

HEBREWS

CHAPTER 1

1. Long ago, in many parts (divisions) and in many ways consisting of many turns, God having spoken to (or: by; in) the Fathers -- in the Prophets --
2. upon the last of these days spoke to us in a Son whom He placed [as; to be] Heir of all [- being both masc. & neut., this could also read: One who receives all men as an allotment; or: heir of all things; One who received everything as his allotted inheritance] through Whom He also made (formed; constructed) the ages (eons).
3. Who, being a beam (radiance; effulgence; outshining) from the Glory, and an exact impress (as from a stamp or die) of His substructure (the substance standing under as a foundation) and continuously bearing (carrying) the whole (all things; everything; or, as a masc.: all men) by the thing which is spoken belonging to His power (the saying pertaining to His ability; in the spoken word of His power), making a cleansing (purification) of failures (of the misses of the target; pertaining to the sins), seated Himself within the right part of greatness resident within high places.
4. Being born so much better (more excellent) than agents (messengers), He has inherited (acquired by lot) a so much different name beyond (alongside of) them.
5. For, to a certain One [or, placing the accent on the penult, it becomes the interrogative: to which one...?] of the agents (messengers) He once said, "You are my Son: I have given birth to You today." And again, "I will be to Him for a Father, and He shall be to Me for a Son."
6. Now at the time that He may again bring the Firstborn into the habitable world He is saying, "And let all God's agents (messengers) worship Him."
7. And indeed, to the agents (messengers) He is saying, "He is the One making His agents (messengers) spirits, and His public servants a flame of fire."
8. Yet to the Son, "Your throne, O God, [is] into the age of the age, and the scepter of straightness, [is] a scepter of Your [p46, Aleph & B read: His] kingdom.
[variant rendering: "God [is] Your throne, the staff of uprightness, a staff of Your kingdom into the eon of the eon.]
9. You love fairness and equity in right relationship within the Way pointed out (justice; righteousness) and You hate lawlessness. On account of this, Your God anointed You with olive oil of extreme joy, alongside of and beyond Your participants (partners; associates; partakers; fellows).
10. And You, in the course of (according to) beginnings, Lord, founded (laid the foundations of) the earth, and the works of Your hands are the heavens.
11. They shall destroy themselves (ruin, or lose themselves) but You continue (remain) throughout,
12. and all, as a garment, shall be made old (grow old) and like that which is thrown around [as a cloak], You will roll them up and they will be made another (be altered; be changed; be transformed), yet You are the same, and Your years will not fail."

13. Now to a certain One [or, as in vs. 5: Now to which one ...?] of the agents (messengers) He once did speak, "Sit at (out of) My right (hand; place) until I may place Your hated ones (hostile ones) a footstool of Your feet (or: place your enemies as Your footstool)."

14. Are they not all public serving spirits, being sent forth unto attending service to those being about to inherit deliverance (receive the allotment of salvation, health and wholeness)?

CHAPTER 2

1. On account of this, it is binding for us to more earnestly (exceedingly) be continually holding to (attending to; applying one's self to) the things having been heard, lest we may flow (glide) aside.

2. For if the Word spoken through agents (messengers) became firm, and every deviation (side-stepping) and imperfect hearing (hearing amiss; or: disobedience) received a fair discharge of wages,

3. how shall we flee out (escape), not caring for so great a deliverance (rescue; healing and restoration to health and wholeness), which, receiving a beginning (a headship; a high estate; a principality [see Jude 6]) to be spoken through the Lord, was made firm into us by those who heard,

4. God joining in according witness both by signs and wonders and various (divergently colored) powers (abilities), and by divisions (partings; distributions) of set-apart spirit (or: of [the] Holy Spirit), according to His will.

5. For He did not place (arrange) under agents the habitable world [which is] about to be (or: For not to messengers did He subject the habitable...), concerning which we speak.

6. But one somewhere made a solemn testimony (affirmation), saying, "What is man, that You remember him? Or a son of man, that You continually inspect (look observantly at) him?"

7. You made him inferior: a small one beside agents (or: You made him a brief time inferior alongside of messengers); You crowned him with glory and honor.

8. You subjected all things (or: all men) under his feet. For in the subjecting the whole (or: all men), NOTHING is sent away not subjected to Him. Yet now we are not yet seeing the whole (all men) having been subjected (placed or arranged under).

9. But we ARE continuously seeing Jesus, having been made inferior, a small one (or: a brief time) alongside of agents (messengers), having been encompassed (encircled; crowned) with glory (a good reputation) and honor on account of (through) the experience of death, so that by the grace of God (or: for the grace of God; in the grace

of God) He might taste of death over ALL (for and on behalf of Everyone).

10. For it was fitting for Him, on account of Whom the whole (all things; all men) and through Whom [is; are] the whole (all things; all men), leading many sons into glory (a reputation), to perfect (finish; complete; mature; bring to the goal) the Prince (Beginner; Leader; Ruler) of their deliverance through experiences [: to be affected by something - either good or bad; to feel, have sense experiences; thus, also: to suffer or undergo passion].

11. For both the One separating (setting-apart) and the ones being separated (set-apart) [are] all out of One. On account of which cause (motive) He is not ashamed to be calling them brothers,

12. saying, "I will report Your Name to My brothers; in the midst (within the middle) of congregations (called-out assemblies) I will sing praise songs."

13. And again, "I will be (will exist being) One having been persuaded upon Him," and again, "behold, I and the infants whom God gave to Me."

14. Since, then, the infants have shared in common of flesh and blood, He also, nearly alongside (in like manner), shared theirs in common (partook of them), in order that through means of death He might render useless (deactivate) the one having the strength (force) of death, that is, the devil (the false accuser and slanderer; the one who thrusts-through),

15. and might set them free: AS MANY as were through all of life held within slavery by fear of death!

16. For doubtless it [i.e., fear of death] is not continuously taking hold upon agents (messengers), but it is taking hold upon Abraham's seed.

17. Wherefore, He was indebted (bound) to be assimilated (made like or similar) to the brothers according to all thing (or: concerning everything), so that He might become merciful, and a faithful Chief Priest (Leading or Beginning Priest) [in] things toward God, into the [situation] to be repeatedly and continuously overshadowing the failures (errors; misses of the target; sins) of the people with a gentle, propitiatory covering and shelter.

18. For in what He has experienced Himself, having been tried (proved), He is able to run to the aid of those who cry for help -- those being tried (put to the proof).

CHAPTER 3

1. Wherefore, separated (set-apart) brothers, partakers (partners, associates) of a super-heavenly calling (an invitation which comes from the realm upon the heavens; or, with as an intensifier: a calling of the complete and full heavens), consider (ponder,

think down upon) Jesus, the Apostle and Chief Priest of our agreement (our saying of the same word; our avowal),

2. being faithful to the One creating (making; forming; -- in LXX same word as Gen. 1:1) Him, even as Moses [was] within his whole house.

3. For this He has been esteemed worthy of more glory (greater reputation) than Moses, according to the degree that He who constructs (prepares) it has more value (honor; worth) than the house itself.

4. For every house is built by someone, but the One building all (the whole; everything) is God!

5. And indeed, Moses [was] faithful in his whole house, as an attending servant, unto a testimony (into a witness) of the things going to be spoken.

6. But Christ, as a Son over His house, whose house we are (we exist being), if it be that we should hold down (restrain, get possession of) the freedom of speaking (boldness) and that of which we glory (boast) of the expectation [other MSS +: confirmed (steadfast; sure) until the goal (a fruition of maturity; an end)].

