

Paul's Exhortation to the

# HEBREWS

An English Translation

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## Initial Exhortations

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### SECTION 1

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§1.1

#### 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•And again,  
“4•I will be as a father to him and he shall be as a son to ME”? [2 Samuel 7:14]  
5•And again, when HE brings the firstborn into his administration, 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

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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

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§1.2

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

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SECTION 2

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§2.1

PART 3

5.

Now HE did not put in subjection to *angeloi* the realm 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. 3•But 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.

2:8b–9

7.

Now it was appropriate for HIM on account of whom are all things and in the interests of whom are all things—it was appropriate for the ONE bringing many sons to glory to qualify the forerunner of their deliverance through his sufferings. 2•For, then, both he who

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sanctifies and those who are sanctified are all from one humanity. <sup>3</sup>For this reason he is not ashamed to call them brothers, saying,

<sup>4</sup>I will proclaim YOUR name to my brothers.

<sup>5</sup>In the midst of the assembly I will sing YOUR praise." [Psalm 22:22]

2:10–12

8.

(But, as a response,

<sup>2</sup>I will put my trust in HIM." [Isaiah 8:17]

<sup>3</sup>Even more,

<sup>4</sup>Behold, I and the children whom God has given me ... ." [Isaiah 8:18a])

2:13

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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 those who had been liable to being enslaved to the fear of death all their lives.

2:14–15

10.

Now assuredly he is not obtaining *angeloï*. <sup>2</sup>Rather, he is obtaining the seed of Abraham. <sup>3</sup>Therefore, he had to be made like his brothers in all things, so that he might become a merciful and faithful high priest in things pertaining to God, so that he might effect propitiation with regard to the sins of the people. <sup>4</sup>Now, by what he has suffered, he who was tried is able to bring help to those who are being tried.

2:16–18

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§2.2

PART 5

11.

Therefore, sanctified brothers, partners in a divine calling, consider carefully the Sent One, even the high priest of our confession, Jesus, who was faithful to the ONE who made him, just as indeed Moses was "in all God's household." [Numbers 12:7] <sup>2</sup>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. (<sup>3</sup>Indeed, every household is provided for by someone.) <sup>4</sup>Now the ONE providing for everyone was God; but Moses was "faithful in all God's household" as a servant, to be a witness to the things that were going to be explained. <sup>5</sup>Yet the Messiah is like a son over HIS household (whose household we are, if we grasp firmly our confidence and the boast of our hope until the end).

3:1–6

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PART 6

12.

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Therefore, just as the Holy Spirit says,

“<sup>2</sup>•Today, if you hear HIS voice, do not harden your hearts as at *Meribah*, as on the day of trial in the wilderness, where—<sup>3</sup>•Your fathers put ME on trial. <sup>4</sup>•They put ME to the test. <sup>5</sup>•They had indeed seen MY works. <sup>6</sup>•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.” <sup>7</sup>•Accordingly, I swore in MY wrath, “They will not enter MY rest.”” [Psalm 95:7b–11]

<sup>8</sup>•Take care, my brothers, lest perhaps an evil heart of unbelief might be in someone among you whereby he departs from the Life-giving God. <sup>9</sup>•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 deceitfulness of sin. <sup>10</sup>•For we have become partners of the Messiah, if we hold on to the initial claim of our title deed firmly until the end.

3:7–14

13.

As for what is said,

“<sup>2</sup>•Today, if you hear HIS voice, do not harden your hearts as at *Meribah*... .” [Psalm 95:7b]

<sup>3</sup>•Now who provoked him when they had heard? <sup>4</sup>•Indeed, was it not all those who came out of Egypt by Moses? <sup>5</sup>•And with whom was HE angry for forty years? <sup>6</sup>•Was it not with those who sinned, whose corpses fell in the wilderness? <sup>7</sup>•And to whom did HE swear that they would not enter HIS rest, if not to those who were disobedient? <sup>8</sup>•So we see that they were not able to enter on account of their unbelief.

3:15–19

14.

