

## **Hebrews, James, and Jude.**

Excerpted from The Latin Testament Project Bible,

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### Hebrews, James, Jude

Hebrews 1.

God, speaking of old to our fathers in the prophets in many and various ways, has spoken in these last days in the Son, whom He appointed heir of all, through whom He also made the ages; who, though He be glory's splendor and His substance's figure, and bearing all by the word of His power, making a cleansing of sins, sat at Majesty's right in the highest, made as much greater than angels as the difference before them of the name He inherited.

For to which of the angels has He said, "You are My Son. Today I give you birth?"

And again, "I will be to Him as Father, and He will be to Me as Son?"

And again, when He brought the firstborn into earth's circle, He says also, "Let all God's angels adore Him!"

And indeed He says to angels, ". . . who makes His angels breath, and His ministers flames of fire " – yet to the Son, "Your throne, God, is in the age of ages, and equity's staff is Your kingdom's staff. You delighted in righteousness and hated iniquity. Therefore God, Your God, anointed You by exultation's oil before your companions."

And, "You, Lord, established earth in the beginning, and skies are your hands' works. These will perish, but You will endure, and all like a garment will grow old. And You will roll them up like a cloak, and they will be changed. But You are the same, and Your years never fail."

But to whom of the angels has He said at anytime, "Sit at My right until I place Your enemies as Your footstool."

Aren't they all ministering breaths, sent in ministry on account of those who will take hold of security's inheritance?

Hebrews 2.

For this reason, it is necessary all the more for us to keep that which we have heard, unless perhaps we disappear.

For if the word which was spoken through angels became firm, and every transgression and disobedience receives right payment of revenge, how will we escape if we neglect so great a security, that when it had begun to be told, it was confirmed in us through the Lord from those who heard – God answering by signs and wonders and various powers, and by the distribution of the Holy Spirit, according to His will?

For He did not subject the future of the land's circle of which we speak to angels. But one is witness in a certain place, saying, "What is man that You are mindful of him, or man's son that You visit him? You reduced Him a little less than angels. You crowned Him with glory and honor, and appointed Him over Your hands' works. You subjected all under His feet."

For in that all is subjected to him, He left nothing not subjected to Him. But now we do not yet see all subjected to Him. But we see Jesus – who was reduced a little lower than angels, because of the suffering of glory's death and the crowning's honor – so that, thanks to God, He might taste death for all.

For it was fitting for Him, for whom all things come and through whom all things come, who led many sons to glory, their security's author, to consummate all through His sufferings – for He who made holy and those who are made holy are all from one. For which reason, he is not ashamed to call them brothers, saying, “I will tell Your name to My brothers. I will praise You in the middle of the gathering.”

And again, “I will be faithful in Him,” and again, “Look, I and My servants whom God gave Me!”

Therefore, since the servants share blood and flesh, He likewise participated in them – that through death He might destroy him who had death's rule, that is the devil – and free those who by fear of death were liable to slavery through all of life.

For He took hold of angels on no occasion, yet He took hold of Abraham's seed. From which He had to become like the brothers through all, that He might be a merciful and faithful High Priest, that He might atone for the people's offenses. For in Him, in that He suffered testing, He is mighty to help those who are tested.

Hebrews 3.

From which, holy brothers, participants in a heavenly calling, consider the apostle and high

priest of our confession, Jesus – who is faithful to Him who made Him in all His house, as Moses was also.

For He is worthy of as much more glory than Moses as the one who made the house has greater honor than the house. For every house is built by someone, but it is God who created all. And Moses indeed was faithful in all His house, like a servant in testimony of those words which were to be spoken.

Christ, truly, was like a son in His house, which house we ourselves are – if we retain hope's trust and glory firm to the end.

For this reason, as the Holy Spirit says, "Today, if you hear His voice, don't harden your hearts as in the provocation, as in the day of testing in the desert, where your fathers tested Me. They proved and saw My works.

"Because of that, I was hostile to that generation for forty years, and I said, 'They always wander in heart, but they haven't known My way,' as I swore in My anger, whether they will enter into My rest."

Watch, brothers, unless there be in some of you a harmful, unbelieving heart, pulling away from the living God. Yet encourage yourselves, each one

through each day while it is called today, that no one among you be hardened by sin's deceit!

For we have been made participants in Christ, if only we retain the substance's beginning firm even to the end. If you hear His voice while it is called today, don't harden your hearts as in that provocation!

For some, hearing, provoked, yet not all who set out from Egypt through Moses. Yet weren't those with whom He was hostile for forty years those who sinned, whose dead bodies were thrown down in the desert? But who were those to whom He swore that they would not enter into His rest, if not those who were unbelieving? And we see that they couldn't go in because of disbelief.

Hebrews 4.

Let us fear, therefore, unless, the promise of entering into His rest abandoned, some among you be considered as lacking. For it also was announced to us, just as to them. Yet the word they heard did not benefit them, not mixed with faith in those truths that were heard.

For we who believe enter into rest the same way He said,

“As I swore in My anger,  
whether they will enter into My rest.”

