

HEBREWS

An English Translation of the Greek Text

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Initial Exhortations Not to Ignore the Gospel Message of Jesus

§ 1 • Exhortation to heed the message of the Son since he is greater than any angelos

§ 1.1 • The ordinary human Son is greater than any angelos

PART 1

1 GOD, having spoken in past times in many portions and in many ways to the fathers through the prophets, has in the last of these days spoken to us through the Son—the one whom HE appointed heir of all things, the one with a view to whom HE did, in fact, make the ages, the one who, being a shining forth of the GLORY, is indeed the stamp of HIS particular personal identity—even supporting everything that the Son said by the divinely powerful utterance spoken by him. 2•When he had performed the ritual cleansing for sins, he sat down at the right hand of the MAJESTY on high, having become as much greater than the *angeloi* as the name he had inherited was more distinguished than theirs.

1:1–4

2 For to which of the *angeloi* did HE ever say,

“2•You are MY Son. Today I have begotten you” [Psalm 2:7] —

3•even by reference to

“4•I will be as a father to him and he shall be as a son to ME”? [2 Samuel 7:14]

5•Rather, in response, when HE brings the firstborn into his domain, it says,

“6•And let all the *angeloi* of GOD worship him.” [Psalm 97:7]

1:5–6

3 Now with regard to the *angeloi* it says,

“2•The one who makes winds HIS *angeloi* and flames of fire HIS ministers.” [Psalm 104:4]

3•But of the Son,

“4•Your throne, O God, is forever and ever, and the righteous scepter is the scepter of HIS kingdom. 5•You have loved righteousness and hated lawlessness. 6•Therefore,

God, your GOD has anointed you with the oil of gladness above your companions.”

[Psalm 45:6-7]

7•And,

“8•You, YAHWEH, in the beginning laid the foundation of the earth; and the heavens are the work of YOUR hands. 9•They will perish, but YOU remain; and they all will become old like a garment, and like a mantle YOU will roll them up. 10•Like a garment they will also be changed, but YOU are the same and YOUR years will not come to an end.” [Psalm 102:25-26]

11•Now to which of the *angeloi* has HE ever said,

“12•Sit at MY right hand, until I make your enemies a footstool for your feet”? [Psalm 110:1]

13•Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

1:7-14

§ 1.2 • Exhortation not to disregard the gospel message brought by Jesus, who is greater than any angelos

PART 2

4 For this reason it is all the more necessary for us to pay attention to what we heard, lest we drift away. 2•For if the word spoken through *angeloi* was firm, such that every transgression and disobedience received a just recompense, how will we escape if we neglect so great a salvation? 3•This salvation, having got its beginning by being spoken through the Lord, was confirmed to us by those who heard, GOD also testifying with them, by both signs and wonders, by various miracles, and by gifts of the Holy SPIRIT according to HIS own will.

2:1-4

§ 2 • Exhortation to embrace Jesus as God's promised Son even though creation is not yet subject to him

§ 2.1 • title to be determined

PART 3

5 Now HE did not put in subjection to *angeloi* the domain to come, concerning which we are speaking. 2•But some place a certain man has testified, saying,

“3•What is man, that YOU remember him?

4•Even the Son of man, that YOU are mindful of him?

5•YOU have made him a little lower than the *angeloi*.

6•YOU have crowned him with glory and honor.

7•Indeed, YOU have appointed him over the works of YOUR hands.

8•YOU have put all things in subjection under his feet.” [Psalm 8:4-6]

2:5-8a

6 Now in subjecting all things to him, HE left nothing that is not subject to him. 2•But now we do not yet see all things subjected to him.

2:8b

7 Now we do see him who was made a little lower than the *angeloi*, Jesus, crowned with glory and honor because of the death that he suffered to the end that, by the grace of GOD, he might taste death in the place of every person. 2•It was, in fact, appropriate for HIM on account of whom are all things and in the interests of whom are all things—for the ONE bringing many sons to glory—to qualify the forerunner of their deliverance through his sufferings. 3•For, then, both he who sanctifies and those who are sanctified are all from one humanity. 4•For this reason he is not ashamed to call them brothers, saying,

“5•I will proclaim YOUR name to my brothers.

6•In the midst of the assembly I will sing YOUR praise.” [Psalm 22:22]

2:9-12

8 NOW, in the face of this, I respond back,

“2•I will put my trust in HIM.” [Isaiah 8:17]

3•Indeed, I respond back,

“4•Behold, I and the children whom GOD has given me” [Isaiah 8:18a]

2:13

§ 2.2 • title to be determined

PART 4

9 Therefore, since the children share flesh and blood in common, he did himself similarly partake of them as well, with the result that, through his death, he rendered powerless

the one who had the power of death—that is, the Adversary—and freed from their slavery those who had been liable to fear-inducing death all their lives.

2:14–15

- 10 Now assuredly he is not obtaining *angeloi*. 2•Rather, he is obtaining the seed of Abraham. 3•Therefore, he had to be made, in all respects, like his brothers, so that he might be merciful—as well as a high priest who was faithful with regard to things hidden with GOD—so that he would make propitiation for the sins of the people. 4•Now, by what he has suffered, he who was tried is able to bring help to those who are being tried.

