

them.

26 For it was fitting that we should have such a High priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; **27** who does not need, daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people, because this he did once for all when he offered up himself. †

28 For the Law appoints men as High priests who are weak, but the saying of the oath, which came after the Law, *appoints* a Sōn, made perfect to the time immemorial. †

The Author Is Against The Temple Service

8 Now the main point in what has been said *is this*: we have such a High priest who has taken his “seat at the right hand” of the throne of the Majesty in the heavens,

2 a servant in the sanctuary, and in the true tabernacle, which Yāhweh pitched, not man. ^a

3 For every high priest is appointed to offer both gifts and sacrifices; hence it is necessary that this *High priest* also have something to offer. **4** Now if he were on earth, he would not be a priest at all, since there are those who offer the gifts according to the Law; † **5** who serve a copy and shadow of the heavenly things, just as Moses was warned, when he was about to erect the tabernacle; for, “See,” he says, THAT YOU MAKE ALL THINGS ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN. †

6 But now he has obtained a different ministry, by as much as he is also the mediator of a better will, which has been legislated on better

^a *true*: the heavenly sanctuary is called “true” to put down the earthly sanctuary as “false” by way of contrast. This runs into difficulty with Lev. 19:30, 26:2.

promises.

Faulting The Covenant With Israel, The Author Equates It With A Will

7 For if that first will was faultless, there would have been no occasion sought for a second. ^b **8** For finding fault with them, he says, BEHOLD, DAYS ARE COMING, SAYS YĀHWEH, WHEN I WILL EFFECT A NEW WILL WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; † **9** NOT ACCORDING TO THE will (WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT) [BECAUSE THEY DID NOT CONTINUE IN MY WILL, AND I DID NOT CARE FOR] THEM, SAYS THE YĀHWEH. † **10** FOR THIS IS THE will THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS YĀHWEH: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM UPON THEIR HEARTS. AND I WILL BE THEIR ALMIGHTY, AND THEY WILL BE MY PEOPLE. **11** AND THEY WILL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW YĀHWEH,’ FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM. **12** FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.

13 When he said, “A NEW WILL,” he has made the first old. But whatever is becoming old also growing aged is nearer disappearance. †

The Author's Mistaken Location Of The Altar Of Incense

9 Now even the first *covenant* had regulations of divine worship

^b The Church (or author) faults the covenant, when in fact it was only the people who were at fault, and not the covenant.

Hebrews 9:2

and the earthly sanctuary. **2** For there was a tabernacle prepared, the outer one, in which *were* the menorah and the table and the sacred bread; this is called the holy place. **3** And behind the second veil, there was a tabernacle which is called the Holy of Holies, **4** having a golden altar of incense, and the ark of the covenant covered on all sides with gold, in which *was* a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant. ^a **5** And above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

6 Now when these things have been thus prepared, the priests are continually entering the outer tabernacle, performing the divine worship, **7** but into the second only the high priest *enters*, once a year, not without *taking* blood, which he brings for himself and for the sins of the people committed in ignorance. ^b

8 This clarifying by the Holy Spirit *indicates* that the way into the holiest place was not yet revealed, while the first tabernacle was still standing, † **9** which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, **10** since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation. † **11** But when Mēssiah appeared *as* a High priest of the good things to come, *he entered* through the greater and more perfect tabernacle, not made with hands, that is to

^a *incense*: the author has miss-located the altar. See Hebrews 9:4a-d in the end notes for other errors.

^b The blood that went into the Most Holy place was for cleansing it from defilement caused by "all" sins, not just sins of ignorance. See Lev. 16:30.

say, not of this creation; **12** and not through the blood of goats and calves, but through his own blood, he entered the holy place once for all, having obtained everlasting redemption. †

13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, **14** how much more will the blood of Mēssiah, who through the everlasting Spirit offered himself without blemish to the Almighty, cleanse your conscience from dead works to serve the living Almighty?

15 And for this reason he is the mediator of a new will, in order that since a death has taken place for the redemption of the transgressions that were *committed* under the first will, those who have been called may receive the promise of the everlasting inheritance. **16** For where a will is, there must of necessity be the death of the one who made it. ^c **17** For a will is valid *only* when men are dead, for it is never in force while the one who made it lives. †

18 Therefore even the first *will* was not inaugurated without blood. **19** For when every commandment was spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, † **20** saying, "This is the blood of the covenant which the Almighty commanded you."

21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. † **22** And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no

^c A covenant is not a normally a last will and testament.

forgiveness. **23** Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. †

24 For Mēssiah did not enter a holy place made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of the Almighty for us; † **25** nor was it that he should offer himself often, as the high priest enters the holy place year by year with blood not his own. **26** Otherwise, he would have needed to suffer often as a result of the fall of the world; but now once at the consummation of the ages he has been manifested to abolish sin by the sacrifice of himself. † **27** And inasmuch as it is appointed for men to die once and after this comes judgment, **28** so Mēssiah also, having been offered once to “take away the sins of many”, will appear a second time for salvation without reference to sin, to those who eagerly await him. †

The Author Attacks The Temple Service

10 For the Law, since it has only a shadow of the good things to come *and* not the image of matters, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. †

2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? **3** But in those sacrifices there is a reminder of sins year by year.

4 For it is impossible for the blood of bulls and goats to take away sins. †

5 Therefore, when he comes into the world, he says: SACRIFICE AND OFFERING YOU HAST NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; † **6** IN WHOLE-ASCENDING

SACRIFICE AND SACRIFICE FOR SIN YOU HAVE TAKEN NO PLEASURE. † **7** SO I SAID, ‘BEHOLD, I HAVE COME (IN THE ROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O ALMIGHTY...[YOUR LAW IS WITHIN MY HEART.]’ †

8 After saying above, SACRIFICES AND OFFERINGS AND WHOLE ASCENDING SACRIFICES EVEN FOR SIN YOU HAVE NOT DESIRED, NOR HAST YOU TAKEN PLEASURE *in them* (which are offered according to the Law), † **9** then he said, BEHOLD, I HAVE COME TO DO YOUR WILL, ...[O ALMIGHTY, YOUR LAW IS WITHIN MY HEART.] †

He takes away the first in order to establish the second. † **10** By this will we have been sanctified through the sacrifice of the body of Yēshua *the* Mēssiah once for all. † **11** And, on the one hand every priest stands, daily ministering and offering time after time the same sacrifices, which can never take away sins; † **12** but on the other hand he, having offered one sacrifice for sins to *be* the continual, SAT DOWN AT THE RIGHT HAND of the Almighty, **13** henceforth waiting WHILE HIS ENEMIES SHOULD BE MADE A FOOTSTOOL FOR HIS FEET. †

14 For by one offering he has perfected as the continual those who are sanctified. ^a **15** And the Holy Spirit also bears witness to us; for after saying,

16 THIS IS THE will THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS YĀHWEH: I WILL PUT MY LAWS UPON THEIR HEART, AND UPON THEIR MIND I WILL WRITE THEM, [AND I WILL BE TO THEM AS ALMIGHTY, AND THEY WILL BE FOR ME AS PEOPLE. †

^a *perfected*: once again the author announces that the faithful are perfected which contradicts Paul in Gal. 5:5, and 1 John 1:7-8.

Hebrews 10:17

AND THEY WILL NOT TEACH AGAIN, EACH MAN HIS NEIGHBOR AND EACH MAN HIS BROTHER, SAYING, 'KNOW YĀHWEH,' FOR THEY WILL ALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM," DECLARES YĀHWEH] he then says, † 17 "And [I will forgive] their sins, and their lawless deeds I will remember no more." †

18 Now where there is forgiveness of these things, there is no longer *any* offering for sin. †

Author's Premature Sanctification

19 Since therefore, brethren, we have confidence to enter the holy place by the blood of Yēshua , 20 by a recent and living way which he dedicated for us through the veil, that is, his flesh, 21 and since *we have* a great priest over the house of the Almighty, ^a

22 let us draw near with a sincere heart in full certainty of confidence, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water. †

23 Let us hold fast the confession of our hope without wavering, for he who promised is trustworthy; 24 and let us consider how to stimulate one another to love and good deeds,

25 not forsaking our own Arch-synagogue, as is the habit of some, but encouraging *one another*; and all the more, as you see the day drawing near. †

The Author Mischaracterizes The Law

26 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, †

27 but a certain terrifying expectation of judgment, and the fury of a fire which will consume the adversaries.

^a *great*: See note on Heb. 2:17.

28 Anyone who has set aside the Law of Moses dies without mercy on *the testimony of* two or three witnesses. † 29 How much severer punishment do you think he will deserve who has trampled under foot Almighty Sōn, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spīrit of grace? †

30 For we know him who said, VENGEANCE IS MINE, I WILL REPAY. And again, YĀHWEH WILL JUDGE HIS PEOPLE. 31 It is a terrifying thing to fall into the hands of the living Almighty. 32 But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, 33 partly, by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. 34 For you showed sympathy to the prisoners, and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and an abiding one. 35 Therefore, do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of the Almighty, you may receive what was promised.

37 For YET IN A VERY VERY LITTLE *WHILE*, THE ONE COMING WILL COME, AND WILL NOT DELAY. † 38 BUT my RIGHTEOUS *ONE* WILL LIVE BY FAITHFUL TRUST and IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. †

39 But we are not of those who shrink back to destruction, but of those who have trust to the preserving of the soul.

The Author Redefines Being Trustingly Faithful To Mere Trust

11 Now *a* trust is the substance of things hoped for, the surety of things not seen. † 2 For by it the men of old gained approval. 3

By trust we understand that the aeons were prepared by the word of *the* Almighty, so that what is seen was not made out of things which are visible.

4 By trust, Abel offered to the Almighty a better sacrifice than Cain, through which he obtained the testimony that he was righteous, the Almighty testifying about his gifts, and through *it*, though he is dead, he still speaks. †

5 By trust Enoch was taken up so that he should not see death; and he was not found because the Almighty took him up; for he obtained the witness that before his being taken up he was pleasing to the Almighty. **6** And without trusting it is impossible to please him, for by trusting one needs to make the approach to the Almighty, that he is, and *that* he is a rewarder of those who seek him. **7** By trust Noah, being warned *by the Almighty* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

8 With trust Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. **9** By trust he lived as an alien in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; **10** for he was looking for the city^a which has foundations, whose architect and builder is the Almighty. **11** By trust even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered him faithful who had promised; † **12** therefore, also, there was born of one man, and him as good as dead at that, *as many*

descendants as the stars of heaven in number, and innumerable as the sand which is by the seashore.

13 All these died in trust, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. **14** For those who say such things make it clear that they are seeking a country of their own. **15** And indeed if they were thinking of that one from which they went out, they would have had opportunity to return. **16** But as it is, they desire a better one, that is a heavenly one. Therefore the Almighty is not ashamed to be called their Almighty; for he has prepared a city for them.

17 By trust Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only special one, **18** concerning whom it was said, "In Isaac your descendants will be called." **19** He considered that the Almighty is able to resurrect even from the dead; from which he also received him back as a type.

