

# THE LETTER TO THE HEBREWS

## {THE INSCRIPTION}

{The inscription in manuscripts appears simply, "To the Hebrews". Heinz W. Cassirer entitles the book "A Letter to People of Hebrew Descent." Many translators entitle it "A (or, The) Letter to the Hebrews" or "The (or, An) Epistle to the Hebrews". Some late manuscripts, including the Syriac Peshitta say, "The Epistle of Paul the Apostle to the Hebrews". The Jerusalem Bible includes the sub-title, "A Letter Addressed to a Jewish Christian Community". cf. "Subscription" for further manuscript evidence.

It's location in the English Bible is based on the Latin manuscripts which placed this book between the Letters of Paul and the Catholic Epistles. Most Greek manuscripts locate it between II Thessalonians and I Timothy. Manuscripts that place Hebrews following Romans are: P46, minuscules 103, 455, 1961, 1969, 1977, 1994, 2104, 0576 & 2685. Following II Corinthians: minuscules 1930, 1978, 1992, 2000, 2248 & Sahidic Coptic translations. Following Galatians: An ancestor of Codex Vaticanus (or, B). Following Ephesians: minuscule 606. Following II Thessalonians: Aleph, A, B, C, H, I, K, P, 0150 & more than eighty minuscules, Bohairic Coptic & Armenian translations. Following Titus: minuscules 134 & 2183. Following Philemon: D, L, Psi, 048, 056, 0142 & most minuscules. Other orders of New Testament books occur in several manuscripts. Most printed editions of the Greek New Testament followed the traditional sequence. }

## CHAPTER I

### GOD HAS SPOKEN BY HIS SON

<Hebrews 1:1-4>

1 In many and varied ways in the past God has spoken to our ancestors through the prophets. 2 In these more recent days He has spoken to us through a Son. He is the one through whom the universe was created and He was appointed (*or, predestined, chosen*) to possess all things (*literally, to be the heir of all things*). 3 This Son is the radiance <cf. *Kittel I, 508*> of glory. He is the exact representation <*The Greek word "χαρακτηρ" is the root word for our word "characteristic".*> of God's essence (*or, being*) <cf. *Kittel VIII, 585*> and He sustains the universe by His mighty word. After securing the [cleansing (*literally, having made purification*),] <sup>1</sup> achieving forgiveness of our sins, He took His seat at the right hand of God, the Majesty on high. 4 He was made to be exalted above the angels for the title He possesses, as given Him by God, is more excellent by far than theirs (*or, is superior to theirs.*) <*These four verses are a single sentence in Greek.*>

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1 {C} So: Aleph, A, B, D in the fourth corrective hand, H in the original hand, P, Psi, 015, some minuscules, Old Latin, Palestinian Syriac & Armenian. "cleansing though Him" D in the third corrective hand, H in the third corrective hand, K, 0121, many minuscules, several Old Latin, Peshitta & Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic.

## **THE SON SUPERIOR TO ANGELS**

<Hebrews 1:5-14>

5 To whom among the angels did God ever say,

'You are my Son,

I have become your father today (*more literally: I have begotten you today*).'  
(*Psalm 2:7*)

and again,

'I will be a Father to Him

and He will be a son to me.' (*II Samuel 7:14*)

6 again, when He brings His first-born into the world He says,

'And let all God's angels worship Him.' (*Deuteronomy 32:43 LXX; Psalm 97:17 LXX*)

7 Furthermore, about the angels He says,

'Who makes His angels to be spirits (*literally, winds*)

and His servants to be a fiery flame.' (*Psalm 104:4 LXX*)

8 Now, to His Son God says,

'Your throne, O God, is for ever and ever

and the scepter (*or, ruling power*) of [your] <sup>2</sup> kingdom

is the scepter (*or, ruling power*) of absolute righteousness.' (*Psalm 45:6-7*)

9 'You have loved justice and hated lawlessness.

That is why God, your God,

has anointed you with the oil of gladness

from among (*literally, over*) all your companions.' (*Psalm 45:6-7 LXX*)

10 and

'You, O Lord, in the beginning laid down

the foundation of the earth

and the heavens are the work of your hands.

11 They will perish but you will remain,

they will all grow old like a garment

12 and will fold them up like a coat,

Yes, [like a garment they will] <sup>3</sup> change

but you are the same,

and your life will never come to an end.' (*Psalm 102:25-27*)

13 To which of the angels has He ever said,

'Sit at my right hand

until I make your enemies to be

as a footstool under your feet.' (*Psalm 110:1*)

14 Are not all angels, the spirits who minister, sent out to be of assistance to those who receive salvation as an inheritance?

## **CHAPTER II**

2 {C} So: A, D, K, P, Psi, 0121, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian. "His kingdom" P46, Aleph & B. Omitted by Palestinian Syriac.

3 {C} The word order is altered in the manuscripts.

## **THE GREAT SALVATION**

<Hebrews 2:1-4>

1 It is for this reason that we must pay closer attention to what we have heard. Otherwise we might drift away from that which we have heard. 2 If the message which has been delivered by angels is, in fact, true and every transgression and disobedient action receives its just punishment, 3 how are we, under those circumstances, to be able to escape if we neglect a salvation that is so great? This had its origin in the announcement of the Lord. It was further confirmed to us by those who heard Him.

4 At the same time God testified <"συνεπιμαρτυρεω" is an interesting word in Greek. Literally, "to bear witness together upon," therefore, "to testify".> to its truth by signs and portents (or, miracles) and a variety of mighty deeds. He also distributed the gifts of the Holy Spirit according to His will.

## **THE PIONEERS OF SALVATION**

<Hebrews 2:5-18>

5 God did not assign to angels the sovereignty of the future world of which we are speaking, 6 for someone has borne witness that it is said:

'What is man that you should think of him,  
or mere man (*literally, the son of man*)  
that you should be concerned about him?

7 You have made him to be only a little lower than angels.

With glory and honor you have crowned [him.]<sup>4</sup>

Everything has been placed subordinately under His feet.' (*Psalm 8:4-6*

LXX)

8 In subordinating the universe (*literally, all things*) under Him, this means nothing is omitted that is not subject to Him. We do not, at present, however, see the entire universe (or, all things) subject to him. 9 However, we do see <Two different words for "see" "οραω" and "βλεπω" are used in verses 8 & 9. The meaning of the latter is perhaps more clearly, "to look at" or "become aware of".> Jesus, who was for a short time made a little lower than the angels, because of His suffering death and then crowned with glory and honor so that [by God's grace]<sup>5</sup> He might taste death <cf. Kittel I, 677> for everyone.

10 It is fitting for Him for whom and through whom everything exists, in leading many children (*literally, sons*) to glory, that this leader should be perfected through suffering, 11 for the one who makes holy (or, sanctifies, purifies) and those who are being made holy all have one Father. It is for this reason that He is not ashamed to speak to them as brothers 12 when He says:

'I will proclaim your name to my brothers.

In the midst of the congregation I will sing your praises.' (*Psalm 22:22*)

<The word "εκκλησιας", translated "congregation" later comes to mean "church".>

13 and also,

'I will be one who puts my trust in Him.' (*Psalm 18:2; Isaiah 12:2*)

and also,

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4 {C} So: P46, B, D in the third corrective hand, K, several minuscules & Harclean Syriac. "and set them over the works of your hands" (cf. Psalm 8:6 LXX.) Aleph, A, B, C, D in the original hand, H, P, Psi, 0121, many minuscules, Old Latin, Peshitta Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic.

5 {B} So: P46, Aleph, A, B, C, D, K, P, Psi, many minuscules, Old Latin, Harclean & Palestinian Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. "apart from God" 0121 & 1739.