7. Therefore, as the Holy Spirit is saying continuously, "Today, if you may hear His voice (or: ... the Holy Spirit is continuously saying today, if you may hear His voice),

8. you should not be hardening your hearts, as in the incitement to bitter feelings (the being provoked) down from the day of putting to the proof in the desert,

9. where your fathers made an attempt (tested it), within the putting to the proof, and saw my works (acts; deeds) forty years,"

10. on account of which I was displeased with that generation, and said,
"They are always led astray (caused to wander) by (in) the heart; they do not know My ways."

11. So I swore in my inherent fervor (native character; disposition; inward agitation; anger; impulse),

"If they shall enter into My rest --!"

12. Exercise sight (Be continuously observing), brothers: an evil heart (a heart causing labor, sorrow or pain) of unfaithfulness (of unbelief), in withdrawing (standing away; separating) from the living God, shall not once be (exist) in any of you!

13. But rather, be habitually calling yourselves alongside (entreating; admonishing; encouraging) concerning (in accord with) each day, until what is called "TODAY," so that not any one from you may be hardened by a deception of failure (of a miss of the target; of sin; of a mistake).

14. For we have been born (have come to be) partakers (partners; associates; participants) of the Christ, if indeed we may hold down (retain) the beginning of the substructure (a thing put under; a standing under -- cf. 1:9) firm (stable) until (even to) completion (an end attained; a goal; the closing act; the finished product).

15. In that being continuously said, "Today, if you may hear [active voice = hear and obey] His voice (or: In the thing being constantly said today, if you may hear {and obey} His voice], you may not be hardening your hearts, as in the incitement to bitter feelings."
16. For certain ones, hearing, incited to bitter feelings; however not all those that came forth from out of Egypt through Moses.
17. Now by which ones was He displeased (vexed; disgusted) forty years? [Was it] not by these sinning (failing to hit the target; making errors)? Of whom the members [of the body] fell in the desert (wilderness)!
18. Now to which ones did He swear to not enter into His rest, if not to the uncompliant ones (the ones refusing to believe and obey)?
19. And we observe (see) that they did not have power (ability) to enter because of unbelief (unfaithfulness).

CHAPTER 4

1. We may fear, then, lest once an announced promise to enter into His rest, being left behind, some one from out of you folks may be appearing (seeming; being of the opinion) to have been behind (to have come to be in the rear).
2. For we are men that have been addressed with good tidings, even as those also. But the Word did not profit (benefit) those hearing, not having been mixed with faith by (in; for) those hearing.
3. For we, those believing (trusting), are entering into rest. According as He said, "As I swore in my inherent fervor (impulse; inner agitation; anger; native disposition), 'If they shall enter into My rest -- !'," even yet of the works born (generated; brought forth) from [the] casting down (laying of a foundation) of an ordered system (or: of [the] world; or: namely, of the works born from cosmic conception [from the usage of with in ch. 11:11]; thus: of works generated from conception of a world).
4. For He said in a certain place concerning the seventh, thus, "And God rested in the seventh day from all His works."
5. And in this, again, "If they shall enter into My rest -- !"
6. Since, then, it is being left [for] certain ones to enter into her, and those being formerly addressed with good tidings did not enter because of incomppliance (disobedience; unbelief),
7. He is again setting bounds (limits), a certain day, "TODAY!" In David He is saying, after so long a time, as it has been said, "Today, if you may hear His voice, you should not be hardening your hearts."
8. For if Joshua caused them to rest, He would not have spoken, and be speaking, after these concerning another Day.

9. Consequently, a keeping of Sabbath (state of rest) is being left for (to; in) God's people.

10. For the one entering into His rest also caused himself to rest from his works, just as God from His own.

11. May we urge on (hasten), then, to enter into this rest, so that one may not fall in the same example of incompletion (disobedience; unbelief).

12. For the Word of God [is] living, and active (working; operative; energetic) and more cutting above every two-mouthed sword, even passing through (penetrating) as far as a dividing (parting) of soul and spirit, both of joints and marrows, even able to discern (separate; judge; decide) concerning thoughts (ponderings; reflections; in-rushings; passions) and intentions (notions; purposes) of heart.

13. And no creature (thing formed, framed or created) is (or: exists being) out of sight (not manifest; concealed) in His (or: in Its -- i.e., the Word's) presence, but all things [are] naked and have been gripped and bent back at the neck [thus, exposing the throat] to (in; by) His (Its) eyes, toward Whom (Which) for us (to us) [is] the Word [or: to Whom by us [is] the message (or: the account)].

14. Having, then, a great Chief Priest having passed through the heavens -- Jesus, the Son of God -- we may continuously be strong and lay hold of the same Word (or: message) [or: let us take hold of the confession].

15. For we do not have a chief priest who is unable (has no power) to sympathize (have a sense experience with -- sun and -- feel or suffer together; cf 2:10) with our lack of strength, but One having been put to the proof according to (down in) all things, according to (down in) likeness, apart from failure (error; sin; failing to hit the target).

16. We may, then, be repeatedly and habitually coming toward (approaching) the throne of Grace [= mercy seat? place of Grace's authority?] with freedom in speaking (boldness), so that we may receive and take mercy and grace into a timely (seasonable; well-suited; opportune) response to a cry for help.

CHAPTER 5

1. For every chief priest being taken forth from men, on behalf of men, is being placed down (set) in the things directed toward (pertaining to) God, so that he may be bringing both gifts and sacrifices over (in behalf of) failures (sins; errors; misses of the target),

2. being able to measure feelings (being moderate) to ignorant ones and to deceived (led astray) ones, since he himself environs (has around himself) lack of strength.

3. And on account of this, he is indebted (obliged; he owes) according as concerning the people, so also concerning himself, to offer (bear toward) concerning failures (sins; errors).

4. And no one takes the honor (value; worth) to himself, but rather [is] one being called by God, just as Aaron, also.
5. Thus also, Christ did not glorify Himself (give Himself a reputation; have an opinion of Himself) to be born (to come to be) a Chief Priest, but the One speaking toward Him, "You are My Son; today I have given birth to You."
6. According as also in another place He is saying, "You [are] a Priest into the Age, down from (in accord with) Melchizedek's station (order; placement; appointment),"
7. Who, in the days of His flesh offered both requests (supplications from need) and supplications (petitions; lit.: olive branches carried by suppliants) toward the One being continually able (powerful) to deliver (rescue; save) Him forth from out of the midst of death, with a strong (robust) outcry and tears. And He was being heard (was being listened to), from the taking hold of good (from the well-receiving), even though being a Son.
8. He learned the giving of the ear (submission; obedience) from the things He experienced.
9. And being perfected (being brought to completion; being finished and brought to the goal) He was born (came to be) a cause of deliverance (rescue, wholeness and good health) pertaining to and having the character of the ages (eonian; age-durative) for all (in all) those habitually giving the ear (submitting) to Him,
10. being declared (spoken toward) by God (under God) a Chief Priest down from (in accord with) station (order; placement; appointment; arranging) of Melchizedek ?
11. concerning Whom, the Word, great to us, and to say, difficult to be explained [or: concerning whom the word [is] great and hard to be understood [or] for us to say; or: concerning Whom, for us [there is] much to say and hard to be understood], since you have become sluggish (dull) for hearing.
12. For also, being indebted (obligated) to be teachers, on account of the time, you again have need of one to teach you certain straight lines (rules; elements) of the beginning of the words of God, and you have become ones having need of milk, and not solid food.
13. For everyone (all) partaking (sharing in) milk [is] untried (inexperienced) pertaining to the Word of the Way pointed out (the word of fair and equitable dealing; the word of rightwised relationships), for he is a babe (a non-speaking infant).
14. But solid food belongs to perfected ones (complete and mature ones; ones who are fully developed and have reached the goal) -- those, because of habit, having organs of perception trained in gymnastic exercise, disciplined toward a discerning (the act of separating, making a distinction and then a decision about) both good and evil (both that which is excellent, ideal, of good quality, profitable, beautiful, and that which is of bad quality, worthless, ugly or of bad form; between right and wrong).

