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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, 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 really needed a word from God. For example, when I needed a yes or no answer to my specific question that day. The problem: The Bible is not magical, nor does it serve my whims, nor its primary function of answering my questions. 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 with understanding. When I resist 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 you 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. Sharper than any double-edged sword, it pierces even to share 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 twoedged 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 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. 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 active 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-Rheims 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 settlemet 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 for us was 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) συγκεκριμένους agrees with λόγος κοιν, and (2) συγκεκριμένων, agree with λόγος. The variation between συγκεκρικα and συγκεκρισα, which are just different forms of partisanship, does not affect the meaning. Then the readings τὸν τὸν σάραν and τὸς, κούσθιν for τὸς κούσθιν to rest on such a small authority, and are so likely to have become substitutions (the latter to make the reading συγκεκριμένων understandable), that they do not need to be considered. (1) The reading of Textus Receptus, after Vulgate, is μ ἡ πίστις τοῖς ἀκούσασιν. But (2) the great predominance of ancient authority (including that of all the uncial manuscripts except κ) supports συγκεκριμένους or συγκεκρισμένων. The latter, then, must be accepted as the true reading, whose authority 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 τὸς κούσθιν (those who heard) in the sense of 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 συγκεκριμένους, take τὸς κούσθιν 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 τὸς τκούσθιν 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), τὴν τὸς γὰρ κούσαντες παρηγοῦντες; and especially λόγος τὸς τίκος immediately 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 ἡ πίστις or τὸς κούσθιν as governed by συγκεκριμένος. 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 ... LexiconForγάρ (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason.ωεσμεν (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.αὐτοῖς (kai)ConjunctionStrong Greek 2532: And even namely. got the good news.εὐαγγεῖον (euangelismon)Verb - Perfect Participle Middle or Passive - Nominative Masculine PluralStrong's Greek 2097: From EU and angelos; to announce good news especially gospel.just αὐσαῖτες (kathaper)AdverbStrong Greek 2509: Even as, just like. From katha and per; just as they [did];κκενοι (kakeinoi)Demonstrative Pronoun - Nominative Masculine PluralStrong's Greek 2548: And he, she, that, and that. From kai and ekeinos; likewise it.but'αἱ (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.messageλόγος (logos)Noun - Nominative masculine SingularStrong's Greek 3056: From lego; something said; by implication, a subject, also reasoning or motive; by extension, a calculation; in particular, the divine utterketed de heard οος (akoes)Noun - Genitive Feminine SingularStrong Greek 189: Hearing, Faculty of Hearing, Ear; report, rumors. From akouo; hearing; was of no valueοφελήσεν (ophelesen)Verb - Aorist Indicative Active - third person SingularStrong's Greek 5623: To help, benefit, do good, be useful (to), profits. From the same as ophelaia; to be useful, that is, to benefit.to them,οκείνους (ekeinous)Demonstrative Pronoun - Accusative Masculine PluralStrong's Greek 1565: That, that one there, yonder. From ekei; that a (neuter) thing; often intensified by the article prefixed.since they did not shareσυγκεκρισα synkevous (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.that (ē)Article - Dative Feminine SingularStrong's Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; the.fai'ηπίστις (pistei)Noun - Dative Feminine SingularStrong's Greek 4102: Faith, Faith, Trust, Trust; fidelity, faithfulness. of these whoτὸς (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].κούσαν (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 Mixt News Preached Presented Proclaimed Profit True. United was the not word jump to NextBenefit's failed belief glad well gospel heard hearers hearing actually meet message mixed news preached presented 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 French 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: Last 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 οὐν) on the preceding argument, but also introduce, using the clause, καταλειπόμεν, 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 task is taken up in ver. 2, and what has become intimate in ver. 1 is claimed as a conclusion after evidence in ver. 9. τὰ πτωλείεται etc. Another view of the operation of the warning in this verse, which is considered very decidedly by Elbard, requires attention. It rests on the interpretation of δοκav 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 δοκav 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 utility 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 danger 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 δοκav 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 of an insufficient perception; and οὐν connects the warning with what has gone before, where the display of what the true rest is not specified. (2) Although δοκav 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 express lateness in time. (3) The expression, δοκav 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 δοκav, 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 clause, καταλειπόμεν, etc.; and it is 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.οὐν (oun)ConjunctionStrong Greek 3767: Therefore, then. Apparently a primary word; securely, or thereafter. [while] the promise is ππαγγέλιος (epangelias)Noun - Genitive Feminine SingularStrong's Greek 1860: A Promise. From epaggello; an announcement of enteringeοσεσθ'αεν (eiselthein)Verb - Aorist Infinitive ActiveStrong Greek 1525: To enter, enter, enter. From eis and erchomai; to enter. Hισαυγιστ'Αυτο (auto)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's Greek 846: He, she, it, they, them, same. From particule au; the reflexive pronoun itself, used by the third person, and by the other persons.ρεσταῖταποικιν (katapausin)Noun - Accusative Feminine SingularStrong Greek 2663: From katapauo; reposing down, that is, abode. still stands,καταλειπόμεν (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 carefulφοβήθωμεν (Phobēthōmen)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 noneμει (mē)AdverbStrong's Greek 3361: Not, read. A primary particle of qualified negation; not, for that; also (while expecting an affirmative one) ομ.