

# The Letters of Paul

Translation by  
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This version of my edition of *The Letters of Paul* contains portions of the translation alone, which with a few exceptions is based upon the 27<sup>th</sup> edition of the Nestle-Aland *Novum Testamentum Graece*. The treatment here of various Greek words, along with many notes explaining the differences between this translation and the King James Version, the differences in many readings among the various ancient manuscripts which exist, and many historical and contextual notes, are found in my book of the same name. These things will not be discussed at all here, since my purpose for the electronic publishing of these translations without fee is solely that the Christian Israel Identity community may have a scholarly translation to refer to that is free of the universalist interpretations which are found in nearly all other translations of the New Testament, and that it is provided without cost.

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**I**<sup>1</sup> On many occasions and in many ways in past times Yahweh had spoken to the fathers by the prophets.<sup>2</sup> At the end of these days He speaks to us by a Son, whom He has appointed heir of all, through whom He also made the ages.<sup>3</sup> Who being the radiance of the honor and the express image of His substance, and bearing all things in the word of His power, bringing about a purification of errors has sat at the right hand of the majesty in the heights.<sup>4</sup> Becoming so much better than the messengers, He has inherited a name so much more distinguished beyond them.<sup>5</sup> To which of the messengers did He ever say: “You are My Son, today I have engendered You”? And again: “I will be a Father to Him, and He will be a Son to Me”?<sup>6</sup> Then again, when He introduces the First Born into the inhabited world He says: “and all messengers of Yahweh must worship Him.”<sup>7</sup> And then to the messengers He says: “He is making His messengers Spirits, and His servants a flame of fire.”<sup>8</sup> But in reference to the Son: “Your throne, O Yahweh, is for eternity.” And: “a scepter of rectitude is the scepter of Your Kingdom.”<sup>9</sup> You have loved righteousness, and have hated lawlessness. For this reason Yahweh Your God has anointed You with an oil of exultation beyond Your companions.”<sup>10</sup> And: “You, in the beginning, Yahweh, have laid the foundations of the earth, and the heavens are the works of Your hands.”<sup>11</sup> They shall perish, yet You will remain, and they will all grow old as a garment,<sup>12</sup> and just as a cloak You will roll them, as a garment, and they will be changed, but You are the same and Your years will not fail.”<sup>13</sup> Now has He ever said to any of the messengers: “Sit at My right hand, until when I would set Your enemies as a footstool for Your feet”?<sup>14</sup> Are they not all Spirits of service, being sent forth for a ministry for the sake of those being about to inherit salvation?

**II**<sup>1</sup> For this reason it is necessary for us to give more abundant attention to those things heard, that at no time would we drift off.<sup>2</sup> If the word spoken was confirmed by messengers, and every transgression and disobedience receives a legitimate recompense,<sup>3</sup> how shall we escape, neglecting so great a salvation? Which having been received at the beginning, being spoken through the Prince, by those hearing is confirmed to us,<sup>4</sup> Yahweh joining in testimony with both signs and wonders and various works of power, and apportionments of Holy Spirit in accordance with His will.

<sup>5</sup> For He did not subject to messengers that coming inhabitable world of which we speak.<sup>6</sup> Rather one has testified, saying somewhere: “What is man, that You would be mindful of Him? Or a Son of man, that You would watch over Him?”<sup>7</sup> You have lowered Him some bit beyond the messengers; in honor and dignity You have crowned Him.<sup>8</sup> You have subjected all things beneath His feet.” Therefore while He would subject all things to Him, He left nothing unsubjected to Him. But now we do not yet see all things being subjected to Him.<sup>9</sup> Yet we see Yahshua, being made some bit lower than the messengers, through the suffering of death being crowned with honor and dignity, so that by favor of Yahweh He would taste death on behalf of all.<sup>10</sup> It was suitable to Him, through whom all things are and by whom all things are, bringing many sons to honor, to perfect the Originator of their salvation through sufferings.

<sup>11</sup> For both He sanctifying and those being sanctified are all sprung from one, for

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which reason He is not ashamed to call them brethren, <sup>12</sup> saying: “I will announce Your name to My brethren; in the midst of the assembly I will praise You.” <sup>13</sup> And again: “I will be confident in Him.” And again: “Behold, I and the children which Yahweh has given me.” <sup>14</sup> Therefore, since the children have taken part in flesh and blood, He also in like manner took part in the same, that through death He would annul him having the power of death, that is, the False Accuser, <sup>15</sup> and He would release them, as many as whom in fear of death, throughout all of their lives were subject as slaves. <sup>16</sup> For surely not that of messengers has He taken upon Himself, but He has taken upon Himself of the offspring of Abraham, <sup>17</sup> from which He was obliged in all respects to become like the brethren, that He would be a compassionate and faithful high priest of the things pertaining to Yahweh to make a propitiation for the failures of the people. <sup>18</sup> In what He Himself has suffered being tested, He is able to help those being tested.