CHAPTER 6

1. On account of which (Therefore), leaving (or: sending away) the word of Christ's

- beginning (or: the word of the beginning of the Christ; or: the first, beginning word of the Christ) we should be continuously bearing ourselves upon The Goal (perfection; maturity; Completion), not again conceiving (laying; casting down) a foundation of a change of mind away from dead works, and of faith upon God,
2. of teachings of baptisms, and of placing-on of hands, and resurrection of dead ones -- even of judgment (separations and decisions) pertaining to or having the quality of the ages!
 3. And this we shall do! -- if it be that God may be permitting.
 4. For those once enlightened and tasting the heavenly gift, and being born (coming to be) partakers (participants; partners; associates) of set-apart spirit (of [the] Holy Spirit),
 5. and tasting a beautiful (good; ideal; excellent; profitable) declaration of God (or: God's fine speech) and abilities (powers) of an impending age,
 6. and falling by the side (falling aside) [are] powerless (unable) to be renewing again into a change of mind: [they are] continuously crucifying again in themselves (to, for, by themselves) the Son of God, and [are] constantly exposing [Him] to public disgrace.
 7. For a piece of land drinking the rain often coming upon it, and producing vegetation (pasture; produce) fit and useful to them through whom it is habitually being cultivated, [is] also continuously sharing in (partaking of) a blessing from God;
 8. but bearing forth thorns and thistles [is] disqualified (worthless; unable to stand the test [for planting a new crop]), the end (the resultant situation) of which [the thorn, briars, thistles and the field is] into [a time of] burning.
 9. Yet we have been persuaded of more excellent things concerning you, beloved ones -- even continuous possessing of wholeness, health, rescue and deliverance -- even if we are thus speaking!
 10. For God [is] not unjust (contrary to fairness and equity shown in the Way pointed out) to be forgetful (to fully escape knowledge) of your work and of the love which you pointed out and display into [showing forth] His NAME: serving (waiting upon) the set-apart (separated) ones -- even continuously giving attending service!
 11. Now we are setting our hearts upon each of you to display the same diligence (earnestness) toward the full assurance (full bearing; full wearing) of the expectation (hope) until the closing act (the goal; the end; the finished product; the completion),
 12. so that you may not be birthed (come to be) dull ones, but imitators of those [who] through faith and long-breathing (long-enduring; perseverance) are inheriting (acquiring by lot) the promises.
 13. For God, promising to Abraham, since He had, and continues to have, no greater by (down on) which to swear, swore by (down on) Himself,
 14. saying, "Assuredly, continuously speaking good (blessing) I will speak good to (bless) you, and multiplying (filling) I will multiply (fill) you."

15. And so, enduring long (breathing and blowing long) he hit upon (found) the promises.
16. For men are swearing by (down on) the greater, and the oath [is] and end (limit; boundary; termination) of all contradiction, unto confirmation,
17. in which God, intending (willing) more abundantly to fully demonstrate to the heirs (possessors) of the promise the unchangeableness of His intent (will; purpose) interposed (performed office between two parties) by an oath,
18. so that by two unchangeable transactions in which [it is] impossible (without power or ability) [for] God to deceive (lie), we -- those fleeing to refuge -- may be constantly having (holding; possessing) strong consolation (a calling alongside with aid and encouragement) to be strong to get into one's power the expectation (hope) continuously lying before [us],
19. which we continuously have (hold) as an anchor of the soul, both secure from falling and established (firm; steadfast), even habitually entering into the interior (inner part) with reference to the veil (entering into the interior [behind] the curtain)
20. where a Forerunner, Jesus, entered over us (above, on our behalf), down from (in accord with) the station (order; placement) of Melchizedek, being born a Chief Priest into the age (unto the eon).

CHAPTER 7

1. For this Melchizedek, King of Salem, Priest of the Most High God (or: of God Most High) -- the One meeting with Abraham, [who was] returning from the smiting of the kings, and blessing him,
2. to whom also Abraham divided a tenth of all -- being first, indeed, translated "King of the Way pointed out" (King of fairness and equity; King of Justice and Righteousness; King of Rightwised Relationships) and then also (afterwards) "King of Salem," which is "King of Peace."
3. [Being] without father, without mother, without a genealogy, having neither a beginning of days nor and end of life, yet being made like-from (or: being portrayed or pictured) the Son of God, He remains a Priest to the whole length (extended or stretched into (for) the unbroken continuance).
4. Now continuously be gazing as a spectator: How great [is] this One! -- to Whom even the patriarch Abraham gave a tenth out of the topmost part of the heap [the spoils of war].
5. And, indeed, those out of the sons of Levi, taking the office of a priest, hold (possess) a command (direction) to be receiving tithes from the people, according to the Law. This [people] is their brothers, even those having come out of the loins of Abraham.
6. Yet He (the One, the man), being not of their genealogy, caused Abraham to pay tithes and has spoken good to (blessed) the one holding (possessing) the Promise.

7. Now without all contradiction, the inferior is being blessed by the better.
8. And here (in this place), indeed, dying-away (rotting; withering) men are receiving (taking) tithes; yet there, it is being testified that He continuously lives (He is living)!
9. And even Levi, receiving tithes, has -- if I may say it this way (lit.: so to speak a word) -- been tithed through Abraham.
10. For he was still in the loins of the Father (= forefather) when Melchizedek met with him.
11. If indeed, then, perfection (attainment of the goal; maturity; the finished product) was, and continued being, through the Levitical priesthood -- for based upon it the people have been placed under Law -- what need [is there] still [for] a different [kind of] priest to be raising Himself up down from (in accord with) the station (order; placement; appointment) of Melchizedek, and not to be speaking down from (in accord with) the station (order) of Aaron?
12. For the priesthood being changed (transferred), out of necessity (compulsion) even a change of law is being born (is coming into existence).
13. For He of Whom these things are said has shared in (partaken with) a different tribe, from which no one has attended (given heed to; held [something] toward) to (by; in; for) the altar.
14. For [it is] previously clearly visible that our Lord has risen from out of Judah, into which tribe Moses spoke nothing concerning a priesthood.
15. And it is yet over and above more clearly visible if a different Priest is rising up according to (down from) Melchizedek's likeness,
16. Who has not been born down in accord to a law of a fleshly commandment, but according to a power (ability) of an indissoluble life (a life not subject to destruction).
17. For He is continuously witnessing that, "You [are] a Priest into the age, according to (down from) the station (order; placement; arranging) of Melchizedek."
18. For, indeed, a displacement (annulment) of a preceding commandment is being born (comes into existence) because it [was] without strength and without increase (without help, profit, benefit or gain).
19. For the Law perfects nothing (brought nothing to the goal; finishes nothing), but [this is] a fully leading in [an additional bringing in; an introduction; note: used in Josephus of the introduction of a new wife in place of one repudiated -- Thayer] of a BETTER EXPECTATION (hope) through which we may continually be drawing near to God.
20. Also, to the extent that [it was] not without swearing of an oath,
21. for there are indeed men that have become priests apart from a sworn oath, yet He with a sworn oath, through the One saying to Him, "The Lord [= Yahweh] swore (or: swears) and shall not regret (have after-care), 'You [are] a Priest into the age'."