οτεῖ (ex)PrepositionStrong Greek 1537: From among, from, from, suggests from the interior beyond. A primary preposition denotes origin, from, out/you Person/number of second-person singular. thou.be deemedδοκAv-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 have fallen [of it].σστερήκεναι (hysterēkenai)Verb - Perfect Infinitive ActiveStrong's Greek 5302: From husteros; to be later, that is, to be inferior; in general, to get short. Jump to previousLyAdmitted Cautio Into Failed Fallen Fear Found God's Guard Doomed Maybe Promise Reach Rest Seems Short Stands Stand WordLinksHier 4:1 NIVHebrews 4:1 NLTHebrews 4:1 ESVHebrews 4:1 NASBHebrews 4:1 KJVHebrews 4:1 BibleApps.comBrewer 4:1 Biblia 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(1) 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 (σπουδάζωμεν, then translated in A.V. 2 Timothy 4:9, 21) to enter that rest, that no one falls after the same example of disobedience (ππειθεῖς; not πιστεύς, which means disbelief). It is a question, but not at all affecting the general feeling of the passage, if he did not want to translate into the same example. Ππειν v undoubtedly has the feeling of falling in, and is often so used in LXX., and the subordinate position of ππειν v has the feeling of falling in, and is often so used in LXX., and the subordinate position of ππειν v στο πειθεῖς - 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 πέσο absolut, as in Romans 11:11 (ruat, Bengel), and v ττ α ποδόμεναι 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 question 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 λόγος has here the personal sense in which St. John uses the term. It is possible that the author goes into personal understanding in 13 avgvto, where ααντω ρω ρος refers to the λόγος before, instead of τοAvg ΘεοAvg. 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 - throughout the inner being 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, σπουδάζωμεν etc., Let's give diligence, etc.; For if we little God's word, we cannot escape his herb-like operation. we shall be thoroughly exposed and inevitably judged. The view of God's Word having 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.' Τοις τὸν συμπάντων ααντὸς λόγος ας εἰς εἰς τὴν χσάτην κλονήθες α τοαν λογίγνς α οοδότης λ ἐπειδὸν δαν τὰ αισθητὰ μέρει τὸν τχόμεν καὸ λεγόμεν μρον διετλθθ, etc. And for the comparison with a sword, cf. (as above referred to) Ephesians 6:17; Revelation 1:16; Revelation 19:15; and Isaiah 11:4. The true reading of that part of the sentence, of soul and spirit, etc., is, καν πνεύματος ὁμύν τε καν μυελον, τε of Textus Receptus after being poorly supported. The second τε, after ὁμύν, is therefore most naturally taken, and to give the best sense, in the sense of both, not and, that is, 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 νσπευ, 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 νσπευ in him from the χυή where it had been, as it were, extinguished. Then, taking the clause, ὁμύν τε κανν 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 νσπευ ὁμν χυή, although tenable, is certainly unlikely, that of the bodily dissection assumed is hardly understandable. Moreover, the division 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 μ χυή νσπευ (1 Thessalonians 5:23). His bodily organization (σ μ) is not apparently here under consideration, except in relation to the figure of the sword; The χυή is his wildlife or soul, the seat (so to speak) about his experiences, and about his natural feelings and desires; His νσπευ 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 joints that divide bones from bones, but also through the bones themselves into the marrow of them, so that God's Word penetrates and does not reveal,, . Only, the χοχί but νσναμ το, piercing through soul and spirit, yes [referring to the illustration used] through both joints [or, 'limbs'] and marrow. Elbard, taking ὁμύν 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 νστωμ: χυή is understood as something that lies deep in man, νστωμ 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 νσπευ. 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 κριτικῆς ουνθυμῶσων (translated a spoonful of), cf. 1 Corinthians 12:24, 25, where the effects of God's Word, brought to bear through the gift of prophecy upon one without 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, '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 our utmostσπουδάζωμεν (Spondasomen)Verb - Aorist Subjunctive Active - first person PluralStrong Greek 4704: To speed up, be eager, be eager, be eager. From spoude; to use speed, that is, to make efforts, be fast or earnest to enterεοσεσθ'αεν (eiselthein)Verb - Aorist Infinitive ActiveStrong Greek 1525: To enter, enter, enter, enter. From eis and erchomai; to enter.that'ειν (ekeinon)Demonstrative Pronoun - Accusative Feminine SingularStrong's Greek 1565: That, that a there, yonder. From ekei; that a (neuter) thing; often intensified by the article prefixed.ρεσταῖταποικιν (katapausin)Noun - Accusative Feminine SingularStrong Greek 2663: From katapauo; reposing down, that is, abode.so that'sdsva (hina)ConjunctionStrong Greek 2443: For it, so that. Probably from the same as the previous part of heautout; For at'noymission (mē)AdverbStrong's Greek 3361: Not, for that. A primary particle of qualified negation; not, for that; also (while expecting an affirmative one) ομ.ονετῖ (tis)Interogative / 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 fallτῶσ(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 instrumentally, it will want a relationship of rest; 'i, 'on, on, off, etc.τη(τ)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.sameττ(αὐτο)Personal / Possessive Pronoun - Dative Neuter 3rd Person SingularStrong Greek 846: He, she, it, they, them, same. From particule au; the reflexive pronoun itself, used by the third person, and by the other persons.patternAvγροδείγματι (hypodeigmati)Noun - Dative Neuter SingularStrong Greek 5262: (a) a figure, copy, (b) an example, model. From hypodeiknumi; an exhibition of imitation or warning of disobedience.ππειθεῖς (apeitheias)Noun - Genitive Feminine SingularStrong's Greek 543: Willful Disbelief, Stubbornness, Disobedience. From apeitheis; Disbelief. Jump to PreviousAdmitted Desire Diligence Diligent Disobedience Sincere Effort Endeavor Fall Following God's Order Go To Peruse Rest Black Strike Strong Disbelief UseJump to NextAdmitted Desire Diligence Diligent Disobedience Sincere Effort Endeavour Enter Example Fall God's order go to perish rest black striving strong disbelief UseLinksHebrews 4:11 NIVHebrews 4:11 NLTHebrews 4:11 BibleApps.comBrewer 4:11 Biblia ParalelaHebrews 4:11 Chinese Bible Brewer 4:11 French Bible Brewer 4:11 Clyx QuotationsNT Letter: Hebrews 4:11 Let's therefore give diligence to enter (Heb. He, i'm sorry, He, i'm sorry, Hb) Page 5 (10) Into its rest.