2:16–18

§ 3 • title to be determined

§ 3.1 • title to be determined

PART 5

- 11 Therefore, sanctified brothers, partners in a divine summons, consider carefully the one who, according to our confession, is the divine representative and high priest—Jesus, who is trusted by the ONE who made him, just as indeed Moses was “in all his household.”
[Numbers 12:7] 2•But this one has been considered worthy of greater glory than Moses, by just so much as the one who provides for the household has more honor than the household. 3•Indeed, every household is provided for by someone; and the ONE providing for everyone is GOD. 4•Now Moses, on the one hand, was “trusted in all his household” as a servant, to be a witness to the things that were going to be explained. 5•But the Messiah, on the other hand, is like a son over HIS household (whose household we are, if we hold on firmly to our confidence and to the boast of our hope until the end).

3:1–6

PART 6

- 12 Therefore, it is just as the Holy SPIRIT says,
“2•Today, if you hear HIS voice, do not harden your hearts as at *Meribah*, as on the day of trial in the wilderness, where—‘3•Your fathers put ME on trial. 4•They put ME to the test. 5•They had indeed seen MY works. 6•Therefore, for forty years I was angry at that generation and said, “They always go astray in their heart, and they have not known MY ways.” 7•Accordingly, I swore in MY wrath, “They will not enter MY rest.””
[Psalm 95:7b–11 {cf. Exodus 17:1–7}]
8•Take care, my brothers, lest perhaps an evil heart of unbelief might exist in someone among you whereby he departs from the Life-giving GOD. 9•Rather, be seeking to persuade one another day after day—so long as it is called “today”—so that no one among you is

hardened by the deceit of sin. 10•For we have become partners of the Messiah, if we hold on to our beginning—our claim on eternal Life—firmly until the end.

3:7-14

13 As for what is said,

“2•Today, if you hear HIS voice, do not harden your hearts as at *Meribah...*” [Psalm 95:7b]
 3•Now who provoked HIM when they had heard? 4•Indeed, was it not all those who came out of Egypt by Moses? 5•And with whom was HE angry for forty years? 6•Was it not with those who sinned, whose corpses fell in the wilderness? 7•And to whom did HE swear that they would not enter HIS rest, if not to those who refused to believe? 8•So we see that they were not able to enter on account of their unbelief.

3:15-19

14 Therefore, let us fear lest, since a promise to enter HIS rest remains, someone from among you may seem to have come up short. 2•For, indeed, we are ones who were given good news, just as they were also. 3•But the content of that report did not profit those people, because it was not joined together with belief in those who heard it. 4•For it is we who have believed who enter the rest.

4:1-3a

15 It reads like this: “As I swore in MY wrath, ‘They will not enter MY rest’” [Psalm 95:11] —even though, from the foundation of the world, HIS works were brought into being. (2•For it reads somewhere concerning the seventh day thus: “And GOD rested on the seventh day from all HIS works.” [Genesis 2:2]) 3•Yet, again, in this one we read: “They will not enter MY rest.” 4•Therefore, since it remains for some to enter into it (and those who formerly were given good news did not enter because of their stubborn unbelief), HE again fixes a certain day—“today”—saying by David after so great a time (as it has been quoted above), “Today, if you hear HIS voice, do not harden your hearts....” 5•Now if Joshua had given them rest, he would not have spoken of another day after that one. 6•So then, a Sabbath rest remains for the people of God. 7•Now, indeed, the one who “enters into HIS rest” has himself rested from his works also, just as GOD did from HIS own. 8•Therefore let us be eager to enter into that rest, in order that no one fall by the same pattern of stubborn unbelief.

4:3b-11

§ 3.2 • title to be determined

PART 7

16 Now the Life-giving message of GOD is indeed effective. 2•It is sharper, in fact, than any two-edged sword, even penetrating so far as the dividing line between soul and spirit—between “bone covering” and “marrow”—and is able to judge the thoughts and

intentions of the heart. 3•Indeed, there is no creature hidden before HIM, but all people are stripped naked and laid bare in the sight of HIM before WHOM there will be an account.

4:12-13

- 17 Therefore, since we have a great high priest who has passed through the heavens, Jesus, the Son of GOD, let us hold tight our confession. 2•Now we do not have a high priest who is unable to sympathize with our weaknesses. 3•He has been tried—without sin—in every way that accords with our likeness. 4•Therefore let us draw near with confidence to the throne of grace, to the end that we might receive mercy and might find grace resulting in suitable help.

4:14-16

Primary Argument and Exhortation

§ 1 • *Introductory Thesis: Jesus Assigned Role as Ultimate High Priest*

PART 8

- 18 Now every high priest taken from among men is appointed to do things in the presence of GOD on behalf of men so as to offer both gifts and offerings for sins. 2•He is able to have compassion toward the ignorant and misguided, since he is himself also beset with weakness. 3•Now, on account of this, he is obligated to make offering for sins—as he does for the people, so likewise he does for himself. 4•Now, indeed, no one takes this honor upon himself. 5•Rather, he is called by GOD, even as Aaron was.

5:1-4

- 19 Likewise, also, the Messiah did not glorify himself so as to become the high priest. 2•Rather, the ONE who said to him—

“You are MY Son. Today I have begotten you.” [Psalm 2:7] —

likewise, also, in another place, says—

“You are a priest unto the Age, in accord with the order of Melchizedek.” [Psalm 110:4]

3•This is the one who, in the days of his physical existence, with loud crying and tears, offered up entreaties and supplications to the ONE able to save him from death, and who was heard due to the seriousness of his relation to GOD.