22. In accord with (down from) a so much BETTER ARRANGEMENT (covenant; disposition), Jesus has come to be a guarantee (pledge; surety).

23. And, indeed, those having become priests are the majority (many more; the greater part), on account of being hindered (cut off) by death to abide near (remain at the side),

24. but He, on account of His continuously remaining into the age, constant holds (has) the not-to-be-violated (not-to-be-gone-by-the-side-of) priesthood.

25. whence, also, He is continuously able (powerful) to be constantly delivering (continuously setting-free, restoring to health and making whole) into the finishing of all (the completion of all; the all-perfection; unto the end of all; into the final act of all) those habitually approaching God through Him [Who is] always living to be repeatedly effecting encounters over them, to hit the internal target.

26. For a Chief Priest such as this One was, and continues to be, fitting (appropriate; proper) for us: benign (kind; gracious; loyal), without evil (without bad quality; harmless; without bad form; not ugly), unstained (undefiled), having been parted (severed; separated) away from those failing to hit the target (those making errors; the sinners), even being birthed higher than the heavens,

27. Who is not having daily necessity, just as the chief priests, to repeatedly offer up sacrifices over their own failures (errors; sins) before, and after that, those of the people. For this He performed upon once (once for all; at one), offering up Himself.

28. For the Law is continually placing (setting down) men having weakness (want of strength) [as] chief priests. But the word of the swearing (the act of taking an oath) of that AFTER the Law: A Son, having been perfected (brought to the goal; finished; matured) -- into the age!

CHAPTER 8

1. Now the thing, pertaining to the head (the main point), upon the things being discussed: we have such a Chief Priest, Who sat down at (within) the right part of the Throne of the Greatness (Prominence; Importance; or: Majesty's seat of authority) within the heavens --

2. a Public Servant [a property owner performing public service at His own expense] of the set-apart ones (of the holy ones; of the Holy Things; of the Holies) and of the true Tabernacle (tent) which the Lord [= Yahweh] pitched, not man.

3. For every chief priest is being placed (set down) to be offering both gifts and sacrifices. Whence [it is] necessary for this One to be having something which He may offer.

4. Indeed, if He were, and continued being, upon earth, He could not even have been

a priest, there being those continually offering the gifts according to the Law,

5. who constantly render service for (in) an example and by (in) a shadow of the ones upon the heavens (of the super-heavenly ones; or: of the things pertaining to completely heavenly things), just as Moses had been managed (instructed), being about to finish (complete; perfect) the Tabernacle. For He continues to bring to light by declaration, "Continue to observe so as to see that you make (construct) all things down from (according to) the pattern (the type; the impress made by a strike; the mark of the wound inflicted) shown to you (presented to your sight) in the mountain."

6. But now He has hit the mark of a more excellent public service, even by as much as He continues being a Medium (an agency; an intervening substance; a middle state; one in a middle position; a go-between; an umpire; a Mediator) of a BETTER ARRANGEMENT (covenant; settlement; disposition) which has been lawfully placed upon BETTER PROMISES!

7. For if that first one was being unblamable, a place of a second one would not have continued to be sought (looked for).

8. For continuously blaming (finding fault), He is saying to them, "Consider! Days are progressively coming," says the Lord, "and I shall bring an end together (a conclusion) upon the house of Israel, and upon the house of Judah: a new arrangement (covenant; disposition),

9. not down from (or: in accord with) the arrangement (covenant) which I made with their fathers, in a day of My taking hold upon their hand to lead them out of the land of Egypt, because they did not remain (abide; dwell) in My arrangement (covenant), and I cared not (was unconcerned) for them," says the Lord [= Yahweh].

10. "Because THIS is the arrangement (covenant; disposition) which I shall arrange for the house of Israel, after those days," says the Lord: "progressively giving My Laws into their thought (into that which goes through their mind; into their perception and comprehension), and I shall imprint them (write or inscribe a mark) upon their hearts, and I shall be in them (to them; for them), into (for) a God, and they shall be (exist being) in Me (to Me; for Me), into (for) a people.

11. And they may by no means teach each one his fellow-citizen, and each one his brother, saying, 'Know the Lord (or: You must be intimate with Yahweh),' because EVERYONE (all) shall perceive and thus understand and be acquainted with Me, from a little one even to a large one of them (from a small one to a large one of them),

12. because I shall be (exist being) merciful with propitious covering for their injustices (behaviors contrary to the Way pointed out; inequities), and of their failures (errors; misses of the target) I should by no means be reminded further."

13. In thus to be saying "new," He has made the first OLD, and that growing old and obsolete (failing of age), near of disappearing (vanishing away).

CHAPTER 9

1. The first, indeed then, also continued having rites and products of the way then pointed out (ordinances and regulations of righteousness) in respect to worship and sacred service, and the set-apart (holy) place pertaining to that system (suited to that ordered arrangement),

2. for a tabernacle was furnished (equipped, prepared), the first [part; compartment] in which [was] both the lampstand and the table, even the setting forth of the breads, and the golden censer-altar [reading with B: Vat. MS #1209, & Sahidic witnesses], which is being called set-apart (a holy place; [the] Holy Place; a separated place).

3. But after the second veil, a tabernacle being called the set-apart of the set-apart ones (the Holy of Holies; the separated one of the separated ones; = the most set-apart),

4. having the ark (chest) of the arrangement (covenant), having been covered round about by gold, in which [was] a golden pot (urn) having the manna, and Aaron's rod -- the one sprouting (budding) -- and the tablets of the arrangement (disposition; covenant),

5. but up above her [i.e., the ark] cherubim of glory continuously overshadowing the mercy seat (the place of gentleness and graciousness -- fr.), concerning which things [or: ones; note: referring to the cherubim?] there is now nothing in part (in detail? lit.: down from, or in accord with, a part) to be saying.

6. But of these things, having been thus prepared (equipped; furnished; constructed), the priests, indeed, habitually entering into the first tabernacle [i.e., compartment], are completing (ending upon; fully finishing) the sacred service,

7. yet into the second one [compartment], the chief priest alone (or: only), once a year, not apart from blood -- which he is offering over (on behalf of) the ignorances (unknowledgings) of himself and of the people --

8. the Holy Spirit making this clearly visible: the Way of the set-apart places (or: of the separated ones; of the Holies) [was] not yet to have been manifested (caused to appear; brought to light) while the first tabernacle is having a standing,

9. which is a parable, [reaching] into (for) the present season (the fitting situation {} having been placed in and is now here), in accord with which both gifts and sacrifices are continually being offered, not being able (not having power) to perfect (complete; bring to the goal; finish; mature), in regard to conscience, those repeatedly doing the sacred service,

10. [relying] only upon foods and drinks and various baptisms, also rites and products of the way then pointed out (applications of fairness and equity) pertaining to the flesh (or: [the] flesh's ordinances and regulations of justice), continuously lying upon them [thus: pressing upon them; being imposed by them] until a fitting situation (season --) of raising-up-through (or: thoroughly raising upright and making straight).

11. Yet Christ, being born alongside, a Chief Priest of the good things occurring (coming into existence; other MSS: being about to be) [or: a Chief Priest of virtuous men {reading as masc.} coming to birth], through the greater and more perfect (more matured and complete) Tabernacle: not made by hands, that is, not of this creation,

12. neither through blood of he-goats and calves, but through His own blood, He entered in once for all (upon once; at once) into the set-apart ones (the holy places) finding unbinding (loosening; liberation; releasing; redemption) proper to, belonging to and pertaining to the ages (eonian, or, age-during liberation).