20 By trust Isaac blessed Jacob and Esau, even regarding things to come. **21** By trust Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.^b **22** By trust Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

23 By trust Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict. **24** By trust Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; **25** choosing

^a The scripture says nothing about Abraham looking for a city.

^b Hebrews deviates from the order in which the Scripture describes this.

Hebrews 11:26

rather to endure ill-treatment with the people of the Almighty, than to enjoy the passing pleasures of sin; **26** considering the reproach of the Mēs-siah greater riches than the treasures of Egypt; for he was looking to the reward. **27** By trust he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is unseen. **28** By trust he kept the Passover and the sprinkling of the blood, so that he who destroyed the first-born might not touch them.

29 By trust they passed through the Red Sea as though *they were passing* through dry land; and the Egyptians, when they attempted it, were drowned. **30** By trust the walls of Jericho fell down, after they were encircled for seven days. **31** With trust Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.

32 And what more will I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, **33** who by trust conquered kingdoms, performed *acts of justice*, obtained promises, shut the mouths of lions, **34** quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. **35** Women received *back* their dead by resurrection; and others were tortured, not accepting their release, in order that they might obtain a better resurrection;^a **36** and others experienced mockings and scourgings, yes, also chains and imprisonment. **37** They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goat-skins, being destitute, afflicted, ill-

treated^b **38** (*men of whom the world was not worthy*), wandering in deserts and mountains and caves and holes in the ground.

39 And all these, having gained approval through their trust, did not receive what was promised, **40** because the Almighty had provided something better for us, so that apart from us they should not be made perfect.

The Author's Exhortations

12 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every weight, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, **2** fixing our eyes on Yē-shua, the author and perfecter of the faith, who for the joy set before him endured the cross, despising the shame, and has SAT DOWN AT THE RIGHT HAND of the throne of the Almighty. † **3** For consider him who has endured such hostility by sinners against himself, so that you may not grow weary and lose heart.

A Father's Discipline

4 You have not yet resisted to the point of shedding blood in your striving against sin; **5** and you have forgotten the exhortation which is addressed to you as sons, MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF YĀHWEH, NOR FAINT WHEN YOU ARE REPROVED BY HIM; **6** FOR THOSE WHOM YĀHWEH LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES. ^c **7** It is for discipline that you endure; the Almighty deals with you as with sons; for what son is there whom *his*

^b *sawn in two*: Here the author refers to the Martyrdom and Ascension of Isaiah, 5:1, 11-14, one of the pseudepigraphical books of a thoroughly corrupt nature.

^c Prov. 3:11-12.

^a The author alludes to the Apocrypha: 2Mac 7:9; 2Mac 6,18-7,42; cf. 6:21, 22; 7:17, 24.

father does not discipline? **8** But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? **10** For they disciplined us for a short time as seemed best to them, but he *disciplines us* for *our* good, that we may share his holiness. **11** All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterward it yields the peaceful fruit of righteousness.

12 Therefore, STRENGTHEN THE HANDS THAT ARE WEAK AND THE KNEES THAT ARE FEEBLE, **13** and MAKE STRAIGHT PATHS FOR YOUR FEET, so that *the limb* which is lame may not be put out of joint, but rather be healed. **14** Pursue peace with all men, and the sanctification without which no one will see Adōnai. ^a **15** See to it that no one comes short of the grace of the Almighty; that no root of bitterness springing up causes trouble, and by it many be defiled; **16** that *there be* no immoral or godless person like Esau, who sold his own birthright for a *single* meal. **17** For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

The Author Neglects The Theophany Of Yeshua On Mount Sinai

18 For you have not approached *what* is handled, that is to a blazing fire, and to darkness and gloom and whirlwind, † **19** and to the blast of a trumpet and the sound of words which those who heard begged that no further word should be spoken to

them. **20** For they could not bear the command, IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED. † **21** And so terrible was the sight, *that* Moses said, I AM FULL OF FEAR AND TREMBLING. †

22 But you have come to Mount Zion and to the city of the living Almighty, the heavenly Jerusalem, and to myriads of angels, † **23** to the assembly of the first-born enrolled in heaven, and to the Almighty Judge of all, and to the spirits of righteous men made perfect, † **24** and to Yēshua, the mediator of a new covenant, and to the sprinkled blood, which speaks better than Abel's.

Author's Gnostic View Of The Kingdom

25 See to it that you do not refuse him who is speaking. For if those did not escape when they refused him who warned *them* on earth, much less *will we escape* who turn away from him who *warns* from heaven. † **26** And his voice shook the earth then, but now it has been promised, saying, YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN. ^b **27** And this *expression*, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain.

28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to the Almighty an acceptable service with reverence and awe; **29** for our ALMIGHTY IS A CONSUMING FIRE. ^c

Exhortations

13 Let love of the brethren continue. **2** Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. **3** Remember the

^b Hag. 2:6, 21.

^c Deut. 4:24, 9:3; Isa. 33:14.

^a Adonai: or **Yahweh**.

Hebrews 13:4

prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

4 Let marriage *be held* in honor among all, and let the *marriage bed be undefiled*; for fornicators and adulterers the Almighty will judge. **5** Let your character be free from the love of money, being content with what you have; for he himself has said, "I will never desert you, nor will I ever forsake you," **6** so that we confidently say, YĀHWEH IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME? ^a

7 Remember those who led you, who spoke the word of the Almighty to you; and considering the result of their conduct, imitate their faith. **8** Yēshua Mēssiah *is* the same yesterday and today, *yes* and to time immemorial. **9** Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were thus occupied were not benefited. † **10** We have an altar, from which those who serve the tabernacle have no right to eat. † **11** For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp. **12** Therefore Yēshua also, that he might sanctify the people through his own blood, suffered outside the gate. **13** Hence, let us go out to him outside the camp, bearing his reproach. †

14 For here we do not have a lasting city, but we are seeking *the city* which is to come. **15** Through him then, let us continually offer up a sacrifice of praise to the Almighty, that is, the fruit of lips that give thanks to his name. **16** And do not neglect doing good and sharing; for with such sacrifices the Almighty is

pleased.

17 Obey your leaders, and submit *to them*; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. † **18** Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.

19 And I urge *you* all the more to do this, that I may be restored to you the sooner.

Benediction

20 Now the Almighty of peace, who lead up from the dead the great Shepherd of the sheep with the blood of the everlasting covenant, *even* Yēshua our Adōnai, **21** equip you in every good thing to do his will, working in us that which is pleasing in his sight, through Yēshua *the* Mēssiah, to whom *be* the glory onward the times most immemorial of the times most immemorial. Amæn. **22** But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly. **23** Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you. † **24** Greet all of your leaders and all the saints. Those from Italy greet you. **25** Grace be with you all.

^a Psa. 118:6.

End Notes On Hebrews

The canonical status of this book was widely rejected in the Western Church up until the fourth century. It was accepted earlier in the Eastern Church upon the supposition that Paul wrote it. This assumption was later proved false. The current canonical status widely enjoyed by Hebrews is because of tradition and lawlessness, and has nothing to do with the facts.

Below is a point by point summary of the discrepancies and contradictions of the book with the Scripture. None of this, of course, means that everything in the book is an error.

1. Aaron's rod is incorrectly claimed to be in the ark (cf. 9:4).
2. The pot of manna is incorrectly claimed to be in the ark (cf. 9:4).
3. Claims the Levitical Service was only symbolic (cf. 10:1, 4, 9:9-10).
4. Claims that heaven is cleansed by sacrifices (cf. 9:23).
5. Claims that sin is already abolished (cf. 9:26; 10:37, 25).
6. Claims that Messiah did not enter the early holy place (cf. 9:24).
7. Claims that Moses sprinkled the Law Scrolls with blood (cf. 9:19).
8. Claims Messiah will not deal with Israel's sin at the second coming (cf. 9:28).
9. Claims everything was sprinkled with blood (cf. 9:21).
10. It errs in respect to Jacob's staff (11:21).
11. It errs by placing the altar of incense in the most holy place (cf. 9:4).
12. It claims the blood taken into the sanctuary was for sins of ignorance (cf. 9:7), when in fact it was to cleanse the sanctuary from defilement (Lev. 16:16).
13. It redefines a scriptural covenant as a last will and testament (cf. 9:16).
14. It says goats were used when the covenant was ratified (cf. 9:19).
15. It substitutes "body" for "ears" in Psalm 40. (cf. 10:5).
16. It substitutes "taken no pleasure" for "not asked" in Psa. 40 (cf. 10:6, 8).
17. It omits words at the end of a verse fatal to its argument (cf. 10:7).
18. It claims unwanted offerings are "according to the Law" (cf. 10:8).
19. It claims the faithful are perfected (cf. 10:14; 1:3; 7:11; 19).
20. It finds fault with the covenant (cf. 8:7).
21. It mistranslates the Hebrew text of Jer. 31:32, which the LXX copied (cf. 8:9).
22. It terminates the Levitical Covenant at the cross (cf. 9:10).
23. It denies the heavenly Temple is created (cf. 9:11).
24. It contradicts itself saying the new covenant has no force while Messiah lives (cf. 9:17) because the author mistakes a covenant for a will.
25. It relegates the earthly temple to a facsimile (cf. 9:24).
26. It claims the faithful are sanctified once for all (cf. 10:10).
27. It omits Jer. 31:33b-34a, which disprove its argument (cf. 10:16).
28. It omits "I will forgive" from the text (cf. 10:17).
29. It claims no Levitical Offering in the age to come (cf. 10:18, 26).
30. It exaggerates the judgment of the Law (cf. 10:28).
31. It makes Messiah less merciful than the Law (cf. 10:29).
32. It says the second coming will be very soon (cf. 10:37).
33. It uses a corrupt translation of Hab. 2:4a (cf. 10:38).
34. It splices Isa. 26:20 out of context (cf. 10:37).
35. It misinterprets Psa. 110:1 (cf. 1:3).
36. It says Messiah usurps the place of the high priest (cf. 2:17; 3:1).
37. It makes a bogus rule about blessing (cf. 7:7).
38. It uses a tortured drash (homily) to change the priesthood (cf. 7:7-24).

Hebrews End Notes

39. It says the oath of Psa. 110:4 was after the Law (cf. 7:28).
40. It says the new will has better promises (cf. 8:6).
41. It defines “old” as disappearance and abolishes the covenant (cf. 8:13).
42. It calls God’s commandment “fleshly” (cf. 7:15).
43. It claims the covenant was ratified with scarlet and hyssop (cf. 9:19).
44. It rejects the Levitical laws for food (cf. 13:9).
45. It promotes an alien altar removed from the place of the Name (cf. 13:10, 14).

Hebrews 1:1. The footnotes will also point to interpretive tendencies of ancient Gnostics which heavily influences Christian thinking to this day • *many ways*: Gnostics interpreted this to mean that their father spoke in the scriptures in various manners, but they carefully separated what they thought their father said spiritually or mystically in the text vs. what the God of Israel literally said.

