THE LETTER TO THE HEBREWS

Greek–English Interlinear with Koine Phonetics

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

Part of the General Epistles Volume · The New Testament Greek–English Interlinear Series

HOW TO USE THIS EDITION

Each verse is presented in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 Greek critical text.
LINE 2 — GREEK (blue): NA28 text with diacritical marks — breathings, accents, iota subscripts.
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine Greek pronunciation.

PHONETIC KEY: a = 'father' | e = 'bed' | ī/ē = long 'ee' | o = 'hot' | ō = long 'oh' | ū = 'moon'
ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
β = 'v' | δ = 'th' (then) | θ = 'th' (thin) | φ = 'f' | χ = 'ch' (Bach) | ζ = 'z'
CAPITALS mark the stressed syllable. Initial h- = rough breathing.

TRANSLATOR'S PREFACE

The Letter to the Hebrews stands apart from every other text in the New Testament. Its Greek is the most polished and rhetorically sophisticated in the canon — a fact recognized by every serious reader from Origen in the third century to Westcott in the nineteenth. The periodic sentences, the elaborate use of catchword links (Stichworte) connecting paragraph to paragraph, the sophisticated argumentation from the Levitical typology of the Hebrew scriptures, and the carefully controlled variation between theological exposition and pastoral exhortation all mark a writer of exceptional literary ability, almost certainly trained in the tradition of Hellenistic rhetoric. No other NT author — not even Paul at his most elevated in Romans or Ephesians — sustains this level of stylistic control across an entire document.

The question of authorship is the most famous unresolved problem in NT scholarship. Origen's judgment, preserved by Eusebius (Ecclesiastical History 6.25.14), remains the most honest: 'Who actually wrote the epistle, God only knows.' The letter is anonymous — unlike Paul's letters, it does not name the sender. The Pauline attribution that gave Hebrews its place in the canon (from at least the third century in the East, eventually in the West as well) has been almost universally abandoned by modern scholarship on linguistic and theological grounds. The Greek vocabulary, syntax, and rhetorical style are unlike anything in the acknowledged Pauline letters. The Christology, while compatible with Paul's, approaches the person and work of Christ from a entirely different angle — not through the Damascus road experience and the contrast of law and gospel, but through a sustained typological reading of the Levitical priesthood and the Day of Atonement ritual. Other names proposed in antiquity include Luke, Barnabas, Priscilla, and Apollos. Apollos — described in Acts 18:24-28 as a Jewish Alexandrian, 'eloquent' (λόγιος), 'mighty in the scriptures,' and thoroughly conversant with the Jewish-Hellenistic synthesis — remains a plausible candidate, proposed by Luther and still favored by many scholars. The question cannot be resolved with the available evidence.

The date is similarly debated, though most scholars place the letter before 70 CE — before the destruction of the Jerusalem temple. The argument from silence is significant: Hebrews discusses the Levitical sacrificial system extensively throughout chapters 7–10, consistently using the present tense ('the priests go in regularly into the outer room,' 9:6; 'the same sacrifices repeated endlessly year after year,' 10:1), and the argument from the inadequacy of the Aaronic priesthood would have been powerfully reinforced by the historical fact of the temple's destruction. The absence of any reference to this event suggests the author wrote before it occurred, though some scholars argue the present tenses are simply conventional for discussing the Pentateuchal regulations rather than the ongoing cultus.

The audience is Jewish Christians — 'Hebrews' in the ancient sense of Jews, particularly those with strong attachment to the Levitical religion of the Torah — who appear to be facing the temptation to apostatize under pressure, possibly returning to the synagogue and away from the Christian assembly. The five solemn warning passages (2:1-4; 3:7-4:13; 5:11-6:12; 10:19-39; 12:14-29) give the letter its urgent pastoral urgency. The most theologically controversial of these is 6:4-6, which speaks of those who 'have once been enlightened... and who have fallen away,' declaring it 'impossible... to be brought back to repentance.' The interpretation of this passage has divided Calvinist and Arminian traditions since the Reformation.

The Letter to the Hebrews is organized around two intertwined movements that alternate throughout: extended theological argument (exposition) followed by pastoral application (exhortation). The theological core (chapters 1–10) argues the superiority of Christ along three axes: superior to the angels (chapters 1–2), superior to Moses (chapters 3–4), and superior to the Aaronic/Levitical priesthood (chapters 5–10), culminating in the argument that Christ's single sacrifice 'once for all' (ἐφάπαξ, ephapax — the key term of chapters 7–10) renders the entire Levitical sacrificial system obsolete. The pastoral movement (chapters 11–13) applies this to the readers' situation: the faith chapter (11) rehearses the heroes of Israel's history who lived by faith in unseen realities, chapter 12 exhorts the readers to run the race with endurance fixing their eyes on Jesus, and chapter 13 closes with practical exhortations and the notable benediction (13:20-21) — one of the most beautiful closing doxologies in the NT.

The NA28 critical text used throughout represents the current scholarly consensus. Textual issues in Hebrews are relatively minor compared to the Gospels or Revelation, though the reading of 2:9 (χωρὶς θεοῦ, 'apart from God,' vs. χάριτι θεοῦ, 'by the grace of God') presents an interesting variant: the earliest Greek witnesses (supported by Origen and others) read 'apart from God,' which would mean Christ tasted death 'apart from [the company of] God' — an alternative reading that some patristic commentators found more theologically profound than the majority reading adopted by the NA28 ('by the grace of God'). This volume follows the NA28 in reading χάριτι θεοῦ.

A note on the rendering of several key terms in this translation: ἀρχιερεύς (archiereus) is consistently rendered 'high priest' — the single most important title in the letter, occurring 17 times, always referring to Christ as the fulfillment of the Aaronic high priestly role, now serving permanently at the right hand of the Majesty in heaven (1:3; 8:1; 10:12). The term ἐφάπαξ (ephapax, 7:27; 9:12; 10:10) — 'once for all' or 'once and for all time' — is the letter's theological signature word, distinguishing the single definitive sacrifice of Christ from the endlessly repeated Levitical sacrifices. The term τελείωσις / τελειόω (teleiosis / teleioō) — rendered here as 'perfection/make complete' — is used in Hebrews in its full Hellenistic technical sense of bringing something to its intended end, completing what the Levitical system could not complete. The translation renders it 'complete' rather than 'perfect' throughout, consistent with the series rendering of τέλειος in Matthew 5:48.