5:5-7

- 20 Although he was the Son, he learned obedience from the things that he suffered. 2•And having been rendered completely qualified, to all who obey him he became the one responsible for their salvation in the age to come, since he had been designated by GOD as “high priest in accord with the order of Melchizedek.”

5:8-10

§ 2 • Parenthetical Expression of Concern and Exhortation

PART 9

21 Concerning this, our explanation will be lengthy and difficult to convey, because you have become unresponsive to God's messages. 2•Now, indeed—because of the amount of time you have followed Jesus—though you ought to be teachers, you have need for someone to teach you again the elements of the beginning of God's revelations. 3•Indeed, you have become those who have need of milk, and not of solid food. 4•Now everyone who is a partaker of the milk is not conversant in the matter of *dikaiosune*. 5•Indeed, he is an infant and the solid food is for the mature, for those who, as a matter of habit, have senses that have been trained for the discernment of good and bad.

5:11-14

22 Therefore, leaving behind the account that constitutes the beginning of an understanding of the Messiah, let us press on to completeness in our understanding of him, not again laying a foundation of repentance from death-causing deeds and of belief in God, a foundation of instruction about ritual washings and about the laying on of hands, and about the resurrection of the dead and judgment in the age to come. 2•And this we will do, if God permits.

6:1-3

PART 10

23 Now with regard to those who at a certain point in time have been enlightened—to be specific, those who have experienced the gift from heaven and have been made to be sharers in the work of the Holy Spirit, even those who have experienced the wonderful pronouncement of God and the accompanying supernatural, confirmatory signs with regard to the age to come—and then have fallen away, it is impossible to restore them again to repentance insofar as they again, in their own right, choose to make a public example of the Son of God by crucifying him.

6:4-6

24 Now land that drinks the rain that often comes upon it and gives birth to pasture useful to those for whom it is, in fact, being cultivated, this land receives a blessing from God. 2•But if the land bears thorns and thistles, it is disapproved and near to being cursed. 3•Its end is to be burned.

6:7-8

-- (b) --

25 But, beloved, even if we speak in this way, we are persuaded of better things with regard to you, even of things that entail salvation. 2•For God is not unjust so as to ignore your

work and the love for his name that you displayed when you offered service to, and continue to offer service to, the *hagioi*.

6:9–10

- 26 But we desire for each of you to be displaying this same eagerness—in consequence of the complete certainty of our hope— until the end. ²•We desire that you not become unresponsive, but that you be imitators of those who, in view of their belief and patience, inherit the promises.

6:11–12

- 27 Now when GOD made the promise to Abraham, since there was no one greater than HIMSELF by whom HE could swear an oath, HE swore an oath by HIMSELF, and said,

“²•I will most certainly bless you and I will most certainly multiply you.” [Genesis 22:17]
³•And so, because he had been patient, he obtained this promise.

6:13–15

PART 11

- 28 Now men swear by someone greater than themselves and, with them, an oath offered as assurance is the end of every question. ²•In the same way, GOD, desiring all the more to show to the heirs of the promise the immutable nature of what HE wants, guaranteed it with an oath, with the result that by two immutable things—on account of which it is impossible for GOD to lie—we who flee for safety might have strong inducement to grasp hold of the hope that lies before us.

6:16–18

- 29 We have this hope, unfailing and certain, as an anchor for our personal commitments, extending into the inner precincts behind the veil, where the one in the vanguard has entered on our behalf—namely, Jesus, who has become our high priest according to the order of Melchizedek unto the final age.

6:19–20

§ 3 • Primary Argument: Jesus' Death is Implicit in the Promise of Psalm 110

§ 3.1 • Melchizedek as a Poetic Symbol in Psalm 110

PART 12

- 30 Now this Melchizedek, king of Salem, priest of the most high god, was the one who met up with Abraham as he was returning from the slaughter of the kings and blessed him—the one to whom, in fact, Abraham apportioned a tenth part of all his spoils.

7:1–2a

- 31 In the first place, he was (by translation) king of righteousness; and then he was also king

of Salem, that is, king of *shalom*.

7:2b

- 32 He was without father, without mother, without genealogy, having neither beginning of days nor end of life. ²Insofar as he was likened to the Son of God, he remains a priest perpetually.

7:3

- 33 Now observe how great was this man—the one to whom Abraham, though he was the patriarch, gave a tenth of his choicest spoils. ²Those indeed of the sons of Levi who receive the priesthood have an instruction in *Torah* to take a tenth from the people, that is, from their brothers—even though these have come out of the loins of Abraham. ³But the one whose line of descent does not come from the forefathers of these Levitical priests took a tenth from Abraham and blessed the one who had the promises. ⁴Now, without any dispute, the lesser is blessed by the greater. (⁵Now here—on the one hand—mortal men receive tithes, but there, it offers testimony that he will live on.) ⁶And, in a manner of speaking, through Abraham, Levi also, the one who receives tithes, paid tithes. ⁷For he was still in the loins of his father when Melchizedek met up with him.

7:4–10

§ 3.2 • Import of Psalm 110: A New and Better Covenant and Priesthood

PART 13

- 34 So then, if *teleiosis*—the fulfillment of its purpose—was attained by the Levitical priesthood (now the people were made subject to the Law on the basis of it), why is there yet the need for another priest to arise who is in accord with the order of Melchizedek, and not said to be in accord with the order of Aaron? ²Now when the priesthood is changed, as a matter of course there will also be a change of covenant.

