plenam salutem sensuros ex Christi morte, qui tranquillis animis in eam recumbunt". See Coloss. 3 : 3, 4. 1 Pet. 1 : 5, 13.

<sup>a</sup> "to those who". Present usage requires "those" instead of "them". So Stuart, Sharpe, Dick., Gray, Sampson, U. Beza renders the passage as Calvin has done. As they place a comma after *expectant*, the words "ad salutem" are construed with "conspicietur". The E. V., 1611, places a comma after "sin". So Turner. If the arrangement of the E. V. is preferred, I would suggest this rendering, "and to those who look for him, he shall appear the second time, without sin, for salvation".

<sup>a</sup> "of the"; τῶν. Wakef., Campbell, Sharpe, U. Belg., "der"; De Wette, "der"; S. Fr., "des"; Span., "de las".

<sup>b</sup> "and", the supplement of the E. V., is superfluous. It really weakens the force of the sentence. Omitted by Wesley, Craik, Sharpe, U., Luther, De Wette, Belg., Vulg., Eras., Beza, Calvin, S. Fr., Ital.

<sup>c</sup> "the same"; ταῖς αὐταῖς. Craik, Gray, Campbell, Sampson. Vulg., "eisdem ipsis"; Castalio, "iisdem". This is the proper signification of the pronoun when joined with the article. See Rob. (αὐτός).

<sup>d</sup> "they offer"; προσφέρουσιν. Tyndale, Cranmer, Geneva, Wesley, Campbell, Craik, Sharpe, Sampson, U. Vulg., "offerunt". So Mont., Eras., Beza. Belg., "opofferen". The sacrifices were still offered, when the Epistle was written. See v. 11 and ch. 13 : 11.

<sup>e</sup> "perfect"; τελειῶσαι. Rob., "to perfect". This form is used rather than "make perfect", for the sake of conciseness.

<sup>f</sup> "to come near to God"; τοὺς προσερχομένους. The supplement *God* is added here on the authority of ch. 7 : 25. where the sentence is *full*, τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ. Campbell, "who come to"; Stuart, Dick., "who approach"; Belg., "daar toe gaan"; Rob. (on the verb), "spoken of those who are said to go to or approach God, i. e., in prayers, sacrifices, etc." This verb is rendered "drew near" (E. V.), still that is the appropriate rendering of ἐγγίζω, as in ch. 7 : 19. Jas. 4 : 8. Matt. 15 : 8. "Approach" is accurate, but it is not "a biblical word". 1 Sam. 14 : 36. Septuag., προσέλθωμεν ἐνταῦθα πρὸς τὸν Θεόν. The Vulg. renders the above passage "accedentes". A supplement is demanded, or the reader feels that the sentence is imperfect. The verb had a *technical* sense among the Hebrews, so that they naturally supplied the *ellipsis*. It is not so with us.

<sup>3</sup> "that", after "because", is useless. It is omitted by later Eng. translators. It originated in the "*ideo quod*" of the Vulgate. "*Quod*" does not occur in Mont., Eras., Beza, Castalio.

<sup>b</sup> "having been—cleansed"; καθαραμένους. See Rob., Liddell and Greenf. on the verb. This participle is rendered by the comp. perf. by Wesley, Sampson, U. Vulg., "mundati"; Beza and Calvin, "purgati".

<sup>1</sup> "would no longer have"; μηδεμίαν ἔχειν ἔτι. U., "would have no longer". See Rob. and Greenf. on μηδεῖς and ἔτι. The participle ἔτι with a negative usually signifies, "no more", "no longer". Liddell.

<sup>1</sup> "consciousness"; συνείδησιν. Wesley, U. By metonymy, this word signifies the internal sense of guilt, or innocence. "Conscience" does not convey the proper idea. See Rob. and Greenf. on this word.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 But in those <i>sacrifices</i> there is a remembrance again made of sins every year.	κεκαθαρμένους· <sup>3</sup> ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν· <sup>4</sup> ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.	of sins. But in those <i>sacrifices</i> , <sup>3</sup> sins are brought to remembrance <sup>1</sup> year by year.
4 For <i>it is</i> not possible that the blood of bulls and of goats should take away sins.	· <sup>4</sup> ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.	For <i>it is</i> <sup>2</sup> impossible that the blood of bulls and of goats should take away sins.
5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me :	· <sup>5</sup> Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· <sup>6</sup> ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· <sup>7</sup> τότε εἶπον, Ἰδοὺ ἤκω· ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.	· <sup>5</sup> There- fore, when he cometh into the world, he saith, Sacrifice and offering <sup>2</sup> thou didst not desire, but a body <sup>2</sup> didst thou pre- pare <sup>2</sup> for me; <sup>2</sup> with whole
6 In burnt-offerings and <i>sacrifices</i> for sin thou hast had no pleasure.	· <sup>6</sup> ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· <sup>7</sup> τότε εἶπον, Ἰδοὺ ἤκω· ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.	burnt-offerings and <i>sacrifices</i> for sin <sup>2</sup> thou wast not well pleased; then, said I, Lo, I
7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.	· <sup>7</sup> τότε εἶπον, Ἰδοὺ ἤκω· ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.	come (in <sup>1</sup> the roll of the book it is written <sup>2</sup> concerning me) to do thy will, O God. Above,
8 Above, when he said, Sacri- fice and offering and burnt-	· <sup>8</sup> Ἀνώτερον λέγων, Ὅτι θυσίαν καὶ προσφο- ρὰν καὶ ὀλοκαυτώματα καὶ περὶ	· <sup>8</sup> having said, Sacrifice and offer- ing and <sup>2</sup> whole burnt-offer-

\* "sins are brought to remembrance"; ἀνάμνησις ἁμαρτιῶν. The phrase, "make remembrance", violates the idiom of our language. "There is a remembrance" is equivalent to, "they remembered their sins". Now, the atonement by the High Priest called *sins to remembrance*, in other words, it was a *commemoration* of sins, not simply a *subjective* recollection of them. See Levit. 16 : 21. The thought might be expressed by "commemoration", as has been done by Wesley and Doddridge. This word, however, does not occur in the E. V., while such phrases as, "bringing sin to remembrance", "calling iniquities to remembrance" are common. I prefer "remembrance", too, because in v. 17 we have the sentence, "their sins and iniquities will I remember no more". Ἀναμνήσω, in the mid. voice, signifies, *repeto rei memoriam*, "to recall to memory". See this verb in Bretsch. and Liddell.

<sup>1</sup> "year by year"; κατ' ἐνιαυτόν. So in v. 1. *Uniformity* demands the same rendering in both cases. "Year by year" is *exact*, and, at the same time, *idiomatic*.

<sup>2</sup> "impossible"; ἀδύνατον. Rob., Stuart, Wakef., Campbell, Dick., U. Tyndale, Cranmer ("impossible"); Vulg., Mont., Beza, Calvin, "impossibile"; S. Fr., "impossibile"; Ital., "impossibile"; So (E. V.), Matt. 19 : 26. Heb. 6 : 4, 18; 11 : 6.

<sup>3</sup> "Therefore"; Διὸ. Wesley, Dick., Sharpe. See ch. 3 : 7, note o.

<sup>4</sup> "thou didst not desire"; οὐκ ἠθέλησας. Gray, U. "Wouldest not" is now obsolete. It is inharmonious. Rob. (*ἑέλω*), "to desire, to wish"; Bretsch., "*desidero*"; Stuart, "hast not desired". The E. V. properly preserves the force of the aorist.

<sup>5</sup> "didst thou prepare"; κατηρτίσω. U. From the connection of this verb with the preceding aorist, ἠθέλησας, it should be rendered in a corresponding tense. The harshness of "preparedst" has led to the use of "didst prepare".

<sup>6</sup> "for me"; μοι. Wesley, Stuart, Wakef., Dick., Sharpe, U.

<sup>7</sup> "with whole burnt-offerings"; ὀλοκαυτώματα. U. This noun is construed with εὐδοκέω, the accusative being used with the sense of the dative. See Rob. (on the verb). The noun is thus rendered by Stuart, Dick., Campbell. So E. V., Mark 12 : 33.

<sup>8</sup> "thou wast not well pleased"; οὐκ εὐδόκησας. Liddell (on verb). So (E. V.), Matt. 3 : 17; 12 : 18. 1 Cor. 10 : 5. 2 Pet. 1 : 17.

<sup>1</sup> "in the roll"; ἐν κεφαλίδι. This word was used for the extremity of the cylinder on which the books of the ancients were rolled, like our modern maps; hence, by a *metonymy*, for the book itself. "Roll", as being a common term in languages of Saxon or Teutonic origin, is preferable to the Latin volume (volumen). The latter word is applied to books having a form quite different from those of the ancients. "Roll of the book" corresponds to רֹלֵל הַסֵּפֶר Ps. 40 : 7, which the Apostle quotes. De Wette, "*in der Buch-Rolle*"; S. Fr., "dans un rouleau".

<sup>2</sup> "concerning me"; περὶ ἐμοῦ. Stuart, U. See (E. V.), Luke 22 : 37; 24 : 44. Acts 22 : 18.

<sup>3</sup> "having said"; λέγων. U. This participle (*present as to form*) receives its tense from εἶργκεν, v. 9. The participial construction is retained by Wakef., Stuart, Campbell, Sampson, Vulg. S. Fr., "ayant dit"; Span., "diciendo".

<sup>4</sup> "whole burnt-offerings". See v. 6, note r.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;	ἀμαρτίας οὐκ ἠθέλησας, οὐδὲ ἐνδόκησας, αἵτινες κατὰ τὸν νόμον προσφέρονται, <sup>9</sup> τότε εἶρηκεν,	ings and <sup>sacrifices</sup> for sin <sup>thou</sup> didst not desire, <sup>neither</sup> wast well pleased with (which are offered <sup>according to the law</sup> ),
9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.	Ἰδοὺ ἤκω τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ.	then said he, Lo, I come to do <sup>thy</sup> will. <sup>He</sup> taketh away the first that he may establish the second; <sup>by which</sup> will <sup>10</sup>
10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.	<sup>10</sup> ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ. <sup>11</sup> Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἀμαρτίας. <sup>12</sup> αὐτὸς δὲ μίαν ὑπὲρ ἀμαρτιῶν προσ- ενέγκας θυσίαν, εἰς τὸ διηνεκές	we are sanctified through the offering of the body of Jesus Christ once for all. And every <sup>11</sup> priest, <sup>indeed</sup> , standeth daily ministering, and <sup>frequently</sup> offering the same sacrifices, which can never take away sins, but <sup>he</sup> , <sup>having</sup> offered <sup>12</sup> one sacrifice for sins <sup>forever</sup> ,
11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:		
12 But this man, after he had offered one sacrifice for sins, for		

\* "sacrifices". Craik. The supplement should correspond with that of v. 6, where the construction is the same. Stuart says: "περὶ ἀμαρτίας is an elliptical expression, answering to the Hebrew original (Ps. 40 : 7)  $\text{הַזֹּחֵת}$ , and which completed, would be *θυσίαι περὶ ἀμαρτίας*". See ch. 9 : 28.

† "thou didst not desire". See v. 6, note o.

‡ "neither wast well pleased". See v. 6, note s.

§ "according to the law"; κατὰ τὸν νόμον. Wesley, Wakef., Stuart, Sharpe, Dick., Sampson, U. Vulg., Calvin, Bengel, "secundum legem"; De Wette, "nach dem Gesetze"; Belg., "na de wet"; S. Fr., "selon la loi"; Span., "conforme á la ley"; Ital., "secondo la legge".

|| "ὁ Θεός of the Text. Recept. is properly rejected as spurious by Griesbach, Scholz, Knapp, Tittmann, Lachmann and Tischendorf. Also, by the translators, Wesley, Campbell, Sharpe, Stuart, Gray and U.

¶ "by which will"; ἐν ᾧ θελήματι. Wakef., Wesley, Campbell, Sharpe. The article "the" before "will", in the E. V., is unnecessary. It was copied from Tyndale. Nothing corresponding to it is found in Luther, S. Fr., Belg., or Ital.

|| "indeed"; δέ. U. As this particle marks the antithesis of πᾶς ἱερεὺς to αὐτός, v. 12, it should not be omitted. So Wesley, Campbell. Vulg., Eras., Mont., Calvin, "quidem"; Belg., "wel"; G. Fr., "donec".

¶ "frequently". This word has the same signification with "often". Webster. It is substituted for that word, to avoid the disagreeable sound "off—of" ("offering often") in the E. V.

¶ "he"; αὐτός. Stuart, Dick., Wesley, Campbell, Sharpe, U., Knapp, Tittmann and Scholz read οὗτος, "this one". The evidence in favor of this reading does not seem sufficient to

induce a rejection of αὐτός. It is probable that οὗτος originated in a wish to mark the antithesis between the office of the Levitical priests and that of Christ, "the great high priest".

§ "having offered"; προσενέγκας. Stuart, Dick., Wesley, Campbell, Sharpe, Sampson, U. Belg., "geoffert hebbende"; S. Fr., "après avoir offert". The participial construction is followed by Vulg., Eras., Beza, Mont. and Calvin.

|| "forever"; εἰς τὸ διηνεκές. U. Scholz and Knapp place the comma after διηνεκές. The weight of argument seems clearly in favor of connecting διηνεκές with προσενέγκας and adopting this punctuation. Such is the view of Beza, "oblatâ in perpetuum victimê, consedit"; Castalio, "in perpetuum sacrificio, consedit". Luther, Wakef., Dick., Campbell, Sampson. Turner remarks: "Critics differ as to the best punctuation of this verse. Many editors connect 'forever' with 'sat down'. This accords with our common English editions and is preferred by Stuart to another punctuation, which connects it with 'sacrifice'. Tholuck, with better reason, I think, advocates the latter: because forever, continually, through the whole dispensation, in one word, so long as the mediatorial kingdom of Christ shall last, which is intended by the original phrase, εἰς τὸ διηνεκές, refers to the validity of the sacrifice, and also because it appears to stand in contrast to 'often' (frequently). Thus, the Apostle will mean, that Christ, having offered his own infinitely valuable sacrifice, the efficacy of which is to last through all time, in contradistinction to the continually repeated sacrifices of the Jews, which were imperfect and temporary, even in the influence which they had, sat down in rest and honor at God's right hand". In addition to these considerations, it may be observed that v. 10 presents the same thought in reference to





KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
25 Not forsaking the assembling of ourselves together, as the manner of some <i>is</i> ; but exhorting <i>one another</i> ; and so much the more, as ye see the day approaching.	ἀγάπης καὶ καλῶν ἔργων, <sup>25</sup> μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγιζοῦσαν τὴν ἡμέραν. <sup>26</sup> Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. <sup>27</sup> φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. <sup>28</sup> ἀθετήσας τὸ νόμον Μωσείως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· <sup>29</sup> πόσῳ δοκεῖτε χείρονος	and good works, not forsaking <sup>25</sup> the assembling of ourselves together, as <sup>1</sup> the custom of some <i>is</i> , but <sup>2</sup> exhorting <i>one another</i> ; and so much the more, as ye see the day <sup>3</sup> drawing near. For if we sin will- <sup>26</sup> fully <sup>4</sup> after having received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain <sup>27</sup> fearful <sup>5</sup> expectation of judgment and fiery indignation which <sup>6</sup> will devour the adversaries. <sup>7</sup> Any one <sup>8</sup> despising <sup>28</sup> <sup>9</sup> the law of Moses, <sup>10</sup> dieth without mercy <sup>11</sup> on the testimony of two or three witnesses; of <sup>29</sup> how much <sup>12</sup> severer punish-
26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,	γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. <sup>27</sup> φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. <sup>28</sup> ἀθετήσας τὸ νόμον Μωσείως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· <sup>29</sup> πόσῳ δοκεῖτε χείρονος	fully <sup>4</sup> after having received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain <sup>27</sup> fearful <sup>5</sup> expectation of judgment and fiery indignation which <sup>6</sup> will devour the adversaries. <sup>7</sup> Any one <sup>8</sup> despising <sup>28</sup> <sup>9</sup> the law of Moses, <sup>10</sup> dieth without mercy <sup>11</sup> on the testimony of two or three witnesses; of <sup>29</sup> how much <sup>12</sup> severer punish-
27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.	γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. <sup>27</sup> φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. <sup>28</sup> ἀθετήσας τὸ νόμον Μωσείως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· <sup>29</sup> πόσῳ δοκεῖτε χείρονος	fully <sup>4</sup> after having received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain <sup>27</sup> fearful <sup>5</sup> expectation of judgment and fiery indignation which <sup>6</sup> will devour the adversaries. <sup>7</sup> Any one <sup>8</sup> despising <sup>28</sup> <sup>9</sup> the law of Moses, <sup>10</sup> dieth without mercy <sup>11</sup> on the testimony of two or three witnesses; of <sup>29</sup> how much <sup>12</sup> severer punish-
28 He that despised Moses' law, died without mercy under two or three witnesses:	γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. <sup>27</sup> φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. <sup>28</sup> ἀθετήσας τὸ νόμον Μωσείως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· <sup>29</sup> πόσῳ δοκεῖτε χείρονος	fully <sup>4</sup> after having received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain <sup>27</sup> fearful <sup>5</sup> expectation of judgment and fiery indignation which <sup>6</sup> will devour the adversaries. <sup>7</sup> Any one <sup>8</sup> despising <sup>28</sup> <sup>9</sup> the law of Moses, <sup>10</sup> dieth without mercy <sup>11</sup> on the testimony of two or three witnesses; of <sup>29</sup> how much <sup>12</sup> severer punish-
29 Of how much sorer punish-	γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. <sup>27</sup> φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. <sup>28</sup> ἀθετήσας τὸ νόμον Μωσείως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· <sup>29</sup> πόσῳ δοκεῖτε χείρονος	fully <sup>4</sup> after having received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain <sup>27</sup> fearful <sup>5</sup> expectation of judgment and fiery indignation which <sup>6</sup> will devour the adversaries. <sup>7</sup> Any one <sup>8</sup> despising <sup>28</sup> <sup>9</sup> the law of Moses, <sup>10</sup> dieth without mercy <sup>11</sup> on the testimony of two or three witnesses; of <sup>29</sup> how much <sup>12</sup> severer punish-

"to urge", or "spur on". Liddell. "To excite" would give the sense, but this word would be deemed "too modern" to harmonize with the style of the E. V. "Provoke", in the sense of the text, is antiquated. As the preposition here indicates the *object* or *end*, it is properly rendered by the infinitive.

<sup>1</sup> "the custom". Stuart, U., Campbell, Sharpe, Sampson. S. Fr., "la coutume". "Custom" often occurs in the E. V. "Manner", in the sense demanded here, is obsolete.

<sup>2</sup> "exhorting"; παρακαλοῦντες. I have retained the rendering of the E. V., from a belief that it represents the signification of the participle correctly, i. e., that *the direction* is, that believers should "animate each other", in view of the approach of "the day". As "admonishing" would also afford a good sense, this word should be placed in the margin.

<sup>3</sup> "drawing near"; ἐγγιζοῦσαν. Tyndale, Cranmer, Geneva and U., "drawing nigh". The verb is rendered by "draw near" (E. V.), Matt. 21 : 34. Luke 15 : 1; 21 : 8; 22 : 47; 24 : 15. In other instances, it is translated "be at hand", "come near", "come nigh". Out of 42 instances in which it occurs in the N. T., it is rendered by "approach" only here and in Luke 12 : 33. "Near" is preferred to "nigh", for the sake of euphony. *To draw near* is pure Anglo-Saxon.

<sup>4</sup> "after having received"; μετὰ τὸ λαβεῖν. Stuart, Wesley, Dick., U. S. Fr., "après avoir reçu"; Ital., "dopo aver ricevuta".

<sup>5</sup> "expectation"; ἐκδοχὴ. Stuart, Wakef., Campbell, Dick. Vulg., Eras., Beza, Calvin, Castalio, "expectatio". The phrase, "a—looking for", though sufficiently perspicuous, is very seldom employed in conversation or writing.

<sup>6</sup> "will devour"; ἐσθίειν. Stuart, Wakef., Dick. "Shall"

is never a proper equivalent of μέλλω, inasmuch as this verb (when not used in the sense of *ought*, *should*, etc.) conveys the idea of simple *futurition*.

<sup>7</sup> "Any one"; τις. U., Rob., Liddell, Campbell, Sharpe, Craik. S. Fr., "quelqu'un"; Luther, "Jemand".

<sup>8</sup> "despising"; ἀθετήσας. Craik. The participial construction is adopted by Gray, U., Vulgate, Montanus.

<sup>9</sup> "the law of Moses". Stuart, Wesley, Dick., Sharpe, Campbell, U. This order is demanded by *euphony*. It is *exact* in meaning.