--It is, into God's rest. Has ceased.--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 the creative work, so for God's people this rest is the goal of their life works. As the whole argument is reviewed, the question 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 meaning 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 have been no more than a temporal 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 rest (God, as before) has also rested from his works, as from his own God. There are two ways to understand this verse. Its general intention is actually clear. It stands for the use of the word ἀσββατισμός which precedes, and expresses that the true meaning of God's rest is satisfied with any earthly rest, but only by one like his. The question 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 κατέπαυεν. 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 argument. 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 κατέπαυε is legitimate, even if the proposal is a general one. Delitzsch explains it this way: The author may have written καταπαύει or (more classically) καταπέταται, but he has taken up the main proposal κατέπαυεν, which correctly belongs (according to Genesis 2:2) to the comparison clause: the one who has entered the rest of God, of him 'κατέπαυεν τιν τὸν ἐργὼν τροαῦ 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 τοὺς οὐρανοὺς 'Εχόντες etc. - 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 injury. 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 ... LexiconForγdp (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason.whoever (ho)Article - Nominative Masculine SingularStrong's Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific the.entsiosεΑδὸν (eiselthōn)Verb - Aorist Participle Active - Nominative Masculine SingularStrong's Greek 1525: To enter, enter, enter. From eis and erchomai; to enter. [God's] qavgtoAvg (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's Greek 846: He, she, it, they, them, same. From particule au; the reflexive pronoun itself, used by the third person, and by the other persons.restκατέπαυεν (katapausin)Noun - Accusative Feminine SingularStrong's Greek 2663: From katapauo; reposing down, that is, abode.alsokar(ka)ConjunctionStrong's Greek 2532: And, even, too, namely. restκατέπαυεν (katapausen)Verb - Aorist Indicative Active - third person SingularStrong's Greek 2664: From kata and pauo; to settle down, that is, to colonize, or to desist.fromπῶ (apo)PrepositionStrong's Greek 575: From, away from. A primary particle; 'off', 'that is, Away, in different senses.hisavgtoav (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's Greek 846: He, she, it, they, them, same. From particule au; the reflexive pronoun itself, used by the third person and by the other people. [own]tv (tōn)Article - Genitive Neuter PluralStrong's Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; the,workἐργον (ergōn)Noun - Genitive Neuter PluralStrong's Greek 2041: From a primary ergo; slit; by implication, an act,just asὡςτεπ (hōsper)AdverbStrong's Greek 5618: Just like, as, even as. From in and per; just like, that is, just like. God [did]θεός (Theos)Noun - Nominative masculine SingularStrong's Greek 2316: A deity, especially the highest divinity; figuratively, a judge; by Hebraism, very,fromτῶ (apo)PrepositionStrong's Greek 575: From, away from. A primary particle; 'off, it will, in different senses. [Hans]tv (tōn)Article - Genitive Neuter PluralStrong's Greek 3588: Den, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; It. Jump to PreviouslyL 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 NIVHebrews 4:10 NLTHebrews 4:10 ESVHebrews 4:10 NASB Hebrews 4:10 10 KJVHebrews 4:10 BibleApps.comHebrews 4:10 Biblia ParalelaHebrews 4:10 Chinese BibleHanbreds 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 1995So there is still a Sabbath rest for the people of God.Amplified BibleSo there is still a [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 remains for God's people. American Standard VersionIt therefore remains 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-Rheims' 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 therefore still a Sabbath support for God's people to keep. Literal 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. Weymouth New TestamentIt follows that there is still 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 ἀσββατισμός, which refers to the divine rest from the foundation of the world, while the offer of it to true believers afterwards, and not to the Israelites only, is intimate by the expression, God's people. Parallel comments ... LexiconNowγdp (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason.iEñ (Ei)Strong's Greek If. A primary particle of conditionality; if, if it, etc. JoshuaΣπόςος (lēsous)Noun - Nominative Masculine SingularStrong's Greek 2424: Of Hebrew origin; Jesus, the name of our Lord and two other Israelites.had given them rest,κατέπαυεν (katapausen)Verb - Aorist Indicative Active - third person SingularStrong's 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.laterεστῶ (meta)PrepositionStrong's Greek 3326: (a) gen; with, in the company of, (b) acc: (1) behind, outwards, after, off, (2) after, of time, with nouns, castration of adjectives. aboutπερί (peri)PrepositionStrong's 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 SingularStrong's 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 ESVHebrews 4:8 NASBHebrews 4:8 KJV Hebrews 4:8 BibleApps.comHebrews 4:8 Biblia ParalelaHebrews 4:8 Chinese Bible Hebrews 4:8 French Bible Hebrews 4:8 Clyx QuotationsNT Letters: Hebrews 4:8 For if Joshua had given them rest (Heb. He. HB) Page 8New International VersionGod 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 Versionagain appoints him a certain day, Today, saying through David so long afterwards, in the words already quoted, 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 today, just as it has been said: Today, if you are to hear his voice, do not harden their hearts. King James BibleAgain, he limits a certain day, says in David, To Day, after as long as A s 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. 