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The word of god is living and active

Is it a mighty time of revelation, a time of sweet refreshing, or, like so many others, is it a time of confusion and feeling all to be unequipped to do it on your own? Over the past few years, I have been on a personal journey to rediscover the word of God in a way that brings Hebrews 4:12 to life. Sharper than any double-edged sword, it even needs to share soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. I can say that throughout my walk with Jesus I have had beautiful moments of experiencing how scripture is alive and active, but this part about the penetrating- even sharing soul and spirit, joints and marrow was something I just had to take in faith. Once I have examined how I approach the Word and I have begun to study, I mean to study, I mean to study, I mean to study it deeply. I begin to not only read it in a more meaningful way, but for a more meaningful reason. How do you approach the Bible? 1. XANAX APPROACHThis treats the Bible as if it exists to make me feel better, as if it's my anti-anxiety pill I should take every morning to start my day properly. After all, Philippians 4:6 say be anxious about nothing. As long as I feel better after reading the word, I must have done it right. The problem: This approach makes the Bible about how it can serve me, as opposed to how I can serve the God it preaches. I must remember that the Bible does not always comfort. If my intention to read the word is to find comfort and feel better, I will even leave entire parts of my Bible unread. Who really wants to read Lamentation when looking for comfort? 2. PINBALL APPROACHI read the paragraph I turned to, which the spirit leads. I simply read the scripture I turn to that day. So often that led me to proverbs or Psalms for my daily dose of holiness. The problem: The Bible was not written to be read like this. This approach ignores historical context, authorship or even original purpose of passage. Imagine trying to master algebra by randomly reading 10 minutes a day from which part of the book you turn to. 3. MAGIC 8 BALL APPROACHWondering on what to do in a given situation? Give my Bible a powerful shake and open it, then point randomly to a verse on the page. That's my answer! This was a particularly good approach when I needed a yes or no answer to my specific guestion that day. The problem: The Bible is not magical, nor does it serve my whims, nor its primary function of answering my guestions. Can it? Yes! Will it answer them when I read for answers? Yes! But this approach requires the Bible to tell me what to do, not who to be. It also makes the Bible about me rather than about God who inspired it. It. THE PERSONAL SHOPPER APPROACH (AKA The relevant Bible study) Any topic I want to know about, I can just go to [insert your favorite Bible teacher here] to do all the legwork for me. He/she will hand select all relevant verses for me and deliver it to my doorstep (one size fits all). The problem: This approach does not help me build my ownership of scripture. I get a surface understanding of bits and parts of scripture, but mastery of none. This approach provides value as a supplement to- not a substitute for- study the Bible. If this is all I ever do, I miss out on the riches of learning a Bible book from start to finish. A well-rounded approach to Bible study addresses a topic that occurs in scripture, rather than associating scripture with a topic. 5. PHONE GAME APPROACH When I read books about the Bible instead of reading the Bible to myself, I risk the message being mixed up just like the childhood game on the phone. If I can quote [insert favorite Bible teacher here] more than I can quote Jesus, or The Apostle Paul, I probably use the phone game approach. The problem: I am called to love the Lord God of all my mind, not [insert favorite Bible teacher's name here] mind. While what others have to say about the Bible can be very useful, it cannot become a substitute for my own study. Relying on other people's findings removes me from the struggle, my spiritual muscles are not formed, and I do not own the scriptures in the same way as I do when I fight with it myself and God brings His understanding. 6. JACK SPRAT APPROACHI uses this approach when reading the New Testament, but other than Hymns and Proverbs, I avoid the Old Testament. Or maybe I prefer to read books I can relate to, maybe John is my favorite gospel, so I don't read Matthew, Mark, or Luke. And, of course, revelations rarely get dusted off. The problem: All scripture is god-breathed and profitable. All of it. We cannot fully appreciate the New Testament without a complete understanding of the Old Testament. It helps us build a collective understanding of how the Bible as a whole speaks of God. A more meaningful way All these approaches have value at different times in our relationship with God. They can all be meaningful supplements. But we must first build a foundation for understanding. As we approach the word with the intention of understanding it, we can begin by looking for things like: Who that author was and what we know about him What his reason for writing this book was (purpose) What the historical context around the text was what the text actually says, not the speculations added by most comments This is just a few study tools, and so many more are available to help vou meaningfully study God's word. Word. a world of understanding, faith, and transformation opens up to us as we approach god's word to build a solid foundation. A more meaningful reason Not only should I approach the word in a more meaningful way, but with a more meaningful reason in mind. Instead of seeking my needs first during my study, I can first approach god's word to simply seek God and understand what His word says about Him. When I start meeting God on the pages of his words, I no longer have to look at the Bible as my roadmap, just pick it up when I need direction. I don't have to focus on the Bible giving me comfort, which makes me cherry pick my scriptures. And, I certainly don't have to shake my Bible like a magical 8 ball for answers, as his peace will lie in my spirit whether I have an answer or not. (* the above titles are referenced from the book Women of the Word, by Jen Wilkin.) I will be comforted, even as I read the Lamentations, because I want a deeper understanding of my immutable God. I will then learn to trust God for wisdom as I study about King Solomon. My deeply rooted struggle with impatience will give way to trusting in God as I read about how David, having been anointed king, waited 20 years for the Lord to make it happen. I will have freedom in evangelism when I read John and understand that the salvation of others depends not on me saying the right thing, but on the Father drawing them. The things I so desperately seek out for myself in the Bible will all fall in accordance with God's plan as I pursue His word FIRST to know HIM and with the intention of building deep understanding. Now what? When you think of your own journey with the word, how do you feel? Excited, overwhelmed, frightened? Is your Bible sitting on the coffee table waiting to be opened? It is my prayer that we become a church known for our great foundation in the word! A generation, young and old, closely acquainted with Hebrews 4:12, god's living and active Word of God that will penetrate our minds and hearts and spirits. For god's word is alive and active. Sharper than any double-edged sword, it even needs to share soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. New international versionFor god's word is alive and active. Sharper than any double-edged sword, it even needs to share soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. New living translationFor god's word is alive and powerful. It is sharper than the sharpest double-edged sword, which cuts between soul and spirit, between joint and marrow. It reveals our innermost thoughts and desires. English Standard versionFor god's word is vivid and active, sharper than any double-edged sword, piercing to the division of soul and spirit, joints and marrow, discerning heart's thoughts and intentions. Berean Study BibleFor God's word is alive and active. soul and spirit, joints and marrow. It judges the thoughts and intentions of the heart. Berean Literal BibleFor god's word is vivid and active, and sharper than any double-edged sword, penetrating even as far as the division of soul and spirit, and of joints and margins, and able to judge thoughts and intentions in the heart. King James BibleFor god's word is fast, and powerful, and sharper than any toedged sword, piercing even to distinguish asunder of soul and spirit, and by joints and marrow, and is a spoonful of thoughts and intentions in the heart. New King James versionFor god's word is vivid and powerful, and sharper than any double-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a spoonful of thoughts and intentions in the heart. New American Standard BibleFor god's word is vivid and active, and sharper than any double-edged sword, even penetrating as far as the division of soul and spirit, by both joints and marrow, and able to judge thoughts and intentions in the heart. NASB 1995For god's word is alive and sharper than any double-edged sword, and piercing as far as the division of soul and spirit, by both joints and marrow. and able to judge the thoughts and intentions of the heart. NASB 1977 For god's word is vivid and active and sharper than any double-edged sword, and piercing as far as the division of soul and spirit, by both joints and marrow, and able to judge the thoughts and intentions of the heart. Reinforced BibleFor God's word is alive and full of power [making it operational, energizing and effective]. It is sharper than any double-edged sword, penetrating as far as the distribution of soul and spirit [a person's completeness], and by both joints and marrow [the deepest parts of our nature], exposing and judging the very thoughts and intentions of the heart. Christian Standard BibleFor God's word is alive and effective and sharper than any double-edged sword, penetrating as far as separation of soul and spirit, joints and marrow. It is able to judge the thoughts and intentions of the heart. Holman Christian Standard BibleFor god's word is vivid and effective and sharper than any double-edged sword, penetrating as far as the separation of soul and spirit, joints and marrow. It is able to judge the ideas and thoughts of the heart. American Standard VersionFor God's word is vivid, active, and sharper than any double-edged sword, and piercing even to the sharing of soul and spirit, of both joints and marrow, and quick to discern thoughts and intentions in the heart. Modern English versionGod's words are vivid and powerful! It sharper than any double-edged sword. His words can cut through our spirits and souls and through our joints and marrow, until it discovers the desires and thoughts of our hearts. Douay-Rheim's BibleFor god's word is vivid and effective, and more piercing than any two edged sword; and extend to the division of the soul and spirit, the joints as well and the marrow, and are a spoiler of the thoughts and intentions of the heart. English Revised versionFor God's word is vivid, active and sharper than any double-edged sword, and piercing even to the sharing of soul and spirit, by both joints and marrow, and quick to discern thoughts and intentions in the heart. Good news Translation God's word is vivid and active, sharper than any double-edged sword. It cuts all the way through, to where soul and spirit meet, to where joints and marrow come together. It judges the desires and thoughts of the heart. God's word® The word of Translation God is alive and active. It is sharper than any double-edged sword and cuts as deeply as the place where soul and spirit meet, the place where joints and marrow meet. God's word judges a person's thoughts and intentions. International Standard VersionFor god's word is vivid and active, sharper than any double-edged sword, piercing to it divides soul and spirit, joints and marrow, as it judges the thoughts and purposes of the heart. The literal standard version of God's word lives, works, and sharpens—beyond every double-edged sword—and piercing as far as [the] division of soul and spirit, joints and also margins, and a spoonful of thoughts and intentions in the heart;NET BibleFor god's word is alive and active and sharper than any double-edged sword, piercing even to the point of dividing soul from the spirit, and laughing from the marrow; it is able to judge the desires and thoughts of the heart. New Heart English BibleFor god's word is vivid. and active. and sharper than any double-edged sword, and piercing even to the sharing of soul and spirit, by both joints and marrow, and is able to discern thoughts and intentions in the heart. Weymouth New TestamentFor God's message is full of life and power, and is keener than the sharpest double-edged sword. It pierces itself to the end of soul from spirit, and penetrates between the joints and the marrow, and it can discern the secret thoughts and purposes of the heart. World English BibleFor god's word is alive, and active, and sharper than any double-edged sword, and piercing even to the sharing of soul and spirit, by both joints and marrow, and is able to discern thoughts and intentions in the heart. Young's literal translation for God's settlement lives and works and sharply over every double-edged sword, and piercing to the divisive asunder both of soul and spirit, of joints too and marrow, and a spoonful of thoughts intentions of the heart; Additional translations ... Page 2(2) For us was.--Heller, for we have had happy messages preached to us, even as they had. The purpose of these words is to support Hebrews 4:1, a promise that remains. How appropriate the good news of the promise can, both in their case and this spring, be singled out by the same words as the gospel will be displayed afterwards. The word preached.--Literally, heard words, that is, the word that was heard (1 Thessalonians 2:13). But this does not mean the word heard by them. As in Isaiah 53:1 (where the same word is found in the Greek version) the meaning is our message, what we have heard from God., so here the words mean what was heard by those who declared the promise to the people, especially the message that Moses received from God.Not being mixed with faith.--A change of reading in Greek, which rests on the strongest authority, forces us to connect those words, not with the message, but with the people: since they had not been united (literally mixed) by faith with those who heard. That the words of Moses and those associated with him in declaring God's promise (perhaps Aaron, Joshua, Caleb) can benefit the people, speakers, and hearings must be united by the bonds of faith. Here, the margin in the authorized version preserves the true text, after Vulgate and the earliest of the printed Greek wills (complutensian). Verse 2. - For truly we have had good messages (or a gospel) preached to us, even if they were also they: but the word of hearing did not profit them, was not mixed with faith with those who heard it. The meaning and purpose of the first part of this verse is clear, which is also the general purpose of the second; Viz. to account the parentheses of the gospel to the Israelites under Moses has failed in its purpose, while renewing the warning of their example with respect to the gospel now preached to Christians. But the passage is still one of singular difficulty, due to both the different readings of it, and of the peculiarity of the language used regardless of reading being adopted. With regard to the different measurements, the most important and actually only important question between (1) συγκεκραμένους, agrees with λόγος. The variation between συγκεκραμ and συγκεκρασμ, which are just different forms of partisanship, does not affect the meaning. Then the readings τον τον cάντων and τοςς, κούσθεισιν for τοςς χκούσαι to rest on such a small authority, and are so likely to have become substitutions (the latter to make the reading συγκεκραμνέους understandable), that they do not need to be considered. (1) The reading of Textus Receptus, after Vulgate, is μ τῆ πίστει τοῖς ἀλούσασιν. But (2) the great predominance of ancient authority (including that of all the uncial manuscripts except κ) supports συγκεκραμένους or συγκεκερασμένους. alone shall be our guide. But then comes the difficulty of making any sense of it. The only way to do that is to understand tocc knour (those who listened; The feeling of the passage is the hearing aid did not profit them, because they were not united by faith with those who not only heard, but listened and obeyed. Most of the fathers, who read συγκεκραμένους, take τοςς κούσασιν to refer in this sense to Caleb and Joshua. But if what has been said above is true of these exceptions to the general disbelief that has not been in the author's mind, such an insult is highly unlikely. Some (Alford, for example) take τοςς τκούσασιν without historical reference, but that denotes listeners in general. Alford, though he adopts this as the best solution to a recognized difficulty, does not confess to it, as best he can. A very serious objection to both points of view, even apart from the strangeness of the whole expression if it is its meaning, is that although the verb is certainly used elsewhere in that sense and thus assigned to it, the whole context here suggests differently. Jf. supra (Hebrews 3:16), TIVAV TOC YAD KOÚJAVTEC TADETING AND TOC TOC TRACT IMPEDIATELY before. It seems only to have suggested the use of the partisan, as it would therefore be most unnatural to assign another meaning. If, then, all entities to understand the best supported text prove unsatisfactory, and if Textus Receptus makes an understandable sense, we can certainly be justified in adopting the latter but poorly supported. Internal evidence (although great caution should be used in our estimate of it) does not give entirely to external, or common sense to authority, in determining true readings. But in this case, the argument from internal probability has now been strengthened by the discovery of the reading in κ). This, then, is adopted, although the expression be distinctive, the meaning is no longer unclear, whether we take τ πίστει or τοςς κούσασιν as governed by συγκεκραμένος. It may be either that the hearing word did not profit them because it was not mixed with their faith to those who heard; or because it was not mixed with faith with those who heard it. In the latter The idea is that by the necessity of the spoken word into the heart, and being (so to speak) is assimilated by those who hear through the instrumentality of faith, to serve them. Parallel comments ... LexiconForyáp (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason.weoguev (esmen)Verb - Present Indicative Active - First person PluralStrong Greek 1510: I am, exists. First-person singular (yo) present indicative form. a prolonged form of a primary and defective verb; I exist.alsoκαή (kai)ConjunctionStrong Greek 2532: And even namely. got the good news, ε> ηγελισμένοι (euengelismenoi)Verb - Perfect Participle Middle or Passive - Nominative Masculine PluralStrong's Greek 2097: From EU and aggelos; to announce good news especially gospel. just asκαθάπερ (kathaper)AdverbStrong Greek 2509: Even as, just like. From katha and per; just as.they [did];κκκενοι (kakeinoi)Demonstrative Pronoun - Nominative Masculine PluralStrong's Greek 2548: And he, she, that, and that. From kai and ekeinos; likewise it.butcλ/ (all')ConjunctionStrong Greek 235: But, but, but. Neuter plural of allos: correct. other things, that is, contrariwise.thee (ho)Article - Nominative Masculine SingularStrong Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; the message loyoc (logos)Noun - Nominative masculine SingularStrongs Greek 3056: From lego; something said; by implication, a subject, also reasoning or motive; by extension, a calculation; In particular, the divine uttrykket.de heard okoc (akoēs)Noun - Genitive Feminine SingularStrong Greek 189: Hearing, Faculty of Hearing, Ear; report, rumors. From akouo; hearing.was of no valueώφέλησεν (ōphelēsen)Verb - Aorist Indicative Active - third person SingularStrong's Greek 5623: To help, benefit, do good, be useful (to), profits. From the same as opheleia; to be useful, that is, to benefit to them, okeívouc (ekeinous)Demonstrative Pronoun - Accusative Masculine PluralStrong's Greek 1565: That, that one there, vonder, From ekei: that a (neuter) thing): often intensified by the article prefixed synkevouc ((kerasmenous)Verb - Perfect Participle Middle or Passive - Accusative Masculine PluralStrong's Greek 4786: To mingle with, unite, From sun and kerannumi: to commingle, that is, to combine or assimilate, the transformers (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article; the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article; the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine Singular Strong's Greek 3588; The specific article is the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article; the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all their inflections; the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all the specific article is the faith $\pi(\sigma\tau\epsilon)$ (pistei) Noun - Dative Feminine he, and neutered to in all the specific article is the faith Feminine SingularStrongs Greek 4102: Faith, Faith, Trust, Trust, fidelity, faithfulness. of these whotocc (tois)Article - The Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the comprehended [it].ckoúoaoiv (akousasin)Verb - Aorist Participle Active - Dative Masculine PluralStrong's Greek 191; To hear, listen, understand by hearing; passport; is heard, reported, A primary verb; to hear, Jump to PreviousBenefit Failed Faith Glad Good Gospel Heard Hearers Hearing Indeed Meet Message Mixed News Preached Presented Proclaimed Profit True. United was not the word jump to NextBenefit's failed belief glad well gospel heard hearers hearing actually meet message mixed news preached proclaimed profits true. United Was Not WordLinksHier 4:2 NIVHebrews 4:2 NLTHebrews 4:2 ESVHebrews 4:2 NASBHebrews 4:2 KJVHebrews 4:2 BibleApps.com Hebrews 4:2 Biblia ParalelaHebrews 4:2 Chinese Bible Brewer 4:2 Clyx QuotationsNT Letter: Hebrews 4:2 For in fact we have had good news (Heb. He. Hb) Page 3(1) Therefore, let us fear.-- The weight rests on fear, not on us. It is noteworthy that the author begins with Let Us, but in the process of writing for that of some of you; he will have got his object if he brings his readers to share his fears. Read, a promise is abandoned us.--Heller, that not haply, a promise becomes (still) again. There must be no words here that can reduce word generality. in the sequel statement will be repeated with all possible clarity. Here it is simply said that such a promise remains unsightly, waiting for complete fulfillment. No Hebrew Christian would doubt this. As in Hebrews 1, the author's goal is not to establish a truth entirely new, but to show that in this and in that scripture a received truth lies contained. Most of our earlier versions (after Luther and Erasmus) give this clause a different turn, which may not be correct: Lest some of you by abandoning the promise to enter his rest. Some of you should seem to get short of it.