CHAPTER 1: THE SON — SUPERIOR TO THE ANGELS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] In the past God spoke to our ancestors through the prophets at many times and in various ways,

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις

Po-ly-me-RŌS ke po-ly-TRÓ-pōs PÁ-lai ho the-ÒS la-LĪ́-sas tois pa-TRÁ-sin en tois pro-PHĪ́-tais

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[2] but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.

ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας·

ep' es-KHÁT-u tōn hī-me-RŌN TŪ́-tōn e-LÁ-lī-sen hī-MĪN en yi-Ō, HÒN É-thī-ken klī-ro-NÓ-mon PÁN-tōn, di' HŪ́ ke e-POÍ-ī-sen tūs ai-ŌN-as:

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[3] The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

HÒS ŌN a-PAF-gaz-ma tīs DÓK-sīs ke kha-rak-TĪ́R tīs hy-pos-TÁ-se-ōs af-TŪ, FÉR-ōn te ta PÁN-ta tō HRĪ́-ma-ti tīs dy-NÁ-me-ōs af-TŪ, ka-tha-riz-MÒN tōn ha-mar-ti-ŌN poi-ī-SÁ-me-nos e-KÁ-thi-sen en dek-si-Â tīs me-ga-lō-SÝN-īs en hy-psī-LOIS,

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[4] So he became as much superior to the angels as the name he has inherited is superior to theirs.

τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

to-SŪ́-tō KRĪ́T-tōn ge-NÓ-me-nos tōn an-GÉ-lōn HÓS-ō di-a-pho-RṒ-te-ron par' af-TŪS ke-klī-ro-NÓ-mī-ken Ó-no-ma.

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[5] For to which of the angels did God ever say, 'You are my Son; today I have become your Father'? Or again, 'I will be his Father, and he will be my Son'?

Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

TÍ-ni gàr Ī́Í-PÉN PO-te tōn an-GÉ-lōn: yi-ÓS mu ĪÍ SÝ, e-GŌ SĪ́Í-me-ron ge-GÉN-nī-KÁ se? ke PÁ-lin: e-GŌ ÉS-o-mai af-TŌ eis pa-TÉR-a, ke af-TÒS ÉS-tai moi eis yi-ÓN?

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[6] And again, when God brings his firstborn into the world, he says, 'Let all God's angels worship him.'

ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

HÓ-tan de PÁ-lin eis-a-GÁ-gī ton prō-TÓ-to-kon eis tīn oi-kū-MÉ-nīn, LÉ-gei: ke pros-ky-nī-SÁ-tō-san af-TŌ PÁN-tes ÁN-ge-loi the-ŪÍ.

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[7] In speaking of the angels he says, 'He makes his angels spirits, and his servants flames of fire.'

καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·

ke pròs men tūs an-GÉ-lus LÉ-gei: ho poi-ŌN tūs an-GÉ-lus af-TŪ PNÉV-ma-ta, ke tūs lei-tur-GŪ́S af-TŪ py-RÒS PHLÓG-a:

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[8] But about the Son he says, 'Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.'

πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.

pròs de ton yi-ÓN: ho THRÓN-os su, ho the-ÓS, eis ton ai-ŌN-a tū ai-ŌN-os, ke hī HRÁB-dos tīs ev-THÝT-ī-tos HRÁB-dos tīs va-si-LĪ́-as su.

[9] You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.'

ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

ī-GÁP-ī-sas di-kai-o-SÝN-īn ke e-MÍS-ī-sas a-no-MÍ-an: di-À TŪÍ-to ÉK-hri-SÉN se ho the-ÒS ho the-ÓS su ÉL-ai-on a-gal-li-Á-se-ōs pa-RÀ tūs me-TÓ-khus su.

[10] He also says, 'In the beginning, Lord, you laid the foundations of the earth, and the heavens are the work of your hands.'

καί· κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·

KAÍ: kat' ar-KHÁS, KÝ-ri-e, tīn GĪN e-the-me-LÍ-ō-sas, ke ÉR-ga tōn khi-RŌN SŪÍ ei-SÍN hoi ū-ra-NOÍ:

[11] They will perish, but you remain; they will all wear out like a garment.

αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

af-TOÌ a-po-LŪÍ-ntai, SÝ de di-a-MÉ-neis, ke PÁN-tes hōs hi-MÁ-ti-on pa-lai-ō-THĪÍ-son-tai,

[12] You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end.'

καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, ὡς ἱμάτιον καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

ke hō-SĪÍ pe-ri-BÓ-lai-on he-LÍK-seis af-TŪS, hōs hi-MÁ-ti-on ke al-la-GĪÍ-son-tai: SÝ de ho af-TÒS ĪÍ, ke ta ÉT-ī su ŪK ek-LŪÍP-sū-sin.

[13] To which of the angels did God ever say, 'Sit at my right hand until I make your enemies a footstool for your feet'?

πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε· κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

prós TÍ-na de tōn an-GÉ-lōn ĪÍ-rī-KÉN PO-te: KÁ-thu ek dek-si-ŌN mu HÉ-ōs ÀN THŌÍ tūs ekh-THRŪS su hy-po-PÓ-di-on tōn po-DŌN su?

[14] Are not all angels ministering spirits sent to serve those who will inherit salvation?

οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

ū-KHÌI PÁN-tes ei-SÌN lei-tur-gi-KÀ PNÉV-ma-ta eis di-a-ko-NÍ-an a-pos-tel-LÓ-me-na di-À tūs MÉL-lon-tas klī-ro-no-MĪÍN sō-tī-RÍ-an?

CHAPTER 2: WARNING AGAINST DRIFTING; THE PIONEER OF SALVATION

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] We must pay the most careful attention, therefore, to what we have heard, so that we do not drift away.

Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε παραρυῶμεν.