7:11–12

35 Now the one about whom these things are spoken belongs to another tribe, from which no one has attended at the altar. 2•It is perfectly well-known that our lord arose from out of Judah. 3•With reference to this tribe, Moses said nothing concerning priests, and this is also abundantly clear. 4•If another priest “in accord with the likeness of Melchizedek” is to be raised up, he would not be such from a qualification that accords with the Covenant with respect to his physical lineage, rather he would become such in accord with the authority of an indestructible life. 5•For it is testified that, “You are a priest *unto the Age*, according to the order of Melchizedek.” [Psalm 110:4]

7:13-17

36 Now, on the one hand, there occurs a setting aside of the former instruction on account of its weakness and uselessness (for the Covenant made no one *teleios*), and, on the other hand, there is the inauguration of a better hope in view of which we draw near to GOD. 2•Indeed, to the extent that it was not without the oath... (Now when *they* became priests, they were *priests* without the oath; but—in line with the one who said to him “The LORD has sworn and he will not change his mind: You are a priest *unto the Age*.” [Psalm 110:4]—*he* became a priest with the oath.)... to just that extent Jesus has become a guarantor of mercy within a *better* covenant. 3•Those who have been made *priests* under the Mosaic Covenant are numerous on account of the fact that they are prevented by death from continuing. 4•But he, on the other hand, has a permanent priesthood on account of his remaining “*unto the Age*.” 5•Therefore, he is indeed, at the very end, able to save those who draw near to GOD with him in view, for he remains always alive to appeal for mercy on their behalf.

7:18-25

37 Now such a high priest, when indeed he is exalted above the heavens, is exactly what we need: one who is devoted to God, void of evil, undefiled, separated from sinners. 2•He would have no need, day after day, like those high priests, to offer up sacrifices, first for his own sins and then for those of the people. 3•In fact, he would do this once, offering himself. 4•Now the Covenant appoints men as high priests who are deficient. 5•But the word of the oath, which came after the Covenant, appoints the Son as high priest, who has been made *teleios*—perfectly qualified to serve—unto the Age.

7:26-28

§ 3.3 • Implications of Fact That Jesus is the Messiah-Priest of Psalm 110

PART 14

38 Now here is the main point in the things being said: 2•We have such a high priest. 3•He is seated at the right hand of the throne of the MAJESTY in the heavens; a minister of the sacred tasks of the true tabernacle itself—which the LORD set up, not man. 4•Every high

priest is appointed to offer up gifts and offerings. ⁵Therefore, it is necessary for this one to have something to offer as well.

8:1-3

- 39 Now, with regard to those who offer up gifts in accord with the Covenant, who serve with a copy and shadow of the eternal realities—if he were on the earth, most assuredly he would not even be such a priest. (2•It is just as Moses was directed when he was about to finish setting up the tabernacle: “Now see,” HE says, “that you make everything in accord with the blueprint which was shown to you on the mountain.”) ³•But now he has obtained a more distinguished ritual service by as much as he is the mediator of a better covenant, which has been enacted on the basis of better promises.

8:4-6

§ 3.4 • *The Death of Jesus as Constituting the Better Priestly Service Entailed by the Promise of a New Covenant*

§ 3.4.1 • *God's Promise of a New Covenant and the Ultimate Obsolescence of the Old One*

PART 15

- 40 Now if that first one had been flawless, place for a second one would not have been sought. ²•But, deeming the first Covenant flawed with respect to them, it says,

“³•Behold, days are coming, says the LORD, where I shall impose a new covenant on the house of Israel and on the house of Judah. ⁴•It will not be in accord with the covenant that I made with their fathers in the day of my taking their hand to lead them out from Egypt, because they did not continue in MY covenant and I neglected them, says the LORD. ⁵•Indeed, this is the covenant that I will covenant with the house of Israel after those days, says the LORD. ⁶•When I give my instructions to their mind, I will in fact write them on their hearts. ⁷•And I will be GOD to them, and they will be a people to ME. ⁸•And they—each and every one of them—will not teach his fellow-citizen, nor each his brother, saying, 'Know the LORD,' because they will all know me, from the least to the greatest of them. ⁹•Indeed, I will be merciful with respect to their unrighteous deeds; and I will remember their sins no more.” [Jeremiah 31:31-34]

8:7-12

- 41 Insofar as HE speaks of a “new” one, HE renders the first one obsolete. ²•And what is being rendered obsolete is, in fact, growing old, near its abolition.

8:13

§ 3.4.2 • Evaluation of the Two Covenants with respect to Propitiatory Effectiveness

§ 3.4.2.1 • Mosaic Covenant: Initial Evaluation of Propitiatory Effectiveness

PART 16

42 So, then, the first covenant did in fact have requirements pertaining to divine service and a sacred system of offerings. 2•A tabernacle was constructed, the first one, in which are the lampstand, and the table, and the offering of bread. 3•This was called “The Holy Places.” 4•Behind the second curtain was a tabernacle, the one called “The Holy Places of the Holy One.” 5•It had a golden altar of incense and the ark of the covenant, covered on all sides with gold. 6•In it was a golden jar holding the manna, and Aaron’s rod which budded, and the tablets of the covenant. 7•Now above it were the cherubim of glory, overshadowing the mercy seat. 8•Now is not the time to speak in detail concerning these things.