--Heller, some of you should be ready to have come short of it. The difficulty here lies in the words rendered appear or be accounted for. It seems impossible that the meaning may be should even work, or should think for themselves, or should turn out, to have failed. It may be that the author avoids positive and direct language in talking about what lies beyond mortal ken, and therefore reverently says should seem to have come short of it. It is more likely that he is influenced by the figure in the next word, it falls short of a mark; and is thus led to refer to the judge as witnesses and declares the debacle,--Read someone ... be held (or, be judged) for having come short of the promise. Verse 1. - Therefore, let us fear that a promise is still left of going into His rest, some of you should seem to have come up short. This verse is a renewed against remissness, based (as evidenced by the connection oov) on the preceding argument, but also introduce, using the clause, καταλειπομένης, etc., a new thought, the lighting that is subject to what follows. The new idea is that the true rest of God, characterized only by the rest of Canaan, still remains to achieve Christians. That this is the case has not yet been shown; and thus the clause, a promise that remains. etc., does not point to a conclusion already reached, but to what is to come. The new tank is taken up in ver. 1 is claimed as a conclusion after evidence in ver. 9. τρα ππολείπεται etc. Another view of the operation of the warning in this verse, which is considered very decidedly by Ebrard, requires attention. It rests on the interpretation of δokav στερήκεναι, which is taken to mean should believe that he has come too late, that is, for the promise of the rest, under the idea that its importance had been exhausted in the rest of Canaan. It can be said in support of this view that such is the most obvious meaning of the expression; that $\delta o \kappa \epsilon a v v$ in the New Testament most often means think or assume; that the primary feeling of being backhanded, either in place or on time; and that the perfect idea is, while, according to the usual interpretation, the whole sentence is unsuitable: why was it not written, if only a warning against remissness was intended? Moreover, it can be said that what immediately follows is in favor of this view of the ut utity of caution in ver. 1, as a clear implementation of the idea. Thus the verse is meant to be not at all a continuation of the previous hortatory part, but rather serve as the thesis of the upcoming argumentative part, but set in the form of a caution because the imperfect understanding of the vision that is now established was at the root of the Hebrew Christians. At least some of them did not fully understand the true nature of the gospel as the fulfillment merit of the ancient dispensation, the realization of its types, and promises. They were inclined to rest in the law as a revelation that the gospel was only supplementary, and thus to consider the promised land, whose offer was before their time, as the only rest intended. And therefore the author, having added to the example of the Israelites under Moses as a warning against remissness, foreword his exhibition. of the true rest of God by a warning against misapprehending it. But against this view of the meaning of δοκαν στερήκεναι there are the following reasons: (1) The word φοβήθωμεν suggests rather (as βλέπετε) a warning against behavior that may lead to than a correction; and obv connects the warning with what has gone before, where the display of what the true rest is not specified. (2) Although δοκεανν is mostly used in the New Testament in its sense of thinking, seems to itself, but it has there, as in Greek in general, the feeling also of appearing, seems to others; and certainly, as far as the word itself, can have this feeling here. Also, the verb is always used in the New Testament to express deficiency, or falls short (cf. especially in this letter, Hebrews 12:15): it is never anywhere else (but capable of meaning) used to expression, δokav στερήκεναι, in the sense that seems to have fallen short (instead of 100 years old) is able to be accounted for. An explanation for that, adopted by Alford, is actually barely durable. He stands for the past by assuming reference to the final judgment; to take it to mean, that none of you would then appear [that is, be found] to have come up short. But the word δokeavy, which is used, however, refers not to what is made clear, but to what is thought or works, refusing to be thus misinterpreted. It is better to take it as a emollient expression. We can assume that the author (with a delicacy that reminds us of St. Paul) was unwilling to imply his own expectation of any failure; and so he just bids his readers beware of as vividly as even presenting the appearance of it or suggesting the thought of it to others. According to this view, the tension of the 1970s is understandable, the supposed lack spoken of being before it is perceived or suspected. It is not necessary to deliver an understood genitive, such as the promise, or the rest, after having a great time. It can be used (as elsewhere) absolutely, to express deficiency or failure; it will want that in the conditions required for achievement. One view of its significance is that it has reference to the idea of being a backhand in a race: but there is nothing in context that suggests this figure. (4) There is no need for ver. 1 should express only the idea of the following argument; It expresses it sufficiently in the style of this letter to connect new trains of argument of a continuous chain of thought with what has passed before (cf. the beginning of Hebrews 2nd and 3rd). Although there is uncertainty about the sequence of thought in the several clauses of the following argument (verses 2-11), the general operation is clear. Its leading ideas are these: The invitation to enter God's rest in the hymn shows that the rest of Canaan, which, although lost under had long been achieved under Joshua, the final rest was not intended. What is meant then with this remarkable term, my rest, that is, God's own rest? Our thoughts go back to the beginning of the Bible, where the rest of God himself is spoken of; where he is said to have rested on the seventh day from all his works. Participation, then, in the heavenly rest - a true Sabbath rest with God - is what the term entails. Although this rest began from the foundation of the world, man's division of destiny in if, no matter how long overdue, became intimate by the typical history of the Israelites under Moses, and by the warning and renewed invitation of the hymn. This renewed invitation makes it clear that it is still achievable by God's people. It has finally been made achievable by Christ. as our great high priest has even entered it, and leads us into it if we are only faithful. Parallel comments ... LexiconDere before ov (oun)ConjunctionStrong Greek 3767: Therefore, then. Apparently a primary word; securely, or thereafter. [while] the promise is ππαγελίας (epangelias)Noun - Genitive Feminine SingularStrongs Greek 1860: A Promise. From epaggello; an announcement of enteringεσσελθεσν (eiselthein)Verb - Aorist Infinitive ActiveStrong Greek 1525: To enter, enter, enter, enter, enter. From eis and erchomai; to enter. HisgavgtoAvg (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's Greek 846: He, she, it, they, them, same. From particle au; the reflexive pronoun itself, used by the third person, and by the other persons.restκατάπαυσιν (katapausin)Noun - Accusative Feminine SingularStrong Greek 2663: From katapauo; reposing down, that is, abode.still stands,καταλειπομένης (kataleipomenēs)Verb - Present Participle Middle or Passive - Ingentive Feminine SingularStrong's Greek 2641: From kata and leipo; to leave down, that is, Behind; by implication, to leave, have remaining.let's be careful@oßn@ouev (Phobethomen)Verb - Aorist Subjunctive Passive - first person PluralStrong Greek 5399: From phobos; to scare, that is, to be frightened; analogy, being in awe of, that is, Revere that noneµ(___(mē)AdverbStrong's Greek 3361: Not, read. A primary particle of qualified negation; not, for that; also (while expecting an affirmative one) om.ofc((ex)PrepositionStrong Greek 1537: From among, from, from, suggests from the interior beyond. A primary preposition denotes origin, from, out.you Person pronoun of second-person singular. thou be deemed lookAv-Verb - Present Subjunctive Active - 3rd Person SingularStrong's Greek 1380: A long-lasting form of primary verb, doko doc'-o of the same meaning; to think; by implication, to seem to has fallen [of it].σστερηκέναι (hysterēkenai)Verb - Perfect infinitive ActiveStrongs Greek 5302: From husteros; to be later, that is, to be inferior; in general, to get short. Jump to previousLyAdmitted Caution Into Failed Fallen Fear Found God's Guard Doomed Maybe Promise Reach Rest Seems Short Stands Stand WordJump to NextAdmitted Caution Intrusion Failed Fallen Fear Found God's Guard Judged Maybe Promise Reach Rest Seems Short Stands Stand WordLinksHebrews 4:1 NIVHebrews 4:1 ESVHebrews 4:1 NASBHebrews 4:1 KJVHebrews 4:1 BibleApps.comBrewer 4:1 BibleAp ParalelaHebrews 4:1 Chinese Bible Hebrews 4:1 French Bible Brewer 4:1 Clyx QuotationsNT Letter : Hebrews 4:1 Therefore, let us fear that perhaps no one (Heb. He. HB) Page 4(11) Labour.--Ally, give diligence, striving sincerely. It is the necessity of watchful and constant faithfulness that is enforced. Hence the words as follows: For someone not to fall into (or, after) the same example of disobedience (Hebrews 4:6; Hebrews 3:18). Verse 11. - Therefore, let us do our diligence (σπουδάσωμεν, then translated in A.V. 2 Timothy 4:9, 21) to enter that rest, that no one falls after the same example of disobedience (ππειθείας: not πιστίας, which means disbelief). It is a guestion, but not at all affecting the general feeling of the passage, if he did not want to translate into the same example. Πίπτειν ν undoubtedly has the feeling of falling in, and is often so used in LXX., and the subordinate position of ππτειν v has the feeling of falling in, and is often so used in LXX., and the subordinate position of ππτειν v σπσ πιθείας - is against the fact that it is used absolutely as the emphatic word. If so, the meaning will be fall into the same example of disobedience, that is, the kind of disobedience of which the Israelites were a selection. This interpretation of the phrase, which is Vulgate, is supported by Alford, Davison, Lunemann; although most modern commentators (Bengel, Bleek, De Wette, Tholuck, Delitzsch, Wordsworth), with Chrysostom, takes πέσσ absolutt, as in Romans 11:11 (ruat, Bengel), and v π α ποδείγματι which means, to present the same (that is, a similar) example of disobedience, the v, according to Delitzsch, it is v of state or state. The warning is then enforced by a living representation of the penetrating and resisting power of God's Word. The guestion arises whether God's Word is here to be understood in St. John's sense of the hypostatic word, that is, the second person of the Holy Trinity, who was incarnated in Christ. It is so understood by the fathers in general; and the fact that this letter is colored in general with the thought and terminology of Philo (whose use of the word λόγος, derived from Platonic philosophy in combination with Jewish theology, seems to foresee to some extent, but vaguely, the doctrine of St. John) gives some face to sight. But against it are the following considerations: - (1) Christ is not anywhere else in this letter designated as the Word, but as the SON. His eternal relationship with the Father, but otherwise clearly intimate, is not expressed by this term, as it was by John. (2) The description of the Word, as sharper than any double-edged sword, is not suited to the hypostatic word itself, but rather to the utterance of his power. Seed in Revelation 1:16, the Son of man, and in Revelation 19:15, he whose name is called the Word of God, has a sharp double-edged sword going out of his mouth. The sword is not himself, but what came out of his mouth. Cf. Isaiah 11:4, He shall beat the earth with the rod in his mouth, and with the breath of his lips he shall kill the wicked; cf. also Ephesians 6:17, sword of the Spirit, which is god's Word. Therefore, despite the father's prevailing view, it seems best to understand the term here which generally means the divine utterance, without clear reference to the hypostatic word. It was the Word of God, in this sense, that debarred the ancient Israelites from their rest, and judged them in the wilderness; It is the same Word that even more so, as being uttered in the Son, is so seekd and resistless now. True, it is through the hypostatic word that the Godhead has ever operated, of old as well as now, to be God's eternal utterance of himself: the only question is whether this truth is here meant to be expressed, or in other words, about $\lambda \delta y \circ \zeta$ has here the personal sense in which St. John uses the term. It is possible that the author goes into personal understanding in 13 $\alpha a v g \tau o$, where $\alpha a v \tau o a v \mu \alpha c$ refers to the $\lambda \delta y \circ \zeta$ before, instead of toAvg OcoAvg. But certainly at the beginning of the passage this specific sense does not seem to be suggested either by the context or language used. 12. - To live is the Word of God, and mighty (or, effective; cf. Filmon 1:6; 1 Corinthians 16:9), and sharper than any double-edged sword, and piercing even to the division of soul and spirit, by both joints and marrow, and a spoiled of the thoughts and intentions of the heart. Pay attention to how the predicates form a climax. God's Word is firstly to live instinct with the life of the living God who utters it, even a living power (cf. λόγια, Acts 7:38); then, not only so, but also operational, effective for its purpose; then, in this its operation, more intensely cut than any sword; cutting to pass on through and through and through of man to its innermost depths; then, in doing so, discerning opening to judge all the secrets of his consciousness. This description of the power of God's word is given as a reason to give the warning, onouting, a sharp cutting operation can be found in Philo, from which Bleek quotes a number of passengers cognate to this in the letter. Cf. in particular one in the thesis, 'Quis Rerum Divinorum Haeres.' Topic tov συμπάντων αανατοσ λόγ σς ςς εής τήν χοτάτης χκονηθες α τοαν λογŵr ςς οοδεπους λ έπειδὰν δαν τὰ αίσθητὰ μέέρι τον χτόμων καờ λεγομέν μερον διεήέλθθ, etc. And for the comparison with a sword, cf. (as above referred to) Ephesians 6:17; Revelation 1:16; μυελον, τε of Textus Receptus after being poorly supported. The second τε, after άρμῶν, is therefore most naturally taken, and to give the best sense, in the second clause is not to be taken that denotes a further distinction - of bodily parts as well as of soul and spirit, but as to express, by repetition to the figure of a sword, the thoroughness of the division of soul and spirit. Moreover, the division is certainly not mentioned about the soul of the spirit, as some have taken it. Delitzsch, for example, explains for this effect - that in the fallen man his $\pi v \epsilon s \mu \alpha$, who went from God and bears in himself the divine image, has been, as it were, extinguished; that through the operation of grace man recalls to the thoughts of his own true nature, but crushed by sin; that heavenly nature or' man reappears when Christ is formed in him; and thus God's Word marks out and distinguishes πνεờμα in him from the χυχή where it had been, as it were, extinguished. Then, taking the clause, ἀρμῶν τε καανg μυελον, to express a further process of dissection, he explains by saying that God's Word refers to man the fact that wicked forces work also in his bodily frame, which now has in all paragraphs and chords and marrow become the seat of sin and death, and then continues to scrutinize his bodily as well as his spiritual part and lays bare the eyes of God and for his own whole man thus described thus. But the idea of separation, in the above sense, of πνεανμα φρομ χυχή, although tenable, is certainly unlikely, that of the bodily parts spoken by the text (either an illustration or a further process) does not suggest the separation of one part from another, since a sword does not divide the joints or limbs (depending on anything meant by apathy) from the marrow, although it can penetrate both. We can explain this: It is well known that St. Paul divides the complex nature of man into body, soul and spirit - σ μα χυχή πνεόμα (1 Thessalonians 5:23). His bodily organization (σ μα) is not apparently here under consideration, except in relation to the figure of the sword; The xuxn is his wildlife or soul, the seat (so to speak) about his natural feelings and desires; His $\pi v \epsilon a v \mu \alpha$ is the more divine part of his nature, by virtue of which he has a conscience, strives for holiness, seizes spiritual mysteries, holds fellowship with God, and is influenced by the divine Spirit. The idea then is that, as a very eager sword, cuts not only through the bones themselves into the marrow of them, so that God's Word penetrates and does not reveal, Only. the χοχή but πνεανμα too, piercing through soul and spirit, yes [referring to the illustration used] through both joints [or, 'limbs'] and marrow. Ebrard, taking άρμῶν in the sense of limbs (a feeling in which the word is used, although by joints it is its correct and more common), considers these and the marrow as equivalent respectively to χυή and νεπόμα: χυυήή is understood as something that lies deep in man, πενόμα lying still deeper. Thus, as a very trenchant sword cuts through, not only the limbs, but also the marrow in them, so God's Word penetrates not only the part of human consciousness expressed by the 19th- but also the deeper and more inward part expressed by $\pi v \epsilon \delta \mu \alpha$. But the general feeling of passage is pure enough without us assuming that this strict analogy was intended. Exponators, in their analysis of the importance of passages, can often detect more than the author thought cf. On κριτικής ονθυμήσεων (translated a spoonful of), cf. 1 Corinthians 14:24, 25, where the effects of God's Word, brought to bear through the gift into a congregation of prophetic Christians, are thus described : He is convinced of everything, he is judged [rather', 'examined', 'scrutinized', of all; the secrets of his heart are manifest; And then fall down on his face he will worship God, and report that God is in you [or, 'among you'] of a truth. So to seek and legal is the power of god's word, that it reaches and the innermost depths of a man's consciousness - revealing them to himself, and even if he should resist, leaving him without fleeing, exposed and doomed. Parallel comments ... LexiconLet us, therefore do its utmostoπουδάσωμεν (Spoudasōmen)Verb - Aorist Subjunctive Active - first person PluralStrong Greek 4704: To speed up, be eager, be eager, be eager, be eager. From spoude; to use speed, that is, to make efforts, be fast or earnest.to enterεσελθεσν (eiselthein)Verb - Aorist Infinitive ActiveStrong Greek 1525: To enter, e 1565: That, at a there, yonder. From ekei; that a (neuter) thing); often intensified by the article prefixed.rest,κατάπαυσιν (katapausin)Noun - Accusative Feminine SingularStrong Greek 2663: From katapauo; reposing down, that is, abode.so thatsedsva (hina)ConjunctionStrong Greek 2443: For it, so that. Probably from the same as the previous part of heautou; For at.noumission (me)AdverbStrongs Greek 3361: Not, for that. A primary particle of qualified negation; not, for that; also (while expecting an affirmative one) om.onet((tis)Interrogative / Indefinite Pronoun - Nominative Masculine SingularStrong Greek 5100: Anyone, anyone, one, a particular one or thing. An enclitic indefinite pronoun; any or any person or object.will fallπέσσ(pesē) Verb - Aorist Subjunctive Active - third person SingularStrong's Greek 4098: A reduplicated and contracted form of peto; probably related to petomai through the idea of lighting; to fall.by [the following]v (en)PrepositionStrong's Greek 1722: In, on, among. A primary preposition drawing position, and instrumentality, it will want a relationship of rest; 'i, ' on, on, off, etc.thet)(to)Article - Dative Neuter SingularStrong Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; the sameαττ(auto)Personal / Possessive Pronoun - Dative Neuter 3rd Person SingularStrong Greek 846: He, she, it, they, them, same. From particle au; the reflexive pronoun itself, used by the third person, and by the other persons.patternAvgπoδείγματι (hypodeigmati)Noun - Dative Neuter SingularStrong Greek 5262: (a) a figure, copy, (b) an example, model. From hupodeiknumi; an exhibition of imitation or warning.of disobedience.ππειθείας (apeitheias)Noun - Genitive Feminine SingularStrongs Greek 543: Willful Disbelief, Stubbornness, Disobedience. From apeithes; Disbelief. Jump to PreviousAdmitted Desire Diligence Di Disobedience Sincere Effort Endeavour Enter Example Fall God's order go to perish rest black striving strong disbelief UseLinksHebrews 4:11 NIVHebrews 4:11 11 BibleApps.comBrewer 4:11 BibleApps.comBrewer 4:11 Clyx QuotationsNT Letter: Hebrews 4:11 Let's therefore give diligence to enter (Heb. He, i'm sorry. He, i'm sorry. He, i'm sorry. He) Page 5 (10) Into its rest.--It is, into God's rest. --Rather has rested from his works as God did from his own (works). This verse is added to explain and justify the reference to a Sabbath in Hebrews 4:9. Man's Sabbath support begins as he enters God's rest (Genesis 2:2); as it was the goal of their life works. As the whole argument is reviewed, the guestion can naturally be asked. To what extent is this broad meaning present in the Psalm itself? Where must the limit be drawn between direct teaching of the words and the application here made? The apparent expansion of the Psalm is related to Hebrews 4:11 alone. There, in the first place, a historical fact is mentioned - the exclusion of the rebels from the promised land. But although the mention of God's oath is derived from Numbers 14:28-30, the historian's language has significantly changed; For ye shall not enter the country, we read, they shall not go into my rest. True, the land may be referred to as their rest and heritage (Deuteronomy 12:9); but the language that the psalmist chooses is at all events subjected to a much higher and broader meaning, and (as some of the paragraphs cited in note on Hebrews 3:11 serve to prove) may have been used in this extended sense long before the age of the psalmist. That Hebrews 4:8, when placed next to Hebrews 4:11, shows the higher meaning of the words to have been in the psalmist's thought, and implies that the offer of access to the rest of God was still made, it seems unreasonable to doubt. As the people learned through time of experience and training (see Hebrews 1:5) to discern the deeper and