'Here I am and the children God has given me.' (*Isaiah 8:17 LXX*)

<sup>14</sup> Since then these children share flesh and blood, He also, in the same manner, took on him a share of the same, so that through death He might render the one who wields power over death as powerless, namely the devil, <sup>15</sup> and thereby set free all those who felt enslaved because of their dread of death.

<sup>16</sup> He did not reach out to help angels but rather the descendants (*literally, seed*) of Abraham. <sup>17</sup> It is for this reason that He had to be made to be like His brothers in every respect in order that He might be a compassionate and faithful High Priest in everything that relates to God for the atonement (*or, to accomplish the forgiveness, remove the barrier*) of the sins of the people. <sup>18</sup> He, Himself, experienced the pain of temptation. <*The Greek word "πειρασμος" gives the thought of enticement to sin.*> He is therefore able to help those who are being tempted. <*The Greek word "πειραζω" can also convey the concept of "tested".*>

### CHAPTER III

#### **JESUS SUPERIOR TO MOSES**

<Hebrews 3:1-6>

<sup>1</sup> Therefore my fellow believers, (*literally, holy brothers*) who are sharers in the heavenly invitation, fix your attention on Jesus, the Apostle and High Priest of the faith we profess. <sup>2</sup> He was faithful to God who appointed Him just as Moses was faithful [in everything] <sup>6</sup> <*Cf. Numbers 12:7 LXX The name Moses means "drawn out".*> in God's house. <sup>3</sup> For He is entitled to be deserving of greater renown (*or, more glory*) than Moses in that the one who builds the house always receives more honor than the house itself. <sup>4</sup> Every house has a builder. The one who builds all things is God. <sup>5</sup> Moses, while he was faithful in his entire household (*literally, house*), in his capacity as a servant, bore witness to things that were to be revealed for the future, <sup>6</sup> but Christ was faithful as a Son who was in authority over His own household and we also will bear witness, if we [firmly retain] <sup>7</sup> the courage and confidence in that for which we hope. <*Cf. Numbers 12:2 LXX*>

#### **A REST FOR THE PEOPLE OF GOD**

<Hebrews 3:7-4:13>

<sup>7</sup> It is therefore, as the Holy Spirit says:

'Today if you will hear His voice

<sup>8</sup> Do not harden your hearts as you did  
in the time of rebellion (*or, embitterment*),  
on the day of testing in the desert,

<sup>9</sup> when your fathers tried and tested me  
for forty years and saw all that I did.

<sup>10</sup> Therefore I became very angry with that generation  
and I said, Their hearts go astray.  
they have never learned (*or, refused to learn*) my way.

<sup>11</sup> And so, in my anger I swore (*or, made a solemn vow*)  
They shall not enter my rest.' (*Psalms 95:7-11*)

<sup>12</sup> Look out, my beloved (*literally, bothers*) that none of you might have a wicked and

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<sup>6</sup> {C} So: Aleph, A, C, D, K, P, Psi, 0121, many minuscules, Old Latin, Peshitta & Harclean Syriac, Armenian & Ethiopic. Omitted by B, Sahidic, Bohairic & Fayyumic Coptic.

<sup>7</sup> {C} So: P13, P46, Sahidic Coptic & Ethiopic (Rome). "firmly retain to the end" Aleph, A, C, D, K, P, 0121, many minuscules, Old Latin, Harclean & Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic (Pell Platt).

unbelieving heart that would lead you to apostasy (*or, to separate yourself*) <The Greek word "αποστηναι" is the root of our word "apostasy".> from the living God. <sup>13</sup> On the contrary, give warning each day for as long as there is a 'today', so that no one might be hardened by sin and deceitfulness. <sup>14</sup> We have all become partners in Christ if we hold fast to the firm confidence we had at the beginning (*or, the original confidence*) until the end. <sup>15</sup> For it is being said:

'If you hear the voice of God today  
do not harden your hearts as you did  
at the time of rebellion (*or, embitterment*).'<sup>16</sup> (*Psalm 95:7*)

<sup>16</sup> Who was it who heard and yet provoked God? Was it not those people who had come from Egypt with Moses as their leader? <sup>17</sup> With whom was God angry for a period of forty years? Was it not those who sinned and whose corpses fell in the desert? <sup>18</sup> To whom did He swear that they would never enter into His rest? It was those who were disobedient! <sup>19</sup> Thus, we see that it was because of the lack of faith that it was impossible for them to enter.

#### CHAPTER IV

<sup>1</sup> Let us then be in anxious dread lest we be found to have failed to obtain the promise of entering into His rest which He has held open for us. <sup>2</sup> We have heard the Good News as well as they, but the word they heard did not benefit them because they were not [united] <sup>8</sup> by faith with those who heard it <*i.e. it was not accepted in a way that related to their personal lives.*> <sup>3</sup> We have believed and are to be allowed [to enter into] <sup>9</sup> that rest, just as He said,

'I swore in my anger  
They shall not enter into my rest.'<sup>4</sup> (*Psalm 95:11*)

even though God's work has been completed from the foundation (*or, creation*) of the world. <sup>4</sup> For He says somewhere about the seventh day, 'God rested on the seventh day from all His work' (*Genesis 2:2*) <sup>5</sup> He said again, 'They shall not enter into my rest.'<sup>6</sup> (*Psalm 95:11*). <sup>6</sup> Since then, it is certain that some will be entering it and those who received the Good News in the past, because of their disobedience, did not enter. <sup>7</sup> He therefore fixes a new 'today', as he says through David, so much later, and has already been quoted:

'Today, if you will hear His voice  
do not harden your hearts (*or be stubborn*).'<sup>8</sup> (*Psalm 95:7*)

<sup>8</sup> For if Joshua had given them rest, God would not have spoken later about another day <*i.e. a future day*>. <sup>9</sup> Therefore there is a Sabbath rest that remains for the people who are God's <sup>10</sup> for one who enters (*or, is admitted to*) God's rest has been enabled to rest from his works even as God did from His own works. <sup>11</sup> Let us then, earnestly endeavor <The Greek word "σπουδαζω" could also be translated "hurry".> to enter into that rest, so that no one might perish because of being guilty of the same sort of disobedience.

<sup>12</sup> The Word of God is alive, powerful, sharper than any double-edged sword. It is able to pierce (*or, cut through*) even to the division of soul and body, joints and marrow and is able to pronounce judgment on a person's motives (*or, secret thoughts*) and intentions. <sup>13</sup> No created being is in existence that is able to hide from Him. All things are revealed (*literally, laid bare*) and totally exposed before the eyes of Him with whom we have to render an account of ourselves.

#### **JESUS THE GREAT HIGH PRIEST**

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<sup>8</sup> {C} Minor variants occur.

<sup>9</sup> {B} So: P13, P46, A, B, C, D in the original hand. Other forms of the same word are used in the remaining manuscripts.

<Hebrews 4:14-5:10>

<sup>14</sup> Therefore, since we have our great High Priest who has passed through the heavens, Jesus Christ, the Son of God, we must hold firmly to the faith we profess <sup>15</sup> for ours is not a High Priest who is unable to sympathize with our weakness but rather is one who has in every respect been tempted, exactly as we, but without sin. <sup>16</sup> Let us, because of this, approach the throne of grace with assurance (*or, boldness, confidence*) that we might receive mercy and find grace to help us in time of need.

## CHAPTER V

<sup>1</sup> Every High Priest is chosen from among the people (*literally, men*) and is appointed to act on their behalf in matters concerning God, for the purpose of presenting offerings and sacrifices because of sins (*or, as payment for sins*). <sup>2</sup> He must be able to deal patiently with those who do not know the truth and those who are apt to lose their way because he, himself, also is beset by weakness. <sup>3</sup> It is because of this that it is necessary for him to offer sacrifices for sins, not only for the people, but also for himself. <sup>4</sup> No one appropriates this honor upon himself but accepts it when called of God, as was Aaron.