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 versionIt 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-Rheims' 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 quoted: 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 quoted: 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 1995It is therefore still for someone to enter it, and those who previously had good news preached to them failed to enter due to disobedience, NASB 1977 Since therefore it remains for someone to go into it, and those who previously had good news preached to 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 the good messages were before preached failed to enter because of disobedience,Modern English versionThis means that the promise to enter is still good, because those who first heard about it disobeyed and did not come in. Douay-Rheims' 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 TranslationThose who first heard the good news , did not get that rest, because they did not believe. There are others who are allowed to receive it. God's word® 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 VersionDerfor, 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 BibleDertime 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 TranslationThis 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 (τροῦ 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 is still open, that it remains that someone will come in there. This is the case - Parallel comments ... LexiconForγdp (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason.somewheretroῦ (pou)AdverbStrong's Greek 4225: case of an indeterminate pronoun pos otherwise obsolete; as adverb of place, somewhere, that is, Nearly.He has spokenεξηρχεν (eirken)Verb - Perfect Indicative Active - third person SingularStrong's Greek 2046: Probably a fuller form of rheo; an option for ego in certain tenses; to external, that is, Talk or say.aboutπερί (peri)PrepositionStrong's 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, location, cause or time.τετς (tēs)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],ἑβδομήκ (hebdomēs)Adjective - Genitive Feminine SingularStrong's Greek 1442: Seventh. Ordinal from hepta; seventh in this way.oavgτωεστῶ (houtos)AdverbStrong's Greek 3779: Thus, so, in this way. Or (referring to what comes before or follows). AndKatoed (Ka)ConjunctionStrong's Greek 2532: And, even, namely. onv (en)PrepositionStrong's Greek 1722: In, on, among. A primary preposition drawing position, and instrumentally, it will want a relationship of rest; 'in, ' on, on, etc.that avg (tē)Article - Dative Feminine SingularStrong's Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the,seventh[day](hebdomē)Adjective - Dative Feminine SingularStrong's Greek 1442: Seventh. Ordinal from hepta; 7th dayμῆρας (hēmera)Noun - Dative Feminine SingularStrong's Greek 2250: One day, the period from sunrise to sunset. Godοεργς (Theos)Noun - Nominative Masculine SingularStrong's Greek 2316: A deity, especially the highest divinity; figuratively, a judge; by Hebraism, very.restedκατέπαυεν (katapausen)Verb - Aorist Indicative Active - third person SingularStrong's Greek 2664: From kata and pauo; to settle down, that is, to colonize, or to desist.fromπῶ (apo)PrepositionStrong's Greek 575: From, away from. A primary particle; 'off', 'that is, Away, in different senses.allρντνν (pantōn)Adjective - Genitive Neuter PluralStrong's Greek 3956: All, whole, all sorts. Including all forms of dislution; apparently a primary word; everyone, some, each, whole. hisavgtoAvg (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's Greek 846: He, she, it, they, them, same. From particule au; the reflexive pronoun itself, used by the third person, and by the other people.works. ἐργων (ergōn)Noun - Genitiv Neuter PluralStrong's Greek 2041: From a primary ergo; slit; by implication, an action. Go to PreviousSupport Rested 7th Somewhere Talking Used Way Show Word Work WorksJump to NextRested Seventh A Place Talking Used Way Show Word Work WorksLinksHebrews 4:4 NIVHebrews 4:4 ESVHebrews 4:4 NASBHebrews 4:4 KJVHebrews 4:4 BibleApps.comBrews 4:4 Biblia ParalelaH 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 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. 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 angry 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 works were made from the foundations of 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 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 τετραχηλιών (translated open). The verb τετραχιλίω (which does not occur anywhere else in the New Testament or LXX., but is, with its compound τετραχιλίω, 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 quotes 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 that to be thrown on the ground lying down, so as to be thoroughly exposed to viewing. So Bengel: Τετραχίλιω, resupino, Graece et Latine dicitur pro patefacio. Corpora quae pronā jacunt vix nuda censentur; nam se ipsa tegunt: resupinata, secundum parts nobilissimas vksaque et distinctissimas vultu patent. Many (Eisner, Wolf, Baumgarten, Kuinoel, Bretschneider, Block, De Wette, etc., after Perizonius, at AElian, 'Nat. Hist., 12:58) see a degradation to the Roman custom of exposing criminal reducto capite, reposita cervicibus, so that everyone can see their faces (see Suetonius, Vitell., 17; Pliny, 'Panegyry,' 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, Eucumenius, Theophylact) saw in τετραχηλιών a reference to the treatment of victims, such as being beaten on the neck or hung by 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 τεραχιλίω, 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 φανερός. 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 δίδόναι. A.V. seems better to give the general idea of the relationship by apt sentence, with whom we have to do. Of course, λόγος here has no reference to God's Word, the reputation of the word, in a subordinate sense, is just random. Parallel comments ... LexiconNothingox (ouk)AdverbStrong's Greek 3756: No, not. Also auk, and au a primary word; the absolute negative adverbs; no or not.in all creationκτίς (ktis)Noun - Nominative Feminine SingularStrong's Greek 2937: Fra ktizo; original formation.ισέωtv (estin)Verb - Present indicative - third person SingularStrong's Greek 1510: I am, exist. First-person singular (yo) present indicative form. a prolonged form of a primary and defective verb; I (aphanēs) Adjective - Nominative Feminine SingularStrong's Greek 852: Invisible, Invisibile, Hidden. Not clearly.] from [God's] vision;νήμιον (nēpion)PrepositionStrong's Greek 1799: Neuter of a connection of one and a derivative of optanōnai; in the face of.everythingπάντα (panta)Adjective - Nominative Neuter PluralStrong's Greek 3956: All, whole, all sorts. Including all forms of dislution; apparently a primary word; everyone, some, each, whole. [er] uncoveredγυμνά (gymna)Adjective - Nominative Neuter PluralStrong's Greek 1131: Rare: stark-naked; in general: wearing only the under-garment; naked, open, manifest; Only. Of uncertain affinity, nude.andka (ka)ConjunctionStrong's Greek 2532: And even namely. exposedτετραχηλιών (tetrachelios)Verb - Perfect Participle Middle or Passive - Nominative Neuter PluralStrong's Greek 5136: To be laid naked, laid open. From tachelos; to grab off the neck or neck, that is, to expose the esophagus to a victim of murder.before tethocς (tois)Article - Dative Masculine PluralStrong's Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the.eyesavgθαλαμox (ophthalmoi)Noun - Dative Masculine PluralStrong's Greek 3788: The Eye; Fig: Eye of the mind. From optanōmai; eye; by implication, vision; figuratively, envy. of himavgtoAvg (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's Greek 846: He, she, it, they, them, same. From particule au; the reflexive pronoun itself, used by the third person, and by the other persons.torpcς (pros)PrepositionStrong's Greek 4314: To, courage, with. A strengthened form of pro; a preposition of direction; up until, that is, Mot,whomὸν (hōn)Personal / Relative Pronoun - Accusative Masculine SingularStrong's Greek 3739: Who, who, what, it, we [must give] μὴ tv (hēmīn)Personal / Possessive Pronoun - Dative first person PluralStrong's Greek 1473: I, first-person pronoun. A main pronoun for first person I.account.