**III** <sup>1</sup> From which, holy brethren, partners of the heavenly calling, you should consider Yahshua, the Ambassador and high priest of our profession, <sup>2</sup> being faithful to He who has ordained Him, even as Moses, among His household. <sup>3</sup> For He has been deemed worthy of more honor than Moses, just as so much more honor than the house has He who built it. <sup>4</sup> For every house is built by someone, but He who built all things is Yahweh. <sup>5</sup> And indeed Moses was faithful among His entire household as an attendant, for a testimony of the things being spoken, <sup>6</sup> but Christ as a Son over His household, whose household we are, if indeed we possess that liberty and the boast of the expectation. <sup>7</sup> Therefore, just as the Holy Spirit says: “Today if you would hear His voice, <sup>8</sup> do not harden your hearts, as in the rebellion in the day of trial in the desert, <sup>9</sup> where your fathers had made trial in scrutiny and saw my works <sup>10</sup> forty years. On which account I had been angry with this race, and said: ‘always do they wander in heart, and they have not known My ways.’ <sup>11</sup> So I have sworn in My wrath, whether they should enter into My rest.” <sup>12</sup> You beware, brethren, that at no time will there be in any one of you a wicked heart of disbelief, in which is revolt from Yahweh who lives. <sup>13</sup> Rather encourage yourselves each and every day, so long as this day bears a name, that not any one of you are hardened in deceit of wrongdoing. <sup>14</sup> For we have become partners of the Christ, if indeed to begin with we possess that of the assurance steadfast until the end. <sup>15</sup> In respect of which it is said: “Today if you would hear His voice, do not harden your hearts, as in the rebellion.” <sup>16</sup> For some hearing had rebelled, though not all of those coming out of Egypt with Moses. <sup>17</sup> And with whom was He angry forty years? Was it not with those who failed, whose bodies fell in the desert? <sup>18</sup> And to whom did He swear would not enter into His rest, if not to those who would not comply? <sup>19</sup> And we see that they had not been able to enter because of disbelief.

**IV** <sup>1</sup> Therefore we should fear that at no time, a promise being left to enter into His rest, any one of you would seem to have fallen short. <sup>2</sup> For even we have been announcing the good message among ourselves just as they also, but the word of the report did not benefit those not being united in the faith with those who heard. <sup>3</sup> For we who are believing enter into that rest, just as He spoke: “So I have sworn in My wrath, whether they should enter into My rest.” And indeed those works have been done from the foundation of the Society. <sup>4</sup> Somewhere He spoke in this manner concerning the seventh day: “And Yahweh rested in the seventh day from all of His works.” <sup>5</sup> And with this, again: “Whether they should enter into My rest.” <sup>6</sup> Therefore since it remains for some to enter into it, and those

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who formerly heard the good message did not enter in on account of incredulity, <sup>7</sup> again He determines a certain day, in David saying “Today,” after so long a time just as it is said before hand: “Today if you would hear His voice, do not harden your hearts.” <sup>8</sup> For if Joshua had given them rest, He would not have spoken concerning another after that day. <sup>9</sup> So a period of rest remains for the people of Yahweh. <sup>10</sup> He who is entering into His rest, he would also rest from his works, as Yahweh from His own. <sup>11</sup> Therefore we should be eager to enter into that rest, lest anyone would fall into that same pattern of incredulity. <sup>12</sup> The Word of Yahweh is living and active, and sharper than any two-edged sword, even penetrating as far as a division of life and Spirit, of both joints and marrows, and critical of the devices and notions of a heart. <sup>13</sup> And there is not an act unnoticed before Him, but all things naked and laid open to the eyes of Him before whom with us is the Word. <sup>14</sup> Therefore having a great high priest having passed through the heavens: Yahshua the Son of Yahweh, we should hold fast that profession. <sup>15</sup> For we do not have a high priest having no ability to sympathize with our weakness, but who being tested by all things in like manner, is without failure. <sup>16</sup> So we should come with liberty to the throne of that favor, that we would receive mercy and we would find favor for opportune assistance.