Therefore, let us fear lest, if a promise to enter HIS rest remains, someone from among you may seem to have come up short. <sup>2</sup>•For, indeed, we are ones who were given good news, just as they were also. <sup>3</sup>•But the content of that report did not profit those people, because it was not joined together with belief in those who heard it. <sup>4</sup>•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 the works from the foundation of the world had been done. (<sup>2</sup>•For it reads somewhere concerning the seventh day thus: “And God rested on the seventh day from all HIS works.” [Genesis 2:2] <sup>3</sup>•Yet, again, in this one we read: “They will not enter MY rest.”) <sup>4</sup>•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....” <sup>5</sup>•Now if Joshua had given them rest, he would not have spoken of another day after that one. <sup>6</sup>•So then, a Sabbath rest remains for the people of God. <sup>7</sup>•Now the one who enters into HIS rest has himself rested from his works also, just as God did from HIS own. <sup>8</sup>•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

16.

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Now the Life-giving message of God is indeed effective. <sup>2</sup>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. <sup>3</sup>Indeed, there is no creature hidden before HIM, but all people are stripped naked and laid bare in the sight of HIM before whom we must give an account.

4:12–13

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17.

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

4:14–16

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### Primary Argument and Exhortation

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#### SECTION 1

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§1.1

#### PART 7

18.

Now every high priest—since he is taken from among men—is appointed on behalf of men, in things pertaining to God, to the end that he might offer both gifts and offerings for sins. <sup>2</sup>He is able to have compassion toward the ignorant and misguided, since he is himself also beset with weakness. <sup>3</sup>And because of this, he is obligated—just as for the people, so also for himself— to make offering for sins.

5:1–3

19.

Now, in fact, no one takes this honor for himself, but rather it is when he is called by God, even as Aaron was. <sup>2</sup>So also the Messiah did not glorify himself so as to become the high priest; rather, it was the one who said to him,

“<sup>3</sup>You are my Son. Today I have begotten you.” [Psalm 2:7]

<sup>4</sup>Just as also in another place he says,

“<sup>5</sup>You are a priest to the end of the ages, in accordance with the order of Melchizedek.” [Psalm 110:4]

<sup>6</sup>This is the very 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 because of the seriousness of his relation to God.

5:4–7

20.

Although he was the Son, he learned obedience from the things that he suffered. <sup>2</sup>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 the high priest according to the order of Melchizedek.

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5:8–10

§1.2

PART 8

21.

The account concerning him is of great value to us, but to explain it is hard to do, because you have become obtuse in your hearing. 2•Now, indeed, though you ought to be teachers (because of the time we are in), you have need for someone to teach to you again the elements of the beginning of God's revealed messages. 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 inexperienced in the account of *dikaiosune*, for he is an infant and the solid food is for the *teleios*, for ones who have senses that, because of practice, are trained for discerning good and bad.

5:11–14

22.

Therefore, leaving behind the beginning of what concerns the Messiah, let us press forward to a completion—not again laying the foundation of repentance from death-causing deeds and of belief in God—the 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

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23.

Now it is impossible for those who were once enlightened such that they were given a taste of the heavenly gift—for those, indeed, who were sharers in the activity of the spirit of the Holy One and who tasted of the wonderful proclamation of God and its highly significant consequences for the coming age—and then fell away, 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

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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 forget 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 until the end—in consequence of the complete certainty of the hope—such that you not be apathetic, but be imitators of those who, in view of their belief and patience, inherit the promises.

6:11–12

27.

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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, saying,

“<sup>2</sup>I will most certainly bless you and I will most certainly multiply you.” [Genesis 22:17]

<sup>3</sup>And so, because he had been patient, he obtained this promise. <sup>4</sup>Now men swear by someone greater than themselves and, with them, an oath offered as assurance is the end of every dispute. <sup>5</sup>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 have fled to God for help might have strong inducement to grasp hold of the hope that lies before us.

6:13–18

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28.

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

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§1.3

PART 9

29.

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

30.

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

31.

He was without father, without mother, without genealogy to qualify him to be a priest. <sup>2</sup>And having neither beginning of days nor end of life—in the sense that he was likened by the prophet David to the Son of God—he remains a priest perpetually.

7:3

32.

