

Paul's Exhortation to the

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 to the end of the ages, 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 *dikaiousune*. 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 into the final age.

6:19–20

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

§ 3.1 • The meaning of Melchizedek as a poetic image 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

PART 13

34 So then, if 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, of necessity 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. (²It is perfectly well-known that our Lord arose from out of Judah. ³With reference to this tribe, Moses said nothing concerning priests, and this is also abundantly clear.) ⁴If 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. ⁵For it is testified that, “You are a priest *unto the end of 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. ²Indeed, inasmuch as it was not without an oath... (Now when *they* become priests, they were priests without an 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 an oath.)... by just so much has Jesus become the guarantor of a *better* covenant. ³Those who have been made priests under the Mosaic Covenant are numerous on account of the fact that they are prevented by death from continuing. ⁴But he, on the other hand, has a permanent priesthood on account of his remaining “*unto the age*.” ⁵Therefore, he is indeed able, to the final end, to save those who draw near to God with him in view, for he is always living such that he can make an appeal 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: devoted to God, void of evil, undefiled, separated from sinners. ²He 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. ³In fact, he would do this once, offering himself. ⁴Now the Covenant appoints men as high priests who are deficient. ⁵But the word of the oath,

which came after the Covenant, appoints the Son—who has been made *teleios*—to the end of the age.

7:26–28

§ 3.3 • Implication of Psalm 110 for the ministry, service, and offering of Jesus

PART 14

38 Now here is the main point in the things being said: ²We have such a high priest. ³He has taken His seat at the right hand of the throne of the MAJESTY in the heavens; he is an administrator of the holy rites, even with respect to the true tabernacle, which the LORD set up, not man. ⁴Every 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. (²It 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.”) ³But 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 • Examination of new priestly service implied by new covenant and its implications for the death of Jesus

§ 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. ²But, deeming the first Covenant flawed with respect to them, it says,
 “³Behold, days are coming, says the LORD, where I shall impose a new covenant on the house of Israel and on the house of Jacob. ⁴It is not 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. ⁵This, then, is the covenant that I will covenant with the house of Israel after those days, says the LORD. ⁶When I give my instructions to their mind, I will write them on their hearts. ⁷And I will be GOD to them, and they will be a people to ME. ⁸And 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. ⁹For 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 When HE speaks of a “new” one, HE has deemed the first one obsolete. 2•And what is being deemed obsolete is, in fact, growing old, near its abolition.

8:13

§ 3.4.2 • Description of the priestly role under the Mosaic covenant

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

§ 3.4.3 • Comparison of the Effectiveness of the Two Covenants in relation to Propitiation

PART 17

- 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

- 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 entered one time into the sacred precincts—not with the