<sup>5</sup> In the same way, Christ did not glorify Himself with becoming the High Priest but was appointed by Him who said to Him:

'You are my Son.

Today I have become your Father.' (*Psalm 2:7*)

<sup>6</sup> and as He says in another place:

'You are a priest forever

in accordance with the order of Melchizedek.' (*Psalm 110:4*)

<*Melchizedek means "king of righteousness". cf. 7:2.*>

<sup>7</sup> In the days of his earthly life (*literally, flesh*) Jesus has offered prayers and supplications with loud crying and tears to Him who was able to save Him from death and His prayers were heard because of His awe (*or, reverence*) of God. <sup>8</sup> Even though He was God's Son, He learned obedience from the sufferings which He endured, <sup>9</sup> and thus, once perfected, He became the source of eternal salvation for all those who obey Him <sup>10</sup> and because of this He was addressed by God Himself as a High Priest in the order of Melchizedek. (*cf. Psalm 110:4*)

## WARNING AGAINST APOSTASY

<Hebrews 5:11-6:12>

<sup>11</sup> About this matter there is much to say and since you have become hard of hearing it will become difficult to explain in such a way that you might understand. <sup>12</sup> By this time you ought [to be teaching others.] <sup>10</sup> Yet you are again in need of someone to teach you the basics of God's revelation, and you have come to need milk and not solid food. <sup>13</sup> My meaning is that the person who still needs to be fed on milk is not well acquainted with what the doctrine of righteousness means for that person is still an infant. <sup>14</sup> Now then, solid food is for those who are mature, that is, for those whose spiritual perceptions are disciplined by constant practice, enabling them to distinguish between good and evil.

## CHAPTER VI

<sup>1</sup> Therefore, let us leave behind <*The Greek word "αφεντις" from the word "αφιημι" could also mean "omit" or "pass over".*> the elementary instructions about Christ. Let us not again re-lay the foundation all over again of the repentance from dead works <*i.e. the works of*

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<sup>10</sup> {C} The word order is transposed in some manuscripts.

the law> and of faith in God, <sup>2</sup> [teaching]<sup>11</sup> about baptism (*or, ceremonial washings*), <The Greek word is plural. It is a form of "βαπτισμος" which signifies the act alone i.e. washing. The Greek word "βαπτισμα" is "the act with the result". cf. Kittel I, 545.> laying on of hands, resurrection from the dead, or eternal judgment. <sup>3</sup> If God permits, we will [make]<sup>12</sup> this advance (*or, this progress, go forward*) in our understanding, <sup>4</sup> for it is impossible for those who have once been [enlightened]<sup>13</sup> and have experienced (*literally, tasted*) the heavenly gift, having been participants of the Holy Spirit, <sup>5</sup> and having experienced how good the Word of God is, along with the powers of the age to come, <sup>6</sup> and have fallen away, <Nota Bene: the writer speaks of "falling away" not "falling into sin".> to be brought back to renew their repentance, since they are crucifying the Son of God again and again and are exposing Him to open shame for thereby they are committing apostasy. <sup>7</sup> The land that drinks in the rain which falls upon it and grows vegetation that is useful to those for whom it has been cultivated has a share in the blessings of God. <sup>8</sup> However, if it produces a crop of thorns and thistles it is to be considered as worthless. It is in danger of being cursed and ultimately will be destroyed by fire.

<sup>9</sup> Even though we speak in this way, my dear friends, we are convinced that much better things might be yours, things which make for salvation. <sup>10</sup> God is not unjust and therefore does not forget all you have done and the love you have shown His name, as you rendered service to His people and are still doing so. <sup>11</sup> It is our earnest desire that each of you continue to show the same eagerness in your efforts to enjoy the full realization of your hope <sup>12</sup> so that you might not become disinherited. Be imitators of those who through faith and patience obtain the promises as an inheritance.

### **GOD'S SURE PROMISE**

<Hebrews 6:13-20>

<sup>13</sup> When God made his promise to Abraham He swore to Himself, since there was no greater being to swear by, <sup>14</sup> saying, 'I certainly will bless you with blessings and I will multiply your descendants. (*Genesis 22:16-17*) <sup>15</sup> Thus it was that Abraham patiently waited and finally obtained (*or, received*) what God had promised. <sup>16</sup> People (*literally, men*) swear (*or, make vows*) by what (*or, by someone who*) is greater than they and the oath is a guarantee which is to settle any dispute. <sup>17</sup> It is in this same way that God, in His desire to convince the heirs of the promise of the unchangeable nature of His purpose, added an oath <sup>18</sup> so that by two unalterable facts, in which it was impossible for Him to lie, we should find ourselves to have powerful encouragement, as those who have fled the world to seize hold of the hope that is set before us. <sup>19</sup> We have that hope as an anchor for our souls. It is firm and sure! It reaches on into the inner sanctuary (*or, the Holy of Holies, literally, the inside curtain*) <sup>20</sup> where Jesus entered (*so, literally*) on our behalf, having become a High Priest forever, in the order (*or, succession*) of Melchizedek.

### **CHAPTER VII**

#### **THE PRIESTLY ORDER OF MELCHIZEDEK**

<Hebrews 7:1-28>

<sup>1</sup> This Melchizedek, King of Salem, Priest of the Most High God, <Cf. Kittel, V, 1019-1021. > went to meet Abraham <Abraham means "the father of a multitude".> ( cf. Genesis 14:17-20; Psalm 110:4.) just as he was returning from defeating the kings and blessed him. <sup>2</sup>

11 {B} There are minor changes in the word ending which do not alter the sense of the sentence.

12 {B} There are slight variants in the manuscripts but these are of no significant consequence.

13 {D} Some Syriac Peshitta manuscripts say, "who have once descended into the baptismal pool"

Abraham gave a tenth (*or, tithe*) of everything to him who was first of all, as the name explains, 'King of Righteousness' and additionally he was the 'King of Salem' which means King of Peace, 3 without father, mother or ancestry, with no beginning of days or end of life, but one who was made to resemble the Son of God. He remains a high priest in perpetuity.

4 Observe how great this man must have been as the one to whom the patriarch, Abraham, gave a tenth part (*or, tithe*) of his spoils (*literally, a tenth part from the top of the heap, i.e. the best*). 5 Those who are the descendants (*literally, sons*) of Levi, who receive priesthood, are authorized by the law to exact a tenth part (*or, tithe*) from the people. This means from their own brothers, although they are descendants of Abraham (*literally, from the loins of Abraham*). 6 But, in this situation a person who is without any ancestral lineage exacted a tenth part (*or, tithe*) from Abraham and blessed him: he who is the one to whom the promise belongs. 7 It is unquestionable that when a blessing is bestowed it is always bestowed by the one who is the greater! 8 Additionally, mortal humans (*literally, men who ultimately die*) received the tenth part (*or, tithe*) but in that case it is received by one of whom it is said he is still alive (*or, he lives*). 9 Further, one could say that Levi paid the tenth part (*or, tithe*) through Abraham 10 even though he collects the tenth part (*or, tithe*) though Abraham for he was still in his ancestor's body (*literally, in his loins*) when Melchizedek met Abraham. (*cf. Genesis 14:17-22*)

11 If any perfection has become attainable by means of the Levitical priesthood, it is that people received the law. Why was it necessary for another (*or, a different kind of*) priest to be appointed, belonging to the order of Melchizedek instead of one who belonged to the order of Aaron? *<The name means "bright".>* (*cf. Exodus 4-5.*) 12 When the priesthood changes there is, necessarily, also a change in the law. 13 The one about whom all this is said belonged to a different tribe from the one who officiated at the altar. 14 It is undeniable that our Lord belonged to a different tribe, Judah, *<The name means "let God be praised". Judah was one of the more loyal tribes during the time of the divided Kingdom.>* a tribe about which Moses never mentioned priesthood. 15 This all became even more evident when another priest emerged, a priest resembling Melchizedek, 16 who has become that, *<IT2>*a priest) not by means of the law of physical descent, but by the force of an indestructible life. 17 The evidence is in the words:

'You are a priest forever

in accordance with the order of Melchizedek.' (*Psalm 110:4*)

18 The old law was then canceled because it was weak and useless. The law was unable to provide perfection. 19 On the other hand we have the introduction of a better *<The word "better", "κρειττων" occurs eighteen times in the New Testament, twelve of which occur in Hebrews.>* hope by means of which we are able to draw near to God.