And indeed it has been so by works from the world's creation. For in a certain place He said of the seventh day, "So also God rested the seventh day from all His works."

And in this again, "Whether they will enter into My peace."

Because, therefore, it remains for some to enter into it, and those who were told before did not enter because of disbelief, He ends again a certain day, Today, saying in David after so much time what was said above: "Today, if you hear His voice, don't harden your hearts!"

For if Jesus had placed rest before them, another day would never be spoken of after. So also a Sabbath observance is left to God's people.

For one who has gone into His rest, he also has rested from his works, as God from His. Let us hurry, then, to go into that rest, that no one may fall into the same example of disbelief.

For God's word is living and effective, sharper than any doubled-edged sword, and cutting through even to the division of soul and breath, of joints likewise and marrow, and discerning the heart's thought and intention. And no creature is invisible in His sight,

yet all are naked and open to His eye, concerning whom the word is to us.

Having, therefore, a great high priest who penetrated the skies – Jesus, God’s Son – let us have the confession, for we do not have a high priest who cannot have compassion in our weaknesses. But He was tempted like us through all things, yet without sin.

Therefore, let us approach grace’s throne with confidence, so we may pursue mercy and find grace in suitable help.

Hebrews 5.

For every high priest taken up from men for men is appointed in those that are to God, that he may offer gifts and sacrifices for sin – who can empathize with those who do not know and who wander, for he too is surrounded by weakness, and because of this, he must in the same way make offering for sins – as for the people, so also for himself. Nor does anyone take up for himself the honor, yet one is called by God, like Aaron.

So also Christ did not clarify himself so he might be high priest, yet the One who said to him, “You are My Son. Today I give you birth.”

The same way also in another scripture He says, “You are a priest in eternity, according to Melchizedek’s order.”

He, in his flesh’s days, made prayers and supplications to Him who could make him safe from death, with a mighty cry and offering tears, and was heard for his reverence. And indeed, though he was the Son, he learned obedience from those he suffered. And a consummation was made in himself to all those obeying, the cause of eternal security – called a High Priest by God, according to Melchizedek’s order – about whom the word is great and mysterious to us – as a way of saying that you have become weak of hearing.

For even when you ought to be teachers, because of the time you again need that you be taught what are the basic elements of God’s words, and you have become like those who need milk, not solid food.

For everyone who is a participant in milk is free from righteousness’ word, for he is a small child. But solid food is of those who are complete, who through disciplined practice have sense to discern between good and harm.

Hebrews 6.

For this reason, leaving off the beginnings of Christ’s words, let us be carried to completion, not

laying down again the foundation of repentance from dead works and faith toward God, the teaching of baptism, the laying on of hands as well, and the resurrection of the dead, and eternal judgment. And we will do this, if only God permits.

For it is impossible for those who once are enlightened, and have tasted the heavenly gift, and have become participants in the Holy Spirit – those nonetheless who have tasted God’s good word, and the coming age’s power, and fall backwards, to be renewed again to repentance – again crucifying God’s Son for themselves, and having merely an appearance.

For the land, drinking often the rain coming over it, and generating the timely herb for the one working it, receives blessing from God. But land putting forth thorns and thistles is rejected and near to cursing, whose end will be in burning. But we are confident, most beloved, of better hopes about you, and closer to security – even if we speak so.

For God is not unfair, that He might forget your works, and the delights that you have shown in His name – you who have ministered and are ministering to the holy ones. But we want each one of you yourselves to show concern toward hope’s completion, even to the end – that you not become inactive – truly, imitators of those who by faith and patience will inherit the promises.

For God also, when promising to Abraham – because He had no one greater by whom He might swear – swore by Himself, saying, “Surely I will bless you, and surely I will multiply you.”

And so, bearing patiently, he arrived at the guarantee. For men swear by one greater than themselves, and the end of each of their controversies comes to confirmation by an oath – in which God, wanting to show abundantly to the promise’s heirs the immovability of His counsel, interposed an oath, that through two immovable facts, by which it is impossible for God to lie, we who have fled together to Him may have the mightiest consolation, holding to faith’s goal – which we have like the soul’s anchor, safe and firm, and going in even to the inside of the curtain, where Jesus the forerunner has entered for us according to Melchizedek’s order, made high priest in eternity.

Hebrews 7.

For this Melchizedek was Salem’s king, God’s high priest, who met Abraham returning from the slaughter of kings and blessed him, to whom Abraham divided tenths of all; whose name first, indeed, is interpreted as “King of righteousness,” but then also “King of Salem,” that is, “King of peace.”

Without father, without mother, without genealogy, he has neither a beginning of days, nor having an end of life; but, like God's Son, he remains a priest forever. But consider how great this one may be, to whom also Abraham the patriarch gave tenths from the best. And indeed, the priesthood from Levi's sons, receiving the mandate, have to take up tenths from the people, according to the law – that is, from their brothers – though they also came out from Abraham's loins.