<sup>10</sup> "dieth"; ἀποθνήσκει. Wakef., Gray, Sharpe. Craik, Sampson and U., "dies". It is rendered in the present tense (*moritur*) by Vulg., Eras., Beza, Castalio and Calvin. S. Fr., "il meurt".

<sup>11</sup> "on the testimony of two or three witnesses"; ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν. The conciseness of the Greek cannot be imitated in English, without a violation of propriety. The passage is quoted from Deut. 17 : 6, עַל פִּי שְׁנַיִם אֲדָוִים אִוְ עַל פִּי שְׁלֹשָׁה אֲדָוִים. The Eng. V. renders עַל פִּי "at the mouth of". In Deut. 19 : 15, where the Hebrew is the same, the Septuagint has ἐπὶ στόματος δύο μαρτύρων, καὶ ἐπὶ στόματος τριῶν μαρτύρων. The radical idea of πᾶ (mouth) is never lost, even when it is combined with a preposition and considered as a particle. In this case, we might use the more *literal* supplement, "by the mouth of", which is really implied in the text, or, according to our idiom, we can say, "on the testimony". Wakef., "on the word of two or three", etc.; Sampson, "on the deposition of"; Beza, Castalio, "testimonio"; S. Fr., "sur la deposition de—"; Span., "por el testimonio"; Turner, "ἐπὶ—on (the testimony of)".

<sup>12</sup> "of how much severer"; πόσῳ χείρονος.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, where with he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?	ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγγιάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;	ment, think ye, *will he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant with which he was sanctified, an unholy thing and hath scornfully treated the Spirit of
30 For we know him that hath said, Vengeance <i>belongeth</i> unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.	30 οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος· καὶ παλιν, Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. 31 Φοβε-	grace? For we know him, 30 who hath said, *Vengeance is mine, I will repay, saith the Lord; and again, The Lord shall judge his people. <i>It is</i> 31
31 <i>It is</i> a fearful thing to fall into the hands of the living God.	ρὸν τὸ ἐμπροσθεῖν εἰς χεῖρας Θεοῦ ζῶντος. 32 Ἀναμνησθεσθε δὲ	a fearful thing to fall into the hands of the living God. But 32
32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;	τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων· 33 τοῦτο	call to mind the former days, in which, after ye were enlightened, ye endured a great
33 Partly, while ye were made a gazing-stock both by reproaches and afflictions; and partly, while ye became companions of them that were so used.	μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων	contest with sufferings; partly, indeed, while ye were made a spectacle, both by reproaches and afflictions; and partly, while ye became partakers with those who were so

\* "will". Dickinson.

† with which"; ἐν ᾧ. "Wherewith" is obsolete. The preposition and pronoun are employed by Campbell, Stuart, Sampson, Dick.

‡ "scornfully treated"; ἐνυβρίσας. The verb signifies, "to treat with scorn or contempt, to insult, mock at", *contumeliose tracto*. See Rob., Liddell. Greenf., Sharpe, "hath insulted". This gives the sense, but it is *too modern*.

§ "Vengeance is mine"; Ἐμοὶ ἐκδίκησις. So (E. V.), Rom. 12: 19. Wesley, Stuart, Wakef. S. Fr., "A moi la vengeance"; Ital., "A me la vendetta"; De Wette, "Mein ist die Rache"; Belg., "Mijn is de wrake".

|| "call to mind"; ἀναμνησθεσθε. Stuart, Wesley, Wakef., Rob., Greenf.

¶ "ye were enlightened"; φωτισθέντες. Stuart, Wesley, Wakef., Campbell. This is the only instance in which φωτιζῶ is rendered "illuminate" in the E. V. As the word is less familiar to common readers than "enlighten", it should be exchanged for the latter. Tyndale, Cranmer and Geneva, "ye had received light"; Wiclif, "ye were lightened".

‡ "contest"; ἄθλησιν. Stuart, U., Greenf., Liddell. This word occurs in no other instance in the N. T. It may be also defined by "conflict", "combat", "struggle". But "conflict" is the rendering of ἀγών, Philip. 1: 30 and Coloss. 2: 1; while "struggle" is the proper equivalent of πάλη, Eph. 6: 12. "Combat" is less familiar, while "fight" is too comprehensive.

• "with sufferings"; παθημάτων. Stuart, Dick. The tribulations of the Hebrew Christians are *personified* as enemies with whom they were engaged in a contest like that in which the *athletæ* engaged in the Greek games. Hence the *literal rendering*, "a contest of sufferings", does not convey the idea involved in the text. The use of the Genitive here, where we employ the *objective*, is based on the principle that when two substantives are connected, that one, which completes the idea of the other, is put in the genitive. Kühner, § 275, R. 5.

† "indeed"; μὲν. U., Campbell. Vulg., Mont., Eras., Beza, "quidem".

‡ "a spectacle"; θεατριζόμενοι. Campbell, U., Macknight. Vulg., "spectaculum"; S. Fr., "en spectacle". It is to be regretted that "gazing-stock" is obsolete.

§ "partakers"; κοινωνοὶ. Stuart, Wesley, U., Rob., Greenf. So (E. V.), Matt. 23: 30. 1 Cor. 10: 18. 1 Pet. 5: 1. 2 Pet. 1: 4.

¶ "those who were so treated"; τῶν οὕτως ἀναστρεφόμενων. Sharpe, Wesley, Campbell, "of them who were so treated"; U., "who were thus treated"; Craik, "that were so used". Though Stuart's remark, that the verb in the middle voice is not used *passively* by classic writers, may be well founded, still the above rendering may be justified on the ground, that "those, who spent their time so", or "who lived thus", would be too remote from the idiom of our language. In such cases, the *sense* must control grammatical forms. Qui hæret in literâ, hæret in cortice.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
my soul shall have no pleasure in him.	ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. <sup>39</sup> Ἡμεῖς δὲ	draw back, my soul 'hath no pleasure in him. But we are <sup>39</sup>
39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.	οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.	not of those, who draw back to perdition, but of those, who believe to the saving of the soul.
CHAP. XI.	CHAP. XI.	CHAP. XI.
Now faith is the substance of things hoped for, the evidence of things not seen:	ἜΣΤΙ δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. <sup>2</sup> ἐν ταύτῃ γὰρ	Now faith is 'confidence' <sup>bas</sup> 1 to things hoped for, 'conviction' <sup>as</sup> to things not seen.
2 For by it the elders obtained a good report.	οὐ βλεπομένων. <sup>2</sup> ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.	For 'by this, the elders' <sup>ob-</sup> 2 tained a <i>good</i> testimony. <sup>By</sup> 3
3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.	3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα	faith we understand that <sup>the</sup> 3 world <sup>'was</sup> formed by the word of God, so that <sup>the</sup> things which are seen, were not made <sup>from</sup> things <sup>which</sup>

In the Sept. of Habak. there is no conjunction (*καὶ*) before *ἐὰν*, and this fact strengthens the position, that the Apostle employs *καὶ* as the sign of a quotation. As the passage is susceptible of a different rendering by which *ὁ δίκαιος* is treated as the antecedent, I place the alternative rendering in the margin thus: "and if he draw back". So Turner, Craik, Wesley, Gray and Campbell. The translators evidently supposed, that there was an ellipsis of *τις* before *ὑποστείληται*.

<sup>a</sup> "hath no pleasure"; *οὐκ εὐδοκεῖ*. Stuart, Dick. This verb is rendered in the present, by Sampson, U., Montanus, Beza, Castalio, De Wette, Belg., S. Fr.

<sup>a</sup> "confidence"; *ἐπίστασις*. Rob., Greenf., Stuart, Sharpe, Campbell, Dick., Turner. Tyndale and Cranmer, "sure confidence"; De Wette, "*Zuversicht*". See Marg., E. V., and 2 Cor. 11:17. Heb. 3:14. The following is Turner's remark: "The substance—rather, *confidence*, or *sure expectation*".

<sup>b</sup> "as to things hoped for"; *ἐλπίζομένων (ἐπίστασις)*. The usage of our language demands "as to", rather than "of", as in the latter case the *confidence* appears to be *objective*; in other words, the *confidence* is represented as belonging to "the things", rather than to the *mind* of the believer.

<sup>c</sup> "conviction"; *ἔλεγχος*. Wakef., Sharpe, Campbell, Gray, Sampson. Gray remarks: "*Ἐλεγχος*, conviction. 'Evidence' being something *objective* to the mind, it is difficult to see how it can be an attribute of *πίστις* which is something *subjective*". It is used by a *metonymy* for the state of mind produced by *evidence*. So De Wette, "*Ueberzeugung*". See E. V., John 8:9. *ἐλεγχόμενοι*. John 16:8. 1 Cor. 14:24. Titus 1:9. James 2:9. "Or, firm persuasion", is put in the margin.

<sup>d</sup> "as to". See note b on this verse.

<sup>e</sup> "by this"; *ἐν ταύτῃ*. Stuart, Sharpe, Campbell. This pronoun agrees with *πίστει*, understood. Vulg., Mont., "in hac"; Beza and Calvin, "per hanc"; De Wette, "*durch diesen*"; Span., "por esta".

<sup>f</sup> "obtained a good testimony". Wesley, Gray. De Wette, "*haben—Zeugniss erhalten*"; Vulg., Eras., Calvin, "testimonium". The supplement *good* is necessary, as the simple term "testimony" fails to give the sense of *ἐμαρτυρήθησαν*, viz. "to receive honorable testimony". See Rob. on this verb. Span., "alcanzaron buen testimonio"; Turner, "*Μαρτυρέω*, to bear witness, to testify, is used (like the verb *to visit*) either in a good or bad sense, to testify *for*, in favor of, or *against*". Here, as in the last verse of the chapter, it means the former.

<sup>g</sup> "by faith"; *πίστει*. Stuart, Sharpe, Campbell, Dick., Gray, U. So this dative is rendered vv. 4, 5.

<sup>h</sup> "the world"; *τοὺς αἰῶνας*. Stuart. Beza, "mundum"; De Wette, "*die Welt*". See ch. 1:2, note f. That the Apostle refers to "the heavens and the earth", the material world, seems to be clear from the next member of the verse, *εἰς τὸ μὴ ἐκ φαινομένων κ. τ. λ.* Compare John 1:3. Coloss. 1:16, 17. Calvin, "sola fide percipimus mundum esse a Deo creatum". There is an obvious reference to Gen. 1:1, etc.

<sup>i</sup> "was formed"; *κατηρτίσθαι*. Stuart, Rob., Greenf. See E. V., Isa. 45:7, 18. Ps. 90:2. S. Fr., "ont été formés".

<sup>j</sup> "the things which are seen"; *τὰ βλεπόμενα*. Stuart, Wesley, Sharpe, Campbell, Craik, Dick., U.

<sup>k</sup> "from"; *ἐκ*. Stuart, Wakef., Sampson.

<sup>l</sup> "which appear"; *φαινομένων*. Stuart, Gray, U. "Do" is unnecessary, as there is no especial emphasis here.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.	γεγονέναι. <sup>4</sup> Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖται.	appear. By faith Abel offered 4 to God "a better sacrifice than Cain, "through which "he obtained testimony that he was righteous, God testifying concerning his gifts, and through it, he, being dead, yet "speaketh.
5 By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.	<sup>5</sup> Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὕρισκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ.	By faith Enoch was translated, 5 so as not to see death; and "he was not found, because God had translated him; for before his translation "he obtained testimony, that he pleased God. But without
6 But without faith <i>it is</i> impossible to please <i>him</i> : for he that cometh to God must believe that he is, and <i>that</i> he is a rewarder of them that diligently seek him.	χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.	6 faith <i>it is</i> impossible to please <i>him</i> ; for he, "who cometh near to God, must believe that he is, and that he is a rewarder of "those who diligently seek him. By faith Noah, "being
7 By faith Noah, being warned of God of things not seen as	στει χρηματισθεὶς Ἰὼε περὶ τῶν	7 <i>divinely</i> warned <sup>x</sup> concerning

<sup>m</sup> "a better"; *πλείονα*. Wakef., Sharpe, Turner, Dick., Campbell. Eras., "uberiorem".

<sup>n</sup> "through which"; *δι' ἧς*. U. De Wette, "durch ihn"; Belg., "door welken". This is the usual signification of *διὰ* with the genitive.

<sup>o</sup> "he obtained testimony"; *ἐμαρτυρήθη*. Wesley, Gray. Calvin, "testimonium obtinuit"; Vulg., Mont., "testimonium consecutus est"; G. Fr., "il obtint le temoignage"; Span., "obtuvo testimonio".

<sup>p</sup> "concerning"; *ἐπὶ* (*cum dativo*). See Rob. on *ἐπὶ*, "after verbs, etc., of speaking, of, about, concerning". So John 12:16 (E. V., "of"). Matt. 18:13. Mark. 5:33. Acts 4:9. Wesley, "of". In cases like this, present usage prefers "concerning" to "of". *Ἐπὶ* with a dative is sometimes used as the simple dative. In that case, "to" might be a proper rendering here, though it is deemed less probable than the above.

<sup>q</sup> "speaketh". The Text. Recept. has *λαλεῖται*. There is a high probability that the true reading is *λαλεῖ*, which is adopted by Griesbach, Scholz, Lachmann, Knapp, Tittmann, Bengel, Stuart, De Wette. The rendering of the E. V. here, is accurate.

<sup>r</sup> "so as not"; *τοῦ μὴ*. Wesley, U. De Wette, "so dass—nicht"; Belg., "opdat—niet".

<sup>s</sup> "he". Stuart, Wakef., Dick., Sharpe. Perspicuity demands that the pronoun should be expressed. It renders the sentence more euphonous. In the E. V., Gen. 5:24, "and he was not".

<sup>t</sup> "he obtained testimony"; *μεμαρτύρηται*. De Wette,

*erhielt er das Zeugniß*". This rendering conforms to that of the verb in v. 2. The more literal rendering, "he was testified of", is harsh and foreign from our idiom. The Latin translators have given the verb an active force in translation, as in v. 2. Vulg., "testimonium habuit"; Eras., "testimonium consecutus est"; Beza, "testimonium obtinuerat"; Calvin, "testimonium adeptus erat". But as we may regard the verb as used impersonally, I place in the margin, "or it was testified".

<sup>u</sup> "he who cometh near"; *τὸν προσερχόμενον*. Vulg., "accedentem ad Deum"; Mont., "accedentem Deo"; Eras., "qui accedit ad Deum". So Beza and Calvin. S. Fr., "celui qui s'approche de Dieu. See ch. 10:1, note f, and ch. 10:22, note d.

<sup>v</sup> "those who". Stuart, Dick., U.

<sup>w</sup> "being *divinely* warned"; *χρηματισθεὶς*. Stuart, Dick., "divinely admonished"; Wakef., "upon a warning from heaven"; Campbell, "he received a revelation"; Montanus, "divinitus monitus"; Beza and Calvin, "divinitus admonitus"; Bengel, "divino admonitu"; S. Fr., "divinement averti"; Ital., "avvertito divinamente". Bretsch. (on this word) remarks: "Nostris scriptores (i. e., N. Testamenti) non nisi Dei oraculis dicunt". Where there are no adjuncts which bring out the sense that a heavenly response or monition is intended, the simple form *admonish*, *warn* or *answer* is appropriate. But when the reverse is manifest, then a *supplement* is proper.

<sup>x</sup> "concerning"; *περὶ*. U.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.	μηδέπω βλεπομένων, ἐλάβηθεὶς κατασκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. <sup>8</sup> Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται. <sup>9</sup> Πίστει παρώκησεν εἰς τὴν γῆν τῆς	the things <sup>1</sup> not yet seen, <sup>2</sup> moved with <i>godly</i> fear, prepared an ark <sup>3</sup> for the saving of his house; <sup>4</sup> through which he condemned the world, and became <sup>5</sup> an heir of the righteousness which is by faith. By <sup>6</sup> faith Abraham <sup>7</sup> obeyed, <sup>8</sup> when called <sup>9</sup> to go forth <sup>10</sup> into the place which <sup>11</sup> he should receive for an inheritance; and he <sup>12</sup> went forth, not knowing whither he <sup>13</sup> was going. By <sup>14</sup> faith he sojourned in the land
8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.		
9 By faith he sojourned in the		

<sup>1</sup> "the things". The article τῶν should not be overlooked, as the reference to the flood is definite. So Sharpe, U. Vulg., Beza, Calvin, "de iis quæ"; De Wette, "wegen dessen, was"; S. Fr., "des choses".

<sup>2</sup> "not yet seen"; μηδέπω βλεπομένων. Sharpe, Campbell, Gray, U. This is the natural order.

<sup>3</sup> "moved with *godly* fear"; ἐλάβηθεὶς. In ch. 12 : 28, ἐλάβειας (with μετὰ) is rendered, "with godly fear", in the E. V. This participle occurs in no other places in the N. T., except Acts 23 : 10, where it is properly rendered "fearing". The noun is found in Heb. 5 : 7, where I have translated it, "he feared". The verb is not found in the N. T. Ἐλάβεια and the participles are obviously modified by Hebraistic usage so as to convey the idea of *reverence*, or *the fear of God*, like רָחַץ and רָחַץ. See Rob. Bretsch., "Ex hebraismo, ubi verba timendi ad reverentiam Deo debitam transferri solent". To preserve the proper sense here and yet adhere to *literality*, "godly" is marked as *a supplement*. See ch. 5 : 7, note s. Wakef., "pious reverence"; Stuart and Dick., "reverence"; Campbell, "religious fear"; Castalio, "veritus Deum"; De Wette, "Gottesfurcht".

<sup>4</sup> "for the saving"; εἰς σωτηρίαν. Wesley. "To", in the sense in which it occurs in the E. V. of this passage, is obsolete. Stuart, Campbell, Dick., Sampson and U. have "for". So (E. V.), Matt. 8 : 4, εἰς μαρτύριον, "for a testimony". Matt. 10 : 10, εἰς ὁδὸν, "for your journey". As an alternative reading, I propose, "to save".

<sup>5</sup> "through which"; δι' ἧς. U. Tyndale and Cranmer render the preposition by "through". The article "the", before "which", is useless. It was taken from Tyndale. Not employed by later Eng. translators. De Wette, "durch ihn"; Belg., "door welk".

<sup>6</sup> "an heir"; κληρονόμος. Campbell, U. Although I have retained "heir", still I deem "a possessor" equally good, if not better. I recommend it as an alternative reading. Stuart, "and obtained"; De Wette, "and waret—theilhaftig". While in classic usage the general signification of the verb κληρονομᾶν

is primarily, "to acquire by lot", and then, "to obtain by inheritance", in the New Test. it is used with the signification of the Heb. יָרַשׁ, "to take possession of, possess", and "to inherit". There are numerous instances in the E. V. of the scriptures where these Hebrew and Greek verbs have been rendered by "inherit", in which the idea is simply that of *obtaining, taking possession of*. See Gesenius and Rob.

<sup>7</sup> "obeyed". This order, which corresponds more accurately with the text than that of the E. V., is adopted by Stuart, Wakef., Dick., De Wette. The importance of placing "obeyed" as near to "faith" as our idiom will permit, is obvious.

<sup>8</sup> "when called"; καλούμενος. Stuart, Sharpe, Campbell, Gray. The participial construction is adopted by U., Vulg., Castalio, Beza and Montanus. So S. Fr., "étant appelé"; Ital., "essendo chiamato".

<sup>9</sup> "to go forth"; ἐξελθεῖν. Stuart. This verb is rendered by "go forth", or "come forth", E. V., Matt. 13 : 3, 49; 14 : 14; 15 : 18; 24 : 26; 25 : 1. Mark 1 : 38. John 1 : 43. Acts 16 : 3. Heb. 13 : 13. "Forth" is preferable to "out", *euphonia gratiâ*.

<sup>10</sup> "the place"; τὸν τόπον. Wesley, Stuart, Sharpe, Dick., Gray, U. The definite article is employed by Luther, De Wette, Belg., S. Fr., Ital. Τὸν is here *emphatic*, and should not be overlooked. Hence, Wakef. and Sampson have used "that".

<sup>11</sup> "should receive"; ἤμελλε λαμβάνειν. So E. V., Mark 10 : 32. Luke 9 : 31; 19 : 11; 22 : 23; 24 : 21. John 6 : 71; 11 : 51. Acts 11 : 28. Buttman, § 137. 11. "This verb marks also the idea of intention, *might, could, should*". Liddell and Rob. "After" (taken from Tyndale's "afterwarde") is superfluous. The objection to the rendering, "about to conceive", is that it conveys the idea of an *immediate future*. De Wette, "erhalten sollte"; S. Fr., "qu'il devait recevoir".