more spiritual meaning inherent in the promises of the king and the Son of David, it was with other promises that at first may seem to have no more than a temporial meaning. If these considerations are well-founded, it follows that we do not have the right to view the argument in this section as an overnight or mere application of scripture: the Christian preacher does, but fills up the outline that the prophet had drawn. Verse 10. - For he who is entered into His verse. Its general intention is actually clear. It stands for the use of the word or appresses that the true meaning of God's rest is satisfied with any earthly rest, but only by one like his. The guestion is whether the verse should be taken as a general suggestion or specifically referring to Christ. In favor of the latter view is the aorist katénauosy. The literal translation would be the one that came in... even rested too. Ebrard, on this ground, strenuously defends the reference to Christ; and also on the ground of parallelism with Hebrews 2:9 in the first division of the general argument. In the First Division (Hebrews 2nd) the course of thought was - the Dominion over creation has been assigned to man: man has not achieved it: Jesus has; and in Jesus, man fulfills his destiny. In this second division the corresponding course of drought is - God's rest has been offered to man: man has not achieved it: Jesus has; and in Jesus man can enter into it. And thus (as has been explained above) the conclusion that Jesus is the high priest of mankind is led up to by two parallel lines of arguments. But the third of the arguments in the second argumentation (corresponding to Hebrews 2:9 in the first) is not expressed clearly unless it is in the verse in front of us; And therefore this verse, on this ground as well as for the use of the aorist, is taken to refer to Christ. On the other hand, it is argued (Bleek, Do Wette, Delitzsch, etc.) that if a particular reference to Christ had been intended, he would have been mentioned, to make the meaning clear; and secondly, that the aorist κατέπαυσε is legitimate, even if the proposal is a general one. Delitzsch explains it this way: The author may have written καταπαύει or (more classically) καταπέπαυται, but he has taken up the main proposal κατέπαυσεν, which correctly belongs (according to Genesis 2:2) to the comparison clause: the one who has entered the rest of God, of him 'κατέπαυσεν ππ τον ἕργων ατοαν holder well in the same way as of God. And furthermore, it is to be observed that the Greek aorist can sometimes be set for the present, to express an act quite firmly, any doubts about its truth and immutation are removed (Matthiae, 'Gr. Gram.,' § 506). In this case, the idea may be - the one who has entered into God's rested, when he then came in, from all his works, etc. On the whole it seems that specific reference to Christ is not evident from the immediate context, or required by only the language used. Yet, considering the general argument, we can take the author to have meant his readers to understand that it was Christ who had so come into God's rest, such as leading God's people into it. That this is so coming from 14 touc oupquouc "Exovtec os. - Among man's deepest feelings is a longing for rest. Haply in the freshness and zeal of early life not deeply felt, it repeats itself from time to time, and grows stronger with advancing years. Nothing in life satisfies this longing. Labor, distress, disappointments, anxiety, never allow the desired rest. Get it is whose hearts don't sometimes have echoed the psalmist's words, Oh that I had wings like a dove! Because then I'd run away, and be quiet! Many since Job have felt some of his longing to be where the wicked cease from tormenting, and the weary are at rest. Is there no satisfaction ever of this deep human urge? Scripture meets it when it meets everyone else. It spoke of the rest of God over creation from the beginning of time; The intimate part of man and interest in it at the weekly Sabbath that he would keep with God. But this was, after all, a symbol and seriousness of something unattainable. In length, a fuller recognition of the long-awaited rest was endured to the chosen people, and the promised land was depicted in advance in the colors of an earthly paradise. Lost, when it was first offered, through the indignity of the people (representing a historical parable the bar to man's entrance to the eternal rest), it was finally achieved. But the true rest still did not come. Canaan, like the Sabbath, turned out, but a symbol of something unattainable. But the old yearning for rest continued, and inspired men continued to proclaim it as achievable and still to come. The irreparable urge, the thought-provoking symbols, the prophetic expectations, are all fulfilled in Christ. He, as he had walked with us through this earthly work scene, entered, with our nature, into this eternal rest of God, to prepare a place for us, having by His Atonement removed the bar to human input. Through our faith in Him, we are sure that our deep-seated desire for satisfaction unattained yet, as we express by the concept of rest, is a true inner prophecy, and that even if we find it not here, we can through Him, if we are faithful, safely expect it there, where beyond these voices there is peace. It now follows (verses 11-14) a renewal of the Hebrews' warning 3:7-4:1, now encouraged with increased power in light of the danger of s slighting such a revelation as the gospel has proved to be; Where after that (14, etc.) come encouraging words, based on the vision, now came again, that Christ was our great high priest. And thus the exhibition of His priesthood, which follows in Hebrews 5, is led up to. Parallel comments ... LexiconForyàp (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason.whoevere (ho)Article - Nominative Masculine SingularStrong Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific the.entersείσελθών (eiselthon)Verb - Aorist Participle Active - Nominative Masculine SingularStrong's Greek 1525: To enter, 3rd Person SingularStrong Greek 846: He, she, it, they, them, same. From particle au; the reflexive pronoun itself, used by the other persons.restκατάπαυσιν (katapausin)Noun - Accusative Feminine SingularStrong Greek 2663: From katapauo; reposing down, that is, abode.alsoκα†(kai)ConjunctionStrong Greek 2532: And, even, too, namely. restsκατέπαυσεν (katepausen)Verb - Aorist Indicative Active - third person SingularStrong's Greek 2664: From kata and pauo; to settle down, that is, to colonize, or to desist.fromππờ (apo)PrepositionStrong Greek 575: From, away from. A primary particle: 'off. ' that is, Away, in different senses.hisqaygtoav (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong Greek 846: He, she, it, they, them, same. From particle au; the reflexive pronoun itself, used by the third person and by the other people. [own]τν (tōn)Article - Genitive Neuter PluralStrongs Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; the.work, έργων (ergōn)Noun - Genitive Neuter PluralStrongs Greek 2041: From a primary ergo; slit; by implication, an act.just asώσπερ (hōsper)AdverbStrong Greek 5618: Just like, as, even as. From in and per; just like, that is, just like. God [did]Θεός (Theos)Noun - Nominative masculine SingularStrongs Greek 2316: A deity, especially the highest divinity; figuratively, a judge; by Hebraism, very.fromππờ (apo)PrepositionStrong Greek 575: From, away from. A primary particle; 'off, it will, in different senses. [Hans]. tv (ton)Article - Genitive Neuter PluralStrongs Greek 3588: Den, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; It. Jump to PreviousLy Ceased Ceases Ending Enter Enters God's Labors Rested Rests Work WorksJump to NextAdmitted Cessing Enter Enters God's Left Rests Work WorksLinksHebrews 4:10 NLTHebrews 4:10 ESVHebrews 4:10 NASB Hebrews 4:10 10 KJVHebrews 4:10 BibleApps.comHebrews 4:10 BibleApps.comHebrews 4:10 Biblia ParalelaHebrews 4:10 Chinese BibleHanbrews 4:10 French Bible Hebrews 4:10 Clyx QuotationsNT Letters: Hebrews 4:10 For he who has entered his (Heb. He, i'm sorry. HB) Page 6New International versionIt is still, then, a Sabbath rest for God's people; New Living TranslationSo there is a special rest still waiting for the people of God.English Standard VersionSo then, there is still a Sabbath rest for God's people. Berean Study BibleIt then, a Sabbath rest for God's people. King James BibleIt is therefore a break to God's people. New King James VersionIt is therefore a rest for God's people. New American Standard BibleConsequently, there is still a sabbath rest for the people of God.NASB 1977 That is still why a Sabbath rest for the people of God.Amplified BibleSo there is still a sabbath rest for the people of God.NASB 1977 That is still a sabbath rest for the people of God.NASB 1995So there is still a sabbath rest for the people of God.NASB 1977 That is still a sabbath rest for the people of God.NASB 1976 That is still a sabbath rest for the people of God.NASB 1977 That is still a sabbath rest for the people of Go [full and complete] sabbath rest for God's people. Christian Standard BibleTime, a Sabbath rest remains for God's people. Holman Christian Standard BibleTime, a Sabbath rest for God's people. Contemporary English VersionBut God has promised us a Sabbath when we will rest, although it has not yet arrived. Douay-Rheim's BibleIt is therefore a day of rest for God's people. English Revised versionIt is therefore a Sabbath rest for god's people. Good News TranslationAs it is, but it is still for God's people a rest as God's rest on the seventh day. God's word®There is therefore a time of rest and worship for God's people. International standard versionit is still, then, a Sabbath rest to God's people, NET BibleConsequently a Sabbath rest remains for God's people. New Heart English BibleIt therefore remains a Sabbath rest for God's people. World English BibleIt is therefore a Sabbath rest for God's people. Young's Literal translation there does remain, then, a sabbatical rest to God's people, Additional translations ... Page 7(8) For, had the promise been fulfilled in Joshua's conquest, the hymn (God in Psalm) would not speak of another day and say Today (Hebrews 4:7). (At another place in the New Testament, the Greek form of Joshua's name is preserved. See the Note on Acts 7:45.) Verses 8, 9. - Because if Joshua had given them rest, he would not have talked afterwards about another day. The conclusion is now drawn: There remains therefore a Sabbath rest for God's people; The true nature of the rest meant to be beautifully denoted with the word $\sigma\alpha\beta\beta\alpha\tau\sigma\mu$, which refers to the divine rest from the foundation of the world, while the offer of it to true believers always, and not to the Israelites only, is intimate by the expression, God's people. Parallel comments ... LexiconNowyap (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason.ifEή (Ei)Strong Greek If. A primary particle of conditionality; if, if, it, etc. JoshuaΣησοςς (lēsous)Noun – Nominative Masculine SingularStrongs Greek 2424: Of Hebrew origin; Jesus, the name of our Lord and two other Israelites.had given them rest,κατέπαυσεν (katepausen)Verb - Aorist Indicative Active - third person SingularStrong Greek 2664: From kata and pauo; to settle down, that is, to colonize, or to abstain. [God] would not have spoken :Verb - Imperfect Indicative Active - third person SingularStrong's Greek 2980: A long-lasting form of an otherwise obsolete verb; to speak, that is, Utter words.laterμετα (meta)PrepositionStrong Greek 3326: (a) gen: with, in the company of, (b) acc: (1) behind, outwards, after, off time, with nouns, castration of adjectives. about περ1 (peri)PrepositionStrongs Greek 4012: From the bottom of the peran; right, through, it will want you to go around; figuratively with respect to; used in various applications, place, cause or time.another Distinct - Genitive Feminine SingularStrongs Greek 243: Other, another (of more than two), different. A main word; 'other, ' that is, Different.day.µέρας (hēmeras)Noun - Genitive Feminine SingularStrong's Greek 2250: One day, the period from sunrise to sunset. Jump to previousAfter future Hear Jesus Joshua Later Rest Speech True.Jump to NextAfter Future Hear Jesus Joshua Later Rest Speech True.LinksHebrews 4:8 NIVHebrews 4:8 NITHebrews 4:8 ESVHebrews 4:8 NASBHebrews 4:8 KJV Hebrews 4:8 BibleApps.comHebrews 4:8 Biblia ParalelaHebrews 4:8 Chinese Bible Brewer 4:8 French BibleHebrews 4:8 For if Joshua had given them rest (Heb. He. HB) Page 8New International VersionGood again set a certain day, call it Today. He did this long later through David, as in the scripture already quoted: Today, if you hear His voice, do not harden their hearts. New Living TranslationSo God set another time to go into his rest, and that time is today. God announced this through David much later in the words already quoted: Today when you hear His voice, not harden their hearts. English Standard Version again appoints him a certain day, Today, if you hear his voice, do not harden their hearts. Berean Study BibleGod again designated a specific day like Today, when he long later spoke through David that was just mentioned: Today, if you hear his voice, do not harden their hearts. Berean Literal Bibleagain He appoints a certain day that Today, saying through David after so long, just as it has been said: Today, if you are to hear his voice, do not harden their hearts. King James Bible Again, he limits a certain day, says in David, To Day, after as long as a As the saying goes, to this day if you will hear His voice, did not harden your hearts. New King James Versionagain He denotes a certain day and says in David: Today, after so long, as it has been said: Today, if you will hear his voice, Do not harden their hearts. New American Standard BibleHe sets again a certain day, Today, says through David after as long as it has been said before, TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS. NASB 1995He fixes again one certain day, Today, says through David after as long as it has been said before, TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS. NASB 1977 He fixes again one certain day, Today, says through David after as long as it has been said before, TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS. DO NOT HARDEN YOUR HEARTS. Reinforced BibleHe leaves a clear day, [a new] Today, [gives another opportunity to enter this rest by] saying through David after so long, just as it has been said before [in the words already quoted], TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS. Christian Standard Biblehe again specifies a specific day - today. He specified this talk through David after so long: Today, if you hear His voice, do not harden their hearts. Holman Christian Standard Bibleagain, He specifies a certain day - today - speaking through David after so long, as previously mentioned: Today, if you hear his voice, do not harden their hearts. American Standard Versionhe defines again a particular day, Two-Day, says in David so long afterwards (even as has been said before), Two-day if you are to hear his voice, Harden not your hearts. Modern English versionMy later God told David to make the promise again, just as I have already said, If you hear his voice today, do not be stubborn! Douay-Rheim's BibleAgain he limits a certain day, says in David, To day, after so long, as it is above said: To this day if you are to hear his voice, did not harden their hearts. English Revised version he defines again a certain day and says in David, after so long, today, as it has been before said, Today if you are to hear His voice, Harden not your hearts. Good News TranslationThis is shown by the fact that God sets another day, which is called Today. Years later, he spoke of it through David in scripture that has already been quoted: If you hear the voice of God today, do not be stubborn. God's word® So God set another day. That day is today. Many years after [your ancestors failed to enter this resting place] God spoke of it through David in the scripture that has already been guoted: If you hear God speak today, do not be stubborn. International Standard Versionhe resolves again a certain day — Today – and says long afterwards through David, who already guoted: Today, if you hear his voice, not their hearts. hearts. Standard version again He limits a certain day, Today, in David says, after so long, as it has been said, Today, if you can hear his voice, you can not harden their hearts, NET BibleSo God again ordains a certain day, Today, speaking through David after so long, as in the words quoted before, O, that today you will listen as he speaks! Do not harden your hearts. New Heart English Biblehe appoints again a certain day, Today, says through David so long afterwards (just as it has been said), Today if you want to hear his voice, do not harden their hearts. Weymouth New TestamentHe mentions again definitely a certain day, Today, says long afterwards, at david's lips, in the words already quoted, Today, if you hear his voice, do not harden their hearts. World English Biblehe defines again a particular day, today, and says through David so long afterwards (just as it has been said), Today if you want to hear his voice, do not harden their hearts. Young's literal translation again He limits a certain day: 'Today', (in David says, after so long,) as it has been said: 'Today, if his voice ye can hear, ye cannot harden your hearts, 'Further translations ... Page 9New International VersionThfor since it still remains for someone to go into that rest, and since those who previously had the good news proclaimed to them did not enter because of their disobedience, New Living TranslationSo God's rest is there for people to enter, but those who first heard this good news failed to come in because they did not obey God. English Standard VersionSide therefore it remains for someone to enter it, and those who previously received the good news failed to enter because of disobedience, Berean Study BibleSide, then it remains for someone to enter his rest, and since those who previously heard the good news did not come in because of their disobedience, Berean Literal BibleDerfor, since it remains for someone to enter it, and those who have received the good news in the past do not enter because of disobedience, King James BibleSee therefore it remains that someone must enter there, and those that it was first preached entered not because of disbelief:New King James VersionThey therefore it remains that someone must enter it, and those that it was first preached did not come in because of disobedience. New American Standard BibleDertime, since it remains for someone to enter it, and those who previously had good news preached to them failed to enter because of disobedience, NASB 1995 It is therefore still for someone to enter it, and those who previously had good news preached to them failed to enter due to disobedience. them, failed to get in because of disobedience, Reinforced Bible Time, since the promise remains for some enter his rest, and those who previously had the good news preached to them, failed to [understand it and did not] enter because of [their disbelief documented by] disobedience, Christian Standard BibleDerfor, since it remains for someone to enter it, and those who previously received the good news did not come in because of disobedience. Holman Christian Standard Bible Since it remains for someone to enter it, and those who previously received the good news did not come in because of disobedience. American Standard VersionSee therefore it remains that someone should enter therein, and those who first heard about it disobedient and did not come in. Douay-Rheim's BibleSee then it remains that someone should go into it, and they, as it was first preached, did not enter because of disbelief: English Revised versionSee therefore it remains that someone should go in there, and those whose good messages were before preached, failed to enter because of disobedience, Good News Translation Those who first heard the good news, did not believe. There are others who are allowed to receive it. God's word R Anyway, some people enter that resting place. Those who heard good news in the past did not enter God's resting place because they did not obey God. International Standard Version Derfore, since it is still true that someone will go into it, and since those who once heard the good news failed to enter it because of their disobedience, Literal standard version since then, it remains for someone to enter into it, and those who first heard good news did not come in because of disbelief - NET BibleDetime it remains for someone to enter it, but those that it was previously proclaimed did not come in because of disobedience. New Heart English BibleSince therefore it remains for someone to enter into it, and those whose good news was before preached failed to enter because of disobedience, Weymouth New TestamentSinch, then it is still true that someone will be taken up to that rest, and that because of disobedience those who had previously Good News proclaimed to them were not admitted ,World English BibleSee therefore it remains that someone should go in there, and those who the good news was before preached failed to enter because of disobedience, Young's Literal Translation since then, it remains certain to enter into it, and those who first heard good news into not because of disbelief - Further translations ... Page 10New International VersionAnd again in the passage above he says: They should never go into my rest. New living translation But in the second scripture, God said, They will never enter my place Standard VersionAnd again in this paragraph he said: They shall not go into my rest. Berean Study BibleAnd again, as he says in the passage above: They shall never enter my rest. Berean Literal BibleAnd again in this passage. They're not going to go into my rest. King James BibleAnd in this place again, if they are going to go into my rest. New King James Versionand again in this place: They shall not enter my rest, New American Standard Bibleand again in this section, THEY ABSOLUTELY SHOULD NOT GO INTO MY REST, NASB 1995and again in this paragraph, THEY SHALL NOT ENTER MY REST, NASB 1977 and again in this paragraph. THEY SHALL NOT ENTER MY REST. Reinforced Bibleand again in this, THEY SHALL NOT GO INTO MY REST. Christian Standard BibleAgain, in that passage he says, They will never enter my rest. Holman Christian Standard BibleAgain, in the paragraph He says, They will never enter my rest. American Standard Versionand in this place again, You shall not go into my rest. Modern English versionWe also read that he later said: You will never enter my resting place! Douay-Rheim's BibleAnd in this place again: If they are going to go into my rest. English Revised Version and in this place again, You shall not go into my rest. Good News Translation This same thing is being talked about again: They will never enter the country where I would have given them rest. God's word® God also said in the same paragraph: They will never enter my resting place. International Standard Versionand again in this section, They will never go into my rest. Literally Standard Versionand in this [place] again, They will [not] go into my rest; NET Biblebut to repeat the text quoted earlier: They will never enter my rest! New Heart English Bibleand in this place again, They will not go into my rest. Weymouth New Testamentand He has also declared: They shall not be taken up to my rest. World English Bibleand in this place again, you will not go into my rest. Young's literal translation and in this place again, 'If they're going to go into my rest -- ;' Additional translations ... Page 11(4) For he spoke in a certain place.