20 This was introduced with an oath for those others became priests following an oath that had been taken. 21 He became a priest because God had said to Him:

'The Lord has taken His oath  
and will not rescind His word.

You are a priest forever

[in accordance with the order of Melchizedek.]<sup>14</sup> (*Psalm 110:4*)

22 Jesus therefore became a guarantee of a greater and better covenant. 23 Those former priests were numerous because only their death prevented them from continuing in office 24 but He who

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14 {C} So: Aleph in the second corrective hand, A, D, Psi, Majority Text. Omitted by Aleph in the original hand, B, C, 0278, several minuscules, Old Latin & all Coptic.



remains forever has a priesthood that is never transferred to any successor. <sup>25</sup> It is for this reason that He is able to accomplish salvation fully (*or, complete salvation*) for those who come to God through Him since He is always able, living as He does, to intercede for us.

<sup>26</sup> Such a High Priest is exactly suited to our condition (*or, need*) for He is holy, <*cf. Kittel V, 492*> innocent, pure (*or, unstained*), separated (*or, different*) from those who are sinful, exalted above the heavens and is unlike the other high priests. <sup>27</sup> He has no need for the daily offering up of sacrifices: <*Cf. Strack-Billerbeck III, 698*> first for his own sins and afterward for those of the people. He did this once for all, when He offered Himself. <sup>28</sup> The law appoints weak human beings (*literally, men*) to the priesthood but the word of the oath that came later than the law appoints a Son who remains perfected forever.

## CHAPTER VIII

### THE HIGH PRIEST AS A NEW AND BETTER COVENANT

<Hebrews 8:1-13>

<sup>1</sup> The main point of what we have been saying is this: We have such a High Priest who has taken His seat at the right hand of the throne of the Majesty in heaven <sup>2</sup> as the one who serves <*The Greek word "λειτουργος" originally conveyed the thought "to render public service to the one's own expense. Its root word is also the root word for the English word "liturgy".*> in the Holy Place and in the actual tabernacle that was built by the Lord, (*cf. Numbers 24:6*) not by persons (*literally, men*). <sup>3</sup> For every High Priest is appointed to offer up both gifts and sacrifices. Therefore it is necessary that this one also has something to offer. <sup>4</sup> This one, if He were still on earth, would not be a priest at all, since there are already those who offer up the gifts that the Law prescribes. <sup>5</sup> The others offer gifts that serve as a copy <*cf. Kittel II, 33*> and a type of the heavenly reality. Just as Moses received the divine instructions when about to build the tabernacle, for God said, 'See that you make everything to be in accordance with the pattern that was shown you on the mountain.' (*Exodus 25:40*)

<sup>6</sup> On the other hand, He has acquired a ministry that is far superior to theirs in that, at the same time He is mediator of a covenant which is of a much greater value, based on better promises.

<sup>7</sup> Be aware that if that first covenant had been faultless there would have been no occasion to seek a second one. <sup>8</sup> However, finding fault with [it] <sup>15</sup> <*The Greek word for "finding fault" "μεμφομενος" is a rare word found in this form only here and in II Maccabees 2:7. In an alternate form it is also found in Romans 9:19 & Mark 7:2.*> He says,

'Remember, there are days coming,' says the Lord,  
'when I will establish a new covenant  
with the house of Israel and a new covenant  
with the house of Judah, <sup>9</sup> unlike the covenant  
established with their forefathers  
at the time when (*literally, on the day*)

I took them by their hand and led them  
out of the land of Egypt.

For they did not abide by my covenant  
so therefore I left them alone,' says the Lord.

<sup>10</sup> 'This is the covenant I will make

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<sup>15</sup> {C} So: In the accusative form in Aleph in the original hand, A, D in the original hand, P, Psi many minuscules, Old Latin, Sahidic, Bohairic & Fayyumic Coptic & Armenian. Dative form in P46, Aleph in the third corrective hand, B, D in the third corrective hand & many minuscules.

with the house (*or, people*) of Israel,  
 when the day comes,' says the Lord.  
 'I will put my laws into their minds (*or consciences*)  
 and will write them on their hearts,  
 and I will be their God  
 and they will be my people  
 11 and there will be no need for each [citizen]<sup>16</sup> to teach  
 his fellow citizen.  
 For they will know me  
 from the humblest to the greatest,  
 12 For I will be merciful toward them  
 regarding their wrong doings  
 and I will no longer remember their sins.' (*Jeremiah 31:31-34 LXX 38:34*)  
 13 By using the word "new covenant" he has made the first covenant obsolete. However, if  
 something is antiquated and obsolete it is not far from vanishing completely.

## CHAPTER IX

### *THE EARTHLY AND THE HEAVENLY SANCTUARIES*

<Hebrews 9:1-22>

1 Even the first covenant had regulations (*or, a ritual*) for worship and its sanctuary also  
 was an earthly one *<i.e. a human creation>*. 2 The first tabernacle was constructed thus: In the  
 outer area were the lamp stand and table with the Bread of the Presence. (*cf. Leviticus 24:5-9*)  
 This was named the Holy Place. 3 Behind the second curtain was the sacred tent called the Most  
 Holy Place (*or, Holy of Holies*). 4 In it were the golden altar of incense (*cf. Exodus 30:1-6*) and  
 the Ark (*or, chest*) of the Covenant, totally encased in gold. Within the Ark (*or, Chest*) of the  
 Covenant was a golden jar (*or vase*) with manna in it (*cf. Exodus 16*) along with Aaron's rod  
 which had budded (*or, sprouted leaves*) (*cf. Numbers 17:1-10*) and the Tablets of the Covenant  
*<i.e. the Ten Commandments.>* (*cf. Exodus 20, Deuteronomy 10:1-5.*) 5 Above it were the  
 cherubim of glory overshadowing the mercy seat, *<Which represents forgiveness of sins.>* about  
 which I am not able to speak in detail at the moment. (*cf. Exodus 25:17-22; 37:6-9.*)

6 With this arrangement having been accomplished, the priests always entered the first  
*(or, outer) tent (or, tabernacle)* in order to conduct their worship. 7 The High Priest alone, on  
 only one day of the year, entered the second tent *<i.e. the Most Holy Place, or, the Holy of  
 Holies>* taking with him blood, which he offered on behalf not only of himself, but also, for the  
 people, because of their sins that had inadvertently been committed. 8 It is through this that the  
 Holy Spirit signifies that the way into the Holiest was not disclosed<sup>17</sup> while the original tent  
 was still standing. 9 This was symbolic until the present time, at which both gifts and sacrifices  
 were offered (*or, presented*) even though they were unable to provide a serene conscience for the  
 worshiper 10 for these only dealt with food and drink and a variety of [ritual ceremonies  
*(literally, worship)*]<sup>18</sup> which were imposed until the time of the reformation of all things.