Hebrews 1:2. *ages*: or, *aeons, worlds*. The choice of word here, ‘aeons’ would allow the Gnostics to assert that their god created time (the ages) without confessing that he made the physical creation, which they considered evil and attributed to the God of Israel, whom they blasphemed.

Hebrews 1:3. *cleansing*: The context represents cleansing as completely accomplished. However, this idea not scriptural. Messiah accomplished the payment of the penalty so that there could be forgiveness of sins. Cleansing from sin, on the other hand, is an ongoing process requiring repentance and growth in sanctification. And final cleansing is eschatological. See 1 John 1:9; Gal. 5:5; Lev. 16:30; Dan. 12:10 • *sat down*: versus Psa. 110:1. “**Keep sitting** [or **stay, remain**] at my right hand **while** [**onward ever**] I set your enemies as a footstool for your feet” denotes the right hand of fellowship between the Son and the Father as equal in the enterprise of governing creation. The phrase “abide at my right” is not meant to mark the start of a time or the end of it. The imperative word **שׁוּב** has the sense of ‘remain’ or ‘stay.’ The [שׁוּב] utterance is simply to let the human audience know that the Son has always been at the right hand of the Father, and that the Father invites him to remain there even when enemies assail the Son while He acts on his behalf. It is therefore not proper to treat the act of sitting as a dispensational watershed marking an epochal change in the ages.

Hebrews 2:2. The Scripture nowhere speaks of the Law being given by *angelic* messengers (plural) (cf. MISB: Acts 7:53; Gal. 3:19), or even spoken by angels. The Law was spoken by one special Messenger of Yahweh (Acts 7:38, cf. 7:30, 35), who is Yeshua. The Law speaks of the presence of “holy ones” or “angels” at the giving of the Law in Deut. 33:2 (cf. MT & LXX). But these angels did not give or speak the Law. The Law was spoken by the Almighty One’s own voice out of the fire and cloud to Israel, and then laying aside his glory, appeared to them on Mt. Sinai (Ex. 24:9-11). The one who so appeared is Messiah.

Hebrews 2:9. *taste death*: A Gnostic reading this would think that Messiah (as divine) only tasted death, but did not really die. See 2 John 1:7. It is possible the author held to heretical Nestorian views of dual nature which were derived from the Gnostics.

Hebrews 2:17. It should be noted that only Hebrews calls Yeshua the High priest, and the Church interprets the reason is to replace the Levitical High Priest. Psalm 110:4 only calls Messiah a “minister,” and that in a different sense than Levitical priest; the word *cohen* could also mean an administrator or minister (cf. 2Sam. 8:18, 20:26). In 1Sam 2:35 and Zech. 6:13 (Zech. 6:13 is often mistranslated to suggest that the Levitical Priest and King are one person), the High Priest and King are separate, which is plainly clear in the Hebrew texts • The notion that God was required to become human to be merciful or faithful is another troubling feature of this book.

Hebrews 3:19. *unfaithfulness*: as the author defines things, this consists only of failure to believe or be confident of the promise. This is the sad result of reducing *faithful trust* in Messiah to mere trust in a promise. For many Christians, influenced by Gnostic thought, trust did produce works, but they would never admit that *pisteuo* meant personal loyalty, and thus obedience to Messiah as a condition of abiding in salvation.

Hebrews 4:10. The usual interpretation says that Yahweh did not need physical rest, and that therefore a spiritualized rest must be meant. (The author's argument is excluding obedience from *faithful trust*.) Also added is that he did not create anything more and that therefore his rest must be perpetual. Such interpretation is an effort to get rid of the periodic rest of the literal Sabbath, which is a sign of the real obedience and loyalty inherent in *faithful trust*. That Yahweh did not need physical rest is refuted by Ex. 31:17, "and was refreshed" (literally, 'took a breather'), and the fact that Yahweh in the form of the Son, since he limited himself as the 'Messenger of Yahweh', did need rest. Recall that he lost a wrestling match with Jacob. So to keep the literal Sabbath is to follow His example.

Hebrews 6:20. *forerunner*: Yeshua finished paying the penalty on earth, and our cleansing happens on earth and is completed eschatologically (1Cor. 15:52; Lev. 16:30; Gal. 5:5). Yeshua left heaven to make atonement on earth. He did not enter heaven to make atonement in heaven • Psa. 110:4.

Hebrews 7:7. This could certainly be disputed if taken too literally. It actually works both ways. The giving of a tithe by the lesser to the greater is the lesser blessing the greater, but it could also be argued that Abraham is greater than Melchizedek.

Hebrews 7:10. The point of the drash illustration [Levi paid tithes to Melchizedek (who represents Messiah)] is to show Messiah's ministry is greater than the Levitical. This is so, but Church interpretation goes one step further to say this means Messiah's ministry replaced the Levitical service. This is not so.

Hebrews 7:11. *perfection*: This could suggest that perfection is necessary for validation of the Levitical service, but it would ignore the fact that Messiah has not yet perfected the faithful either. Catholic theologians and Gnostics would say that the Christian heart is completely purified and perfected. If confronted with the fact that they do not obey Yeshua's commandments, they respond that such perfection is a mystical infusion • *instruction*: or **Law** • *priest*: the Church pits the order of Melchizedek ministry against the Levitical Priesthood. This was not the case in prophecy. The two would serve side by side in harmony (1Sam. 2:35; Zech 6:13; Mal. 3:3). For the Levitical Priesthood was not abolished when the Holy Spirit had David say, "you are a minister" to Messiah. It clearly continued onward after that with Yahweh's blessing.

Hebrews 7:19. *perfect*: The Church and Gnostics presumed that perfection was required for something to remain or be valid. But in fact the faithful are not yet perfected. So the same specious presumption can be aimed at the validity of Messiah's atonement, as none of the faithful are yet perfected. See Gal. 5:5; 1John 1:7-8 • *better*: See note on Heb. 7:22.

Hebrews 7:21. *oath*: this is only true if one can believe that entering a covenant is not the same as making an oath. And Yahweh made his covenant with Levi (cf. Jer. 33:17-22; Mal. 2:4-8) for "all the days" (1Sam. 2:35; Jer. 33:18). • *minister*: the proof text fails because it is misinterpreted by the author. See 2:17 note.

Hebrews 7:22. *better*: the "better" promises are all stated in the original covenant at the time of Moses: Lev. 16:30; Deut. 30:6. Jeremiah 31:33 repeats the same promise. The new covenant is in fact a fresh or renewed version of the original covenant just as the new commandment to love one another is really an old

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commandment. See 1 John 2:7-10.

Hebrews 7:27. *daily:* There was no daily sin offering, either for priests or people. The legal necessity was only monthly. The “need” stated here can be no more than subjective • It would be a mistake to think that the Almighty meant Yeshua’s atonement to replace the Levitical atonement. The Levitical offerings only atoned for sins of ignorance. It may be correctly supposed that Messiah’s atonement is for all sin in the absence of the Levitical Service (cf. 1John 1:9), but when the Levitical Service is restored then it will be the preferred means of atonement for the sins of ignorance, and Yeshua’s offering will be for willful sins (transgressions) not covered by the Levitical Service (cf. Acts 13:38-39).

Hebrews 7:28. Psalm 110:4 only records the appointment as *minister* for Yeshua, but the appointment itself came before the Law as shown in the Messianic prophecy in Gen. 22:8, “He will be seen for himself the lamb.” It is difficult to get around the fact that the author wants the appointment of Yeshua to be after the Law so that he will replace or abolish the Law and the Levitical Service through the appointment. Furthermore, Psa. 110:4 does not eliminate Yeshua from being a minister from the everlasting past.

Hebrews 8:4. The Church (or author) wants to confine Yeshua’s ministry to the heavenly realm, but this contradicts the context of Psalm 110. Psalm 110:5-7 makes it plain that Messiah remains at the right hand of the Father in His ministerial duty of justice upon the nations and that it will be administered by Messiah on earth to the nations on earth.

Hebrews 8:5. *shadow:* the essential functions of the Levitical Priesthood were not duplicated in heaven. They were in fact primary on earth. There was no sacrificial system in heaven for sins of ignorance nor application of blood or oil to the heavenly sanctuary in order to cleanse it • *pattern:* Ex. 25:40. This “pattern” was God’s plan for the tabernacle. Exodus does not say the pattern corresponded to the heavenly sanctuary, though obviously some things are similar or reflect it.

Hebrews 8:8. *will:* or *testament;* The author’s interpretation of *διαθήκη* is according to the usual Hellenistic Greek sense of “will” or “testament” (cf. Heb. 9:16-17). In the Septuagint Greek, however, and Judeo-Greek, the word meant “covenant,” according to the Hebrew word it translated. A covenant is like a marriage. Both parties have duties and the covenant is enacted and remains valid without death. Sacrifice is only required to renew it.

Hebrews 8:9. *because:* The Hebrew text says in Jer. 31:32, WHEN THEY BROKE MY COVENANT. It is likely that the text of the current Septuagint has been assimilated to the Hebrews text which has translated the Hebrew mistakenly as bracketed. The difference is the key to misinterpretation of the passage. The new covenant is not like the original covenant WHEN THEY BROKE MY COVENANT, which is to say, in the new covenant Israel will receive the blessings of the original covenant rather than the curses. That is the only difference. In the renewal of the covenant the provisions for the curses will not be administered; only the blessings will be administered because the people will be faithful. Yet, the Church has produced a false doctrine out of the words “not like”, which were only meant to point out a difference in how the renewal would be administered • []: The Hebrew text reads, “although I was a husband to them”.

Hebrews 8:13. If “new” is supposed to imply that the renewed covenant is different than the old, then the author would be mistaken. The new moon is not different than the old moon except that it is a new instance of it in time. Many new things are simply replacements of old things and are not meant to be different. On the other hand, if “will” is meant, then a new will with blessings could replace an old will

with curses, however such interpretation would be purely a drash (homily), and not literal to Jeremiah • The Church sees the provisions of the original covenant disappearing. It sees “new” as different, even though the Jeremiah prophecy must be misinterpreted to get that notion. If a marriage covenant is violated then a new one is needed. If there is repentance and the penalties for the violation of the old one are paid as required, then there is no reason to think that a new marriage covenant has any different terms. The only difference with the new marriage covenant is that it is not a broken covenant.

Hebrews 9:4a. The author has a factual error here. The altar of incense was in the holy place, not in the most holy place. Exodus 30:1-8 makes this very clear. Aaron burned incense on it twice a day, morning and between the settings (9 a.m. and 3 p.m.) Since Aaron could not go into the most holy place, except once a year, the altar had to be in the holy place where he could go. In vs. 6 the author confirms that he is describing the normal, everyday set-up. So, any attempts to save the author from error, here by speculating that the altar of incense was only a small fire pan (censer), or that it was moved into the most holy place on Yom Kippur, are failures. The author has simply erred. Nor can the syntax of the verse be manipulated, because the same phrase includes the ark, which was in the most holy place. The author has simply erred, and error is the most parsimonious explanation (Occam’s Razor).