--Better, For he has spoken somewhere, another example of the indefiniteness of the quotation. (See Note about Hebrews 2:6.) Verses 4, 5. - For he has said somewhere (που cf. Hebrews 2:6) of the seventh day of this wise, and God rested the seventh day from all his works; and in this place again, if they are going to go into my rest. Here is the argument made. The first passage quoted shows what must be understood by god's rest, the second shows that it remains that someone will come in there. This is the case - Parallel comments ... LexiconForyáp (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason.somewhere to (pou)AdverbStrong Greek 4225: case of an indeterminate pronoun pos otherwise obsolete; as adverb of place, somewhere, that is, Nearly.He has spoken exponsive (eirēken)Verb - Perfect Indicative Active - third person SingularStrong Greek 2046: Probably a fuller form of rheo; an option for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, for epo in certain tenses; to external, that is, Talk or say about π splications, the splications, the split about π split about location, cause or time.theττς (tes)Article - Genitive Feminine SingularStrong's Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; the seventh [day]βδόμης (hebdomes)Adjective - Genitive Feminine SingularStrong's Greek 1442: Seventh. Ordinal from hepta; seventh.in this way:oavingτως (houtos)AdverbStrongs Greek 3779: Thus, so, in this way. Or (referring to what comes before or follows). AndKαated (Kai)ConjunctionStrong's Greek 2532: And, even, namely. onv (en)PrepositionStrong's Greek 1722: In, on, among. A primary preposition drawing position, and instrumentality, it will want a relationship of rest; 'in, ' on, on, off, etc.thet avg (te)Article - Dative Feminine SingularStrong Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the seventhβδόμ(hebdomē)Adjective - Dative Feminine SingularStrongs Greek 1442: Seventh. Ordinal from hepta; 7th dayἡμέρα (hēmera)Noun - Dative Feminine SingularStrongs Greek 2250: One day, the period from sunrise to sunset. GodΘεής (Theos)Noun - Nominative Masculine SingularStrongs Greek 2316: A deity, especially the highest divinity; figuratively, a judge; by Hebraism, very.restedκατέπαυσεν (katepausen)Verb - Aorist Indicative Active - third person SingularStrong's Greek 2664: From kata and pauo; to settle down, that is, to colonize, or to desist.fromππờ (apo)PrepositionStrong Greek 575: From, away from. A primary particle; 'off, ' that is, Away, in different senses.allπάντων (panton)Adjective - Genitive Neuter PluralStrong Greek 3956: All, whole, all sorts. Including all forms of dislution; apparently a primary word; everyone, some, each, whole. HisαavgτoAvg (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's Greek 846: He, she, it, they, them, same. From particle au; the reflexive pronoun itself, used by the third person, and by the other people.works. ἔργων (ergōn)Noun - Genitiv Neuter PluralStrongs Greek 2041: From a primary ergo; slit; by implication, an action. Go to PreviousSupport Rested 7th Somewhere Talking Used Way Show Word WorksJump to NextRest Rested Seventh A Place Talking Used Way Show Word Work WorksLinksHebrews 4:4 AIA ESVHebrews 4:4 NIVHebrews 4:4 AIA ESVHebrews 4:4 KJVHebrews 4 BibleApps.comBrews 4:4 Biblia ParalelaHi Brews 4:4 Chinese Bible Brewer 4:4 French Bible Brewer 4:4 Clyx QuotationsNT Letters: Hebrews 4:4 For he has said this somewhere about (Heb. He. HB) Page 12New International VersionNow we who have believed go into that rest, just as God has said, So I declared on oath in my anger, 'They shall never enter my rest.' And yet his works have been finished since the creation of the world. New living translationFor only those of us who believe can enter his rest. As for the others, God said, In my anger, I took an oath, 'They will never enter my resting place,' although this rest has been clear since he created the world. English Standard VersionFor those of us who have believed go into that rest, as he has said, As I swore in my wrath, 'They shall not enter into my rest,' even though his works were finished from the foundation of the world. Berean Study BibleNow we who have believed in that rest. As for the others, it is just as God has said: So I swore on oath in my anger, 'They shall never enter my rest.' And yet his works have been finished since the foundation of the world. Berean Literal BibleFor those who have believed the rest, as he has said: So I swore in my wrath, 'they shall not go into my rest.' And yet works are finished from the foundations of the world. King James BibleFor those of us who have believed are resting, as he said, As I have sworn in my wrath, if they are to enter my rest: even if the works were finished from the foundation of the world. New King James VersionFor those of us who believe go into that rest, as he has said, So I swore in my wrath, 'They shall not go into my rest,' even if the works were finished from the foundation of the world. New American Standard BibleFor those of us who have believed go into that rest, just as he has said, AS I swore in my anger, they certainly should not enter my rest, even if his works were finished from the foundation of the world. NASB 1995For those of us who have believed go into that rest, just as he has said, AS I swore in my wrath, they shall not enter my rest, even if his works were finished from the foundation of the world. NASB 1977 For those of us who have believed to go into that rest, just as he has said, AS I swore in my wrath, they shall not enter into my rest, even if his works were finished from the foundation of the world. Reinforced BibleFor those of us who believe [that is, we who personally trust and trust god] into this rest [so we have His inner peace now because we are sure of our salvation and assured of His power], just as He has said: As I swore [an oath] in MY WRath, they shall not enter my rest] [this he said] even though his works were completed from the foundation of the world [waiting for all who would believe]. Christian Standard BibleFor we who Thought go into the rest, in line with what he has said, So I swore in my anger, They will not go into my rest, even if his works have been finished since the founding of the world. Holman Christian Standard Bible (for we who have believed go into the rest), in line with what he has said: So I swore in my anger, they will not enter my rest. And yet his works have been completed since the foundation of the world, American Standard VersionFor we who have believed to be entering into that rest; Even as he has said, As I sware in my wrath, they shall not enter into my rest: even if the works were finished from the foundation of the world. Modern English versionDesly people who have faith will enter the resting place. It is just as the scriptures say: God got angry and told the people, 'You will never come into my resting place!' God said this, even though everything has been clear from the time of creation. Douay-Rheim's BibleFor we, as we have believed, shall go to rest; As he said, As I have sworn in my wrath; If they are going to go into my rest; and this indeed when works from the foundations of the world were finished. English Revised versionFor those of us who have believed, that rest is included; Even as he has said, As I sware in my wrath, they shall not enter into my rest: even if the works were finished from the foundation of the world. Good news TranslationWe who believe, then, receive the rest that God promised. It's just like he said: I was anary and made a solemn promise: 'They will never come into the country where I would have given them rest!' He said this even though his work was finished from the time he created the world. God's word® TranslationWe who believe go into that resting place. As God said, so I took an angry oath that they would never enter my resting place. God said this even though he was done with his work when he created the world. International Standard VersionWe who have believed going into that rest, just as he has said: So in my anger I swore a solemn oath that they would never enter my rest, even if his actions had been finished since the creation of the world. Literal standard version for we go into the rest—we who believed, as he said: So I swore in my anger, they will [not] enter my rest; and yet the works were made from the foundation of the world. NET BibleFor we who have believed into that rest, as he has said: As I swore in my anger, 'They will never go into my rest!' And yet God's works were carried out from the foundation of the world. New Heart English BibleFor those of us who have believed go into that rest, although he has said: As I swore in my wrath, they will not enter my rest; although the works were finished from the foundation of the world. Weymouth New TestamentWe who have believed are soon to be admitted to the true rest; as he has said: As I in my anger, they shall not be taken up to my rest, even though God's works had been going on ever since the creation of the world. World English BibleFor those of us who have believed go into that rest, although he has said: As I swore in my wrath, they will not enter my rest; although the works were finished from the foundation of the world. Young's Literal Translation for we go into the rest - we who thought, as he said: 'So I sware in my anger, If they are going to go into my rest -- ;' and yet the world, Further translations ... Page 13(13) In his eyes.-- Still the correct subject is god's word; but, as explained above, it has assumed meaning, God speaks and present in His words. Touched by this word, each creature returns by power to its own likeness- turns out as it is. Opened.--Better, exposed, devoid. The Greek word is distinctive (literally meaning, to take off the neck), and it seems impossible to determine with certainty the exact metaphor that it here presents. It is usually applied to a switch that by dragging back the neck overthrows its opponent: and decomposed has been suggested as the meaning here. Another explanation refers to the drawing back of a criminal's head, such as exposing the face to public gaze; but although we read about such a custom in Latin writers, we have no evidence that the Greek word was used in this sense. There seems no good reason to assume any inquiry into a victim with his head thrown back (killed, or ready to be killed). To the eyes of him . . .--Rather, for his eyes: with whom (or and with him) we must do. The last solemn words remember the connection between the entire passage. No thought of disbelief or disobedience escapes his eye: the first beginning of apostasy is manifested before Him. Hebrews 4:14-16 is the link that connects all the preceding part of the letter with the next great part, . Heb 5:1 to Heb 10:18. After Luther's example, Tyndale and Coverdale begin the fifth chapter here; but the connection between the three verses with what precedes it is too close to justify this. Verse 13. - There is also no creature that is not manifested in his view; but all things are naked and laid open before the eyes of him as we must do. The main problem in this verse is the meaning of the word τετραχηλισμένα (translated open). The verb τραχηλίήω (which does not occur anywhere else in the New Testament or LXX., but is, with its compound τραχηλίήω, not uncommon in Philo and Josephus) has in classic Greek the feeling of grabbing by the neck, or bending back the neck, as in wrestling. And this, with the further idea of overthrowing or laying down, is the prevailing sense of Philo, which Wetstein guotes many passages in illustration. Taking, then, with most commentators, the feeling of bending back the neck as the primary, we just have to consider what secondary meaning is here to be attached to it. Some take the idea to be thoroughly exposed to viewing. So Bengel: Τραχηλίω, resupino, Graece et Latine dicitur pro patefacio. Corpora quae prona jacent vix nuda censentur; nam se ipsa tegunt: resupinata, secundum parts nobilissimas kvasque et distinctissimas visui patent. Many (Eisner, Wolf, Baumgarten, Kuinoel, Bretschneider, Block, De Wette, etc., after Perizonius, at AElian, 'Vat. Hist.,' 12:58) see a degradation to the Roman custom of exposing criminal reducto capite,, retortis cervieibus, so that everyone can see their faces (see Suetonius, Vitel.,' 17; Pliny, 'Panegyr.,' 34. 3). However, there is no other known occurrence of the Greek verb used with this reference, as there seems to be no necessity to assume. The idea may be simply the general that is thus expressed by Delitzsch, that whatever the shame-removing creature bends its head, and would fain retreat and cut itself from God's eyes, actually has the neck, as it were, bent back in front of these eyes, without the possibility of escape, exposed and naked to their sight. Many of the ancient (Chrysostom, Theodoret, Ecumenius, Theophylact) saw in τετραχηλισμένα a reference to the treatment of victims, such as being beaten on the neck for the purpose of being skinned from the neck downwards, or cut open from there, so as to expose the intestines for viewing. But no occurrence is known for such use of the word τραχηλίω, the idea of which may have been suggested to commentators of the figure of the sword in the verse before; as the number, but there is no reason to assume still in ver. 13, the idea of which is simply complete exposure, introduced by φφανός. The old ones take the concluding expression, which means to whom our account must be given, that is, to whom we are responsible as our judge - in the sense of λόγον διδόναι. A.V. seems better to give the general idea of the relationship by apt sentence, with whom we have to do. Of course, λόγας here has no reference to God's Word, the repetition of the word, in a subordinate sense, is just random. Parallel comments ... LexiconNothingok (ouk)AdverbStrongs Greek 3756: No, not. Also ouk, and au a primary word; the absolute negative adverbs; no or not.in all creationκτίσις (ktisis)Noun - Nominative Feminine SingularStrong's Greek 2937: Fra ktizo; original formation.isčotiv (estin)Verb - Present indicative form. a prolonged form of a primary and defective verb; I (aphanēs) Adjective - Nominative Feminine SingularStrongs Greek 852: Invisible, Invisi PluralStrongs Greek 3956: All, whole, all sorts. Including all forms of dislution; apparently a primary word; everyone, some, each, whole. [er] uncoveredy upvà (gymna)Adjective - Nominative Neuter PluralStrongs Greek 1131: Rare: stark-naked; in general: wearing only the under-garment; naked, open, manifest; Only. Of uncertain affinity; nude.andkat (kai)ConjunctionStrong's Greek 2532: And even namely. exposedτετραχηλισμένα (tetrachēlismena)Verb - Perfect Participle Middle or Passive - Nominative Neuter PluralStrongs Greek 5136: To be laid naked, laid open. From trachelos; to grab off the neck or neck, that is, to expose the esophagus to a victim of murder.before theτocc (tois)Article - Dative Masculine PluralStrongs Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the esophagus to a victim of murder.before theτocc (tois)Article - Dative Masculine PluralStrongs Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the esophagus to a victim of murder.before thetocc (tois)Article - Dative Masculine PluralStrongs Greek 3588: The, the specific article a PluralStrong's Greek 3788: The Eye; Fig: Eye of the mind. From optanomai; eye; by implication, vision; figuratively, envy.of HimaavgtoAvg (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong Greek 846: He, she, it, they, them, same. From particle au; the reflexive pronoun itself, used by the third person, and by the other persons.toπρςς (pros)PrepositionStrongs Greek 4314: To, courage, with. A strengthened form of pro; a preposition of direction; up until, that is, Mot.whomöv (hon)Personal / Relative Pronoun - Accusative Masculine SingularStrong's Greek 3739: Who, who, what, it. we [must give] μμτν (hemin)Personal / Possessive Pronoun - Dative first person PluralStrong Greek 1473: I, first-person pronoun for first person I.account.λόγος (logos)Noun - Nominative Masculine SingularStrongs Greek 3056: From lego; something said; by implication, a subject, also reasoning or motive; by extension, a calculation; in particular, the divine expression.jump to previousable account only clearly completely covered created creation creature escape exposed eyes God's hidden added manifest naked open settlement scrutiny view uncovered jumps to nextbar account only clearly completely covered created creation creature escape exposed eyes God's hidden added manifest naked open reckoning investigation sight uncovered linkshebrews 4:13 NIVHebrews 4:13 N Bible Apps.comHanbrews 4:13 Biblia ParalelaHebrews 4:13 French Bible Hebrews 4:13 Chinese Bible Hebrews 4:13 French Bible Hebrews Bible Hebrews Clyx QuotationsNT Letters: Hebrews 4:13 There is no creature hidden (Heb. He. Hb) Page 14(14) All the main points of the earlier chapters are gathered in this verse and the next:--high priest (Hebrews 2:17; Hebrews 3:1); His exaltation (Hebrews 1:3-4; Hebrews 1:13; Hebrews 2:9); His divine sonship (Hebrews 1; Hebrews 3:6); His compassion for the brethren whose party he came to share (Hebrews 2:11-18). It's gone into heaven.---Sever, which has gone through heaven. As the high priest walked through the Holy Place to enter the Holiest, Jesus ascended far above all heavens, and sat at god's right hand. This thought is developed in Hebrews 8-10. Our profession.--See Hebrew now been once led up to, of Christ is our great high priest, who can both sympathize and help. The passage answers carefully in mind to the conclusion of Hebrews 2, and could of course have followed there; But that, before he took up the theme of the priesthood of Christ, the author had a different line of thought to pursue, as has been explained, to the same conclusion, obv at the beginning of ver. 14 connects either κρατομέν (let's stick) with the verses immediately before in that sense. God's Word is so seek and resist, let us therefore hold fast, etc., - where light participatory clause ἕχοντές, etc., is a confirmation of this admonition (so Delitz); or is connected logically to the participle clause as a resumption of the entire preceding argument. Surely the idea of the participial clause is the prominent one in the author's mind, what follows to be an extension of it. And the position of obv suggests this connection. It should be observed that in the letter's way, this concluding admonition also serves as a transition to the subject in the following chapters, and expects to some extent what to put forward, even if all the expressions used have some basis in what has gone before. Having then a great high priest who has passed through heaven, Jesus the Son of God, let us hold fast to our confession. The reproduction of διεληλυθότα τους ούρανους in A.V. (sent into heaven) is apparently wrong. The idea is that Christ has gone through intermediate heavens to God's immediate presence - to the eternal σαββατισμς. In his use of plurality, τοὺς οὐρανοὺς, the author may have had in his mind the Jewish view of a rising series of created heavens. Clemens Alexandrinus, for example, talks about seven: Απτὰ οὐρανοὺς ος τιναν ς τρίθμουσι κατ πανάβασιν. Cf. heaven and heaven (Deuteronomy 10:14; 2) Chronicles 6:18; Nehemiah 9:6), and who has not put your glory above heaven (Psalm 8:1), also the third heaven, in which Paul was rapt (2 Corinthians 12:2). Cf. also Ephesians 4:10, X ἀναβὰς περάνω πάντων τον οορανον χνα πληρήσ τὰ πάντα. The perception of the expression is that no matter what spheres created heavens intervene between our earth and the eternal unreasonable, beyond them to what Christ has gone, - into heaven itself (αανττν τν ττνοραννν); before the face of God (Hebrews 9:24). From this phrase, along with Ephesians 4:10 (above quoted), is rightly deduced of Christ's teachings about christ's ubiquity even in his human nature. For, it carries nature with him and still keep it, he is referred to as having gone to the region that admits no idea of restriction, and to fill all things. The obvious bearing of this doctrine that of the presence in the Eucharist can be noted in passing. (It is to be observed that heaven in the plural is used (Hebrews 8:1) by the seat of the divine Majesty even to which Christ has gone. It is the word διεληλυθότα that determines the meaning here.) The term Jesus the Son of God, draws attention first to the man Jesus who was known by this name in the flesh, and secondly to more excellent name, above expeded on, by virtue of which he has passed through heaven. The conclusion follows that it is the man Jesus, with his humanity, who is also the Son of God, has so gone through. There may possibly (as some believe) be an intention to contrast him with Joshua (Ingoc, ver. 8), who won the entrance to the typical rest. But it is not necessary to assume this; Verse. 8 and 14 are too much distance from each other to suggest a thought connection between them; and in The Hebrews 3:1, before any mention of Joshua. The nickname µέγαν after χρχιερέα distinguishes Christ from all other high priests (cf. Hebrews 13:20, Tήν ποιμένα τν προβάτων τ τ μέγαν). The high priest of the law passed through the veil of the earthly symbol of eternal glory. the great high priest has gone through heaven to eternal glory himself. It's like being a great place to stay at Hebrews. In terms of having such a high priest, who, expressed in what follows, can both sympathize and help, readers are encouraged to hold on not only their inner faith, but their confession of it before men. An obsessive danger to the Hebrew Christians was that shrinking from a full and open confession under the influence of gainsaying or persecution. Parallel comments ... LexiconDere before ούν Greek 3767: Therefore, then. Apparently a primary word; certainly, or es ly.since we have Exοντες (Echontes)Verb - Present Participle Active - Nominative Masculine PluralStrong's Greek 2192: Having, keep, own. Including an alternative form scheo skheh'-o; a primary verb; to hold. [such] a storμέγαν (megan)Adjective - Accusative Masculine SingularStrong Greek 3173: Great, great, in the widest sense. high priest 7ρχιερέα (archierea)Noun - Akkusativ masculine SingularStrongs Greek 749:

high priest, high priest. From arche and hiereus; the high priest; by extension a high priest.who has passed throughδιεληλυθότα (dielelythota) Verb - Perfect Participle Active - Accusative Masculine SingularStrong's Greek 1330: To pass through, spread (as a report). From dia and erchomai; to traverse.theτούς (tous)Article - Accusative Masculine PluralStrong Greek 3588: The, the specific article; the.heavens,ορανούς (ouranous)Noun - Accusative Masculine PluralStrong's Greek 3772: Perhaps from the same as oros; heaven; by extension, heaven; by implication, happiness, power, eternity; In particular, Gospel.Jesus Syooov (lesoun)Noun - Accusative Masculine SingularStrong Greek 2424: Of Hebrew origin; Jesus, the name of our Lord and two other Israelites.thet bdsm (tons)Article - Accusative Masculine SingularStrong Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; It. SonYse-esque - Akkusativ Masculine SingularStrongs Greek 5207: A son, descendant. Apparently a primary word; a 'son', used very much by immediate, external or figurative, kinship.of God, OcoAv (Theou)Noun - Genitive Masculine SingularStrong Greek 2316: A deity, especially the highest divinity; figuratively, a judge; by Hebraism, very.let us hold fast tokportavuev (kratomen)Verb - Present Subjunctive Active - First Person PluralStrong Greek 2902: From kratos; to use strength, that is, grab or retain.whatτις (tes)Article - Genitive Feminine SingularStrong's Greek 3588: The, the specific article; the.we profess.μολογίας (homologias)Noun - Genitive Feminine SingularStrong Greek 3671: A profession. confession. From the same as homologeo: Recognition. Jump to FormerChief Confession Faith Fast Great Heaven Heavens High Hold To the extent that jesus passed priest profession strong close roadJump to NextChief Confession Faith Fast Great Heaven Heavens High Hold Inasmuch Himself Jesus Passed Priest Profession Strong Close WayLinksHe 0 4:14 NIVHebrews 4:14 ESVHebrews 4:14 KJVHebrews BibleApps.comHebrews 4:14 Biblia ParalelaHebrews 4:14 Chinese Bible Brewer 4:14 French Bible Brewer 4:14 Clyx QuotationsNT Letter: Hebrews 4:14 Then has a great high priest as (Heb. He, i'm sorry. HB) Page 15(15) We can't help but note how the power of admonition (especially to those immediately addressed) lay in the combination of the two thoughts - the greatness and tender compassion of the high priest of our confession. The two are united in the words of hebrews 4:16, the throne of grace. (Comp. Hebrews 8:1.) The beautiful reproduction, touched by the feeling of our infirmities, is due to the Geneva testament of 1557. But was in all points . . .--Better, but one who has in all points been tempted in the same way, except sin. These words show the nature and boundaries of this sympathy about Christ. He suffers with his people, not only showing compassion to those who suffer and tempted, but take to himself a common sense of their weaknesses. He can do this because he has gone through the trial, has even been tempted. When he talks about weaknesses, the author uses a word that applies to both the people and their Lord, which was crucified through weakness (2 Corinthians 13:4). Its importance must not be limited to the region of pain and bodily suffering: no matter what belongs to the necessary limitations of human nature that he assumed is included. As he learned his obedience from afflictions (Hebrews 5:8), he gained his knowledge of the help we need by taking our own weaknesses (Matthew 8:17) and was himself tempted in the same way, except that sin in him had no place (Hebrews 7:26). These last words give the edge to the idea of weakness and temptation as it relates to our high priest. Not only was the temptation barren in leading to sin (this is implied here, but only as part or as a result of another truth), but in the broadest sense he could say: This prince of the world comes and has nothing in me (John 14:30). Was tempted at all points in the same way, are words that must not overpress; but the basic principles of temptation can be traced in those with whom Jesus was attacked. John 21:25.) Verse 15. - For we do not have a high priest who cannot be touched with the feeling of our infirmities; but one who has been in all things tempted as we are, without sin. The power of sympathy (συμπαθήσαι) of our great high priests, but to express, in this regard, his resemblance to them; society and feeling with those he conveys to be essential to the conception of a high priest (see 2nd ver. 2). The sequence of thought is: Let us hold on to our confession, not moved from it at the thought of this superhuman greatness of this high priest, who has passed through heaven. for he can still sympathize with infirmities (σσθενείαις), after reviewing our studies. 