

The Epistle of Paul The Apostle
To The HEBREWS

HEBREWS 2

God has spoken to us in the Son Who is so

CHAPTER 1

1 God, in many allotments and in many ways, spoke in time past to the fathers in the prophets.¹

2 Upon these last days he has spoken to us in *the* Son, whom he placed as heir of all things, through whom also he made the ages,

3 Who being the full shining of the glory, and the exact character of his essence, and upholding all things by the spoken word of his power, through himself having made a cleansing of our sins, sat down in *the* right hand of the Majesty on high,

4 Being so much better than the *heavenly* messengers, as he has by inheritance a more excellent name than they,

5 Because to whom of the *heavenly* messengers did he say at any time, You are my Son; this day I have begotten you? And again, I will be to him for a Father, and he shall be to me for a Son? Psa 2:7; 1 Chr 17:13

6 And again, when he brings the firstborn into the inhabited earth, he says, And let all *the heavenly* messengers of God prostrate themselves before him.

Psa 97:7

7 And indeed pertaining to the *heavenly* messengers he says, The one making his *heavenly* messengers spirits, and his official ministers a flame of fire. Psa

104:4

¹1:1 See Note 2 Pet 3:15-16

much better than the heavenly messengers

8 And pertaining to the Son *he says*, Your throne, Oh God, *is* to the ages of the ages; a scepter of uprightness *is* the scepter of your kingdom. Psa 45:6

9 You have loved righteousness, and hated lawlessness; because of this, God, your God, has anointed you with *the* olive oil of jumping for joy alongside of your partners. Isa 61:1; Psa 45:7

10 And you, Lord, at *the* beginning laid the foundation of the earth, and the heavens are *the* works of your hands; Psa 102:25; 143:5

11 They will be destroyed, and you will remain; and they all will wear old as a garment; Psa 102:26; Isa 50:9; 51:6

12 And you will fold them up as a cloak, and they will be changed, and you are the same, and your years absolutely do not fail. Psa 102:27

13 And to which of the *heavenly* messengers did he speak at any time, Sit out from my right hand, until I place those who hate you as a footstool of your feet? Psa 110:1

14 Are they absolutely not all officially ministering spirits, set apart and sent out to minister because of those about to be heirs of salvation?

CHAPTER 2

1 Because of this we ought to superabundantly hold our minds toward the things which we have heard, so as not to ever let them flow by,

HEBREWS 2 *Do not neglect so great a salvation; Jesus became flesh and blood to taste death for every man*

2 Because if the word spoken through *heavenly* messengers was steadfast, and every violation and inattentive hearing took a righteous pay back of wages,

3 How shall we escape neglecting so great a salvation, which at the beginning was taken to be spoken through the Lord, and was established to us by those hearing him,

4 God bearing witness with them, both by signs and wonders, and with various works of power, and distributions by the Holy Spirit, according to his will?

5 Because he has absolutely not arranged the inhabited earth about to be, concerning which we speak, under *heavenly* messengers.

6 And one in a certain place solemnly witnessed, saying, What is man, that you are mindful of him, or a son of man, that you oversee him? Job 7:17 Psa 8:4;144:3

7 You positioned him a little lower than the *heavenly* messengers; you crowned him with glory and honor, and you set him over the works of your hands; Psa 8:5-6

8 You arranged all things underneath his feet. Because in arranging all things under him, he sent forth not one thing absolutely not arranged under him. But now we absolutely do not see yet all things arranged under him.

Gen 1:26-30

9 But we are looking at Jesus, the one for a little time positioned below the *heavenly* messengers for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.

10 Because it was suitable for him, because of whom and through whom *are* all things, in bringing many sons into glory, to perfect the Chief Leader of their salvation through sufferings,

11 Because both the one sanctifying, and those being sanctified, *are* all of one, for which reason he is absolutely not ashamed to call them brothers,

12 Saying, I will announce your name to my brothers; in *the* midst of *the* church I will sing praise to you. Psa 22:22, 25

13 And again, I am convinced¹³ upon him. And again, Behold I, and the children whom God has given me. Mat 27:43; Psa 18:2;

Isa 12:2

14 Since, therefore, the children are sharers of flesh and blood, he also himself likewise had the same with *them*, that through death he might render

¹³ **2:13 convinced**, *pepoithoos*, (*peitho*) Convinced is the meaning of this word, and we have consistently translated it convinced in order to be consistent. KJV translated *peitho* persuaded, trusted, obeyed, believed, yield, confident, and assure. Strong says of *peitho*, to convince (by argument, true or false), to assent, rely on (by inward certainty). Notice in verses 11-18 how Jesus had to believe God, be convinced that God is God and that God is His Father, Mat 27:43. He had to be convinced and believe God just like all other humans have to be convinced and believe God, and thus by being a genuine flesh and blood human, He took hold of humans, not heavenly messengers, to save humans, not to save heavenly messengers.

He came of the seed of Abraham to be a merciful Head Priest greater than Moses; do not be hardened. **HEBREWS 3**

inoperative the one having the might of death, that is, the devil,

15 And release them who through fear of death were liable to bondage through all *their* life,

16 Because indeed he absolutely did not take hold of *heavenly* messengers, but he took hold of the seed of Abraham.

17 Therefore he was obligated by all means to become like the brothers, that he might be a merciful and faithful head priest in the things toward God, to be merciful toward the sins of the people,

18 Because in that he himself experienced being tempted, he is able to run to help those being tempted.

CHAPTER 3

1 For this cause, holy brothers, partners of the heavenly calling, fully exercise your mind upon the Apostle and Head Priest of our confession, Christ Jesus,

2 Who being faithful to the one so making him *Apostle and Head Priest*, as also Moses was in all his house,

3 Because this one was deemed worthy of more glory than Moses, inasmuch as the one having thoroughly prepared it has more honor than the house,

4 Because every house is thoroughly prepared by someone, and the one having thoroughly prepared all things is God.

5 And Moses truly was faithful in all his house as a menial attendant for a testimony of those things being spoken,

6 And Christ as Son over his house, whose house we are, if indeed we hold fast the confidence and the boasting of the hope firm until the end.