9:1–5

43 Now when these things have been set up in this way, the priests who are performing the ritualistic services are continually going into the first tabernacle. 2•But into the second, once a year, the high priest alone can go, not without blood that he offers up for himself and for the ignorant sins of the people.

9:6–7

44 The inner life of the sanctified individual makes this clear: that the way to propitiation for these sanctified individuals has not yet been made manifest so long as the tent-system of the first covenant still has standing. 2•This tent system, up to the present time, was functioning as a parable. 3•In accord with it, both gifts and offerings are offered up that are not able to make *teleios* the self-awareness of the worshipper with regard to his standing before divine mercy, for these focus on nothing but foods, drinks, and various washings—requirements of a physical nature, imposed until a time when things will be put right.

9:8–10

§ 3.4.2.2 • The New Covenant: Assertion of Propitiatory Effectiveness

PART 17

45 But when the Messiah appeared as the high priest of the good things that were about to come—a high priest in view of the greater and more *teleios* tent-system, not made with hands (that is, not of this creation)—he enters one time into the sacred precincts—not with the blood of goats and calves, but with his own blood—and finds freedom from death in the final age to come.

9:11–12

46 Now if the blood of goats and calves and the ash of a heifer when it sprinkles those who have been defiled makes these holy so far as concerns the ritual purity of their outward,

physical being, how much more, then, will the blood of the Messiah—who, out of an inner awareness of the age to come, offered himself up to God, unblemished—cleanse our self-assessment from our death-deserving works such that we will serve the Life-giving God? 2•So, indeed, on account of this, he is the mediator of the new covenant to the end that—because a death has occurred for the redemption from transgressions against the first covenant—those who are called might receive the promise of the inheritance that pertains to the final age.

9:13–15

§ 3.4.3 • Meaning of the Messiah's Death Found in God's Provision for Mercy

PART 18

47 Now where there is a covenant, the death of the one subject to it is a necessary, pre-existing reality. 2•Indeed, any binding covenant is over “dead” men, because at no time is one in force when the one who is subject to it stands to receive Life. 3•Accordingly, the first covenant was not inaugurated apart from blood. 4•For when every commandment in accord with the divine Torah had been spoken by Moses to all the people, taking the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying,

“5•This is the blood of the Covenant which God has commanded you.” [Exodus 24:8]

6•And even the tabernacle and all the implements of the ritualistic service he likewise sprinkled with the blood. 7•Indeed, nearly everything was cleansed with the blood in accord with the divine instruction. 8•Indeed, apart from the shedding of blood, release from the divine wrath would not occur. 9•So then, it is necessary for the copies of the things in the heavens to be cleansed with these offerings. 10•But the heavenly realities themselves are cleansed with better offerings than these.

9:16–23

48 Now the Messiah does not enter into hand-made sacred precincts, copies of the true ones. 2•Rather, he enters into the heavenly realm itself, now to appear before the face of God on our behalf. 3•And it is not in order to offer himself many times (just as the high priest enters the sacred precincts year after year, with blood belonging to another), for, then, it would be necessary for him to suffer many times from the foundation of this sacrificial system. 4•But now, at a particular point in time, at the completion of the ages, he became manifest to take away sin in view of his sacrifice. 5•Indeed, inasmuch as it is in store for men to die at a certain point in time and after this is judgment, so indeed the Messiah died at a certain point in time, having been offered up to bear the sins of the Many. 6•He

will be seen a second time by those who—separated from their sin—eagerly await him for their salvation.

9:24–28

§ 3.4.4 • God's Provision for Mercy: Not in Animal Sacrifices but in the Sacrifice of the Messiah

PART 19

49 Now—speaking with reference to the same offerings that they bring perpetually year after year—since the Covenant has but a shadow of the good things to come, not the exact same likeness to those events, it is never, at any time, able to render *teleios* those who draw near. 2•Because, in that event, would not the bringing of offerings have stopped—since no one would have a consciousness of his sins any longer, when once the worshippers had been rendered clean? 3•Rather, in them is a reminder of sins year after year. 4•For it is impossible for the blood of bulls and goats to remove sins.

10:1–4

50 Therefore, when it comes to the ritualistic system of sacrifices, it says,

“2•YOU do not want a sacrifice and offering, rather, YOU have arranged a body for me. 3•In whole burnt offerings and offerings for sin, YOU find no pleasure. 4•Then I said, ‘Behold, I have come (in the scroll of the book it is written concerning me) to do YOUR will, O GOD.’” [Psalm 40:6–8a]

5•After saying above, “sacrifice and offering” and “whole burnt offerings and offerings for sin” YOU “do not want” nor do YOU “find any pleasure in them”—things that are offered in accord with the Covenant—then it says, “Behold, I have come to do YOUR will.” 6•He takes away the first with the result that he establishes the second. 7•By this “will” we are sanctified in view of the one time offering of the body of Jesus, the Messiah.

10:5–10

51 Now, on the one hand, every priest is in place, day after day, to minister by offering the very same offerings repeatedly—offerings that are never able to take away sins. 2•But, this one, on the other hand, having offered one sacrifice for sins for all time, sits “at the right hand of God” [Psalm 110:1] and is eagerly waiting for the time that remains until his enemies are placed as “a footstool for his feet.” [Psalm 110:1] 3•Indeed, on the basis of one offering he, for all time, makes *teleios* those who are being sanctified—indeed our sanctified inner consciousness bears witness to US concerning this.