16 {B} So: P46, Aleph, A, B, K many minuscules, Peshitta & Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian. "neighbor" P, several minuscules, some Old Latin & Ethiopic.

17 The tense of the Greek word "disclosed" "φανερωω" could be either past or present.

18 {B} So: P46, Aleph in the original hand, A, I, P, many minuscules, Syriac Peshitta, Coptic & Armenian. "worship and rituals" Aleph in the third corrective hand, B and in an altered form, D in the third corrective hand, K, many minuscules, Old Latin & Harclean Syriac.

11 When Christ appeared as the High Priest of the [blessings (*literally, good things*)]<sup>19</sup> which [have come,]<sup>20</sup> He entered the greater and more perfect tent, not made with hands, that is to say, it is not of material creation. 12 It was not through the blood of goats and calves that He entered but by means of His own blood, He procured eternal redemption. <Verses 11 and 12 are one sentence in Greek.> 13 For if, by means of sprinkling the blood of goats and bulls and the ashes of a heifer, those who were ritually unclean (*or, defiled*) were able to make themselves to be holy, by bringing about ceremonial <*i.e. outward*> purity, 14 how much more will the blood of Christ who by the means of the eternal Spirit, Himself was offered as a flawless sacrifice to God, be able to free [your]<sup>21</sup> conscience from lifeless works to serve the living God <*i.e. the sacrifice of God that is accomplished through Christ provides not simply for earthly help but avails eternally.*>

15 It is for this reason that He is the Mediator between God and humanity through a new covenant <The word covenant "διαθηκη" can also be translated "will". Notice the play on words the writer uses in the verses that follow.> because a death took place which provides the atonement for the sins that have been committed under the first covenant. Those who have been called might receive the eternal will that was promised because of this death. 16 Where there is a legal will the fact of death of the testator must be established. <*i.e. The death of the one who made the will.*> 17 A will by itself does not have any force while the testator is still alive. 18 It was for this reason that even the first covenant was not inaugurated without blood. 19 When Moses proclaimed to all the people, every commandment, according to the Law, he took the blood of [calves and the blood of goats]<sup>22</sup> along with water, scarlet wool and hyssop and sprinkled it both on the book (*or, scroll*) and the people, 20 saying, 'This is the blood of the covenant which God has ordained for you.' (Exodus 24:6-8)

21 Similarly, He sprinkled the Tabernacle <*i.e. the first tent. cf. 9:2*> and the utensils used in the worship, with the blood. 22 In fact, it could almost be said that under the law everything is sprinkled with blood and there is no forgiveness unless blood is shed.

### **SIN PUT AWAY BY CHRIST'S SACRIFICE**

<Hebrews 9:23-10:18>

23 It was necessary that copies of the heavenly things should be cleansed (*or, purified*) by these sacrifices. However the heavenly things, in themselves, should be cleansed by means of a greater sacrifice than these. 24 Christ did not make His entry into the Holy Place, which, made with hands, is merely a copy of the real sanctuary. It was into heaven itself that He entered in order to come into the presence of God on our behalf. 25 This was not a sacrifice to be repeated over and over, as is that of the High Priest, who enters the Most Holy Place year after year, taking with him blood that was not his own. 26 If that were the case, Christ would have had to

19 {C} So: B, D in the original hand, 1739, several Old Latin, Peshitta, Hareclean & Palestinian Syriac. "future blessings" Aleph, D in the third corrective hand, I, K, P, many minuscules, several Old Latin, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic.

20 {C} Manuscript evidence is divided. Some manuscripts say "were to come".

21 {C} A genitive plural form of "I" in A, D in the original hand, K, many minuscules, Old Latin, Peshitta Syriac & Bohairic Coptic. "you" genitive plural form in Aleph, D in the third corrective hand, a number of minuscules, Old Latin, Sahidic Coptic, Hareclean Syriac, Armenian & Ethiopic.

22 {C} "calves" only: P46, Aleph in the third corrective hand, K, Psi, many minuscules, Peshitta, Hareclean & Palestinian Syriac. "calves and he goats" Aleph in the original hand and in varied forms in A, C, D, P, many minuscules, Old Latin & Armenian.

suffer over and over again, from the time of the creation of the world. As it is, He has appeared only once and for all, at the close of the ages, to do away with sin by His own self-sacrifice. <sup>27</sup> It is reserved for persons, that they die once and afterward are judged. <sup>28</sup> In the same manner Christ was sacrificed for sin, once and for all, that He might bear the sins of many. He who sacrificed Himself will show Himself a second time, not dealing with sin this time, but to provide complete salvation for those who eagerly are awaiting (*or, expecting*) Him.

## CHAPTER X

<sup>1</sup> While the law has a shadow of the promised blessings that were to come but [not]<sup>23</sup> representing them in a true reality, it could never be made perfect by those who each year continually made the same sacrifices. <sup>2</sup> Would the sacrifices not have ceased being offered if the worshipers would have been cleansed once and for all and would no longer have any feeling of being burdened (*or, feeling guilty*) for sin? <sup>3</sup> In those sacrifices sin was recalled annually as a reminder, <sup>4</sup> for the blood of bulls and goats does not have the power to remove sin.

<sup>5</sup> For this reason it is said that, when He entered into the world He said:

'You have no desire for sacrifice and offering.

You have prepared a body for me.

<sup>6</sup> You take no pleasure in burnt offerings  
nor in sin offerings.

<sup>7</sup> Then I said, I am here! I have come.

It is written concerning me

in the scroll of the book

in the scroll of

the book

I have come, O God, to do your will.' (*Psalms 40:6-8*)

<sup>8</sup> After saying these things:

'You have no desire for sacrifices and offerings.

You are not pleased with them.

These are all offered in accordance with the law.' (*Psalms 40:6-8*)

<sup>9</sup> He then added, 'Here I am. I have come to do your will.' (*Psalms 40:6-8*) In this way He removes the first order so that He might establish the second. <sup>10</sup> It is through divine will that we are set free from sin by means of the sacrifice of Jesus Christ once and for all.

<sup>11</sup> Every [Priest] <sup>24</sup> stands day after day, repeatedly offering the same sacrifices, though these have no power to rid us of our sins. <sup>12</sup> This one *<i.e. Christ>*, however, after offering one single sacrifice for our sins, which is effective forever, took His seat at the right hand of God. <sup>13</sup> From that time on He anticipated the time when His enemies would be as though they were a foot stool under His feet. <sup>14</sup> By one single sacrifice He has perfected forever those who are being made holy *<i.e. cleansed from sin>*.

<sup>15</sup> The Holy Spirit also bears witness to us, having said,

<sup>16</sup> 'This is the covenant which I will make with them  
after those days,' says the Lord.

'I will put my laws into their hearts.

I will inscribe it on their minds.' (*Jeremiah 31:33*)

<sup>17</sup> Then He adds,

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<sup>23</sup> {A} Minor variants occur.

<sup>24</sup> {B} So: P13, P46, Aleph, D, J, K, Psi, many minuscules, Old Latin, Harclean Syriac & Bohairic Coptic. "High Priest" A, C, P, many minuscules, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

'Their sins and disobedience

I will no longer remember.' (*Jeremiah 31:34*)

18 When these have their sins forgiven there is no need to provide additional sin offerings.

**EXHORTATION AND WARNING**

<Hebrews 10:19-39>

19 Therefore, my friends, (*literally, my brothers*) we have complete access to the Most Holy Place because of the blood of Jesus, 20 by a new and living way, which He has opened for us through the curtain, that is, through His own body, 21 and since we have a great Priest who is in charge of God's house, 22 let us then draw near in sincerity and unswerving faith, our hearts sprinkled clean from evil consciences that are oppressed because of sin and our bodies washed in pure water. 23 Let us firmly hold on to the hope we profess for He is faithful who has given this promise. 24 Let us think about how we might stimulate one another toward love and good conduct, though not neglecting our own meeting together, as some habitually do. 25 On the other hand, we must offer encouragement to one another and do this all the more since it can be seen that the Day is drawing near.