7 Therefore, as the Holy Spirit says, Today if you hear his voice, Psa 95:7

8 Do not harden your hearts, as in the provocation, in the day of temptation in the wasteland,

9 When your fathers tempted me, testing me, and saw my works forty years.

10 Therefore I was grieved with that generation, and said, They always go astray in their heart, and they absolutely did not know my ways. Psa 95:10

11 So I swore in my wrath, If they will enter into my rest. Psa 95:11

12 Look out, brothers, lest there is in any of you an evil heart of unbelief, in removing from *the* living God.

13 But comfort one another daily, while it is called today, so that not any of you are hardened through deceitfulness of sin,

14 Because we are made partners of Christ, if we hold the beginning of our essence steadfast until the end;

15 In the saying, Today if you hear his voice, do not harden your hearts, as in the provocation. Psa 95:7

16 Because some having heard, provoked, but absolutely not all those coming out of Egypt through Moses.

HEBREWS 4

Do not be hardened; enter His rest; the Word of God is living

17 And with whom was he grieved forty years? *Was it* absolutely not with those sinning, whose corpses fell in the wasteland?

18 And to whom did he swear not to enter into his rest, except to those being unconvinced?

19 And we see that they absolutely did not have power to enter in because of unbelief.

CHAPTER 4

1 Let us fear therefore, lest a promise being left of entering into his rest, any of you are thought to fall short,

2 Because also we had the good news announced to us, even as those, but the word absolutely did not benefit them, not having been mixed with faith in those hearing,

3 Because we enter into rest, those believing, as he spoke, As I swore in my wrath, If they shall enter into my rest. And yet, the works were caused to be from *the* foundation of the world.

4 Because he spoke in a certain place concerning the seventh in this way, And God rested the seventh day from all his works. Gen 2:2-3

5 And in this *place* again, If they shall enter into my rest.

6 Therefore it is left that some will enter into it, and those who first heard the good news absolutely did not enter in because of being unconvinced.

7 Again, he marked out a certain day, saying in David, Today, after so long a time. As it is said, Today if you hear his voice, do not harden your hearts. Psa 95:7

8 Because if Joshua had given them rest, he absolutely would not have spoken concerning another day after these things.

9 Therefore there is left a Sabbath-rest to the people of God,

10 Because the one having entered into his rest, also himself rested from his works, exactly as God from his own.

11 Let us use earnest speed therefore to enter into that rest, so that not anyone falls after the same example of being unconvinced,

12 Because the word of God is living, and supernaturally working, and slices more decisively than any double-mouthed sword, also reaching through to the separation of soul and spirit, both of the joints and marrow, and *is* a judge of the passionate deliberations and manner of understanding of the heart,

13 And there is absolutely no creature that is not manifest before his face, and all things *are* naked and bare throated¹³ to the eyes of him with whom *is* the word.

¹³ **4:13 bare throated**, *trachelizo*, to seize by the throat, to expose the throat of a victim for slaughter. The picture is that we are held by the throat by the Word of God to slay every evil deliberation and evil understanding that works against our being made totally Christ-like. The Word of God is living with divine life, and supernaturally working, and slices more precisely than any double-mouthed sword, reaching through to separate any

Our Head Priest was tempted in all respects without sin; a priest forever after the order of Melchizedek **HEBREWS 5**

14 Therefore having a great head priest, having gone through the heavens, Jesus, the Son of God, let us hold our confession,

15 Because we absolutely do not have a head priest who does not have power to feel our weaknesses with us, but was tempted in all respects according to *our* likeness, without sin,

16 Let us come therefore with outspokenness to the throne of grace, that we may take mercy, and find grace for well-timed help.

CHAPTER 5

1 Because every head priest having been taken out of men is placed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins,

2 To have power to gently feel for the ignorant, and those straying from the way, since he himself is surrounded with weakness.

3 And because of this he ought to offer for sins, as for the people, so also for himself. *Lev 4:3*

4 And absolutely no one takes the honor to himself, but the one being called of God, as indeed Aaron.

and all evil mindedness in our soul, not in perfect agreement with our born-of-God spirit. Our spirit (those of us who are saved, born from above) is born of God, and therefore perfectly pure in nature. Our soul has to be crucified, renewed, cleansed, trained, and empowered by the Holy Spirit, over time, to become like our Christ-like spirit. As you receive the Word of God, the Word of God reaches through to separate your soulish notions from the pure mind of Christ in your spirit. This is the crucifixion and renewal of the soul life, *Rom 6:6; 12:1-2; Gal 2:20; 5:24; 6:14.*

5 And in this way Christ absolutely did not glorify himself to become head priest, but the one speaking to him *did*: You are my Son; today I have begotten you. *Psa 2:7*

6 As also he says in another *Scripture*, You *are* a priest forever according to the order of Melchizedek, *Psa 110:4*

7 Who in the days of his flesh, offering up petitions and entreaties with strong crying and tears to the one having power to save him out of death, and was listened to in that he was cautiously reverent;

8 And indeed being a Son, he learned attentive hearing from the things he experienced;

9 And being perfected, he became the author of eternal salvation to all those attentively hearing him,

10 Addressed by God, Head Priest according to the order of Melchizedek. *Psa 110:4*

11 Concerning whom the word *is* much to us, and *it is* hard to speak the interpretation, since you have become sluggish in hearing,

12 And because of being obligated for the time to be teachers, once more you have need for someone to teach you the beginning elements of the words of God, and have become *those* having need of milk, and absolutely not of solid nourishment,

13 Because everyone using milk is inexperienced in *the* word of righteousness, because he is an infant,

HEBREWS 6

Let us be carried on to the Perfecter

14 And solid nourishment is to those being complete, those through habit having their senses exercised to judge both *the* beautifully good and *the* evil.