**V** <sup>1</sup> For every high priest, being taken from among men, on behalf of men is established in the things pertaining to Yahweh, that he would offer both gifts and sacrifices for errors, <sup>2</sup> being able to bear reasonably with those who are ignorant and going astray, since he also is enveloped with weakness, <sup>3</sup> and on account of it he is obliged, just as for the people even for himself too, to offer for errors. <sup>4</sup> And not for himself does anyone take the dignity, but being called by Yahweh, even as Aaron. <sup>5</sup> Thus even Christ has not honored Himself to have been made a high priest, but He who said to Him: “You are my Son, today I have engendered You.” <sup>6</sup> Just as in another He says: “You are a priest for the ages in accordance with the order of Melchisedek.” <sup>7</sup> Who in the days of His flesh had offered both prayers and supplications with severe crying and tears to Him who is able to deliver Him from death, and He was heard because of that devotion. <sup>8</sup> Although being a Son, He learned obedience from those things which He suffered, <sup>9</sup> and attaining perfection He has become Author of eternal deliverance to all those who obey Him, <sup>10</sup> being addressed by Yahweh a high priest “in accordance with the order of Melchisedek.” <sup>11</sup> Concerning whom the account is lengthy for us and difficult in interpretation to speak, since you have been sluggish in hearing. <sup>12</sup> For even you are obliged to be teachers, because of the time. Again you have need of one to teach you from the beginning the many elements of the oracles of Yahweh; and have come having need of milk, not of solid food. <sup>13</sup> For any who are partaking of milk are inexperienced of the word of righteousness: for he is an infant. <sup>14</sup> But solid food is for the mature, who through habit have the senses exercised for distinguishing both good and evil.

**VI** <sup>1</sup> Wherefore leaving the account of the origin of the Christ, we should carry on to the fulfillment; not again laying a foundation of repentance from dead rituals, and of faith before Yahweh, <sup>2</sup> of the doctrine of immersions, and of applying of hands; of both resurrection of the dead, and of eternal judgment. <sup>3</sup> Yet this we will do, if indeed Yahweh would allow. <sup>4</sup> For impossible it is, those once being enlightened both tasting of the heavenly gift and becoming partakers of the Holy Spirit, <sup>5</sup> and tasting of the good word of Yahweh and powers of the coming age <sup>6</sup> yet falling away, to restore again in repentance, upholding the crucifixion among themselves and making an example of the Son of Yahweh. <sup>7</sup> For the

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ground which drinks the rain coming often upon it, and produces fodder well fit for those by whom it is also tilled, takes a share of blessing from Yahweh,<sup>8</sup> but bringing forth thorns and thistles is rejected and akin to a curse, of which the result is for burning.

<sup>9</sup> But we are persuaded concerning you, beloved of the better things and those involving preservation, if even in this manner we speak.<sup>10</sup> For Yahweh is not unrighteous, to forget your work and the love which you have displayed for His name, ministering and having ministered to the saints.<sup>11</sup> But we desire each of you to display that same eagerness, regarding the certainty of the expectation, until fulfillment;<sup>12</sup> that you would not be sluggish, but imitators of those who through faith and patience are inheriting the promises.<sup>13</sup> For Yahweh, in having promised to Abraham, since He had by no one greater to swear, swore by Himself<sup>14</sup> saying: Truly, “blessing I will bless you, and multiplying I will multiply you.”<sup>15</sup> And so having patience he obtained that promise.<sup>16</sup> For men swear by the greater, and the oath in confirmation to them is an end of all disputation.<sup>17</sup> By which Yahweh is more abundantly desiring to display to the heirs of the promise the immutability of His will, mediated by an oath;<sup>18</sup> that by two immutable facts, in which it is impossible for Yahweh to lie, we who are fleeing for refuge would have powerful encouragement to grasp the expectation being prescribed.<sup>19</sup> Which we have as both a secure and firm anchor of the soul, and itself entering into that within the veil<sup>20</sup> where Yahshua entered, a forerunner on our behalf, having become a high priest in accordance with the order of Melchisedek, for the ages.

**VII** <sup>1</sup> For this Melchisedek, king of Salem, priest of the Most High God, who met Abraham returning from the beating of the kings, and he blessed him,<sup>2</sup> to whom Abraham also divided a tenth of all; while first, being interpreted, king of righteousness, but then also king of Salem, which is king of peace;<sup>3</sup> without father, without mother: of unrecorded descent, having neither a beginning of days, nor an end of life, but being compared to the Son of Yahweh, he abides a priest in perpetuity.<sup>4</sup> Now consider how great he was, to whom even the patriarch Abraham had given a tenth of the choice spoils,<sup>5</sup> and indeed they from the sons of Levi receiving the priesthood have a command to take tenths from the people according to the law, that is, from their brethren although having come out of the loins of Abraham;<sup>6</sup> but he who himself reckons no genealogy from them has received a tenth from Abraham, and he blessed him having the promises.<sup>7</sup> Now apart from all disputing, the inferior is blessed by the superior.<sup>8</sup> Yet here men who die receive tithes but there he is bearing evidence that he lives.<sup>9</sup> And, so to speak, through Abraham Levi also, who receives tithes, has given a tenth:<sup>10</sup> for he was yet in the loins of the father when Melchisedek met with him.