Now observe how great was this man—the one to whom Abraham, the patriarch, gave, in fact, a tenth of his choicest spoils. <sup>2</sup>Those indeed of the sons of Levi who receive the priesthood have a commandment in *Torah* for the people to give them a tithe—that is, a commandment for their brethren, even though these are descended from Abraham. <sup>3</sup>But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had been given the promises. <sup>4</sup>Now without any dispute, the lesser is blessed by the greater. (<sup>5</sup>Now here—on the one hand—mortal men receive tithes, but there, it is testified, that he lives on.) <sup>6</sup>And, in a manner of speaking, through Abraham, Levi also, the one who receives tithes, paid tithes. <sup>7</sup>For he was still in the loins of his father when Melchizedek met up with him.

7:4–10

33.

So then, if *teleiosis* was through the Levitical priesthood (now with regard to it the people have been instructed by the Covenant), why is there yet the need for another priest to arise who is a priest in accord with the order of Melchizedek, and not said to be in accord with the order of Aaron? 2•Now when the priesthood is changed, of necessity there takes place a change of Covenant also.

7:11–12

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PART 10

34.

Now the one concerning whom these things are spoken belongs to another tribe, from which no one has attended at the altar. 2•Now it is evident that our Lord arose from out of Judah, a tribe with reference to which Moses spoke nothing concerning priests. 3•And that Jesus is this high priest is even more evident if another priest “according to the likeness of Melchizedek” is supposed to be raised up. 4•He does not become a high priest in accord with the Covenant with regard to any physical requirement. 5•Rather, it is in accord with the authority of an indestructible life. 6•Now 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

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PART 11

35.

Now, on the one hand, there occurs a setting aside of the former commandment on account of its weakness and uselessness (for the Law made no one *teleios*), and, on the other hand, there is the inauguration of a better hope in the face of which we draw near to God.

7:18–19

36.

Indeed, inasmuch as it was not without an oath... (Now when *they* become priests, they were <sup>priests</sup> 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.

7:20–22

37.

Those who have been made priests <sup>under the Law</sup> are numerous on account of the fact that they are prevented by death from continuing. 2•But he, on the other hand, has an unchangeable priesthood on account of his remaining “unto the Age.” 3•Therefore, he is indeed, unto the completion, able to save those who draw near to God on the basis of him. 4•He is always living such that he can intercede on their behalf.

7:23–25

38.

Now such a high priest <sup>as the one promised by Psalm 110</sup> was made suitable for us: he was made holy, innocent, undefiled, separated from sinners, and exalted above the heavens. 2•He does not need daily, like those high priests, to offer up sacrifices, first for his own sins and then for those of the people. 3•He did this once and for all when he offered himself up. 4•Now the Covenant appoints men as high priests who are deficient. 5•But the word of the oath, which came after the Covenant, <sup>appoints</sup> the Son, who has been made *teleios*, to the end of the age.

7:26–28

39.

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Now here is the main point in the things being said: <sup>2</sup>We have such a high priest. <sup>3</sup>He 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. <sup>4</sup>Every high priest is appointed to offer up gifts and offerings. <sup>5</sup>*Therefore, it is necessary for this one to have something to offer as well.*

8:1–3

40.

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. (<sup>2</sup>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.”) <sup>3</sup>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

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PART 12

41.

Now if that first one had been without fault, the place of a second one would not have been sought. <sup>2</sup>Now, finding them to blame, he says,

“<sup>3</sup>Behold, days are coming, says the Lord, where I shall impose a new covenant on the house of Israel and on the house of Jacob. <sup>4</sup>It 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. <sup>5</sup>This, then, is the covenant that I will covenant with the house of Israel after those days, says the Lord. <sup>6</sup>When I give my instructions to their mind, I will write them on their hearts. <sup>7</sup>And I will be God to them: and they will be a people to me. <sup>8</sup>And they—each and every one of them—will not teach his fellow-citizen; nor each his brother, saying, “Know the Lord.” <sup>9</sup>Because they will all know me, from the least to the greatest of them. <sup>10</sup>For 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

42.