To try to save the canonical status of Hebrews, some try to explain that a fire pan (incense pan) was always kept in the Most Holy place. This is refuted in Lev. 16:12. Aaron is commanded to fill the fire pan with coals from the altar before he enters the most holy place. To suggest that the fire pan was kept in the Most Holy Place is to suggest an extra and unnecessary trip into the Most Holy Place to retrieve the fire pan. This contradicts the Almighty’s desire that Aaron not enter at all times. This means the trips behind the veil should be minimized. So again, the attempt to save Hebrews is more unparsimonious than simply concluding the author erred. Again, the purpose of the incense is to hide the glory (cf. Lev. 16:2, 13). How then is the glory hidden if Aaron has to retrieve the burner? The attempted explanation adds speculative complexity to a faulty theory, and the added complexity itself is contradictory.

The translation and interpretation created around the rendering “censer” also suffers from the fact that the Mishnah contradicts it: “Moreover according to [Mishnah] tract. Yoma, v. 1, vii. 4, this censer was first fetched out of the storehouse, carried by the high priest into the Most Holy Place, and upon the completion of the service again carried forth therefrom;” (Commentary on the New Testament, Volume 9, Heinrich August Wilhelm Meyer). So, according to historical knowledge handed down in the 2nd century, the censer was not kept in the Most Holy Place. This is still a problem, because the author of Hebrews, in vs. 6, tells us he is describing the arrangement of things in the normal course of daily worship.

Hebrews 9:4b. The author says that the following items were “in” the ark. In truth, it was only the stone tablets (Deut. 10:2), but this alone establishes that the words “in which” mean inside the ark. If the author is telling us about a later date, after things are moved, he is wrong. 1Kings 8:9 tells us that only the tablets were in the ark. That means he is only describing things as they were at first. And here he is wrong also, except for the tablets. The rod was put, “before the testimony” (Num. 17:4, 10) where it was to be a “sign”. The Hebrew means “before” and not “in” the ark. Also, “before” meant in the holy place, and not the most holy place. This is proved by Exodus 27:21, and particularly by the phrase “where I meet with you” in Exodus 29:42, 30:6, 30:36, and Numbers 17:4 [19]. The same commandment for the

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placing of the altar of incense (Ex. 30:6) is given in the same form in Num. 17:4 (Hebrew text: vs. 19) for the rods, “where I meet with you”. The word “you” is plural in the Hebrew text. Apparently, Joshua the son of Nun, was permitted to stand audience with Moses before Yahweh (Num. 33:11). At other times, Moses would only hear his voice (cf. Num 7:89), but when he spoke face to face, Yahweh appeared in the holy place with the veil to his back in the form of the Angel of Yahweh. He would be right next to the altar of incense, which was also next to the veil. Again this is proved by Ex. 30:6 and Num 17:4 together, and confirmed in Luke 1:11 where the Angel of Yahweh stands to the right of the altar of incense!

Hebrews 9:4c. The manna jar was placed “before Yahweh” (Ex. 16:33), and “before the testimony” (vs. 34), which is where Yahweh met with Moses (Num. 17:19), which was where the altar of incense was (Ex. 30:6). So, it was not in the ark. Is the author supposed to know by special revelation that the manna jar was quickly put in the ark after instructions to put it “before the testimony”? That sort of argument is special pleading called *ad hoc*, and it would also suggest that the commandment was disobeyed as to where to put the manna jar. Which is easier to believe: 1. That the Baal-Priests of the 4th century made a mistake in canonizing the book, or that 2. the author simply erred with respect to the Covenant? Which is easier to believe: 1. That the Reformers corrected all the mistakes of the Church, or 2. that they fell woefully short of the needed reformation? Which is easier to believe: 1. That anti-missionaries succeed with Hebrews because they know more about the Law, or 2. that they succeed because the Church made a mistake it is unwilling to correct?

Hebrews 9:4d. Aaron’s rod was not put in the ark; it was put “before the testimony” (Num. 17:4) where Yahweh met with Moses. This was in the same area that the altar of incense was placed (Exodus 30:6). For Yahweh met with Moses with the veil at His back, when he spoke face to face with Moses in the form of the Angel of Yahweh. In Luke 1:11, the Angel of Yahweh speaks in the same place, at the right of the Altar of Incense (note: Gabriel = Mighty One of G-d.) So since the rods and the manna were put where Yahweh met with Moses, which was next to the Altar of Incense, “before the testimony”, the author of Hebrews cannot be correct.

Hebrews 9:8. The author means the heavenly holy place. But the earthly one does reveal the way into heaven, because Yom Kippur teaches the necessity of cleansing from all sins, and not just sins of ignorance (cf. Lev. 16:30). The sanctuary was cleansed of all sins then, which is a type that in the future there will be a Yom Kippur in which the worshippers themselves are cleansed of all sin by Messiah’s life. By limiting the cleansing of the sanctuary to sins of ignorance, the Church (or author) has in fact destroyed what it reveals in type about Messiah’s final cleansing in the eschatological Yom Kippur.

Hebrews 9:10. The Church (or author) does not believe Leviticus 4-6 when it says sins of ignorance were forgiven. They interpret the Levitical Service as relating to the purely physical or symbolic • But Jer. 33:17-22 would contradict the author. The Levitical Priesthood continues in the age to come—which is to be the time of reformation. Would the author have known this? Not necessarily, since the Church deleted that passage from the Septuagint.

Hebrews 9:12. *holy place:* the author means he laid down his physical life in order to purify the pathway to the heavenly sanctuary. This theory of atonement is applied in the wrong place. What Messiah truly did was pay the penalty of sin for those who repent on earth, and his life cleanses us on earth who repent. The way into heaven did not need to be repaired. There was never anything wrong with it. The author thinks heaven needed to be cleansed (cf. 9:23), and that is his theory of atonement. Only the faithful need to be forgiven and purified, not heaven. His view

is similar to that of the Gnostics who thought the first seven heavens needed cleansing because they were below the eighth perfect heaven.

Hebrews 9:17. It is better not to mistake a ‘covenant’ for a ‘will’. A better explanation is that Messiah paid the penalty for the broken marriage covenant so that he could renew the marriage covenant with Israel.

Hebrews 9:19a. According to Exodus 24:3-8, the blood was from bulls פָּרִים (trans. “oxen”), and not “goats” or “calves” (LXX: little calves). Why does the author think goats were involved? because, he is conflating the ratification of the covenant with other ceremonies where goats were involved, and he does not remember it rightly. Some argue that “Paul” was given special revelation on things omitted from Exodus 24. How does it help the argument to put in details that can be questioned by a Jewish audience as errant? others suppose that “Paul” put in traditional elements not mentioned in Exodus 24. But again, it is not in the tradition, only supposed to be, and how does this help his argument when others might question the veracity? None of these excuses are parsimonious. The simplest and easiest explanation is that the author got his facts wrong.

Hebrews 9:19b. On the occasion mentioned, in Exodus 24:3-8, when the covenant was ratified, there is no mention of sprinkling with “water”, using “scarlet”, or using “hyssop”. These are details from three other ceremonies. 1. cleansing of a Leper, 2. cleansing of a house, and 3. preparation of the ashes of the red heifer. The “water” comes from Lev. 14:5, 14:50; Num. 19:9. The “scarlet” is from Lev. 14:4,6, 49; Num. 19:6. The “hyssop” is from Lev. 14:4; 14:49, and Num. 19:6. Defenders of Hebrews argue that these details were given to “Paul” by special revelation, or that they came from the traditions and had to be confirmed by special revelation. This is *ad hoc* speculation, and it does not help. Why would details be included that could only be used to question the veracity of the book? Would not the Spirit instruct the author to stick to the Scriptural account, to forestall needless questions from Jews knowing Exodus 24, who might not believe it because of the embellishments? This makes the *ad hoc* speculation as great a difficulty as the original errors trying to be explained away.

Hebrews 9:19c. Exodus 24 says nothing about the book itself being sprinkled with blood. If the author is speculating or misremembering here, then it is a slam dunk case for the non-canonicity of Hebrews. So, what supporters propose, is that the author had a special revelation, or that it was revealed to him that some bit of Jewish tradition was actually valid. But this begs the question of how the Holy Spirit would have thought including a detail that looks wrong would help gain acceptance of the message in the book! Is it not more parsimonious to simply suppose that the Church made a mistake in canonizing the book? Which is easier to believe: 1. That the bishops who told us the book is canonical are wrong, or 2. that the host of anomalies and disagreements with the Law do not exist?

Hebrews 9:21. Moses did not sprinkle, “the tabernacle, and all the vessels of the ministry” “with blood”, but only the altar when it was set up: see Lev. 8:15, 19; The author is confusing “blood” with the “oil” that was actually used for this purpose; cf. Exodus 40:9. Never at any time was the menorah, the table of showbread, the tent, or the curtains sprinkled with blood, but they were anointed with oil. (Blood was applied to the ark and the incense altar—Lev. 4:7; 16:18). The text says, “And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy” (Exodus 40:9). Do you see that the ‘oil ... shalt hallow it’? The objects were ‘hallowed’ i.e. ‘sanctified’ by the oil (Exodus 30:36). So almost all things are not ‘purged’ by blood. Atonement is made for the holy place once a year on the mercy seat (Lev.

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16:16-20) and incense altar (compare Lev. 4:7; 16:18), and this is good for the whole tent of meeting and everything in it. The blood does not have to be put on all the objects, just the ark cover and the incense altar. There is simply no way to acquit the author of this error.

Hebrews 9:23. Here we have the assumption that things in heaven need purification. However, this is not so. For things in heaven do not need purification, since they can never be defiled. It is the nature of God that whenever something unclean approaches unto his glory that his holy fire consumes the uncleanness, and depending on the heart of the one approaching, it also consumes the unrepentant person entirely. This is seen in Isaiah 6:5-7, where Isaiah himself is preserved, because his heart was right, and in the case of Korah (Numbers 16:35) where the 250 who approached to offer incense before Yahweh were consumed by fire.

The presence of Yahweh purifies sin away without sacrifice, because he is life and nothing defiling or having to do with death can touch his glorified presence. If an unbeliever were to come into contact with the divine for a moment his sin would be purged away in an instant. For this reason, the Almighty does not normally permit one to approach him in his heavenly glory without due repentance and a substitutionary offering. Otherwise, he is bound to consume the worshipper. Yahweh could sanctify and purify the sin of the whole world against its disposition if he so desired, merely by exposing it to his presence, but Yahweh is just, and will not so allow it to happen this way without repentance of the one's approaching and the acknowledgment that death is deserved of them through atonement.