<sup>11</sup> So if indeed perfection were by the Levitical priesthood, since the people behind it had been ordained by law, what further need, “in accordance with the order of Melchisedek,” that another priest is to arise? And not to be named according to the order of Aaron?<sup>12</sup> For the priesthood being changed, from necessity a change of law happens also.<sup>13</sup> For he whom these things are spoken has part in a different tribe, from which no one has made an offering at the altar.<sup>14</sup> Indeed it is evident that our Prince has risen out of Judah, to which tribe Moses had spoken nothing concerning priests.<sup>15</sup> And yet more abundantly evident it is, if according to the similitude of Melchisedek there arises another priest,<sup>16</sup> who has not arisen in accordance with a law of fleshly commandment, but in accordance with the power of indissoluble life.<sup>17</sup> For it is testified of Him that “You are a priest for the ages in accordance with the order of Melchisedek.”<sup>18</sup> For indeed there is an abolition of the foregoing commandment, because of its weakness and unprofitableness,<sup>19</sup> (for the law has perfected nothing) and an introduction of

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a better expectation through which we approach Yahweh.<sup>20</sup> And inasmuch as it is not without an oath (indeed they without an oath are come to be priests,<sup>21</sup> but He with an oath, by He who speaks concerning Him): “Yahweh has sworn and will not change His purpose, You are a priest for the ages.”<sup>22</sup> Of so far better a covenant has Yahshua come to be a surety!<sup>23</sup> And that greater number are come to be priests because in death they are prevented from enduring.<sup>24</sup> But He, because He is to abide for the ages, has the untransferable priesthood.<sup>25</sup> Whence also He is able to preserve completely those approaching Yahweh through Him, always being alive to intercede for them.

<sup>26</sup> Such as He is also a distinguished high priest for us: devout, innocent, undefiled, separating Himself from wrongdoers, and having become higher than the heavens;<sup>27</sup> who has no requirement each day, like the high priests, to offer up sacrifices first for His own errors, then for those of the people, for this He has done once for all, having offered Himself up.<sup>28</sup> The law appoints men who have weakness high priests, but the word of the oath which is after the law, a Son perfected for the ages.

**VIII** <sup>1</sup> Now a summary of the things being spoken. We have such a high priest, who has sat at the right hand of the throne of the majesty in the heavens;<sup>2</sup> a servant of the saints and of the true tabernacle, which the Prince has pitched, not man.<sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices, in which manner it is necessary also for this one to have something which He would offer.<sup>4</sup> So if indeed He was on the earth He would not even be a priest, there being those who offer gifts in accordance with the law,<sup>5</sup> those who serve being a pattern and shadow of those in heavenly places, just as Moses was advised being about to commission the tabernacle: “See that,” He says, “you shall make all things according to the example which was shown to you on the mountain.”<sup>6</sup> But now He has obtained a more distinguished office, and by so much better a covenant is He mediator, by which better promises are ordained by law.<sup>7</sup> For if that first was faultless, a place would not have been sought for a second.<sup>8</sup> Censuring them He says: “Behold, days are coming, says Yahweh, and I will consummate for the house of Israel and for the house of Judah a new covenant.<sup>9</sup> Not according to the covenant which I made with their fathers, in the day of my taking hold of their hand to lead them out from the land of Egypt; because they did not abide by My covenant, I then disregarded them, say Yahweh.<sup>10</sup> For this is the covenant which I will devise with the house of Israel after those days, says Yahweh: giving My laws into their minds, I will also inscribe them upon their hearts, and I will be for a God to them, and they shall be for a people to Me.<sup>11</sup> And by no means shall they teach each his fellow countryman and each his brother, saying ‘know Yahweh’, because they all shall know Me, from the small unto the great among them.<sup>12</sup> Because I will be propitious with their unrighteousness, and their errors I will not at all remember hereafter.”<sup>13</sup> In saying “New,” He has made the first Old, and that which is growing old and aged is near vanishing.