<sup>12</sup> "went forth". Stuart. See note c on this verse.

<sup>13</sup> "was going"; ἔρχεται. Stuart, Campbell, Craik. S. Fr., "allait".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
land of promise, as <i>in</i> a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:	ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. <sup>10</sup> ἔξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.	of promise, as <i>in</i> a strange <i>land</i> , dwelling in "tents with Isaac and Jacob, the "heirs with <i>him</i> of the same promise; for he looked for "the city, <sup>10</sup> which hath "the foundations, whose builder and maker is God. "By faith, also, Sarah <sup>11</sup> herself received strength "for conception, "even "when past age, because she judged him faithful who had promised.
10 For he looked for a city which hath foundations, whose builder and maker <i>is</i> God.	11 Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβη, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον. <sup>12</sup> διὸ καὶ ἅφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένον, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος. <sup>13</sup> Κατὰ	Therefore "there sprung even <sup>12</sup> from one, "who was dead as to these things, "a <i>posterity</i> "like the stars of the sky in multitude and "like the "countless sand "on the sea-shore. These <sup>13</sup>
11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.		
12 Therefore sprang there even of one, and him as good as dead, <i>so many</i> as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.		

<sup>1</sup> "land". Gray, Wiclif, Campbell, Sharpe, U. *Ἀλλοτρίαν* agrees with *γῆν*, which should here be expressed by a supplement. Belg., "land"; S. Fr., "terre"; Span., tierra.

<sup>2</sup> "tents"; *σκηναῖς*. Stuart, Wesley, Sharpe, Campbell, Sampson.

<sup>3</sup> "heirs with *him*"; *συγκληρονόμων*. As this word signifies merely "heirs with", "him" should be marked as a supplement. The rendering "joint-heirs", or "fellow-heirs", is objectionable, for by our idiom, these terms will apply to Isaac and Jacob *alone*, whereas "heirs with *him*" includes Abraham, Isaac and Jacob.

<sup>4</sup> "the city"; *τὴν—πόλιν*. Sharpe, Wesley, Campbell, Craik, Gray, U. De Wette, "*die—Stadt*"; S. Fr., "la ville"; Belg., "de Stadt". This article is emphatic. See v. 16.

<sup>5</sup> "the foundations"; *τοὺς θεμελίους*. U. S. Fr., "les fondements". Compare *οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως* *x. τ. λ., Rev. 21: 19.*

<sup>6</sup> "By faith"; *πίστει*. Gray, Craik, Campbell, Wesley, Stuart, Wakef., Dick., U. So in vv. 3, 4, 5, 7, 8, 9. The E. V. has copied Tyndale without any good reason.

<sup>7</sup> "for conception"; *εἰς καταβολὴν σπέρματος*. Stuart, Dick., Wakef., "to conceive"; S. Fr., "de concevoir". Stuart remarks justly: "These words have been tortured to the disgust of every delicate reader by some of the critics"—"*καταβολὴν* means *foundation, commencement, beginning*. Now what is the foundation or commencement *σπέρματος*, of offspring or progeny? Conception. The true idea of the phrase then appears to be fully given by the version above" (i. e., for conception). Turner gives as the literal rendering, "for the foundation of offspring". De Wette, "*zur Gründung des Geschlechts*". The verb *ἔτεκεν* of the Text. Recept. (E. V.,

"and was delivered of a child") is rejected by Griesbach, Knapp, Scholz, Lachmann, Tittmann and Tischendorf as spurious, omitted by Vulg., Stuart, Weiley, Sharpe and U.

<sup>8</sup> "even"; *καὶ*. Craik, Sharpe, U., Wesley.

<sup>9</sup> "when past age". Wesley. Of the various renderings which have been given to *παρὰ καιρὸν ἡλικίας*, this is deemed most in harmony with our idiom. "She was" is superfluous.

<sup>10</sup> "There sprung". This is the proper order in *prose*. So Stuart, Wakef., Campbell, Wesley. "Sprang" is nearly obsolete. "Sprung" is now used both as the imperfect and participle of "spring". See Webster and Bullions' Eng. Gram.

<sup>11</sup> "who was dead as to these things"; *καὶ ταῦτα νεκρωμένον*. Stuart, "who was dead as to such things"; Dick., "who was moreover dead as to these things"; S. Fr., "et qui de plus était amorti". By using the relative "who", we get rid of the intolerable *harshness* of "him as good as dead", while, "as to these things", is more *exact* than the rendering of the E. V.; *κατὰ* is understood before *ταῦτα*.

<sup>12</sup> "a *posterity*". This supplement, used collectively, is made the nominative to "sprung". It presents the thought in the text, and is often used in the E. V.

<sup>13</sup> "like"; *καθὼς*. Stuart, Wakef., Dick. "Like" has usually the signification of, "in the same manner". So *ὡς*, E. V., Matt. 6: 29. See Webster on "Like".

<sup>14</sup> "like"; *ὡσεὶ*. Stuart, Dick., Rob. See note *x* on this verse. So (E. V.), Matt. 3: 16. Rev. 1: 14.

<sup>15</sup> "countless"; *ἀναρίθμητος*. U., Liddell. This word corresponds accurately with the Greek.

<sup>16</sup> "on the sea-shore"; *παρὰ τὸ χεῖλος τῆς θαλάσσης*. "On"

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

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

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

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

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

17 By faith Abraham, when he was tried, offered up Isaac:

πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ πεισθέντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. <sup>14</sup> οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. <sup>15</sup> καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι. <sup>16</sup> νυνὶ δὲ κρείττονος ὀρέγονται, τουτέστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν ἡγοίμασε γὰρ αὐτοῖς πόλιν. <sup>17</sup> Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονο-

all died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and sojourners on the earth. For <sup>14</sup> those, who say such things, declare plainly that they are seeking <sup>1</sup> their own country. And <sup>15</sup> indeed, if they had been <sup>15</sup> mindful of that, <sup>1</sup> from which <sup>1</sup> they came forth, they might have had opportunity to have returned. But now <sup>1</sup> they long <sup>16</sup> for a better, that is, <sup>16</sup> a heavenly *country*. <sup>1</sup> Therefore God <sup>1</sup> is not ashamed of them, <sup>16</sup> nor to be called their God; for he hath prepared for them a city. By faith Abraham, <sup>17</sup> when <sup>17</sup> tried, offered up Isaac; and

is used by Wesley, Sharpe, Stuart, Campbell and Dick. It is in harmony with our idiom.

<sup>b</sup> καὶ πεισθέντες which is found in the Text. Recept., is rejected by Griesbach, Scholz, Knapp, Lachmann, Tittmann and Tischendorf. It is not recognized by the Syriac, or Vulgate, and is, doubtless, a gloss.

<sup>c</sup> "sojourners"; παρεπίδημοί. Stuart, Wesley, U., Rob., Liddell, Greenf.

<sup>d</sup> "those who say"; οἱ—λέγοντες. Gray, Dick. S. Fr., "ceux qui"; Span., "los que". This is the appropriate rendering of the article and participle.

<sup>e</sup> "are seeking"; ἐπιζητοῦσι. Gray. The idea of continued action is obvious. Hence, the English "Progressive Form" of the present tense is exact.

<sup>f</sup> "their own country"; πατρίδα. Wesley, Sharpe. See Liddell. So rendered in all the other instances (except Luke 4 : 23) where it occurs in the E. V., viz. Matt. 13 : 54. Mark 6 : 1, 4. Luke 4 : 24. John 4 : 44. This word, used by the earlier Greek writers as an adjective, and by the later as a substantive, signifies the land of one's fathers, "a native land". Hence Luther and De Wette, "*Vaterland*"; Belg., "*vaderland*". The rendering "Father-land" strikes us, however, as a foreign idiom. "Own country" corresponds well with the thought presented by "strangers".

<sup>g</sup> "indeed"; μὲν. Campbell, Sampson, Annotator on Gray, U. Vulg., Eras., Calvin, "quidem".

<sup>h</sup> The supplement "country", after "that", is unnecessary,

as the sense is quite clear without any addition. For the same reason—and to give the sentence a proper close—"country", in the next verse, is placed after "heavenly". No supplement is placed after "that", by Stuart, Wakef., Wesley, Sharpe, Dick., Campbell, Sampson, or U. The Vulg., Eras., Beza, Calvin, De Wette, S. Fr., Span. and Ital. correspond.

<sup>i</sup> "they came forth"; ἐξῆλθον. See v. 8, note g.

<sup>j</sup> "they long for"; ὀρέγονται. Gray, Rob., Greenf. S. Fr., "ils aspire à"; Vulg. and Calvin, "appetunt"; Eras. and Beza, "expetunt". This verb, in its metaphorical sense, signifies, "*to desire eagerly, to long for*". Its proper force thus harmonizes well with the feelings of those who "are seeking *their own country*".

<sup>k</sup> "a heavenly" This form of the article is necessary before an aspirated *h*. Stuart, Wesley, U.

<sup>l</sup> "Therefore"; διὸ. Campbell, Wesley, Dick. So (E. V.), Heb. 11 : 12. Acts 10 : 29; 20 : 31. "Wherefore" is nearly obsolete.

<sup>m</sup> "is not ashamed of them"; ἐπαισχύνεται αὐτοὺς. Stuart, Sharpe, Dick., U. Montanus, "non erubescit eos"; Beza, Castalio, "Deum non pudet eorum"; S. Fr., "n'a point honte d'eux"; De Wette, "*schämte sich Gott ihrer nicht*".

<sup>n</sup> "nor". Stuart. "By ellipsis, οὐκ ἐπαισχύνεται is omitted before Θεὸς κ. τ. λ." (Stuart). S. Fr., "ni de s'appeler".

<sup>o</sup> "when tried"; πειραζόμενος. Wakef., Stuart, Sharpe, Dick., Gray. The participial construction has also been employed by Wesley, Sampson and U.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and he that had received the promises offered up his only begotten son,	γενῆ προσέφερον ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, <sup>18</sup> πρὸς ὃν ἐλαλήθη, "Ὅτι ἐν Ἰσαὰκ κληθή-	he, <sup>p</sup> who had received the promises, <sup>q</sup> was offering up his only begotten son, <sup>r</sup> to whom <sup>18</sup> it was said, <sup>s</sup> For in Isaac shall
18 Of whom it was said, That in Isaac shall thy seed be called:	σεταί σοι σπέρμα. <sup>19</sup> λογισάμε-	thy seed be called; account-
19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.	νος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. <sup>20</sup> Πί-	ing that God was even able to raise him from the dead, whence also he received him in a figure. By faith Isaac <sup>20</sup>
20 By faith Isaac blessed Jacob and Esau concerning things to come.	στει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.	blessed Jacob and Esau concerning things to come. By <sup>21</sup>
21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.	<sup>21</sup> Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. <sup>22</sup> Πί-	faith Jacob, <sup>r</sup> when dying, blessed <sup>v</sup> each of the sons of Joseph, and <sup>v</sup> bowed himself on the top of his staff. By faith <sup>22</sup>
22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.	στει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. <sup>23</sup> Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμη-	Joseph, <sup>w</sup> when ending his life, made mention <sup>x</sup> concerning the departure of the children of Israel, and gave commandment concerning his bones. By faith Moses, <sup>y</sup> when born, <sup>z</sup>
23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they	νον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστείον τὸ παιδίον· καὶ οὐκ	was <sup>z</sup> hidden three months by his parents, because they saw <sup>a</sup> the child was <sup>b</sup> fair, and <sup>c</sup> they

<sup>p</sup> "who"; ὁ. Gray, Stuart, Dick.

<sup>q</sup> "was offering up"; προσέφερον. Wakef., "was offering up"; Vulg., "offerebat". The imperfect is often employed to indicate continued action during time that is past. See Luke 14:7, ἐξελέγοντο. John 5:16, ἐδίωκον, and 12:6, ἐβάσταζεν. By this rendering, a distinction is made between the perfect and imperfect tenses of the verbs in this passage. At the same time, the idea conveyed by the latter harmonizes with Gen. 22:10-13.

<sup>r</sup> "to whom"; πρὸς ὃν. Genevan, Stuart, U. Vulg., Mont., Eras., Beza, Calvin, "ad quem"; De Wette, "zu welchem"; Belg., tot den welken".

<sup>s</sup> "for"; ὅτι. So ch. 8:10, 11, 12. Matt. 5:3-7. Luke 1:37, 45, 48, 49. This is a quotation from Gen. 21:12, and agrees exactly with the Sept. Ὅτι is the translation of כִּי, used as a causal relative particle. It is not, therefore, redundant as in many cases of quotation. See Gesenius on כִּי.

<sup>t</sup> "when dying"; ἀποθνήσκων. Wesley, Campbell, Sharpe, Sampson, Gray, U.

<sup>v</sup> "each"; ἕκαστον. Wesley, Wakef., Stuart, Dick., Craik, Campbell, Rob. Vulg., Calvin, "singulos"; Mont., "unumquemque"; S. Fr. "chacun".

<sup>w</sup> "bowed himself"; προσεκύνησεν. Stuart, Dick. Wakef., "bowed down"; S. Fr., "se prosterna". This is a quotation from the Sept. of Gen. 47:31, καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. It coincides well with the Hebrew, with the exception of the pointing of the noun הַמַּטֵּה, which the LXX read as הַמַּטֵּה staff, instead of הַמַּטֵּה bed. Critics

are divided as to the vowel points, which properly belong to the Hebrew word. The adoration of David, 1 Kings 1:47, varies somewhat, in language, בָּשָׁבַע עַל-יְהוָה הַמֶּלֶךְ, Sept. καὶ προσεκύνησεν ὁ βασιλεὺς ἐπὶ τὴν κοίτην. From a comparison of this phraseology with that in Genesis, it seems probable that the Masoretic punctuation is faulty, and that we should read הַמַּטֵּה staff. To avoid an unnecessary discrepancy, the rendering of Stuart is deemed preferable.

<sup>x</sup> "when ending his life"; τελευτῶν. U. S. Fr., "finissant ses jours". Rob., Liddell. See Matt. 2:19; 9:18. Mark 9:44, 46, 48. Luke 7:2. Later Eng. translators have properly distinguished τελευτάω from ἀποθνήσκω.

<sup>y</sup> "concerning"; περὶ. Wesley, Wakef., Campbell, Craik, U. S. Fr., "touchant".

<sup>z</sup> "when born"; γεννηθεὶς. Sharpe, Campbell, U. Vulg., Castalio, Mont., "natus"; S. Fr., "étant né"; Span., "cuando nació".

<sup>a</sup> "hidden". This is adopted, as not only more euphonous than "hid", but as being grammatically correct, according to present usage. See this form of the participle, E. V., Levit. 5:2. Deut. 30:11. Job 15:20; 24:1. Prov. 28:12. Acts 26:26.

<sup>b</sup> "the child"; τὸ παιδίον. U., Gray. De Wette, "das Kind"; S. Fr., "l'enfant".

<sup>c</sup> "fair"; ἀστείον. Gray, Wiclif. So (E. V.), Acts 7:20. Greenf. "Proper", in the sense of "well-formed" or "beautiful", is obsolete.

<sup>d</sup> "they did not fear"; οὐκ ἐφοβήθησαν. Stuart, Dick., U. Beza, Calvin, "non timuerunt"; S. Fr., "ne craignirent pas".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
were not afraid of the king's commandment.	ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. <sup>24</sup> Πίστει Μωσῆς	did not fear the king's commandment. By faith Moses, <sup>24</sup>
24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;	μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶν,	when grown up, refused to be called the son of Pharaoh's daughter;
25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;	<sup>25</sup> μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν. <sup>26</sup> μείζονα πλοῦτον ἡγησά-	choosing rather to suffer evil with the people of God, than to enjoy the pleasure of sin for a season; esteem-
26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.	μενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ. ἀπέβλεπε γὰρ εἰς τὴν μισθοδοσίαν. <sup>27</sup> Πίστει κατέλιπεν	ing the reproach of Christ greater than the treasures in Egypt; for he looked away to the reward. By faith he <sup>27</sup>
27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.	Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως. τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέρησε. <sup>28</sup> Πί-	forsook Egypt, not fearing the wrath of the king; for he continued steadfast as seeing him who is invisible. By <sup>28</sup>
28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.	στεί πεποιήκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρευὼν τὰ πρωτότοκα, θίγη αὐτῶν. <sup>29</sup> Πίστει διέβησαν τὴν	faith he kept the passover and the sprinkling of the blood, so that he, who destroyed the first-born, might not touch them. By faith <sup>29</sup>
29 By faith they passed through the Red sea as by dry	ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς.	they passed through the Red sea, as on dry land, which

<sup>d</sup> "when grown up"; μέγας γενόμενος. This idiomatic English phrase presents the thought accurately. Stuart remarks that "the expression means, *become full grown, having attained to the stature of a man*". See E. V., 1 Kings 12: 8, 10. 2 Kings 4: 18. Ps. 144: 12. Isa. 53: 2. Geneva of Gen. 38: 11, "till Shelah, my son, grow up".

\* "to suffer evil with"; συγκακουχεῖσθαι. Campbell. See Rob., Greenf. Castalio, "mala pati—cum"; Beza, "malis vexari—cum"; Eras., "malis effici—cum".

<sup>c</sup> "he looked away"; ἀπέβλεπε. Liddell, "to look away from all other objects at one"; Bretsch., "oculos a rebus circumpositis avertit et in unam rem defigit". Wesley and U., "he looked off". Stuart, on this word, remarks, "to look away from present things, and to have respect to, or look forward to future ones". De Wette, "er blickete hin"; Bengel, "prospiciebat in longinquum".

<sup>e</sup> "reward"; μισθοδοσίαν. Tyndale, Cranmer, Geneva, Sharpe. S. Fr., "à la remuneration"; Vulg., Mont., Calvin, "remunerationem". See ch. 2: 2, note e, and ch. 10: 35, note q.

<sup>h</sup> "he continued steadfast"; ἐκαρτέρησε. Stuart. De Wette, "er hielt fest"; S. Fr., "il demeura ferme"; Campbell, "courageously persevered". Bretsch. (*in loco*) says: "eadem fortitudine sustinuit regem in sequentem, quâ sustinuit coram tyranni atrociter minantis vultum". The present signifi-

cation of "endured", is that of exhibiting patience under suffering.

<sup>1</sup> "By faith, πίστει. So vv. 17, 20, 21, 22, 23, 24, 27. Stuart, Wesley, Wakef., Sharpe, Craik, Campbell, U. S. Fr., "par la foi".

<sup>1</sup> "he kept"; πεποιήκε. The rendering of some translators, "he instituted", is less accurate than that of the E. V. It is true this was the first celebration of the rite, yet, in Matt. 26: 18, the Savior says, πρὸς σε ποιῶ τὸ πάσχα. This verb is employed in the Sept. as the rendering of פָּעַץ in Exod. 12: 48. Numb. 9: 2, 6, 13, 14. Deut. 16: 1. 2 Kings 23: 21. 2 Chron. 30: 1, 2, 3, 5. In all these instances, the Sept. has ποιέω.

\* "the sprinkling"; τὴν πρόσχυσιν. Article retained by Wesley, U., Wakef., Camp.

<sup>1</sup> "so that"; ἵνα. Stuart. Rob. (on ἵνα, 2). See ch. 6: 12. U., "in order that"; S. Fr., "afin que".

<sup>m</sup> "who destroyed"; ὁ ὀλοθρευὼν. Wesley, Gray, Stuart, Campbell.

<sup>n</sup> "might not touch them"; μὴ—θίγη αὐτῶν. Stuart, Wesley, Wakef., Campbell, Dick., Gray, U.

<sup>o</sup> "on dry land"; διὰ ξηρᾶς. Literally, this is, "through dry land". But our idiom will not allow that phrase. The idiom of the Greek must then be sacrificed to sense, and the *usus loquendi* of the English.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
land: which the Egyptians assaying to do were drowned.	ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. <sup>30</sup> Πίστει τὰ τείχη	the Egyptians attempting, were swallowed up. By faith <sup>30</sup>
30 By faith the walls of Jericho fell down, after they were compassed about seven days.	Ἰεριχὼ ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. <sup>31</sup> Πίστει Ῥαὰβ	the walls of Jericho fell down, after they had been encompassed for seven days. By <sup>31</sup>
31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.	ἢ πόρνη οὐ συναπόλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης. <sup>32</sup> Καὶ τί ἔτι	faith Rahab, the harlot, perished not with the unbelieving, when she had received the spies with peace. And <sup>32</sup>
32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets:	λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαβὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν. <sup>33</sup> οἱ δὲ	what more shall I say? for the time would fail me to speak concerning Gideon, Barak also, and Samson and Jephthah, David also, and Samuel and the prophets; who
33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.	πίστεως κατηγώνισαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν	through faith subdued kingdoms, wrought righteousness, obtained promises, stopped
34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.	στόματα λεόντων, <sup>34</sup> ἔσβεσαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν	the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put to flight armies of strangers;

<sup>p</sup> "attempting"; *πειραν λαβόντες*. Campbell, Gray, Dick. "Assaying" is obsolete, in this sense. Bengel, "tentantes". The translation by Wesley, "trying to do", may perhaps be deemed *too colloquial*, otherwise, I should prefer it to this, which has been given.