The very idea that heaven, where the Almighty dwells in glory, can be contaminated is blasphemy against the nature of the Almighty. For this reason, it is written concerning the New Jerusalem, where God will put his throne, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). And also, "And I saw no temple therein: for Yahweh Almighty and the Lamb are the temple of it" (Rev. 21:22). The New Jerusalem is the heavenly reality after the pattern of the holy of holies on earth. The relative dimensions are the same. But there is no Temple in the city because Yahweh in his purity is the Temple. Since no defilement is allowed in, no sacrifice is necessary there. Any defilement must be first removed before coming to the city, otherwise fire will come out from the presence and consume the one who attempts to enter the gate without purity (Rev. 20:9)! In like manner Aaron's two sons were consumed (Lev. 10:1-3). For YHWH said, "I will be sanctified in them that come nigh me"!

It might be argued that the sons of god presented themselves in heaven, and that they were unclean spirits (Job 1:6-12; 2:1-7), however, this was permitted in the same manner that Isaiah was permitted. They may have still been at some distance from God in his glory as the seventy on the mount (Exodus 24:10-11), or may have been granted a temporary purification from the altar as Isaiah. It might be argued that Satan's iniquity defiled heaven, yet it was not the presence of God that was defiled, but only those in heaven that were not near the throne, which is the heavenly temple; and when Satan tried to approach the Almighty after his sin, it was revealed by the presence; and instead of destroying him by fire, he fell like lightning out of heaven, i.e. he was not allowed to approach.

Why does Hebrews say 'better sacrifices' using the plural 'sacrifices'? Surely Yeshua's sacrifice is better than the Levitical offerings. But where does the author come up with the idea that Yeshua's offering is more than one sacrifice? The purpose of Yeshua's offering was not to purify heaven, but to forgive our sins and to make it possible to purify us, so that one day when He is finished purifying us

we may dwell there. Yes, the author of Hebrews mistakenly presents the purification as already complete, because he has separated the physical and the spiritual into two planes according to Hellenistic and Gnostic dichotomy. And finally, to claim that heavenly sacrifices are better is blasphemy against Messiah's sacrifice on earth, and blasphemy against the covenant, because the Levitical service was not ineffective.

It is possible that the author's real theology lies in the idea of the seven heavens, which in the Gnostic view had various levels of physicality, and because of contact with the physical were defiled. "Suffering" is conceived of as the 'sacrifice' which purifies the seven heavens, with their defiled 'things', at least on a temporary basis to allow the passage of the Gnostic 'saint' into the eighth sphere. The author may consider the saints the brothers of Christ in that they too are 'living' sacrifices that purify the heavenlies. If this is the case, then it may be explained how the author can utter such a statement as in 9:23, within his own thinking.

Hebrews 9:24. *did not enter*: this contradicts the fact that Messiah stood in the earthly holy place by the altar of incense as the Messenger of Yahweh • *a copy*: the author means the earthly tabernacle. But Messiah did speak to Moses face to face there. So he had to enter it.

Hebrews 9:26. *consummation of the ages*: The author uses the exact same phrase that Yeshua uses for prophesying the end of the age (*ἐπι συντελείᾳ τῶν αἰώνων*). See Matthew 13:39, 40, 49; 24:3; 28:20 (*συντελείᾳ τοῦ αἰῶνος*). The author believes that the end had arrived in his day. He was mistaken by two millennia. A second witness to the same error is given in 10:37, and another confirmation in 10:25 • *abolish sin*: Notice that the author does not say "forgive" sin. It appears that the author never means forgive in the sense of canceling a deserved penalty. Here he uses a different word, "abolish, set aside". That is because, the author thinks all sin is expiated (or cleansed) for all men. Many Christians agree and say that Messiah died for all sin means that all sin is expiated. The Gnostics claimed the same thing. But the truth is that the sacrifice of Messiah is only applied to forgive sin when the sinner repents and puts his faithful trust in Messiah, and further the truth is that cleansing is not complete until Messiah returns.

Hebrews 9:28. It does not mean "as sinless", and it would be senseless to point out that Messiah was without sin the second time, when clearly he was the first. The author means "apart from sin", or "without reference to sin" in the eschaton. This is because he believes all sin was expiated the first time. All sin was cleansed away, and the faithful are already pure and spotless. They just have to realize it, you see. So at the second coming there is no cleansing of sin (cf. Lev. 16:30; Zech. 3:9). It is all mystically cleansed away from the faithful. One can be sure there is some cleansing of sin of the unbelievers. But this will be the judgment. The author means that there is no sin of the faithful to cleanse at the second coming. The wicked will be cleansed, so to speak, not because they are not purified, but because they chose not to realize it or chose to remain attached to the material. The Gnostics were a little confused here, but that is not our problem.

Hebrews 10:1. *only*: the text includes *only* for a good reason. The author proves this is what he means in vs. 4. And the author, saying the same thing in 9:10, does use the word "only". See also 9:9 • *shadow*: the Levitical Service was quite efficacious for forgiveness of sins of ignorance and circumstance, and it did serve its cleansing function for ritual impurity of people and sanctuary just as Yahweh intended, and will do so in the age to come. See Jer. 33:17-22; Mal. 3:3. It was not 'only a shadow' • *image of matters*: again, the author is emphasizing that the Law only has

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one use, which is to be symbolic for something else. This specious argument would not be appreciated by any of the Israelites who took offerings to the tabernacle for sins of ignorance, nor by the Priest who cleansed the Sanctuary, in that age, or in the one to come! (cf. Eze. 40-48; Jer. 33:17-22; Mal. 3:3).

Hebrews 10:4. Since we are told that offerings brought for sins of ignorance (or circumstance) resulted in forgiveness, this statement cannot be true (cf. Lev. 4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7). For the sin of ignorance was repented of and purged from the soul by the Spirit, and the offering removed the penalty. So the sin of ignorance was taken away, both in fact, and in penalty. Furthermore, in the case of ritual contamination, the proper immersion, and sin offering would remove sin's defilement, or if a holy object had not been defiled, then proper sanctification before hand, and sin offering before hand would prevent defilement. It is to be noted that in 9:6 the author mentioned "sins of ignorance", but he does not say he believed the offering to be efficacious for them, and in fact, he cannot believe so based on his other statements in 9:10, 10:1.

Hebrews 10:5. *body:* The author took the liberty of changing the text of Scripture here. Neither the Septuagint nor the Hebrew Text read "body". Some very late copies of the LXX in the family tree of the Complutensian Polyglot (1522) were edited to agree with Hebrews, so they are no evidence except of the author's alteration of Scripture. The author gets a key interpretation from his change: the sacrifice of Christ is desired more than the Levitical offerings. This is a fundamental contradiction to Psalm 40:6-8, because the Psalmist is teaching that obedience is better than sacrifice. King David is reflecting on Deut. 17:14-20, and also on Saul's downfall. Saul thought sacrifice was better than obedience, and Samuel corrected him (1Sam. 15:22). Samuel's teaching does not stop at animal sacrifice: to obey is even better than Messiah's sacrifice. Which is better, to obey Messiah in the first place, or to lay another sin on him? It is quite obvious that to obey is better than even Messiah's sacrifice. So the author has poisoned the text to elevate sacrifice over obedience, and has denied the teaching of Ps. 40:6-8 by substituting one sacrifice for another sacrifice. • *Psa 40:6:* When the text is correctly rendered according to the LXX and MT, it will read, "but my ears you have dug out", which means you have opened or prepared my ears. David's ears were prepared by having to write himself out a copy of the Law (Deut. 17:14-20), and by the life experiences Yahweh's put him through, so that His Law would be upon his heart.

Hebrews 10:6. Again, the author has decided to alter the LXX (Septuagint). The Hebrew text and LXX read, YOU HAVE NOT ASKED. The author's alteration is more expansive. David is only talking about sacrifice and grain offering in place of obedience, and whole-ascending and sin offerings in place of obedience. Yahweh does not "ask" for these sacrifices. He asks for obedience. Yes, there are those who would rather bring sacrifice than obey. It should not be thought that such sacrifice is efficacious. The Hebrew word for "ask" is Sha'al שאל, the root of King Saul's name שאול. King Saul would rather sacrifice than obey. Messiah's sacrifice should not be elevated above obedience either.

Hebrews 10:7. The author omits the end of the verse, which is included here in []. David was doing his duty to learn the Law (Deut. 17:18-17:20), and as the chief administrative authority *cohen*, he also has to apply it to the Congregation of Israel. The Law is in the king's "heart" so that "his heart may not be lifted up above his countrymen and that the may not turn aside from the commandment" (Deut. 17:20). So by replacing obedience with Messiah's sacrifice, the author teaches that sacrifice is as good as obedience, and indeed, this is what the Reformation doctrine of

imputed righteousness teaches—essentially that one does not have to obey, but can just believe, and obedience will be accounted through sacrifice. Such doctrine is false.

Hebrews 10:8. *according to the Law:* Again, stating the speciously “obvious,” the author states a falsehood. The disobedience of King Saul in offering unauthorized sacrifice rather than obeying Yahweh’s word through his prophet is what Yahweh did not ask for. Saul’s offerings were not according to the Law! They were in fact illegal, because Saul took up the priestly duty of the Levites and did not wait for Samuel, the Levite (cf. 1Chron. 6:28; Jud. 17:7), or the priests with him to officiate (cf. 1Sam. 13:8-14; 15:15, 22). So in fact, the sacrifice that Yahweh did not ask for—that sacrifice was not according to the Law. So again, the author of Hebrews is incorrect to compare lawful sacrifices with illegal sacrifices, and wanted sacrifices with unwanted sacrifices.

Hebrews 10:9. The everlasting nature of the original covenant is made plain in Lev. 26:44-46. He says, “I will remember for them the covenant of the first ones.” So the first covenant has to be made new, and there is no different second one. See Jer. 33:17-22.

Hebrews 10:10. *sanctified:* The author seems to be treating sanctification (being made holy) as already completed. This contradicts Paul in Gal. 5:5 as well as good Scriptural teaching. The Gnostics would interpret it to mean they were perfected in spirit. • *body:* “Life” would be more correct, and must include his resurrection life

- The past tense teaching of sanctification is an error.

Hebrews 10:13. Psa. 110:1, literal: “stay on as my right hand while I set your enemies as a footstool for your feet.” Yahweh said this to Messiah for our benefit so that we know the Son is always His right hand, and will remain so onward of the defeat of his enemies.

Hebrews 10:16. All the words in [], the author has left out. The key part is, “they shall not teach again,” and “they shall all know me.” Does all Israel, and all Judah know Yahweh yet? Of course not! So the passage has not been fulfilled. This context is fatal to the author’s thesis of perfectionism just after the cross. It says that the fulfillment of the new covenant is eschatological in the last days. Yeshua’s blood is the blood of the new covenant, but who says he is done cleansing Israel and Judah in their hearts. As it says, “I will remove the iniquity of that land in one day” (Zech. 3:9).