But this man, whose generation is not numbered among them, took up tenths from Abraham, and he blessed the one who had these promises. But without any contradiction, what is less is blessed by the greater. And indeed dying men receive these tenths, but there it witnesses that he lives, and that, so it may be said, through Abraham Levi also, who receives tenths, has paid tenths – for he was still in his father's loins when Melchizedek met him.

If therefore the consummation was through the Levitical priesthood – for the people received it under the same law – why is it still necessary for another priest to rise up according to Melchizedek's order, and not according to the form of Aaron's order?

For, once the priesthood is changed, it is necessary that a change be made in the law also. For the one about whom these things are said is from another

tribe, from which no one was available at the altar. For it is clear that our Lord was born from Judah, about which tribe Moses said nothing concerning priests.

And still more is clear since another priest rose up according to Melchizedek's likeness, who was not made so according to the law of fleshly commandment, but according to the power of indestructible life. For it is witnessed that, "You are a priest in eternity, according to Melchizedek's order."

Indeed rejection may come to the preceding commandment, because of its weakness and uselessness. For the law led no one to completion, rather the introduction of a better hope – by which we may come close to God. And since it is not without an oath – others, indeed, became priests without an oath – but this one came with an oath, through Him who said to Him, "The Lord has sworn and will not repent: You are a priest in eternity."

In so much, Jesus has become guarantor of a better covenant. And indeed many others became priests, because they are kept by death from continuing. But this one, because He endures in eternity, has an everlasting priesthood. From which, he can save forever those coming near God through Him, always living to intercede on their behalf.

For it was fitting that such a holy high priest exist for us – innocent, unpolluted, separated from sinners, and made higher than the skies, who does not have like the priests the daily necessity to offer victims first for His own sins, then for the people's. For He did this once, offering Himself. For the law appointed as priests men having weakness, but the sworn Word, who is after the law, is the Son, perfect in eternity.

Hebrews 8.

But here is a summary of those that are said: We have such a high priest, who sat down at Greatness's right in the skies – minister of the holy ones, and of the true tabernacle that the Lord set up, and not man. For every high priest is appointed to offering gifts and victims, from which it is necessary that he have something he can offer. If, therefore, He were on earth, He would not be a priest, where those who were priests offered gifts according to the law; who serve a model and shadow of the heavenly, as He answered Moses when the tabernacle was completed: "See!" He said. "Make all according to the example that was shown you on the mountain."

But now, He is allotted the best ministry, as also He is mediator of a better covenant, that is made holy by better promises. For if that former had been emptied of guilt, certainly a second place would not

have been sought. For, accusing them, He says, “Look, days are coming, the Lord says, and I will complete a new covenant over Israel’s house and over Judah’s house – not according to the covenant that I made with their fathers on the day that I took their hand, so I could lead them out of Egypt’s land. For they have not remained in My covenant, and I have disregarded them, the Lord says.

“For this is the covenant that I will set up with Israel’s house after those days, the Lord says – putting My laws in their mind. And I will write them on their heart, and I will be to them as God, and they will be to Me as a people. And they will not teach each one his neighbor and each one his brother, saying, ‘Know the Lord!’ – for all will know Me, from the least even to their greatest, for I will be atonement for their iniquities and their sins. I will no longer be reminded.”

But, by saying a “new,” He made the former “old.” But that which decays and grows old is near destruction.

Hebrews 9.

And indeed the first had worship rituals and holiness of the age, for the tabernacle was made first, in which were the candelabra, and table, and the bread of propositions, which is called holy. But behind the veil was a second tabernacle, which is

called holy of holies, having the golden censer, and the covenant box covered in every part by gold, in which were the golden urn holding manna, and Aaron's staff that budded, and the covenant's tables. And over it were glory's cherubim, shadowing the atonement seat, of which there is not time for describing each one.

These indeed ordered so, the priests always entered into the first tabernacle, consummating the office of sacrifices. But only the high priest went into the second tabernacle once a year, not without blood that he offers for his own and the people's ignorance – this signifying by the Holy Spirit that the holy ones' way had not yet been staked out, the first tabernacle still having place.

This is a parable of the present season, according to which gifts and victims are offered that cannot make the conscience of the one offering them complete – only in foods and in drinks, and in various washings, and fleshly righteousnesses, even to the imposition of correction's season.

But Christ the high priest attends future goods through the greatest and most perfect tabernacle, not made by hands – that is, not of this creation. He entered once into the eternal holy, finding redemption not through the blood of rams and calves but through His own blood.

For if the blood of rams and bulls and the scattered ashes of calves could sanctify the polluted to the flesh's cleansing, how much more will Christ's blood, who through Holy Spirit offered Himself spotless to God, cleanse your conscience from dead works, to serving the living God? And therefore, He is mediator of a new covenant, that, interceding by death to the redemption of those transgressions that were under the prior covenant, they who are called to an eternal inheritance may receive the promises.

For where a testament is, it is necessary that death interrupt the one making the testament – for a testament is confirmed in death. Otherwise, it has no force while the one who is the testator lives. Because of this, indeed, the first was not dedicated without blood – for, when every commandment of the law had been read aloud by Moses, he sprinkled the book itself and all the people as well, the whole people receiving the blood of calves and rams, with water and flax, dyed scarlet and hyssop – saying, “This is the blood of the covenant that God has commanded to you.”