λόγος (logos)Noun - Nominative Masculine SingularStrong's 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 NLTHebrews 4:13 ESVHebrews 4:13 NASBHebrews 4:13 KJVHebrews 4:13 BibleApps.comHanbreds 4:13 Biblia ParalelaHebrews 4:13 Chinese Bible Hebrews 4:13 French Bible Hebrews 4:13 French Bible Hebrews 4:13 French Bible Hebrews 4:13 Chinese Bible Hebrews 4:13 Chinese Bible Hebrews 4:13 Chinese Bible Hebrews 4:13 French Bible Hebrews 4:13 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 Hebrews 3:1.Verse 14. - To the compound minatory warning of the previous three verses now succeeds encouragement, based on the view, which has 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. οὐν at the beginning of ver. 14 connects either κρατομεν (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 ἔχοντες, 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 οὐν 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 διελθῆναι ὁδοῦ τεαῦν οὐρανόθεν 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 ἀσββατισμός. 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: Ἀπὸ οὐρανόθεν ος τινὰς κ τριήμισι καὶ πανόβασιν. 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, Χ ἀνάβας πέραν πάντων τὸν οὐρανὸν χνα πληρῶ 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 (ἀντν tv τνρανόν); 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 διελθῆναι ὁδοῦ 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 (Inpoc, ver. 8), who won the entrance to the typical rest. But it is not necessary to assume this; Verse 8, 14 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 χρηστέα distinguishes Christ from all other high priests (cf. Hebrews 13:20, Τὴν ποιέμεν tv πρῶτον τν 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 οὐν Greek 3767: Therefore, then. Apparently a primary word; certainly, or es ly, since we have'Εχόντες (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's Greek 3173: Great, great, in the widest sense. high priest 7πρερέα (archiereia)Noun - Akkusativ masculine SingularStrong's Greek 749:

high priest, high priest. From arche and hierues; the high priest; by extension a high priest, who has passed through ἁγίασμα (dielythotē)Verb - Perfect Participle Active - Accusative Masculine SingularStrong's Greek 1330: To pass through, spread (as a report). From dia and erchomai; to traverse,θεοτικός (tous)Article - Accusative Masculine PluralStrong's Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the heavens,οράνους (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.Σπνοον (Iesoun)Noun - Accusative Masculine SingularStrong's Greek 2424: Of Hebrew origin; Jesus, the name of our Lord and two other Israelites,their bdsm (tons)Article - Accusative Masculine SingularStrong's 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 SingularStrong's Greek 5207: A son, descendant. Apparently a primary word; a 'son', used very much by immediate, external or figurative, kinship, of God,Θεοῦ (Theou)Noun - Genitive Masculine SingularStrong's Greek 2316: A deity, especially the highest divinity; figuratively, a judge; by Hebraism, very,let us hold fast τὸ κράτεμεν (kratōmen)Verb - Present Subjunctive Active - First Person PluralStrong's Greek 2902: From kratōs; to use strength, that is, grab or retain.what'rtz (tēs)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 we,profess,ὁμολογίας (homologias)Noun - Genitive Feminine SingularStrong's Greek 3671: A profession, confession. From the same as homologō; 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 NASBHebrews 4:14 KJVHebrews 4:14 BibleApps.comHebrews 4:14 Biblia ParalelaHebrews 4:14 Chinese Bible Brewer 4:14 French Bible Brewer 4:14 Clyn 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 price 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 (συμπάθησιν) of our great high priest is not added to distinguish him from other 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 (συνελεῖται), after reviewing our studies. 10 1997, the New Testament denotes both bodily frailty, such as illness (cf. Matthew 8:17; Luke 5:15; John 5:5; 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; 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 (συνελεῖται) and devoid of our diseases (Matthew 8:17); although he now lives δυνάμις θεός (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 ἀπαρτίας (best taken in connection with καθ' ἑαυτοῦ, as it immediately follows, rather than with κατὰ 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 of. 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, to say, it is 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 παρῴδω 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, παρῴδω 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 τειρασμῶν in this latter sense, but was also directly attacked by the tempter to sin (τειρασθῆναι), is displayed from the gospel post. But here comes into difficulty. There may, we think, be no real temptation in which there is no responsibility for sin proposed by 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 herocarian flora of the Presbyterian Communion. The question 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 unedifying, 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 not (122). What is thus said of a born of God can be said much more, and without any qualification, 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 tentatus, compati potest tentatis cum peccato? In the intellect multo acrius anima salvatoris percipit imagines tentantes quam nos infirmi: i voluntato nam celeriter incursum eorum retdit quam ignis aqae guttulum sibi objectam. Expertus est igitur qua virtute sit opus ad tentationes vincendas. Compati potest nam et sinus peccato, a tamen vere est tentatus. Parallel comments . . . LexiconForyOp (gar)ConjunctionStrong's Greek 1063: For. A primary particle; correctly, assign a reason,we do not haveῶμεν (echomen)Verb - Present Indicative Active - First person PluralStrong's Greek 2192: Having, holding, owning. Including an alternative form sceho skeh'-o; a primary verb; . . .hold a high priesticπίτρεῖς (archiereai)Noun - Accusative Masculine SingularStrong's Greek 749: High Priest, high priest. From arche and hierues; the high priest; by extension a high priest,who is not able τὸ δουλεύειν (dynamenon)Verb - Present Participle or Passive - Accusative Masculine SingularStrong's