Hebrews 10:17. Why did the author leave, “I will forgive” out of the quotation? The reason is that it might imply that there were sins to be forgiven with the new covenant at some future point in time. The author does not want to allow for any future forgiveness since he believes perfection is already here, so he deletes the words and runs the remaining words together with the next clause. The author’s belief is that all sins were forgiven at one point in time, but that is not what the cross teaches. Forgiveness of transgressions was made possible by the cross, but it does not happen (is not applied) until an individual repents and seeks forgiveness. So with the new covenant in place, in the age to come, some from the nations will repent and join with the house of Israel and Judah, and then forgiveness will be applied to them. The sacrifice was at the cross, but it only becomes efficacious to the individual when he or she repents.

Hebrews 10:18. Of course, Messiah is not offered again as a sacrifice for transgression (serious sins, rebellion), but our author has mistakenly combined the sacrifice with the efficaciousness of the sacrifice into one time. In truth, the act of the sacrifice and the efficaciousness are separated in time. The offering only becomes efficacious upon repentance of sin and seeking of forgiveness. So then,

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the offering is always available to forgive new sin that is repented of. Therefore, what the author states is only half true on the above consideration. There is, additionally, the consideration of the Levitical Service. Until such time as Israel and Judah are perfected, or such time as any from the nations joining are perfected, and the Levitical Service is restored, there will remain the sin offering, and the guilt offering for sins of ignorance (circumstance), and so long as the Levitical Service operated between the cross and its final destruction ca. AD 131, those offerings were efficacious for sins of ignorance, and will be again when the Temple is rebuilt, and also in the age to come for the nations. Messiah's offering will atone for sins of ignorance if the Temple Service is lacking; however, it is the divine will that such sins of ignorance be confessed and paid for by the Levitical Service, and not Messiah.

Hebrews 10:22. *confidence:* It is a mistake to think that forgiveness of the penalty also means that the faithful are fully sanctified and sufficiently cleansed to enter the most holy place in heaven. Gnostics, and many Christians afterward have mistakenly thought they were perfected enough. The blood (resurrection life) of Yeshua is still cleansing us (cf. 1John 1:7-9).

Hebrews 10:25. *Arch-synagogue:* The Greek term here is τὴν ἐπισυναγωγὴν and is formed after the example of τὸν ἐπίσκοπον, "the overseer, the bishop"; in the days of our author, the actual meeting places were still called "synagogues", and the people called the "assembly" (ἐκκλησίαν). Only in this case the author has put the word ἐπι in front of the usual term. And he calls it "our arch-synagogue," or more generically, "over-synagogue." He has thus reached the point of being able to promote his bishop as the leader above all others. And it appears that he is writing on behalf of a bishop (cf. 13:17), perhaps someone supporting a Diotrephes that has recently replaced a Timothy.

Hebrews 10:26. *no longer:* if the author had said there is no longer expiation, or atonement he could have avoided an error. because even after willful sin, the sacrifice of Messiah remains, even if the person has no forgiveness from it until he repents. The author denies second chances. See 6:6.

Hebrews 10:28. *without mercy:* This is what the author says. It is not what the Law says. The author does not actually accept the Law himself. The statement put here is a gross exaggeration of the teaching of the Law. In an attempt to support the author Nestle-Aland (27th) list three Scriptures: Deut. 17:6; Num. 35:30; Psa. 109:12. The Numbers text deals with murder only. Deuteronomy 17:2-7 pertains to transgression of the covenant by idolatry. Failure to confirm the covenant only resulted in a curse (Deut. 27:26), not in death. Only certain crimes were punishable by death. The Psalm 109:12 text clearly applies to someone who is unrepentant and under the curse. David is not saying that there should be no divine mercy to the repentant, even though he or she may have sinned. The criminals on the cross committed crimes deserving of death, but one was granted mercy on the cross, even though he still had to die. The author's grievous false teaching is that judgment was "without mercy." It is in fact not too late to repent after sin, and still suffer the physical judgment required. The author's tactic is the classic teaching that the Law is only a stern master and never has any mercy. The author only uses his mistake with the Law as a tool to make a greater threat concerning Christ, which is explained as "grace" even though he has redefined atonement.

Hebrews 10:29. *deserve:* the conclusion does not follow the premise. The author's Arch-synagogue denied a second repentance to keep its followers from questioning their teaching on the first one (6:6). And so they misrepresented the Law, which did allow repentance after transgression! They want their followers misled, and to keep

them in the fold they exaggerate the severity of the Law so that they can be even more severe • *sanctified*: The author uses the aorist to make sanctification a remote (completed) event. He places it entirely at the cross.

Hebrews 10:37a. The Greek text here is identical to Is. 26:20: μικρὸν ὅσον ὅσον = “very very little”, or “greatly greatly little”, or “much much little”.

The phrase translates the Hebrew מְאֵד־טַעֲמָה (=“a little moment”).

The context of Is. 26:20-21 shows it deals with the second coming, but the time phrase is taken out of context by the author. It is clear from Heb. 9:26 that the author teaches the crucifixion was very near the “consummation of the ages” (ἐπὶ συντελείᾳ τῶν αἰώνων). Further indication of nearness is given in 10:25, “the day drawing near” (ἐγγίζουσιν τὴν ἡμέραν). Matthew 24:3 uses the same words as Hebrews for the end of the age (συντελείας τοῦ αἰῶνος). Yeshua also refers to the end this way in Mat. 13:39, 40, 49; 28:20. No scriptural text misleads us like Hebrews about the expectation of the end, not James 5:7-8 [listed in the margin of NA-27th] (see MISB), not 1John 2:18, and not Rev. 1:1, 3; 2:5, 16; 3:11; 22:6, 7, 10, 12, 20. See MISB for defense of those verses, so often taken out of context to attack those books. But the author of Hebrews has buried himself in a falsehood and given two witnesses to prove it. In 9:26 he uses language that can only be interpreted one way, and in 10:37 he uses a compound phrase that can only mean right around the corner!

Hebrews 10:37b. The author dovetails a quote from Hab. 2:3 into the text here, which is a Messianic prophecy and refers to the coming of Messiah. But the author has seriously misinterpreted the prophecy and taken it out of context. Habakkuk introduces the quote with, “For the vision is still for the appointed time...if he tarries, wait for him...” (cf. MISB Hab. 2:3). But the last word of the verse is ambiguous in Greek and Hebrew. It can mean, “be too late” or “delay”. The right choice is obvious from the context. The author of Hebrews takes the wrong choice, and then writes another introduction to the phrase, “in a very very little while” imitating language from Isa. 26:20 (LXX). Since the vision is about Messiah’s coming to put down Babylon, the author cannot be correct to say it will not delay in the first century AD. Here is the full Hebrew from Hab. 2:3-4: “For the vision is still for the appointed time; He rises up at the end, and He will not be made false. If He tarries, wait for him; for the One coming will come; He will not be too late. behold, she is heedless—she is not upright—its soul in it; but the righteous by His faithfulness will live.” “She” refers to Babylon.

Hebrews 10:38a. Hebrews does not quote Hab. 2:4 like Paul (Rom. 1:17; Gal. 3:11). Paul says: ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται = but the just by faithfulness will live. Nor does he quote it like the LXX here, which has, ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται = but the just by My faithfulness will live. Hebrews has ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται = but My just one by faithfulness will live. First, the author differs from Paul, indicating once more that Paul is not the author—though most Christians have been deceived into thinking so in the past. Second, the author’s quotation does not correspond to the Hebrew text or the LXX. The author has put the word, “my” where no other Hebrew or Greek LXX MSS has it. After the tampering we went through on Psalm 40:6-8 we should suspect that the position of the word “my” (μου) is solely the responsibility of the author. The positioning of ‘my’ also shows the author did not understand Paul or the text.

The Hebrew text reads יְהִי בְּאֵמֶתָא —by his/His faithfulness.

Paul quoted elliptically, by ... faithfulness so as not to force the interpretation of His/his (and to correct the one sided interpretation of the LXX). Paul interprets it both ways, of Messiah’s faithfulness, and of the righteous

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person's faithfulness. The LXX says, "My faithfulness" choosing one interpretation over the other. But Hebrews chooses neither interpretation, and repositions the "my"! If the author had any understanding of Paul, he would have done no such thing. The book was written late (ca. 80-90) during the second generation (cf. Heb. 2:3, 13:7; 5:12; 10:32), far enough afterward for the author to promote his Arch-Synagogue (*ἑπισυναγωγῆν*, cf. 10:25), and long enough for the Gnostic heresy and antinomianism to grow into a major movement.

Hebrews 10:38b. Hab. 2:4a. Literal Hebrew: "BEHOLD, SHE IS HEEDLESS—SHE IS NOT UPRIGHT—ITS SOUL IN IT;" "She" refers to Babylon. The author misquotes in reverse order. He quotes the LXX, "if he shrinks back, my soul has no pleasure in him" after "But my righteous one shall live by faithfulness". The Hab. 2:3-4 LXX has it the other way around, and the Hebrew clause order agrees with the LXX clause order. If the clause order is kept as the LXX has it, then the subject of , "if he shrinks back" becomes the subject of "the one coming will come, and will not delay" in Hab. 2:3. This is proved by the NETS translation (Pietersma and Wright): "for when it comes it will come and not delay. If it draws back, my soul is not pleased in it." It is evident that the text makes no sense. Why would God not be pleased with his own vision of deliverance? He appointed the time for it. Why would he not be pleased with the time of his choice? The LXX is certainly wrong at this point because it destroys the Messianic sense of Hab 2:3. But Hebrews' solution is just as bad. It destroys the Messianic sense of Hab. 2:4 by limiting the sense to the faithfulness of the righteous man (who may shrink back). Paul would be against this. So is the Nahal Hever 8HevXIIgr MSS from the late first century BC. We don't know whether to blame the current LXX reading on assimilation to Hebrews, or someone else, but all the evidence is against the author's version. The author could well be guilty, as he surely is with Psalm 40.

Hebrews 11:1. *trust*: the author gives a re-definition of 'trust' (*πίστις*) as the object of trust. Today we see this usage of trust in 'trust fund.' It is not just that trusting is involved. The thing trusted is the trust. The trust is the substance of the trust. In this way *πίστις* is defined as a reservoir or asset which one draws upon. One man says I trust my boss to pay me, but he knows he must continue to faithfully work to keep his job. The other man trusts his trust to pay him, without having a job at all, except trust in the trust. This kind of 'trust' is the Gnostic kind, and it is dead, being without works.

Hebrews 11:4. In the Gnostic view of things the "confidence" or really "essence of things hoped for" is an immortal spiritual substance that is an emanation of the eternal father spirit (paternal depth) that comes from within one's self. Therefore, it does not die, and surviving death it speaks beyond the grave.

Hebrews 11:11. *conceive*: The Scripture makes no such statement. The author's definition of faith is taking on its true nature as Sarah is finding within herself the essence (reality or substance) of what she hopes for. If anything, Sarah was the doubter • *promised*: It seems rather that she laughed at it. That's how Isaac got named.