<sup>a</sup> "were swallowed up"; *καταπόθησαν*. Gray, Wakef., Craik, Sharpe. Mont., Calvin, Eras., Beza, "absorpti sunt". So (E. V.), 2 Cor. 5 : 4. 1 Cor. 15 : 54. Rev. 12 : 16. G. Fr. and S. Fr., "furent engloutis"; Heb. N. T., *נִשְׁחַטְּוּ*; Syriac, *ܥܘܨܘܩܐ*. See Rob., Bretsch.

<sup>r</sup> "after they had been encompassed"; *κυκλωθέντα*. Gray, So "encompassed" is the rendering of Wesley, Campbell and Craik. "About" is superfluous. The pluperfect tense is employed by Stuart, Sharpe and Craik. As an alternative rendering, I submit the participial construction, "having been encompassed".

<sup>s</sup> "the unbelieving"; *τοῖς ἀπειθήσασι*. Stuart, Dick. So E. V., Acts 14 : 2.

<sup>t</sup> "And what more shall I say?" *Καὶ τί ἔτι λέγω*; Sharpe. This arrangement is deemed that which is most usual, and, of course, most *natural* to Eng. readers. It has been adopted from its correspondence with the Greek, by Mont., Eras., Calvin. U., "And what more"—Span., "Y qué mas diré?"

<sup>u</sup> "the time"; *ὁ χρόνος*. Campbell, Sharpe, Gray. The article should not be overlooked, because the reference is to *that portion of time*, which the writer could devote to this Epistle.

<sup>v</sup> "concerning"; *περὶ* (with genitive). Dick., Sampson, Rob. See (E. V.), Matt. 4 : 6; 11 : 7; 16 : 11. Mark 7 : 17. Luke 2 : 17. Heb. 7 : 14; 11 : 20, 22.

<sup>w</sup> "Gideon". The O. Test. Orthography is adopted, as in all other cases, in this Epistle. So Stuart, Gray, Wesley, Campbell, Sharpe, U.

<sup>x</sup> "Barak also"; *Βαράκ τε*. Dick., U. The "of", before this name, is unnecessary. According to the usage of our language, it should be omitted, as it has been by Wesley, Campbell and Sampson. A similar phrase at the close of this verse, *Δαβὶδ τε καὶ Σαμουὴλ*, is properly rendered in the E. V., "David also and Samuel". This remark as to "of", applies to the four other instances, in which it occurs, in this verse.

<sup>y</sup> "power"; *δύναμιν*. U. Sampson, "force"; Sharpe and Campbell, "strength".

<sup>z</sup> "from"; *ἀπὸ*. Stuart, Dick., Campbell, Wakef., U. See Rob. on this preposition.

<sup>a</sup> "became"; *ἐγενήθησαν*. Wesley, Wakef., Stuart, Campbell, Gray, U. Vulg., Calvin, "facti sunt". "Waxed" is obsolete.

<sup>b</sup> "mighty"; *ισχυροὶ*. Wakef., Stuart, Rob., U. See (E. V.), Matt. 3 : 11. Luke 15 : 14. 1 Cor. 1 : 27. Rev. 10 : 1; 19 : 18. This word is rendered by "valiant" in no other instance, in the E. V. Vulg., Mont., "fortes"; Beza, "validi"; Belg., "sterk"; S. Fr., "forts"; Ital., "forti".

<sup>c</sup> "in war"; *ἐν πολέμῳ*. Stuart, Gray, Dick., U. Vulg.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:	ἀλλοτρίων· <sup>35</sup> ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως	women received their dead by <sup>35</sup> a resurrection; and others were tortured, not accepting deliverance, <sup>h</sup> in order that they might obtain a better resurrection;
36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:	τύχωσιν· <sup>36</sup> ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· <sup>37</sup> ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,	and others <sup>1</sup> were tried <sup>36</sup> by <sup>1</sup> mockings and <sup>1</sup> scourges, <sup>1</sup> and also by bonds and imprisonment; they were stoned, <sup>37</sup> they were sawn asunder, they were tempted, <sup>m</sup> they were slaughtered with the sword; <sup>n</sup> they went about in sheepskins, <sup>o</sup> and <sup>o</sup> in goat-skins, being destitute, afflicted, <sup>ill-treat-</sup>
37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented;		

<sup>6</sup> "by a resurrection"; ἐξ ἀναστάσεως. Stuart, Campbell, Gray, U. Vulg., Mont., "de resurrectione"; Eras., Beza, "ex resurrectione"; De Wette, "durch Auferstehung"; Belg., "uit de opstandinge"; S. Fr. "par un relèvement"; Span., "por resurreccion".

<sup>h</sup> "in order that"; ἵνα. Stuart, U. S. Fr., "afin que"; Luther, "auf dass". The particle is *telic*. Trollope, Gr. N. Test., p. 190.

<sup>1</sup> "were tried"; πείραν ἔλαβον. Stuart, Dick. Eras., "explorati sunt"; Vulg., Beza, Castalio, Calvin, "experti sunt"; G. Fr., "ont été éprouvés"; Wakefield, "experienced". The following should be made a marginal reading, "or experienced".

<sup>1</sup> "mockings"; ἐμπαιγμῶν. The supplement "cruel" is useless. It is not found in the earlier or later Eng. translations. Nothing answerable to it can be seen in the Latin translations, Syriac, Belg., De Wette, S. Fr., or G. Fr., Span., or Ital.

<sup>k</sup> "scourges"; μαστίγων. Stuart, Wakef., Dick., Sampson, U. Eras., "flagris"; Beza and Calvin, "flagella"; De Wette, "Geisseln", Belg., "geesselen"; S. Fr., "des verges". Liddell, Rob. and Greenf. (on μάστιξ), "a whip, scourge"; Syriac, ܡܫܬܝܨܐ (negde). 2 Maccab. 7 : 1, μάστιξι καὶ νευραῖς. E. V., "scourges and whips".

<sup>1</sup> "and also"; ἔτι δὲ. Stuart, Dick. Belg., "ende ook". As an alternative rendering, "nay more". So U. and Liddell.

<sup>m</sup> "they were slaughtered with the sword"; ἐν φόνῳ μαχαίρας ἀπέθανον. Wakef., they were slaughtered by the sword". Literally, "they died by the slaughter of the sword". This idiom has a good equivalent in the above phrase. In more modern phraseology, "they were butchered with the sword". Vulg., "in occisione gladii mortui sunt"; Eras., "occisione gladii occubuerunt"; Beza, "gladio caesi occubuerunt"; S. Fr., "ils moururent tués par l'épée"; De Wette, "starben durch den Tod des Schwertes". See γόνος in Liddell, Rob., Greenf.

<sup>n</sup> "they went about"; περιήλθον. Stuart, Campbell, Dick., Wakef., Gray, U. Tyndale and Cranmer, "walked up and down"; Vulg., Mont., "circumierunt"; De Wette, "gingen umher".

<sup>o</sup> "in goat-skins"; ἐν αἰγείοις. Tyndale, Wesley, Gray. Campbell. And, before goat-skins, is a supplement. It first appeared in the Geneva, though not italicized. Hence it was copied into the E. V., and left standing in Roman type.

<sup>p</sup> "ill-treated"; κακουχούμενοι. Sharpe, Sampson, Liddell, Craik and U., "maltreated"; Stuart, "injuriously treated"; Beza, "mali vexati"; Belg., "kwalijk gehandeld zijnde"; S. Fr., "maltraités".

Eras., Mont., Beza, "in bello"; Belg., "krijg"; S. Fr., "dans la guerre"; Ital., "in guerra". The word is rendered by "fight" in no other instance, in the E. V.

<sup>a</sup> "put to flight"; ἐκλιναν. Wakef., Wesley, Rob. (in loco), Greenf., Liddell. Belg., "op de vlucht gebracht".

<sup>e</sup> "armies"; παρεμβολῆς. The noun is *anarthrous*. No article should be employed in the translation. None used by Wesley, Gray, U., De Wette, Belg., or Span.

<sup>f</sup> "of strangers"; ἀλλοτρίων. No article employed by Stuart, Gray, Sampson, U. "Alien" occurs in no other in-

stance as the rendering of ἀλλότριος, in the E. V. But "strangers" is found in Matt. 17 : 25, 26. John 10 : 5. In the O. Test. it is often found in the sense of "foreigner". See the following passages, where the Septuagint has ἀλλότριος. Nehem. 9 : 2. Isaiah 1 : 7. Jer. 5 : 19. Ezek. 7 : 21 ; 31 : 12. Hosea 7 : 9 ; 8 : 7. "Foreigners" might be used here. It occurs in Eph. 2 : 19 (E. V.) for πάροικος. Obadiah 1 : 11 (ἀλλογενής). Deut. 15 : 3 (Sept. ἀλλότριος). Still the frequent recurrence of "strangers", in the O. T., must probably give it a preference here. It produces no obscurity.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.	38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος· ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.	ed; (of whom the world was not worthy,) wandering in deserts, and mountains, and caves, and the holes of the earth.
39 And these all, having obtained a good report through faith, received not the promise:	39 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως,	obtained a good testimony through faith, received not the promise,
40 God having provided some better thing for us, that they without us should not be made perfect.	40 τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.	some better thing for us, so that without us, they could not be made perfect,
CHAP. XII.	CHAP. XII.	CHAP. XII.
WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,	ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· <sup>2</sup> ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν,	THEREFORE, since we also are encompassed by so great a cloud of witnesses, let us lay aside every weight, and the easily besetting sin, and let us run with patience the race set before us, looking away to Jesus the author and finisher of the faith, who for the joy of the faith, who for the joy set before him, endured the

<sup>1</sup> After the word "worthy", a comma is substituted for the semicolon of the E. V. So Stuart, Wesley, Sharpe, S. French, Italian. Tittmann, Knapp and Erasmus place a comma after κόσμος. So Beza.

<sup>2</sup> "wandering"; πλανώμενοι. Sharpe, Sampson, U. Vulg., Eras. Beza, Castalio, Calvin, "errantes"; Span., "andando".

<sup>3</sup> "mountains and caves", etc. The "in" of the E. V. is not necessary before "caves" (E. V., "dens"). It is not employed by Wakef., Wesley, Sampson, Gray, U., S. Fr., De Wette. "Caves"; σπηλαίους. Σπήλαιον is defined by Liddell, "a grotto, cave, cavern, pit"; Bretsch., "spelunca"; Vulg., Beza, "speluncis".

<sup>4</sup> "the holes"; ταῖς ὀπαῖς. Sharpe, U., Campbell, Wakef. give this rendering, though they have omitted the article, which I deem emphatic, like "the very holes of the earth". Liddell, "an opening, hole"; S. Fr., "les ouverts"; Belg., "de hopen". On the article here, Bengel says, "articulus facit epitasin, adeo" (vehemence).

<sup>5</sup> "And all these". The natural order. Stuart.

<sup>6</sup> "having obtained a good testimony"; μαρτυρηθέντες. Wesley, Gray. See v. 2, note f.

<sup>7</sup> "so that"; ἵνα. Stuart, Dick. De Wette, "auf dass"; S. Fr., "afin que".

<sup>8</sup> "Therefore"; τοιγαροῦν. Gray, Rob. So (E. V.), 1 Thess. 4: 8.

<sup>9</sup> "since we are encompassed—let us lay aside". As to the signification of the language in the sentence, καὶ ἡμεῖς

κ. τ. λ., there is no difference of opinion. Different views may exist as to the proper arrangement of the words by which it is translated. The above is deemed most perspicuous and harmonious.

<sup>10</sup> "are encompassed". "About", when joined with "compassed" or "encompassed", is superfluous, as the idea is contained in the verb. "Encompassed" is used by Wesley and U.

<sup>11</sup> "the easily besetting sin"; τὴν εὐπερίστατον ἁμαρτίαν. U. See Rob., Greenf. and Liddell on εὐπερίστατος.

<sup>12</sup> "and". Sharpe. This supplement is demanded by the usus loquendi of our language, if ἀποθέμενοι is rendered by a verb. So Wakef., Wesley, U.

<sup>13</sup> "set before us"; προκείμενον ἡμῖν. Campbell, Sampson, U., Macknight. The comma placed after "us", is authorized by Tittmann, and adopted by Wesley, Sharpe, U., De Wette, S. Fr. and Ital.

<sup>14</sup> "looking away"; ἀφορῶντες. Craik, U., Rob., Bretsch., Greenf., Liddell. Compare ἀπέβλεπε, ch. 11: 26.

<sup>15</sup> "the faith"; τῆς πίστεως. Campbell, Dick., Gray, Sharpe, U. Luther and De Wette, "des Glaubens"; Belg., "des geloofs"; S. Fr., "de la foi"; Span., "de la fé". "Faith" is here used, as in Acts 14: 22; 15: 9; 6: 7. Eph. 4: 5. Jude 3.

<sup>16</sup> "set before"; προκειμένης. Stuart, U. Vulg., Eras., Beza and the Span. employ the participial construction. It is more forcible than that with a verb.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
despising the shame, and is set down at the right hand of the throne of God.	αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν.	cross, despising <sup>1</sup> the shame, and <sup>2</sup> hath sat down at the right hand of the throne of God.
3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.	3 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλύομενοι.	For <sup>3</sup> consider him attentively, <sup>4</sup> who hath endured such <sup>5</sup> opposition <sup>6</sup> from sinners against himself, <sup>7</sup> so that ye may not <sup>8</sup> grow weary, <sup>9</sup> being discouraged <sup>10</sup> in your souls. Ye have <sup>11</sup> not yet resisted to blood <sup>12</sup> struggling against sin, <sup>13</sup> and <sup>14</sup> ye have forgotten the exhortation which speaketh to you as to sons, My son, <sup>15</sup> slight not <sup>16</sup> the chastisement of the Lord, <sup>17</sup> neither <sup>18</sup> be discouraged, <sup>19</sup> when rebuked by him; for whom <sup>20</sup> the Lord loveth, <sup>21</sup> he chastiseth, and scourgeth every son, whom he receiveth. If ye <sup>22</sup> endure <sup>23</sup> chastisement, God
4 Ye have not yet resisted unto blood, striving against sin.	4 Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι, 5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται. Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ' αὐτοῦ ἐλεγχόμενος.	not yet resisted to blood <sup>12</sup> struggling against sin, <sup>13</sup> and <sup>14</sup> ye have forgotten the exhortation which speaketh to you as to sons, My son, <sup>15</sup> slight not <sup>16</sup> the chastisement of the Lord, <sup>17</sup> neither <sup>18</sup> be discouraged, <sup>19</sup> when rebuked by him; for whom <sup>20</sup> the Lord loveth, <sup>21</sup> he chastiseth, and scourgeth every son, whom he receiveth. If ye <sup>22</sup> endure <sup>23</sup> chastisement, God
5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:	5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται. Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ' αὐτοῦ ἐλεγχόμενος.	not yet resisted to blood <sup>12</sup> struggling against sin, <sup>13</sup> and <sup>14</sup> ye have forgotten the exhortation which speaketh to you as to sons, My son, <sup>15</sup> slight not <sup>16</sup> the chastisement of the Lord, <sup>17</sup> neither <sup>18</sup> be discouraged, <sup>19</sup> when rebuked by him; for whom <sup>20</sup> the Lord loveth, <sup>21</sup> he chastiseth, and scourgeth every son, whom he receiveth. If ye <sup>22</sup> endure <sup>23</sup> chastisement, God
6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.	6 ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται 7 Εἰ παιδείαν ὑπομέ-	endure <sup>23</sup> chastisement, God
7 If ye endure chastening, God	δέχεται 7 Εἰ παιδείαν ὑπομέ-	endure <sup>23</sup> chastisement, God

<sup>1</sup> "the shame". As *αἰσχύνῃς* is *anarthrous*, the English article should be marked as a *supplement*. So Wakefield.

<sup>2</sup> "hath sat down". Turner, U. The reading of the Text, *ἐκάθισεν*, is rejected by Tittmann, Knapp, Scholz, Stuart, Turner and others, as spurious. Beyond reasonable doubt, *κεκάθικεν* is the true reading. Stuart, "hath seated himself".

<sup>3</sup> "consider—attentively"; *ἀναλογίσασθε*. Rob. (*in loco*), Greenf., Bretsch. (on *ἀναλογίζομαι*). The preposition strengthens the simple verb. Liddell. Vulg., "recogitate"; S. Fr., "considérez en effet"; Heb. N. Test., כִּי־יִשְׁכַּח.

<sup>4</sup> "who hath endured"; *τὸν ὑπομεμενηκότα*. The ordinary sense of the perfect should be retained here. So U. Vulg., Beza, Calvin, "qui sustinuit". S. Fr. In this passage "who" is substituted for "that" by Sharpe, Stuart, Campbell, Sampson, Gray, U.

<sup>5</sup> "opposition"; *ἀντιλογίαν*. Stuart, Campbell, Wakef., Turner, Dick.

<sup>6</sup> "from sinners"; *ὑπὸ τῶν ἀμαρτωλῶν*. Wesley, Stuart, Sharpe, Dick, Gray. Beza, "à peccatoribus".

<sup>7</sup> "so that"; *ἵνα*. The particle is *telic*. Rob., Greenf. (*ἵνα*). U., "in order that"; S. Fr., "afin que"; Belg., "op dat".

<sup>8</sup> "grow weary"; *κάμητε*. Campbell, Stuart.

<sup>9</sup> "being discouraged"; *ἐκλύομενοι*. Dick., Stuart and Campbell, "becoming discouraged". Stuart defines *ἐκλύομαι*, "to become discouraged", or, "despondent". Bretsch. (*in loco*), "*animum despondeo*"; S. Fr., "étant abattu".

<sup>10</sup> "in your souls"; *ταῖς ψυχαῖς ὑμῶν*. Sampson, Wiclif, U. Wakef., "[weariness] of soul"; S. Fr., "dans vos âmes";

Span., "en vuestros animos". There is no good reason for departing from the most usual rendering of this noun. Compare E. V., Numb. 21 : 4. Psalm 107 : 26.

<sup>11</sup> "struggling against"; *ἀνταγωνιζόμενοι*. Campbell, Liddell, Stuart, "in your struggle". So Wakef., U., "struggling earnestly"; Vulg., Mont., Eras., "repugnantes"; De Wette, "Noch habt ihr nicht—widerstanden im Kampfe".

<sup>12</sup> A comma is placed after "sin", in conformity to the punctuation of Bagster.

<sup>13</sup> "slight not"; *μὴ ὀλιγώρει*. Stuart, U., Liddell. Vulg., "noti negligere"; S. Fr., "ne néglige pas".

<sup>14</sup> "chastisement"; *παιδείας*. So v. 8. Wakef., Campbell, Dick, U. "Chastening", and "to chasten", are obsolete. "Chastisement" occurs in E. V., Deut. 11 : 2. Job 34 : 31. Isa. 53 : 5. Jer. 30 : 14, and "chastise", Levit. 26 : 28. Deut. 22 : 18. 1 Kings 12 : 11, 14.

<sup>15</sup> "neither"; *μηδὲ*. Gray, Wiclif, Tyndale, Cranmer, Geneva, Rob., U., Greenfield.

<sup>16</sup> "be discouraged"; *ἐκλύου*. See v. 3, note r. Bretsch. (*in loco*) "*animum despondeo*"; Syriac, ܬܫܘܒܐ ܠܫܘܒܐ (*thy soul be relaxed*); S. Fr., "ne sois pas abattu"; De Wette, "verzage".

<sup>17</sup> "when rebuked"; *ἐλεγχόμενος*. Sharpe, Gray. The participial construction is adopted by Stuart, Dick., Sampson, U. *Ἐλέγχω* is rendered by "to rebuke", in (E. V.), 1 Tim. 5 : 20. Titus 1 : 13. Rev. 3 : 19.

<sup>18</sup> "he chastiseth"; *παιδεύει*. Wakef., Campbell, U. See v. 5, note w.