Di-À TŪÍ-to DĪÍ pe-ris-so-TÉR-ōs pros-ÉKH-ein hī-MÂS tois a-kūs-THĪÍ-sin, MĪÍ-po-te pa-ra-ry-ŌÍ-men.

[3] how shall we escape if we ignore so great a salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him.

πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

PŌS hī-MĪÍS ek-phef-KSÓ-me-tha tī-li-KAF-tīs a-me-LĪÍ-san-tes sō-tī-RÍ-as? HĪÍ-tis ar-KHĪÍN la-BŪÍ-sa la-LŪÍS-thai di-À tū ky-RÍ-u, hy-PÒ tōn a-kū-SÁN-tōn eis hī-MÂS e-ve-vai-ŌÍ-thī,

[9] But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

ton de bra-KHÝÍ ti par' an-GÉ-lus ī-lat-tō-MÉ-non VLÉP-o-men Yi-ī-SŪÍN di-À to PÁ-thī-ma tū tha-NÁ-tu DÓK-sī ke ti-MĪÍ es-te-pha-nō-MÉ-non, HÓ-pōs KHÁR-i-ti the-ŪÍ hy-PÈR pan-TÒS GÉF-sī-tai tha-NÁ-tu.

[10] In bringing many sons and daughters to glory, it was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through what he suffered.

ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

ÉP-re-pen gàr af-TŌ, di' HÒN ta PÁN-ta ke di' HŪÍ ta PÁN-ta, pol-LŪÍS yi-ŪÍS eis DÓK-san a-ga-GÓN-ta ton ar-khī-GÒN tīs sō-tī-RÍ-as af-TŌN di-À pa-thī-MÁ-tōn te-lei-ŌÍ-sai.

[14] Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death — that is, the devil —

ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον,

e-PĪÍ ŪN ta pai-DÍ-a ke-koi-NŌÍ-nī-ken HĪÍ-ma-tos ke sar-KÓS, ke af-TÒS pa-ra-plī-SÍ-ōs me-TÉS-khen tōn af-TŌN, HÍ-na di-À tū tha-NÁ-tu ka-tar-GĪÍ-sī ton to KRÁ-tos É-khon-ta tū tha-NÁ-tu, TŪÍT' ÉS-tin ton di-Á-vo-lon,

[15] and free those who all their lives were held in slavery by their fear of death.

καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

ke a-pal-LÁK-sī TŪÍ-tus, HÓ-soi PHÓ-vō tha-NÁ-tu di-À pan-TÒS tū ZĪN ÉN-o-khoi ĪÍ-san dū-LĪÍ-as.

[17] For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.

HÓ-then ŌÍ-phei-len ka-TÀ PÁN-ta tois a-del-PHOIS ho-moi-ō-THĪÍ-nai, HÍ-na e-le-ĪÍ-mōn GÉ-nī-tai ke pis-TÒS ar-khi-e-RÈFS ta pròs ton the-ÓN, eis to hi-LÁS-kes-thai tas ha-mar-TÍ-as tū la-ŪÍ.

[18] Because he himself suffered when he was tempted, he is able to help those who are being tempted.

ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

en HŌÍ gàr PÉP-on-then af-TÒS pei-ras-THĪÍS, DÝ-na-tai tois pei-ra-zo-MÉ-nois bo-ī-THĪÍ-sai.

CHAPTER 3: JESUS GREATER THAN MOSES; WARNING AGAINST UNBELIEF

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle and high priest.

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,

HÓ-then, a-del-PHOÌ HÁ-gi-oi, KLĪÍ-se-ōs e-pū-ra-NÍ-u MÉT-o-khoi, ka-ta-no-ĪÍ-sa-te ton a-PÓS-to-lon ke ar-khi-e-RÉ-a tīs ho-mo-lo-GÍ-as hī-MŌN Yi-ī-SŪÍN,

[6] But Christ is faithful as the Son over God's house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory.

Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

Khri-STÒS de hōs yi-ÒS e-PÌ ton OÌ-kon af-TŪ: HŪÍ OÌ-KÓS ÉZ-men hī-MĪÍS, e-ÀN tīn par-rī-SÍ-an ke to KAF-khī-ma tīs el-PÍ-dos MÉKh-ri TÉ-lus ve-BÉ-an ka-TÁS-khō-men.

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[12] See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God.

βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

VLÉP-e-te, a-del-PHOÍ, MĪÍ-po-te ÉS-tai EN ti-ni hy-MŌN kar-DÍ-a po-nī-RÀ a-pis-TÍ-as en tō a-pos-TĪÍ-nai a-PÒ the-ŪÍ ZŌN-tos,

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[13] But encourage one another daily, as long as it is called 'Today,' so that none of you may be hardened by sin's deceitfulness.

ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας·

AL-là pa-ra-ka-LŪÍ-te he-af-TŪS KATH' he-KÁS-tīn hī-MÉ-ran, ÁKH-ris HŪÍ to SĪÍ-me-ron ka-LŪÍ-tai, HÍ-na mī sklī-ryN-THĪÍ tis ek-SÌ hy-MŌN a-PÁ-tī tīs ha-mar-TÍ-as:

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[14] We have come to share in Christ, if indeed we hold our original conviction firmly to the very end.

μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν,

MÉT-o-khoi gàr tū Khri-STŪ ge-GÓN-a-men, e-ÁN-per tīn ar-KHĪÍN tīs hy-pos-TÁ-se-ōs MÉKh-ri TÉ-lus ve-BÉ-an ka-TÁS-khō-men,

CHAPTER 4: THE SABBATH REST; JESUS THE GREAT HIGH PRIEST

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it.

Φοβηθῶμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

Pho-vī-THŌÍ-men ŪN, MĪÍ-po-te ka-ta-lei-po-MÉ-nīs e-pan-ge-LÍ-as eis-el-THĪÍN eis tīn ka-TÁP-av-sin af-TŪ do-KĪÍ tis ek-SÌ hy-MŌN ys-te-rī-KÉ-nai.