**IX** <sup>1</sup> So indeed the first had decrees of service, and the earthly sanctuary.<sup>2</sup> A tabernacle was prepared, the first, in which was the lampstand and the table and the presentation of the wheat loaves which is called Holy.<sup>3</sup> Then after the second veil a tabernacle which is called Holy of Holies,<sup>4</sup> having a golden censer and the chest of the covenant, having been coated with gold on every side, in which was a golden jar holding the manna, and the staff of Aaron that sprouted, and the tablets of the covenant,<sup>5</sup> and up above it, effulgent sphinxes overshadowing the seat of propitiation, concerning which there is not

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now opportunity to speak. <sup>6</sup> Now these things having been prepared, the priests are sent into the first tabernacle continually, fulfilling the services. <sup>7</sup> But into the second once in the year only the high priest, not without blood, which he offers for himself and the faults of ignorance of the people; <sup>8</sup> this signifying the Holy Spirit, that not yet has the way of the saints been made manifest, the first tabernacle still having a standing, <sup>9</sup> which is a parable for the present time, at which both gifts and sacrifices are offered, not being able conscientiously to bring he who is serving to perfection, <sup>10</sup> except in foods and drinks and various cleansings: ordinances of the flesh, being imposed until the time of restoration. <sup>11</sup> But Christ coming to be high priest of the coming good things, through the greater and more perfect tabernacle not made by hand (that is, not of this creation,) <sup>12</sup> nor by the blood of goats and calves, but by His own blood, entered once for all into the holy places, procuring eternal redemption. <sup>13</sup> For if sprinkling those who are defiled with the blood of goats and bulls and ashes of a heifer sanctifies for purity of the flesh, <sup>14</sup> by how much more shall the blood of the Christ, who through the eternal Spirit has offered Himself blameless to Yahweh, purify our consciences - apart from dead rituals - for which to serve Yahweh who lives? <sup>15</sup> And for this reason He is a mediator of a new covenant, so that from death resulting in redemption of the transgressions against the first covenant, those having been invited would receive the promise of the eternal inheritance. <sup>16</sup> (For where there is a testament, it is necessary to endure the death of the testator. <sup>17</sup> A testament is certain in death, since never would it avail when the testator lives.) <sup>18</sup> Whereupon neither had the first been consecrated without blood. <sup>19</sup> For each commandment spoken by Moses to all the people according to the law, taking the blood of calves and goats with water and scarlet wool and hyssop, he sprinkled both the Scroll itself and all the people <sup>20</sup> saying: "This is the blood of the covenant which Yahweh has enjoined to you." <sup>21</sup> And the tabernacle and then all the vessels of the service he sprinkled with blood in like manner. <sup>22</sup> And almost anything is purified in blood according to the law, and apart from bloodshed there comes no remission.

<sup>23</sup> So it is a necessity indeed, for these patterns of the things in the heavens to be purified by these means, but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ entered not into holy places made by hand, representations of the true, but into heaven itself, to appear now in the presence of Yahweh on our behalf. <sup>25</sup> Nor that He should present Himself often, just as the high priest enters into the holy places each year with another's blood; <sup>26</sup> since it was necessary for Him to suffer often - from the foundation of the Society, then now once in the consummation of the ages He has appeared for an abolition of wrongdoing through His sacrifice. <sup>27</sup> And inasmuch as it is reserved for men to die once, and judgment after that, <sup>28</sup> so also Christ had been offered once to make contribution for the errors of many. He shall appear a second time apart from errors, to those who look to Him for preservation.

**X** <sup>1</sup> For the law, having a shadow of the coming good and not itself the image of the matters, each year with the same sacrifices which they offer in perpetuity, is never able to perfect those coming forth. <sup>2</sup> Since would they not stop being offered because those serving, having been cleansed once for all, no longer are to have consciousness of errors? <sup>3</sup> Rather, in these are a recollection of errors each year. <sup>4</sup> For it is impossible for the blood of bulls and goats to take away errors. <sup>5</sup> On which account coming into the Society He says: "Sacrifice and offering You have not desired but You have prepared a body for Me. <sup>6</sup> Burnt offering also for errors You have not been pleased with. <sup>7</sup> Then I said 'Behold, I



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come (in a chapter of a book it is written concerning Me) that I will do, O Yahweh, Your will.”<sup>8</sup> Saying above “sacrifices and offerings” and “burnt offerings also for errors You have not desired nor have You been pleased with,” which are offered in accordance with the law;<sup>9</sup> then He said “Behold, I come that I will do Your will,” He takes away the first that He may establish the second.<sup>10</sup> In which will we are sanctified through the offering of the body of Yahshua Christ once for all.

<sup>11</sup> And each priest stands daily serving and offering the same sacrifices often, which at no time have been able to remove errors.<sup>12</sup> But this one sacrifice having been offered in perpetuity for errors, has sat down at the right hand of Yahweh,<sup>13</sup> hereafter awaiting until His enemies are placed as a footstool for His feet.<sup>14</sup> With one offering He has perfected for perpetuity those being sanctified.<sup>15</sup> And the Holy Spirit also testifies to us, thereafter having said:<sup>16</sup> “This is the covenant which I will devise for them after those days, says Yahweh, giving my laws upon their hearts, I will also inscribe them upon their minds,<sup>17</sup> and their errors and lawlessness I will not at all remember hereafter.”<sup>18</sup> Now where there is a discharge of these, no longer is there an offering for wrongdoing.