26 If we go on sinning deliberately after having acquired the knowledge of the truth there is no additional sacrifice left for sin, <*The sacrifice of Christ is once and for all.*> but all that remains is the sure 27 and terrifying judgment and the fury of fire that will devour those who oppose that which will destroy the enemies of God. 28 Anyone who rejects the law of Moses is to be put to death without mercy, based on the evidence of two or three witnesses. 29 How much more severe do you suppose the punishment will be that is deserved by some one who tramples on the Son of God and has not had any regard for the blood of the covenant by which that person was freed from sin and has insulted the Spirit of Grace (*or, the Spirit by whose means grace comes to us.*) 30 For, we know Him who said,

'Vengeance belongs to me. I will repay.' (*Deuteronomy 32:35*)

and also,

'The Lord will judge His people.' (*Deuteronomy 32:36*)

31 It is terrifying to fall into the hands of the Living God!

32 Recall the days that are now in the past, when, after you were first enlightened, you endured sufferings and were involved in great struggles. This came about because at times you were made to be a public spectacle when abuse and torture were poured on you. 33 Some of you came forward to sympathize with those who were [prisoners.]<sup>25</sup> 34 You even cheerfully accepted the confiscation of your property, being aware that [you]<sup>26</sup> have a possession that is more valuable and is lasting. 35 You should not throw away your confidence for it will provide you with a rich reward. 36 You need patience in order that you might gain a rich reward, having done the will of God.

37 For, 'Just a little while

and the one who is coming will come and not delay.

38 It is by faith that [my]<sup>27</sup> righteousness shall live.

My soul does not take any pleasure

if anyone is fearful (*literally, shrinks back*).'<sup>27</sup> (*Habakkuk 2:3-4 LXX*)

39 We, however, are not the ones who are fearful (*literally, shrink back*) that we might perish, but we

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25 {B} So: A, D in the original hand, 2 minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. The varied form, "my imprisonment" Aleph, D in the third corrective hand, K, P and many minuscules. "my own imprisonment:" several Old Latin.

26 {B} A change in word order in some manuscripts has no real significance.

27 {C} So: P46, Aleph, A & H in the original hand, Old Latin, Sahidic Coptic & Armenian. The word order is changed in other manuscripts.

are those who believe and thus will win possession of our souls (*or, save our souls.*)

## CHAPTER XI

### FAITH

<Hebrews 11:1-39>

<sup>1</sup> Now, faith is the assurance of that for which we hope and the conviction of the reality of those things we are unable to see. <sup>2</sup> It was by reason of faith that the people of the past won God's approval.

<sup>3</sup> It was by means of faith that we understand that the world came into being at the command of God so that which we now see did not take its origin from visible means (*or, had it's origin from that which was invisible.*) (*cf. Genesis 1.*)

<sup>4</sup> It was because of faith that Abel <*The meaning of the names in Chapter 11 appear at the conclusion of the chapter.*> offered a more acceptable sacrifice [to God] <sup>28</sup> than did Cain and it was because of faith that he was looked upon as the righteous one, for [God] <sup>29</sup> acknowledged(*or, accepted*) his offered gift (*cf. Genesis 4:4*) and through his faith, even though he is dead, he is speaking to us. <sup>5</sup> It was because of faith that Enoch was taken away from the earth, in spite of the fact that he had not died (*literally, not seen death*) and was not to be found because God had taken him. Prior to his being taken the testimony was given concerning his faith, that he had pleased God. (*cf. Genesis 5:22, 24*) <sup>6</sup> When there is no faith it is not possible to please God. Anyone who would approach God must believe in God's existence and that God is the one who rewards those who search for Him.

<sup>7</sup> It was because of faith that Noah, having been divinely warned concerning the events that were not yet evident, reverently constructed the ark for the saving of his family. By this act of faith (*cf. Genesis 6:13-22*) he condemned the world and became the heir of the righteousness which depends on faith.

<sup>8</sup> It was because of faith that Abraham obeyed when he was called to leave, going to a land which he ultimately would receive as an inheritance. He emigrated without knowledge of where he was going (*cf. Genesis 12:1,4*) <sup>9</sup> It was through faith that he moved and came to make his home, for a period of time, in the land that had been promised, lodging in tents, as did Isaac and Jacob, who shared the same promise with him. <sup>10</sup> He was looking forward to a city that had solid foundations, whose architect and builder is God. <sup>11</sup> It was because of faith that Abraham, even though he was too old and Sarah was [barren] <sup>30</sup> that Sarah [was empowered to conceive even when she was too old] <sup>31</sup> <*cf. Kittel III, 621*> for he considered Him to be faithful, He who had given the promise. <sup>12</sup> Thus from one person and that one, as good as dead, sprang a nation 'like the stars of heaven in numbers, like the countless sand of the sea shore'. (*cf. Genesis 15:5; 22:17; 32:12*)

<sup>13</sup> Sustained in their faith, all of these died, not realizing the fulfillment of the promises but had seen these from a distance, had welcomed them and had confessed (*or, admitted*) that they were foreigners and refugees (*literally, passing travelers*), having no permanent home anywhere on the earth. <sup>14</sup> When people acknowledge this, they make it evident that they are searching for a homeland. <sup>15</sup> If they had in mind the country from which they came, they would have had the opportunity to return. As it is, they are eager for a better land, that is, a heavenly one. <sup>16</sup> It is for this reason that God

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28 {C} So: Aleph, A, D, K, P, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by P13..

29 {C} There are minor changes of no importance.

30 {D} So: P & several minuscules.

31 Manuscripts vary in their word order. Some attribute the empowerment to Abraham, not Sarah, to be able to conceive.

is not ashamed of them, that He is called their God, for He has prepared a city for them.

<sup>17</sup> It is because of faith that Abraham, when he was being tested was prepared to offer up Isaac. (cf. *Genesis* 22) Yes, he who had joyfully received the promise, offered up his only son <sup>18</sup> about whom it had been said that his descendants would be traced through Isaac. (cf. *Genesis* 21:12) <sup>19</sup> He reasoned that God would be able to raise up his son from the dead and, in a manner, Abraham did receive him back again from the dead. <sup>20</sup> It was because of faith that Isaac spoke a future blessing (*literally, a blessing about the future*) on Jacob and Esau. (cf. *Genesis* 27:27-40) <sup>21</sup> It was because of faith that Jacob when near death blessed each one of Joseph's sons and bowed in prayer on his staff (*or, steadied himself*), worshipping God. (cf. *Genesis* 48:8-20) <sup>22</sup> It was because of faith that Jacob, as he neared death, spoke about the exodus of the children of Israel and gave instructions concerning his bones (*or, his burial*).