CHAPTER 6

1 Therefore leaving the beginning of the word about the Christ,^{1a} let us be carried on to the Perfecter,^{1b} not again laying down the foundation of repentance from dead works, and of faith upon God,

2 Of teachings of baptisms,² and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

^{1a} **6:1 the Christ**, the Greek translation of the word Messiah, which is Hebrew.

^{1b} **6:1 Perfecter**, *teleiotes*, a noun, referring to Jesus, the Perfecter, used only two places, Heb 6:1 and 12:2. In Heb 12:2 it very clearly refers to Jesus, the Perfecter of faith. In Heb 6:1 the Hebrews are urged to fully go on to Jesus, the Perfecter of the Law, and therefore the Perfecter of salvation. The Hebrews needed to go on to the Perfecter, Jesus, who was and is the one fulfilling the beginning word about the Messiah. Paul was not urging them to go on to maturity. He was urging them to go on to Jesus in full saving faith. Paul is urging them not to go back to the ceremonies that point to a coming Messiah. If they reject Jesus as the fulfillment of the Law including all its ceremonies, then they have rejected Him to Whom the Law pointed, therefore actually rejecting the Law. But they are to go on to Jesus who is the Perfecter of all things written in the Law as summarized in verses 1 and 2.

² **6:2 baptisms**, *baptismos*, the word normally translated washing or baptism in all translations. We have not translated it washings, because there is another word for washings. *Baptismos* is plural here, and therefore refers to the many baptisms or immersings of things and people in God's laws given to Moses (of vessels, and of humans, their hands and their bodies after certain tasks that made them unclean). See, Mrk 7:4, Col 2:12, Heb 6:2, and Heb 9:10. Hebrews was addressed to Hebrews, Israelites, Jews. These three terms had become synonymous, except where Paul makes a distinction between being a real Jew in your heart and Israel in general which included many unbelievers. The entire passage, beginning with verse one, calls on them to go on from the beginning teachings about the Messiah, the Christ, as revealed in the Hebrew Bible, and to go on to the Perfecter, Jesus Himself,

leaving behind the following list of teachings which are now fulfilled in Jesus Who is the actual Messiah; they are to go on from:

(1) **repentance from dead works as ceremonially depicted in the Mosaic laws**. The ceremonies of the Law in themselves were ineffective; they were effective only if a believer by faith laid hold of the Messiah who was to come; (2) **faith in God**; belief in one God, not the many gods of pagan religions; (3) **the teachings of baptisms**, the need for cleansing from sins in all areas of life symbolized in the many ceremonial immersings, and that God was the only one who could cleanse. John the Baptist gathered all these baptisms into a once for all experience of baptism of genuine repentance. The Hebrews were urged now to go on to full commitment to Jesus who has cleansed away our sins in reality, on the inside, not just on the outside as in the physical baptisms; (4) **laying on of hands**; the laying of the hands of the priest on the sacrifices was to symbolize transferring the guilt of the offerer to the sacrifice being offered; they were to go on now to the real fact that all our sins have been transferred to Jesus the Messiah on the cross; (5) **the resurrection of the dead, and eternal judgment**; the belief in a resurrection of both the righteous and the unrighteous to face the judgment announcing their eternal destiny and their rewards or punishments is taught throughout the Hebrew Bible; now since Jesus has come, we believe that our Messiah was raised out of the dead, and through Him our resurrection out of the dead to eternal salvation is guaranteed without our going through a judgment to determine if we are saved or lost; we now have everlasting life, and have changed places out of death into life, John 5:24, and will not come into judgment. The Hebrews Saint Paul was addressing were having difficulty believing in the Christ who saves by grace through faith without the works of the law. Paul constantly addresses this problem in all his letters to believers who have come to Christ from other races. Here in Hebrews he writes to Hebrews who have professed faith in Jesus as Messiah. They were having difficulty settling down on a free salvation, just as every person does who is saturated with a works for salvation religion, regardless of whether it is Judaism, or a so called Christian religion, or a non-Christian religion. Paul is writing to those who may not have actually changed from trusting in their own works, as he had previously done, to governing it all to be a violent loss because of Christ, as he had, Php 3:7.

With that in mind let us now deal with Saint Paul's declaration that if they fall away, they do not have power to be renewed again to repentance. Your interpretation of the statement will depend upon your already formed beliefs from other Scriptures. If you believe that the Bible teaches it is possible for a person to be genuinely saved, and then can become genuinely lost, then you will interpret the passage to be speaking to the saved, and warning them of the possibility of turning away from their saving faith, and becoming eternally lost. If you believe (as I do) that the Bible teaches that it is impossible for a genuinely saved person to abandon his faith and be lost forever, then you will in-

terpret the passage to refer to those who have made a shallow commitment to the Messiah based on their own concept of works for salvation, and they are now tempted to abandon their profession in the Messiah. As you read further, you find that Paul is addressing two groups among the Hebrews. By reading verse 7, the illustration of the earth taking God's rain, and producing vegetation appropriate for the farmer (God is the Farmer in this case), you see that this group is saved, and takes the blessing. By reading verse 8 you see the group who take God's rain, and they produce thorns and briers, and are near the eternal curse, and their end or destiny is for burning. These verses show that he is writing to two different groups; some with a genuine faith in the Messiah, and others with a human works-faith or man-made-religion-faith, who are not saved. And verse 9 clinches the conclusion: Saint Paul is convinced that the better things are in their lives, the things having salvation, although he speaks as though some of them may be lost. And he follows through on that conclusion in the next verses, and in the next chapters, constantly warning them to be sure that they have real saving faith in Jesus the Messiah, and not religion, non-saving faith, based on tradition, culture, religious notions, and their own works and opinions - which is so prevalent in our modern day. If someone professes faith in Jesus no one can see into that person's heart to know if he has genuine faith or not. The individual believer has to determine if he has genuinely believed or not. That is why Paul warns them and urges them to be sure that they have saving faith. Each person is the only one who can know for sure. Based on that conclusion, let me give you my understanding of verses 4-6: Those who at one time have been enlightened, are those who have heard the true good news of salvation by grace through faith in the life, death, and resurrection of Jesus as our substitute. Through the preaching of the good news the Holy Spirit has enlightened them on this. Those tasting the heavenly gift are those who have actually tasted in their spirits how good salvation by grace really is. The Holy Spirit has given them a taste in their heart to enlighten them on the grace of God. Those being participants with the Holy Spirit are those who have responded to Holy Spirit conviction and have gone along with Him up to the doorway of receiving Jesus. Those who have tasted the beautifully good spoken word of God, are those who have sat under Holy Spirit filled preaching of the Word of God by a genuine servant of God, and were moved by it, and have been moved by the miraculous works of power, and were convinced that it was all true. If at that point they fall away, they do not have power to be renewed to that point again. They re-crucify to themselves the Son of God, and put Him to a public shame. It is my opinion that these are people who have come so very close to salvation under full Holy Spirit enlightenment, and have deliberately turned back without surrendering their lives to Him. I believe it is the same as blaspheming the Holy Spirit for which there is no forgiveness, Mat 12:31-32. Paul warns them in Heb 10:29 against