When he speaks of a “new” one, he has deemed the first one obsolete. <sup>2</sup>And what is being deemed obsolete is, in fact, growing old, near its abolition

8:13

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PART 13

43.

Now then, the first indeed had requirements for ritualistic worship, and had the sacred system of offerings. <sup>2</sup>A tabernacle was constructed, the first one, in which are the lampstand, and the table, and the offering of bread. <sup>3</sup>This was called the “Holy Place.” <sup>4</sup>Behind the second curtain was a tabernacle that was called the “Holy Place of the Holy One.” <sup>5</sup>It had a golden altar of incense and the ark of the covenant, covered on all sides with gold. <sup>6</sup>In it was a golden jar holding the manna, and Aaron’s rod which budded, and the tables of the covenant. <sup>7</sup>Now above it were the cherubim of glory, overshadowing the mercy seat. <sup>8</sup>Now is not the time to speak in detail concerning these things.

9:1–5

44.

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. <sup>2</sup>But into the second, once a year, the high priest alone <sup>can go</sup>, not without blood that he offers up for himself and the ignorant sins of the people.

9:6–7

45.

Now the spirit of the Holy One makes this clear: the way to <sup>the mercy of</sup> the Holy One has not yet been made manifest insofar as the first tent still has standing. <sup>2</sup>This tent is a parable for the time in which we live. <sup>3</sup>In accord with it, they offered up gifts and offerings that were not able to make the worshipper *teleios* so far as consciousness of his acceptance by God is concerned, since—in addition to the foods, the drinks, and the various washings—they were merely requirements of a physical nature imposed until a time of improvement.

9:8–10

46.

But when the Messiah appeared, the high priest of the beneficial changes to come—a <sup>high priest</sup> in keeping with a greater and more *teleios* tabernacle (one not made with hands, that is, not of this creation), and not in terms of the blood of goats and calves, but in terms of his own blood—he entered just one time into the sacred precincts and found redemption for the final age to come.

9:11–12

47.

Now if the blood of goats and calves and the ash of a heifer that sprinkles those who have been defiled makes one holy so far as concerns the cleansing of his outward, physical being, how much more, then, will the blood of the Messiah—who, in view of the significance of the age <sup>to come</sup>, offered himself to God, unblemished, in order to serve the Life-giving God <sup>in his capacity as a priest</sup>—cleanse our self-consciousness from our deadly works? <sup>2</sup>So, indeed, on account of this, he is the mediator of a 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

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48.

Now where the Covenant is, it must necessarily bring about the death of the one who entered into it. <sup>2</sup>Now the Covenant is binding over “dead” men, because at no time is it in force when the one who entered into Covenant stands to live. <sup>3</sup>Accordingly, the first <sup>covenant</sup> was not inaugurated without blood. <sup>4</sup>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,

“<sup>5</sup>This is the blood of the Covenant which God has commanded you.”

<sup>6</sup>And even the tabernacle and all the implements of the ritualistic service he likewise sprinkled with blood. <sup>7</sup>Indeed, in accord with the Torah, nearly all things are cleansed with blood. <sup>8</sup>Indeed, apart from the pouring of blood, forgiveness does not happen. <sup>9</sup>So then, it is necessary for the copies of the things in the heavens to be cleansed with

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these things. <sup>10</sup>•But, on the other hand, the heavenly things themselves had to be cleansed with better offerings than these.

9:16–23

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49.

Now the Messiah did not enter into the hand-made sacred precincts, copies of the true ones. <sup>2</sup>•Rather, he entered into the heavenly one itself, now to appear before the face of God on our behalf. (<sup>3</sup>•And it was 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. <sup>4</sup>•Because, then, it would be necessary for him to suffer many times from the foundation of this sacrificial system.) <sup>5</sup>•So now, just once, at the completion of the ages, he has been made manifest in order to take away sin through his offering. <sup>6</sup>•Indeed, inasmuch as it is in store for men to die once and after this is judgment, so indeed the Messiah died once, having been offered up in order to bear the sins of many. <sup>7</sup>•A second time he will be seen by those who—separated from their sin—eagerly await him for their salvation.

9:24–28

50.