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[9] There remains, then, a Sabbath-rest for the people of God;

ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ·

Á-ra a-po-LŪÍP-e-tai sab-ba-tiz-MÒS tō la-Ō tū the-ŪÍ:

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[12] For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

ZŌN gàr ho LÓ-gos tū the-ŪÍ ke e-ner-GĪÍS ke to-MŌÍ-te-ros hy-PÈR PÂ-san MÁ-khai-ran DÍS-to-mon, ke di-ïk-NŪÍ-me-nos ÁKH-ri me-riz-MŪÍ psy-KHĪS ke PNÉV-ma-tos, har-MŌN te ke my-e-LŌN, ke kri-ti-KÒS en-thy-MĪÍ-se-ōn ke en-noi-ŌN kar-DÍ-as:

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[13] Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.

καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

ke ŪK ÉS-tin KTÍZ-is a-pha-NĪÍS e-NŌ-pi-on af-TŪ, PÁN-ta de gym-NÀ ke te-tra-khī-liz-MÉ-na tois oph-thal-MOIS af-TŪ, pròs HÒN hī-MĪN ho LÓ-gos.

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[14] Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess.

Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.

É-khon-tes ŪN ar-khi-e-RÉ-a MÉG-an di-e-lī-ly-THÓT-a tūs ū-ra-NŪÍS, Yi-ī-SŪÍN ton yi-ÒN tū the-ŪÍ, kra-TŌÍM-en tīs ho-mo-lo-GÍ-as.

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[15] For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet he did not sin.

οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

ŪÍ gàr É-kho-men ar-khi-e-RÉ-a mī dy-NÁ-me-non sym-pa-THĪÍ-sai tais as-the-NĪÍI-ais hī-MŌN, pe-pei-raz-MÉ-non de ka-TÀ PÁN-ta KATH' ho-moi-ÓT-ī-ta khō-RÌS ha-mar-TÍ-as.

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[16] Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

pros-er-KHŌÍ-me-tha ŪN me-TÀ par-rī-SÍ-as tō THRÓN-ō tīs KHÁR-i-tos, HÍ-na LÁ-vō-men ÉL-e-os ke KHÁR-in HÉF-rō-men eis EF-kai-ron bo-ĪÍ-thei-an.

CHAPTER 5: THE HIGH PRIEST FROM AMONG HUMANS; WARNING AGAINST SPIRITUAL IMMATURITY

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Every high priest is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins.

Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

PÂS gàr ar-khi-e-RÈFS ek-SÌ an-THRŌP-ōn lam-va-NÓ-me-nos hy-PÈR an-THRŌP-ōn ka-THÍ-stat-ai ta pròs ton the-ÓN, HÍ-na pros-FÉR-ī DŌÍ-RÁ te ke thy-SÍ-as hy-PÈR ha-mar-ti-ŌN,

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[7] During the days of Jesus' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

HÒS en tais hī-MÉR-ais tīs sar-KÒS af-TŪ de-ĪÍ-seis te ke hi-ke-tī-RÍ-as pròs ton dy-NÁ-me-non SŌÍ-zein af-TÒN ek tha-NÁ-tu me-TÀ krav-GĪS is-khy-RÂS ke dak-RÝ-ōn pros-e-NÉG-kas ke eis-a-kūs-THĪÍS a-PÒ tīs ev-la-VĪÍ-as,

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[8] Son though he was, he learned obedience from what he suffered

καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν·

KÉÍ-per ŌN yi-ÓS, ÉM-a-then APH' HŌN É-pa-then tīn hy-pa-ko-ĪÍN:

[9] and, once made complete, he became the source of eternal salvation for all who obey him

καὶ τελειωθεὶς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,

ke te-lei-ō-THĪÍS e-GÉ-ne-to PÂ-sin tois hy-pa-KŪÍ-ū-sin af-TŌ AÍ-ti-os sō-tī-RÍ-as ai-ō-NÍ-u,

[11] We have much to say about this, but it is hard to make it clear to you because you no longer try to understand.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.

Pe-RÌ HŪÍ po-LÝS hī-MĪN ho LÓ-gos ke dy-ser-MĪÍ-nef-tos LÉ-gein, e-PĪÍ nō-THROÌ ge-GÓN-a-te tais a-ko-AÌS.

[12] In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food!

καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, οὐ στερεᾶς τροφῆς.

ke gàr o-PHĪÍL-on-tes ĪÍ-nai di-DÁS-ka-loi di-À ton KHRÓN-on, PÁ-lin KHRĪÍI-an É-khe-te tū di-DÁS-kein hy-MÂS ti-NÀ ta stoi-KHĪÍI-a tīs ar-KHĪÍS tōn lo-GÍ-ōn tū the-ŪÍ, ke ge-GÓN-a-te KHRĪÍI-an É-khon-tes GÁ-lak-tos, ŪÍ ste-re-ÂS tro-PHĪÍS.

CHAPTER 6: THE DANGER OF FALLING AWAY; THE CERTAINTY OF GOD'S PROMISE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God,

Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν,

Di-Ò a-PHÉN-tes ton tīs ar-KHĪÍS tū Khri-STŪ LÓ-gon e-PÌ tīn te-lei-ÓT-ī-ta phe-RŌÍ-me-tha, mī PÁ-lin the-MÉL-i-on ka-ta-bal-LÓ-me-noi me-ta-NOÍ-as a-PÒ nek-RŌN ÉR-gōn ke PÍS-te-ōs e-PÌ the-ÓN,

[4] It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit,

ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου

a-DÝN-a-ton gàr tūs HÁP-ak-sì phō-tiz-THÉN-tas, gef-sa-MÉ-nus te tīs dō-re-ÂS tīs e-pū-ra-NÍ-u ke me-TÓ-khus ge-nī-THÉN-tas PNÉV-ma-tos ha-GÍ-u

[6] and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.

ke pa-ra-pe-SÓN-tas, PÁ-lin a-na-kai-NÍ-zein eis me-TÁN-oi-an, a-nas-tav-RŪÍ-on-tas he-af-TOIS ton yi-ÒN tū the-ŪÍ ke pa-ra-deig-ma-TÍ-zon-tas.

[18] God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be greatly encouraged.

ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·

HÍ-na di-À DÝ-o prag-MÁ-tōn a-me-ta-THÉET-ōn, en HOIS a-DÝN-a-ton PSÉV-sas-thai the-ÓN, is-khy-RÀN pa-RÁK-lī-sin ÉKH-ō-men hoi ka-ta-phy-GÓN-tes kra-TĪÍI-sai tīs pro-kei-MÉ-nīs el-PÍ-dos:

[19] We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain,

ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,

HĪN hōs ÁNG-kyr-an É-kho-men tīs psy-KHĪÍS as-pha-LĪÍ te ke ve-VÉ-an ke eis-er-kho-MÉ-nīn eis to e-SŌÍ-te-ron tū ka-ta-pe-TÁZ-ma-tos,

CHAPTER 7: MELCHIZEDEK AND THE SUPERIOR PRIESTHOOD

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,

Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

HŪÍ-tos gàr ho Mel-khi-SÉ-dek, va-si-LÈFS sa-LŪÍM, hie-RÈFS tū the-ŪÍ tū hyp-SÍS-tu, ho sy-nan-TĪÍ-sas A-vra-ÀM hy-pos-TRÉ-phon-ti a-PÒ tīs ko-PĪS tōn va-si-LÉ-ōn ke ev-lo-GĪÍ-sas af-TÓN,

[3] Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.

ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

a-PÁT-ōr a-MĪÍ-tōr a-ge-ne-a-LÓG-ī-tos, MĪÍ-te ar-KHĪÍN hī-me-RŌN MĪÍ-te zō-ĪS TÉ-los É-khōn, a-phō-moi-ō-MÉ-nos de tō yi-Ō tū the-ŪÍ, MÉ-nei hie-RÈFS eis to di-ī-ne-KÉS.

[11] If perfection could have been attained through the Levitical priesthood — and indeed the law given to the people established that priesthood — why was there still need for another priest to come, one in the order of Melchizedek, not in the order of Aaron?

Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

EI men ŪN te-LĪÍ-ō-sis di-À tīs Le-vi-ti-KĪS hie-rō-SÝN-īs ĪN, ho la-ÒS gàr ep' af-TĪS ne-no-mo-TÉT-ī-tai, TÍS ÉT-i KHRĪÍ-a ka-TÀ tīn TÁK-sin Mel-khi-SÉ-dek HÉT-er-on a-NÍS-tas-thai hie-RÉ-a ke ŪÍ ka-TÀ tīn TÁK-sin A-a-RŌN LÉ-ges-thai?

[24] but because Jesus lives forever, he has a permanent priesthood.

ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

ho de di-À to MÉ-nein af-TÒN eis ton ai-Ō-na a-pa-RÁ-ba-ton É-khei tīn hie-rō-SÝN-īn:

[25] Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

ὅθεν καὶ σῴζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

HÓ-then ke SŌÍ-zein eis to pan-te-LÈS DÝ-na-tai tūs pros-er-KHO-mé-nus di' af-TŪ tō the-Ō, PÁN-to-te ZŌN eis to en-tyng-KHÁN-ein hy-PÈR af-TŌN.

[26] Such a high priest truly meets our need — one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.

τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·

toi-ŪÍ-tos gàr hī-MĪN ke ÉP-re-pen ar-khi-e-RÈFS, HÓS-i-os, Á-ka-kos, a-MÍ-an-tos, ke-khō-riz-MÉ-nos a-PÒ tōn ha-mar-tō-LŌN ke hyp-sī-LÓT-er-os tōn ū-ra-NŌN ge-NÓ-me-nos:

CHAPTER 8: THE HIGH PRIEST OF A BETTER COVENANT

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,

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

Ke-PHÁ-lai-on de e-PÌ tois le-go-MÉ-nois: toi-ŪÍ-ton É-kho-men ar-khi-e-RÉ-a, HÒS e-KÁ-thi-sen en dek-si-Â tū THRÓN-u tīs me-ga-lō-SÝN-īs en tois ū-ra-NOIS,

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[6] But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises.

νυνὶ δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

ny-NÌ de di-a-pho-RŌÍ-te-ras TÉT-y-khen lei-tur-GÍ-as, HÓS-ō ke KRĪÍT-to-nós ÉS-tin di-a-THĪÍ-kīs me-SÍ-tīs, HĪÍ-tis e-PÌ KRĪÍT-to-sin e-pan-ge-LÍ-ais ne-no-mo-TÉT-ī-tai.

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[8] But God found fault with the people and said: 'The days are coming, declares the Lord, when I will make a new covenant with the people of Israel and with the people of Judah.'

μεμφόμενος γὰρ αὐτοὺς λέγει· ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν,

mem-PHÓ-me-nos gàr af-TŪS LÉ-gei: i-DŪ hī-MÉR-ai ÉR-khon-tai, LÉ-gei KÝ-ri-os, ke syn-te-LÉS-ō e-PÌ ton OÌ-kon Is-ra-ĪL ke e-PÌ ton OÌ-kon Yi-Ū-da di-a-THĪÍ-kīn kai-NĪN,

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[10] This is the covenant I will establish with the people of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.

HÓ-ti HAF-tī hī di-a-THĪÍ-kī HĪN di-a-THĪÍS-o-mai tō OÍ-kō Is-ra-ĪL me-TÀ tas hī-MÉR-as e-KĪÍ-nas, LÉ-gei KÝ-ri-os, di-DŪÍS NÓ-mus mu eis tīn di-ÁN-oi-an af-TŌN, ke e-PÌ kar-DÍ-as af-TŌN e-pi-GRÁK-psō af-TŪS, ke ÉS-o-mai af-TOIS eis the-ÓN, ke af-TOÌ ÉS-on-TAÍ moi eis la-ÓN.

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[12] For I will forgive their wickedness and will remember their sins no more.'

ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

HÓ-ti HÍL-e-ōs ÉS-o-mai tais a-di-KÍ-ais af-TŌN, ke tōn ha-mar-ti-ŌN af-TŌN ŪÍ mī mnīs-THŌÍ ÉT-i.