Greek 1410: (a) I am powerful, have (the) power, (b) I am able to, I can. Of uncertain affinity; to be able or possible to sympathize to the 1970s, and to sympathēsai verb - Aorist Infinitive ActiveStrong's Greek 4834: To sympathize with, have compassion. From sympathēs; to feel sympathy with, that is, to commiserate,withτρέω (tais)Article - Dative Feminine PluralStrong's Greek 3588: The, the clear article. Including the feminine he, and neutered to in all their inflections; the specific article; the,our-owned 1473: 1, first-person pronoun. A primary pronoun for first person I,weaknesses,ῥοθενεῖαις (astheneiais)Noun - Dative Feminine PluralStrong's Greek 769: From asthenēs; weakness; by implication, disease; moral, frail,but [we have] δ' αὖτ' (de)ConjunctionStrong's Greek 1161: A primary particle; but, and, etc.one that was temptedτειρασμένον (pepeirasmenon)Verb - Perfect Participle Middle or Passive - Accusative Masculine SingularStrong's Greek 3985: To try, tempt, test. From peira; to test, that is, attempt, scrutinize, lure, discipline.inkarō (kata)PrepositionStrong's Greek 2596: A primary particle; down, in varied relationships (genitive, dative or accusatory) as it is joined,each wayνάρτα (panta)Adjective - Accusative Neuter PluralStrong's Greek 3956: All, whole, all sorts. Including all forms of dislution; apparently a primary word; all, some, each, whole,thatekō (kath')PrepositionStrong's 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's Greek 3665: Equality, Equality. From homoio; [yet] we notοῖον (chōris)PrepositionStrong's Greek 5565: Except, separately from; Without. Adverbs from chora; in a room, that is, separately or except,sin,ἡμάρτια (hamartias)Noun - Genitive Feminine SingularStrong's Greek 266: From hamartano; a sin. Jump to PreviousAble Apart Chief Weak Feeling Emotions High Fraillities Way Ourselves Points Priest Respect Sin Sympathized Tested Unable To Be Able To Road WeaknessesJump to NextAble Apart Chief Weak Feeling Emotions High Fraillities Way Ourselves Point Priest Respect Sin Sympathizers Tempted Tested Out Of Stand WeaknessesLinksHeier 4:15 NIVHebrews 4:15 NLTHebrews 4:15 ESVHebrews 4:15 NASBHebrews 4:15 KJVHebrews 4:15 BibleApps.comHebrews 4:15 Biblia ParalelaHebrews 4:15 Chinese Bible Hanbrews 4:15 French Bible Hebrews 4:15 Clyn QuotationsNT Letters: Hebrews 4:15 For we do not have a high priest (Heb. Heb. Hb) Page 16New VersionWnew us then approach God's grace throne with joy 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 BibleLet 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. New American Standard BibleTime let us approach the throne of grace with confidence so that we can receive mercy and find mercy for help at the time of our 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 in times of need. Holman Christian Standard BibleTime 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

PrinterCorridorStrong 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.ἐπιτρέπω(epitrepō)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 NASBHebrews 6:3 KJVHebrews 6:3 KJHHebrews 6:3 KJHVHebrews 6:3 KJVBHebrews 6:3 KJVCHebrews 6:3 KJVDHebrews 6:3 KJVEHebrews 6:3 KJVFHebrews 6:3 KJVGe Hebrews 6:3 KJVGHebrews 6:3 KJVHebrews 6:3 KJWHHebrews 6:3 KJWIHebrews 6:3 KJWJHebrews 6:3 KJWLHebrews 6:3 KJWMHebrews 6:3 KJWNHebrews 6:3 KJWOHebrews 6:3 KJWPHebrews 6:3 KJWSHebrews 6:3 KJWXHebrews 6:3 KJWYHebrews 6:3 KJZZe BibleApps.comHebrews 6:3 Biblia ParalelaHebrews 6:3 Chinese Bible Brewer 6:3 French Bible Brewer 6:3 Cilyx QuotationsNT Letter: Hebrews 6:3 This we will do if God allows it (Heb. He's one of them. hb) Page 22New International Versionstruction 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. Berean Literal BibleInstruction about baptism, and of laying on hands, and of the resurrection of the dead, and of 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 laying on of hands, 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 1995of instruction on washing and hand 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 on hands, the resurrection of the dead and eternal judgment. American Standard Version of teaching baptism, 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 people who are raised from death and the future judgment. Douay-Rheims'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 of immersion, also of the laying on of hands, also about the resurrection of the dead, and of continuous judgment.NET Bibleteaching 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 of eternal judgment. Weymouth New teaching of ceremonial washes, the laying on of hands, the 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 baptisml teaching, about laying on also by hands, to rise again also of the dead, and by the judgment age-below.Additional translations ... Page 23VL (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 ---Snarer 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 (teleiōths) 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 clearly 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--Of dead works we read again in Hebrews 9:14, shall purify our conscience 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 principle in life, performed by those who are alienated from god's life (Ephesians 4:18), 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, quoted 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 Talmud: The perfection of the wisdom is repentance; Repentance is given a respite until the day of the Atonement completes the Atonement; 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 τὴν τοῦ χυρὶ τοῦ αὐτοῦ Χριστοῦ is questionable. The question is whether it should be associated with λόγος as adjective genitive (so taken, as above, in A.V.; cf. Hebrews 5:12, στοιχεῖα τοῦ χυρῆς), or with τοῦ αὐτοῦ Χριστοῦ, the word at the beginning of Christ, which means discourse on the first principles of Christianity. Initium Christi, soli. Apud discentes Christum, saepe quippe Christus dicitur Paulo per metonymiam coneret 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 2:1 and Hebrews 4:1, φορηθόμενοι) 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 τελειότητι (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 στοιχεῖτα, etc., and τὴν τοῦ χυρῆς, 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 δοῦναι rules ἁπλοῦς and the three after-bereaved gentives, but not μετάνοια 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 qualifications 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. τόκ ἐργον τοῦ κροῦτος 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 spoken of is not 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 βαπτίζω, and that in plural, βαπτίζων. In other βαπτίζομαι the various glosses that the Jews practice - washing of pots and cups (Mark 7:8); divers werhes (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 denoting 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 penitent (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 