10:11–15a

52 Now after saying,

“2•This is the covenant that I will make with them after those days,’ says the LORD. ‘I will put my *torah* upon their heart, even upon their mind will I write them”

[Jeremiah 31:33]

3• HE also further says,

“4•I will remember their sins and their lawless deeds no more.” [Jeremiah 31:34]

5•Now where there is forgiveness for these things, no longer is there offering for sin.

10:15b-18

-----TO HERE // NEED TO WORK ON AND IMPROVE TRANSLATION AFTER THIS POINT -----

§ 4 • Warning Not to Disregard the Truth Regarding Jesus' Priestly Role

PART 20

53 Therefore, brothers, having confidence with regard to the acceptance of the *hagioi* on the basis of the blood of Jesus—an acceptance that he inaugurated for us by a new and Life-giving way through the veil, that is, the way of his flesh—and with regard to an eminent priest over the household of God, let us, on the basis of the complete certainty of our belief, come to Jesus with a true heart—being, as a consequence, those who, with regard to their hearts, are sprinkled clean from a self-awareness of evil, and those who, with regard to their body, have been washed with pure water. ²Let us hold tightly to an unswerving affirmation of this hope, for the ONE who promised is trustworthy.

10:19-23

54 And let us give consideration to one another that we might motivate one another to love and good works, not forsaking our own gathering together (as is the habit of some), but rather encouraging one another—and so much the more as you see the day drawing near.

10:24-25

55 Now if, after we have received a knowledge of the truth, we willfully sin against it, there no longer remains an offering for our sins. ²But there is a certain terrifying expectation of condemnation, even a zeal that consists in the flame “that is about to devour the ones who stand in opposition.” [Isaiah 26:11] ³Anyone who disregards the Law of Moses dies without mercy on the basis of two or three witnesses. ⁴Of how much worse punishment do you think he will be considered worthy who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the SPIRIT of grace? ⁵Now we know the ONE who said, “Vengeance belongs to ME; I will recompense.” [Deuteronomy 32:35] ⁶Then again, “The LORD will bring judgment against his people.” [Deuteronomy 32:36] ⁷It is a terrifying thing to fall into the hands of the Life-giving GOD.

10:26-31

56 But remember the former days in which, after being enlightened, you endured much conflict with sufferings—on the one hand, by this: being made a public spectacle with reproaches and tribulations; and, on the other hand, by this: being sharers with those who were so treated. 2•Indeed, you showed sympathy to the prisoners and anticipated with joy the seizure of your possessions, knowing that you have for yourselves a better and a lasting possession. 3•Therefore, do not throw away your confidence, which has a great reward. 4•Indeed, you have need of endurance so that, having done the will of God, you might receive the promise.

10:32–36

57 Now, for yet a very little while, “he who is coming will come; indeed he will not delay.” [Habakkuk 2:3b] 2•Now “the one who is *dikaïos* by virtue of his belief of me, he shall have life.” [Habakkuk 2:4b] 3•But, “if one hesitates, MY soul has no pleasure in him.” [Habakkuk 2:4a] 4•Now we are not of the hesitation, leading to destruction; rather we are of the belief, leading to the preservation of our very selves.

10:37–39

Exhortations to Persevere in Belief

§ 1 • Value and Significance of Belief

PART 21

58 Now belief is the title-deed of those things for which we hope, it is the evidence for things God promised to do that we do not yet see. (2•In this, in fact, our elders had testimony offered of their approval by God.) 3•Because of belief we understand the ages to have been ordered by the utterance of God, such that what is seen is not out of things that are manifest.

11:1–3

§ 2 • Value, Significance, and Nature of Belief in the Lives of Jewish Ancestors

PART 22

59 With regard to belief—2•Abel offered up to God a better offering than Cain. 3•In view of this, it was attested that he was *dikaïos*—God testifying on the occasion of his gifts. 4•And though he died by reason of it, still he speaks to us.

11:4

60 With regard to belief—2•Enoch was extracted such that he did not see death. “3•And he could not be found, because God had extracted him.” 4•Now, before his extraction, he had testimony offered to the effect that he had been pleasing to God. 5•Yet, without belief it is impossible to be pleasing; for it is necessary for the one who approaches God to believe that HE is and that HE is a rewarder of those who seek HIM.

11:5–6

61 With regard to belief—2•Having been warned about things not yet seen, Noah, paying

heed to what God had told him, prepared an ark for the deliverance of his household. 3•Through this belief he condemned the world, and—stemming from the *dikaioisune* that accords with belief—he became an heir.

11:7

-- (b) --

62 With regard to belief—2•Abraham, when he was called, obeyed by going out to the place that he was about to receive as an inheritance. 3•And he went out, not knowing where he was going.

11:8

63 With regard to belief—2•He lived as a foreigner in the land of promise, dwelling in tents, along with Isaac and Jacob, fellow heirs of the same promise. 3•For he was awaiting the city that had foundations. 4•The architect and builder of this permanent city is GOD.

11:9-10

64 With regard to belief—2•Even as Sarah herself was barren, he received the ability to produce an offspring, even beyond the time of his male potency, because he considered the ONE who had promised him to be faithful. 3•Therefore, indeed, from one man—who had been brought near to death—even these offspring were fathered: they were as “the stars of the heavens” in number, and as the countless “sand that is on the shore of the sea.”