<sup>19</sup> Therefore brethren, having liberty into the entrance of the holy places in the blood of Yahshua<sup>20</sup> by a new and living way through the veil which He has consecrated for us, that is, of His flesh,<sup>21</sup> and a great priest over the household of Yahweh,<sup>22</sup> we should approach with a true heart, in certainty of faith having purified the hearts from a wicked conscience, and having washed the body in pure water<sup>23</sup> we should hold fast the profession of the expectation without wavering; for He making the promise is trustworthy.<sup>24</sup> And we should consider one another, in regard to stimulation of love and of good deeds,<sup>25</sup> not forsaking the gathering of ourselves together, as is a habit with some, but encouraging, and by so much more as you see the day approaching.

<sup>26</sup> For our doing wrong voluntarily after receiving the knowledge of the truth, no longer for wrongdoing does a sacrifice remain,<sup>27</sup> but a certain fearful expectation of judgment and of fervent fire destined to devour the opposition.<sup>28</sup> One who sets aside a law of Moses, without compassion by two or three witnesses is put to death.<sup>29</sup> How much more severe a punishment do you suppose he who has trampled upon the Son of Yahweh would be accounted worthy? And who regarded as common the blood of the covenant in which he was sanctified? And who insulted the Spirit of that favor?<sup>30</sup> For we know the saying: “Vengeance is Mine, I will requite,” and again “Yahweh will judge His people.”<sup>31</sup> A fearful thing it is, to fall into the hands of Yahweh, who lives.

<sup>32</sup> Now remember the former days in which being enlightened you endured a great struggle of sufferings:<sup>33</sup> on the one hand being made a spectacle with both reproaches and afflictions, and on the other having become partners of those so returning.<sup>34</sup> For you also sympathized with the prisoners and you accepted the seizure of your possessions with joy, knowing to have and awaiting a better possession yourselves.<sup>35</sup> Therefore do not cast away your liberty which has great recompense.<sup>36</sup> For you have need of endurance, that doing the will of Yahweh you recover the promise.<sup>37</sup> Yet a very little while, “He who is coming will arrive, and will not delay.”<sup>38</sup> But My just will live by faith, and if any draws back, My soul is not pleased with him.”<sup>39</sup> Now we are not of withdrawal for destruction, but of faith for preservation of life.

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**XI** <sup>1</sup> Now faith is expecting an assurance, evidence of the facts not being seen. <sup>2</sup> For by this were the elders accredited. <sup>3</sup> By faith we perceive the ages to be furnished by the word of Yahweh, in which that which is seen has not come into being from things visible.

<sup>4</sup> By faith Abel offered to Yahweh a better sacrifice than Cain, through which he was accredited to be righteous, having testified of Yahweh by his gifts, and being slain because of it he still speaks. <sup>5</sup> By faith Enoch was translated, not to see death, and was not found because Yahweh translated him; for before the translation he was accredited to be well pleasing to Yahweh. <sup>6</sup> But without faith it is impossible to please. Indeed it is necessary for one approaching Yahweh to believe that He is, and for those seeking Him, He becomes a rewarder. <sup>7</sup> By faith Noah was warned. Being cautious about things not yet seen he prepared a vessel for preservation of his house; by which he condemned the Society, and of that righteousness in accordance with faith he became heir.

<sup>8</sup> By faith Abraham being called had obeyed, to go out into a place which he was going to receive for an inheritance, and went out not knowing where he would go. <sup>9</sup> By faith he sojourned in a land of the promise, as an alien having dwelt in tents with Isaak and Jakob, the joint heirs of that same promise. <sup>10</sup> For he was awaiting a city having those foundations of which Yahweh is craftsman and fabricator. <sup>11</sup> By faith also Sarah herself received strength for a deposit of seed, and beyond the usual age, since she regarded as trustworthy He who promised. <sup>12</sup> On which account even from one have been born, and these being dead, “just as the stars of heaven in multitude, and as the innumerable sand which is by the shore of the sea.” <sup>13</sup> In faith these all died, not receiving the promises but having seen them from afar, and welcoming and professing that they are strangers and sojourners upon the earth. <sup>14</sup> For they saying such things make clear that they are seeking a fatherland. <sup>15</sup> And if indeed they remembered from where they had come from, they would have had an opportunity to return. <sup>16</sup> But now they reach for a better, that is, a heavenly place, on which account Yahweh is not ashamed of them, to be called their God, for He has prepared a city for them.