<sup>23</sup> It was because of faith that Moses, after he had been born, was hidden by his parents for a period of three months because they noticed that he was a gifted child (*literally, a child possessing rare beauty*). They were not fearful of the king's edict. (cf. *Exodus* 2:2) <sup>24</sup> It was because of faith that Moses, when he was an adult refused to be called Pharaoh's daughter's son. <sup>25</sup> He preferred to share mistreatment with the people of God rather than to enjoy the brief pleasures of sin, <sup>26</sup> because he felt contempt, like that which Christ suffered, to be a greater wealth than all the treasures of Egypt for he had his eyes fixed on his ultimate reward. <sup>27</sup> It was because of faith that he left Egypt, not because he feared the anger of the king. He held his course (*or, persevered*) as one who sees the Invisible One. (cf. *Exodus* 2:14-15) <sup>28</sup> It was because of faith that he established (*or perhaps, instituted*) <The Greek word "πεποιηκεν" a form of "ποιεω" includes the concept of continuing.> the Passover <cf. *Kittel* V, 896-904> and the sprinkling of blood so that the destroyer of the first born would not touch the Israelites. (cf. *Exodus* 12:21-22) <sup>29</sup> It was because of faith that they were enabled to cross the Red Sea as if on dry land. When the Egyptians attempted to do the same, they were drowned (*literally, swallowed up*). <sup>30</sup> It was by faith that Jericho's city walls collapsed after having been surrounded (*or, marched around, encircled*) for seven days. (cf. *Joshua* 6:20-25) <sup>31</sup> It was by faith that the prostitute, Rahab, (cf. *Joshua* 2:1-14) because she had provided a welcome for the spies and had sheltered them, did not perish along with those who were disobedient. (cf. *Joshua* 2:1; 6:22-25)

<sup>32</sup> What else is to be said? There is not time to tell the story about Gideon (cf. *Judges* 6-7), Barak (cf. *Judges* 5), Samson (cf. *Judges* 13-16), Jephthah (cf. *Judges* 11), David and Samuel, and the prophets, <sup>33</sup> for these, through faith, were able to conquer entire kingdoms, establish justice, procure promises, shut the mouths of lions, (cf. *Daniel* 6:22), <sup>34</sup> quench the power of fire, (cf. *Daniel* 3) escape the threat of the sword. Out of their weakness they were made to become strong; became mighty in war and repelled foreign armies. <sup>35</sup> It was through faith that women experienced their dead ones being resurrected. (cf. *I Kings* 17:23; *II Kings* 4:37; *II Maccabees* 7:1, 24) Others were tortured to death (*literally, stretched on the wheel*), refusing the opportunity for release that was offered them, so that they might partake of a better resurrection. <sup>36</sup> Yet others were tested by means of cruel mockery and scourging. Yes, also by shackles and imprisonment. <sup>37</sup> They were stoned, (cf. *II Chronicles* 24:20-21) sawn in two. <sup>38</sup> They were murdered with the sword. (cf. *I Kings* 19:14; *Jeremiah* 26:20-21) They roamed about in sheepskins and goatskins, destitute, oppressed and maltreated. <sup>38</sup> The world did not deserve such people! They wandered in deserts and among mountains and hid themselves in caves and holes in the ground.

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<sup>32</sup> {D} So: A, D in the third corrective hand, K & Psi many minuscules & Old Latin.. A number of minuscules add "tempted to sin". Some manuscripts transpose "stoned and sawn in two".

<sup>39</sup> All of these, because of their faith, won divine approval, yet none of them received the fulfillment of the promised blessing <sup>40</sup> for God had provided something better for us so that without us they would not have been perfect.

<Meaning of the names in Chapter XI: Abel means "meadow". Cain means, "smith" or "spear". Enoch means "dedicated". Noah means "rest" or "trembling". Abraham means "father of a multitude". Isaac means "laughter". Jacob means "supplanter". Sarah means "princess". Esau means "hairy". Moses means "drawn out" Pharaoh means "great house". Christ means "The Anointed One". Egypt means "black". Passover is a Jewish festival to commemorate the exodus from Egypt. Israelites means "descendants of Israel". Israel means "God strives". Jericho means "place of fragrance". It was located in the Jordan valley, east of Jerusalem. Rahab means "violence" or "pride". Gideon means "cutter of trees". Barak means "lightning". Samson means "sunlike". Jephthah means "he will open". David means "well-beloved". Samuel means "name of God".

## CHAPTER XII THE DISCIPLINE OF THE LORD

<Hebrews 12:1-13>

<sup>1</sup> Now therefore, surrounded as we are by a great host (*or, mass, crowd*) of witnesses <The Greek word for "witness" "μαρτυρος" soon became the word for "martyr" and the source of our English word.> let us throw aside every [impediment (*literally, easily ensnaring*)] <sup>33</sup> and sin which clings to (*or, entangles*) us. Let us run the endurance race that lies before us with patience, <sup>2</sup> with our eyes on Jesus, the leader (*or, prince, author*) <*cf. Louw & Nida, I, p. 466 entry 36.6 & p. 655, entry 68.2*> and the finisher of our faith. Because of the joy that lay before Him (*or, was awaiting Him*), He patiently endured the cross, disregarded the pain, looked with contempt on its shame, and is now seated at the right hand of the throne of God. <sup>3</sup> Compare your situation with His, He who was willing to stand the opposition of sinners [against Himself] <sup>34</sup> so that you would not become weary and fainthearted.

<sup>4</sup> In your struggle against sin you have not yet resisted to the point of having to shed blood (*or, die*) <sup>5</sup> and you have forgotten (*or, have you forgotten...?*) the encouragement found in the words that are directed to you as sons (*so, literally*).

'My son, do not think lightly of the Lord's discipline.  
(*or, Pay attention to the Lord who is correcting you.*)

Do not be discouraged when you are corrected by Him.

<sup>6</sup> For the Lord disciplines those whom He loves,  
and punishes every son whom he acknowledges. (*Proverbs 3:11-12, Job 5:17*).

<sup>7</sup> The sufferings you must endure are for the purpose of correction. God treats you as sons. What sort of son is it whose father fails to discipline (*or, correct*)? <*Cf. Kittel V, 604*> <sup>8</sup> If you receive no discipline (*or, correction*), as all sons share, then you are nothing but illegitimate and are not sons.

<sup>9</sup> Besides all this, our human fathers disciplined (*or, corrected*) us and we respected them. That being the case, should we not be even more submissive toward (*or, filled with respect for*) our spiritual Father and live (*or, learn to live*) accordingly? <sup>10</sup> They <*i.e. our human fathers*> disciplined

<sup>33</sup> {B} So: P13, Aleph, A, D, K, P, Psi & many minuscules. "easily distracting" P46, 1739. There is a difference of two letters: "ensnaring" "ευπεριστατον" "distracting" "ευπερισπαστον".

<sup>34</sup> {D} Minor variants of the word form appear in the manuscripts.



(*or, corrected*) us for a brief time as they saw fit. He *<i.e. God>* does it for our own good and it is His purpose that we might become the sharers in His holiness. <sup>11</sup> Now, no discipline (*or, correction*) seems to be pleasant but at the time it is painful. Later on, however, it provides those who have been thus trained, the peaceful harvest of a good (*or, righteous*) life.

<sup>12</sup> Now then, the drooping (*or, tired*) hands must be lifted up, the trembling knees must be strengthened <sup>13</sup> and the paths (*literally, the wheel tracks*) of your feet made level. *<The Greek word "ορθος" originally meant "straight up and down". It gradually carried the thought of being "level".>* so that the limbs that are lame might not be deformed (*literally, put out of joint*) but rather might become healthy!

### **WARNING AGAINST REJECTING GOD'S GRACE**

*<Hebrews 12:14-29>*

<sup>14</sup> Strive after peace with all persons and for holiness (*or, sanctification*) without which no one will see the Lord. <sup>15</sup> Be very careful in seeing to it that no one fails to obtain the grace of God, that no root that bears bitterness springs up, (*cf. Deuteronomy 19:17-18; I Maccabees 1:10*) and causes trouble for you and contaminates *<cf. Kittel IV, 644-646>* the entire community *<i.e. the believers>*, and that no one becomes guilty of fornication <sup>16</sup> and that no one is ungodly, as was Esau, who in exchange for a single meal handed over his birthright. (*cf. Genesis 25*) <sup>17</sup> You are aware that later on when he wanted to inherit the blessing, (*cf. Genesis 27:30-40*) he was rejected because he found no possibility for repentance even though he earnestly and tearfully desired the blessing.