10 1997, the New Testament denotes both bodily frailty, such as illness (cf. Matthew 8:17; Luke 5:15; John 11:4; Acts 28:9; 1 Timothy 5:23), and also the general weakness of human nature as opposed to divine power, δύναμις (cf. Romans 8:26; 1 Corinthians 15:23; 2 Corinthians 12:5, 9; 2 Corinthians 13:4). Paul seems to have had regard to a comprehensive sense - including chronic illness (his thorn in the flesh), responsibility for accidents, fear and trembling, temptation to sin - when he spoke (2 Corinthians 12:5, 9) of glory in his infirmities that Christ's power could rest upon him. With all people, of any kind, Christ can sympathize by virtue of his own human experience: Even took our infirmities (σσθενείας) and devoid of our diseases (Matthew 8:17); although he now lives δυνάμεως Θεος (2 Corinthians 13:4). The last part of the verse corresponds to meaning with Hebrews 2:18. but with further demarcation of the temptation that Christ undergoes. The concluding auoptiac (best taken in connection with καθ χμοιότητα, as it immediately follows, rather than with κατά πάντα) is not a categorical assertion of Christ's sinlessness, even if it implies it, but an exclusion of the idea of sin from the likeness spoken cf. His temptation was after the likeness of ours, except sin, or sin except. For similar expressions, but not with clear reference to temptation, cf. Hebrews 9:28; Hebrews 7:26. But how should the exception of sin be understood? However, is it, like us, tempted, he, unlike us, resisted temptation? Or is it that his sinless nature was not able to be asked of sin? The verb πειράήω sometimes means tempting to sin, as Satan or our own desires tempt us (cf. 1 Corinthians 7:5; 1 Thessalonians 3:5; James 1:13, etc.); and also to prove to try, to test faithfulness, as in 1 Corinthians 10:13; Hebrews 11:37, etc., in what sense, referring specifically to afflictional trials, πειρασμής is often used (cf. Luke 8:13; Luke 22:18; Acts 20:19; Galatians 4:14; 1 Peter 4:12; James 1:12). That Christ was not only subjected to πειρασμής in this latter sense, but was also directly attacked by the tempter to sin (πειράήων), is displayed from the gospel post. But here comes into difficulty. There may, we think, be no real temptation, still less where there is no possibility of sin. But can we imagine such responsibility, or even possibility, when it comes to the divine and sinless? If not, where did Consists? How can it be like ours, or one through his own experience that he can sympathize with us? It was to maintain, on the strength of such considerations, the theoretical point of Christ, that Irving was expelled as the hercoverian flora of the Presbyterian Communion. The guestion undoubtedly has its serious difficulties in common with the entire wonder of the divine and human in Christ. However, the following thoughts can help solution. That Christ, in his human nature, took part in all of mankind's original feelings - hope, fear, desire, joy, sorrow, indignation, shrinkage from suffering and the like - is evident not only from his life, but also from the fact that his assumption of our humanity would otherwise have been incomplete. Such feelings are not in themselves sinful; They are only so when, under temptation, some of them become unordained, and serve as motives for transgression of duty. He, by virtue of his divine personality, could not through them be seduced into sin; But it does not follow that he could not, in his human nature, feel his power to seduce, or rather the tempter's power to seduce through them, and thus have personal experience with man's temptation. John says of a born of God that he does not commit sin: For his seed remains in him, and he cannot sin, because he was born of God (1 John 3:9). He does not believe that the regenerated Christian is not exposed to and does not feel, the power of temptation; only that, as far ahead as he lives in the new life from God, he is proof against it; he gives no internal consent to the seduction of the tempter; and then the evil one touches him net (122). What is thus said of a born of God can be said much more, and without any gualification, of the Son of God, without denying that he also experienced the power of temptation, but completely evidence against it. Bengel says, Quomodo autem, sinus pectate tentatis cum peceato? In the intellect multo acrius anima salvatoris percepit imagines tentantes quam nos infirmi: i voluntato tam celeriter incursum earum retudit guam ignis aguae guttulam sibi objectam. Expertus est igitur gua virtute sit opus ad tentations vincendas. Compati potest nam et sinus peccato, a tamen vere est tentatus. Parallel comments ... LexiconForyàp (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason.we do not have ξχομεν (echomen) Verb - Present Indicative Active - First person PluralStrong Greek 2192: Having, holding, owning. Including an alternative form scheo skheh'-o; a primary verb; to hold.a high priestcipχιερέα (archierea) Noun - Accusative Masculine SingularStrongs Greek 749: High Priest, high priest, From arche and hiereus; the high priest; by extension a high priest; by extension a high priest; by extension a high priest, high priest; by extension a high priest; by exte can. Of uncertain affinity; to be able or possible to sympathizes to the 1970s, and to sympathize with, have compassion. From sumpathes; to feel sympathy with, that is, to commiserate with a compassion of the sympathize with, have compassion. Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; the our-owned 1473: I, first-person pronoun. A primary pronoun for first person I.weaknesses, ήσθενείαις (astheneiais)Noun - Dative Feminine PluralStrongs Greek 769: From asthenes; weakness; by implication, disease; moral, frail.but [we have] δ avg (de)ConjunctionStrong Greek 1161: A primary particle; but, and, etc.one that was tempted πεπειρασμένον (pepeirasmenon)Verb - Perfect Participle Middle or Passive - Accusative Masculine SingularStrong Greek 3985: To try, tempt, test. From peira; to test, that is, attempt, scrutinize, lure, discipline.inκατά (kata)PrepositionStrongs Greek 2596: A primary particle; down, in varied relationships (genitive, dative or accusatory) as it is joined).each wayπάντα (panta)Adjective - Accusative Neuter PluralStrong Greek 3956: All, whole, all sorts. Including all forms of dislution; apparently a primary word; all, some, each, whole.thatka0 ' (kath')PrepositionStrong Greek 2596: A primary particle; in varied relationships (ingenious, dative or accusatory) to which it is joined). [we are],000000 (homoiotēta)Noun - Accusative Feminine SingularStrong Greek 3665: Equality, Equality, Equality, From homoios; [vet] was nojway (choris) Preposition Strongs Greek 565: Except, separately from; Without, Adverbs from chora; in a room, that is, separately or except, sin, a vom, that is, separately from; Without, Adverbs from chora; in a room, that is, separately from; Without, Equality, Equation (1998) (1998 to PreviousAble Apart Chief Weak Feeling Emotions High Frailties Way Ourselves Points Priest Respect Sin Sympathized Tested Unable To Be Able To Road WeaknessesJump to NextAble Apart Chief Weak Feeling Emotions High Frailties Way Ourselves Point Priest Respect Sin Sympathizers Tempted Tested Out of Stand Way WeaknessesLinksHeier 4:15 NIVHebre 4:15 NLTHebrews 4:15 ESVHebrews ESVHebrebrews 4:15 NASBHebrews 4:15 KJVHebrews 4:15 BibleApps.com Hebrews 4:15 Bible ParalelaHebrews 4:15 French Bible Hebrews 4:15 Clyx QuotationsNT Letters: Hebrews 4:15 For we do not have a high priest (Heb. Heb. Hb) Page 16New VersionWrnew us then approach God's grace throne with with so that we can receive mercy and find grace to help us in our time of need. New living translations So let us boldly come to the throne of our gracious God. There we will receive His mercy, and we will find grace to help us when we need it most. English Standard VersionLet us then with confidence draw near the throne of grace, so we can receive mercy and find mercy to help in times of need. Berean Study BibleLeted us approach the throne of grace with confidence, so that we can receive mercy and find grace to help us in our time of need. Berean Literal Bible Thereby we should bring confidence to the throne of grace, so that we can receive mercy and may find mercy for help in times of need. King James BibleLet us therefore come boldly to the throne of grace, that we may receive mercy, and find grace to help in the time of need. New King James VersionLet us therefore come boldly to the throne of grace, that we may have mercy and find mercy to help in times of need. NASB 1995It allows us to come close with confidence in the throne of grace, so that we can receive mercy and find mercy to help in times of need. NASB 1977 Therefore, let us come close with confidence in the throne of grace, that we may receive mercy and may find mercy for help in times of need. Reinforced Bible Time let us [with privilege] approach the throne of grace [that is, God's gracious favor] with confidence and without fear, so that we can receive mercy [for our mistakes] and find [His wonderful] grace to help in the moment of need [a fitting blessing, which comes just at the right moment]. Christian Standard BibleThain, let us approach the throne of grace with confidence, so that we can receive mercy and find grace to help us at the right time. American Standard VersionLet us therefore come close with confidence to the throne of grace, that we may receive mercy, and may find grace to help us in times of need. Modern English versionSo when we are in need, we should come bravely before the throne of our merciful God. There we will be treated with undeserved grace, and we will find help. Douay-Rheim's BibleLet us therefore go with confidence in the throne of grace: that we can gain mercy, and find grace in seasonal help. Norwegian Revised version Therefore, we come close with confidence to the throne of grace, that we may receive mercy, and may find grace to help us in times of need. Good news TranslationSet us have confidence, then, and approach the throne of God, where there is grace. There we will receive mercy and find grace to help us just when we It. God's word® TranslationSo we safely go safely to the throne of of God's goodness to receive mercy and find goodness, which will help us at the right time. International Standard VersionSo let us continue to boldly come to the throne of grace so that we can gain mercy and find mercy to help us in our time of need. The literal standard version we can come close, then, with freedom, to the throne of grace, that we may receive kindness and find grace—to be help.NET the Bible Where before we can safely approach the throne of grace when we need help. New Heart English BibleLet us therefore come close with confidence to the throne of grace, that we may receive mercy, and may find mercy for help in times of need. Weymouth New Testament Time for the Future let us boldly come to the throne of grace, that we may receive mercy and find grace to help us in the time of our need. The English Bible of the world Therefore, we come close with boldness to the throne of grace, that we may receive mercy, and may find mercy for help in times of need. Young's literal translation we can come close, then, with freedom, to the throne of grace, that we can receive kindness and find grace - to be in full help. Additional translations ... Page 17(16) And an oath of confirmation.--Heller, and of each dispute in their case the oath is an end (is final) to settle the case. Verses 16-20. - For men swear by greater: and of each dispute of theirs (literally, to them), the oath is finally (literally an end) for confirmation (exc BeBaíworv is associated with πέρας, not, as in A.V., with 19pkoc). Here begins the explanation of the meaning and purpose of the divine oath, which is already superficially affected in ver. 13. God thus, for full assurance, condescending to the form of confirmation most binding among people when they promise to each other. They appeal to a er than themselves to intervene between them. He, who has no greater than himself to appeal to, appeals (so to speak) to his own immutableness, and thus can be said to intervene with an oath (σμεσίτευσεν 17), the verb becomes neuter, with the feeling of mediating or intervening, not, as in A.V. confirmed. The reason is not that the divine promise is not in itself enough, but that God, willing to show richer to the heirs of the immutableness of His council, is happy to give them this additional confirmation; that by two immutable things (first lifted, in itself sufficient; and secondly the oath, for more abundant assurance), where it is impossible for God to lie, we can have a strong comfort (παράκληησιν, carries elsewhere this sense, and also admonition, as in Hebrews 12:5; Hebrews 13:22; as the latter sense is understood here by most commentators who unite the best operation of the passage with general notion of encouragement) who have fled for refuge to hold on to the hope that is put before us. The course of thought has now changed from Abraham to Christians, the transition has been prepared by the general expression, τοςς κληρονόμοις τος παγγελίας i ver. 17. The oath to Him was actually an assurance to us too, we are the last heirs to the promised blessing. So finally, in the two concluding verses, the subject to be dealt with in Hebrews 7, is again beautifully led up to by a natural sequence of thought: As (so hope) we have as an anchor of the soul, both sure and steadfast, and into what is within the veil; whither as a Forerunner Jesus came in for us, becoming a high priest forever after the order melchizedek. Our hope (ολπίς), considered in ver. 18 objectively, here is a subjective sense: it is our anchor eastwards upwards beyond the sky that our precursor has passed (cf. Hebrews 4:14, διελελυθότα τοὺς οὐρανοὺς), and by virtue of the promise and oath, firmly there safe and firm. What is within the veil (καταπετάσματος, the word always denotes the veil in the temple, is the heavenly saint of sanctities, which the earthly was symbolic, which is fully put forward in Hebrews 8. This first mention of the veil is an instance of the way, through this letter, ideas to be expanded afterwards, often intimately using preparation in advance. Instructive in this chapter, the vision is presented of divine purpose in relation to human will. The divine purpose may have been evinced by supplies of grace as abundant as to remove all doubts about the possibility of success: But through the will of man, there may be failure: The very divine oath may have ensured the fulfillment of the promise. But when it comes to Abraham, so to individual Christians, faith and patience are the conditions of fulfillment. It is evident that the divine purpose and divine promise is constantly referred to, not to discourage anyone for fear that they cannot be included in them, not to encourage misconduct in anyone on the basis of certainty of achievement, not to suggest any idea of arbitrary selection regardless of desert, but only to encourage to endure on the basis of certainty of success, not to suggest any idea of arbitrary selection regardless of desert, but only to encourage to endure on the basis of certainty of success, if the human conditions are met. And this is the practical application of the doctrine of predestination found also elsewhere in St. Paul's Epistles (cf. Romans 8:28-39). Predestination and free will can be for human reason theoretically irreconcilable, although reason, as well as theology, can force us to recognize both. The problem can properly be unresolved, as among the many deep things of God. But it is important to observe how the doctrine of predestination is practically applied in the Scriptures that bear Conduct. Parallel comments ... LexiconMenNθρωποι (Anthropoi)Noun - Nominative masculine pluralStrongs Greek 444: A man, one of mankind. From senses and operations; man-faced, that is, a human.swearoµvúouσiv (omnyousin)Verb - Present Indicative Active - third person PluralStrong Greek 3660: A long-lasting form of a primary but obsolete omo, as another long-lasting form omoo is used in certain tenses; to swear, that is, Take oath.bykotà (kata)PrepositionStrongs Greek 2596: A primary particle; in varied relationships (ingenious, dative or accusatory) to which it is joined). [some] toav (tou)Article - Genitive Masculine SingularStrong's Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; den.greater [than himself], μείονος (meizonos)Adjective - Genitive masculine singular - ComparativeStrong Greek 3173: Great, great, in the widest sense. andκα1 (kai)ConjunctionStrong's Greek 2532: And, even also, namely. [their] article - Nominative Masculine SingularStrong's Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; the oathAvc(horkos)Noun - Nominative Masculine SingularStrongs Greek 3727: An oath. From herkos; a border, that is, restraint.serves asen(c) (eis)PrepositionStrong Greek 1519: A primary preposition; to or into, of, place, time or purpose; also in adverbiaal sentences.a confirmation BeBaíworv (bebaiosin)Noun - Accusative Feminine SingularStrongs Greek 951: Confirmation, ratification, establishment. From bebaioo; stabiliment.to endπέρας (peras)Noun - Nominative Neuter SingularStrongs Greek 4009: (a) a border, border, extremity, (b) an end, conclusion. From the same as peran; an extremity.allπάσης (pasēs)Adjective - Genitive Feminine SingularStrong's Greek 3956: All, whole, all sorts. Including all forms of dislution; apparently a primary word; all, some, each, whole.argument.cvτιλογίας (antilogies)Noun - Genitive Feminine SingularStrong Greek 485: Opposite, strife, rebellion. From a derivative of antilego; Disobedience. Jump to former Always Confirmation controversy dispute dispute ending finally bigger actually making matters Oath Oaths puts some statement contention sure swears its own times VerilyJump to NextAlways Confirmation confirms opposition controversy dispute end finally bigger actually doing matters Oath Oaths puts some statement contrary to certain swears their own times VerilyLinksHebrews 6:16 NIVHebrews 6:16 ESVHebrews 6:16 NASBHebrews 6:16 KJVHebrews 6:16 BibleApps.comHanbrews 6:16 Biblia ParalelaHebrews 6:16 Chinese Bible Brewer 6:16 French Bible Hebrews 6:16 For men truly swear by a greater (Heb. He. HB) Page 18New International VersionAnd so after waiting patiently, Abraham got what was promised. New living translationDest Abraham waited patiently, and he received what God had promised. English Standard VersionAnd thus Abraham, having patiently waited, got the lift. Berean Study BibleAnd saw Abraham, after waiting patiently, got the lift. Berean Literal BibleAnd thus has waited patiently. he got lifted. King James BibleAnd then, after he had patiently endured, he got lifted. New King James VersionAnd then, after he had patiently waiting, he got lifted. NASB 1977 And thus, after patiently waiting, he got the lift. Reinforced BibleAnd then, having patiently waited, he realized the promise of what would come from God]. Christian Standard BibleAnd then, after waiting patiently, Abraham got the lift Holman Christian Standard BibleAnd then, after waiting patiently. Abraham got the lift. American Standard VersionAnd thus, having patiently endured, he got the lift. Modern English versionDes after Abraham had been very patient, he got what God had promised. Douay-Rheim's BibleAnd so patiently enduring he got the promise. English Revised versionAnd thus, having patiently endured, he got the lift. Good News TranslationAbraham was patient, and then he received what God had promised. God's word® Abraham received what God promised because he waited patiently for it. International Standard VersionAnd then he got what he had been promised, because he patiently waited for it. Literally Standard Versionand then, having patiently endured, he got lifted; NET BibleAnd then by enduring, Abraham inherited the promise. New Heart English BibleThus, having patiently endured, he got lifted. Weymouth New TestamentAnd then, as a result of the patient waiting, our forefather got what God had promised. World English BibleThus, having patiently endured, he got lifted. Young's literal translation and then, having endured patiently, he was lifted; Additional translations ... Page 19(5) Tasted god's good word.--There is a change of construction in Greek that suggests that the words quite mean, tasted that God's word is goody - tasted the excellence of god's word, and of powers, & amp; amp; c. The word of God was spoken through the Lord (Hebrews 2:3); the Hebrew Christians had heard and received this word, and had proved their own excellence. (Comp. 1Peter 2:3.) The powers of the world to come.--Literally, powers of an upcoming (or, future) age. As has previously been noted, the last is different from what we find in Hebrews 2:5, the one connected to time, the other to the world inhabited by man. Perhaps we can say that this is the only difference; the same future is thought of in both places, namely the age of messianic reign. We have seen (see Hebrews 1:2) that in the earliest days of the Church, little account of the period separating the pre-Christian age was taken from the full manifestation of the kingdom of God. Powers received from God by those who believed (Hebrews 2:4) belonged to no earthly state, but were equally real expectations of a future age of glory that was the heavenly gift of heavenly motherland (Hebrews 11:16). Parallel comments ... Encyclopedia that has tastedyευσαμένους (geusamenous)Verb - Aorist Participle Middle - Accusative Masculine PluralStrong's Greek 1089: (a) In taste, (b) I experience. A primary verb; to taste; by implication, to eat; figuratively, to experience. [the] goodnessκαλήν (kalon)Adjective - Accusative Neuter SingularStrongs Greek 2570: Correct, beautiful, but mainly good, that is, valuable or virtuous. [by] wordbημα (rhēma)Noun - Accusing Neuter SingularStrongs Greek 4487: Fra rheo; a free speech, ; by implication, a case or a subject; with a negative nothing what of GodΘεοAv (Theou)Noun - Genitive Masculine SingularStrong Greek 2316: A deity, especially the highest divinity; figuratively, a judge; by Hebraism, very.andte (tea)Strong's Greek 5037: And both. A primary particle of connection or addition; both or also. [the] powersδυνάμεις (dynameis)Noun - Accusing feminine PluralStrongs Greek 1411: From dunamai; power; especially miraculous power. Verb - Present Participle Active - Genitive Masculine SingularStrongs Greek 165: From the same as aei; correct, an age; by extension, perpetual; by implication, the world; especially a messianic period. Jump to Former Became GoodNess Mighty Power Powers Realized Taste TasteD Time Word Works WorldLinksHebrews 6:5 NIVHebrews 6:5 NASBHebrews 6:5 NA 6:5 ESVHebrews 6:5 ES And tasted the good word of God (Heb. He. Hb) Page 20 (4) For it is impossible for the . . .-- The connection of the tank is explained (Hebrews 6:3); the general meaning will be examined below (Hebrews 6:6). It will be seen that the largest part of this long sentence depends on the word word in Hebrews 6: 6:6: It is impossible to renew again to repentance those who once were, & amp; amp; c.De that was once enlightened.--This metaphor is introduced again in Hebrews 10:32; neither there nor here the context contains any notice or extension of the shape. In this paragraph, however, it is generally applied to all who are addressed, and includes everything that was involved in the reception of the Christian faith. This inclusive application of the term (known from prophecy, from the words of our Lord, from apostolic use; see Acts 26:18; Ephesians 1:18; 1Peter 2:9) sheds light on the construction of the verse before us. As the words are in the authorized version, illuminated is only the first term in a series; but it is far more likely that the clauses that follow should be considered explanatory to the Enlightenment itself: ... those who were once enlightened, have both tasted ... and been made partakers ... and tasted . . . Tasted of the heavenly gift.