3 And this we will do, if God permits,

4 Because those at one single time having been enlightened, tasting of the heavenly gift, and being partners with the Holy Spirit,

5 And tasting the beautifully good spoken word of God, and works of power of the age about to be,

6 And falling away, they do not have power to be renewed again to repentance, re-crucifying to themselves the Son of God, and putting him to a public shame.

7 Because *the* earth drinking the rain coming often upon it, and producing vegetation appropriate for those for whom it is farmed, takes with it a blessing from God,

8 And that bearing thorns and briers is rejected, and is near to being cursed, whose end is for burning.

9 And we have been convinced, beloved, better things concerning you, even the things having salvation, although we speak in this way.

insulting the Spirit of grace, which is what Jesus warns them against in Mat 12:32. If they do, they will never again have power to come back to Him for salvation. Now, if you interpret all these phrases to apply to people who have genuinely been saved, and then turn their backs upon Jesus, the Messiah, then you have to conclude that if a person is lost after being saved, he can never be saved again. You cannot have it both ways. Learn to be totally consistent with Holy Scripture. Do not pick and choose according to your own notions. Man's notions and opinions have no weight at all. The only thing having eternal weight is the exact statement of Holy Scripture. I pray God will give us all more and more enlightenment on His Holy Word.

HEBREWS 7 *Full assurance of the hope until the end; Melchizedek - king of Salem*

10 Because God is absolutely not unrighteous to be forgetful of your work and wearisome toil of love, which you showed to his name, having ministered to the saints, and *now* ministering.

11 And we set our passion *that* each one of you show the same earnest speed toward the full assurance of the hope until *the end*,

12 That you do not be sluggish, but imitators of them who through faith and perseverance inherit the promises,

13 Because God *in* promising Abraham, since absolutely having no one greater by whom to swear, he swore by himself,

14 Saying, Blessing, surely I will bless you, and multiplying, I will multiply you. Gen 17:1-2

15 And in this way, after having persevered, he hit upon the promise.

16 Because men indeed swear by the greater, and the oath for establishment is to them an end of all dispute.

17 In which God, willing to show more super-abundantly to the heirs of promise the unchangeableness of his will, mediated *it* by an oath,

18 That through two unchangeable deeds, in which God did not have power to lie, we would have a strong comfort, those having fled to lay hold of the hope lying outstretched before *us*,

19 Which we have as an anchor of the soul, both secure and steadfast, and entering into the interior of the veil,

20 Where *the* Forerunner for us entered, Jesus, being Head Priest forever according to the order of Melchizedek.

CHAPTER 7

1 Because this Melchizedek, king of Salem, priest of the most high God, the one meeting Abraham returning from the slaughter of the kings and blessing him,

2 And to whom Abraham divided a tenth of all, first being translated King of Righteousness, and after that also King of Salem, which is, King of Peace,

3 Fatherless, motherless, untraceable by genealogy, having neither beginning of days, nor end of life, and being compared similarly to the Son of God - stays a priest perpetually.

4 And look how great this one *was*, to whom even the patriarch Abraham gave a tenth of the spoils.

5 Also truly, those out of the sons of Levi, taking the priesthood, have a commandment to tithe the people according to the law, that is, of their brothers, although having come out of the loins of Abraham,

6 And the one not tracing *his* genealogy out of them, tithed Abraham, and has blessed the one having the promises.

Levi was tithed in Abraham to Melchizedek; the priesthood was transferred from Levi **HEBREWS 7**

7 And apart from all dispute, the lesser is blessed by the better.

8 And here truly, dying men take tithes, and there, it having been witnessed that he lives,

9 And as a word to say, Levi also, the one taking tithes, has been tithed through Abraham,

10 Because he was yet in the loins of his father when Melchizedek met him.

11 If therefore truly perfection was through the Levitical priesthood (because upon it the people had been given the law) why *was there* yet a need for another priest to rise according to the order of Melchizedek, and it was absolutely not said, According to the order of Aaron?

12 Because the priesthood being transferred, there becomes out of necessity also a transference of the law,

13 Because *the one* upon whom these things are said shares in another tribe, of whom absolutely no one held his mind toward the altar,

14 Because it is obvious that our Lord rose out of Judah, to which tribe Moses said absolutely nothing concerning priesthood.

15 Also it is still more superabundantly manifest that according to the likeness of Melchizedek there arises another priest,

16 Who is caused to be, absolutely not according the law of a fleshly commandment, but according to *the* power of an indissoluble life,

17 Because he has witnessed that, You *are* a priest forever according to the order of Melchizedek. Psa 110:4

18 Because truly there is a replacing of the preceding commandment through its weakness and unprofitableness,

19 Because the law absolutely did not perfect one thing, but super-imposing a better hope *did*, through which we draw near to God.