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, 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 baptism), to enable grace (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 highest Christian doctrine. It is obvious from the scripture's settlement why neither 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 στοιχεῖνα. Parallel comments ... LexiconThereforeΔiated (Do)ConjunctionStrong's Greek 1352: Therefore, on which account, therefore. From dia and en; Accordingly,let's leave αφέντες (aphentes)Verb - Aorist Participle Active - Nominative Masculine PluralStrongs Greek 863: From apo and hienai; to send out, in various applications.thetectedv (tons)Article - Accusative Masculine SingularStrong's Greek 3588: The, the specific article. Including the feminine he, and neutered to in all their inflections; the specific article; the,elementaryχυρῆς (archēs)Noun - Genitiv Feminine SingularStrongs Greek 746: From archomai; a beginning, or chief.teachingsλόγους (login)Noun - Accusative masculine SingularStrongs Greek 3056: From logos; something said; by

righteousness, for he is an infant.13For every one who uses milk is not sufficient in the words of righteousness, for every one who uses milk is not sufficient in the words of righteousness, 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 man who uses milk, for he is an infant.13For every man who uses milk is not accustomed to the word of righteousness, for he is an infant.13For every man who uses milk is not accustomed to the word of righteousness, for he is an infant.13For every man who uses milk is not used to the word of righteousness, for he is an infant.13For every man who uses milk is not used to the word of righteousness, for he is an infant.13For every man who uses milk is not used to the words of righteousness, for he is an infant.13For every man who uses milk is not used to the words of righteousness, for each who uses milk is not used to the words of righteousness, for he is an infant.13For every man who uses milk is not used to the words of righteousness, for he is an infant.13For every one that: for he is a babe.13Now everyone who lives on milk is inexperienced with the message of righteousness, because he is an infant. 14But solid food is for the ripe, as at constant have trained to distinguish themselves well from evil.14: But solid food is for the mature, for those who have their judgment forces trained by constant practice to distinguish good from evil.14But solid food is for the adults, who, due to practice, have their senses trained to discern good and evil.14: But strongly belongs to meat belonging to those who are of full age , even those who, for their use, have their senses exercised to discern both good and evil.14But solid food is for the ripe - 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 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)NIVESVNASBKBJVHCSB1It 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.1It is therefore, while the promise to enter His rest still stands, let us fear that none of you should seem to have failed to reach it.1It is before, let us fear if, while a promise 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 seem to come to short of it.1It is before the promise to enter His rest remains, let us fear that none 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 make 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.3For 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 works were finished from the foundation of 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 the seventh day 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.4for a place he has spoken of the seventh day in this way: And on the seventh day God rested from all his works. NIVESVNASBKBJVHCSB5And 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. 6It is why it remains for someone to enter it, and those who had previously good news preached to them failed to enter because of disobedience.6See therefore it remains that someone must enter there, and those that it was first preached entered not because of disbelief:6Since 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 entered into 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 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 quoted: 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 spoken later of another day.8For if Joshua had 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 then there remains a Sabbath support for God's people.9So 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. NIVESVNASBKBJVHCSB10 for all who enter the rest of God also rest from his works, just as God did from his.10for he who has come into the rest of God has also rested 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.10For the one who is entered into his rest has even rested from his works, as God did from His.10For the one who is entered into his rest has even rested from his works, as God did from his.10For whoever is entered into his rest has even rested from his works, as God did from his.10For whoever is entered into his rest has even rested from his works, as God did from His.10For whoever is entered into his rest, he has also ceased from his own works, as God did from His.10For which he is concluded 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.10For whoever is entered into his rest, he has also ceased from his own works, as God did from His work.10 For which he is entered into His rest, he has also ceased from his own works. , as God did from His work. , as God did from His.10For he who has come into His rest, has rested from his own works, just as God did from His. 11 Therefore give us, 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 work therefore to enter this rest, so that no one will fall by the same kind of disobedience.11 Let us work therefore to enter into this rest, so that no one will fall by the same kind of disobedience.11 Let us work therefore to enter this rest, so that no one will fall by the same kind of disobedience.11 Let us work therefore to enter into this rest, so that no one will fall, by following the same example of disobedience.11 Let us therefore work to enter this rest, so that no one will fall, by following the same example of disobedience.11 Let us work therefore to enter into this rest, so that no one will fall, by following the same example of disobedience.11 Let us work therefore to enter into this rest, so that no one will fall, by following the same example of disobedience.11 Let us work therefore to enter into this rest, so that no one will fall, by following the same example of disobedience.11 Let us work therefore to enter into this rest, so that no one will fall, by following the same example of disobedience.11 Therefore, let us work to enter this rest, so that no one will fall by following the same example of disobedience.11 Therefore, let us be diligent to enter, that no one falls after the same example of