13. For if the blood of bulls and of he-goats, and ashes of a heifer, sprinkling of the ones having become defiled (made common or unclean) is repeatedly making one set-apart (making holy) towards cleanness of the flesh,

14. to how much greater an extent shall the blood of the Christ, who through a spirit pertaining to the ages offers (or: offered) Himself without blemish to God, cleanse your conscience from works of death (or: dead works) into [the situation] to be continuously rendering sacred service for (in; by; to) the living and true God?

15. And because of this, He continues a Medium (an Agency; an Intervening Substance; a middle state; One in a middle position; a go-between; an Umpire; a Mediator) of a New Arrangement (covenant; disposition), so that, pertaining to a death occurring (of a death being birthed), into an unbinding-away (a redemption by paying a price) of the transgressions (the steppings-to-the-side; the deviations) upon the first (former) arrangement (covenant; disposition), those having been called and remaining invited may take hold of (may seize into possession, or receive) the Promise of the inheritance pertaining to and having the qualities of the ages (an eon-during possession of the allotment).

16. For where [there is] an arrangement (a will; a settlement; a covenant), a necessity to be brought [is] the death of the one arranging (making the will; covenanting),

17. for an arrangement (a will; a covenant) based upon dead ones [is] firm, since it is never (not once) strong at the time that the one making the arrangement (will; covenant) is living.

18. Whence not even the first (former) has been initiated (dedicated) apart from blood.

19. For every commandment down from the Law was spoken by (under) Moses to (for) all the people, taking the blood of calves and he-goats, with water, scarlet wool and hyssop, he sprinkled both the scroll and all the people,

20. saying,

"This is the blood of the arrangement (covenant; disposition) which God commanded toward you,"

21. and the Tabernacle, and even all the vessels of the public service, he sprinkled in like manner with blood.

22. And down from the Law, nearly everything is being cleansed in blood, and apart from blood-shedding a sending-away (forgiveness) is not coming into existence (is not being birthed; does not occur).

23. Indeed, then, [it was] a necessity for the under-exhibits (examples; copies; suggestive signs) of the things within the heavens to be cleansed by these, yet the super-heavenly things (or: the things upon the heavens) themselves by better sacrifices besides these.

24. For Christ did not enter into set-apart places made by hand -- representations (things formed after a pattern) of true things -- but rather into the heaven itself, now to be manifested (exhibited to view) by (in) the presence (face) of God over us.

25. Nor that many times He may be continually offering Himself, even as the chief priest is repeatedly entering into the set-apart places of the set-apart places (= the Holiest place) yearly in blood belonging to another,

26. since it was continually binding Him to suffer (to have sense-experiences; to feel) many times from the conception of the cosmos (or: from the casting-down, or founding, of the organized system {the world; the harmonious arrangement}). Yet now (at this time), once, upon a conjunction (a bringing of [two] ends together ["denoting the joining of two age-times" -- Bullinger]) of the ages, He has been and remains manifested (has been brought to light and continues visible) into a displacement of failure (of error; of sin; of failure to hit the target) through the sacrifice of Himself (or: through His sacrifice).

27. And according to as much as it is lying-away (laid away from; reserved) for (in; to) mankind (men) to die-away once, but after this a decision (a separation resulting in a distinction; a judgment),

28. SO ALSO, the Christ, being once borne (carried) close, into THE MANY (or: being offered once unto {or: for} the many) to carry failures (errors; mistakes; sing; misses of the target) back up again, will be made visible (will be seen) forth from out of the midst of the second [place -- cf 9:3 & 10:9] -- apart from failure (apart from sin; apart from a sin offering; apart from error in attempting to hit the target) -- IN THOSE (by those; to those; for those) habitually receiving (taking) from out of the midst of Him, into a deliverance (into a rescue; into health and wholeness; into salvation) [A & others +: through faith].

CHAPTER 10

1. For the Law, having (holding) a shadow of the impending good things -- not the very image of the things (of the matters; of the deeds done) -- is not even once (is never) able to perfect (bring to the goal; to finish or mature) those coming near (approaching) by offering the same sacrifices every year to the whole length (extended or stretched into {for} the unbroken continuance).

2. Else would they not cease being habitually offered, because those constantly serving, having once been cleansed, would not yet have even one consciousness of sins (failures; mistakes; errors).
3. But in these [there is] yearly a remembrance of sins (failures).
4. For blood of bulls and of he-goats [is] unable (powerless) to be bearing away sins (failures; misses of the target).
5. Wherefore, repeatedly (habitually; continually) coming into the system (the cosmos; the world) He is saying,
"You do not will (purpose; intend) sacrifice and offering, but You completely equipped (thoroughly adjusted down; put in order, knit together) a body for Me.
6. And whole burnt offerings about sin (concerning failure to hit the target) You do not think well of (have a good opinion about).
7. Then I said, 'Consider! I am arriving to do (make; form; create) Your will (purpose; intent; resolve), O God!' -- in a little head of a scroll (a summary) of a scroll, it has been written concerning Me."
8. Up above, saying that, "You do not will (purpose, intend), neither think well of (approve), sacrifice and offering and whole burnt-offerings, even concerning sin (failure; error) [offerings]" -- which things, down from Law (in accord with the Law), are continuously being offered --
9. He then said, "Consider! I am arriving to do (form; make; create) Your will (purpose; intent; resolve), O God!" -- He is habitually taking back up the first, so that He may make the second [cf. 9:28] to stand (or: that He may place and establish the second) --
10. within which will (intent; purpose), we are ones having been made set-apart ones (separated men; holy ones) through the offering of the body of Jesus Christ once for all (upon once).
11. And, indeed, every priest has stood daily, publicly serving and offering the same sacrifices many times (often) -- which things not even once (never) are able (have power) to take away sins (failures; errors) which surround (which envelop) [us].
12. Yet this One, offering a sacrifice over sins (failures; errors), sat within the right [part] of God (or: at the right [hand] of God; by God's right [side]) into the whole length (or: extended or stretched into {for} the unbroken continuance),
13. taking hold with the hand forth from out of the rest (the remaining) until His hated ones (enemies) may be placed (set) [as] a footstool of His feet.
14. For by one offering He HAS PERFECTED (brought to the goal; matured; completed; finished) into the whole length (or: extended or stretched into {for} the unbroken continuance) those being continuously set-apart (separated; made holy).
15. Now the Holy Spirit is also habitually witnessing (testifying) to us (for us; in us; by

us), for after His having before said,

"This [is] the arrangement (covenant; disposition) which I will arrange (covenant; dispose) toward them after those days," the Lord [= Yahweh] says, "Continuously giving My laws upon their hearts, I will even write them upon their thought (mental perception; comprehension),

17. and I may by no means still be reminded of their failures (sins; errors; misses of the target) and of their lawlessnesses (unlawful behaviors)."

18. But where [there is] a sending away (a release; forgiveness) of these, [there is] no longer an offering concerning sin (failure)!

19. Having freedom of speech (boldness), then, brothers, into the Entrance of the set-apart places (into the Way-into pertaining to the Holy Places {or: the separated ones}), within the blood of Jesus,

20. a Way (Road) which was done anew (or: which He innovates and makes new within) for us, recently slain and living, through the veil that is His flesh [or: which way through the veil He did anew for us -- that is, His flesh: recently slain, and living],

21. even a Priest, a Great One over God's House,

22. we may be continuously approaching with a true heart in fullness of faith (or: in faith's being brought to the full), the hearts having been sprinkled from a consciousness of evil (or: a joint-knowledge full of labor and bad condition), and the body having been bathed by clean water,

23. we may be retaining (holding down to have in possession) the unwavering (unbent) same Word (like-declaration) of the expectation (hope), for the One promising [is] Faithful (Trustworthy)!