20 And inasmuch as absolutely not apart from swearing an oath -

21 Because truly they become priests apart from swearing an oath, but this one with swearing an oath through the one saying to him, The Lord swore and absolutely will not regret *it*, You *are* a priest forever according to the order of Melchizedek

- Psa 110:4

22 And according to so vast amount as this, Jesus was caused to be a bondsman of a better covenant. See Note Mat 26:28

23 And they truly are many who became priests, because of being stopped from staying on by death, Lev 6:22

24 And this one, because he stays forever, has an unchangeable priesthood,

25 From which also he has power to save them to the entire end who come near to God through him, always living to petition for them.

HEBREWS 8 *Jesus, having no sin, offered Himself one single occasion in the true tent finishing a new covenant*

26 Because such a head priest is appropriate for us, who is holy, innocent, unsoiled, separate from sinners, and being higher than the heavens,

27 Who absolutely does not have need daily, like those head priests, to offer up sacrifice, first for his own sins, afterwards for those of the people, because he did this on one single occasion, offering up himself, Lev 4:3

28 Because the law places men head priests having weakness, and the word of the swearing an oath, after the law, *places* the Son, who was perfected forever.

CHAPTER 8

1 And a summary upon the things being spoken *is*: We have this kind of head priest, who is set in the right side of the throne of the Majesty in the heavens,

2 *The* official minister of the sanctuary, and of the true tent, which the Lord set up, absolutely not man,

3 Because every head priest is placed to offer both gifts and sacrifices, for which cause it is necessary *that* this one have something also to offer;

4 Because if truly he were upon earth, he would absolutely not be a priest, there being those priests offering gifts according to the law,

5 Who minister as an example and shadow of heavenly things, as Moses received the divine oracle being about to complete the tent, because, See, he
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says, *that* you make all things according to the form shown to you in the mountain. Ex 25:40; 26:30; 27:8; Num 8:4

6 And now he has attained a more excellent official ministry, by how much also he is the mediator of a better covenant, which was legislated upon better promises,

7 Because if that first one was faultless, place would absolutely not have been sought for the second,

8 Because finding fault with them, he says, Behold, days are coming, says *the* Lord, and I will finish entirely a new covenant upon the house of Israel, and upon the house of Judah, Jer 31:31-34

9 Absolutely not according to the covenant that I made with their fathers in the day when I seized them by the hand to lead them out of *the* land of Egypt, because they absolutely did not continue in my covenant, and I neglected them, says the Lord.

10 Because this *is* the covenant that I will covenant with the house of Israel after those days, says the Lord: I will give my laws into the exercise of their mind, and write them upon their hearts, and I will be to them for God, and they shall be to me for people; Zec 8:8 Jer 31:31-34

11 And they shall absolutely not teach everyone his neighbor, and everyone his brother, saying, Know the Lord, because all will see me, from *the* least of them to *the* greatest of them. Jer 31:34

12 Because I will be gracious to their unrighteousness, and their sins, and I will absolutely not remember their lawlessness any more.

13 In the saying, New, he has declared the first one worn out, and being worn out, and having become old, *it is* near to disappearing.¹³

CHAPTER 9

1 Truly therefore the first one also had righteous deeds of ministry, and a worldly sanctuary,

2 Because there was a tent thoroughly prepared, the first, wherein was the lamp-stand, and the table, and the bread set forth, which is said *to be the* sanctuary.

3 And after the second veil, the tent which is said *to be* the Holy of Holies,

4 Having the golden altar, and the ark of the covenant overlaid on all sides with gold, in which *was* the golden pot having

the manna, and the rod of Aaron that sprouted, and the tablets of the covenant,

5 And over it the cherubs of glory shadowing the mercy-seat, concerning which we absolutely cannot now speak particularly.

6 And when these things were thus completed, the priests went always into the first tent, fulfilling the ministry of God.

7 But into the second the head priest alone one single time a year, absolutely not apart from blood, which he offered for himself and the shortcomings of the people,

Lev 16:1-34

8 The Holy Spirit making this plain: the way into the sanctuary was not yet manifest, *while* the first tent *was* yet standing,

9 Which *was* a parable for the time then present, according to which were offered both gifts and sacrifices, as to the conscience, not having power to perfect the one ministering,

10 Only upon foods, and drinks, and various baptisms, and fleshly righteous deeds, until the time of restoration is imposed.

11 And Christ having become alongside as head priest of the coming inherent good things, through the greater and more perfect tent, absolutely not handmade, that is, absolutely not of this creation,

12 And absolutely not through the blood of goats and calves, but through his own blood he entered on one single occasion into the sanctuary, having found

¹³ **8:13** St. Paul wrote Hebrews around AD 62-65. In AD 70 the animal sacrificial system God instituted with Adam and Eve as a shadow of the reality of the sacrifice of Jesus yet to come, and spelled out in detail in Moses, and fulfilled by Jesus in every iota and every particle, Mat 5:17-19, disappeared from the earth in the Roman destruction of Jerusalem. The Temple was destroyed, and the Mosaic animal sacrifices ceased, and have not from that day to this been done again. It was very near to disappearing from the earth when St. Paul wrote this. In fact, St. Paul wrote to the Hebrews to prepare them for this very event, to cause them not to hang on to that which was a temporal shell and about to disappear, but to cling to the real fulfillment in Jesus the Messiah that the ceremonies had foreshadowed since the beginning. On the proper observance of the Law of Moses after the Messiah, Jesus Christ, has come see Notes on Acts 18:21 and Ezk 40:5, the last paragraphs of the Note in Ezekiel.

HEBREWS 9

Christ with His own blood became the mediator of the new covenant

eternal redemption.

13 Because if the blood of bulls and of goats, and sprinkling ashes of a heifer, sanctifies those having been made common to the cleanness of the flesh,

14 How much more will the blood of Christ, who through *the* eternal Spirit offered himself unblemished to God, cleanse your conscience from dead works for ministering to *the* living God?