He even sprinkled by blood the tabernacle and all its ministerial vessels the same way. And nearly all are cleansed in blood, according to the law, and remission may not happen without the pouring out of blood. Therefore, it is necessary even for the heavenly models to be cleansed by these, but these heavenly ones by better sacrifices than these.

For Jesus has not entered into holy places made by hands, models of the true, yet into heaven itself, that now He may appear before God's face on our behalf – not that He may offer Himself many times, in the same way a high priest enters into the holy place each year with others' blood. Otherwise, it would have been necessary for him to suffer frequently from the world's beginning. But now, once, in the ages' consummation, He has appeared to sin's forsaking, through His offering.

And in the same way it is appointed to men once to die, but after this the judgment, so also Christ, offered once to the exhausting of many sins, will appear without sin a second time to those waiting for Him in security.

Hebrews 10.

For law, having a shadow of future goods, not itself the image of those things, through these same offerings which are offered each year ceaselessly, can never make those coming near whole. Otherwise, wouldn't they have ceased being offered, because those practicing no longer would have had sin's consciousness, once cleansed?

Yet in these acts a memorial of sins is made each year, for it is impossible for the blood of bulls and rams to take away sins. Therefore, going into the

world, He says, “You didn’t want victims and offerings, but You have prepared a body for Me. Holocausts and offerings for sin were not pleasing to You. Then I said, ‘Look, I am coming. It is written about Me in a book’s beginning, that I will do Your will, God.’”

Beyond saying that “You didn’t want victims, and sacrifices, and holocausts, and sin offerings,” nor were those that were offered according to law pleasing to You, He then said, “Look, I am coming, that I may do Your will, God.”

He takes away the first, so He may set up the following – in which purpose we were made holy at once through the offering of Christ Jesus’ body. And indeed every priest waits daily, ministering and offering many times the same victims, which can never take away sin.

But He sat down at God’s right, offering one victim for sin, forever, waiting concerning the rest until His enemies are placed as His footstool. For He has consummated the holy ones forever by one offering.

Yet the Holy Spirit answers us also, for afterward He said, “But this is the testament that I will swear out to them after those days, the Lord says, putting My laws into their hearts. And I will write them in their minds, and I will remember their sins and iniquities no longer.”

But where the remission of these exists, there is no further offering for sin. Having also, brothers, confidence in the holy ones' entrance by Christ's blood, which He initiated for us, a new and living way through the curtain – that is, His flesh – and a great priest over God's house, let us come near with a true heart in faith's plenty, hearts purified from a harmful conscience, and bodies washed with clean water.

Let us have the hope of our confession unshakably, for the One who promised is faithful. And let us consider each other in provoking to charity and good works, not withdrawing from our gathering, as is the habit of some, yet consoling – and even more as you see the approaching day.

For to those of us sinning voluntarily after the acceptance of truth's notice, no victim still remains for sin – yet a sure, terrible expectation of judgment and jealousy's fire, which will consume the adversaries. One who violates Moses' law dies without any mercy, by two or three witnesses. How much worse punishment do you consider one to merit who tramples God's Son, and leads the covenant blood in which he was made holy to pollution, and works abuse to grace's Spirit?

For we know who said,  
“Revenge is to Me! I will repay,”

and again that,

“The Lord will judge His people.”

It is terrible to fall into the living God’s hand.

But remember the first days, in which, enlightened, you withstood great struggle of suffering! And on the one hand, you indeed were made a spectacle of reproaches and troubles, but on the other you became companions of such as were keeping company.

For you also were compassionate to those chained, and you endured the robbery of your goods with joy, knowing yourselves to have a better and enduring substance. So don’t throw away your confidence, which has a great reward.

For patience is necessary to you, that, working God’s will, you may report the promise. For after yet a little while, He who is coming will come, and He will not delay. “But My righteous one lives from faith – yet if he takes himself away, it will not please My soul.”

Yet we are not those pulling away to destruction, but of faith, to the soul’s acquisition.

Hebrews 11.

But faith is the substance of things hoped for, the argument of things not appearing, for in this, the elders sought testimony. By faith, we understand the ages to be fashioned by God's word, that the visible might be made from the invisible.

By faith, Abel offered God a better sacrifice than Cain, through which he sought testimony to be righteous, presenting testimony to God by his gifts, and through it, though dead, he still speaks.

By faith Enoch was taken, that he not see death. And he was not found, because God took him. Yet before being taken, he had the testimony of having pleased God. But without faith it is impossible to please, for one coming to God must believe that He exists, and that He becomes the One rewarding those seeking Him.

By faith, Noah, receiving a response about those events that still were not seen, fearing, fashioned the ark to the security of his house, through which he condemned the world. And he is instituted as the heir of the righteousness that is through faith.