Now since the Covenant possesses but a shadow of the good things about to appear, not the exact image of these matters (speaking with regard to the same offerings that they bring continually year after year), it is in no way able to make *teleios* those who draw near. <sup>2</sup>•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? <sup>3</sup>•Rather, in them is a reminder of sins year after year. <sup>4</sup>•For it is impossible for the blood of bulls and goats to remove sins.

10:1–4

51.

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

“<sup>2</sup>•You have not wanted sacrifice and offering, yet a body you have prepared for me. <sup>3</sup>•You are not pleased with whole burnt offerings and offerings for sins. <sup>4</sup>•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]

<sup>5</sup>•After saying above, “sacrifice and offering” and “whole burnt offerings and offerings for sin” you “have not wanted” nor have you “taken any pleasure in them” (things that are offered in accord with the Covenant), then it is said, “Behold, I have come to do your will.” <sup>6</sup>•He takes away the first in order that he might establish the second. <sup>7</sup>•By this “will” we are the ones who have been made holy in conjunction with the once-and-for-all offering of the body of Jesus, the Messiah.

10:5–10

52.

Now, on the one hand, every priest has stood, day-after-day, to serve and to present routinely the very same offerings—offerings that are never able to take away sins; but, this one, on the other hand, having presented one offering for sins for all time, sat down “at the right hand of God” to wait for the time that remained until his enemies were made “a footstool for his feet.” <sup>2</sup>•For by one offering he has made *teleios* for all time the ones who are being sanctified.

10:11–14

53.

Now indeed the Holy Spirit bears witness to us concerning this; for after saying,

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“<sup>2</sup>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...,”

<sup>3</sup>then it says further,

“<sup>4</sup>I will remember their sins and their lawless deeds no more.”

<sup>5</sup>But where there is the forgiveness of these things, no longer is there in the temple any offering for sin.

10:15–18

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PART 14

54.

Therefore, brothers, having confidence in the blood of Jesus with regard to his entrance into the sacred precincts—a confidence that he renewed for us with a fresh and Life-giving way through the veil, namely, the fresh and Life-giving way of his own flesh—and having an eminent priest over the household of God, we are to draw near with a true heart, in the confident assurance that accompanies belief. <sup>2</sup>For we are ones who, as regards our hearts, have been sprinkled clean from our self-awareness of evil; and we are ones who, as regards our body, have been washed with pure water. <sup>3</sup>Let us hold tightly to an unswerving affirmation of this hope, for the one who promised is trustworthy.

10:19–23

55.

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 persuading one another—and so much the more as you see the day drawing near.

10:24–25

56.

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. <sup>2</sup>But 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] <sup>3</sup>Anyone who disregards the Law of Moses dies without mercy on the basis of two or three witnesses. <sup>4</sup>Of 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? <sup>5</sup>Now we know the one who said, “Vengeance belongs to me; I will recompense.” [Deuteronomy 32:35] <sup>6</sup>Then again, “The Lord will bring judgment against his people.” [Deuteronomy 32:36] <sup>7</sup>It is a terrifying thing to fall into the hands of the Life-giving God.

10:26–31

57.

But remember the former days in which, after being enlightened, you endured much conflict with sufferings—on the one hand, in this: being made a public spectacle with reproaches and tribulations; and, on the other hand, in this: being sharers with those who were so treated. <sup>2</sup>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. <sup>3</sup>Therefore, do not throw away your confidence to approach God, which has a great reward. <sup>4</sup>Indeed, you have need of endurance so that, having done the will of God, you might receive the promise.

10:32–36

58.

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Now, for yet a very little while, "what is coming will come and will not delay." 2•Now "the one who is *dikaïos* in relation to me, by virtue of his belief 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 resulting in destruction, rather we are of the belief that results in the preservation of our person.

10:37–39

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SECTION 2

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PART 15

59.

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

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60.

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

61.

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

62.

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 *dikaïosune* that accords with belief—he became an heir.

11:7

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63.

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

64.

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

65.

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

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the one who had promised him to be faithful. <sup>3</sup>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

66.