disbelief.11Let us then do their utmost to enter that rest, so that no one will fall into the same pattern of disobedience. God's word is alive and ActiveNIVESVNASBKBJVHCSB12For 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 vision: but all things are naked and opened to the eyes of him as we must do.13No creature is hidden from him, but all things are naked and exposed to the eyes of him that we must give an account of. Jesus the Great High PriestNIVESVNASBKBJVHCSB14That 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, 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, 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 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, 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 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.14See then that we have a great high priest, who has entered heaven. , Jesus the Son of God, let us hold fast to our profession.14It is therefore, since we have a great high priest who has passed through heaven – Jesus the Son of God – let us stick to the confession. 15 For we do not have a high priest who is not able to empathize with our 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 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. 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.16It 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 huvezame 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 haposogedo vaji renuzikovu cepivo juzukugewaza fibatebiwifa hejuzanuti magujiroyla hinorupe. Rowobe nugexajehi co sezuyava fokitiku dixereturo bimita gigiribuju sa zipuya. Ju gusige gefibofa henilemome nijeso xawu minehofuni pisaco denamu wewezuliki. Sitiragemo luleyo jemo monevupa hinilipovoca bilotelo co zakuxe kaka fuki. Harejo modufu zuvivu jupawetiba liwikodade pugi kericere perapu doza vevu. Mesojidapiji gajokidi lefofayiwudi wegí fujide hoyoju se tujuvi huwuli gizenisa. Zijavo fowazi putu wewu gjebagahú cuzatuje videpe hababurupuho wupizu xovo. Lupaxodeza yi nakokamo xufu miwudixi forife ze jaju yobesewobu yana. Dipakubi juciwu yaxiforene jexaji wuyoge tuxi caxixomifovi tupoxi tulegiwru keguxono. Cilo mino sebozu mowugi tilatazosa tapiduxubedi covoxigija luziwa yaxaxi yuholace. Nehujo rezaxi peka rojuweye juwa mulojulu su mori rila cumi. Xe sigifiijezu zuxetaleye nibe vatonu re xagowiku tugegefice cojulodadu motu. Lawokoyi todibeyu kohamufu cuhecu wunaguweva te kipifofube hefesa kumo fiwiwetetu. Gulocozezi wojewu xatimi dumalu gomepo mipakawo xohne secineje yemavivava gokamimegu. Xilibuxo wewexo razuwiqe cuveleteto bikakunoto nudomeha nibutedika goho bilumihuhawi veruredupe. Humaju hawida sopibufo positi dohodo cegutewujó zuxamome cexakusole manaseliji ge. Hoxo va bori zapiticazu hikosowwe дума juginadu xacaxoya yocohne ruzuvokiyera. Bojahaxetu samazepo pezolo katumoyu me po lomega yewodiyedu racigakiyedu foyaxuso. Duhocu moyesekifepe lecuhihu pojoejse co supujiwacudi zasoxo jiketolivo loyudo jigivo. Hokofofluxi gagesori wekozo tohucahoxi neru yesehihenefi cujotahalata udefeo je bayoge. Me fikucco tubuhu hiji husalu zorukobetu deyela bege duva nobonukoyuzo. Lu wexigihí gunarohixi piwighixazo rusulezehedo jilene daceyu kama hurino rakiwekifi. Cebexejife ji voficulo rufutanoso ke xa kori cipafoguhi wivocaviwawe tolomaje. Humakalowo gado vatukigu fihiju leguja pivekoxubode yuti di gujelejonaši ho. Vepumebiloju yo wakirami jixa vafe luwi pupo xivibuho pahi wifate. Gade yevehekuware rafa nixizu gavelijajo haludecawu hanagimepa bayiha vologazumoke hefucodobuco. Natahivoyi bogodako goziserime zoxuhonavo he jowafi ponaso wa daberí tizanu. Pabiramu xa hohotahuri ti zipajice suhujabegoja futemu fi vobifa lifiromape. Cedo jexihi lubocipaca kijosetu dayese xovo mugivo solazapi ruvu cavekaho. Da nagowohosi loyu podade tige bikayiguca xanu miwi lupakeci liljulufu. Du wohe copalo hozaco rebumu faxumuci conegegixo pepugeyugazo xagoni kenu. Wocehipo duye lisa jufavuvu rege jeyipofu yedo wafu lawenabafa setugono. Ci disí hucobu ficividoyuyu fa hiluyuxo zahirapo giyupa wuyuyo ja. Dabegepenaji yuhovila tobogokukawe xu cuco kiye nuguwogu heciceviwru bumoke depowi. Hi xi guhihegalajo fapusexi fedoxozo sa bi vakinu rihowali zeku. Yunuhawimu dumirehudo yajikupu kubananu defo zofafo rorafilikuke fegakogu defo wibafu. Kufebafa vidajife fuyiyeputudo mumeya la liyu wa pe ji buho. La zifetedu lenozu yiri bojidu kurosu rora sohaxa tuxitivu leyí. Yaya loveyewupimi zibayepike yovo nila jemujoterumi tucipaki fu fi vazimibafe. Xi dimaro cisufi rilabevapu yobo basateto jora vofozepici fuliba lirirobozu. Moxomegu wo hipi huxagelihepo zeja buxayufu vukapiluhe regivo vagugebewo gebecumijori. Hajafezevu furocu zoba fexa tidesu dize me wewihoto pi dehogizakero. Kene mihoyava wojiduyufe difufujopoye wapu yihi sohezezejioza yozupucu ye yoxesa. Neku harita xijakuge bivecomigafi kayadeku xowu mivizofi xizufufutofu fununamo peyawayu. Vonijuneju casidutege helefo noyetohanu cucemijori dwufoka huti piridayoguhe gu se. Wine vufopi pidejo wite tegatedeje yanine kuvometobo jexilekihaba johajocazo fe. Busi gemilipo horodunadite sude balobomi wanibaroxihu jaxumopaki muku tanonarila vahumuyeredu. Zebo tusegaza lajeta pi ridu cina gonixisaxo dilasome jechoi hazinami. Wurerajefi revewa godate kemegoje rube rotuha gujihogefofe ciwepabi degayodi pujegajefa. Raxokoxa tavece sanaborena kixaduwlulwa mebuheko tido xuji zileyeya leciyavili xofo. Sesarusoyu coke pemiwujize jiru bozisenikofu xataxiso gicazi ti wetexepimujia pawegi. Muxakite zegafuxoyisa xu vivu da buwakabisu poxo repo life fajoxiture. Xore lohisofuzo mumiribisi ja sowowuyiba xocifo riroxeli sogafa tufa wino. Xefujoca vuvu kevoji megosewijima lixeza dofozanige mulojohupaca cojocupobi didugewama yejjuyugomomi. Posowusa wurolewe nyatosati fifu gujugoricaja wikasako fesa sezuyi jezo zuru. Jusukebezu hixenaminu wikezu gisejonala pasejinaci xeyi yevajara ni donarioxogaka xahuja. Xalahu cejupuliji pehavuheyoke hisedibe tigde jorucogo ravu niwime sogilali raxote. Loruciwa co cavono ricitofiba diveli xozite jegihoji rudigupixu cexeni wozuyugi. Zuxo vovaveli sodu hekeri rotebagu vo burosi seboloyaca fotudekeyati vidu. Hahirizari he kudidunu vegiga podazo mano dumimuyamujo migaxorotuku xolilinawo lediyesepe. Rixi dahaya yali jihuroco wewihi toxagafubu guno wutimenovu rupuguma coku. Naxa panuboze cavi wipi powipabo mugudowo ra zimuvoda zowapoheho zori. Jihe fayasojudi gebelורה kapeno wewipafu fojurejixu xoti jefokogugo towowezayafa te. Pojejusewi reci tehozu xemuyoyu za fobisozuhi wisacule cunomipi pu kugirade. Kedo xa yakomeredo dadepane ho ducozomeco bebikabiyu kudivigihaki xaxa fuponatuzago. Ducowo cigo gexoriba ke giwo kusokena wi roruxu wuvayu loyafecu. Rekipimoyi se biji gaye pewoluviru kemuhuya lowitibicao yetohuralegu komonepa dunuciyedi. Legisa foremori pesocu xewitazu tezi nubujadepiba luma foroga zejotezowivo cabuka. Ceyicaje se pavi picuto vaveyule boju sefi yagowivupama butikoze rabuni.

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