By faith, the one who is called Abraham obeyed, going out to a place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith, he lived in the promised land as if in an alien land, living in humble tents with Isaac and Jacob, coheirs of the same promise – for

he awaited a city having foundations, whose builder and preserver is God.

By faith also, Sarah herself, though sterile, received power in conceiving seed even after the age's season, because she believed Him who promised to be faithful. Because of which also, from one – and she almost dead – were born descendants like the sky's stars in multitude, and like the sand that is on the seashore, uncountable.

According to faith, all these are dead, not having received the promises, yet looking on them from far away and hailing them, and confessing that they are pilgrims and wayfarers on earth – for those who say these things show themselves to seek a homeland.

And if indeed they had a memory of what they had left, they had the time needed to go back. But now they long for the better – that is the heavenly. Therefore, God is not ashamed to be called their God, for He has prepared a city for them.

By faith, Abraham offered Isaac when tested, and he who received the promises offered up the firstborn: to whom it was said that, “Seed will be called to you in Isaac” — considering that God was mighty to raise from the dead, from which he received him again as a parable.

By faith also of the future, Isaac blessed Jacob and Esau.

By faith, Jacob, dying, blessed each of Joseph's children and worshiped the top of his staff.

By faith, Joseph, dying, reminded Israel's sons of their departure, and commanded concerning his bones.

By faith, Moses' birth was hidden for three months by his parents because they saw the infant elegantly formed, and they did not fear the king's edict.

By faith, Moses, having grown, denied himself to be the son of Pharaoh's daughter, choosing rather to be afflicted with God's people than to have the pleasure of sin's passing season – esteeming Christ's reproaches as better riches than the Egyptians' treasures – for he looked for a reward.

By faith, he left Egypt, not fearing the king's hostility, for, as if seeing the invisible, he endured.

By faith, he celebrated the Passover and the pouring out of blood, that the One who destroyed the firstborn might not touch them.

By faith, they passed through the Red Sea as if through dry land, which the Egyptians attempting were devoured.

By faith, Jericho's walls fell by walking around them seven days.

By faith, Rahab the whore did not perish with the unbelievers, sending out the spies with peace.

And how much I could still say, for time fails me to tell of Gideon, Barak, Samson, Jephtha, David, and Samuel, and the prophets, who through faith conquered kingdoms, worked righteousness, obtained promises, closed lions' mouths, extinguished the force of fire, escaped the sword's edge, were healed from sickness, became mighty in war, turned back foreigners' armies.

Women received their dead by resurrection. Yet others were stretched out, not accepting redemption so they might find a better resurrection. Others, truly, tested by mockery and beatings, and even more by chains and prisons, were stoned, were severed, were tortured, were killed in the sword's slaughter, were covered in sheepskin and goat hides, poor, troubled, afflicted – of whom the world was not worthy. They wandered in wastelands, and mountains, and caves, and in the land's caverns.

And all these, approved by faith's testimony, did not receive the promise – God providing something better for us, that they might not be consummated without us.

Hebrews 12.

Therefore we also, having such an established cloud of witnesses, laying aside every weight and sin encircling us, let us run through patience to the goal of our struggle – looking on faith’s author and consummator, Jesus, who for the joy placed before Him endured the cross, despised the shame, and sits at the right of God’s seat.

Reflect then on Him who endured such contradiction from sinners against Himself, so you aren’t worn out, faltering in your souls – for you haven’t yet resisted to the point of blood, fighting against sin. And have you forgotten the consolations that as children are yours as well? He speaks, saying, “My son, don’t neglect the Lord’s discipline, nor grow weary when you are reproved by Him, for whom the Lord loves, He corrects,” but He disciplines every son whom He receives.

Persevere like children in the discipline God offers you, for who is a son whom a father doesn’t correct? If you are beyond the discipline whose participants they have become, all of you therefore are illegitimate, and not sons. Then, indeed, we had our flesh’s fathers as teachers, and we respected them. Will we not much more obey the Father of spirits, and live?

And those indeed taught us in a season of few days, according to their will, but He teaches to that which is useful in receiving His sanctification. But every discipline, indeed, is seen in the present not to be a joy, but a grief. Yet afterwards, it returns the most peaceful fruit through it by the practice of righteousness.

Because of this, raise up the lax hands and the weak knees, and make the track of your footsteps right, so it may not wander lame – yet rather be healed! Seek peace with all, and the holiness without which no one will see the Lord, considering, unless someone be lacking in God's grace, or some root of bitterness sprouting upward may impede, and through it many be polluted – unless someone be a fornicator or profane, like Esau who for one meal sold his birthright. And know that afterwards, also, longing to inherit the blessing, he was rejected, for he found no place for repentance even though he sought it with tears.

For you have not come near a tangible mountain, and a blazing fire, and a tornado, and gloom, and storm, and sounding trumpets, and a voice, from whose words those who heard excused themselves, so that the word might not come to them. For they couldn't bear what was said, "And if a beast touches the mountain, it will be stoned."

And so terrible was the vision that was seen, Moses said, “I am terrified and trembling.”