<sup>19</sup> "chastisement". See v. 5, note w.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
dealeth with you as with sons: for what son is he whom the father chasteneth not?	νετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς ὃν οὐ παιδεύει πατήρ; <sup>8</sup> εἰ δὲ χωρὶς	dealeth with you as with sons, for what son 'is there, whom <sup>a</sup> a father 'chastiseth not? But <sup>8</sup>
8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.	ἔστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί. <sup>9</sup> εἶτα τοὺς μὲν τῆς	if ye 'are without 'chastisement of which all <sup>b</sup> have been partakers, then are ye bastards and not sons. Further- <sup>9</sup>
9 Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?	σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῶ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ἤσομεν; <sup>10</sup> οἱ μὲν γὰρ πρὸς	more, 'indeed, we have had fathers of our flesh, who <sup>c</sup> chastised us, and <sup>d</sup> we revered them; 'shall we not much rather be subject to the Father of <sup>e</sup> our spirits, and live? For <sup>10</sup>
10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.	ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευσεν· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαμβεῖν τῆς ἀγιότητος αὐτοῦ. <sup>11</sup> πᾶσα	they, indeed, for a few days <sup>f</sup> chastised us according to their own pleasure; but he <sup>g</sup> for our good that <sup>h</sup> we may be partakers of his holiness. Now no chastisement for the <sup>11</sup>
11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable	δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηρικὸν τοῖς	present seemeth to be joyous but grievous, <sup>i</sup> yet <sup>j</sup> afterwards it yieldeth <sup>k</sup> the <sup>l</sup> wholesome

\* "is there"; *ἔστιν*. Wesley, Wakef., Stuart, Sharpe, Dick., Sampson, U.

<sup>d</sup> "a father". As *πατήρ* is *anarthrous*, some translators have employed the supplement *his*; others (with the E. V.) the definite article "the". "What son is there"? is equivalent to, "Is there any son"? Hence the indefinite article before "father" will present the thought with exactness, "What son is there whom a father chastiseth not"? In other words, "every son is chastised by some father". This passage is accurately rendered in the S. Fr., "car quel est le fils qu'un père ne corrige pas"?

o "chastiseth". See v. 5, note w.

f "are"; *ἔστε*. Wesley, Stuart, Dick., U. "Be", in such cases, is obsolete.

e "chastisement". See v. 5, note w.

<sup>b</sup> "have been"; *γεγόνασι*. Craik, Gray. It is also rendered by the Eng. perf. by Wakef. and U. Vulg., "facti sunt". There is an obvious reference to ch. 11: 36-38. The afflictions of holy men, in former ages, are presented to the view of the Hebrews, whom Paul addressed. The *ordinary* signification of the Greek perf. is most appropriate.

<sup>c</sup> "indeed"; *μὲν*. U. Vulg., "quidem". The *protasis* being indicated by this particle, it should be translated.

<sup>d</sup> "chastised". See v. 5, note w. *Παιδευτὰς*, Wakef., Campbell. This passage might be rendered more literally, "fathers of our flesh as chastisers". But as "chastisers" is an unusual word, and as the E. V. presents the thought in the *verbal* construction, it is deemed unnecessary to make a

change. The construction of the French, Span. and Ital. is similar.

<sup>d</sup> "we revered"; *ἐνετρεπόμεθα*. Wesley, Sharpe, U. *Reverere* is employed in the Vulg., Eras., Mont., Beza, Castalio and Calvin. The verbal construction occurs in the Syriac, *ܩܪܝܢܐ ܕܥܒܪܐܗܡ*; Heb. N. T., *וְיָרֵא*; in the G. Fr., S. Fr., Span. and Ital.

<sup>e</sup> "shall—be subject"; *ὑποταγησόμεθα* (2d fut. pass.). U., Rob. S. Fr., "serons-nous—soumis".

<sup>f</sup> "our spirits"; *τῶν πνευμάτων*. Stuart, Campbell, Dick., U. Kühner, § 224, 4, "the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence. In such cases, the English use the possessive pronoun". A similar idiom is common in French.

<sup>g</sup> "chastised". See v. 6, note a.

<sup>h</sup> "for our good"; *ἐπὶ τὸ συμφέρον*. Stuart, Wakef., Rob., Greenf.

<sup>h</sup> "we may be partakers". "May" is substituted for "might" on the ground that "chastiseth", not "chastised", is the verb, which is understood. The "chastisement" or discipline is not "for a few days", but continues as long as the life of the believer lasts. Wesley and Gray, "may".

<sup>i</sup> "yet"; *δὲ*. Wesley, Stuart, U. "Yet", as a conjunction, signifies "nevertheless". Webster.

<sup>j</sup> "afterwards". Wakef., Stuart, Sharpe, Campbell. *Afterward* is obsolete.

<sup>k</sup> "wholesome fruit"; *καρπὸν εἰρηρικὸν*. De Wette, "die

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

fruit of righteousness unto them which are exercised thereby.

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

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

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

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

16 Lest there be any fornicator, or profane person, as Esau,

δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. <sup>12</sup> Διὸ τὰς

παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε.

<sup>13</sup> καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον.

<sup>14</sup> Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον.

<sup>15</sup> ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μὴ τις ρίζα πικρίας ἄνω φύουσα ἐνοχλήῃ, καὶ διὰ ταύτης μianθῶσι πολλοί.

<sup>16</sup> μὴ τις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς

fruit of righteousness 'to those "who have been exercised 'by it. "Therefore 'strengthen <sup>12</sup> 'the weary hands and the feeble knees; and make straight <sup>13</sup> paths with your feet, that 'the lame 'may not be turned aside, 'but rather be healed. Follow peace with all men <sup>14</sup> and holiness, without which no one shall see the Lord; 'looking carefully lest any <sup>15</sup> one fail of the grace of God; lest any root of bitterness springing up, 'disquiet you, and 'through it many be defiled; lest there be any forni- <sup>16</sup> cator, or profane person, 'like Esau, who for one 'meal sold

heilsame Frucht". This signification of εὐρηκνὸν is derived from the Hebrew כּוֹלֵץ, whole, sound, well in health. Gesenius. Bretsch. (in loco) "salutaris". "Peaceable", or "peaceful", fails to exhibit the thought to an English reader; while "wholesome" gives the proper meaning and preserves the metaphor. "Wholesome" occurs in the E. V. of Prov. 15 : 4 and 1 Tim. 6 : 3.

† "to those"; τοῖς. Stuart, Gray, U.

‡ "who have been exercised"; γεγυμνασμένοις. As the tense of this participle stands in contrast to that of ἀποδίδωσι, it is important that the distinction should be preserved in translation. Hence, it is rendered by a verb in the perfect. So Wakefield, "yieldeth—who have been exercised"; Samp., "who have been laboriously exercised"; Eras., "qui—fuerint exercitati"; Castalio, "sunt exercitati"; S. Fr., "qui ont été exercés"; Span., "que han sido ejercitados".

‡ "by it"; δι' αὐτῆς. Campbell, Dick., U.

‡ "Therefore"; διὸ. Wakef., Dick., Rob., Liddell.

‡ "strengthen"; ἀνορθώσατε. Turner, Stuart, Dick. De Wette, "stärket"; Syriac, ܩܘܡܘܢܐ (confirmate); Heb. N. T., ܩܘܡܘܢܐ. This word "is often employed by the Seventy in order to translate the Hebrew כּוֹלֵץ, to establish, to make firm, to strengthen". Stuart. In Isaiah 35 : 3, which is here quoted, the Heb. is ܩܘܡܘܢܐ, the LXX have λoχύσατε.

‡ "the weary hands"; τὰς παρειμένας χεῖρας. Rob., "hands which hang down through weariness"; De Wette, "losen".

‡ "with your feet"; τοῖς ποσὶν ὑμῶν. The grammatical form of the language allows us to regard this as a *dativus instrumentalis*. The metaphor is that of making paths by a series of footsteps, in which paths, the lame are to follow the more vigorous, who have "led the way". So U. Luther and De Wette, "mit euren Füßen"; S. Fr., avec vos pieds"; Ital.,

"co' vostri piedi" This is a quotation from Prov. 4 : 26, where the language of the Sept. favors the rendering given above, ὀρθὰς τροχιάς ποιεῖ σοὶ ποδῖ, καὶ τὰς ὁδοὺς σου κατεύθυνε. Μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ, μηδὲ εἰς τὰ ἀριστερά, ἀποστρεψον δὲ σὸν πόδα ἀπὸ ὁδοῦ κακῆς. Bretsch. (in loco), "recto tramite incedite".

‡ "the lame"; τὸ χωλὸν. Stuart, Gray. This is a neuter adjective used for the abstract noun, χλωμά—lameness. Hence it has a generic signification denoting that, which is lame. Butt., § 128. 2.

‡ "may not be turned aside"; μὴ—ἐκτραπῆ. Sharpe, Turner, U. So (E. V.), 1 Tim. 1 : 6; 5 : 15. Bengel, "deflectat ad dextram vel sinistram, a rectitudine".

‡ "but rather be healed"; ἰαθῆ δὲ μᾶλλον. Wakef., Sharpe, Wesley. This verb being connected with ἐκτραπῆ by a conjunction, it is in accordance with our idiom to omit "may be", as the reader naturally supplies these words.

‡ "looking carefully"; ἐπισκοποῦντες. Sharpe, Rob., Gray. "Diligently", in such constructions, is obsolete. Our colloquial phrase, "see to it", is exactly equivalent to this Greek participle.

‡ "disquiet"; ἐνοχλήῃ. Liddell. Literally, "to disturb the public quiet by a mob". "Trouble" is too general in its import. Beza, Calvin, Eras., "obturbet"; De Wette, "Unruhe stiften"; Belg., "berørte—make".

‡ "through it"; διὰ ταύτης. De Wette, "durch sic"; Belg., "door dezelve"; Beza, "per hanc".

‡ "like Esau"; ὡς Ἡσαῦ. Present usage renders "like" preferable to "as". As the sense is the same, *euphony* is regarded.

‡ "one meal"; βρώσεως μιᾶς. Wesley, Wakefield, Sharpe, Campbell, U. S. Fr., "d'un seul mets".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
who for one morsel of meat sold his birthright.	ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.	his birth-right. For ye know 17
17 For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.	17 ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη μετανοίας γὰρ τόπον οὐχ εὔρε, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.	that when, afterwards, he wished to inherit the blessing, he was rejected; for he found no place for a change of mind, though he sought it earnestly with tears. For 18
18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,	18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκοτῶ, καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον. 20 οὐκ ἔφε-	ye have not come to a mountain, which can be touched, and to flaming fire, and a thick cloud, and darkness, and tempest, and a sound of a trumpet, and a voice of words, the hearers of which intreated that a word more should not be added to them;
19 And the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more:		

<sup>1</sup> "that when"; *ὅτι καὶ*. Stuart, Dick., Sharpe, Sampson. Calvin, "quod cum". *Καὶ* sometimes refers to *time*, as in Acts 5:7, *καὶ ἡ γυνὴ αὐτοῦ—εἰσηλθὲν*. So for "when", Mark 15:25. Hoogeveen (*Kai*). So rendered (E. V.), Heb. 8:8. See Liddell.

<sup>1</sup> "he wished"; *θέλων*. Wakef., Sharpe, Campbell, Craik, Gray. Eras., Beza., Calvin, "vellet"; De Wette, "*wünschend*".

<sup>1</sup> "to inherit"; *κληρονομήσαι*. Craik, Campbell, Wesley, Sharpe, Gray, U.

<sup>1</sup> "a change of mind"; *μετανοίας*. Stuart. All sound interpreters agree that this word refers to a *change in the mind* or *purpose* of Isaac, who had blessed Jacob. At the same time, most common readers by referring "repentance" to Esau, entirely mistake the inspired writer. By a rendering founded on etymology, we present the *exact* sense of the word and obviate any misunderstanding. S. Fr., "un changement de disposition". Turner remarks: "The word *repentance* here, signifies a change in his father's mind". Every one who has read Bunyan's "Grace Abounding", will recollect the agony, which the author suffered from the above mistaken view of this text.

<sup>1</sup> "sought—earnestly"; *ἐκζητήσας*. Wakef., Campbell. Rob. (on the verb, *in loco*). The preposition, with which the verb is compounded, is *intensive*. So ch. 11:6.

<sup>1</sup> "have not come"; *οὐ—προσεληλύθατε*. Dick., Sampson, U. Vulg., Eras., Beza, Calvin, "accessistis".

<sup>1</sup> "a mountain"; *ὄρει*. Wakef., Campbell, U., Gray.

<sup>1</sup> "can be touched"; *ψηλαφωμένῳ*. Gray. This word is used for the verbal adjective *ψηλαφητῶ, palpabili*. The verbal rendering is retained for perspicuity. "Tangible" is not a *familiar* word to common readers. In Exod. 10:21 (Sept.), we have *ψηλαφητὸν οὐότος*.

<sup>1</sup> "to flaming fire"; *κεκαυμένῳ πυρὶ*. Stuart, Wesley,

Dick., U. S. Fr., "un feu brûlant"; Ital., "al fuoco ardente"; Span., "al fuego encendido"; Vulg., *accensibilem ignem*"; Calvin, "ignem accensum"; Castalio, "ardentem ignem"; Belg., "brandende vuur". In Exod. 24:17, we have a parallelism, *τὸ δὲ εἶδος τῆς δόξης κυρίου ὡσεὶ πῦρ γλέγον ἐπὶ τῆς κορυφῆς τοῦ ὄρους*.

<sup>1</sup> "a thick cloud"; *γνόφῳ*. Worsley, U., Wesley. Stuart regards *γνοφῶ* as a collective, and renders it, "thick clouds". Deut. 4:11, "and the mountain burned with fire unto the midst of heaven, with darkness, clouds", Heb. *ἕνεκα ὁμίχλης καὶ σκοτίας, γνόφος*. Bretsch. (*γνόφος*), "Nubes densa et caliginosa ut *ἕνεκα* Deut. 4:11; 5:22, sic Heb. 12:18"; Scapula, "ἀπὸ τοῦ νεφῶς (inquit Eustathius) νόφος, καὶ γνόφος assumpto ex Aëolicâ dialecto; ὁ ἄλλως δινόφος".

<sup>1</sup> "a sound"; *ἤχῳ*. As this word is *anarthrous*, like *πυρὶ, γνόφῳ, οὐότω* and *θυέλλῃ*, the Eng. definite article should not be used in the translation. Wakef. places "a" before the noun. S. Fr., "un son". U. has no article.

<sup>1</sup> "a voice"; *φωνῇ*. S. Fr., "une voix". See last note.

<sup>1</sup> "the hearers of which"; *ἧς οἱ ἀκουσάντες*. Stuart, Dick., Campbell, Sharpe. De Wette, "*deren Hörer*".

<sup>1</sup> "a word more should not be added to them"; *μὴ προστεθῆναι αὐτοῖς λόγον*. U., "a word should not be added to them"; Stuart, "(refused) that another word should be added to them"; Macknight, "that there might not be added to them a word"; Craik, "that not another word should be added to them". Either of these renderings is preferable to that of the E. V. It is probable that Paul employed *προστεθῆναι*, because in the history of the giving of the law, Deut. 5:22 (*Heb.* 5:19), this verb occurs in the Seventy as the translation of *קָחָה לְפָנָי*, Septuag. *καὶ οὐ προσέθηκε*, "and he added no more". So in the same chapter, v. 25, *ἐὰν προσθώμεθα ἡμεῖς ἀκουσάει τὴν φωνὴν κυρίου Θεοῦ ἡμῶν ἔτι*. The E. V. is unnecessarily *paraphrastic* in its rendering.

## KING JAMES' VERSION.

## GREEK TEXT.

## REVISED VERSION.

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

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more

ρον γὰρ τὸ διαστελλόμενον, *K*ὰν θηρίου θίγη τοῦ ὄρους, λιθοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται. <sup>21</sup> καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν, Ἔκφοβός εἰμι καὶ ἔντρομος.

<sup>22</sup> ἀλλὰ προσελλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, <sup>23</sup> πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, <sup>24</sup> καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρείττονα λαλοῦντι παρὰ τὸν Ἀβελ.

<sup>25</sup> Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῶ

(for they could not endure 20 "the command, "If even a beast touch the mountain, it shall be stoned"; and so terri-

21 ble was the sight, that Moses said, I exceedingly fear and

22 tremble;) but ye have come to mount "Zion, and to the city of the living God, the heavenly Jerusalem, "to tens of thousands, to "the general assembly of angels, to the

23 congregation of the first-born written in heaven, and "to God, the Judge of all, and to the spirits "of the just made perfect, and to Jesus, the Me-

24 diator of the new covenant, and to the blood of sprinkling, which speaketh "something better than that of Abel.

25 "Beware that ye refuse not him, who speaketh; "for if they did not escape, who refused him "who warned

<sup>w</sup> "the command"; τὸ διαστελλόμενον. Castalio, "præceptum illud"; Wakef., "that strict command"; Stuart and U., "injunction". I should prefer this last rendering, but for the fact that it does not occur in the E. V. of the O. or N. Test.

<sup>x</sup> "If even"; *K*ὰν. Wesley, Wakef., Stuart, Sharpe, U., Rob.

<sup>y</sup> The sentence ἢ βολίδι κατατοξευθήσεται of the Text. Recept., is rejected as spurious by Griesbach, Scholz, Knapp, Tittmann, Lachmann and Tischendorf. It is not recognized by the Vulgate or Syriac.

<sup>z</sup> "tremble"; εἰμι—ἔντρομος. Wakef., Stuart, Campbell, Dick. "Quake" is now seldom applied, in its literal sense, to man".

<sup>a</sup> "Zion". The orthography of this word in the E. V. of O. Test. So Stuart, Campbell, Sharpe, Dick. and U.

<sup>b</sup> "to tens of thousands"; μυριάσιν. So Jude 14, ἐν μυριάσιν, "with ten thousands". A paraphrastic rendering adds nothing to perspicuity here. See the use of the adjective μυριάσις, 1 Cor. 4:15, "though ye have ten thousand instructors".

<sup>c</sup> "the general assembly of angels". The punctuation of the critical editions generally is this, μυριάσιν, ἀγγέλων πανηγύρει. So Tittmann, Griesbach, Knapp. In accordance with this, is the punctuation of the Vulgate, Erasm., Calvin, Bengel, Turner, Stuart, Dick., U. De Wette, "den Myriaden, der

Engel Versammlung". Bretsch. (on πανηγυρις) says: "Heb. 12:23, ubi πανηγυρις ἀγγέλων (hæc enim sunt conjungenda) est cœtus angulorum Deum hymnis laudantium".

<sup>d</sup> "to God the judge of all"; κριτῇ Θεῷ πάντων. The order and phraseology of the E. V. has been retained. The order of the Greek would give this rendering, "to the judge God of all". Turner remarks on this passage, "such transpositions are quite common, as is shown by Kuinoel, and the English translation is probably the best; Bloomfield remarks that the other rendering would demand the article".

<sup>e</sup> "of the just"; δικαίων. Stuart, Sampson, Dick. So (E. V.), Matt. 13:49. Luke 1:17; 14:14. Acts 24:15.

<sup>f</sup> "something better"; κρείττον. This is the reading of Tittmann, Knapp, Scholz, Bengel. The latter says, "sic codd. probatores"; Stuart, "the weight of authority is beyond all doubt on the side of κρείττον"; Turner, "the singular reading in the Greek has stronger support than the plural".

<sup>g</sup> "beware"; βλέπετε. Dick., Rob., Liddell. So (E. V.), Mark 8:15; 12:38. Acts 13:40. Philipp. 3:2. Col. 2:8. This word is preferred to "see" as equally exact and more euphonous.

<sup>h</sup> "for if they did not escape". This is the natural arrangement. It is that of Stuart, Campbell, Dick., U. S. Fr., "car si ceux-là n'ont point échappé".

<sup>i</sup> "who warned"; τὸν—χρηματίζοντα. Stuart, U., Rob.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p><i>shall not we escape</i>, if we turn away from him that <i>speaketh</i> from heaven:</p>	<p>μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, <sup>26</sup> οὐ ἢ φωνὴ</p>	<p>on earth, <sup>k</sup>much less <i>shall</i> we <i>escape</i>, if we turn away from him, <sup>l</sup>who <i>warneth</i> from heaven;</p>
<p>26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.</p>	<p>τὴν γῆν ἐσάλειψε τότε, νῦν δὲ ἐπήγγελται, λέγων, Ἔτι ἅπαξ ἐγὼ σεῖω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. <sup>27</sup> Τὸ δὲ, Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων</p>	<p>whose voice then shook the <sup>26</sup> earth; but now he hath promised, saying, Yet once more, <sup>m</sup>I will shake not only the earth, but <sup>n</sup>heaven also. <sup>o</sup>Now <sup>27</sup></p>
<p>27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.</p>	<p>τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνη τὰ μὴ σαλευόμενα. <sup>28</sup> διὸ βασιλείαν ἀσάλευτον παρα-</p>	<p><sup>p</sup>this, Yet once more, signifieth the <sup>r</sup>removal of the things shaken, <sup>s</sup>as of things made, that the things <sup>t</sup>not shaken may remain. <sup>u</sup>There- <sup>28</sup></p>
<p>28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear;</p>	<p>λαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύομεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας. <sup>29</sup> καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλί-</p>	<p>fore we receiving a kingdom <sup>v</sup>not to be shaken, <sup>w</sup>let us hold fast <i>the</i> grace <sup>x</sup>through which, we may serve God acceptably with reverence and godly fear;</p>
<p>29 For our God is a consuming fire.</p>	<p>σκον.</p>	<p><sup>y</sup>for even our God is a con- <sup>29</sup> suming fire.</p>

Greenf., Bretsch. See ch. 11 : 7, note w. S. Fr., "qui—avertissait".