24. And we may be constantly minding (bearing in mind; considering) concerning one another into an incitement (a sharpening alongside) of love and of good works (of beautiful acts; of ideal deeds),

25. not repeatedly abandoning (leaving down within; leaving helpless) the leading of ourselves together upon [someone or some occasion] (the assembling-upon of ourselves), according to a custom for (by) certain ones, but rather, continuously calling [them] to the side for aid and encouragement, even to so much greater a frequency, for as much as you are presently seeing (continuously looking at and observing) the Day progressively drawing near!

26. For, [with; at] our habitually sinning (failing) voluntarily, after taking in hand the full, experiential knowledge of the Truth, [there is] no longer a sacrifice concerning sins (failures) being left [available],

27. but a certain fearful taking (receiving) from out of the hand of separation (of a decision leading to a distinction; of judgment), and of a zeal of fire (or: of fiery jealousy) being about to be continuously eating those under opposition (the ones under the circumstance of being in the opposite position).

28. Someone displacing (setting aside; violating) a law of Moses (Moses' Law) dies, apart from mercies (compassions), upon two or three witnesses.

29. By how much worse punishment do you suppose he will be thought worthy: the one trampling down the Son of God, and considering the blood of the arrangement (covenant) common -- within which he was set-apart (made holy) -- even insulting the Spirit of Grace?

30. For we have perceived, and thus know, the One saying,
"Execution of right in fairness out of the Way pointed out [is] Mine. I will give back (repay) in its place,"

says the Lord [= Yahweh], and again,

"The Lord [= Yahweh] will separate and make a decision (judge; make a distinction between) His people."

31. [It is] fearful to fall-in, into hands of a continuously living God!

32. Yet be remembering the first (former) days in which, being enlightened (illuminated), you remained under (patiently endured) a great conflict (contest) of sense-experiences (emotions; passions; suffering),

33. partly both by reproaches and by pressures; partly being birthed (coming to be) common participants (partners; sharers) of those thus conducting themselves (turning themselves step-by-step), being constantly exposed (gazed upon), as in a theater.

34. For you even feel with (experience with; sympathize with) those bound [other MSS: with me in my bonds], and you received to yourselves (accepted) the seizure (plunder) of your possessions (properties; things having their origin below) with joy, knowing to have for yourselves a better and continuously remaining (abiding; dwelling) possession (property) [later MSS +: within the heavens]

35. Therefore may you not cast away your freedom in speaking (boldness; confidence) which continuously has a great discharge of wages.

36. For you continuously have need (necessity of use) of patient endurance (remaining under), so that doing (performing) the will (intent; purpose) of God you may carry away for yourselves (in order to provide and care for) the Promise.

37. For yet a very, very little while, the One repeatedly coming will arrive, and He will not delay (take time).

38. Now the one who is fair and equitable and in right relationship in accord with the Way pointed out (the just one; other MSS: My Righteous One) shall live from out of faith [other MSS: out of My faith], and if he should withdraw himself (place himself under; cower), My soul is not thinking well within him (or: taking delight in him).

39. Yet we are not of a withdrawing into the state of being lost (or: into destruction), but rather of faith into an encompassing of [the] soul (or: unto creating a surrounding of

the soul; unto establishing a perimeter of the soul; into a forming-around pertaining to the soul).

CHAPTER 11

1. Now Faith is a standing-under (a substructure; a basis) of things being habitually expected (hoped for); a test in order to prove (a proof) of things done (of matters; of deeds) [that are] not continually seen (being observed).

2. For in this the ancient ones (the older men; the elders) were given testimony:

3. In faith (By faith) we constantly perceive with the mind (understand) the ages to have been completely equipped (thoroughly adjusted; knit together and put in order) by (in; to; for) God's declaration (that which flowed in speech that had the source, character and qualities of God), into the [resultant situation]: not forth from out of the midst of things continuously appearing (shining; exposing themselves to view; or: being given light; becoming visible) have been born (have come into existence) the thing continuously being seen (being looked at and observed).

4. In faith (By faith) Abel offered to God a greater sacrifice than Cain, through which he was given witness (testimony) to be one in accord with the Way pointed out, with fairness and equity in rightwised relationship (a just one), God's continuous witnessing [being] upon his gifts; and through her [i.e., faith -- fem.] he, being dead, is still continuously speaking.

5. In faith (By faith) Enoch was transported (transferred; translated; changed to be placed with), pertaining to the [situation], to not see death (to not behold, perceive or observe a death), and he continued not being found, because God transported him. For before his transport (change of place) he had received testimony (witness) to have well-pleased God.

6. Now apart from faith [one is] powerless (unable) to please well. It is necessary (binding) for the one habitually approaching God to believe (to be convinced and trust) that He is, and that He habitually comes to be (becomes) the One who pays wages (gives rewards) to (in; for) those repeatedly (constantly) seeking Him out (or: seeking from out of Him).

7. In (By) faith Noah, being instructed (or: being managed in public affairs) concerning those things as yet not seen, acting cautiously (receiving carefully; being shown [as] one who is taking hold well), prepared (made ready; furnished and equipped) an ark -- [leading] into a deliverance (rescue) of his house -- through which he separated down the world (condemns the system) and came to be an heir of fair and equitable dealings (justice and rightwised relationships in accord with the Way pointed out) down from faith (which accords with trust).

8. In (By) faith Abraham obeyed (listened-under submissively), continuing to be called to go out into the place which he was, and continued being, about to take with the hand: into an inheritance. And he went out not putting his thoughts on (not being acquainted with) where he is progressively going.

9. In (By) faith he sojourned into the land of the Promise as not his own (belonging to another), dwelling in tents with Isaac and Jacob, the joint-heirs of the same promise.

10. For he took (received) with the hand from out of the city continuously having the foundations, whose craftsman (technician) and worker for the people as an architect [is] God.

11. In (By) faith also Sarah herself took with the hand (received) power (ability) unto conception (founding; casting down) of seed, even beyond a fitting season of maturity (full age and prime of life), since a Faithful One, the One promising, took the lead (led the way; presided) [alternate meaning of yields: since she regarded the Promiser trustworthy],

12. on which account, also, were born from one -- and these of one having been deadened -- down from (in accord with) the stars of the heaven for fullness (multitude), and as the sand beside the lip (shore) of the sea: the innumerable.

13. Down from faith (In accord with faith) all these died, not taking hold of (receiving) [other MSS: not being ones carrying off to themselves for kindly keeping] the promises, but seeing them forward at a distance, and drawing them to themselves, even speaking alike (saying the same thing; confessing) that they are, and continue being, strangers and sojourners upon the land (earth).

14. For those constantly saying such things are continuously shining within because (or: are causing to clearly appear that) they are habitually seeking upon (or: in earnest seeking for) a father-land (a land of the Father).

15. And if, indeed, they were mindful of and continued to remember that from which they came forth (went out) they would have a fitting season (situation --) to bend back up again (or: return),

16. yet now they are continuously stretching themselves out in order to touch a better one: this is belonging to the super-heaven (pertaining to the One upon the heaven). Wherefore God is habitually not ashamed of them, to be called upon [as] their God, for He prepared (made ready) a city for them.

17. In (By) faith Abraham, being progressively tried (put to the proof) has offered Isaac; even the one taking up in his hands (receiving back again) the promises, was offering the only-begotten,

18. toward whom it was spoken that, "In Isaac a seed shall be called for (to; in; by) you,"

19. reckoning that God has power (is able) to repeatedly arouse even from out of dead ones -- whence also, in a parable, he took him back into keeping (he recovered him).