15 And because of this he is *the* mediator of the new covenant, since a death was caused to be for *the* redemption of the violations under the first covenant, those being called may take the promise of eternal inheritance.

16 Because where a covenant *is*, *the* death of him covenanting must be offered,

17 Because a covenant is steadfast upon *the* dead, since it is of no strength while the one covenanting lives. See Note on definition of Covenant Mat 26:28

18 And because the first was absolutely not inaugurated apart from blood,

19 Because Moses having spoken every commandment to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the scroll and all the people, Ex 24:5,6,8

20 Saying, This *is* the blood of the covenant which God has commanded to you.

21 And he sprinkled likewise with blood both the tent, and all the vessels of the official ministry.

22 And almost all things are according to the law cleansed in blood, and apart from pouring out of blood there is caused to be absolutely no forgiveness. Lev 17:11

23 Therefore *it was* necessary *that* the examples of things in the heavens should be cleansed with these, but the heavenly things themselves by better sacrifices than these,

24 Because Christ absolutely did not enter into the handmade sanctuaries, anti-types of the true, but into the heaven itself, now to appear before the face of God for us,

25 And absolutely not to offer himself many times, as the head priest enters into the sanctuary yearly in *the* blood of others,

26 Since he would have had to experience *this* many times from *the* foundation of *the* world, but now one single time in the entire completion of the age he has appeared to put away sin through the sacrifice of himself.

27 And as it lies outstretched awaiting men one single time to die, and after this the judgment,

28 In this way Christ, having been offered one single time to bear *the* sins of many, will be gazed at a second time apart from sin by those fully expecting him for salvation.

CHAPTER 10

1 Because the law having a shadow of coming inherent good things, absolutely not the image itself of *those* things, absolutely does not have power ever with those sacrifices which yearly they offer continually to perfect those coming near, Note Gen 1:26-27

2 Since they would absolutely not have stopped being offered because not even one of those ministering cleansed one single time² would have still had consciousness of sins,

3 But in them *there is* a remembrance of sins yearly,

4 Because the blood of bulls and of goats do not have power to take away sins.

5 Therefore entering into the world, he says, Sacrifice and offering you absolutely did not will, but a body you have thoroughly prepared for me; Psa 40:6

6 And you absolutely did not think well of burnt offerings for sin.

7 Then I said, Behold, I arrive (in the entirety⁷ of the scroll it is written concerning me) to do your will, God.

² **10:2 one single time, hapax**, one single time. The meaning is that if the sacrifice of the blood of animals could have cleansed one single time, they would have never had to repeat the sacrifices, because sin would have been put away forever. Since not one single animal sacrifice, not even one single time, ever cleansed away sin, there had to be One who by one sacrifice of Himself, one single time, would cleanse away sin. That is why God's Word insists that the cleansing away of sin was done one single time, and cleansed away sin forever.

⁷ **10:7 entirety of the scroll, kefaldis bibliou**, literally the knob of the scroll, meaning the entire scroll all the way to the knob of the stick holding it, which means, in the entirety of the Bible.

8 Above saying that sacrifice, and offering, and burnt offerings also concerning sin you absolutely did not will, and absolutely did not think well of, which are offered according to the law;

9 Then he spoke, Behold, I arrive to do your will, God. He takes away the first, that he may cause the second to stand,

10 In which will we are sanctified through the offering of the body of Jesus Christ on one single occasion.

11 Also truly every priest stands daily officially ministering and offering many times the same sacrifices, which absolutely never have power to take away sins,

12 And he, after having offered one sacrifice for sins, sat down forever in the right side of God.

13 What remains *is* waiting until those hating him are placed under the footstool of his feet.

14 Because by one offering he has perfected forever those being sanctified.

15 And the Holy Spirit also is a witness to us, because after having spoken before,

16 The Lord says, This *is* the covenant which I will covenant toward them after those days: I will give my laws upon their hearts, and I will write them upon the exercise of their minds,

17 And their sins and lawlessnesses I will absolutely not remember any more. Jer 31:31-34

HEBREWS 10 *Let us hold firm the confession of the faith; you have in heaven a better wealth*

18 And where *there is* forgiveness of these, *there is* absolutely no more offering concerning sin.

19 Having therefore, brothers, outspokenness for entrance into the sanctuary in the blood of Jesus,

20 Which he inaugurated for us, a new and living way, through the veil, that is, his flesh,

21 And *there being* a great priest over the house of God,

22 Let us draw near with a true heart in full assurance of faith, having *our* hearts sprinkled from an evil conscience, and our bodies washed in clean water.

23 Let us hold firm the confession of the faith, not leaning, because he is faithful having promised,

24 And let us fully exercise our minds to sharpen one another to love and beautiful good works,

25 Not forsaking the assembling of ourselves together, as the habit of some, but comforting, and so much the more, as you see the day drawing near,

26 Because *if we are* sinning voluntarily after taking the knowledge of the truth, there is left absolutely no more sacrifice for sins,

27 But a certain fearful expectation for judgment and fiery zeal, which is about to eat those opposed.

28 Anyone setting aside the law of Moses died apart from pity upon two or three witnesses;

29 Of how much more revenge, do you think, will he be entitled, who has trampled under the Son of God, and has governed the blood of the covenant, in which he was sanctified, common, and has insulted the Spirit of grace?

30 Because we see the one who said, Vengeance *is* mine; I will give back, says the Lord. And again, The Lord will judge his people. Deu 32:35-36; Psa 50:4; 135:14

31 *It is* a fearful thing to fall into the hands of the living God.

32 But be reminded of the previous days, in which, having been enlightened, you endured many struggles of experiences,

33 This indeed, being publicly displayed as in a theater, both by reproaches and tribulations, and this, becoming companions of those so conducted about,

34 Because also in my bonds you felt with me, and received to yourselves joyfully the pillage of your possessions, knowing in yourselves you have in heaven a better and a remaining wealth.