Hebrews 12:2. *faith*: The author's wording could be interpreted to mean that "the faith" was *authored* only during Messiah's ministry (AD 30-34), and that it was perfected at the cross, but that would be the Gnostic interpretation. Sadly, though, it is what many Christians think • *right hand*: Gnostics would have interpreted this to occur in the eighth heaven. They would say that their "father" was not the God of Israel, but above the seven heavens of Israel's God, and that the sitting down marked the point of perfection. Only here, and possibly in the disputed longer ending of Mark does Psalm 110:1 appear to be marked as dispensationally

significant. Elsewhere it teaches the equality of Messiah with the God of Israel, and that He had been at His right hand from time immemorial, only to die, and then return to that position to time immemorial and onward. See Mat. 22:44; Mark 12:36, 16:19; Luke 20:42; Acts 2:34.

Hebrews 12:18. *handed*: See 1John 1:1. The Gnostics regarded the material as evil, and the Creator of the material as evil • *blazing fire*: See Rev. 1:14-15; Dan. 7:9-10; 10:6; Isa. 30:27. The author's words are very careless at the least because in his time the Gnostics would have spoken exactly this way concerning the God of Israel.

Hebrews 12:20. *could not bear*: The Scripture records no violation of the command not to touch the mountain. See 10:22. The Gnostics claimed that they were pure enough to touch the throne of God • Exodus 19:12-13, paraphrased rather inaccurately.

Hebrews 12:21. Again, the author has gotten something seriously out of place (cf. 9:1-4). The nearest text to this is Deut. 9:19, and this is not the time that Yahweh spoke the Law out of the cloud and fire.

Hebrews 12:22. *have come*: The author does not say "will come," but "have come", which is to say, like the Gnostics, he regards Zion and Jerusalem as entirely spiritualized concepts. • *heavenly*: but Revelation speaks of the "New Jerusalem coming down out of heaven." It is well connected to earth since a river flows out of it onto the earth (Rev. 22:1-2), and joins with the river from the Temple (Eze. 47:12). The author considers all these things a present spiritualized perfection, and not a future physical reality.

Hebrews 12:23. *firstborn*: Compare Heb. 10:25 • *perfect*: Again the author eschews the physical resurrection. He also believes that the righteous dead are "made perfect" before the resurrection and apart from the perfect body to be given when Messiah returns.

Hebrews 12:25. But Ex. 20:22 "I have talked with you from heaven" would nullify the author's contrast. Gnostics would have interpreted the God of Israel as earthly, and their "father" as someone else above the God of Israel in an eighth heaven. The author does give the distinct feeling that he is talking about two different beings here.

Hebrews 13:9: In the context of the letter, this statement is directed against the laws of clean and unclean food.

Hebrews 13:10: What altar is the author speaking of here? Could this be the Mithraic mysteries reinterpretation of the Passover? Could this be the work of the Nicolaitans at Ephesus? It would seem so. For the author puts down the Levitical Service in the same sentence.

Hebrews 13:13: There was a legitimate altar outside the camp, and Yeshua was crucified very near it. It was on the Mt. of Olives. The author is using this fact to legitimize having an altar in his own Arch-Synagogue (cf. 10:25). If so, then the author was one of the Nicolaitans. It is not easy to say because many specialized in duplicitous language with the sound of orthodoxy, but interpreted differently. The Gnostics were specialists in the art of symbolical reinterpretation, and could often deceive the orthodox into thinking they were orthodox.

Hebrews 13:17: This statement is self serving of the Arch-Synagogue (see 10:25). What the author is saying is that they should obey the monarchical bishop.

Hebrews 13:23: Paul's disciple. We should not, however, assume that Timothy sympathizes with the author's arguments.

JAMES

The Test Of Your Faithfulness

1 Jacob, a servant of the Almighty, and of Adōnai Yēshua, the Mēssiah, to the twelve tribes who are dispersed abroad, greetings. ^a

2 Consider it all joy, my brothers, when you encounter various trials, **3** knowing that the testing of your faithfulness produces endurance. **4** And let endurance have *its* perfect result, that you may be perfect and complete, lacking in nothing. **5** But if any of you lacks wisdom, let him ask of the Almighty, who gives to all men generously and without reproach, and it will be given to him. **6** But let him ask in trusting faithfulness without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. **7** For let not that man expect that he will receive anything from Yāhweh, **8** being a double-minded man, unstable in all his ways.

9 But let the brother of humble circumstances glory in his high position; **10** and let the rich man *glory* in his humiliation, because like flowering grass he will pass away. **11** For the sun rises with a scorching wind, and withers the grass; and its flower falls off, and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which He has promised to those who love him. **13** Let no one say when he is tempted, "I am being tempted by the Almighty." For the Almighty cannot be tempted by evil, and he himself does

^a *Jacob*: the real name of the author, the proper English translation of Ἰάκωβος.

not tempt anyone. **14** But each one is tempted when he is carried away and enticed by his own lust. **15** Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. **16** Do not be deceived, my beloved brothers.

17 Every good thing bestowed and every perfect gift is from above, coming down from the Fāther of lights, with whom there is no variation, or shifting shadow. **18** In the exercise of his will he brought us forth by the word of truth, so that we might be, as it were, the first fruits among his creatures. **19** This you know, my beloved brothers. But let everyone be quick to hear, slow to speak and slow to anger. **20** For the anger of man does not achieve the justice of the Almighty.

21 Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. **22** But prove yourselves doers of the word, and not merely hearers who delude themselves. **23** For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; **24** for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. **25** But one who looks intently at the perfect Law, the Law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his heart, this man's religion is worthless. **27** This is pure and undefiled religion in the sight of *our Almighty* and Fāther, to visit orphans and widows in

James 2:1

their distress, and to keep oneself unstained by the world.

The Sin of Discrimination

2 My brothers, do not conduct your faithfulness in our glorious Adōnai Yēshua the Mēssiah with personal favoritism. **2** For if a man comes into your congregation with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, **3** and you pay special attention to the one who is wearing the fine clothes, and say, “You sit here in a good place,” and you say to the poor man, “You stand over there, or sit down by my footstool,” **4** have you not made distinctions among yourselves, and become judges with evil motives?

5 Listen, my beloved brothers: did not the Almīghty choose the poor of this world to be rich in faithfulness and heirs of the kingdom which he promised to those who love him? **6** But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? **7** Do they not blaspheme the fair name by which you have been called? **8** If, however, you are fulfilling the royal Law, according to the Scripture, **YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF**, you are doing well. **9** But if you discriminate, you are committing sin and are convicted by the Law as transgressors.

10 For whoever keeps the whole Law and yet stumbles in one *point*, he has become wholly liable.

11 For he who said, **DO NOT COMMIT ADULTERY**, also said, **DO NOT COMMIT MURDER**. Now if you do not commit adultery, but do commit murder, you have become a transgressor of the Law.

12 So speak and so act, as those who are to be judged by the Law of liberty. **13** For judgment will be merciless to one who has shown no

mercy. Mercy triumphs over judgment.

Trust Without Faithfulness

14 What use is it, my brothers, if a man says he has a trust, but he has no works? Can that trust save him? **15** If a brother or sister is without clothing and in need of daily food, **16** and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that? **17** Even so that trust, if it has no works, is dead by itself.

18 But someone other will say, “Do you have trusting faithfulness? I also include works. Show me your trust without the works, if you can, but I will show you my trusting faithfulness by my works.” **19** You are trusting that the Almīghty is one? You do *amazingly* well! The demons also are trusting, and shudder.

20 But are you willing to recognize, you foolish fellow, that trust without works is useless? **21** Was not Abraham our father made righteous by works, when he offered up Isaac his son on the altar? **22** You see that the trust was working with his works, and as a result of the works, trusting faithfulness is complete; **23** and the Scripture was fulfilled which says, **AND ABRAHAM WAS TRUSTINGLY FAITHFUL IN YĀHWEH, AND IT WAS COUNTED TO HIM AS RIGHTEOUSNESS,** ^a and he was called the friend of the Almīghty. **24** You see that a man is made righteous by works, and not by trust alone.

25 And in the same way was not Rahab the harlot also made righteous by works, when she re-

^a The offering of Isaac is included in the general statement of Gen. 15:6 as part of Abraham’s trusting faithfulness.

ceived the messengers and sent them out by another way? **26** For just as the body without a spirit is dead, so also trust without works is dead.

The Tongue is like Fire

3 Let not many become teachers, my brothers, knowing that as such we will incur a stricter judgment. **2** For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. **3** Now if we put the bits into the horses' mouths so that they may obey us, we direct their entire body as well. **4** Behold, the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires. **5** So also the tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire! **6** And the tongue is a fire, the very world of iniquity. The tongue is set among our members as that which defiles the entire body, and sets on fire the course of life, and is set on fire by hell. **7** For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race. **8** But no one can tame the tongue. It is a restless evil and full of deadly poison. **9** With it we bless Yāhweh who is *our* Fāther; and with it we curse men, who have been made in the likeness of the Al-mīghty. **10** From the same mouth come both blessing and cursing. My brothers, these things ought not to be this way. **11** Does a fountain send out from the same opening both fresh and bitter water? **12** Can a fig tree, my brothers, produce olives, or a vine produce figs? Neither can salt water produce fresh.

Worldly Wisdom Is Not From Yahweh

13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. **14** But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. **15** This wisdom is not that which comes down from above, but is earthly, natural, demonic. **16** For where jealousy and selfish ambition exist, there is disorder and every evil thing. **17** But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. **18** And the seed whose fruit is justice is sown in peace by those who make peace.

Selfishness Is Of The World

4 What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? **2** You lust and do not have, so you commit murder. And you are envious and cannot obtain, so you fight and quarrel. You do not have because you do not ask. **3** You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.

4 You adulteresses, do you not know that friendship with the world is hostility toward the Al-mīghty? Therefore whoever wishes to be a friend of the world makes himself an enemy of the Al-mīghty. **5** Or do you think that the Scripture speaks to no purpose? He jealously longs for the spirit which he caused to dwell in us. **6** But he gives a greater loving-kindness. Therefore *it* says, THE ALMIGHTY IS OPPOSED TO THE PROUD, BUT GIVES LOVING-KINDNESS TO THE HUMBLE.^a **7** Submit therefore to the Al-mīghty.

^a Prov. 3:34.

James 4:8

Resist the Accuser and he will flee from you. **8** Draw near to the Almighty and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. **9** Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom. **10** Humble yourselves in the presence of Yāhweh, and he will exalt you.

11 Do not speak against one another, brothers. He who speaks against a brother, or judges his brother, speaks against the Law, and judges the Law; but if you judge the Law, you are not a doer of the Law, but a judge *of it*. **12** There is *only* one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?

13 Come now, you who say, "Today or tomorrow, we will go to such and such a city, and spend a year there and engage in business and make a profit." **14** Yet you do not know what your life will be like tomorrow. You are *just* a vapor that appears for a little while and then vanishes away. **15** Instead, *you ought* to say, "If Yāhweh wills, we will live and also do this or that." **16** But as it is, you boast in your arrogance; all such boasting is evil. **17** Therefore, to one who knows *the* right thing to do, and does not do it, to him it is sin.