<sup>l</sup> "on earth"; ἐπὶ γῆς. The article τῆς of the Text. Recept. is rejected by most of the critical editors.

<sup>k</sup> "much less"; πολλῶ μᾶλλον. Wakef., Dick. The literal rendering, "much more" (i. e., "by how much more"), is a violation of our idiom. The thought can be preserved by the above rendering. In cases where the idioms of the Greek and Eng. differ, we must conform to the latter or sacrifice *perspicuity*, and *purity to literality*. S. Fr., "combien moins"; De Wette, "wie viel weniger" The supplementary "not" of the E. V. is superfluous. It is omitted by Wakef. and Dick.

<sup>l</sup> "who warneth"; τὸν. The participle *κηρυτίζοντα* is understood in connection with the article. So Stuart.

<sup>m</sup> "I will shake". Wesley, Stuart, Dick. Instead of *σεῖω*, Bengel, Scholz, Lachmann, Tischendorf, have *σεισω*. So the Syriac, ܫܝܫܘ (fut. Aphel); Vulg., "movebo"; Belg., "zal ik bewegen"; S. Fr., "je remuerai"; Sept., Haggai 2 : 6, ἐγὼ σεισω.

<sup>n</sup> "heaven also". Stuart. This is the ordinary and, therefore, the natural arrangement of the words. So Stuart, Wakef.

<sup>o</sup> "Now"; δὲ. Stuart, Craik, Wakef., Dick., Campbell.

<sup>p</sup> "this, Yet once more". Stuart, Dick., Sharpe. Turner, "our English translation has introduced the term *word*, for which there is nothing equivalent in the Greek or Hebrew. It is not only unnecessary, but injurious, as it mars the sense". De Wette, "dieses noch einmal—aber"; Beza, "Pond illud, Adhuc semel"; Calvin, "Illud autem, Adhuc semel".

<sup>r</sup> "the removal"; τὴν μετάθεσιν. Wesley, Wakef., Rob.

<sup>s</sup> "of the things shaken"; τῶν σαλευομένων. Sharpe, Sampson. S. Fr., "des choses ébranlées". The participial

construction is most accurate, as the tense of *σαλευομένων* is made dependant on *σεισω*.

<sup>s</sup> "as of things made"; ὡς πεποιημένων. Sharpe, U. The participial construction is adopted by Wakef., Stuart, Wesley, Sampson, Dick., Vulg., Mont., Castalio, Span., De Wette.

<sup>t</sup> "the things not shaken"; τὰ μὴ σαλευόμενα. Wakef., U., Campbell.

<sup>u</sup> "Therefore"; διὸ. Wesley, Dick. Liddell, Rob. and Greenf. on διὸ.

<sup>v</sup> "not to be shaken"; ἀσάλευτον. De Wette, "*uner-schütterliches*". Turner remarks: "The Greek word is of the same root as those before used (*σαλεύω*), and it is unfortunate that our translators should have chosen another term". The thought is correctly expressed in the Genevan version, "which cannot be shaken". The context indicates that the time is future. Calvin says, "ex concussione cœli et terræ infert (i. e., *Apostolus*) totius mundi statum debere Christi adventum mutari".

<sup>w</sup> "let us hold fast *the* grace"; ἔχωμεν χάριν. Stuart, "let us hold fast that grace"; Craik, "let us hold fast grace"; Beza, "teneamus gratiam"; Belg., "laat ons de genade [vast] houden".

One of the significations of this verb is, "to hold fast". So 2 Tim. 1 : 13. See Rob., Liddell. See also 1 Tim. 3 : 9 ; 1 : 19 (E. V.). For the signification of "grace", see Titus 2 : 11, where it obviously refers to the gospel. Compare Gal. 1 : 6. 2 Cor. 5 : 19 ; 6 : 1.

<sup>x</sup> "through which"; δι' ἧς. Belg., "door dewelke" This is the usual signification of διὰ. See (E. V.), Heb. 2 : 14, 15 ; 6 : 12.

<sup>y</sup> "for even"; καὶ γὰρ. Wakef., Turner. Vulg., Eras., Beza, "etenim"; G. Fr., "car aussi"; U., "for—also".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. XIII.	CHAP. XIII.	CHAP. XIII.
LET brotherly love continue.	'Η ΦΙΛΑΔΕΛΦΙΑ μενέτω.	LET brotherly love con-
2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.	2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.	2 1 Forget not <sup>a</sup> to entertain strangers; <sup>b</sup> through this, some have entertained angels unawares.
3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.	3 μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.	3 2 Be mindful of those in bonds <sup>c</sup> as if bound with them; and of <sup>d</sup> those ill-treated, as being yourselves also in the body.
4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.	4 τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνοις δὲ καὶ μοιχοῦς κρινεῖ ὁ Θεός.	4 3 Let marriage <sup>e</sup> be honorable among all, and the bed undefiled, <sup>f</sup> for <sup>g</sup> fornicators and adulterers God will judge.
5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.	5 ἀφιλάργυρος ὁ ὁ τρόπος· ἀκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω.	5 4 Let your <sup>h</sup> disposition <sup>i</sup> be free from covetousness; and <sup>j</sup> be contented with what ye have; for he hath said, I will never leave thee,
6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.	6 ὥστε θαρρῶντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄν-	6 5 nor forsake thee; so that we <sup>k</sup> may boldly say, The Lord is my helper, and I will not fear what man <sup>l</sup> can do to me. Re-

<sup>a</sup> "to entertain strangers"; πῆς φιλοξενίας. A more concise rendering would be, "Do not neglect hospitality". Still as this would be less intelligible to common readers, I have preserved the phraseology of the E. V., with a slight change. Wesley, "Do not forget hospitality"; Stuart, "Forget not hospitality". I would use this last as a marginal reading.

<sup>b</sup> "through this"; διὰ ταύτης. See ch. 12 : 28, note x.

<sup>c</sup> "Be mindful"; μιμνήσκεσθε. So E. V., 2 : 6. Rob., Greenf.

<sup>d</sup> "as if"; ὡς. Stuart, Rob., Greenf. Hoog. (on this particle) remarks that "when *resemblance* or *probability* rather than *actuality* is affirmed, its signification is, *as though, as if*. Belg., "als of"; S. Fr. "comme si"; Span., "como si"; Ital., "come se". So (E. V.), 2 Cor. 10 : 2; 13 : 2. Rev. 1 : 15.

<sup>e</sup> "those ill-treated". See ch. 11 : 37, note p. Sharpe. S. Fr., "qui sont maltraités"; De Wette, "der Gemisshandelten"; Belg., "die kwalijk gehandelt worden".

<sup>f</sup> "Let marriage be honorable among all"; τίμιος ὁ γάμος ἐν πᾶσι. Stuart, Wakef., Gray, Dick., Campbell. S. Fr., "Que le mariage soit honorable parmi tous"; De Wette, "Ehrenwerth sei die Ehe bei allen". As the context is hortatory, the imperative form of the verb seems clearly to be demanded. Craik, "Let marriage be honored"; Castalio, "Honestum esto matrimonium"; Eras., "Honorabile sit inter omnes conjugium".

<sup>g</sup> "for"; δὲ. Stuart, Wakef., Dick., Campbell. This parti-

cle is often used in place of γὰρ, *nam*, in assigning the reason for an assertion. See Rob.

<sup>h</sup> "fornicators"; πόρνοις. Gray, Sharpe, Campbell, Sampson, U., Rob., Liddell.

<sup>i</sup> "disposition"; τρόπος. Wesley, Craik, Rob. De Wette, "Sinnesart". The obvious import of the word here, is the *temper of the mind, propensity to an object*. The Latin *mores* is an equivalent. Our English "manners", "conduct", or "behavior", refer more especially to *manifestations of the temper of the mind*. Hence, neither of them is sufficiently accurate for translating this word. "Disposition" is found in the Apocryphal books and, therefore, belongs to what may be regarded as *biblical phraseology*. See 2 Esdras 8 : 38, 39. Judith 8 : 29. Esther 16 : 6. Ecclesiasticus 20 : 26. The article ὁ belonging to τρόπος, is equivalent to the passive pronoun "your". See Kühner, Gr., § 244. 4. Hence "your" is not a supplement. As an alternative rendering I suggest, "Be not covetous".

<sup>j</sup> "free from covetousness"; ἀφιλάργυρος. Stuart. De Wette, "frei von Geldgeiz".

<sup>k</sup> "with what ye have"; τοῖς παροῦσιν. Stuart, "what ye possess"; S. Fr., "de ce que vous avez"; Ital., "di ciò ch' avete". Compare 1 Timo. 6 : 8.

<sup>l</sup> "can do"; ποιήσει. This quotation is from Psal. 118 : 6 (Sept. 117 : 6), οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος. E. V., "I will not fear what man can do to me". The future tense often expresses, not only action or existence at a point

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of <i>their</i> conversation :	θρωπος. <sup>7</sup> Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμῆσθε τὴν πίστιν.	member your "leaders, "who spoke to you the word of God; considering the end of their "course of life, "imitate their faith. "Jesus Christ <i>is</i> the same yesterday, and to-day, and forever. "Be not carried away "by various and strange doctrines; for <i>it is</i> good that the heart should be established "by grace, not "by meats, "by which, those, "who were busied <i>in them</i> , were not profited. We have an altar "from
8 Jesus Christ the same yesterday, and to-day, and for ever.	<sup>8</sup> Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.	away "by various and strange doctrines; for <i>it is</i> good that
9 Be not carried about with divers and strange doctrines: for <i>it is</i> a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.	<sup>9</sup> διδασκαίαις ποικίλαις καὶ ξέναις μὴ περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιουῖσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.	the heart should be established "by grace, not "by meats, "by which, those, "who were busied <i>in them</i> , were not profited.
10 We have an altar, whereof	<sup>10</sup> Ἐχομεν θυσιαστήριον, ἐξ οὗ	fitted. We have an altar "from 10

beyond the present time, but also that something *must* or *can* be done. Stuart, Gr. N. T., § 125, note 5. Trollope's Gr. N. T., § 50, *Obs.* 2, and § 55. According to the accentuation of the Hebrew in Ps. 118 : 6, and also 56 : 11, the language is *interrogative*. In both instances, the Sept. is *affirmative*. I do not deem it necessary to deviate from the punctuation of Bagster and Scholz.

<sup>m</sup> "leaders"; τῶν ἡγουμένων. Stuart, Sampson, Craik, U., Gray. Montanus, "ducum"; Beza, "ductorum"; De Wette, "Führer"; S. Fr., "conducteurs"; Belg., "voorgangeren"; Heb. N. Test., מְדַבְּרֵי.

<sup>n</sup> "who spoke"; οἵτινες ἐλάλησαν. Wesley, Craik, Wakef., U. The usual force of the aorist should be retained, as the passage obviously seems to refer to "leaders" who had "finished their course and kept the faith". So Wesley translates, "Remember those, who had the rule over you, who spake", etc. Calvin, "nihil impedit quò minus generaliter hoc intelligamus de iis qui in sana fide ad extremam usque perstiterunt, et tam morte, quam totà vitâ, fidele sanæ doctrinæ testimonium reddiderent". This view is corroborated by the injunction, v. 17, Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέιπετε, κ. τ. λ. *These* leaders are distinguished from those of v. 7, as *now* living and watching for souls. Compare ch. 12 : 1. Acts 7 : 59, 60; 8 : 1. Bengel judiciously remarks on this passage, "Facilius spectamus et miramur beatum obitum piorum, quam fidem, quæcum consecuti sunt imitatur".

<sup>o</sup> "course of life", ἀναστροφῆς. Wakef., Dick. "Conversation", in the sense of *mode of life*, is obsolete. The great mass of readers understand it as signifying colloquial intercourse. Ἀναστροφήμαι (midd.) signifies, to follow any mode of life, like הִלַּךְ. See Rob., Bretshh., Liddell. The word might be rendered by the single term "walk", thus agreeing with the Heb. הִלַּךְ, still it would perhaps be less plain to young readers. The E. V. has "conversation" as the equivalent, in all cases.

<sup>p</sup> "imitate"; μιμῆσθε. Stuart, Wakef., Campbell, Gray, Sharpe, U. This order of the Greek has been followed in this verse. So Stuart.

<sup>q</sup> "Jesus Christ *is* the same"; Ἰησοῦς Χριστὸς—ὁ αὐτὸς. Stuart, Wakef., Wesley, Sharpe, Campbell. By the omission of the verb, the E. V. induces the reader to connect this with the preceding verse, whereas the context shows that it is the commencement of a paragraph.

<sup>r</sup> "Be not carried away". The common reading, περιφέρεσθε, is dropped for παραφέρεσθε by Griesbach, Lachmann, Knapp, Tittmann, Bengel and Scholz. It is rejected by Stuart, Bretsch., Wakef., Sharpe, U. "The best critics", says Turner, "prefer παραφέρεσθε, be carried along, or aside". Vulg., "nolite abduci".

<sup>s</sup> "by". As the datives, διδασκαίαις, χάριτι and βρώμασι, are instrumental, this preposition is probably used to express their force. So Stuart, Dick, U. S. Fr., "par des doctrines—par la grâce—par des alimens".

<sup>t</sup> See last note.

<sup>u</sup> See note s on this verse.

<sup>v</sup> "by which"; ἐν οἷς. Stuart, Wakef., Campbell.

<sup>w</sup> "who were busied"; οἱ περιπατήσαντες. As the *metaphorical* signification of this verb is, "to be engaged in any thing", I have given it a rendering which is deemed accurate (in this place), while it is familiar to all English readers. Rob. Bretsch., "versor in aliqua re". The force of the aorist is retained.

<sup>x</sup> "in them". The sentence is, according to our idiom, imperfect without some *supplement*. "Therein" is used in the E. V. and some later ones. All, however, have neglected to *italicize* the supplement. Vulg., "in eis"; Eras., Calvin, "in illis"; Beza, "in ipsis".

<sup>y</sup> "from which"; ἐξ οὗ. Sampson, U. "Whereof" is now limited to legal phraseology.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
they have no right to eat which serve the tabernacle.	φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. <sup>11</sup> ὧν	which those, *who serve the tabernacle, have no right to eat.
11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priests for sin, are burned without the camp.	γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἀμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. <sup>12</sup> διὸ καὶ Ἰησοῦς, ἵνα	For the bodies *of <sup>11</sup> those animals, whose blood is brought into <sup>12</sup> the most holy place by the high priest for sin, are burned without the camp; *therefore Jesus also, <sup>12</sup> that he might sanctify the
12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.	ἀγίαση διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. <sup>13</sup> τοίνυν ἐξερχώμεθα πρὸς αὐτὸν	people <sup>12</sup> through his own blood, suffered without the gate. *Now then <sup>13</sup> let us go
13 Let us go forth therefore unto him without the camp, bearing his reproach.	ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. <sup>14</sup> οὐ γὰρ	forth to him, without the camp, bearing his reproach; for here we have no continu-
14 For here have we no continuing city, but we seek one to come.	ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. <sup>15</sup> Δι' αὐτοῦ οὖν ἀναφέρωμεν θυ-	ing city, but we <sup>14</sup> are seeking for <sup>15</sup> the one to come. <sup>15</sup> Through
15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of <i>our</i> lips, giving thanks to his name.	σίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τουτέστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. <sup>16</sup> τῆς δὲ εὐποιίας καὶ κοινωνίας	him, therefore, let us offer <sup>15</sup> a sacrifice of praise to God continually, that is the fruit of <i>our</i> lips, <sup>16</sup> praising his name.
16 But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.	μὴ ἐπιλανθάνεσθε. τοιαύταις γὰρ θυσίας εὐαρεστεῖται ὁ Θεός.	But to do good and <sup>16</sup> to impart, forget not; for with such sacrifices God is well pleased.

\* "those who serve the tabernacle have no right to eat". So Sharpe (*they who*). This is the natural arrangement of the words, in our language. Present usage demands "those who", instead of "they who". S. Fr., "ceux, qui rend un culte à la tent, n'ont pas le droit de manger"; Ital., "coloro che rendono culto al tabernaculo non han dritto di mangiare".

<sup>a</sup> "of—animals"; ζώων. Wesley, Stuart, Sharpe, Craik, Campbell, Gray, U.

<sup>b</sup> "the most holy place"; τὰ ἅγια. See Exod. 26 : 33, 34. 1 Kings 6 : 16 ; 8 : 6. See ch. 8 : 2, note i.

<sup>c</sup> "therefore"; διὸ. Wakef., Rob., Dick.

<sup>d</sup> "through his own blood"; διὰ τοῦ ἰδίου αἵματος. Dick., Sampson. This is the usual signification of διὰ with a genitive. See Liddell, Rob. Trollope, Gr. N. T., "in a general sense, it denotes any *cause* whatsoever, whether *principal*, *ministerial*, or *instrumental*, through the *medium* of which an action passes to its accomplishment".

<sup>e</sup> "now then"; τοίνυν. Rob. This particle is *hortatory* from the idea of *time*, conveyed by νῦν. Hoogeveen remarks on this passage: "It (τοίνυν) has the same hortatory use and force, with the first person plural, when one incites himself and others—the unusualness of the situation of τοίνυν, in the first place, adds to the vehemence of the exhortation". p. 185.

<sup>f</sup> "let us go forth"; ἐξερχώμεθα. Stuart, Wakef.

<sup>g</sup> "are seeking"; ἐπιζητοῦμεν. The *progressive present* of Eng. corresponds to the verb.

<sup>h</sup> "the one to come"; τὴν μέλλουσαν. Sharpe, Craik, U., "the one about to be"; S. Fr., "celle qui est à venir". There is here a reference to ch. 11 : 10, τὴν τοῖς θεμελίουσιν ἔχουσαν πόλιν; hence, the article should not be disregarded. Belg., "de toekomst".

<sup>i</sup> "Through him"; Δι' αὐτοῦ. Wakef., Sharpe, U. De Wette, "durch ihn".

<sup>j</sup> "a sacrifice"; θυσίαν. Wakef., Sharpe. De Wette, "ein Lob-Opfer"; Belg., "een offerhande"; S. Fr., "un sacrifice".

<sup>k</sup> "praising"; ὁμολογούντων. Stuart, "ascribing praise". This signification of the participle is derived from the Hiphil of הָרַג (הָרַח). So Psal. 43 : 4 (Sept. 42 : 4) הָרַגְתָּ, ἐξομολογήσομαί σοι. E. V., "I will praise thee"; Beza, "celebrantium". See Rob., Bretsch. (on the verb).

<sup>l</sup> "to impart"; κοινωνίας. The verb κοινωνέω (when transitive) signifies, "to impart", "to share something with others". Rob. Hence, when the noun is rendered by a verbal construction, the same signification is to be preserved. Wesley and Sharpe have, "to distribute". "To communicate" is obsolete in the sense demanded by the Greek. De Wette, "mitzutheilen".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.	17 Πειθήσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέικετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσונτες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελές γὰρ ὑμῖν τοῦτο. 18 Προσεύχασθε περὶ ἡμῶν· πεποιθήμεν γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφασθαι. 19 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.	Obey your leaders and yield 17 to them, for they watch for your souls, as those who must give an account, that they may do this with joy and not with groans; for this is unprofitable for you. Pray for 18 us, for we trust that we have a good conscience, in all things desiring to behave ourselves well. But I beseech you the 19 more earnestly to do this, that I may be restored to you the sooner. Now may the God 20
18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.	20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώ-	of peace, who brought up from the dead our Lord Jesus Christ, that great Shepherd of the sheep by the blood of an everlasting covenant, make 21
19 But I beseech you the rather to do this, that I may be restored to you the sooner.	21	you perfect in every good work, to do his will, working in you that which is well
20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,		work, to do his will, working in you that which is well
21 Make you perfect in every good work, to do his will, working in you that which is well-		

<sup>m</sup> "leaders". See v. 7, note m.