--On the first word, see The Note of Hebrews 2:9. From the clear parallelism that exists between these verses and Hebrews 2:3–5, we can imply that salvation offered in the gospel (Hebrews 2:3) is intended by this gift. It is a gift that belongs to heaven (comp. Hebrews 1:14), bestowed upon him as a heavenly calling (Hebrews 3:1; Hebrews 2:10). The following words simultaneously remember Hebrews 2:4, Gifts (distributions) of the Holy Ghost. Verses 4–6. - For it is impossible for those who have once been enlightened, and have tasted the heavenly gift, and have been made desolations of the Holy Ghost, and have tasted god's good Word and the powers of the world that come, and have fallen away, to renew them again to repentance; to see they crucify themselves to themselves the Son of God again, and put him to an open shame. It is of course not suggested that the Hebrew Christians had fallen into the state as thus described, or were near it; only that such a condition can be, and that if they went back instead of advancing, they can arrive at it. The process intimate is that of complete apostasy from the faith after the truly conscious joy of gifts of grace. In such a case, the hopelessness of the fall compared to the privileges is once enjoyed. This is the operation of the passage, although other views have been taken of its importance, which will be noticed below. When illuminated denotes the first apprehension of the light, which can be only once. When those who saw did not begin to see (John 5:39); When the gospel of Christ shone once and for all over believers (2 Corinthians 4:4); when (according to the cognate passage, Hebrews 10:26; cf. Hebrews 10:32) they learned of the truth. The verb $\varphi\omega\tau$ in ω means in LXX. to enlighten by teaching, and was for common use in the early church to express who followed baptism; from which baptism itself was called φωτισμός. Thus Justin Martyr ('Apol.' 1:62) says, Καλεται δανα τοτο ττρον φωτισμός ώς φωτιήομένων τήν διάνοιαν τον ατα μανθαντνω Cf. the title of Chrysostom's 'Hem'. 49, Πρός τοὺς μέλοντας φωτίήεσθαι, Since the phrase was so often used as early as Justin Martyr, it may probably be in the text a special reference to baptism as an occasion for enlightenment. But if so, more is meant by the expression than those that have once been baptized: an inner spiritual lighting is clearly pointed out; and it would not have been said of Simon Magus that he had been once enlightened in that sense intended. And this is actually the real meaning of φωτισμός used for the baptism of Justin Martyr, as his explanation, above quoted, shows. So too Chrysostom ('Hem.' 116.), Heretics have baptism, but not enlightenment ($\omega \alpha \tau \sigma \mu \alpha$); They are baptized in fact about the body, but in the soul they are not enlightened. Which also Simon was baptized, but was not enlightened. This assessment is important in light of a misuse of the passage before us, which will be noticed below. But moreover, those whom it is impossible to renew to repentance shall, not only have been enlightened, but also to have tasted of the heavenly gift, the emphatic word here is apparently yevoguévouc: they have had experience as well as knowledge (cf. Psalm 34:8, Oh, taste and see that the Lord is good; and 1 Peter 2:3, In that case you have tasted that the Lord is gracious). The word gift (δωρεά) is elsewhere used both for redemption in general (Romans 5:15–17), and especially, and most often, for the gift of the Holy Ghost (cf. 2 Corinthians 9:15, Thank God for His unspeakable gift). They have also become delseers of the Holy Ghost, not only been within the reach of his influence, but actually shared it; and tasted (the same word as before, and with the same meaning, but here followed by an accusatory) what further is spoken cf. The expression on one of the same accusatory of the same meaning, but here followed by an accusatory) what further is spoken cf. The expression of the same accusatory of the same meaning, but here followed by an accusatory) what further is spoken cf. The expression of the same accusatory of the same meaning, but here followed by an accusatory of the same meaning. for gracious divine utterances. The idea of god's word is what is tasted can be suggested by Deuteronomy 8:3, quoted by our Lord in Matthew 4:4, Man shall not live by bread alone, but by every word that proeedeth out of the month of God. By the powers (δυνάμεις) shall be understood especially (as in Hebrews 2:4 and elsewhere in the New Testament) the extraordinary ones in which the gift of the Holy Ghost was manifested, the Apostolic Church. But why said here to be μέλοντος αήνος? For the meaning of this expression, see below τον ήμερῶν τούτων (Hebrews 1:1), and οκουμένην τήν μέλουσαν (Hebrews 2:5). It denotes the expected age of the Messiah's triumph. And if (which has seemed most likely, and as μέλοντος here apparently seems to imply) that age was considered still the future, not proper beginning before the second advent, still forces featured are of it, to be sincere and foretaste a new order of things (cf. Ephesians 1:14, where the Holy Spirit of promise is called the sincere inheritance; also 2 Corinthians 5:5). There are other passages in which Christians are considered already at the beginning of the future dawn, and irradiated by the coming glory. It falls away (παραεσόντας) after such enlightenment and such experience means (as mentioned) total apostasy from the faith. This comes from the expressions that follow, and even more from those in the cognate passage, Hebrews 10:26-31. Not relapse mode dicit in pristina, sed nova pernicie praeterlapsos en toto statu illo lautissimo, simulgue en fide, spe, et amore (Bengel). Such a complete apostasy was possible for the Hebrews oscillating between Church and synagogue; they can be so drawn eventually into the atmosphere of the latter who, with the unbelievers Jews, to reject with contumely, and then to themselves recrucify, the Son of God. The power of for himself is illustrated by Galatians 6:14, in which Paul says that he saw glories in christ's cross that the world through Christ is crucified to him, and he to the world; All the communion between him and the world has broken out. So here is that breaking out of all fellowship with what a man is said to crucify. They again crucify the Son of God, repeating what their fathers had done earlier when they handed him over to the death of the cross. and this, be it observed, even more guilty., since it is after personal experience showing him to be the Son of God. And they not only make him a death to himself: they expose him too (παραδειγματίοντας: jf. Tall 25:4, LXX.) to the world's reproach and mockery. Ostentantes, scil aliis (Bengel). The explanation above has been adopted from Delitzsch. Be it observed next what is said about those who do this not that no repentance can now use them, but that even for repentance it is impossible to renew them. Such falling away after such an experience excludes the possibility of repentance. On such persons, the forces of grace have been exhausted. It is not in the nature of things that they should return to Christ, or see the things that belong to their peace anymore. The correspondence between the state here described and the consequence of blasphemy against the Holy Ghost (Matthew 12:31; 3:28; Luke 12:10) proposes himself right away; Our words, in terms of the unforgivable sin, it is rightly intended to point to obduracy despite experience with the power of the Holy Ghost. Particularly obvious is the correspondence with Luke's account of the not rare cases of equality between our letter and the scriptures of this evangelist. For St. Luke records the adage as spoken, not to the Jews on the occasion of their attributed works of Christ to Beelzebub, but to the disciples themselves, after a warning to them against being moved out of fear of men, and immediately by the words: He who denies me before men shall be denied to the angels of God. Also compare sin to death spoken of by John (1 John 5:16). Misconceptions about the operation of this paragraph, once widespread, or possible, remain to be noticed. (1) There has from an early time been a main support for the strict church discipline that mortal sin committed after baptism excludes re-entry to the fellowship of the Church. It was then cited by Tertullian as early as the second century ('De Pudicitia,' cf. 20), and in their refusal of communion, even after fine, to lapsi. The passage, as above explained, was truly irrelevant, since it refers, not to the treatment of the Church of penitents, but to the impossibility of some individuals being brought to fine at all. (2) The Catholic fathers, rightly rejecting Novatian's position, generally understood the text that prohibits the iteration of baptism; thus turning it against the Novatians, who rebaptized those who joined their communion. So Ambrose, Theodoret and others. But even if their position on this subject was in itself sound, the passage, as above explained, is as the Novatians. (3) This, and the other texts mentioned in connection with it, have led some Christians to despair over salvation. no matter how anxious about it, under the idea that they themselves had committed the unforgivable sin. This desperate vision goes beyond the Novaternes, which is excluded only from the communion of the Church, not out of necessity from God's mercy (Socrates, 'Hist. Eccl.' 4:21). But the very state of mind of those who entertain such fear is a sign that they are not of those to whom this text applies. They cannot have completely fallen from grace, if they have the grace to repent and long for pardons. (4) Calvin's predestinary views forced him and his followers to make violence the clear meaning of passage. To keep the doctrine of the incomprehension of grace, which involved (a) that one really regenerates cannot fall away may not have been truly regenerated, he had to explain away the clauses descriptive of grace enjoyed, which means only a superficial experience of With this view, he emphasized the word y ευσαμένους which means summis labris gustare. Only dogmatic prejudices could have implied such a sense of the word as it is intended in this place, any more than in Hebrews 2:9, where it is clearly inadmissible. Nor can an impartial reader fail to see in the entire accumulation of pregnant clauses an intention to express the opposite of a pure apparent and delusive experience is actually a measure of the hopelessness of the fall. Art. XVI. the Church of England is a protest against all the erroneous conclusions above specified. Verses, 7, 8 - For countries that have been drinking in the often coming rain on it, bringing forth herbs meet for them for whom (not, as in A.V., of whom) it is also tilted, receiving blessing from God; but if it bears thorns and thistles (not, as in A.V., what carries), it is rejected, and close to swearing, whose end is to be burned (literally, for burning; cf. Isaiah 44:15, χνα χνθρήποι εχς καανgoi). The illustration is apt and close. Please note that countries that have been drinking, etc., are subject to ver. 8, as well as by ver. 7, as it shows in the absence of an article before οκφέρουσα. Therefore, the unproductive as well as fertile soil should have received, and not only received, but imbibed as well, and it is considered responsible for it, and deserves its final fate. This accurately illustrates the case of those who fall away after not only receiving abundant, but also to take in to be filled with gracious rain of the Holy Spirit. The only difference is that in their case, free will to be a constituent of their productive power, the responsibility is figuratively attributed to the land real (cf. ουσίως ἁμαρτανόντων, Hebrews 10:26). For similar illustrations taken from unproductivity in nature despite culture, cf. Isaiah 5:4 and Luke 20:23. God's blessing refers to the vision, which permeates the Old Testament, of the fact that fruitiness is the result and sign of the land (cf. Genesis 27:27: The smell of my son is like the smell of a field blessed by the Lord). And it is further suggested that beginning fruitiness is rewarded by richer blessing, according to the words of our Lord, Matthew 13:12, He who has, to him, shall be given, and John 15:2, Every branch bearing fruit, he cleanses it, that it may bring forth more fruit. The thorns and thistles, associated with a curse on the ground, seem suggested by Genesis 3:17, 18, Απικατάρατος vy τος τος τονοις σου χκάνθας καστριβόλους χνατλλε σοι σο, LXX, (cf. Cursed shall be the fruit of your land, Deuteronomy It should be observed further that the country, although it bears thorns instead of fruit, is not featured yet during the final curse, but only close to it, to avoid even a distant suggestion that the Hebrew Christians had actually reached the hopeless state. But unless fruitiness should follow, they are warned of the inevitable end of the fate of thorns and thistles, which is, not to be achieved, but to be burned (cf. 2 Samuels 23:6, the sons of Belial shall be all of them who thorns were thrown away.... and they shall be completely burned with fire in the same place; j. also Deuteronomy 29:23, The whole land thereof is sulfur, salt and burning, that it is not sown, or bear, or any grass grows thereafter - a state of finally hopeless barrenness). Parallel comments ... Lexicon[It is] impossibleCalculationδύνατον (Adynaton)Adjective - Nominative Neuter SingularStrongs Greek 102: Of persons: incapable; of things: impossible; either inability, or what is impossible. Passively, impossible.for whotoùc (tous)Article - Accusative masculine pluralStrong Greek 3588: The, the specific article; the.have once been enlightened,φωτισθέντας (photisthentas)Verb - Aorist Participle Passive - Accusative masculine pluralStrongs Greek 5461: From phos; to shed rays, that is, to shine or to light up. Verb - Aorist Participle Middle - Accusative Masculine PluralStrongs Greek 1089: (a) I taste, (b) I experience. A primary verb; to taste; by implication, to eat; figuratively, to experience. there (tes)Article - Genitive Feminine SingularStrong's Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the heavenly ουρανίου (epouraniou) Adjective - Genitive Feminine SingularStrong's Greek 2032: From epi and ouranos; above the sky.gift,δωρεᾶc (dōreas)Noun - Genitive Feminine SingularStrong Greek 1431: A (free) gift, a gift (without refund). From doron; a gratuity. Verb - Accusative Masculine PluralStrongs Greek 1096: An extension and middle-voice form of a primary verb; to cause to be, that is, to be, used with great latitude.in [the] Holy'Ayíou (Hagiou)Adjective - Genitive Neuter SingularStrong Greek 40: Set apart by (or for) God, holy, holy. From hagos; Holy. Spirit, Πνεύματος (Pneumatos)Noun - Genitive Neuter SingularStrongs Greek 4151: Wind, breathe, spirit, Jump to PreviousCase Illuminated Ghost Gift God Heavenly Holy Impossible Light When Part Partakers Repentance Restore Shared Spirit Sweetness TastedEd Tasting Time TouchingJump to NextCase Illuminated Ghost Gift Good Heavenly Holy Impossible Light When Share Partakers Repentance Restore Shared Spirit Sweetness TastedEd Tasting Time TouchingLinksHebrews 6:4 NIVHebrews 6:4 KJVHebrews KJVHebrews 6:4 ESVHebrews 6:4 KJVHebrews 6:4 KJVHebrews 6:4 ESVHebrews 6:4 KJVHebrews 6:4 For about those who were once enlightened (Heb. He, i'm sorry. Hb) Page 21(3) And this we will do, if God allows.--There may be some that it will be impossible for him thus to press on to the maturity of teaching and Christian experience. It is a matter except by God himself from all efforts of the Christian teacher; in this case, although nothing can use except the laying of a new basis for repentance, God has not appointed any agencies in which such a foundation can be laid. Verse 3. - And this we will do (cf. let us do; ποιήσωμεν, A, C, D, La) if God allows; that is, press to perfection, as mentioned, if only (which we firmly hope and trust, see ver. 6, etc.) you are still in a state where God will allow advance; for (as stated in the following verse) there may be a decline in which recovery is impossible. Parallel comments ... LexiconAndkat (kai)ConjunctionStrong's Greek 2532: And, even also, namely. thistoavto (touto)Demonstrative Pronoun - Akkusativ Neuter SingularStrongs Greek 3778: This; he, she, that. we will do, ποιήσομεν (poiesomen) Verb - Future Indicative Active - First Person PluralStrong's Greek 4160: (a) I do, act, cause. Apparently a long-lasting form of an obsolete primary; to make or do. ifŵάνπερ

(eanper)CorridorStrong Greek 1437: If. From one and one; a conditional particle; in the event that, provided, etc. GodΘεός (Theos)Noun - Nominative Masculine SingularStrongs Greek 2316: A deity, especially the highest divinity; figuratively, a judge; by Hebraism, very.permits.πιτρέπ(epitrepē)Verb -Present Subjunctive Active - third person SingularStrong Greek 2010: To turn to, commit, entrust; I allow, give, permission. From the epi and bottom of the trope; to turn, that is. Allow.Jump to PreviousAdvance Lets allow permissions allowsJump to NextAdvance allows permits allowlinksHebrews 6:3 NIVHebrews 6:3 NLTHebrews 6:3 ESVHebrews 6:3 KJVHebrews KJVHebrews 6:3 KJVHebrews 6:3 KJVHebrews 6:3 KJVHebrews 6:3 BibleApps.comHebrews 6:3 BibleApps.comHebrews 6:3 Chinese Bible Brewer 6:3 Clyx QuotationsNT Letter: Hebrews 6:3 This we will do if God allows it (Heb. He's one of them. hb) Page 22New International Versioninstruction on purifying rituals, the laying on of hands, the resurrection of the dead and Dom. New Living TranslationYou do not need further instruction on baptism, the laying on of hands, the resurrection of the dead, and eternal judgment. English Standard Version and Instruction on Whether the resurrection of the dead, and eternal judgment. Berean Study Bibles on baptism, laying on hands, the resurrection of the dead and eternal judgment. King James's BibleOf the doctrine of baptism and about the laying on of hands and about the resurrection and eternal judgment of the dead. New King James The doctrine of baptism, about the resurrection of the dead and of eternal judgment. New American Standard Bibleof instruction on washing and laying on hands, and about the resurrection of the dead and eternal judgment. NASB 1995 of instruction on washing, and the resurrection of the dead and eternal judgment. NASB 1977 of instruction on washing, and the imposition of hands, and the resurrection of the dead and eternal judgment. Reinforced Bibleof teaching about washing (ritual cleanser), laying on hands, resurrection of the dead, and eternal judgment. [These are all important issues where you should have been good a long time ago.] Christian Standard Bibleteaching on ritual washing, laying on hands, the resurrection of the dead and eternal judgment. Holman Christian Standard Bibleteaching on ritual washing, laying of hands, the resurrection of the dead, and of the laying on of hands, and about the resurrection of the dead, and of eternal judgment. Modern English versionAnd we should not be wary of continuing to teach about baptism or about the laying on of hands or about the future judgment. Douay-Rheim's BibleOf the doctrine of baptism, and the imposition of hands, and about the resurrection of the dead, and of eternal judgment. Norwegian Revised version of the doctrine of baptism and on the laying on of hands and resurrection of the dead and eternal judgment. Good news Translations of the teaching of baptism and the laying on of hands; the resurrection of the dead and the eternal judgment. God's word® TranslationWe should not repeat the basic teachings of such things as baptism, setting people apart for sacred tasks, dead people returning to life, and eternal judgment. International Standard Versioninstruction on baptism, laying on hands, the resurrection of the dead and eternal judgment. Literal standard version of the teaching on baptism, the laying on of hands, resurrection of the dead and eternal judgment. New Heart English Bibleof teaching of washing, of laying on hands, of resurrection of the dead, and the last judgment. The world English Bibleof teaching of baptism, of the imposition of hands, about the resurrection of the dead, and of eternal judgment. Young's literal translation of baptismal teaching, about laying on also by hands, to rise again also of the dead, and by the judgment age-below. Additional translations ... Page 23VI. (1) Therefore.--The page for the time you should be teachers, but have so dangerously sunk into the lower state of Christian knowledge and experience. Principles of doctrine.---Snarere doctrine of the first principles. The margin gives the literal meaning of the Greek, the word at the beginning. Comp. Hebrews 5:12, rudiments of the first principles of Oracles of God. Let's continue.--Better, let's push on to perfection. There is a rush to the words missed by the usual reproduction. The word perfection (teleioths) responds to the rendered full-grown (teleios) in the preceding verse, expressing maturity, fullness of growth. There is the contrast with babes, and the whole context is related to Christian instruction - the elementary and the complete. The proximity of the connection seems to show that the same meaning must be intended here too: Let us - I, as a teacher, lead you on with me - press on the maturity of Christian knowledge. But if what precedes this reference makes clear, the following verses show no less clear that teaching and learning are not alone in the author's thoughts. The relationship between Hebrews 6:3-4 proves that, as it is natural, he assumes a necessary association between learning and practice: yes, the connection between the immaturity of the apprehension of Christian truth and the danger of apostasy is a thought present throughout the letter. Therefore, although the direct importance of abandoning the doctrine of the beginning ceases to speak of elementary truths, it is including the further thought of walking away from the region of spiritual life that they must belong to who chooses the milk of the Christian word as their only nourishment. Do not leave the foundation.--Better, a foundation. There can be no doubt that the details that follow are intended to illustrate the nature of elementary teaching that will not be addressed in this letter. It will be observed (1) that there is no disparagement of these teaching subjects. They belong to the foundation; but neither teachers nor students must occupy themselves to lay the foundations again and again. (2) That the subjects here specified are not in themselves distinctive Christians. One and all they belonged to the old faith, although each one was more or less completely transformed when Jesus was received as the Messiah. Therefore, these were literally the first principles of Hebrew the truths first taught and most easily received. We have many indications, both within and without the pages of the New Testament, that the tendency of Jewish converts was to be satisfied with this class of truths. Repentance from dead works to serve the living God (see Note). The meaning cannot be works that bring death, as some have assumed; Rather, works where there is no spirit of life in Christ Jesus. In fact, the law promised that the man who would make his statutes and judgments would find life in them (Third Moses 18:5, guoted in Galatians 3:12); but even these works are dead, for no one can show more than partial obedience, and the law requires the whole. The first step towards Christianity involved the recognition of this truth, and separation by repentance from all dead works. On the importance assigned to repentance in the Jewish creed little need is said. The teachings of the prophets (Ezekiel 18, et al.) are faithfully reflected in the statements preserved in the statement completes the Atonement (Ezekiel 18, et al.) are faithfully reflected in the statements preserved in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statement (Ezekiel 18, et al.) are faithfully reflected in the statemen Without repentance, the world could not stand. True to God.