CHAPTER 9: THE TABERNACLE AND THE BLOOD OF CHRIST

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Now the first covenant had regulations for worship and also an earthly sanctuary.

Εἶχε μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας τό τε ἅγιον κοσμικόν.

ĪÍ-khe men ŪN ke hī PRŌ-tī di-kai-ŌÍ-ma-ta lat-RĪÍ-as TÓ te HÁG-i-on kos-mi-KÓN.

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[11] But when Christ came as high priest of the good things that are now already here, he went through the greater and more complete tabernacle that is not made with human hands, that is to say, is not a part of this creation.

Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

Khri-STÒS de pa-ra-ge-NÓ-me-nos ar-khi-e-RÈFS tōn ge-no-MÉ-nōn a-ga-THŌN di-À tīs MĪÍZ-o-nos ke te-lei-OT-é-ras skī-NĪS, ŪÍ khei-ro-poi-ĪÍ-tu, TŪÍT' ÉS-tin ŪÍ TAF-tīs tīs KTÍZ-e-ōs,

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[12] He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption.

οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.

ŪÍ-de di' HĪÍ-ma-tos TRÁ-gōn ke MÓS-khōn, di-À de tū i-DÍ-u HĪÍ-ma-tos, eis-ĪL-then e-PHÁP-ak-s eis ta HÁG-i-a, ai-ō-NÍ-an LÝT-rō-sin hef-RÁ-me-nos.

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[14] how much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

PÓS-ō MÂL-lon to HĪÍ-ma tū Khri-STŪ, HÒS di-À PNÉV-ma-tos ai-ō-NÍ-u he-af-TÒN pros-ĪÍ-neg-ken ÁM-ō-mon tō the-Ō, ka-tha-ri-ŪÍII tīn sy-NĪÍ-dī-sin hy-MŌN a-PÒ nek-RŌN ÉR-gōn eis to la-TRÉF-ein the-Ō ZŌN-ti.

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[22] In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no release of sins.

καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

ke skhe-DÒN en HĪÍ-ma-ti PÁN-ta ka-tha-RÍZ-e-tai ka-TÀ ton NÓM-on, ke khō-RÌS hai-ma-tek-khy-SÍ-as ŪÍ GÍN-e-tai ÁPH-e-sis.

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[27] Just as people are destined to die once, and after that to face judgment,

καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

ke kath' HÓS-on a-PÓK-ei-tai tois an-THRŌP-ois HÁP-ak-s a-po-tha-NĪÍN, me-TÀ de TŪÍ-to KRÍ-sis,

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[28] so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

HŪÍ-tōs ke ho Khri-STÓS, HÁP-ak-s pros-e-neg-THĪÍS eis to pol-LŌN a-ne-neg-KĪÍN ha-mar-TÍ-as, ek def-TÉR-u khō-RÌS ha-mar-TÍ-as oph-THĪÍS-e-tai tois af-TÒN a-pek-de-kho-MÉ-nois eis sō-tī-RÍ-an.

CHAPTER 10: CHRIST'S SACRIFICE ONCE FOR ALL; A CALL TO PERSEVERE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] The law is only a shadow of the good things that are coming — not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make complete those who draw near to worship.

Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·

SKI-àn gàr É-khōn ho NÓM-os tōn mel-LÓN-tōn a-ga-THŌN, ŪK af-TĪÍN tīn ei-KÓN-a tōn prag-MÁ-tōn, kat' e-ni-af-TÒN tais af-TĀÍS thy-SÍ-ais HÀS pros-FÉR-ū-sin eis to di-ī-ne-KÈS ū-DÉP-ot-e DÝ-na-tai tūs pros-er-KHO-mé-nus te-lei-ŌÍ-sai:

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[10] And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.
ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.
en HŌÍ the-LĪÍ-ma-ti hī-gi-az-MÉ-noi ÉZ-men di-À tīs pros-pho-RÂS tū SŌÍ-ma-tos Yi-ī-SŪÍ Khri-STŪ e-PHÁP-ak-s.

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[12] But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God,
οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,
HŪÍ-tos de MÍ-an hy-PÈR ha-mar-ti-ŌN pros-e-NÉG-kas thy-SÍ-an eis to di-ī-ne-KÈS e-KÁ-thi-sen en dek-si-Â tū the-ŪÍ,

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[19] Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus,
Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,
É-khon-tes ŪN, a-del-PHOÍ, par-rī-SÍ-an eis tīn ĪÍZ-o-don tōn ha-GÍ-ōn en tō HĪÍ-ma-ti Yi-ī-SŪ,

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[22] let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.
προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ·
pros-er-KHŌÍ-me-tha me-TÀ a-lī-thi-NĪS kar-DÍ-as en plī-ro-pho-RÍ-a PÍS-te-ōs, hrē-ran-tiz-MÉ-noi tas kar-DÍ-as a-PÒ sy-nei-DĪÍ-se-ōs po-nī-RÂS ke le-lūs-MÉ-noi to SŌÍ-ma HÝD-a-ti ka-tha-RŌÍ:

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[23] Let us hold unswervingly to the hope we profess, for he who promised is faithful.
κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος,
ka-TÉKh-ō-men tīn ho-mo-lo-GÍ-an tīs el-PÍ-dos a-kli-NĪÍ, pis-TÒS gàr ho e-pan-gei-LÁ-me-nos,

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[24] And let us consider how we may spur one another on toward love and good deeds,
καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,
ke ka-ta-no-ŌÍ-men al-LĪÍ-lus eis pa-rok-syz-MÒN a-GÁP-īs ke ka-LŌN ÉR-gōn,

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[25] not giving up meeting together, as some are in the habit of doing, but encouraging one another — and all the more as you see the Day approaching.
μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.
mī en-ka-ta-LŪÍP-on-tes tīn e-pi-sy-na-gō-GĪN he-af-TŌN, ka-THŌS ÉT-hos ti-SÍN, AL-là pa-ra-ka-LŪÍ-on-tes, ke to-SŪÍ-tō MÂL-lon HÓS-ō VLÉP-e-te en-GÍZ-ū-san tīn hī-MÉR-an.