<sup>17</sup> By faith Abraham, being tried, had offered up Isaak, and the best-beloved being offered up took upon himself the promises, <sup>18</sup> in reference to whom it was said: “That in Isaak shall your offspring be called.” <sup>19</sup> Inferring that it is the ability of Yahweh even to raise from the dead, from which He also rescued him in an analogy. <sup>20</sup> And by faith concerning coming things Isaak blessed Jakob and Esau. <sup>21</sup> By faith Jakob, dying, blessed each of the sons of Joseph and “made obeisance upon the top of his staff.” <sup>22</sup> By faith Joseph, coming to his end, mentioned the going out of the sons of Israel, and gave commands concerning his bones.

<sup>23</sup> By faith Moses, being born was hid three months by his fathers because they saw the handsome child, and did not fear the ordinance of the king. <sup>24</sup> By faith Moses, becoming full-grown, refused to be called a son of the daughter of Pharaoh, <sup>25</sup> rather preferring to be mistreated with the people of Yahweh than to have the temporary rewards of error, <sup>26</sup> having esteemed the reproach of the Anointed greater riches than the treasures of Egypt, since he had regard for the reward. <sup>27</sup> By faith he left Egypt, not fearing the temper of the king, since seeing the invisible he persevered. <sup>28</sup> By faith he kept the passover and the pouring on of blood, lest the destroyer of the first born would touch them. <sup>29</sup> By faith they crossed over the Red Sea as through dry land, of which the Egyptians were swallowed up making an attempt. <sup>30</sup> By faith the walls of Iericho fell, having been encircled for seven days. <sup>31</sup> By faith Rahab the

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harlot did not perish with those who were disobedient, greeting the scouts with peace.<sup>32</sup> And what more do I say? For the time will fail me relating about Gideon, Barak, Sampson, Iephthae, and David and Samuel, and of the prophets:<sup>33</sup> who by faith prevailed against kingdoms, accomplished justice, attained to promises, stopped up mouths of lions,<sup>34</sup> quenched the power of fire, escaped the edges of the sword, were strengthened from weakness, became strong in war, made the encampments of aliens give way.<sup>35</sup> Women received their dead from resurrection, but others had been cudged to death, not accepting redemption that they would obtain a better resurrection.<sup>36</sup> And others received trials of mockings and scourgings, then further of bonds and imprisonment.<sup>37</sup> They were stoned, they were cut in pieces - having died by slaughter of the sword, they went about in sheepskins, in goatskins, being in want, being afflicted, being mistreated,<sup>38</sup> (of whom the Society was not worthy,) wandering upon deserts and mountains and in caves and in the holes of the earth.<sup>39</sup> And all, being accredited through the faith, have not acquired the promise<sup>40</sup> of Yahweh, foreseeing for us something better, that not apart from us should they be perfected.

**XII**<sup>1</sup> So therefore, we also having so great a cloud of witnesses lying around us, laying aside every pretension and easily attention-getting error, with endurance should run the race lying before us,<sup>2</sup> looking to Yahshua, the founder and completer of the faith, who for the sake of the joy lying before Him endured the cross, having despised shame, and is seated at the right hand of the throne of Yahweh.<sup>3</sup> Consider He who has endured such great controversy from wrongdoers in regard to Himself, that you not be wearied, your souls giving way.<sup>4</sup> Not yet have you resisted as far as blood, struggling against wrongdoing,<sup>5</sup> and you have utterly forgotten the exhortation which with you, as sons He converses: "My son, do not esteem lightly the discipline of Yahweh, nor faint being censured by Him.<sup>6</sup> For whom Yahweh loves He disciplines, and He scourges every son whom He receives."<sup>7</sup> You endure discipline; as sons Yahweh engages with you. For what is a son whom a father does not discipline?<sup>8</sup> But if you are without discipline, of which you all have become partakers, then you are bastards, and not sons.<sup>9</sup> Accordingly we have had as disciplinarians our fathers of the flesh and we respect them. Shall we not much more be subject to the Father of Spirits, and we shall live?<sup>10</sup> Indeed they for a few days had disciplined in accordance with that which is determined by them, but He for a benefit, for which to have a share in His holiness.<sup>11</sup> Now any discipline for the present seems not to be of joy but of grief, though later returns peaceable fruit of righteousness to those having been trained by it.