<sup>18</sup> No, you have not come to something you can feel as [the mountain *<i.e. Sinai>*] <sup>35</sup> with its blazing fire, gloom and darkness, storm <sup>19</sup> and trumpet blast and the sound of a voice, the kind of voice that those who heard it implored that no further message should be brought them <sup>19</sup> for they were unable to bear the order that

'If any beast touched the mountain it should be stoned.' (*Exodus 19:12, 13*)

<sup>21</sup> Additionally, the scene was so terrifying that Moses said,

'I am seized with trembling and fear.' (*Deuteronomy 9:19*)

<sup>22</sup> However, you have come up from Mount Zion *<The word means "fortress". Originally it was considered to be the location of the city of Jerusalem.>* and to the city of the living God, the heavenly Jerusalem, *<The name means "possession of peace".>* to a myriad *<The Greek word "μυριας" is the basis for our word "myriad".>* of angels. <sup>23</sup> You have come to the festal gathering and to the church of the first born, whose names are recorded in heaven and to God who is the judge of all people and to the spirits of the righteous ones who are made perfect <sup>24</sup> and to Jesus the mediator of a new covenant and to the sprinkled blood which speaks of things that are better than does the blood of Abel. (*cf. Genesis 4:10*)

<sup>25</sup> See to it that you do not refuse to listen to the one who is speaking to you. If those who had refused to listen to His warning were unable to escape unpunished, how much less will we be able to escape, if we refuse Him who is now speaking from heaven. <sup>26</sup> His voice shook the earth at that time *<i.e. when God gave the Ten Commandments>* <sup>27</sup> but now we have His promise, 'I will shake the earth and also heaven once more as well.' (*Haggai 2:6*) The phrase 'once more' indicates that there will be a removal of all things that are able to be shaken, created things, in order that the unshaken things might remain. <sup>28</sup> In the light of the receiving of a kingdom which is unable to be shaken, let us be grateful in order that we might serve God in an appropriate manner, with reverence and awe

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<sup>35</sup> {D} So: D, K, P, Psi & a number of minuscules. "mountain" is omitted in P46, Aleph, A, C, 048, other minuscules, Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic & Ethiopic.

(literally, fear) <The Greek word "δεδουσ" conveys the concept of "awe" in the New Testament.>  
29 for our God is a devouring fire.

### CHAPTER XIII SERVICES WELL-PLEASING TO GOD

<Hebrews 13:1-19>

1 Let mutual (literally, brotherly) love continue. 2 Do not neglect to show hospitality, for, by being hospitable to others some people have entertained angels without knowing it. (cf. Genesis 18, 19, Judges 13) 3 Remember the prisoners, just as if you, yourselves, were in prison with them. Also, remember those who are being mistreated, as if you, yourselves, were suffering. 4 Let marriage be held as honorable by all and let the marriage bed be unpolluted for God will judge those who are fornicators and adulterers. 5 Your lives should be kept free from the love of wealth. Be content with what you have for God, Himself, has said,

'I will never let you go.

I will never desert you.' (Genesis 28:15; Deuteronomy 31:6-8; Joshua 1:4)

6 so that we can say boldly,

'The Lord is my helper.

I will not be fearful.

What can man do to me?' (Psalm 118:6)

7 Remember those who were your leaders! It was they who spoke God's message to you (literally, the Word of God). Contemplate the way their lives ended and imitate their faith. 8 Jesus Christ is the same: yesterday, today and forever (or, eternally). 9 Do not be carried away by all sorts of strange teachings for it is best to strengthen (or, fortify) the heart by grace rather than by regulations about food <cf. Kittel I, 643> which have no benefit to those who obey these rules as rules for living. 10 We have an altar from which those who officiate in the tabernacle have no right to eat 11 for the bodies of those animals whose blood was carried by the High Priest into the Holiest as a sin-offering were burned outside the camp. (cf. Leviticus 16) 12 It is for this reason that Jesus also suffered outside the city gate in order that He might sanctify the people through His own blood. <Notice that the word "camp" "παρεμβολα" is used in the Old Testament setting and the word "gate" "πυλη" is used following the death of Christ.> 13 Because of this let us go out to Him, outside the gate, bearing the same disgrace (or, abuse) He bore for us, 14 for we, here on earth, have no permanent city but are looking for a city which is the future one. 15 So then, let us [through Him, therefore,] 36 continually bring a sacrifice of praise to God which is the fruit of our lips <i.e. our speech> that confesses His name. 16 Do not neglect doing good and be liberal toward others. These are the kinds of sacrifices about which God is pleased.

17 Obey your leaders and submit to their leadership for they are attentive concerning your souls and are being held accountable. By obeying them make their task be an enjoyable one and not one that is regretted for that would be to your disadvantage (literally, not do you any good).

18 Pray for us for we have the confidence that comes from having a clear conscience and desire to live a life that is honorable in every way. 19 I especially urge (or, beg) this of you so that I might meet with you all the sooner.

### BENEDICTION AND FINAL GREETINGS

<Hebrews 13:20-25>

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36 {D} So: Aleph & Din the third corrective hand, A, C, 0121 many minuscules, some Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "through Him" K, 451, 2492. "therefore He" P46, Aleph in the original hand, D in the original hand, P, Psi, Peshitta Syriac.

20 Now may the God of Peace, who by means of the blood of the eternal covenant, has brought up from the dead our Lord Jesus Christ, the Great Shepherd of the sheep, 21 equip you with everything that is [good] <sup>37</sup> for [the carrying out] <sup>38</sup> of His will working [within us] <sup>39</sup> that which is pleasing in his sight through Jesus Christ, to whom be glory [for ever and ever.] <sup>40</sup> Amen.

22 I ask you, brothers, (*so, literally*) to be attentive to this brief message of encouragement I have written to you. 23 I want you to be informed that our brother Timothy <*The name means "revere God".*> has been released. If he comes soon I will also see you.

24 Extend our greetings to all your leaders and to all the believers (*literally, saints*). Those who are in Italy greet you. 25 Grace be to you all.<sup>41</sup>

### **SUBSCRIPTION**

{*"To the Hebrews" Aleph, C, I, Psi, 33. "To the Hebrews, written by Paul" A. P adds, "in Italy." "To the Hebrews in Italy by Timothy" 1739, 1881 & and the Majority Text. "To the Hebrews in Jerusalem, written by Paul" 81. "To the Hebrews, anonymously written from Italy and delivered by Timothy" 104. "The Letter of Paul to the Hebrews, written in Italy and delivered by Timothy" 0285. Variants occur in P46, D, 0243, 323, 365, 629, 630 & 1504.*}

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37 {A} So: P46, A, D in the original hand, Psi, some Old Latin & Bohairic Coptic. "good works" Armenian. "every good work" C, D in the third corrective hand, K, P, 0121, many minuscules, Peshitta & Harclean Syriac, Sahidic Coptic & Ethiopic.

38 {C} Minor variants occur.

39 {C} Minor variants occur.

40 {C} So: Aleph, A, C, 0121, many minuscules, Old Latin, Peshitta Syriac, Bohairic Coptic & Ethiopic. "for ever" P46, C in the third corrective hand, D, Psi, many minuscules, Harclean Syriac & Armenian.

41 {C} So: P46, Aleph in the original hand, Sahidic Coptic & Armenian. "Amen" added by Aleph in the third corrective hand, A, C, D in the third corrective hand, H, K, P, Psi, 0121, many minuscules, some Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic & Ethiopic.