11:11-12

65 These men all died in the midst of their believing, not having received the promises—having rather seen and greeted them while they were still a long way off—and having confessed that they were strangers and sojourners on the land of promise. 2•Now those who say such things make it evident that they long for their homeland. 3•But, if they were reminiscing about that land from which they had come out, they had the opportunity to return. 4•No, they now want a better one, that is, a heavenly one. 5•Therefore, as for them, GOD is not ashamed to be called their GOD. 6•Indeed, HE has prepared a city for them.

11:13-16

66 With regard to belief—2•Abraham, when he was tested, offered up Isaac. 3•Indeed, the one who had embraced the promises—he to whom it had been said, “In Isaac your descendents shall be called” [Genesis 21:12]—was offering up that unique son, reasoning that GOD is in fact able to raise him up from the dead. 4•For this reason, he received him back as a sort of parable.

11:17-19

-- (c) --

67 With regard to belief—2•Isaac blessed Jacob and Esau, even regarding things to come.

11:20

68 With regard to belief—2•Jacob, as he was dying, blessed each of the sons of Joseph; but yet,

“he did obeisance to the utmost member of his tribe.” [Genesis 47:31]

11:21

69 With regard to belief—²Joseph, when he was reaching his end, made reference to the exodus of the sons of Israel and gave instructions concerning his bones.

11:22

70 With regard to belief—²Moses, when he was born, was hidden for three months by his progenitors, because they saw the child to be notable and they were not afraid of the edict of the king.

11:23

71 With regard to belief—²Moses, when he was grown, refused to be called the son of Pharaoh’s daughter, choosing rather to share ill-treatment with the people of God than have the passing enjoyment of sin, counting the reproach of being the anointed to be greater riches than the treasures of Egypt; for he was keeping his eyes on the reward.

11:24–26

72 With regard to belief—²he left Egypt, not fearing the wrath of the king. ³He indeed remained steadfast, as one who was seeing that which cannot be seen.

11:27

73 With regard to belief—²he held the Passover feast and the sprinkling of the blood so that the destroyer would not touch their firstborn.

11:28

74 With regard to belief—²they passed through the Red Sea as if over dry land. ³The Egyptians drowned attempting it.

11:29

75 With regard to belief—²the walls of Jericho collapsed, having been encircled for seven days.

11:30

76 With regard to belief—²Rahab, the harlot, did not perish along with the disbelieving, having welcomed the spies with *shalom*.

11:31

-- (d) --

77 And what more shall I say? ²For time will fail me if I were to give a full account of Gideon, Barak, Samson, Jephthah, David and also of Samuel and the prophets. ³These men, in keeping with their belief, subdued kingdoms, brought about righteousness, obtained promises, closed the mouths of lions, extinguished the power of fire, escaped the edge of the sword, from weakness were rendered strong, became mighty in battle, turned away the armies of foreigners; women welcomed their dead back by means of resurrection.

11:32–35a

78 And others were tortured, not accepting their freedom, so that they might meet with a better resurrection. 2•And others, after undergoing an ordeal of mockings and scourgings, still endured an ordeal of chains and prison. 3•They were stoned. 4•They were sawn asunder. 5•They died, being murdered with a sword. 6•They traveled about in sheepskins, in the hide of goats. 7•Being destitute, troubled, abused—these men, of whom the world was not worthy, wandered about in the wilderness, even in the mountains and caves and holes in the ground.

11:35b-38

79 And all these, even though they had been attested by their belief, did not obtain the promise. 2•Because GOD had foreseen something that was better for us, it was delayed so that they would not realize the final, promised state of blessing without us.

11:39-40

§ 3 • Exhortation to Persevere in Believing

PART 23

80 Therefore, since indeed we have such a great a cloud of witnesses surrounding us, removing every encumbrance—even the sin that so readily trips us up—let us run with endurance the contest that lies before us, fixing our eyes on the leader and finisher of belief, Jesus. 2•He, for the sake of the joy that lay before him, endured the cross, disregarding the shame, and has been seated at the right hand of the throne of GOD.

12:1-2

81 Now take account of him who has endured such opposition by sinners against himself, so that you not grow weary and fail in your personal resolve. 2•Experiencing conflict with sin, you have not yet faced opposition to the point of blood.

12:3-4

82 Indeed, have you failed to take notice of the exhortation that is addressed to you as sons?

“2•My son, do not think lightly of the training of the LORD, and do not give up when you are reprov'd by HIM. 3•For the LORD trains the one whom he loves, and HE scourges every son whom HE acknowledges.” [Proverbs 3:11-12]

4•Persevere in HIS training. 5•GOD brings it to you as sons. 6•Now who is the son whose father does not train him? 7•So, if you are without the training of which we have all become partakers, then you are illegitimate children and not sons.

12:5-8

83 Back then we had fathers of our physical existence as trainers and we felt respect for them. 2•Shall we not, to an even greater extent, submit to the FATHER of our spirits and receive Life? 3•Now they, on the one hand, were training us for a few, brief moments according to

what seemed best to them. 4•But, on the other hand, ^{HE TRAINS US} on the basis of what is profitable, so that we might have a share in HIS sanctification. 5•On the one hand, all training, in the present, does not seem to be joyful, but rather to be painful. 6•Yet, on the other hand, later—to those who have been exercised by it—it yields the *shalom*-giving fruit of *dikaiousune*.

12:9–11

- 84 Therefore, set your drooping hands and feeble knees straight again, and set a straight course for your feet so that your lameness will not be made to turn aside, but that it might, rather, be reinvigorated.