<sup>12</sup> On which account you straighten up those drooping hands and flagging knees,<sup>13</sup> and you make straight courses with your feet, that the lame not be turned aside, but rather would be healed.<sup>14</sup> Pursue peace with all, and sanctification - which without no one should see the Prince.<sup>15</sup> Watching closely that not any are lacking from the favor of Yahweh, "lest any root of bitterness springing up" would trouble you and by it many would be defiled,<sup>16</sup> nor some fornicator or profane person, as Esau who for one meal sold his own birthright.<sup>17</sup> For you know that even afterwards, desiring to inherit the blessing he was rejected, for he did not find a place for repentance even though he sought after it with tears.

<sup>18</sup> For you have not approached touching *a mountain* and being scorched with fire, and in gloom and in darkness and in tempest,<sup>19</sup> and to a trumpet's peal, and to a sound of words, which those hearing had declined, not a word to be agreed by them.<sup>20</sup> For they did not bear that being commanded: "And if a beast should touch the mountain, he should be stoned."<sup>21</sup> And so dreadful was that having appeared, Moses said "I am frightened" and

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trembling. <sup>22</sup> But you have approached Mount Sion and the city of Yahweh who lives, Jerusalem in the heavens, and to myriads of messengers, to a general gathering <sup>23</sup> and to an assembly of those first born being registered in the heavens, and to Yahweh judge of all, and to the Spirits of those righteous having been perfected; <sup>24</sup> and to a mediator of a new covenant of Yahshua, and to the blood of sprinkling, speaking better than Abel. <sup>25</sup> Watch that you do not decline He who is speaking. For if they did not escape, deprecating him deliberating upon the earth, much more we, those who turn themselves away from He who is from the heavens, <sup>26</sup> whose voice shook the earth then, but now He has promised, saying: “Yet once will I shake not only the earth, but also the heaven.” <sup>27</sup> Now, the “yet once” indicates a removal of those being shaken, as having been made that the things not shaken would remain. <sup>28</sup> On which account taking possession of an unshaken kingdom, we would have favor, through which we would serve Yahweh acceptably with reverence and awe. <sup>29</sup> For our God is also a consuming fire.

**XIII** <sup>1</sup> Brotherly love must abide. <sup>2</sup> Do not be forgetful of hospitality. For in this some being unaware have been hospitable to messengers. <sup>3</sup> Remember prisoners as though being imprisoned together, those being mistreated as though yourselves in body also are. <sup>4</sup> Marriage is valuable in every way, likewise the undefiled bed: Yahweh will judge fornicators and adulterers. <sup>5</sup> The way of life without love of money, being satisfied with the present circumstances; for He has said: “By no means would I leave you, nor in any way would I forsake you.” <sup>6</sup> So that courageously we are to say: “Yahweh is a helper to me, and I will not fear what man may do to me.” <sup>7</sup> Remember your leaders, those who speak to you the Word of Yahweh; of whom, closely observing the discharge of their conduct, you imitate that faith. <sup>8</sup> Yahshua Christ: the same yesterday, and today, and for the ages. <sup>9</sup> Do not be carried away with strange and diverse teachings, for the good heart is confirmed by favor, not foods, by which those who walk have no advantage. <sup>10</sup> We have an altar from which to eat; they serving the tabernacle have no authority. <sup>11</sup> For those of whom the blood of animals for sin is brought into the holy places by the high priest, the bodies of them are burned outside the encampment. <sup>12</sup> On which account Yahshua also, that He would sanctify the people through His own blood, suffered outside the gate. <sup>13</sup> Accordingly we should go out to Him, outside the camp, bearing His reproach. <sup>14</sup> For here we have no lasting city, but we are seeking that which is coming. <sup>15</sup> Therefore through Him we should offer sacrifices of praise to Yahweh continually. That is fruit of the lips, professing His name. <sup>16</sup> But be not forgetful of beneficence and of sharing, for with such sacrifices Yahweh is well pleased. <sup>17</sup> Have confidence in and comply with your leaders, for they are being watchful in behalf of your lives, as though repaying an account, that they should do this with joy and not moaning, for you this is unprofitable.

<sup>18</sup> Pray for us, for we have confidence that we have a good conscience, in all things wishing to conduct ourselves well. <sup>19</sup> And more exceedingly I encourage to do this, that more quickly I would be restored to you. <sup>20</sup> And Yahweh of peace, who led up the Great Shepherd of the sheep from among the dead, in the blood of the eternal covenant, our Prince Yahshua, <sup>21</sup> may He restore you in all good for which to do His will, making in us that which is well pleasing before him, through Yahshua Christ to whom is honor for the ages. Truly. <sup>22</sup> Now I encourage you, brethren, uphold the Word of encouragement, for also in humbleness I have written to you.

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<sup>23</sup> You know that Timotheos our brother has been released, with whom - if he would come sooner - I will see you. <sup>24</sup> Greet all of your leaders, and all the saints. They from Italy greet you. <sup>25</sup> Favor is with you all.