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. <sup>2</sup>Now those who say such things make it evident that they long for their homeland. <sup>3</sup>But, if they were reminiscing about that land from which they had come out, they had the opportunity to return. <sup>4</sup>No, they now want a better one, that is, a heavenly one. <sup>5</sup>Therefore, as for them, God is not ashamed to be called their God. <sup>6</sup>Indeed, he has prepared a city for them.

11:13–16

67.

With regard to belief—<sup>2</sup>Abraham, when he was tested, offered up Isaac. <sup>3</sup>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. <sup>4</sup>For this reason, he received him back as a sort of parable.

11:17–19

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68.

With regard to belief—<sup>2</sup>Isaac blessed Jacob and Esau, even regarding things to come.

11:20

69.

With regard to belief—<sup>2</sup>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

70.

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

11:22

71.

With regard to belief—<sup>2</sup>Moses, 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

72.

With regard to belief—<sup>2</sup>Moses, 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

73.

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

11:27

74.

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

11:28

75.

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

11:29

76.

With regard to belief—<sup>2</sup>the walls of Jericho collapsed, having been encircled for seven days.

11:30

77.

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

11:31

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PART 16

78.

And what more shall I say? <sup>2</sup>For 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. <sup>3</sup>These 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

79.

And others were tortured, not accepting their freedom, so that they might meet with a better resurrection. <sup>2</sup>And others, after undergoing an ordeal of mockings and scourgings, still endured an ordeal of chains and prison. <sup>3</sup>They were stoned. <sup>4</sup>They were sawn asunder. <sup>5</sup>They died, being murdered with a sword. <sup>6</sup>They traveled about in sheepskins, in the hide of goats. <sup>7</sup>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

80.

And all these, even though they had been attested by their belief, did not obtain the promise. <sup>2</sup>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

81.

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. <sup>2</sup>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.

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12:1-2

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PART 17

82.

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

83.

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 reproved 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

84.

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

85.

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 reinigorated.

12:12-13

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86.

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

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87.

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Now you have not come to the tangible <sup>mountain</sup>—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. <sup>2</sup>•Those who heard implored that his communication to them by means of this not be continued. <sup>3</sup>•Now, they could not bear the command—if even a beast touches the mountain, it shall be stoned. <sup>4</sup>•Indeed, so terrible was the phenomenon that Moses said, “I am terrified,” for he was indeed full of trembling.

[Deuteronomy 9:19]

12:18–21

88.

Rather, you have come to Mount Zion, even the city of the Life-granting God, the heavenly Jerusalem. <sup>2</sup>•And <sup>you have come</sup> to myriads of angels in public celebration; and to the assembly of the Firstborn, <sup>the assembly of those who are enrolled in the heavens</sup>; and to the Judge of all, God; and to the spirits of those who are *dikaïos*, who have been made *teleios*; 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

89.

See to it that you do not reject the one who is speaking. <sup>2</sup>•For if those in the land did not escape when they rejected the one who warned <sup>them</sup>, much more so we, the ones turning away from he who is <sup>warning</sup> from the heavens.

12:25

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90.

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] <sup>2</sup>•Now this “yet once more” refers to the transformation of those things that are shaken—hence, <sup>the transformation of the things that have been made</sup>—so that things that cannot be shaken remain. <sup>3</sup>•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

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### Concluding Instructions

#### PART 18

91.

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

13:1–3

92.

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

93.

Your manner is to be free from the love of money. <sup>2</sup>•Be content with what you have. <sup>3</sup>•For he himself has said,

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

<sup>5</sup>•So then, we, being undaunted, say,

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

13:5–6

94.

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

95.

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

96.

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

97.

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

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98.

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

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## Appended Cover Greeting To The Particular Anonymous Community That Received This Particular Copy Of The Exhortation

### PART 19

99. Now I urge you, brothers—be content with this word of persuasion, for I have corresponded with you but briefly. 13:22
100. You know our brother Timothy, who has been released. <sup>2</sup>If he comes soon, I will see you with him. 13:23
101. Greet all of your leaders and all the *hagioi*. <sup>2</sup>Those from Italy greet you. 13:24
102. Grace be with you all. 13:25