CHAPTER 11: FAITH — THE GREAT CLOUD OF WITNESSES

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Now faith is confidence in what we hope for and assurance about what we do not see.
Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.
ÉS-tin de PÍS-tis el-piz-o-MÉ-nōn hy-PÓS-ta-sis, prag-MÁ-tōn ÉL-en-khos ŪÍ vlep-o-MÉ-nōn.

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[3] By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.
Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

PÍS-tei no-ŪÍ-men ka-tīr-TÍS-thai tūs ai-ŌN-as HRĪÍ-ma-ti the-ŪÍ, eis to mī ek phai-no-MÉ-nōn to vlep-ÓM-e-non ge-go-NÉN-ai.

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[6] And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

khō-RÌS de PÍS-te-ōs a-DÝN-a-ton ev-a-res-TĪÍ-sai: pis-TÉF-sai gàr DĪÍ ton pros-er-KHÓ-me-non tō the-Ō HÓ-ti ÉS-tin ke tois ek-zī-TŪÍ-sin af-TÒN mis-tha-po-DÓT-īs GÍN-e-tai.

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[8] By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.

Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἔμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

PÍS-tei ka-LŪÍ-me-nos A-vra-ÀM hy-PĪÍ-ku-sen ek-sel-THĪÍN eis TÓP-on HÒN É-mel-len lam-BÁN-ein eis klī-ro-no-MÍ-an, ke ek-SĪL-then mī e-pi-STÁM-e-nos PŪ ÉR-khe-tai.

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[11] And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise.

Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.

PÍS-tei ke af-TĪÍ SÁR-ra STĪÍR-a DÝ-na-min eis ka-ta-vo-LĪN SPÉR-ma-tos ÉL-a-ven ke pa-RÀ kai-RÒN hī-li-KÍ-as, e-PĪÍ pis-TÒN ī-GĪÍ-sa-to ton e-pan-gei-LÁ-me-non.

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[13] All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth.

Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

Ka-TÀ PÍS-tin a-PÉ-tha-non HŪÍ-toi PÁN-tes, mī ko-mi-SÁ-me-noi tas e-pan-ge-LÍ-as, AL-là PÓR-rō-then af-TÀS i-DÓN-tes ke as-pa-SÁ-me-noi, ke ho-mo-lo-GĪÍ-san-tes HÓ-ti KSÉ-noi ke pa-re-PÍD-ī-moí ei-SÍN e-PÌ tīs GĪS.

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[32] And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets,

καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

ke TÍ ÉT-i LÉG-ō? e-pi-LŪÍP-sei me gàr di-ī-GŪÍ-me-non ho KHRÓN-os pe-RÌ Ge-de-ŌN, Ba-RÁK, Sam-PSŌN, Yeph-THÁ-e, Da-VÍD te ke Sa-mū-ĪL ke tōn pro-phī-TŌN,

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[38] the world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground.

ὧν οὐκ ἦν ἄξιος ὁ κόσμος· ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

HŌN ŪK ĪN ÁK-si-os ho KÓZ-mos: e-PÌ e-rī-MÍ-ais pla-NŌÍ-me-noi ke Ó-re-sin ke spī-LÉÍ-ois ke tais o-PĀÍS tīs GĪS.

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[39] These were all commended for their faith, yet none of them received what had been promised,

καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

ke HŪÍ-toi PÁN-tes mar-ty-rī-THÉN-tes di-À tīs PÍS-te-ōs ŪK e-ko-MÍZ-an-to tīn e-pan-ge-LÍ-an,

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[40] since God had planned something better for us so that only together with us would they be made complete.

τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

tū the-ŪÍ pe-RÌ hī-MŌN KRĪÍT-tón ti pro-vlep-sa-MÉ-nu, HÍ-na mī khō-RÌS hī-MŌN te-lei-ō-THŌÍ-sin.

CHAPTER 12: RUNNING THE RACE; GOD'S DISCIPLINE; A KINGDOM THAT CANNOT BE SHAKEN

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us,

Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,

Toi-ga-RŪÍ ke hī-MĪÍS, to-SŪÍ-ton É-khon-tes pe-ri-KĪÍ-me-non hī-MĪN NÉ-phos mar-TÝ-rōn, ÓNG-kon a-po-THÉM-e-noi PÁN-ta ke tīn ev-pe-RÍS-ta-ton ha-mar-TÍ-an, di' hy-po-mo-NĪS TRÉCH-ō-men ton pro-KĪÍ-me-non hī-MĪN a-GŌÍ-na,

[2] fixing our eyes on Jesus, the pioneer and finisher of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρόν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

a-pho-RŌÍ-on-tes eis ton tīs PÍS-te-ōs ar-khī-GÒN ke te-lei-ō-TĪÍN Yi-ī-SŪÍN, HÒS an-TÌ tīs pro-kei-MÉ-nīs af-TŌ kha-RÂS hy-PÉM-ei-nen stav-RÓN, ais-KHÝN-īs ka-ta-phro-NĪÍ-sas, en dek-si-Â te tū THRÓN-u tū the-ŪÍ ke-KÁ-thi-ken.

[5] And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says, 'My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you,'

καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·

ke ek-LÉL-īs-the tīs pa-ra-KLĪÍS-e-ōs, HĪÍ-tis hy-MĪN hōs yi-OÌS di-a-LÉG-e-tai: yi-É mu, mī o-li-GŌÍ-rei pai-DĪÍ-as ky-RÍ-u mī-DÈ ek-LÝ-u hyp' af-TŪ e-len-khó-me-nos:

[10] They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness.

οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

hoi men gàr pròs o-LÍG-as hī-MÉR-as ka-TÀ to do-KŪÍN af-TOIS e-PÉÍ-dev-on, ho de e-PÌ to sym-FÉR-on eis to me-ta-la-VĪÍN tīs ha-gi-ÓT-ī-tos af-TŪ.

[11] No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

PÂ-sa de pai-DĪÍ-a pròs men to pa-RÒN ŪÍ do-KĪÍI KHA-râs ĪÍ-nai AL-là LÝP-īs, ÝS-te-ron de kar-PÒN ei-rī-ni-KÒN tois di' af-TĪS ge-gym-naz-MÉ-nois a-po-DÍD-ō-sin di-kai-o-SÝN-īs.