12:12–13

-- (b) --

- 85 Pursue *shalom* with all men, even the sanctification apart from which no one will see our lord. 2•See to it that no one comes short of the grace of GOD; that no “root of bitterness sprout up” [Deuteronomy 29:18] and cause trouble, and by it the many be defiled; that there be no immoral or profane person like Esau, who sold his own rights as the firstborn in exchange for one, single meal. 3•Now you know that even afterwards, though he wanted to inherit the blessing, he was rejected; for, even though he solicited it with tears, he found no place for repentance.

12:14–17

§ 4 • Reason to Persevere in Believing

PART 24

- 86 Now you have not come to the tangible ^{mountain}—specifically, to a blazing fire, and to darkness, and to gloom, and to a whirlwind, and to the blast of a trumpet and to the sound of utterances. 2•Those who heard implored that HIS communication to them by means of this not be continued. 3•Now, they could not bear the command—if even a beast touches the mountain, it shall be stoned. 4•Indeed, so terrible was the phenomenon that Moses said, “I am terrified,” [Deuteronomy 9:19] for he was indeed full of trembling.

12:18–21

- 87 Rather, you have come to Mount Zion, even the city of the Life-granting GOD, the heavenly Jerusalem. 2•And ^{you have come} to myriads of angels in public celebration; and to the assembly of the Firstborn, ^{the assembly of those} who are enrolled in the heavens; and to the JUDGE of all, GOD; and to the spirits of those who are *dikaioi*, who have been made *teleioi*; and to the mediator of a new covenant, Jesus; and to the blood for sprinkling, which speaks better than that of Abel.

12:22–24

§ 5 • Final Exhortation to Persist in Belief and Hope

PART 25

88 See to it that you do not reject the ONE who is speaking. 2•For if those in the land did not escape when they rejected the ONE who warned them, much more so we, the ones turning away from HIM WHO IS warning from the heavens.

12:25

89 HIS voice made the earth quake then, but now HE has promised, saying, “Yet once more will I shake,” not only “the earth,” but also “heaven.” [Hagaii 2:6] 2•Now this “yet once more” refers to the transformation of those things that are shaken—hence, the transformation of the things that have been made—so that things that cannot be shaken remain. 3•Therefore, because we are receiving an unshakeable kingdom, let us have gratitude, in line with which we offer acceptable service to GOD with reverence and awe; for, indeed, our GOD is a consuming fire.

12:26–29

Concluding Instructions

PART 26

90 Love of your brother is to persist. 2•Do not forget hospitality, for by this some have entertained *angeli* without knowing it. 3•Remember those bound in prison as being bound with them; remember those being mistreated, as if you yourselves were in fact in their body.

13:1–3

91 Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers GOD will judge.

13:4

92 Your manner is to be free from the love of money. 2•Be content with what you have. 3•For HE HIMSELF has said,

“4•I will never leave you, nor will I ever forsake you.” [Deuteronomy 31:6,8]

5•So then, we, being undaunted, say,

“6•The LORD is my helper. 7•Indeed, I will not be afraid. 8•What shall a man do to me?” [Psalm 118:6]

13:5–6

93 Remember those who led you, who told to you the message of God. 2•Observing carefully the escape afforded by their way of life, imitate their belief. 3•Jesus the Messiah is the same, yesterday and today, and into the ages. 4•Do not get carried away with varied and strange teachings. 5•Now it is good to establish the heart in grace, not in foods. 6•The ones who walk in these have not benefited. 7•We have an altar from which the ones who serve

in the tabernacle have no right to eat.

13:7–10

- 94 Now the bodies of those animals whose blood is brought into the sacred precincts by the high priest for sin, these are burned outside the encampment. 2•Therefore, Jesus too, so that he might make the people holy through his own blood, he suffered outside the gate. 3•So then, let us go out to him, outside the encampment, bearing his reproach. 4•For here we do not have a lasting city, rather we are seeking what is about to come.

13:11–14

- 95 With a view to him, therefore, let us continually offer up an offering of praise to GOD, that is, the fruit of lips that acknowledge his name. 2•And do not forget doing good and sharing; for with offerings such as these, GOD is pleased.

13:15–16

- 96 Rely on your leaders and be compliant; for they keep watch over your very persons, as those who must make an account. 2•Do such so that they might do this with joy, and not groaning. (3•This would be unprofitable for you.) 4•Pray for us, for we are persuaded that we rightly view ourselves as good, as desiring, in all matters, to conduct ourselves in accordance with what is good. 5•So I urge you all the more to do this, so that I may be quickly returned to you.

13:17–19

Benediction

PART 27

- 97 Now may the GOD of *shalom*—the ONE who brought up from the dead the great Shepherd of the sheep because of the blood of the covenant pertaining to the coming age, our Lord Jesus—provide you with every good thing that accomplishes HIS will, creating in us that which is pleasing in HIS sight in connection with Jesus, the *messiah*. 2•To HIM be glory into the ages of the ages. Amen.

13:20–21

Accompanying Cover Greeting to One Particular Community

PART 28

- 98 Now I urge you, brothers—be content with this word of persuasion, for I have corresponded with you but briefly.

13:22

- 99 You know our brother Timothy, who has been released. 2•If he comes soon, I will see you with him.

13:23

100 Greet all of your leaders and all the *hagioi*. ²Those from Italy greet you.

13:24

101 Grace be with you all.

13:25