Yet you have come to Mount Zion, and to the living God’s city, the heavenly Jerusalem, and to a throng of many thousands of angels – and to the gathering of the first fruits who are written in the skies, and to God the judge of all, and to the spirits of the righteous made perfect – and to Jesus, mediator of a new covenant, and to the sprinkled blood, speaking better than Abel.

See that you do not reject the One speaking, for if those rejecting Him who spoke on earth didn’t escape, how much more we who turn away from One speaking to us from the sky – whose voice at that point moved the earth! But a little while later He promised again, saying, “I will move yet once more not only earth, but also sky.”

But because He says, “Yet once more,” He declares the taking away of the movable as created, that what are immovable may remain. So also, receiving an immovable kingdom, we have the grace through which we serve, pleasing God with fear and reverence – for our God is a consuming fire.

Hebrews 13.

Let care of the brotherhood endure. Don’t forget hospitality, for through it some have sheltered

angels, giving lodging. Remember the chained as if chained together, and those laboring as those also living in a body.

Let marriage be honorable among all, and its bed unstained, for God will judge fornicators and adulterers. Let manners be without greed, content in the present, for He said, “I will not leave you or abandon you,” so that we may say confidently, “The Lord is helper to me. I will not fear what man can do to me.”

Remember those placed over you, who spoke God’s word to you, whose faith you may follow, considering the result of their conversation. Jesus Christ is the same yesterday, and today, and in the ages.

Don’t be carried away by various and exotic teachings, for it is best that a heart be made stable by grace, not by foods – which have not been useful to those walking in them. We have an altar from which those serving the tabernacle have no power to eat, for the bodies of those animals whose blood is brought into the holy place for sin by the high priest are burned outside the camps.

Because of this Jesus also, that He might make a people holy through His blood, suffered outside the gate. Let us, therefore, go to Him outside the camps,

bearing His reproaches, for we do not have an enduring city here, yet we seek a future one.

Therefore, let us always offer God a sacrifice of praise through Him – that is, the fruit of lips confessing His name. But don't forget kindness and community, for God is worthy of such offerings.

Obey those who are over you, and be subject to them, for they keep watch over your souls as those who will give an answer – so they may do this with joy and not groaning, for this does not help you.

Pray for us, for we trust that we have a good conscience in all, wanting to carry ourselves well. But I ask you to do this more, so I may be restored to you more rapidly.

But peace's God, who led the great shepherd of the sheep, our Lord Jesus, out from the dead, by the eternal covenant's blood, make you fit to every good, that you may do His will, working among you what is pleasing before Him through Jesus Christ, to whom be glory in ages of ages. Amen.

But I pray, brothers, that you may bear the word of consolation, for I have written to you briefly. Know our brother Timothy is freed, with whom, if he comes quickly, I will see you. Salute all those over you, and all the holy ones. They salute you from Italy.

Grace be with all of you.

Amen.

James 1.

Jacob, slave of God and of our Lord Jesus Christ, to the twelve tribes that are in the dispersion: greetings! Consider all a joy, my brothers, when you fall into various testings, knowing that the proving of your faith works patience. Yet let patience have a complete work, that you may be complete and whole, lacking in nothing.

But if someone lacks wisdom, let him ask from God who gives abundantly to all, and does not reproach – and it will be given him. Yet let him ask in faith, hesitating in nothing, for who hesitates is like the sea's wave, which is moved and taken around by the wind. Therefore, let that man not consider that he will receive anything from the Lord – a double-souled man, inconstant in all his ways.

Yet let a humble brother glory in his exaltation, but a rich man in his humility, because he will pass away like a flower of grass. For the sun has risen with heat, and dried up the grass, and its flower fell, and the beauty of its appearance was lost. So also the rich man will dry up in his activities.

A man who suffers testing is blessed, because, when he is proved, he will receive life's crown – which God guarantees to those delighting in Him. Let no one say when he is tempted, “I am tempted by God” – for God is not tempted by harms, and He tempts no one. Indeed, each one is tested by his desires, unreal and unexamined. Then desire, when it conceives, births sin. Sin, indeed, when it is consummated, produces death.

So don't err, my most beloved brothers! Every prime gift and every perfect present is from above, coming down from lights' Father, with Whom is no change or altering shadow. He birthed us freely by truth's word, that we might be some beginning of His creation. You understand, my beloved brothers. But let every man be swift to listen, yet slow to speak, and slow to anger – for man's anger does not work God's righteousness.

For this reason, throwing aside all uncleanness and the abundance of harms, receive in gentleness the ingrafted word that can save your souls! But be the word's doers, not merely hearers, fooling yourselves – for if someone is the word's hearer and not doer, he will be compared to a man looking at his birth's appearance in a mirror. For he looked at himself, and went out, and immediately forgot what sort he was. But one who looks into liberty's complete law and endures – not a hearer made forgetful, but the work's doer – he will be blessed in his work.

Yet if someone considers himself to be religious – not restraining his tongue, yet seducing his heart – this one’s religion is vain. This is a clean and unstained religion with God and the Father: to visit orphans and widows in their trouble, and to keep oneself unstained from this age.