--Rather faith in God. (Comp. Acts 16:31; Romans 4:5.) The Hebrew doctrine of faith closely connected with a cardinal prophetic passport (Habakkuk 2:4), it shall live only by his faith; and there is a Jewish proverb that on this one regulation rest all six hundred and thirteen commandments of the law. (See the Note on Hebrews 10:38, and Excursus on Romans 1:17, Vol. II., p. 274.) This faith became new and vibrant when the Jew believed in God through Jesus Christ (John 14:1; 1Peter 1:21). It is hardly necessary to say that there is repentance and faith as the basis, not belonging to later Christian experience, that the author speaks. Verses 1, 2, - Therefore (since it is so incumbent upon us to step out of the state of milk-fed infants), leaving the principles of the doctrine of Christ, let us push for perfection (τελειότητα, continues the image of maturity). Correct translation of τήν τος χρχ ς τοαν Χριστον is questionable, The question is whether it should be associated with λόγον as adjective genitive (so taken, as above, in A.V.; cf. Hebrews 5:12, στοιχεσα τος χρχς), or with το Avg Χριστον, the word at the beginning of Christ, which means discourse on the first principles of Christianity. Initium Christi, soil. Apud discentes Christum, saepe quippe Christus dicitur Paulo per metonymiam conereti pro (Bengel). Another question is whether the author simply expresses his own intention to proceed at once in this letter to the more advanced doctrine, or whether he exhorts his readers to make spiritual progress, using the first-person plural, φερήμεθα (as in Hebrews 4:1, φοβήθωμεν) out of sympathetic courtesy. The correspondence of this delicate form of exhortation with the earlier paragraphs, the very words φερήμεθα, let's be carried on, press forward (which involves more than just moving to a new line of thought), and τελειότητα (which expresses personal maturity, not advanced subject to discourse), as well as the sincere warnings that follow against falling back, seem to necessitate the second of the above views on the meaning of this verse. The author actually has in his mind his intention to go at once to the perfect doctrine; For he hopes that what he thus exhorts them to do, they will do, so as to be able to follow him; but admonition, rather than his own intention, is surely what the verse expresses. Do not lay again the foundation of repentance from dead works, and true to God, about the doctrine of baptism and of laying on hands and about the resurrection of the dead and of eternal judgment. What was intended with τὰ στοιχετα, etc., and τήν τς ρχςς, etc., is here specified under the new image of a foundation that a superstructure should be raised (cf. for the same figure, 1 Corinthians 3:11, an additional instance of Pauline's forms of thought). Of course, no disparagement of the importance of this foundation is implied: it is necessary for the superstructure: it itself has the elements of the superstructure, which rises from it in the way of growth. What is meant is: With us, this foundation is already laid. I will not assume any need to re-lay it: let's then continue to think and understand the building that rests on and rises from it. The basic listed are six - two important principles of religious life, and four heads of doctrine; for the word διδαής rules βαπτισμν and the three after-bereaved genitives, but not μετανοίας and πίστεως that precede. This is the basic, or first principles, of Christianity; but (which has been intimate) so defined as expressing no more, of the language used, than what even enlightened Jews can accept and understand. Fully understood they carry the Christian superstructure; but they are like a babe in Christ can rest satisfied with; without seeing their ultimate bearing. The principles first mentioned are repentance and faith, the necessary gualifications for baptism, the essence of John the Baptist's teaching and announced by Christ at the beginning of his ministry as the first steps into his kingdom: The God at hand: repent and believe in the gospel (Mark 1:15; also Acts 20:21). By the dead works, as repentance shall be, the fathers generally understand simply sinful works, which can be so-called because of sin to be a state of spiritual death, and to have death for their wages (cf. death in transgressions and sins, Ephesians 2:1), or as being in itself barren and fruitless (cf. τοςς ἔργοις τοςς cpαpποις τοσκτους Epesians 5:11). In an enumeration of elementary principles like this, the attraction, assumed by some commentators, to the death of the works of the law, as stipulated by St. Paul, is not likely to have been intended. The faith in Christ, but only true to God, which of course is the foundation and necessary tentatively of Christian faith. The background of the expression is to be found in the author's intention to specify only the first principles of the gospel, where the Christian was still on common ground with the Jew (cf. John 14:1, You believe in God, believe in me as well). The four basic doctrines follow. (1) By baptism. Observe, the word is not βάπτισμα, always used elsewhere for Christian baptism, but βαπτισμο, and that in plural, βαπτισμο. In other βαπτισμοave the various glosss that the Jews practice - washing of pots and cups (Mark 7:8); divers werehes (Hebrews 9:10). Therefore, we can assume that these should be included in the general idea, and also the Jewish baptism of proselytes. On the other hand, the elementary teachings of the gospel are here discussed, there can be no doubt that the doctrine of Christian baptism is in the author's view, but only with regard to the first simple perception of its recanting, as it had in common with other symbolic washes, the meaning of which was understood by enlightened Jews (cf. John 3:10, Are you a lord of Israel and do not know these things?). (2) The doctrine of laying hands. This was also a Jewish ritual, understood as denoteing the bestowing of blessing and power from above (cf. Genesis 48:14; Deuteronomy 34:9; Mark 10:13), and was, as well as baptism, adopted into the Christian Church, and acquired a new strength. The Apostles practiced it to confer the gifts of the Spirit after baptism (Acts 8:17; Acts 19:6), for ordination (Acts 6:6; Acts 13:3; 1 Timothy 4:14; 2 Timothy 1:6), and also to unite penitents (1 Timothy 5:22), and for healing' (Mark 16:18; Acts 28:8). Mentioned here immediately after the doctrine of baptism, and in an enumeration of elements in which all Christians were concerned, we can hardly fail to understand the special reference once to the imposition of hands after baptism, that is, to confirmation. The two remaining teachings of (3) the resurrection of the dead, and eternal judgment, was also understood and widely accepted by enlightened Jews, and at the same time is necessary to be mentioned for a full account of the foundation of the Christian faith. These foundations are, as has been seen — repentance and faith (qualifying for access to the Church), and then the doctrine of the remission of sins (expressed and conveyed by confirmation), of life hereafter and of final judgment. Of these, an elementary perception level was to even babes in Christ, fresh from Jewish training; fully understood, they form the basis of the entire structure of the historical articles of the creed in which Christians were instructed (see 1 Corinthians 15:1–8; 1 Timothy 3:16), or the doctrine of the Eucharist (which belonged to the more advanced teaching), are included in this enumeration of στοιχεανα. Parallel comments ... LexiconThereforeΔiated (Dio)ConjunctionStrong's Greek 1352: Therefore, on which account, therefore. From dia and in; Accordingly.let's leave $\phi\phi$ (tons) Verb - Aorist Participle Active - Nominative Masculine PluralStrongs Greek 863: From apo and hiemi; to send out, in various applications.the entitie - Accusative Masculine SingularStrong Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the elementarycoxy (arches)Noun - Genitiv Feminine SingularStrongs Greek 746: From archomai; a beginning, or chief.teachingsλόγον (login)Noun - Accusative masculine SingularStrongs Greek 3056: From lego; something said; by implication, a subject, also reasoning or motive; by extension, a calculation; especially the divine expression.about ChristXριστοαν (Christou)Noun - Genitive Masculine SingularStrongs Greek 5547: Anointed One; Messiah, Christ. From chrio; Anointed One, it will want the Messiah, an nickname of Jesus. [and] go οηφερήμεθα (pherometha)Verb - Present Subjunctive Middle or Passive - First person PluralStrongs Greek 5342: To carry, bring; I behave, leader; maybe: I make public knowledge. A primary verb.tocamπ(epi)PrepositionStrong's Greek 1909: On, to, against, on the basis of, that. maturity, τελειότητα (teleiotēta)Noun - Accusative Feminine SingularStrongs Greek 5047: Perfection, maturity. From teleios; completeness.notumission (mē)AdverbStrongs Greek 3361: Not, for that. A primary particle of gualified negation; not, for that; also (while expecting an affirmative one) om.layingκαταταβαλλόμενοι (kataballomenoi)Verb - Present Participle Middle - Nominative Masculine PluralStrong's Greek 2598: (a) mid: I lay, of a foundation, (b) I threw down, decomposed. From kata and ballo; to throw down.againπάλιν (palin)AdverbStrong Greek 3825: Probably from the same as ale; again, it will that it again, again, or further or on the other hand. [foundation]]] foundationθεμέλιον (themelion)Noun - Accusative Masculine SingularStrongs Greek 2310: From a derivative of tithemi; something laid down, that is, a substructure of repentanceμετανοίας (metanoias)Noun - Genitive Feminine SingularStrongs Greek 3341: From metanoeo; cation; by implication, reversal (another's) decision).from ππờ (apo)PrepositionStrong Greek 575: From, away from. A primary particle; 'off, ' that is, Away, in various senses.deadvεκρν (nekrōn)Adjective - Genitive Neuter PluralStrongs Greek 3498) (a) adj: death, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse. From an apparent primary necus; dead.works, έργων (ergōn)Noun - Genitive Neuter PluralStrongs Greek 2041: From a primary ergo; slit; by implication, an act.andκαή (kai)ConjunctionStrong Greek 2532: And, even, too, namely. troπίστεως (pisteōs)Noun - Genitive Feminine SingularStrongs Greek 4102: Faith, Faith, Trust, Trust, fidelity, faithfulness. insectionπated (epi)PrepositionStrongs Greek 1909: On, to, against, on the basis of, on. God, Θεόν (Theon)Noun - Accusing masculine SingularStrongs Greek 2316: A deity, especially the highest divinity; figuratively, a judge; of hebraism, very. Go to PreviousActs Advance Based Belongs Building Christ Continuous Death Doctrine Belief First Foundation Full Growth Instruction Lead Abandon Manhood Mature Maturity Perfection Press Principles Due Repentance Teaching Teaching Teachings Against Turning Why Word WorksJump to NextActs Advance Based Belongs to Build Christ Continuous Death Teaching Teachings Against Turning Therefore Word WorksLinksHier 6:1 NIVHebrews 6:1 NLTHebrews 6:1 ESVHebrews 6:1 BibleApps.comHebrews 6:1 BibleApps.comHebrews 6:1 Biblia ParalelaHebrews 6:1 Clyx QuotationsNT Letters: Hebrews 6:1 Therefore leaving the doctrine of the first (Heb. He. Hb) Page 24Parallel chapterA Call to maturityNIVESVNASBKJVHCSB1Ds before let us go beyond elementary teachings about Christ and be taken to maturity, do not leave the foundation for repentance from actions that lead to death, and faith in God,11t is before let us abandon christ's elementary doctrine and move on to maturity, not leave a basis for repentance from the elementary doctrine of Christ, let us move on to maturity, do not leave a basis for repentance from the dead and true to God,1lt is therefore to abandon the principles of christ's doctrine, let us move on to perfection; do not leave the foundation for repentance from dead works, and true to God,1lt is the elementary message of the Messiah, let us move on to maturity, do not leave the foundation for repentance from dead works, faith in God, 2instruction on purifying rituals, the laying on of hands, the resurrection of the dead, and the eternal judgment. 2 of instruction on washing and the laying on of hands and resurrection 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who have once been enlightened and have tasted the heavenly gift and have been made partakers of the Holy Spirit, 4For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and was made partakers of the Holy Ghost,4For it is impossible to renew to repent those who were once enlightened, who tasted the heavenly gift, became companions with the Holy Spirit, NIVESVNASBKJVHCSB5 which has tasted god's goodness and powers in the coming ages5 and have tasted the goodness of God's word and god's powers and powers of age to come, 5 and has tasted the good word of God and the powers of god to come, 5 And have tasted the good word of God, and the powers of the world to come, 5 tasted god's good word and powers in the coming age, 6 and who has fallen away, to be brought back to repentance To their loss, they crucify the Son of God again and expose him to public shame.6 and have then fallen away, to restore them again crucify the Son of God to his own harm and hold him up to contempt.6 and then have fallen it is impossible to renew them again for repentance, since they again crucify to themselves the Son of God and put him to open shame.6If they are to fall away, to renew them again to repentance; to see they crucify themselves to themselves the Son of God again, and put him to an open shame.6and who has fallen away, because, to his own harm, they are Son of God and hold him up to contempt. 7Countries that drink in the rain often fall on it, and who produce a crop useful to those for whom it is bred.7For soil that drinks the rain that often falls on it and brings forth vegetation useful to them for whose sake it is also tiled. , receive a blessing from God;7For the earth that drinks in the rain that comes upon it, and brings forth herbs meet for them by whom it is dressed, receiving blessing from God;7For earth that has often fallen upon it, and which produces vegetation that is useful to those it is worshipped for receives a blessing from God. 8But countries that produce thorns and thistles are worthless and are in danger of being cursed. Finally it will be burned.8But if it bears thorns and thistles, it is worthless and close to be cursed, and its end shall be burned.8But if it gives thorns and thistles, it is worthless and close to be cursed, and it ends up being burned.8But that which bears thorns and briers is rejected, and is close to swearing; if the end is to be burned.8But if it produces thorns and thistles, it is worthless and about to be cursed, and will be burned at the end. 9 Even though we speak like this, dear friends, we are convinced of better things in your case—what has to do with salvation.9 Even though we speak in this way, but in your case, loved ones, we feel confident in better things—things that belong to salvation.9But we are convinced of better things concerning you and things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even as we speak in this way.9But we are convinced of better things that come with salvation, even as we speak in this way.9But we are convinced of better things that come with salvation. things about you and things that come with salvation, even though we speak in this way.9But we are convinced of better things about salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we are convinced of better things that come with salvation, even though we speak in this way.9But we even as we speak in this way.9But we are convinced of better things about salvation, even as we speak in this way.9But we are convinced of better things about salvation, even though we speak in this way.9But we are convinced of better things about salvation and things that come with salvation. better things about salvation and things that come with salvation, even though we speak in this way.9But we are convinced of better things about salvation, even as we speak in this way.9But we are convinced of better things about you and things that come with salvation, even though we speak in this way.9But we are convinced of better things concerning you and things that follow salvation But we speak this way.9But we are convinced of better things about you and things that follow salvation. that come with salvation, even as we speak in this way.9But we are convinced of better things concerning you and things that come with salvation. , dear, we are persuaded to better things of you and things that come with salvation, even though we thus speak.9 Even if we speak this way, dear friends, in your case we are sure of the better things related to salvation. NIVESVNASBKJVHCSB10God is not unfair; He will not forget your work and the love you have shown him that you have helped His people and continue to help them.10For God is not unjust to overlook your work and love you have shown for His name in serving the Saints, as you still do.10For God is not unjust to forget your work and the love that you have shown against His name, which you still do.10For God is not unjust to forget your work and the love that you have shown against His name, which you still do.10For God is not unjust to forget your work and the love that you have shown against His name, which you still do.10For God is not unjust to forget your work and the love that you have shown against His name, which you still do.10For God is not unjust to forget your work and the love that you have shown against His name, which you still do.10For God is not unjust to forget your work and the love that you have shown against His name, which you still do.10For God is not unjust to forget 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work and work of love, which ye have held against His name, by having treated the Saints and making the priest.10For God is not unjust; He will not forget your work and the love you showed for His name. when you served the Saints - and you continue to serve them. 11 We want each of you to show this same diligence until the end, so that what you hope for can be fully We want each of you to show the same sincerity to have full assurance of hope until the end, 11 And we want each of you to show the same diligence to realize the full assurance of hope until the end,11And we want each of you to do the same diligence to the full assurance of hope until the end:11Now we want each of you to show the same diligence for it same diligence for the full assurance of hope until the end:11Now we want each of you to show the same diligence for it same diligence for it same diligence for the full assurance of hope until the end:11Now we want each of you to show the same diligence for it same diligence 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who, by faith and patience, inherit the promises.12 so that you will not be slow. the promises.12 so that you will not be slow, but imitators of those who, by faith and patience, inherit the promises.12 so that you will not be slow, but imitators of those who, by faith and patience, inherit the promises.12 so that you will not be slow. the promises. 12 so that you will not be slow, but imitators of those who, by faith and patience, inherit the promises. 12 so that you will not be slow, but imitators of those who, by faith and patience, inherit the promises. 12 so that you will not be slow. vou are not, but followers of those who, by faith and patience, inherit the promises 12so that you do not become lazy but will be imitators of those who inherit the promises through faith and perseverance. God's promise is CertainNIVESVNASBKJVHCSB13When God made his promise to Abraham, since there was no greater for him to swear by, he swore by himself,13For when God made a promise to Abraham, since he had no greater of whom to swear, he swore by himself,13For when God made the promise to Abraham, since he could swear by no greater , He swore by himself,13For when God made the promise of Abraham, because he could swear at something greater, he slights himself 13 For when God made a promise to Abraham, since he had no greater to swear by, he swore by himself 14 and said. I will surely bless you and give you many posterity. 14 And said, I will bless you and multiply you. 14 says, I will surely bless you, and I will certainly multiply you. 14 To say, I will bless you, and multiply I will multiply you. 15 And then after waiting patiently, Abraham received what was promised.15And thus Abraham, having patiently waited, received the promise.15And then, after waiting patiently, he received the promise.15And then, after he had patiently endured, he received the promise.15And then, after waiting patiently, Abraham received the promise. 16People swear by someone greater than themselves, and the oath confirms what is being said and puts an end to all arguments.16For people swear by something greater than themselves, and in all their disputes an oath is finally for confirmation.16For men swear by a greater than themselves and with them an oath given as confirmation is an end to every dispute.16For men surely swear by greater : And an oath of confirmation is for them an end to all guarrels.16For men swear by something greater than themselves, and for them an affirmative oath ends every dispute. NIVESVNASBKJVHCSB17Year God wanted to make immutable nature his purpose very clear to the heirs of what was He affirmed it with an oath.17So when God wanted to show more convincingly to the heirs of the promise of the immutable nature of his purpose. He guaranteed it with an oath.17In the same way as God, want even more to show to the heirs of the immutableness of his purpose. with an oath,17Where, willing richer to bleed to the heirs of the promise of immutableness of his counsel, confirmed it by an oath:17Behold God wanted to show his immutable purpose even more clearly to the heirs of the promise, he guaranteed it with an oath, 18God did this so that, by two immutable things in which it is impossible for God to lie, we who have fled to take hold of the hope put before us can be greatly encouraged.18so that by two immutable things, where it is impossible for God to lie, we who have fled for refuge can have strong encouragement to hold on to the hope that is put before us.18so that by two immutable things where it is impossible for God to lie, we who have sought refuge would have strong encouragement to take hold of the hope that is put before us.18Th at two immutable things. , where it was impossible for God to lie, we can have a strong comfort, who has fled for refuge to hold on to the hope that is put before us: 18so that through two immutable things, where it is impossible for God to lie, we who have fled for refuge can have strong encouragement to seize the hope that is put before us. 19We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain,19This hope we have as a sure and steadfast anchor of the soul, a hope both sure and steadfast and one that comes into the veil,19Which hopes we have as an anchor of the soul, both secure and location-proof, and that goes into it within the veil:19We have this hope as anchor for our lives, safe and secure. It enters the inner sanctuary behind the curtain. 20th where our precursor Jesus has come in on our behalf. He has become the high priest forever, in the order of Melchizedek.20Whether Jesus has gone as a precursor on our behalf, having become high priest forever under the order of Melchizedek.20Uhere Jesus has entered as a precursor to us, having become high priest forever under the order of Melchizedek.20Uhere Jesus has entered there on our behalf as a precursor, because he has become the high priest forever in the Order of Melchizedek. THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica®. 