20. In (By) faith Isaac spoke well of (blessed) Jacob and Esau concerning impending things.

21. In (By) faith Jacob, dying, spoke well of (blessed) each of the sons of Joseph, and kissed his hand toward [them] (or: worshiped), [leaning] upon the top of his staff.

22. In (By) faith Joseph, finishing (ending; completing his course; reaching the goal), called to mind (was mindful) concerning a way out (an exodus) of the sons of Israel, and commanded concerning his bones.

23. In (By) faith Moses, being born, was hidden three months by his fathers, because they saw (perceived) the little boy [was] belonging to a city (well-bred; well-formed, genteel), and they were not frightened by the mandate of the king.

24. In (By) faith Moses, coming to be great, disowns (denies; disclaims; rejects) to be declared a son of pharaoh's daughter,

25. choosing for himself (taking to himself) more (in preference; rather) to constantly encounter adversity (ill-treatment) along with God's people, than to have a temporary (toward a limited period of time marked by a suitableness of circumstances) enjoyment of sin (error; missing of the target),

26. considering the reproach of the Anointed [Christ; or, Israel, at that time] [to be] greater wealth [than] the treasures of Egypt, for he began, and continued, looking away into the reward (the discharge of wages).

27. In (By) faith he left Egypt behind (down), not fearing the fury (violent breath; angry heat) of the king, for he was strong (stout) as continually seeing the invisible (or: the Unseen One).

28. In (By) faith he had made (performed) the Passover and the pouring of the blood, so that the one presently destroying (the Terminator of) the first-born may not touch them.

29. In (By) faith they walked through the Red Sea as through a dry place -- taking a trial of which, the Egyptians were gulped (swallowed) down.

30. In (By) faith the wall of Jericho fell, being encircled upon seven days.

31. In (By) faith Rahab the prostitute was not destroyed (lost) with those being unpersuaded (incompliant), taking the scouts in hand with peace.

32. And what am I yet saying? For the time shall fail me, leading throughout (relating) concerning Gideon, Barak, Samson, Jephthah, David, and the prophets,

33. who through faith conquered (fought-down) kingdoms, worked a fair and equitable dealing (justice in the Way pointed out), hit upon (obtained) promises, fenced in (closed up) mouths of lions,

34. extinguished [the] power (quenched [the] ability) of fire, escaped mouths of a sword, were empowered (enabled) from the edge of weakness, were made to be (were caused to become; were birthed) strong ones (mighty ones), from out of war

(combat) caused battle lines of foreigners to bend (or: caused encampments of aliens to bow down),

35. women took with the hand their dead ones from out of a resurrection (or: women took up their dead ones from our of a rising-again). Yet others were beaten to death with rods (drummed upon), not receiving (taking) towards themselves the releasing away (liberation; setting free) procured by payment of a ransom. so that they may hit the target of (attain) a better resurrection.

36. But different ones took with the hand a trial (test) of mockings (scoffings), and of scourgings, and further, of bonds and of imprisonment.

37. They were stoned, they were cut in two with a saw, they were put to the proof (tried; tested), they passed away in a slaughter of sword, they went around (wandered) in sheepskins, in goat skins, continuously being behind (being in want; being in the rear), being constantly pressed (squeezed; afflicted), habitually being held in the bad (being maltreated; having it bad) --

38. of whom the system (the ordered arrangement; the world) was not worthy (was not of equal value) -- being continually deceived (led astray; caused to wander) in deserts and mountains and caves and the holes of the earth (land).

39. And all these, being given testimony (being the subject of a witness) through the faith, did not bring to themselves (receive) God's Promise (the promise of God),

40. He foreseeing (looking toward) something better concerning us, so that they may not be made perfect (brought to the goal; made complete; finished; made mature) apart from us.

CHAPTER 12

1. By certain consequence, then, we also, continuously having so great a cloud of witnesses (spectators) environing us (lying around and encompassing us; surrounding us), putting off from ourselves all bulk (every weight; all that is prominent) and the easily-environing (skillfully-surrounding) failure (sin; error), we may through remaining under (patient endurance) be continuously running the racecourse continuously lying before us,

2. turning [our] eyes away from other things and fixing them (looking away) into Jesus, the Inaugurator (First Leader; Prime Author) and Perfecter (Finisher; the Bringer to maturity and fruition) of the faith, Who, in place of (over against) the joy continuously lying before Him, remained under a cross -- despising shame (disgrace) -- and has sat down, remaining in the right (hand or part) of God's throne.

3. For consider attentively (logically reckon back for yourselves) the One having remained under (having patiently endured) such contradiction (anti-words; speaking in opposition, against, or instead of) [directed] into Himself [other MSS: into themselves]

by the failures (the sinners; those missing the mark), so that you may not tire with exertion (labor to weariness), being continuously dissolved (exhausted; loosened-out) in (by) your souls.

4. You did not yet resist (stand against; put in place of) as far as blood, toward constantly struggling against (fighting) the failure (the sin; the error; the miss of the target).

5. And, you have entirely forgotten (been oblivious of) the calling-near (the aid and encouragement) which speaks-through (discourses; converses) to you as to sons:

"My son, do not be neglecting (giving little care to) the Lord's discipline (education; child-training), neither be exhausted (dissolved) being continually convicted (exposed; put to the test; reprovved) under (by) Him,

6. for whom the Lord is loving, He is continuously disciplining (child-training), and He is continuously scourging every son whom He is taking alongside with His hands (accepting; receiving)."

7. Be constantly enduring into discipline (child-training): God is continuously being brought (offered) toward you, as to sons. For who is a son whom a father is not disciplining (training)?

8. But if you are without discipline (training), of which all have become partakers (common participants), accordingly you are bastards and not sons.

9. Thereupon we had, and continued having, instructors (teachers of boys; discipliners), indeed: the fathers of our flesh. And we have turned ourselves within (or: have been ashamed; or: have shown reverence). To a much greater extent, shall we not be placed under (subjected) by the Father of spirits? And we shall live!

10. For they, indeed, were instructing (disciplining; child-training) and continued thus toward a few days, according to that habitually seeming (being of opinion) to them (by them). Yet He upon that which is continuously bringing together (collecting unto profitability) -- unto this: to partake (take by the hands together; to mutually receive) of His set-apartness (His holiness).

11. But all discipline (instruction; child-training), indeed, toward that being present (continuously alongside) does not seem to be of joy, but rather of pain (sorrow; grief); yet afterwards (subsequently) it is constantly giving away (rendering) a fruit pertaining to peace of fair and equitable dealing (of rightwised relationships in accord with the Way pointed out; of justice) to (for; by; in) those having been gymnastically trained (exercised without clothing) through it.

12. Therefore, straighten up (build anew) those hands hanging down helplessly, and those knees having been paralyzed,

13. and make straight (upraised) wheel-tracks for your feet, so that the one crippled in the feet (lame; limping; deprived of foot) may not be turned (twisted) out [lest it be

wrenched out of place or be dislocated], but rather may be healed.

14. Be continuously pursuing peace with all, and the separation (set-apartness; holiness), without (apart from) which not one shall see the Lord [= Yahweh? Jesus?],
15. overseeing (looking diligently upon) that no one be lacking (be falling short; be living behind or in the rear), away from God's grace, nor any root of bitterness, sprouting upward, may be crowding in (mobbing in) and through means of this many may be stained (polluted; defiled),
16. nor anyone [be] a fornicator (one given to sexual immorality) or a profane one (one void of religious feeling; one accessible to all; one who habitually treads across thresholds), as Esau, who in place of (in exchange for) one feeding (a meal) gave away his birthright (rights of the firstborn).
17. For you know that even afterwards, continuously purposing (intending; willing) to inherit the blessing (the speaking well of), he was rejected, for he did not find a place of a change of mode of thought and feeling -- even thoroughly seeking it out with tears.