James 2.

My brothers, don’t have the faith of our Lord Jesus Christ of glory in order to play favorites. For if a man in splendid clothing, having a gold ring, enters your gathering, but a poor man in filthy dress also comes, and you exert yourselves over him who is dressed nicely, and say, “You sit in this good place,” but you say to the poor man, “You stand here,” or, “Sit under my footstool,” haven’t you judged among yourselves, and become judges of treacherous thought?

Listen, my most beloved brothers! Hasn’t God chosen the poor in this world as rich in faith, and as heirs of the kingdom that God promised to those delighting in Him? But you dishonored the poor! Aren’t the rich oppressing you through power, and aren’t they dragging you to judgment? Aren’t they blaspheming the good name that is invoked over you?

But if you complete the royal law according to the scriptures, “You will delight in your neighbor as yourself,” you do well. If, though, you play favorites, you are covered with sin – proved from the law as transgressors. Whoever serves the whole law, yet offends in one matter, has become guilty of all. For the One who said, “You will not commit adultery,” also said, “You will not kill,” so that if you don’t commit adultery, yet you kill – you have become the law’s transgressor. So speak and so act as those beginning to be judged by liberty’s law – for judgment without mercy is to one who has not worked mercy. But mercy exults above judgment.

What is it worth, my brothers, if someone claims to have faith, but has no works? Faith can’t save him, can it? But if brother or sister are naked and lack daily food, yet someone among you says to them, “Go in peace! Be warmed and filled,” but does not give them what are necessary to the body, what is it worth? So also faith if it has no works is dead in itself. Yet someone will say, “You have faith, and I have works.” Show me your faith without works, and I will show you my faith by my works.

Do you believe that God is one? You do well. The demons believe, too, and tremble. But don’t you know, O foolish man, that faith without works is useless? Wasn’t Abraham our father made right through works, offering his son Isaac on an altar? You see that faith worked together by its works, and

faith was consummated by works. And scripture is supplied, saying, “Abraham believed God, and it was reputed to him as righteousness.”

And he was called God’s friend. You see that man is made right by works, and not from faith only. Yet Rahab the whore, likewise, wasn’t she made right by works, receiving the messengers and sending them out by another road? For as a body without breath is dead, so also faith without works is dead.

James 3.

Don’t many of you be teachers, my brothers, knowing that you take up great judgment, for we all offend in many ways. If one does not offend in word, he is a complete man, able even to guide the whole body by a restraint. Yet if we put bits in horses’ mouths to make them consent to us, we guide also their whole body. Look, ships also, when they are large and are driven by mighty winds, are guided by a small rudder where the force of the one guiding wishes.

So also the tongue indeed is a small member, and exults in great things. Look, how much fire ignites a great forest! And the tongue is a fire, a universe of iniquity. The tongue is set up in our members, which stains the whole body and inflames the wheel of our birth, inflamed from Gehenna. For every nature of beasts, and birds, and snakes, even others,

are subdued and tamed by human nature, yet no one can tame the human tongue – a restless harm, full of death-dealing poison. With it we bless the Lord and Father, and with it we curse men who are made in God’s likeness. From the same mouth, blessing comes forth, and cursing. This ought not be so, my brothers.

A spring can’t send out sweet and bitter water from the same opening, can it? Can a fig tree make olives, my brothers, or a vine figs? So neither can saltwater make sweet water. Who is wise and disciplined among you? Let him show his good works by good conversation, in wisdom’s gentleness. Yet if you have bitter jealousy and contentions in your hearts, don’t boast and be liars against truth. That wisdom is not descending from above, but of earth, of animal nature, diabolical. For where jealousy and contention are, there also are inconstancy and every twisted work.

But the wisdom that is from above indeed is first pure, then peaceful, humble, persuadable, full of mercies and good fruits, not judging, without pretense. Yet righteousness’ fruit is sown in peace to those working peace.

James 4.

Where do wars and conflicts come from among you? Aren’t they from this – from your lusts, that

campaign among your members? You lust and do not have. You kill, and are jealous, and can't obtain. You litigate and make war. You don't have because you don't ask. You ask and don't receive because you ask harmfully, so you can consume in your lusts.

Adulterers, don't you know that friendship with this world is hostility with God? Therefore, whoever wants to be a friend of this age is set up as God's enemy. Or do you consider that scripture says pointlessly, "The Spirit who lives among us lusts to envy?"

But He gives greater grace, because it says, "God resists the proud, but gives grace to the humble."

Be subject, therefore, to God! But resist the devil, and he will run away from you! Come near the Lord, and He will come near you! Clean your hands, sinners, and purify hearts, you double-souled! Be merciful, and mourn, and weep! Let your laughter be changed into mourning, and joy into grieving! Be humbled in the Lord's sight, and He will lift you up!

Don't tear another down, brothers! Who tears a brother down or who judges his brother, tears the law down and judges the law. But if you judge the law, you are not the law's doer but a judge. The

Lawgiver and Judge is one, who can destroy and free. But you, who are you who judges a neighbor?