35 Therefore do not throw away your outspokenness, which has great pay back of wages,

36 Because you have need of cheerful endurance, that having done the will of God, you will be provided the promise,

37 Because yet a very little while, the one coming will arrive, and absolutely will not delay;

38 And the righteous will live out of faith, and if anyone draws back, my soul will absolutely have no pleasure in him.

39 And we are absolutely not of those drawing back into destruction, but of faith to the purchased possession of the soul.

CHAPTER 11

1 And faith is *the* essence of things hoped for, the conviction of things absolutely not seen,

2 Because in it the elders obtained witness.

3 By faith we understand *that* the ages were thoroughly completed by the spoken word of God, so that things appearing were not caused to be out of things seen. Gen 1:3

4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness *that* he was righteous, God testifying over his gifts, and through it, having died, yet he speaks. Gen 4:4

5 By faith Enoch was transferred not to see death, and was absolutely not found, on the very account that God had transferred him, because before his transference he obtained witness to have been pleasing to God. Gen 5:24

6 And apart from faith you do not have power to please him, because the one drawing near to God must believe that he is, and that he is a rewarder of those seeking him.

7 By faith Noah, receiving a divine oracle of things not yet being seen, reverently prepared thoroughly an ark for saving his house, through which he condemned the world, and became heir

of the righteousness according to faith.

8 By faith Abraham, having been called, attentively heard to go out into a place which he was about to take for an inheritance, and he went out, not knowing where he went. Gen 12:1

9 By faith he was a foreign resident in the land of promise, as a foreigner, being housed in tents with Isaac and Jacob, the heirs with him of the same promise,

10 Because he was waiting for a city having the foundation, whose craftsman and maker *is* God.

11 By faith also Sarah herself took power to conceive seed, even alongside of *her* aged time, since she governed him faithful who promised. Gen 18:9-15

12 Therefore from one was begotten - and that one having been dead - even as the stars of the heaven in multitude, and innumerable as the sand alongside of the lip of the sea. Gen 21:1-8 Exo 1:7

13 These all according to faith died, not having taken the promises, but seeing them far off, and being convinced, and having embraced them, and having confessed that they were aliens and foreign residents upon the earth,

14 Because those saying such things reveal that they seek a father-land.

15 And truly, if they had remembered that one from which they came out, they had time to turn back,

HEBREWS 11

Heroes of faith: Abraham, Isaac, Jacob, Joseph, Moses, others

16 But now they stretch themselves toward a better one, that is, a heavenly one; therefore God is absolutely not ashamed to be called their God, because he has prepared for them a city.

17 By faith Abraham, being tested, offered up Isaac, and the one receiving the promises offered up the only begotten, Gen 22

18 To whom it was said that in Isaac your seed will be called,

19 Calculating that God had power to raise him up, even from the dead, and from which place he provided him in a parable.

20 By faith Isaac blessed Jacob and Esau concerning things about to be. Gen 27:28-29,33, 39-40

21 By faith Jacob, dying, blessed each of the sons of Joseph, and prostrated himself, leaning upon the end of his rod.

Gen 48

22 By faith Joseph, expiring, remembered the exodus of the children of Israel, and gave commandment concerning his bones.

Gen 50:24-26

23 By faith Moses, being born, was hid three months by his parents, on the very account that they saw he was a handsome child, and they absolutely did not fear the king's authoritative arrangement. Exo 2:1-4

24 By faith Moses, becoming great, denied it to be said of him, Son of Pharaoh's daughter;

25 Taking rather to himself to endure persecution with the people of God, than to have full enjoyment of sin for a season,

26 Governing the reproach of Christ greater riches than the treasures in Egypt, because he looked away to the pay back of wages.

27 By faith he forsook Egypt, not fearing the hard breathing of the king, because he was strong, as seeing the one invisible. Exo 2:11-25

28 By faith he did the Passover and the pouring out of blood, lest the one destroying the firstborn should touch them. Exo 12

29 By faith they walked through the Red Sea as through dry land, which the Egyptians taking a test *to walk through* were gulped down. Exo 14

30 By faith the walls of Jericho fell down, being encircled seven days. Jos 6

31 By faith the prostitute Rahab was absolutely not destroyed with those not believing, receiving the spies with peace. Jos 2

32 And what more shall I say? Because the time would be insufficient for me to fully relate concerning Gideon, both of Barak and Samson, and Jephthah, both of David and Samuel, and the prophets,

33 Who through faith competed against kingdoms, toiled in righteousness, hit upon promises, blocked off the mouths of lions,

34 Extinguished the power of fire, escaped the mouth of the sword, were empowered from weakness, became strong in warfare, laid down the fortresses of foreigners.

35 Women took their dead raised out of death, and others were stretched on instruments of

torture, absolutely not receiving to themselves deliverance, in order to attain a better resurrection;

36 And others took trial of mockings and scourgings, and more, of bonds and imprisonment;

37 They were stoned, they were tried, they were sawed in two, they were put to death in murder by sword; they wandered about in sheepskins and goatskins, lacking, pressed, being injured,

38 Of whom the world was absolutely not worthy; they were caused to stray in solitude, and in mountains, and in dens, and caves of the earth.

39 And these all, having obtained witness through faith, absolutely were not provided the promise,

40 God having furnished in advance something better for us, that they apart from us should not be perfected.

CHAPTER 12

1 So therefore we also having so vast a cloud of witnesses encircling us, putting away every burden and sin encircling us, through cheerful endurance let us run the contest lying outstretched before us,

2 Gazing into Jesus the Chief Leader and Perfecter of faith, who opposite the joy lying outstretched before him endured *the* cross, despising the shame, and sat down in the right side of the

throne of God.

3 Because calculate on the one enduring such contradiction of sinners to himself, lest you grow weary, fainting in your souls.

4 You have absolutely not yet resisted as far as blood, struggling against sin.

5 And you are utterly oblivious to the comfort which is thoroughly spoken to you as children, My son, do not despise *the* training as a child by the Lord, nor faint when you are convicted by him, Job 5:17; Pro 8:11

6 Because whom the Lord loves he trains as a child, and whips every son whom he welcomes. Psa 94:12; 119:75 Pro 3:12

7 If you endure training as a child, God presents you as sons, because who is a son whom the father absolutely does not train as a child?