<sup>n</sup> "yield to them"; *υπέικετε*. Wakef., Rob., Liddell, Greenf. Erasmus, "concedite"; Castalio, "obsequimini"; Calvin, "deferte"; S. Fr., "ayez pour eux de la déférence".

<sup>o</sup> "an account"; *λόγον*. Stuart. De Wette, "*einst Rechenschaft*". So E. V., Acts 19 : 40. Our idiom demands the indefinite article before "account".

<sup>p</sup> "this"; *τοῦτο*. Wesley, Gray, Stuart, Campbell, Sampson. Vulg., Mont., Eras., Beza, Calvin, "hoc"; De Wette, "*diess*"; S. Fr., "le". Bengel says: "spectat hoc *τοῦτο* non ad *rationem reddituri*, sed ad *vigilant*". So Calvin.

<sup>q</sup> "with groans"; *στενάζοντες*. Wesley. Doddridge, "with groaning"; Vulg., Mont., Eras., Beza, Calvin, Castalio, "gementes"; De Wette, "*seufzen*"; S. Fr., "en gemissant". See E. V., Rom. 8 : 23. 2 Cor. 5 : 2, 4. The antithesis to *χαρᾶς* is most clearly exhibited by this rendering.

<sup>r</sup> "desiring"; *θέλοντες*. Wesley, U., Rob. Most readers understand "willing", in this place, as indicative of simple inclination, like the signification of *βούλομαι*. *θέλω*, however, implies resolution, combined with inclination. It is rendered by "desire", Mark 9 : 35. Luke 5 : 39; 10 : 24. 2 Cor. 11 : 12. Gal. 4 : 9; 6 : 12.

<sup>s</sup> "to behave ourselves well"; *καλῶς—ἀναστρέφασθαι*. Wesley. Stuart, "to demean ourselves uprightly"; Campbell and U., "to behave well"; Wakef., "to conduct ourselves

well". 1 Tim. 3 : 15 (E. V.), *ἀναστρέφασθαι*, "to behave thyself". "Honestly", in the sense of "properly", "becomingly", is obsolete.

<sup>t</sup> "the more earnestly"; *περισσοτέρως*. Wesley, Wakef., Stuart, Campbell, Rob. Castalio, "vehementius"; G. Fr., "plus instamment".

<sup>u</sup> "may—make you perfect". This is the proper sense of this optative. Stuart, Sharpe, Dick., Campbell. We might say, "may—perfect", still the E. V. furnishes a phrase more euphonous and more easily enunciated.

<sup>v</sup> "who brought up"; *ὁ ἀναγαγὼν*. So Rom. 10 : 7 (E. V.). Wakef., U., Rob. Bretsch., "*sursum duco*". Used in Septuag. for *ἤγαγεν*. Compare Acts 2 : 24. On this passage U. justly observes, that "again" is superfluous. See *ἀνήχθη*, Matt. 4 : 1 (E. V., "was led up"), and Luke 4 : 5, *ἀναγαγὼν αὐτὸν*, "taking him up". The more usual sense of *ἀνά*, in composition, is "up".

<sup>w</sup> "our Lord", etc. I have retained the order of the E. V. as familiar and, therefore, perspicuous. Some interpreters refer *ἐν αἵματι* to *ἀναγαγὼν*. The punctuation of the E. V. and Campbell—which is deemed appropriate—connects it most naturally to "that great Shepherd". See John 10 : 11, 14, 15, 16. Zech. 9 : 11.

<sup>x</sup> "by"; *ἐν*. Wakef., Wesley, Sharpe, Doddridge, Gray.

<sup>y</sup> "an everlasting covenant"; *διαθήκης αἰωνίου*. Stuart, Wakef.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
pleasing in his sight, through Jesus Christ; to whom <i>be</i> glory for ever and ever. Amen.	πιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.	pleasing in his sight, through Jesus Christ; to whom <i>be</i> glory forever and ever. Amen.
22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.	22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. 23 Γινώσχετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. 24 Ἀσπασασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.	Now I beseech you, brethren, 22
23 Know ye, that <i>our</i> brother Timothy is set a liberty; with whom, if he come shortly, I will see you.	ye that <i>our</i> brother Timothy is set at liberty, with whom,	22 'bear with the word of exhortation; 23
24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.	if he come soon, 24 I shall see you. Salute all your <i>leaders</i> , 24	written to you <sup>b</sup> briefly. Know 23
25 Grace <i>be</i> with you all. Amen.	and all the <i>holy ones</i> . 25 Those 25 of Italy salute you. Grace <i>be</i> with you all. Amen.	ye that <i>our</i> brother Timothy
Written to the Hebrews from Italy, by Timothy.	Πρὸς Ἑβραίους ἐγγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.	is set at liberty, with whom,

<sup>a</sup> "bear with"; ἀνέχεσθε. Stuart, Dick., Gray, Greenf. So (E. V.), 2 Cor. 11 : 1, 4. Acts 18 : 14. In all cases, in the N. T., "bear with" is the proper reading of this verb, except 2 Thess. 1 : 4 and 2 Timo. 4 : 3, where "bear" would be accurate.

<sup>a</sup> "for indeed"; καὶ γὰρ. Wakef., Campbell, Sampson. Bretsch. (καὶ γὰρ), "nam etiam".

<sup>b</sup> "briefly"; διὰ βραχέων. Stuart, Dick. Campbell, "in brief".

<sup>c</sup> "our brother"; τὸν ἀδελφόν. As the article is here

used for the possessive pronoun, it seems improper to *italicize* "our" as a supplement. See Kühner, § 244. 4.

<sup>d</sup> "I shall see"; ὄψομαι. As the verb does not express determination, "will" is not the proper auxiliary. The shade of difference between "shall" and "will" seems to have been imperfectly appreciated by writers in 1611.

<sup>e</sup> "leaders". See v. 7, note m.

<sup>f</sup> "holy ones"; τοὺς ἁγίους. See ch. 6 : 10, note m.

<sup>g</sup> "Those"; οἱ. U. Present usage demands the demonstrative pronoun. The subscription to this Epistle is omitted as being no part of the inspired record.



THE  
REVISED VERSION  
OF  
THE EPISTLE TO THE HEBREWS.  
WITH MARGINAL READINGS.



THE REVISED VERSION  
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I. GOD, who anciently spoke to the fathers by the prophets, in many portions and in many ways, hath, in these last days, spoken to us by *the Son*, whom he hath appointed heir of all things, by whom also he made the world; who being the brightness of his glory and the exact image of Him, and upholding all things by the word of his power, when he had by himself made a purification of our sins, sat down at the right hand of the Majesty on high; having become as much greater than the angels, as he hath inherited a more excellent name than they. For to which of the angels did he ever say, 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? And when he again bringeth the first-born into the world, he saith, And let all the angels of God worship him. And as to the angels indeed he saith, Who maketh his angels winds, and his ministers a flame of fire; but as to the Son, Thy throne, O God, is forever and ever; a sceptre of right is the sceptre of thy kingdom. Thou didst love righteousness and hate iniquity; therefore, O God, thy God anointed thee with the oil of gladness above thy fellows. And Thou, Lord, in the beginning didst lay the foundation of the earth; and the heavens are the works of thy hands; they shall perish, but thou remainest; and they all shall become old like a garment; and like a mantle shalt thou fold them up, and they shall be changed; but

thou art the same, and thy years shall not fail. But to which of the angels hath he ever said, Sit thou at my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth for the aid of those who are to inherit salvation?

II. THEREFORE we ought to attend the more earnestly to the things which we have heard, lest we should ever let them glide away. For if the word spoken through angels was firm, and every transgression and disobedience received a just recompense; how shall we escape, if we neglect so great a salvation, which having been first spoken by the Lord, was confirmed to us by those who heard *him*; God also bearing witness with *them*, both by signs and wonders and various miraculous powers and gifts of the Holy Spirit, according to his own will? For to angels he did not subject the world to come, concerning which we speak; but one somewhere testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou didst make him a little lower than angels, thou didst crown him with glory and honor, and didst set him over the works of thy hands; thou didst subject all things under his feet. For in subjecting all things to him, he left nothing *which is*

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\* κατέστησας ἐπὶ τὰ ἔργα τῶν χειρῶν σου, is regarded by some as doubtful.

not subject to him. But now we do not yet  
 9 see all things subjected to him. But we be-  
 hold Jesus crowned with glory and honor on  
 account of the suffering of death; *him* who was  
 made a little lower than angels, that he by  
 the grace of God might taste death for every  
 10 one. For it became him, for whom are all  
 things and by whom are all things, in leading  
 many sons to glory, to make the Captain of  
 11 their salvation perfect through sufferings. For  
 both he who sanctifieth, and those who are  
 sanctified, are all of one, for which cause he  
 is not ashamed to call them brethren, saying,  
 12 I will declare thy name to my brethren, in  
 the midst of the congregation, will I sing  
 13 praise to thee. And again, I will put my  
 trust in him. And again, Behold I and the  
 14 children whom God gave me. Since then the  
 children have partaken of flesh and blood, *he*  
 himself also, in like manner, shared in the  
 same, that through death he might conquer  
 him, who had the power of death, that is the  
 15 devil; and free those, who through fear of  
 death, were all their lifetime subject to bond-  
 16 age. For surely he doth not help angels,  
 17 but he helpeth the seed of Abraham. Hence  
 he ought in all things to be made like his  
 brethren, that he might be a merciful and  
 faithful High Priest in things relating to God,  
 to make atonement for the sins of the people.  
 18 For inasmuch as he himself hath suffered,  
 having been tried, he is able to aid those who  
 are tried.

III. WHEREFORE, holy brethren, partakers  
 of the heavenly calling, consider the Apostle  
 2 and High Priest of our profession, Jesus; who  
 was faithful to him who appointed him, even  
 3 as Moses *was*, in all his house. For he hath  
 been counted worthy of more glory than  
 Moses, inasmuch as he, who built the house,  
 4 hath greater honor than *the house* itself. For  
 every house is built by some one; but he,  
 5 who built all things, is God. And Moses in-  
 deed *was* faithful in all his house, as a servant,  
 for a testimony of the things which were to

be spoken; but Christ as a son over his own 6  
 house: whose house are we, if indeed we  
 hold fast the confidence and the joyful hope  
 firm to the end. Therefore, as the Holy 7  
 Spirit saith, To-day, if ye will hear his voice,  
 harden not your hearts, as in the provocation, 8  
 in the day of trial in the desert; when your 9  
 fathers tried me, proved me, and saw my  
 works forty years. Wherefore I was provoked 10  
 with that generation, and said, They always  
 err in heart, and they have not known my  
 ways. So I swore in my wrath, They shall 11  
 not enter into my rest. Beware, brethren, 12  
 lest there should ever be in any one of you  
 an evil, unbelieving heart, so that he should  
 depart from the living God; But exhort one 13  
 another daily, while it is called To-day, (that  
 no one of you may be hardened by the de-  
 ceitfulness of sin, for we become partakers of 14  
 Christ, if indeed we hold fast the beginning  
 of our confidence firm to the end,) while it is 15  
 said, To-day, if ye will hear his voice, harden  
 not your hearts as in the provocation. Who 16  
 then, when they heard, did provoke? Nay,  
 but *were they* not all those, who came out of  
 Egypt by Moses? But with whom was he 17  
 provoked forty years? *Was it* not with those  
 who sinned, whose corpses fell in the desert?  
 But to whom did he swear, that they should 18  
 not enter into his rest, except to those who  
 believed not? So we see, that they could 19  
 not enter in because of unbelief.

IV. LET us therefore fear, lest a promise  
 being left of entering into his rest, any one  
 of you should seem to come short of *it*. For 2  
 to us also good news hath been declared as  
 well as to them; but the word, which was  
 heard, did not profit them, not being mixed  
 with faith in the hearers. For we who be- 3  
 lieved, do enter into the rest, as he hath said;  
 so I swore in my wrath, They shall not enter  
 into my rest; namely *that from* the works  
 done at the foundation of the world. For 4  
*the scripture* hath somewhere spoken concern-  
 ing the seventh *day* thus, And God rested on

5 the seventh day from all his works. And in  
 6 this *place* again, They shall not enter into my  
 7 rest. Since therefore it remaineth that some  
 8 must enter into it, and those to whom the  
 9 good news was first declared, entered not in  
 10 on account of unbelief; (Again, he limiteth a  
 11 certain day, saying by David, To-day, after  
 12 so long a time; as it is said; To-day, if ye  
 13 will hear his voice, harden not your hearts.  
 14 For if Joshua had given them rest, he would  
 15 not, after this, have spoken concerning an-  
 16 other day. There remaineth therefore a  
 Sabbath-rest for the people of God. For he  
 who entereth into his rest, he also resteth  
 from his own works even as God did from  
 his.) Let us earnestly endeavor, therefore, to  
 enter into that rest, that no one may fall by  
 the same example of unbelief. For the word  
 of God is living, and effectual, and sharper  
 than any two-edged sword, piercing even to  
 the dividing both of soul and spirit, both of  
 joints and marrow, and *is* a discerner of the  
 thoughts and intentions of the heart; Nor is  
 there a creature hidden in his sight, but all  
 things are naked and laid open to the eyes of  
 him to whom we must give account. Having  
 then a great High Priest, who hath passed  
 through the heavens, Jesus the Son of God,  
 let us hold fast our profession. For we have  
 not a high priest, who cannot feel for our in-  
 firmities, but *one*, who hath been tried in all  
 points as we *are*, yet without sin. Let us  
 therefore come with confidence to the throne  
 of grace, that we may obtain mercy, and find  
 grace for seasonable help.

V. For every high priest, taken from  
 among men, is appointed for men in things  
 relating to God, that he may offer both gifts  
 2 and sacrifices for sins, being able \*to deal  
 3 gently with the ignorant and erring, since he  
 himself also is encompassed with infirmity;  
 4 and on account of this, also, he ought to offer  
 for sins, as well for himself, as for the people.

\* or "make allowance for".

And no one taketh this honor to himself, but 4  
 he who is called by God, even as Aaron *was*.  
 Even so Christ did not glorify himself to be 5  
 made a high priest, but he who said to him,  
 Thou art my son, this day have I begotten 6  
 thee, *glorified him*. As he saith also in another 7  
*place*, Thou art a priest forever according to 8  
 the order of Melchizedek. Who, in the days 9  
 of his flesh, having offered up both prayers 10  
 and supplications with strong crying and 11  
 tears to him, who was able to save him from 12  
 death, and being heard *and delivered* from that 13  
 which he feared, though he was a Son,— 14  
 learned obedience from the things which he 15  
 suffered; and being perfected, he became the 16  
 author of eternal salvation to all who obey 17  
 him; being declared by God a high priest 18  
 according to the order of Melchizedek. Con- 19  
 cerning whom we have much to say and hard 20  
 to be made plain, since ye have become dull 21  
 of hearing. For when by this time, ye ought 22  
 to be teachers, ye again have need of one to 23  
 teach you what *are* the first principles of the 24  
 oracles of God; and have become such as 25  
 have need of milk and not of solid food.  
 For every one, who partaketh of milk, *is* un- 26  
 skilled in the word of righteousness; for he 27  
 is a babe. But the solid food is for *the* full- 28  
 grown, for those, who by use have their 29  
 senses exercised to discern both good and evil.

VI. THEREFORE leaving the rudiments  
 of the doctrine of Christ, let us go on to  
 perfection, not laying again *a* foundation of  
 repentance from dead works, and of faith  
 towards God, of the doctrine of immersions 2  
 and of the laying on of hands, and of *the*  
 resurrection of the dead, and of the eter- 3  
 nal judgment. And this will we do, if 4  
 God permit. For it is impossible for those 5  
 who were once enlightened, and tasted the 6  
 heavenly gift, and became partakers of the 7  
 Holy Spirit, and tasted the good word of God 8  
 and the powers of the world to come, and 9  
 have fallen away, to be renewed again to 10  
 repentance; since they crucify the Son of

God again to themselves, and put him to an  
 7 open shame. For land, which drinketh the  
 rain, that cometh often on it, and bringeth  
 forth herbs useful to those for whom also it  
 8 is tilled, receiveth blessing from God, but if  
 it bear thorns and briers, *it is* rejected and  
 near to a curse, whose end is to be burned.  
 9 But, beloved, we are persuaded better things  
 concerning you, even those belonging to sal-  
 10 vation, although we thus speak. For God is  
 not unrighteous that he should forget your  
 work and the love which ye have shown to-  
 wards his name, in that ye ministered to the  
 11 holy *ones*, and do minister. But we earnestly  
 desire every one of you to show the same  
 diligence as to the full assurance of hope, to  
 12 the end; so that ye may not become slothful,  
 but imitators of those who, through faith and  
 13 patient endurance, inherit the promises. For  
 when God made a promise to Abraham, since  
 he could swear by no one greater, he swore  
 14 by himself, saying, Surely I will greatly bless  
 15 thee and greatly multiply thee; and so, having  
 patiently endured, he obtained the promise.  
 16 For men indeed swear by the greater, and  
 the oath for confirmation is to them an end  
 17 of all strife. Therefore God, more abundantly  
 willing to show to the heirs of the promise  
 the immutability of his counsel, interposed  
 18 with an oath, so that by two immutable  
 things, in which *it was* impossible for God to  
 lie, we may have strong consolation, who fled  
 for refuge to lay hold of the hope set before  
 19 us, which we have as an anchor of the soul,  
 both sure and steadfast, and which entereth  
 20 into the *place* within the vail, where a fore-  
 runner entered for us, *even* Jesus, made a  
 high priest forever according to the order of  
 Melchizedek.

VII. For this Melchizedek, king of Salem,  
 priest of the most high God, who met Abra-  
 ham returning from the slaughter of the  
 2 kings, and blessed him; to whom also Abra-  
 ham divided a tenth part of all; being indeed  
 by interpretation, first, king of righteousness,

and then also, king of Salem, that is, king of  
 Peace; without father, without mother, with-  
 out genealogy, having neither beginning of  
 days, nor end of life; but made like the Son  
 of God, remaineth a priest continually. Now  
 4 consider how great this *person was*, to whom  
 even Abraham, the patriarch, gave a tenth of  
 the choice spoils. And indeed those of the  
 5 sons of Levi, who receive the priesthood, have  
 a commandment by the law, to tithe the peo-  
 ple, that is, their brethren, though they have  
 come out of the loins of Abraham; but he  
 6 whose genealogy is not reckoned from them,  
 hath tithed Abraham and hath blessed him,  
 who had the promises. Now beyond all con-  
 7 tradiction, the less is blessed by the greater.  
 And here indeed, men, who die, receive tithes,  
 8 but there, *one* of whom it is testified, that he  
 liveth. And so to speak, even Levi, who  
 9 receiveth tithes, hath been tithed through  
 Abraham; for he was yet in the loins of his  
 10 father, when Melchizedek met him. If there-  
 11 fore perfection were through the Levitical  
 priesthood, for with it the people had re-  
 ceived the law; what need was there yet,  
 that another priest should arise according to  
 the order of Melchizedek, and not be called  
 according to the order of Aaron? For the  
 12 priesthood being changed, of necessity, a  
 change of the law also taketh place. For  
 13 he concerning whom these things are spoken,  
 belongeth to another tribe, of which no one  
 hath attended at the altar. For *it is* evident  
 14 that our Lord hath sprung from Judah, as to  
 which tribe Moses spoke nothing concerning  
 the priesthood. And it is yet far more evi-  
 15 dent, if there ariseth another priest according  
 to the likeness of Melchizedek, who had been  
 16 made, not according to the law of a fleshly  
 commandment, but according to the power  
 of an endless life. For he testifieth, Thou  
 17 art a priest forever according to the order of  
 Melchizedek. For indeed an annulling of the  
 18 preceding commandment taketh place, on ac-  
 count of its weakness and unprofitableness,  
 (for the law perfected nothing), but there *is*  
 19

a bringing in of a better hope, through which  
 20 we draw near to God. And inasmuch as *it is*  
 21 not without an oath (for they indeed, have  
 become priests without an oath, but he with  
 an oath, through him, who said to him, The  
 Lord swore and will not repent, thou *art* a  
 priest according to the order of Melchizedek),  
 22 by so much hath Jesus become surety of a  
 23 better covenant. And those priests indeed,  
 have been many, because they were hindered  
 24 from continuing by death; but he, because  
 he continueth forever, hath the unchangeable  
 25 priesthood; therefore, also, he is always able  
 to save those, who come near to God through  
 him, *since* he ever liveth to intercede for  
 26 them. For such a high priest was proper for  
 us, *who is* holy, harmless, undefiled, separat-  
 ed from sinners, and made higher than the  
 27 heavens; who hath no necessity, daily, like  
 the high priests, to offer up sacrifices, first for  
 his own sins, then *for* those of the people;  
 for this he did, once for all, when he offered  
 28 up himself. For the law appointeth men  
 high priests, who have infirmity; but the  
 word of the oath, which was since the law,  
*appointeth* the Son, who is perfected for ever-  
 more.