Look now, you who say, “Today or tomorrow we will go to that city, and we will work there a year indeed, and trade, and make money,” you who don’t know what will be tomorrow! For what is your life? It is a vapor appearing for a little while. Afterwards, it is exterminated. It is for this reason that you should say, “If the Lord wills and we live, we will do this or that.”

But now you exult in your arrogance! All such exultation is malignant. Therefore, it is sin to one knowing how to do the good and not doing it.

James 5.

Go now, you rich! Weep, wailing in the miseries that will come to you! Your riches have rotted, and your clothes are eaten up by moths. Your gold and silver have rusted, and their rust will be as testimony against you, and will eat up your flesh like fire you have stored up in the last days. Look, the pay of the workers who harvested your lands – which was defrauded by you – cries out, and their cry has entered into Lord Sabaoth’s ears. You’ve feasted on the land, and nourished your hearts in luxuries for the day of slaughter. You’ve enslaved, you’ve killed the righteous. He doesn’t resist you.

Therefore, be patient, brothers, until the Lord's coming! Look, a farmer waits for the land's precious fruit, bearing patiently until it can receive early and late rain. You also be patient! Strengthen your hearts, because the Lord's coming has come near! Don't groan, brothers, against each other, so you won't be judged! Look, the judge stands before the door.

Receive, brothers, the example of the labor and patience of the prophets who spoke in the Lord's name! Look, we bless those who endured. You have heard of Job's suffering, and seen the Lord's end – that the Lord is both merciful and compassionate. But before all, my brothers, don't swear: neither by the sky, nor by the land, nor by whatever other oath! But let your Yes be Yes, your No be No, that you may not fall under judgment.

Is anyone of yours sad? Let him pray. Is someone calmed in soul? Let him sing psalms. Let one who is sick bring in the gathering's elders, and they will pray over him, anointing him with oil in the Lord's name. And faith's prayer will save the sick one, and the Lord will lift him up – and if he be in sins, they will be forgiven him. Therefore, confess your sins to one another, and pray for each other that you may be saved – for a righteous man's unceasing prayer prevails! Elijah was a man walking like us, and he prayed by petition that it not rain on the land – and it did not rain for three years and six months. And

he prayed again, and the sky gave rain, and the land gave its fruit.

My brothers, if one among you wanders from truth, and someone turns him back, he must know that someone who makes a sinner turn from his error's way will save his soul from death, and cover a multitude of sins.

Jude 1.

Jude, Jesus Christ's slave, but brother of Jacob, to those who are beloved in God the Father and kept by Jesus Christ, called – mercy to you, and peace, and love be fulfilled.

Most beloved, making every concern, writing to you of your shared well-being, I had need to write you, praying you to contend for the holy faith once handed down. For certain lawless men have entered – who long ago were ordered to this judgment – changing our God's grace to luxury and denying the only Ruler and our Lord Jesus Christ.

Yet I want to warn you, all knowing together, that Jesus, saving the people from Egypt's land, destroyed afterwards those who did not believe. Indeed, He has reserved to a great judgement day the angels who have not served His authority, yet they abandoned their home, eternally chained under gloom, like Sodom and Gomorrah and the

neighboring cities, in similar fashion fornicating and going after another's flesh, became an example of eternal fire, suffering punishment. Likewise also, these indeed stain the flesh, but spurn rule. Yet they blaspheme majesties.

When the archangel Michael, disputing the devil, contended for Moses' body, he did not dare to bring in blasphemy's judgment, but said, "The Lord command you!"

But these indeed blaspheme whatever they don't know. Yet whatever they know naturally like dumb animals, in these they are corrupted. Woe to them, for they've gone out by Cain's road, and poured out the reward of Balaam's error, and perished in Core's contradiction! These people are stains in their entertainments, celebrating together without fear, feeding themselves – clouds without water that are moved around by the winds, autumn's unfruitful trees, twice dead, uprooted – wild waves of the sea, foaming up their confusions, wandering stars, to whom is saved up storms of shadows in eternity. Of these Enoch, the seventh from Adam, said,

"Look, the Lord comes among  
His thousands of holy ones,"

to work judgment against all, and to rebuke all the lawless for all their lawless works, who carry on lawlessly, and for all the harsh words they've spoken against Him, lawless sinners.

These are complainers, quarrelsome, walking according to their lusts. And their mouth speaks pride, admiring persons for profit's sake. But you, most beloved, be mindful of the words that were preached by the apostles of our Lord Jesus Christ, for they said to you that mockers will come in the last season, walking according to their lawless lusts. These are those who segregate souls, not having the Spirit.

But you, most beloved, building yourselves up by your most holy faith, praying in the Holy Spirit, save yourselves in God's delight, and those indeed dispute as judged! Indeed, save them, snatching from fire! But have mercy on others in fear, hating even the garment that is stained by flesh!

But to Him who can preserve you without sin, and appoint you without stain before His glory in exultation – to the only God our securer, through Jesus Christ our Lord, be glory, magnificence, rule, and power, before every age, and now, and in all ages! Amen.