18. For you have not approached to (come toward) a mountain being habitually handled (touched) and having been burned by fire, and to a thick, dark storm-cloud, and to murky, gloomy darkness (or: the realm of nether gloom; the dark quarter), and to a whirlwind (tempest; hurricane),
19. and to a sound of a trumpet, and to a voice of spoken words -- of which those hearing entreated alongside (implored) to not be added a word to them [or: of which, the ones hearing refused (begged-off), to [the result that] no word be put toward them].
20. For they were not bearing that being presently distinguished (thoroughly set-alooft, giving strict orders): "And if a little animal may touch (come in contact with) the mountain it shall be pelted with stones (or: stoned)."
21. And so fearful was the thing being seen, Moses said, "I am fearful (terrified) and trembling within."

22. But to the contrary, YOU have approached so that you are now at Mount Zion -- even in a city of a continuously living God; in "Jerusalem upon the heavens" (or: in a Jerusalem pertaining to the super-heaven {to that which is upon the heavens}) -- also with ten-thousands (myriads) of agents (messengers):
23. [that is] in (to) an assembly of an entire people (an assembly of all; a universal convocation) and in (to) a summoning forth (a called-out congregation; an ecclesia) of firstborn ones having been copied ([as from a pattern]; or: enrolled; from-written) within [the] heavens, and in (to) God, a Judge (a Decider; a Separator) of all (plural, so = everyone), even in (to) spirits of just ones (of those who are fair and equitable and in right relationship within the Way pointed out) having been brought to the goal (perfected; finished; matured),
24. and in (to) Jesus, a Medium (an agency; an intervening substance; a middle state; one in a middle position; a go-between; an umpire; a Mediator) of a new (young;

recently-born) arrangement (covenant; settlement), and to (in) blood of sprinkling [that is] continuously speaking better [when set] beside (or: compared to) Abel.

25. Look, and be considering! You should not entreat alongside (beg off; decline; refuse) the One continuously speaking! For since (if) those entreating alongside (begging off; refusing) did not escape by flight (flee) the one constantly managing (conducting business and instructing) upon earth ([the] land), much more we, the ones habitually turning ourselves away from the One from [the] heavens,

26. Whose voice shook the land (earth) at that time. Yet now it has been promised, saying, "Still once [more] I am shaking not only the land (earth), but also the heaven."

27. Now the "Still once" makes clearly visible the transposition (transference; changeover; change of setting or place) of the things being repeatedly shaken, to the end that the things not being repeatedly (or: continuously) shaken may remain.

28. Therefore, continuously taking to our sides (receiving) an unshaken kingdom, we may be constantly holding (progressively having) grace, through which we may be continually serving, well-pleasingly, in God (for God; to God; by God), with modesty and discretion (character and conduct of one who has taken hold well),

29. for even our God [is] a consuming Fire (or: for our God [is] also a devouring fire).

CHAPTER 13

1. Let brotherly affection continuously remain!

2. Be continuously unforgetful (un-neglecting) of fondness and affection to strangers (or: Don't forget hospitality)! For through this some were unaware (oblivious; unconscious) of receiving agents (messengers) as guests.

3. Be habitually reminding yourselves of those in bondage (bound ones; prisoners), as having been and remaining bound together with [them] of those maltreated (those continually being held by the bad or in the worthless), as being yourselves also within a body (or: in [the] body).

4. The marriage is precious (of great price and honor) within all, and the conjugal bed unstained; yet God is continuously judging (separating and making a decision about) fornicators and adulterers.

5. [Have] behavior (the turn, mode or manner of living) [that is] without love of silver (money), constantly contenting ourselves (sufficing; warding-off for ourselves) in (by) the things being continuously present (being at the side), for He Himself has said,

"I may by no means let you go (or: let up on you; send you back; release my grip on you), neither by any means may I leave you down within (forsake you)"

6. so that we, being constantly cheerfully courageous, [are able] to be habitually saying,

"The Lord [= Yahweh or Christ] [is] my Helper (One who runs to the aid of

those who cry for help), and I shall not fear (be afraid). What shall man do to me (make for me; accomplish in me; perform for me)?"

7. You folks be habitually mindful of those belonging to you folks -- of those habitually leading the way: anyone who spoke God's word to you -- continually gazing upward upon (or: reviewing) the walking-out of [their] behavior (conduct), whose faith be constantly imitating.

8. Jesus Christ [is] the same yesterday and today and into the ages!

9. Do not be carried aside (swept away) by various and strange (foreign) teachings. [It is] beautiful (fine; ideal; good) for the heart to be continuously made firm by Grace -- not by (in) foods, in which those [thus] walking about (occupying themselves) were not increased (benefitted; helped).

10. We continue having an altar from out of which those habitually serving in the Tabernacle do not have authority to eat.

11. For the bodies of these animals, whose blood is continuously being brought [some MSS +: concerning sin] into the set-apart (holy) places by means of the chief priest, are habitually being burned down outside of the camp.

12. Therefore, Jesus also, so that He may set-apart (make holy) the people through His own blood, suffered (had experiences of His bodily senses and emotions) outside of the gate.

13. Now then, we may be continually coming out (or: going out) toward Him -- outside of the camp -- habitually bearing His reproach.

14. For we are not continuously holding (having) a remaining (abiding; permanent) city here, but rather we are progressively seeking (searching) for the impending one.

15. Through Him, then, we may repeatedly offer up a sacrifice of praise in God (by God; to God; for God) THROUGH ALL THINGS -- that is, a fruit of lips continuously saying the same things (speaking alike) in His Name (by His Name; for His Name; confessing to His Name).

16. Now be not forgetful of well-doing (performing well; constructing good) and of fellowship (community; participation; having things in common), for by such sacrifices God is continuously well pleased.

17. Be persuading yourselves by those leading you, and be constantly yielding (giving way), for they are habitually awake (abstaining from sleep to watch) over (on behalf of) your souls, as those who will be rendering a word (an account), so that they may be doing this with joy, and not groaning, for that [would be] unprofitable (lit.: not paying expenses) for you!

18. Be continuously praying concerning us, for we have been persuaded that we have a beautiful (fine; ideal; sound) consciousness (share in knowledge; conscience),

setting our will to behave ourselves beautifully (in a good way; ideally; soundly) in all things (within everything).

19. Yet I am more exceedingly calling you alongside, encouraging you to do (perform) this, to the end that I may more quickly be restored to you.

20. Now the God of Peace, the One leading our Lord -- Jesus, the Shepherd of the sheep, the Great One -- up out of dead ones,

21. to render you equipped (fitted; adapted) within all good (in every virtue) within the blood of an arrangement (covenant) pertaining to and having the qualities of the ages, in order to do (perform) His will -- doing within you the well pleasing in His presence (sight), through Jesus Christ, in Whom (for Whom; by Whom; to Whom) [is] the glory (the reputation) into the ages of the ages. It is so (Amen)!

22. Yet I am calling you alongside to aid and encourage you, brothers. Progressively uphold the word of the encouraging calling-alongside for aid and exhortation, for I even sent it to you through a brief letter.

23. Know [that] our brother Timothy, has been released, with whom, if he may more quickly be going (coming), I will see you.

24. Greet all your leaders, and, all the set-apart ones (the holy ones; the saints). Those from Italy are greeting you.

25. Grace [is] with all of you!