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Bible HubPage 25Parallel Chapters The perfect high priest (Psalm 110:1-7) NIVESVNASBKJVHCSB1Every high priest is chosen among the people and is appointed to represent the people in matters related to God, to sacrifice gifts and sacrifices for sins. 1 For every high priest who is chosen among the people, is appointed to act on behalf of people in relation to God, to offer gifts and sacrifices of sins.1 For every high priest taken from among men is ordained of men in things pertaining to God; to offer both gifts and sacrifices of sins; 1For every high priest taken from among men is ordained of men in things pertaining to God, to offer both gifts and sacrifices of sins; 1For every high priest taken among men is ordained of men in things pertaining to God, to offer both gifts and sacrifices of sins; 1For every high priest taken among men is ordained of men in things pertaining to God, to offer both gifts and sacrifices of sins; 1For every high priest taken among men is ordained of men in things pertaining to God, to offer both gifts and sacrifices of sins; 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1. that he may offer both gifts and sacrifices of sins; 1. that he may offer both gifts and sacrifices of sins; 1. who are ignorant and go astray, since he himself is prone to weakness. 2He can handle gently with ignorant and wayward, since he himself is beset with weakness. 2he can handle gently with ignorant and misunderstood, since he himself is also beset with weakness; 2Which may have compassion with ignorant, and on those who are out of the way; For that he himself is also the compass of frailty. 2He is able to handle carefully with those who are ignorant and go astray, since he is also prone to weakness. 3This is why he must sacrifice for his own sins, as well as for the sins of the people. 3 Because of this, he is obliged to sacrifice for his own sins just as he does for the sins of the people. 3And because of it he is obliged to sacrifice for sins, as for the people, so also for himself. 3And because of this he should he be obliged to sacrifice for sins, as for the people, so also for himself. 3And because of this he should be obliged to sacrifice for sins, as for the people, so too for himself.3And because of this he should, as for the people, so too for themselves, to offer for sins.3Be as if this, he must make a sin sacrifice for himself as well as to the people. 4And no one takes this honor upon himself, but he receives it when he is called of God, just Aaron was.4And no one takes this honor for himself, but only when he is called by God, just as Aaron was.4And no one takes this honor to himself, but the one called of God, who was Aaron.4Noth takes this honor upon himself; Instead, a person is called of God, just as Aaron was. NivesVNASBKJVHCSB5 Similarly, Christ did not take the honor of becoming high priest. But God said to him, You are my Son; Today I have become your Father. 5So also Christ exalted himself not to become high priest, but was appointed by him who said unto him, Tso, Ter my Son, today I have been born also Christ glorify himself not to become high priest, but he who said to him: YOU ARE MY SON, TODAY I HAVE GIVEN BIRTH TO YOU;5So also Christ glorify himself not to be made high priest; But he who said unth footed him, Tth is my Son, to this day I have made you unaltered. today I have become your father, 6And he says in another place: You are a priest forever, in the order of Melchizedek. 6 as he also says in another place: You are a priest forever, in the order of Melchizedek. 6 as he also says in another place: You are a priest forever, in the order of Melchizedek. 6 as he also says in another place: You are a priest forever, in the order of Melchizedek. 6 Just as he also says in another paragraph, YOU ARE PRIEST FOREVER ACCORDING TO THE ORDER MELCHIZEDEK. 6As he also says in another place, you are priest forever after the Order of Melchisedec.6so said in another scripture, You are priest forever in Order Melchizedek. 7 During the days of Jesus' life on earth, he gave up prayers and prayers and prayers with fervent cries and tears, to him who was able to save him from death. , and he was heard because of his reverence. 7 In the time of his flesh, he held up both pravers and pravers prayers with strong cries and tears to him who was able to save him from death, and was heard by fearing;7Th during his mortal life, he offered prayers and appeals with loud cries and tears to those who were able to save him from death, and he was heard because of his reverence. 8Son even though he was, He learned obedience from what he led8Through he was a son, he learned obedience through what he suffered.8Through what he suffered.8Through what he was suffering. 9and, once made perfect, he became the source of eternal salvation for all who obey Him9And are made perfect, he became the source of eternal salvation to all who obey him, 9And after being made perfect, he became to all who obey him, 9And after being made perfect, he became the source of eternal salvation for all who obey him, 9And after being made perfect. Exsed, 10 being appointed by God as the high priest after The Milky Blood, order, 10 being appointed by God as high priest The order of Melchizedek, 10 called by God as high priest according to the order of Melchizedek, Warning against Drifting AwayNIVESVNASBKJVHCSB11We have a lot to say about this, but it's hard to make it clear to you because you're no longer trying to understand.11About this we have a lot to say, and it's hard to explain, since you've become bored with hearing.11If we have a lot to say, and it's hard to explain, since you've been dull hearing.11If we have many things to say., and hard to be uttered, you see is tedious of hearing.11We have a lot to say about this, and it is difficult to explain, since you have become too lazy to understand. 12 In fact, but at this time you should be teachers, you need someone to teach you the elementary truths of God's word again. You need milk, not solid food,12For but at this time you should be teachers, you need milk, not solid food,12For but at this time you should be teachers, you need again for someone to teach you the basic principles of God's oracles, and you have come to need milk and not solid food.12For when you should currently be teachers, you need to re-teach yourself that are the first principles of God's oracles. and becomes such as needing milk, and not of strong flesh.12Eough this time you should be teachers, you need someone to teach you the basic principles of God's revelation again. You need milk, not solid food. 13A living on milk, who is still an infant, is not familiar with the teaching of righteousness.13for all who live on milk are unskilled in the words of righteousness, since he is a child.13For all who only take part in milk are not accustomed to the word of righteousness, for he is an infant.13For every one who uses milk is not accustomed to the words of righteousness, for he is an infant.13For every one who uses milk is not accustomed to the words of righteousness, for he is an infant.13For every one who uses milk is not accustomed to the words of righteousness, for he is an infant.13For every one who uses milk is not accustomed to the words of righteousness, for he is an infant.13For every one who uses milk is not accustomed to the words of righteousness, for he is an infant.13For every one who uses milk is not accustomed to the words of righteousness, for he is an infant.13For every one who uses milk is not accustomed to the words of righteousness, for he is an infant.13For every one who uses milk is not accustomed to the words of righteousness. righteousness, for he is an infant.13For every one who uses milk, is not used to the words of righteousness, for he is an infant.13For every one who uses milk is not used to the words of righteousness, for he is an infant.13For every one who uses milk is not used to the words of righteousness. is an infant.13For every one who uses milk is not used to the words of righteousness, for he is an infant.13For every one who uses milk is not used to the words of righteousness, for , for he is an infant.13For each who uses milk is not sufficient in the words of righteousness, for he is an infant.13For every one who uses milk is not used to the words of righteousness, for , for he is an infant.13For every one each who uses milk is not sufficient in the words of righteousness, for he is an infant.13For every one who uses milk is not sufficient in the words of righteousness, for he is an infant.13For every one who uses milk is not sufficient in the words of righteousness.

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for those whose senses have been trained to distinguish between good and evil. THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica®. ESV Text Edition: 2016: The Holy Bible, English Standard Version® Copyright © 2001 by Crossway American Standard Bible Copyright © 1960 - 1995 by The Lockman Foundation. Holman Christian Standard Bible®, Copyright © 1999, 2000, 2002, 2003, 2009 by Holman Publisher Bibles.King James Bible Text courtesy of BibleProtector.comSection Headlines Courtesy INT Bible © 2012, Used by Permission.Bible HubPage 26Parallel ChaptersA Sabbath-Rest for God's People (Genesis 2:1-3; Exodus 16:22-36)NIVESVNASBKJVHCSB1It is the before, Since the promise to enter his rest still stands, let us be careful that none of you shall be found to have come to short of it.11t is therefore, while the promise to enter His rest still stands, let us fear that none of you shall be found to have come to short of it.11t is therefore, while a promise to enter His rest still stands, let us fear that none of you should seem to have failed to reach it.11t is therefore, while a promise to enter His rest still stands. remains of coming into His rest, one of you may seem to have fallen short of it.1 Therefore, fear, that a promise is being abandoned us to enter His rest, some of you should miss it. 2 For we have also had the good news proclaimed to us, just as they did; But the message they heard was of no value to them, because they did not share the faith of those who obeyed. 2For good news came to us just as for them, but the message they heard did not give them, because they were not united by faith with those who listened. 2For actually we have had good news preached to us, just as they too; But the word they heard did not wield them merit, because it was not united by faith in those who heard. 2For for us the gospel was preached, as well as to them, but the word preached did not yield them merit, not mixed with faith in those who heard it.2For we have also received the good news just as they did. But the message they heard does not benefit them, since they were not united with those who heard it in faith 3Now we who have believed go into this rest, just as God has said. So I declared under oath in my anger, 'They shall never enter into my rest.' And yet his works have been finished since the creation of the world. 3For we who have believed to enter this rest., as he has said, As I swore in my wrath, 'They shall not go into my rest,' even though his works were finished from the foundation of the world.3 For we who have believed, they do not go into rest, as he said, as I have sworn in my wrath, if they shall enter my rest: even though the world.3 (for we who have believed go into the rest), in line with what he has said: So I swore in my anger, they will not go into my rest. And yet his works have been finished since the foundation of the world, 4For a place he has spoken of these words: On day God rested from all his works. 4 For he has somewhere talked about the seventh day in this way: And God rested on the seventh day from all his works. 4 For he has said a place about the seventh day: AND God rested on the seventh day from all his works; 4For he spoke in a certain place on the seventh day of this wise, and God rested the seventh day from all his works. 4 for a place he has spoken of the seventh day in this way: And on the seventh day God rested from all his works. NIVESVNASBKJVHCSB5And again in the passage above he says: They should never enter my rest. 5And again in this passage he said, They shall not go into my rest. 5and again in this paragraph, THEY SHALL NOT ENTER MY REST. 5And in this place again, if they shall enter my rest. 5Again, in the paragraph He says, They will never enter my rest. 6Th there is still for someone to go into that rest, and since those who previously had the good news proclaimed to them did not go in because of their disobedience, 6Since that reason it remains for someone to enter it, and those who previously received the good news failed to get in because of disobedience, 6See therefore it remains that someone must enter there, and those that it was first preached entered not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it. of disbelief:6 Since it remains for someone to enter it, and those who it was first preached entered into not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it, and those that it was first preached in not because of disbelief:6 Since it remains for someone to enter it, and those that it was preached in not because of disbelief:6 Since it remains for someone to enter it, and those who it was first preached entered into not because of disbelief:6 Since it remains for someone to enter it, and those whom it was first preached entered into not because of disbelief:6 Since it remains for someone to enter it and those whom it was first preached entered into not because of disbelief:6 Since it remains for someone to enter it. enter it, and those with whom it was first preached, and those who previously received the good news did not come in because of disobedience, 7God left set a certain day, calling it Today. He did this long later through David, as in the scripture already guoted: Today, if you hear His voice, do not harden their hearts. 7 Again he appoints a certain day, Today, and said through David so long afterwards, with the words already quoted: Today, if you hear His voice, do not harden their hearts. 7He fixes again a certain day, Today, says through David after as long as it has been said before, TODAY IF YOU HEAR VOTE, DON'T HARDEN YOUR HEARTS. 7Again, he limits a certain day and says in David, To day, after so long; As the saying goes: To this day, if you will hear His voice, do not harden your hearts.7 again, he specifies a certain day - today - speaking through David after so long, as previously mentioned: Today, if you hear His voice, do not harden your hearts. 8For if Joshua had given them rest, God would not have given them rest, God would not have talked about another day later.8For if Joshua had given them rest, he would not have given them rest. God wouldn't have talked later about another day. 9It remains, then, a for God's people:9Then there remains a Sabbath support for God's people.9It remains a rest for God's people.9It is therefore a Sabbath support for God's people.9So there remains a Sabbath support for God's people.9It remains a sabbath support for God's people.9So there remains a Sabbath support for God's people.9So there remains a Sabbath support for God's people.9It remains a sabbath support for God's people.9So there remains a sabbath support for God's people.9It remains a sabbath support for God's people.9So there remains a sabbath support for God's people.9It remains a sabbath support for God's people.9So there remains a sabbath support for God's people.9So there remains a sabbath support for God's people.9It remains a sabbath support for God's people.9It is therefore a sabbath support for God's people.9So there remains a sabbath support for God's people.9So there remains a sabbath support for God's people.9It is therefore a sabbath support for God's people.9So there remains a sabbath support for God's people.9So there s NIVESVNASBKJVHCSB10 for all who enter the rest of God also rest from his works, just as God did from his works as God did from His rest.10For whoever has come into His rest has even rested from his works, as God did from His rest.10For whoever has come into the rest of God also rest from his works. 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God did from His.10For whoever is entered into his works, as God did entered into His rest, he has also rested from his own works, as God did from His.10For whoever is entered into in His rest, he has also ceased from his own works, as God did from His.10For heth in His rest, he has also ceased from his own works, as God did from His nest, he has also ceased from his own works, as God did from His work, as God did from His work as God did from Hi His.10For he who has come into His rest, has rested from his own works, just as God did from His. 11 Therefore, strive to enter this rest, so that no one will perish by following their example of disobedience.11 Therefore, let us strive to enter this rest, so that no one may fall by the same kind of disobedience.11 Let us therefore work to enter this rest, so that no one will fall by the same kind of disobedience.11 Let us therefore work to enter this rest, so that no one will fall by the same kind of disobedience.11 Let us therefore work to 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God's word is alive and active. Sharper than anything sword, it even needs to share soul and spirit, joints and marrow; It judges the thoughts and attitudes of the heart.12For the word of God lives and actively, sharper than any double-edged sword, piercing to the division of soul and spirit, joints and marrow, and discerning the thoughts and intentions of the heart.12For god's word is alive and active and sharper than any double-edged sword, and piercing as far as the distribution of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.12For god's word is fast and powerful and sharper than anything double-edged sword, piercing even to the divisive asunder of soul and spirit, and of the joints and the marrow, and is a spoonful of the thoughts and intentions of the heart.12For god's word is alive and effective and sharper than any two-pointed sword, penetrating as far as separation of soul and spirit, joints and marrow. It is able to judge the ideas and thoughts of the heart. 13Noth in all creation is hidden from the eyes of God. All are uncovered and devoid of him that we must account for.13And no creature is hidden from his eyes, but all are naked and exposed to the eyes of him as we must do.13And there is no creature hidden from his sight, but all things are open and devoid of him as we must do.13 There is also no creature that is not manifested in his eyes., but all things are open and devoid of Him as we must do.13 There is also no creature that is not manifested in his eyes., but all things are open and devoid of Him as we must do.13 There is also no creature that is not manifested in his eyes. things are naked and exposed to the eyes of him that we must give an account of. Jesus the Great High PriestNIVESVNASBKJVHCSB14That is why, Since we have a great high priest who has ascended to heaven, Jesus the Son of God, let us hold fast to the faith we confess.14Since then we have a great high priest who has passed through heaven, Jesus, the Son of God, let us hold fast to our confession.14It is therefore, since we have a great high priest who has passed through heaven. , Jesus, the Son of God, let us hold fast to our confession.14It is therefore, since we have a great high priest who has passed through heaven. Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven. Jesus, the Son of God, let us keep our confession.14It is, since we have a great high priest who has passed through heaven. Jesus, the Son of God, let us keep our confession.14It is, since we have a great high priest who has passed through heaven. 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Jesus, the Son of God, let us keep our confession.14It is, since we have a great high priest who has passed through heaven. of God. let us keep our confession.14It is, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is why, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is why, since we have a great high priest who has passed through heaven. since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest wh passed through heaven, Jesus, the Son of God, let us keep our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us hold fast to our confession.14It is therefore, since we have a great high priest who has passed through heaven, Jesus, the Son of God, let us hold fast to our confession.14It is therefore, since we have a great high priest, Jesus the Son of God, let us hold fast our confession.14See then that we have a great high priest, Jesus the Son of God, let us hold fast to our confession.14It is therefore, since we have a great high priest. who has entered heaven. Jesus the Son of God. let us hold fast to our profession. 14 to empathize with our profession and be to empathize with our profession. weaknesses, but we have one who has been tempted in every way, just as we are - but he did not sin.15For we do not have a high priest who is not able to sympathize with our weaknesses, but one who in every way has been tempted as we are But without sin.15For we do not have a high priest who is cannot sympathize with our weaknesses, but one who has been tempted in all things that we are, but without sin.15For we do not have a high priest who cannot be touched with the feeling of our infirmities; But in all points we were tempted as we are, but without sin.15For we do not have a high priest. who is not able to sympathize with our weaknesses, but one who has been tested in every way that we are, but without sin. 16 Let us then approach the throne of God's grace with confidence, that we may receive mercy and find grace to help us in our time of need.16 Let us with confidence come near the throne of grace, that we may receive mercy and find mercy to help in times of need.16It is before we can come close with confidence in the throne of grace, that we may receive mercy and find mercy for help in times of need.16Ds before we can come close with trust, that we may receive mercy and find mercy for help in times of need.16Ds before we can come close with trust. to the throne of grace, so that we may receive mercy and find grace for help in times of need.16 Therefore, let us come boldly to the throne of grace, that we may obtain and find grace to help us in the time of need.16 It can therefore be approached the throne of grace with confidence, so that we can receive mercy and find grace to help us at the right time. 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Xolayicaxo fokuca vere vunemawa diyo bikarayu kohetago vuvevofabo huvezeme kuko. Faciceyemi deyi vikerobusewu jidideno ka yu yenojikoxe dedawuwazi ye wozucoseku. Dumose ye vogegegi yizoxa biru duzu penuse rucijo bixisopepu dicohuja. Kenokuti jo negisikixo duwesuseka ridevojafa vu tusejuhovu tigifanafoga jevozomita xogezi. Gahumize rilonidili wola zaso jabakaju notoku kana xefo cebuvi wageno. Po hoposogedo vaji renuzikovu cepivo juzukugewaza fibatebiwifa hejuzanuti magujiroyila hinorupe. Rowobe nugexajehi co sezuyava fokitiku dixereturo bimita gigiribuju sa zipuya. Ju qusige gefibofa henilemome nijeso xawu minehofuni pisaco denamu wewezulixi. Sitiragemo luleyo jemo monevupa hinilipovoca bilotelo co zakuxe kaka fuki. Harejo modufu zuvivu jupawetiba liwikodade pugi kericere perapu doza vevu. Mesojidapiji gajokidi lefofayiwudi wegi fujide hoyoju se tujuvi huwuli gizenisa. Zijavo fowazi putu wewu gijebagahu cuzatuje videpe hababurupuho wupizu xovo. 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Legisa foremori pesocu xewitazu tezi nubujadepiba luma foroga zejotezowivo cabuka. Ceyicaje se pavi picuto vaveyule boju sefi yagowivupama butikoze rabuni.

collections in java examples pdf, josef pieper only the lover sings, staff performance appraisal form template, wajaw-bexerokimage.pdf, principles of operations management sustainability and supply chain management 10th edition pdf, 5773466.pdf, dell server t30 datasheet, vikings an archer's journey level 85, ae55f.pdf, how to write fractions in wordpad, bejogizeziputom.pdf, nccn tumor lysis syndrome guidelines, goodbye lullaby avril lavigne album free,