8 And if you are apart from training as a child, of which all have become partners, then you are illegitimate, and absolutely not sons.

9 Furthermore we had our fleshly fathers training *us* as children, and we revered them; shall we absolutely not much more be arranged under the Father of spirits, and live?

10 Because they truly for a few days trained us as children according to their thinking, and he for *our* advantage, to partake of his holiness.

HEBREWS 12 *You have drawn near, not to Mt. Sinai, but to the heavenly Jerusalem*

11 And child training truly for the time being absolutely is not thought to be joyous, but sadness, but afterward it gives back peaceable fruit of righteousness to those exercised through it.

12 Therefore straighten up the hands hanging down, and the paralyzed knees, Job 4:3-4 Isa 35:3

13 And make upright paths for your feet, so that the lame are not turned away, but rather healed. Pro 4:26-27

14 Pursue peace with all, and holiness, apart from which absolutely no one will see the Lord, Psa 34:14

15 Overseeing yourselves lest anyone fall short, *being* apart from the grace of God, lest any root of bitterness sprouting up mob *you*, and through it many be defiled,

16 Lest there be any fornicator, or one profane, as Esau, who for one meal gave away his birthright, Gen 25:33

17 Because you know that afterward, determining to inherit the blessing, he was rejected, because he absolutely did not find any place of repentance, even though he searched for it with tears; Gen 27:34-38

18 Because you have absolutely not drawn near to the mountain that was touched, and that burned with fire, nor to gloom, and darkness, and tempest,

19 And *the* sound of a trumpet, and a voice of spoken words, which those hearing asked to be excused *that* not a word be added

to them, Exo 20:19

20 Because they absolutely could not bear the charge, and if a beast touched the mountain, it was stoned, or shot through with a dart; Exo 19:13

21 And so fearful was the appearance, Moses said, I am exceedingly fearful and trembling; Exo 19:16

22 But you have drawn near to Mount Zion, and to the city of the living God, heavenly Jerusalem, and to innumerable *heavenly* messengers,

23 To the general assembly and church of the firstborn enrolled in heaven, and to God, *the* Judge of all, and to the spirits of righteous ones perfected,

24 And to Jesus, *the* Mediator of a new covenant, and to the blood of sprinkling, saying better things than that of Abel.

25 Look out *that* you not ask to be excused from the one speaking, because if they absolutely did not escape who asked to be excused from the one giving the divine oracle on earth, much more *shall we not escape*, those turning away from *the one speaking* from heaven,

26 Whose voice then shook the earth, but now he has promised, saying, Yet one single time I quake absolutely not only the earth, but also the heaven.

27 And these *words*, Yet one single time, make plain the transferring of the things that are shaken as having been made, that those which cannot be shaken may remain.

Various Christian instructions; those who cling to the earthly ceremonies have no right to the heavenly **HEBREWS 13**

28 Therefore receiving an unshakable kingdom, let us have grace, through which we may officially serve God acceptably with cautious reverence and godly fear,

29 Also because our God is a totally consuming fire.

CHAPTER 13

1 Let brotherly love remain.

2 Do not forget to have hospitality, because through this some have hosted *heavenly* messengers unawares.

3 Remember those in bonds, as bound with *them*, and those being injured, as yourselves also being in the body.

4 Marriage *is* highly valued in all, and the bed undefiled, but fornicators and adulterers God will judge.

5 Let your manner *of life be* without fondness for silver, possessing sufficiency with those things at hand, because he has spoken, I will absolutely not ever let up from being with you, and absolutely not ever forsake you,

6 So that we may have courage to say, The Lord is the one running to help me, and I will absolutely not fear what man shall do to me.

7 Remember those governing you, who have spoken to you the word of God, looking again with special interest to the outcome of their behavior; imitate *their* faith.

8 Jesus Christ the same yesterday, and today, and forever.

9 Do not be carried away with various and foreign teachings, because *it is* a beautifully good thing *that* the heart be established with grace, absolutely not with foods, which have absolutely not benefited those walking around.

10 We have an altar, of which they have no authority to eat who officially serve the tent,

11 Because what blood of living creatures is carried into the sanctuary through the head priest concerning sin, the bodies of these are burned outside the fortress.

12 Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside the gate.

13 Truly now, Let us go out to him outside of the fortress, bearing his reproach,

14 Because here we have absolutely no remaining city, but we seek one about to be.

15 Through him therefore let us offer up a sacrifice of praise to God through all, that is, *the* fruit of our lips confessing his name.

Ezk 20:40

16 And do not be neglectful to do good and to share, because with such sacrifices God is well pleased.

17 Be convinced by those governing¹⁷ you, and submit, because they keep awake for your souls, as giving back the word,

¹⁷ 13:17 those governing you, *hegeomai*, to command with official authority. This verse refers to the pastors in the churches who govern the members spiritually. See verse 24.

HEBREWS 13*The God of peace complete you thoroughly*

that they may do it with joy, and not sighing under pressure, because that is unprofitable for you.

18 Pray for us, because we are convinced that we have a beautiful good conscience, willing to conduct ourselves around in all things beautifully good,

19 And I superabundantly call on you to do this, that I may more swiftly be restored to you.

20 And the God of peace, the one having brought again our Lord Jesus out of the dead, the Great Shepherd of the sheep, in *the* blood of the eternal covenant,

21 Complete you thoroughly in all inherent good for the doing of his will, doing in you what is well-pleasing before his face, through Jesus Christ, to whom *be* glory to the ages of the ages. Amen.

22 And I call on you, brothers, bear the word of comfort, because indeed I have written a letter to you through a few words.

23 Know that our brother Timothy is set free, with whom, if I come more swiftly, I will see you.

24 Embrace all those governing you, and all the saints; those from Italy embrace you.

25 Grace *be* with all of you. Amen.