VIII. Now the chief thing among those,  
 which we are speaking, *is, that* we have such  
 a high priest, who sat down at the right hand  
 of the throne of the Majesty in the heavens,  
 2 a minister of the most holy place, and of the  
 true tabernacle, which the Lord pitched, and  
 3 not man. For every high priest is appointed  
 to offer both gifts and sacrifices; hence *it was*  
 necessary that this one also should have some-  
 4 thing, which he might offer. For, indeed, if  
 he were on earth, he could not be a priest,  
 there being priests, who offer gifts according  
 5 to the law (the same who serve in a copy  
 and shadow of the heavenly most holy place,  
 even as Moses was divinely warned, when  
 about to build the tabernacle, for See, saith  
 he, *that* thou make all things according to the  
 6 pattern shown to thee in the mount): but

now hath he obtained a more excellent min-  
 istry, by as much also as he is *the* mediator of  
 a better covenant, which was established on  
 better promises. For if that first *covenant* had 7  
 been faultless, then no place would have been  
 sought for a second. For finding fault, he 8  
 saith to them, Behold the days are coming,  
 saith the Lord, when I will establish a new  
 covenant with the house of Israel and the 9  
 house of Judah; not according to the cove-  
 nant, which I made with their fathers, in the  
 day, when I took them by the hand to lead  
 them out of the land of Egypt; because they  
 continued not in my covenant, and I disre-  
 garded them, saith the Lord. For this is the 10  
 covenant which 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 hearts will I write them; and I will be  
 to them a God, and they shall be to me a  
 people; and they shall not teach, each one, 11  
 his fellow-citizen, and each one, his brother,  
 saying, know ye the Lord; for all shall know  
 me, from the least of them even to the  
 greatest of them; for I will be merciful to 12  
 their unrighteousness, and their sins and their  
 iniquities will I remember no more. By say- 13  
 ing, A new *covenant*, he hath declared the first  
 old. Now that, which decayeth and groweth  
 old, is near vanishing away.

IX. Now indeed, the first *covenant* had both  
 ordinances of service and the worldly holy  
 place. For the first tabernacle was prepared, 2  
 in which *was* both the lamp-stand and the  
 table, and the show-bread; which is called  
 the holy place. But behind the second vail, 3  
 a tabernacle, which is called the most holy  
 place, having a golden censer and the ark of 4  
 the covenant overlaid on all sides with gold;  
 in which *was* a golden pot having the manna,  
 and the rod of Aaron, which budded, and  
 the tables of the covenant; but over it the 5  
 cherubim of glory overshadowing the mercy-  
 seat; concerning which things we cannot  
 now speak particularly. Now these things 6

being thus prepared, the priests performing the services, enter at all times into the first 7 tabernacle; but into the second, the high priest alone *entereth* once in the year, not without blood, which he offereth for himself 8 and *for* the sins of the people; the Holy Spirit signifying this, that the way into the most holy place is not yet made manifest, while the first tabernacle yet had a standing; 9 which *is* a figure for the time present, in which both gifts and sacrifices are offered which cannot make the worshiper perfect as 10 to the conscience; being imposed (together with meats and drinks and different immersions and fleshly ordinances), only till the 11 time of reformation. But Christ having come, a high priest of the future good things, through the greater and more perfect tabernacle not made with hands, that is, not of 12 this creation, he entered, once for all, into the most holy place, not indeed with the blood of goats and of bullocks, but with his own blood, having obtained eternal redemp- 13 tion. For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean cleanseth as to the purity of the flesh; 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the liv- 15 ing God? And on this account, he is the mediator of a new covenant, so that death having taken place for the redemption of the transgressions under the first covenant, those, who have been called, might receive the 16 promise of the eternal inheritance. For where there is a covenant, there *is* a necessity, that the death of him, by whom it is confirmed, 17 should take place. For a covenant *is* firm over the dead, since it never hath force while 18 he, who confirmeth *it*, liveth. Hence not even the first *covenant* was ratified without 19 blood. For when Moses had spoken every commandment according to *the* law to all the people, he took the blood of the bullocks and goats with water, and scarlet wool, and hys-

sop, and sprinkled both the book itself, and all the people, saying, This is the blood of 20 the covenant, which God hath enjoined on you. And in like manner, he sprinkled, with 21 the blood, the tabernacle and also all the vessels of the service. And almost all things 22 are cleansed with blood according to the law, and without a shedding of blood no forgiveness taketh place. *There is* a necessity there- 23 fore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ did not 24 enter into the most holy place made with hands, the figure of the true *one*, but into heaven itself, now to appear in the presence of God for us. Not indeed, that he should 25 offer himself often, even as the high priest. *entereth* into the most holy place with the blood of another (for then must he often 26 have suffered since the foundation of the world), but now once at the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is ap- 27 pointed to men once to die, but after this, *the* judgment; so Christ, having been once 28 offered to bear the sins of many, shall appear, the second time, without sin, for salvation, to those who look for him.

X. For the law, having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices which they offer year by year continually, perfect those, who come near to *God*. For 2 then would they not have ceased to be offered? because the worshipers, having been once cleansed, would no longer have any consciousness of sins. But in those *sacrifices*, 3 sins are brought to remembrance year by year. For *it is* impossible that the blood of 4 bulls and of goats should take away sins. Therefore, when he cometh into the world, 5 he saith, Sacrifice and offering thou didst not desire, but a body didst thou prepare for me; with whole burnt-offerings and *sacrifices* for 6

7 sin thou wast not well pleased; then, said I,  
 Lo, I come (in the roll of the book it is  
 written concerning me) to do thy will, O  
 8 God. Above, having said, Sacrifice and offer-  
 ing and whole burnt-offerings and *sacrifices* for  
 sin thou didst not desire, neither wast well  
 pleased with (which are offered according to  
 9 the law), then said he, Lo, I come to do thy  
 will. He taketh away the first that he may  
 10 establish the second; by which will we are  
 sanctified through the offering of the body of  
 11 Jesus Christ once for all. And every priest,  
 indeed, standeth daily ministering, and fre-  
 quently offering the same sacrifices, which  
 12 can never take away sins, but he, having  
 offered one sacrifice for sins forever, sat down  
 13 at the right hand of God; thenceforth wait-  
 ing till his enemies are made his footstool.  
 14 For by one offering he hath perfected for-  
 15 ever those who are sanctified. Moreover the  
 Holy Spirit also testifieth *this* to us; for after  
 16 he had said before, This is the covenant  
 which I will make with them after those  
 days, saith the Lord, I will put my laws on  
 their hearts and on their minds will I write  
 17 them; and their sins and their iniquities will  
 18 I remember no more. But where *there is*  
 remission of these, *there is* no more offering  
 19 for sin. Therefore, brethren, having confi-  
 dence to enter the most holy place by the  
 20 blood of Jesus, a new and living way, which  
 he hath consecrated for us, through the vail,  
 21 that is, his flesh; and *having* a great priest  
 22 over the house of God, let us come near with  
 a true heart, in full assurance of faith, having  
 our hearts sprinkled from <sup>a</sup>an evil conscience;  
 23 and our body bathed with pure water, let us  
 hold fast the profession of the hope without  
 wavering, for he is faithful who promised;  
 24 and let us bear one another in mind, to urge  
 25 to love and good works, not forsaking the  
 assembling of ourselves together, as the cus-  
 tom of some *is*, but <sup>b</sup>exhorting *one another*;

<sup>a</sup> or "a consciousness of evil".

<sup>b</sup> or "admonishing".

and so much the more, as ye see the day  
 drawing near. For if we sin willfully after 26  
 having received the knowledge of the truth,  
 there remaineth no more sacrifice for sins,  
 but a certain fearful expectation of judg- 27  
 ment and fiery indignation which will devour  
 the adversaries. Any one despising the law 28  
 of Moses, dieth without mercy on *the testimony*  
 of two or three witnesses; of how much 29  
 severer punishment, think ye, will he be  
 thought worthy, who hath trodden under  
 foot the Son of God, and hath counted the  
 blood of the covenant with which he was  
 sanctified, an unholy thing and hath scorn-  
 fully treated the Spirit of grace? For we 30  
 know him, who hath said, Vengeance is mine,  
 I will repay, saith the Lord; and again, The  
 Lord shall judge his people. *It is* a fearful 31  
 thing to fall into the hands of the living God.  
 But call to mind the former days, in which, 32  
 after ye were enlightened, ye endured a great  
 contest with sufferings; partly, indeed, while 33  
 ye were made a spectacle, both by reproaches  
 and afflictions; and partly, while ye became  
 partakers with those who were so treated.  
 For indeed ye suffered with those in bonds 34  
 and joyfully endured the plundering of your  
 goods, knowing that ye have for yourselves  
 a better and an enduring substance in the  
 heavens. Cast not away therefore your con- 35  
 fidence, which hath a great reward. For ye  
 36 have need of patience, in order that when  
 ye have done the will of God, ye may receive  
 the promise. For yet a very, very little 37  
 while, he, who is coming, will come, and  
 will not delay. Now the just shall live by 38  
 faith; <sup>a</sup>and, if *any one* draw back, my soul  
 hath no pleasure in him. But we are not of 39  
 those, who draw back to perdition, but of  
 those, who believe to the saving of the soul.

XI. Now faith is confidence as to things  
 hoped for, conviction as to things not seen.  
 For by this, the elders obtained a good testi- 2

<sup>a</sup> or "and if he draw back".

3 mony. By faith we understand that the world was formed by the word of God, so that the things which are seen, were not  
 4 made from things which appear. By faith Abel offered to God a better sacrifice than Cain, through which he obtained testimony that he was righteous, God testifying concerning his gifts, and through it, he, being  
 5 dead, yet speaketh. By faith Enoch was translated, so as not to see death; and he was not found, because God had translated him; for before his translation he obtained  
 6 testimony, that he pleased God. But without faith *it is* impossible to please *him*; for he, who cometh near to God, must believe that he is, and that he is a rewarder of those  
 7 who diligently seek him. By faith Noah, being *divinely* warned concerning the things not yet seen, moved with *godly* fear, prepared an ark for the saving of his house; through which he condemned the world, and became an heir of the righteousness which  
 8 is by faith. By faith Abraham obeyed, when called to go forth into the place which he should receive for an inheritance; and he went forth, not knowing whither he was  
 9 going. By faith he sojourned in the land of promise, as in a strange *land*, dwelling in tents with Isaac and Jacob, the heirs with  
 10 *him* of the same promise; for he looked for the city, which hath the foundations, whose  
 11 builder and maker is God. By faith, also, Sarah herself received strength for conception, even when past age, because she judged  
 12 him faithful who had promised. Therefore there sprung even from one, who was dead as to these things, *a posterity* like the stars of the sky in multitude and like the countless  
 13 sand on the sea-shore. These all died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and  
 14 sojourners on the earth. For those, who say such things, declare plainly that they are

seeking their own country. And indeed, if 15 they had been mindful of that, from which they came forth, they might have had opportunity to have returned. But now they long 16 for a better, that is, a heavenly *country*. Therefore God is not ashamed of them, *nor* to be called their God; for he hath prepared for them a city. By faith Abraham, when 17 tried, offered up Isaac; and he, who had received the promises, was offering up his only begotten *son*, to whom it was said, For in 18 Isaac shall thy seed be called; accounting 19 that God was even able to raise him from the dead, whence also he received him in a figure. By faith Isaac blessed Jacob and 20 Esau concerning things to come. By faith 21 Jacob, when dying, blessed each of the sons of Joseph, and bowed *himself* on the top of his staff. By faith Joseph, when ending *his* 22 *life*, made mention concerning the departure of the children of Israel, and gave commandment concerning his bones. By faith Moses, 23 when born, was hidden three months by his parents, because they saw the child was fair, and they did not fear the king's commandment. By faith Moses, when grown up, re- 24 fused to be called the son of Pharaoh's daughter; choosing rather to suffer evil with the 25 peopel of God, than to enjoy the pleasure of sin for a season; esteeming the reproach 26 of Christ greater than the treasures in Egypt; for he looked away to the reward. By faith 27 he forsook Egypt, not fearing the wrath of the king; for he continued steadfast as seeing him who is invisible. By faith he kept the 28 passover and the sprinkling of the blood, so that he, who destroyed the first-born, might not touch them. By faith they passed through 29 the Red sea, as on dry land, which the Egyptians attempting, were swallowed up. By faith the walls of Jericho fell down, after 30 they had been encompassed for seven days. By faith Rahab, the harlot, perished not with 31 the unbelieving, when she had received the spies with peace. And what more shall I 32 say? for the time would fail me to speak

\* or "it was testified".

concerning Gideon, Barak also, and Samson  
 and Jephthah, David also, and Samuel and the  
 33 prophets; who through faith subdued king-  
 34 doms, wrought righteousness, obtained prom-  
 ises, stopped the mouths of lions, quenched  
 the power of fire, escaped the edge of the  
 sword, from weakness became strong, be-  
 35 came mighty in war, put to flight armies of  
 strangers; women received their dead by a  
 resurrection; and others were tortured, not  
 accepting deliverance, in order that they  
 36 might obtain a better resurrection; and others  
 \*were tried by mockings and scourges, and  
 37 also by bonds and imprisonment; they were  
 stoned, they were sawn asunder, they were  
 tempted, they were slaughtered with the  
 sword; they went about in sheep-skins, *and*  
 in goat-skins, being destitute, afflicted, ill-  
 38 treated; (of whom the world was not worthy,)  
 wandering in deserts, and mountains, and  
 39 caves, and the holes of the earth. And all  
 these having obtained a *good* testimony through  
 40 faith, received not the promise, God having  
 provided some better thing for us, so that  
 without us, they could not be made per-  
 fect.

XII. THEREFORE, since we also are en-  
 compassed by so great a cloud of witnesses,  
 let us lay aside every weight, and the easily  
 besetting sin, *and* let us run with patience  
 2 the race set before us, looking away to Jesus  
 the author and finisher of the faith, who for  
 the joy set before him, endured the cross,  
 despising *the* shame, and hath sat down at the  
 3 right hand of the throne of God. For con-  
 sider him attentively, who hath endured such  
 opposition from sinners against himself, so  
 that ye may not grow weary, being discour-  
 4 aged in your souls. Ye have not yet resisted  
 5 to blood struggling against sin, and ye have  
 forgotten the exhortation which speaketh to  
 you as to sons, My son, slight not the chas-  
 tisement of the Lord, neither be discouraged,

\* or "experiencod".

when rebuked by him; for whom the Lord 6  
 loveth, he chastiseth, and scourgeth every 7  
 son, whom he receiveth. If ye endure chas- 8  
 tisement, God dealeth with you as with sons, 9  
 for what son is there, whom a father chas- 10  
 tiset not? But if ye are without chastise- 11  
 ment of which all have been partakers, then 12  
 are ye bastards and not sons. Furthermore, 13  
 indeed, we have had fathers of our flesh, who 14  
 chastised us, and we revered *them*; shall 15  
 we not much rather be subject to the Father 16  
 of our spirits, and live? For they, indeed, for 17  
 a few days chastised us according to their 18  
 own pleasure; but he for our good, that we 19  
 may be partakers of his holiness. Now no 20  
 chastisement for the present seemeth to be 21  
 joyous but grievous, yet afterwards it yield- 22  
 eth *the* wholesome fruit of righteousness to  
 those who have been exercised by it. There-  
 fore strengthen the weary hands and the fee-  
 ble knees; and make straight paths with your  
 feet, that the lame may not be turned aside,  
 but rather be healed. Follow peace with all  
 men and holiness, without which no one shall  
 see the Lord; looking carefully lest any one  
 fail of the grace of God; lest any root of  
 bitterness springing up, disquiet *you*, and  
 through it many be defiled; lest there be any  
 fornicator, or profane person, like Esau, who  
 for one meal sold his birth-right. For ye  
 know that when, afterwards, he wished to  
 inherit the blessing, he was rejected; for he  
 found no place for a change of mind, though  
 he sought it earnestly with tears. For ye  
 have not come to a mountain, which can be  
 touched, and to flaming fire, and a thick  
 cloud, and darkness, and tempest, and a  
 sound of a trumpet, and a voice of words,  
 the hearers of which entreated that a word  
*more* should not be added to them; (for they  
 could not endure the command, If even a  
 beast touch the mountain, it shall be stoned;  
 and so terrible was the sight, *that* Moses said,  
 I exceedingly fear and tremble;) but ye  
 have come to mount Zion, and to the city  
 of the living God, the heavenly Jerusalem,

to tens of thousands, to the general assem-  
 23 bly of angels, to the congregation of the first-  
 born written in heaven, and to God, the  
 Judge of all, and to the spirits of the just  
 24 made perfect, and to Jesus, the Mediator of  
 the new covenant, and to the blood of sprink-  
 ling, which speaketh something better than  
 25 *that* of Abel. Beware that ye refuse not him,  
 who speaketh; for if they did not escape,  
 who refused him who warned on earth, much  
 less *shall we escape*, if we turn away from  
 26 him, who *warneth* from heaven; whose voice  
 then shook the earth; but now he hath prom-  
 ised, saying, Yet once more, I will shake not  
 27 only the earth, but heaven also. Now this,  
 Yet once more, signifieth the removal of the  
 things shaken, as of things made, that the  
 28 things not shaken may remain. Therefore  
 we receiving a kingdom not to be shaken,  
 let us hold fast *the* grace through which, we  
 may serve God acceptably with reverence and  
 29 godly fear; for even our God is a consuming  
 fire.

2 XIII. LET brotherly love continue. \*For-  
 get not to entertain strangers; through this,  
 3 some have entertained angels unawares. Be  
 mindful of those in bonds as if bound with  
 them; and of those ill-treated, as being your-  
 4 selves also in the body. Let marriage *be*  
 honorable among all, and the bed undefiled,  
 for fornicators and adulterers God will judge.  
 5 *Let your* disposition *be* free from covetousness;  
 and be contented with what ye have; for he  
 hath said, I will never leave thee, nor forsake  
 6 thee; so that we may boldly say, The Lord  
 is my helper, and I will not fear what man  
 7 can do to me. Remember your leaders, who  
 spoke to you the word of God; considering  
 the end of their course of life, imitate their  
 8 faith. Jesus Christ *is* the same yesterday,  
 9 and to-day, and forever. Be not carried away

\* or "Forget not hospitality"

by various and strange doctrines; for *it is*  
 good that the heart should be established by  
 grace, not by meats, by which, those, who  
 were busied *in them*, were not profited. We 10  
 have an altar from which those, who serve  
 the tabernacle, have no right to eat. For 11  
 the bodies of those animals, whose blood is  
 brought into the most holy place by the high  
 priest for sin, are burned without the camp;  
 therefore Jesus also, that he might sanctify 12  
 the people through his own blood, suffered  
 without the gate. Now then let us go forth 13  
 to him, without the camp, bearing his re-  
 proach; for here we have no continuing city, 14  
 but we are seeking for the one to come.  
 Through him, therefore, let us offer a sacrifice 15  
 of praise to God continually, that is the fruit  
 of *our* lips, praising his name. But to do 16  
 good and to impart, forget not; for with such  
 sacrifices God is well pleased. Obey your 17  
 leaders and yield *to them*, for they watch for  
 your souls, as those who must give an ac-  
 count, that they may do this with joy and  
 not with groans; for this *is* unprofitable for  
 you. Pray for us, for we trust that we have 18  
 a good conscience, in all things desiring to be-  
 have ourselves well. But I beseech you the 19  
 more earnestly to do this, that I may be restor-  
 ed to you the sooner. Now may the God of 20  
 peace, who brought up from the dead our  
 Lord Jesus Christ, that great Shepherd of the  
 sheep by the blood of an everlasting covenant,  
 make you perfect in every good work, to do 21  
 his will, working in you that which is well  
 pleasing in his sight, through Jesus Christ;  
 to whom be glory forever and ever. Amen.  
 Now I beseech you, brethren, bear with the 22  
 word of exhortation; for indeed, I have written  
 to you briefly. Know ye that our brother 23  
 Timothy is set at liberty, with whom, if he  
 come soon, I shall see you. Salute all your 24  
 leaders, and all the holy *ones*. Those of  
 Italy salute you. Grace be with you all. 25  
 Amen.

## E R R A T A .

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Ch. 1 : 2, note e, for "usually" read "often".

" 11 : 5, " s, for "euphonious" read "euphonous".

Ch. 11 : 7, note w, for "land" read "*land*".

" " : 36, " g, for "translation" read "translations".