[22] But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to thousands upon thousands of angels in joyful assembly,

ἀλλὰ προσεληλύθατε Σιὼν ὄρει καὶ πόλει θεοῦ ζῶντος, Ἰερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

AL-là pros-e-lī-LÝ-tha-te Si-ŌN ÓR-ei ke PÓL-ei the-ŪÍ ZŌN-tos, Yi-e-rū-sa-LĪM e-pū-ra-NÍ-ō, ke my-ri-ÁZ-in an-GÉL-ōn, pa-nī-GÝR-ei

[28] Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe,

διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους·

di-Ò va-si-LÍÍ-an a-SÁL-ef-ton pa-ra-lam-BÁN-on-tes ÉKH-ō-men KHÁR-in, di' HÎS la-TRÉF-ō-men ev-a-RÉS-tōs tō the-Ō me-TÀ ev-la-VÍÍ-as ke DÉ-us:

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[29] for our God is a consuming fire.

καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

ke gàr ho the-ÒS hī-MŌN PŪR ka-ta-na-LÍS-kon.

CHAPTER 13: CONCLUDING EXHORTATIONS AND BENEDICTION

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

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[1] Keep on loving one another as brothers and sisters.

Ἡ φιλαδελφία μενέτω.

Hī phi-la-del-PHÍÍ-a me-NÉ-tō.

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[2] Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.

τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

tīs phi-lo-kse-NÍ-as mī e-pi-lan-THÁN-es-the, di-À TAF-tīs gàr ÉL-a-thón ti-NES kse-NÍZ-an-tes an-GÉ-lus.

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[3] Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering.

μιμνῄσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

mim-NÍÍS-kes-the tōn dez-MÍ-ōn hōs syn-de-de-MÉ-noi, tōn ka-ku-khū-MÉ-nōn hōs ke af-TOÌ ÓN-tes en SŌÍ-ma-ti.

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[4] Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.

τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός.

TÍM-i-os ho GÁM-os en PÂ-sin ke hī KOÍ-tī a-MÍ-an-tos, PÓR-nus de ke moi-KHŪÍS kri-NÍÍI ho the-ÓS.

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[5] Keep your lives free from the love of money and be content with what you have, because God has said, 'Never will I leave you; never will I forsake you.'

ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἴρηκεν· οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω,

a-phi-LÁR-gy-ros ho TRÓ-pos, ar-KŪÍ-me-noi tois pa-RŪÍ-sin: af-TÒS gàr ÍÍ-rī-ken: ŪÍ mī SE a-NŌÍ ŪD' ŪÍ mī SE en-ka-ta-LÍP-ō,

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[6] So we say with confidence, 'The Lord is my helper; I will not be afraid. What can mere mortals do to me?'

ὥστε θαρροῦντας ἡμᾶς λέγειν· κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

HŌS-te thar-RŪÍ-on-tas hī-MÂS LÉG-ein: KÝ-ri-os e-MOÌ bo-ī-THÓS, ke ŪÍ pho-vī-THÍÍS-o-mai: TÍ poi-ÍÍ-sei moi ÁN-thrō-pos?

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[7] Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

Mnī-mo-NÉF-e-te tōn hī-gū-MÉ-nōn hy-MŌN, HOÍ-ti-nes e-LÁL-ī-san hy-MĪN ton LÓ-gon tū the-ŪÍ, HŌN a-na-the-ō-RŪÍ-on-tes tīn ÉK-ba-sin tīs a-na-stro-PHĪÍS mi-MĪÍIS-the tīn PÍS-tin.

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[8] Jesus Christ is the same yesterday and today and forever.

Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

Yi-ī-SŪÍS Khri-STÒS ek-THÈS ke SĪÍ-me-ron ho af-TÒS ke eis tūs ai-ŌN-as.

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[14] For here we do not have an enduring city, but we are looking for the city that is to come.

οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

ŪÍ gàr É-kho-men HŌÍ-de MÉN-ū-san PÓL-in, AL-là tīn MÉL-lū-san e-pi-zī-TŪÍ-men.

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[15] Through Jesus, therefore, let us continually offer to God a sacrifice of praise — the fruit of lips that openly profess his name.

δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

di' af-TŪ ŪN a-na-FÉR-ō-men thy-SÍ-an ai-NÉZ-e-ōs di-À pan-TÒS tō the-Ō, TŪÍT' ÉS-tin kar-PÒN khei-LÉ-ōn ho-mo-lo-GŪÍ-on-tōn tō o-NÓM-a-ti af-TŪ.

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[16] And do not forget to do good and to share with others, for with such sacrifices God is pleased.

τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

tīs de ev-poi-ĪÍ-as ke koi-nō-NÍ-as mī e-pi-lan-THÁN-es-the: toi-AŪÍ-tais gàr thy-SÍ-ais ev-a-res-TĪÍI-tai ho the-ÓS.

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[20] Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,

Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,

Ho de the-ÒS tīs ei-RĪÍ-nīs, ho a-na-ga-GŌN ek nek-RŌN ton poi-MÉN-a tōn pro-BÁT-ōn ton MÉG-an en HĪÍ-ma-ti di-a-THĪÍ-kīs ai-ō-NÍ-u, ton KÝ-ri-on hī-MŌN Yi-ī-SŪÍN,

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[21] equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

ka-tar-TÍZ-ai hy-MÂS en pan-TÌ a-ga-THŌÍ eis to poi-ĪÍ-sai to THÉ-lī-ma af-TŪ, poi-ŌN en hī-MĪN to ev-ÁR-es-ton e-NŌÍ-pi-on af-TŪ di-À Yi-ī-SŪÍ Khri-STŪ, HŌÍ hī DÓK-sa eis tūs ai-ŌN-as tōn ai-ŌN-ōn: a-MĪN.

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[25] Grace be with you all.

ἡ χάρις μετὰ πάντων ὑμῶν.

hī KHÁR-is me-TÀ PÁN-tōn hy-MŌN.