Misuse of Riches

5 Come now, you rich, weep and howl for your miseries which are coming upon you. **2** Your riches have decayed and your clothes have become moth-eaten. **3** Your gold and your silver have tarnished^a; and their

^a This could literally happen to gold due to debasement of the precious metal with other base metal. Rust means any kind of oxidation of

rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! **4** Look, the pay of the laborers who reap your fields, which is being withheld by you, cries out; and the outcry of those who do the harvesting has reached the ears of Yāhweh of Armies. **5** You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. **6** You have condemned and put to death the righteous *man*; he does not resist you.

Exhortation

7 Be patient, therefore, brothers, until the presence Yāhweh. behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. **8** You too be patient; strengthen your hearts, for the presence of Yāhweh has come near. **9** Do not complain, brothers, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door. **10** As an example, brothers, of suffering and patience, take the prophets who spoke in the name of Yāhweh. **11** behold, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of Yāhweh's dealings, that Yāhweh is full of compassion and *is* merciful.

12 But above all, my brothers, do not swear, either by heaven or by earth or with any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment.

13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises.

copper, silver, or iron that might be mixed in with gold.

14 Is anyone among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of Yāhweh; **15** and the prayer offered in faithfulness will restore the one who is sick, and Yāhweh will raise him up, and if he has committed sins, they will be forgiven him. **16** Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish

much. **17** Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain; and it did not rain on the earth for three years and six months. **18** And he prayed again, and the sky poured rain, and the earth produced its fruit.

19 My brothers, if any among you strays from the truth, and one turns him back, **20** let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

FIRST PETER

Yahweh's Plans For Holiness

1 Peter, an emissary of Yēshua the Mēssiah, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen **2** according to the predetermination of the Almighty Fāther, in *connection* to sanctification, by the Spīrit, with respect to obedience and a sprinkling of the blood of Yēshua the Mēssiah: loving-kindness to you and peace in be multiplied. ^a

3 Blessed be the Almīghty and Fāther of our Adōnai Yēshua, the Mēssiah, who according to his great mercy causes us to be born anew to a living hope through the resurrection *power* of Yēshua the Mēssiah from the dead, **4** to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you, **5** who are protected by the power of the Almīghty through faithfulness for a salvation ready to be revealed in the last time. **6** In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, **7** that the proof of your faithfulness, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Yēshua the Mēssiah.

8 And though you have not seen him, you love him, and though you do not see him now, but faithfully

^a *predetermination*: the Almighty has predetermined the plan, or pattern of sanctification and holiness that all the faithful are to be conformed to. • *sprinkling*: here the blood is being interpreted as Yahweh's plan for cleansing his people by the divine life of Messiah.

trusting, you greatly rejoice with joy inexpressible and full of glory, **9** obtaining as the outcome of your faithfulness the salvation of your souls.

10 As to this salvation, the prophets who prophesied of the loving kindness that *would come* to you made careful search and inquiry, **11** seeking to know what person or time the Spīrit of Mēssiah with them was indicating as he predicted the sufferings of Mēssiah and the glories to follow. **12** It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who proclaimed the good news to you by the Holy Spīrit sent from heaven—things into which messengers long to look.

13 Therefore, gird your minds for action, keep sober *in spirit*, fix your hope completely on the loving-kindness to be brought to you at the revelation of Yēshua the Mēssiah. **14** As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance, **15** but like the Holy One who called you, be holy yourselves also in all *your* behavior; **16** because it is written, YOU SHALL BE HOLY, FOR I AM HOLY. ^b **17** And if you address as Fāther the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay *upon earth*; **18** knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, **19** but with precious blood, as of a lamb unblemished and spotless, *the blood* of Mēssiah.

^b Lev. 11:44.

1 Peter 1:20

20 For he was known aforetime, indeed before the fall the world, but is manifested in these last times for the sake of you **21** who through him are faithful to the Almīghty, who raised him from the dead and gave him glory, so that your faithfulness and hope are in the Almīghty.

22 Since you have in obedience to the truth purified your souls for a sincere love of the brothers, fervently love one another from the heart, **23** for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and abiding word of the Almīghty. **24** For, ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, **25** BUT THE WORD OF YĀHWEH ABIDES TO TIME IMMORTIAL. And this is the word which was proclaimed to you. ^a

As Newborn Babies

2 Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, **2** like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation, **3** if you have tasted the kindness of Yāhweh.

As Living Stones

4 And coming to him as to a living stone, rejected by men, but choice and precious in the sight of the Almīghty, **5** you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to the Almīghty through Yēshua the Mēssiah. **6** For *this* is contained in Scripture: BEHOLD I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER STONE, AND HE WHO FAITHFULLY TRUSTS IN HIM

^a Isa. 40:6-8.

WILL NOT BE DISAPPOINTED. ^b
7 This precious valued one, then, is for you who faithfully trust. But for those who are disloyal, THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER STONE, ^c **8** and, A STONE OF STUMBLING AND A ROCK OF OFFENSE; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed. ^d
9 But you are a CHOSEN PEOPLE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *THE ALMĪGHTY'S OWN POSSESSION*, that you may proclaim the excellencies of him who has called you out of darkness into his marvelous light; ^e
10 for you once were NOT A PEOPLE, but now you are the people of the Almīghty; you had NOT RECEIVED MERCY, but now you HAVE RECEIVED MERCY. ^f

11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul. **12** Keep your behavior excellent among the nations, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe *them*, glorify the Almīghty in the day of visitation.

Honor Authority

13 Submit yourselves for Yāhweh's sake to every human institution, whether to a king as the one in authority, **14** or to governors as sent by him for the punishment of evildoers and the praise of those who do right. **15** For such is the will of the Almīghty that by doing right you may silence the ignorance of

^b Isa. 28:16.

^c Psa. 118:22.

^d Isa. 8:14.

^e Ex. 19:6; Isa. 61:6 • Isa. 43:21; Deut. 7:6, 10:15; Ex 19:5-6.

^f Hos. 1-2.

foolish men. **16** Act as free men, and do not use your freedom as a covering for evil, but *use it* as servants of the Almighty. **17** Honor all men; love the brotherhood, fear the Almighty, honor the king.

18 Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. **19** For this *finds* favor, if for the sake of conscience toward the Almighty a man bears up under sorrows when suffering unjustly. **20** For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer *for it* you patiently endure it, this *finds* favor with the Almighty.

Messiah is Our Example

21 For you have been called for this purpose, since Mēssiah also suffered for you, leaving you an example for you to follow in his steps, **22** WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; ^a **23** and while being reviled, he did not revile in return; while suffering, he uttered no threats, but kept entrusting *himself* to him who judges righteously; **24** and he himself BORE OUR SIN PENALTIES in his body on the cross, that we might die to sin and live for righteousness; for BECAUSE OF HIS WOUNDS YOU ARE HEALED. ^b **25** For you were CONTINUALLY STRAYING LIKE SHEEP, but now you have returned to the Shepherd and Guardian of your souls. ^c

Holy Living

3 In the same way, you wives, be submissive to your own husbands so that even if any *of them* are disobedient to the word, they

^a Isa. 53:9.

^b Isa. 53:4, 12.

^c Isa. 53:5-6.

may be won without a word by the behavior of their wives, **2** as they observe your chaste and respectful behavior. **3** And let not your adornment be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses; **4** but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of the Almighty. **5** For in this way in former times the holy women also, who hoped in the Almighty, used to adorn themselves, being submissive to their own husbands. **6** Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

7 You husbands likewise, live with *your wives* in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the loving-kindness of life, so that your prayers may not be hindered.

8 To sum up, let all be harmonious, sympathetic, brotherly, kind-hearted, and humble in spirit; **9** not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. **10** For, LET HIM WHO MEANS TO LOVE LIFE AND SEE GOOD DAYS REFRAIN HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING GUILE. **11** AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT. **12** FOR THE EYES OF YĀHWEH ARE UPON THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF YĀHWEH IS AGAINST THOSE WHO DO EVIL. ^d

13 And who is there to harm you if you prove zealous for what is

^d Psa. 34:13-17(12-16).

1 Peter 3:14

good? **14** But even if you should suffer for the sake of righteousness, *you are* blessed. And do not fear their intimidation, and do not be troubled, **15** but sanctify Mēssiah as Yāhweh in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; **16** and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Mēssiah may be put to shame. **17** For it is better, if the Almīghty should will it so, that you suffer for doing what is right rather than for doing what is wrong.

18 For Mēssiah also suffered for sins once, *the* just for *the* unjust, in order that he might bring us to the Almīghty, having been put to death in the flesh, but made alive by *the* Spīrit, **19** by which *Spīrit*, also, concerning the spirits in prison (as one who had been departed) he proclaims *victory*, ^b **20** who formerly

^b *proclaimed victory*: or, ‘he extols,’ ‘he heralds’ (LSJ), ‘he serves as herald,’ namely of their defeat. Messiah proclaims victory over the attempts of the disobedient *sons of Elohim* to ruin the Messianic line by corrupting the seed of men (cf. Gen. 6). By the *Spirit* Messiah proclaims victory concerning them, and not *to* them. Delitzsch puts **בְּמִשְׁמַר אֱשֶׁר לְרוּחֹת אֱלֹהִים** for τῶν ἐν φυλακῇ πνεύμασιν. The dative may be translated either ‘to,’ ‘for,’ or ‘concerning.’ It is by his resurrection, by the Spirit, or both that he announces their defeat. The participle πορευθεὶ ‘as one who had been departed,’ is included to indicate that Yeshua had conquered death itself. The victory is announced by his resurrection. The context of vs. 19 ends with the *resurrection*, which is picked up by the preposition and relative pronoun in vs. 20, ‘ἐν ᾧ’; therefore it runs against the context to

disobeyed, while the Almīghty was patiently waiting in the days of Noah, during the construction of the ark, into which a few, that is, eight souls, were delivered through water, **21** which figurative washing now delivers you—(not the removal of filth from the flesh, but the pledge to the Almīghty of a good conscience)—through resurrection by Yēshua the Mēssiah, **22** who is at the right hand of the Almīghty, having departed to heaven, *where* messengers and authorities and powers be’eth subjected to him.

Keep Fervent in Your Love

4 Therefore, since Mēssiah has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, **2** so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of the Almīghty. **3** For the time already past is sufficient *for you* to have carried out the desire of the nations, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries. **4** And in *all* this, they are surprised that you do not run with *them* into the same excess of dissipation, and they malign *you*; **5** but they will give account to him who is ready to judge the living and the dead. **6** For the good news has for this purpose been proclaimed even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to *the will* of the Almīghty.

7 The end of all things is at hand; therefore, be of sound judg-

interpret the dative ‘τῶν’ as he preached ‘to’ them while dead in the grave. Rather, ‘as one who had been departed’ he announces ‘ἐκήρυξ’ their defeat by being raised.

ment and sober *spirit* for the purpose of prayer. **8** Above all, keep fervent in your love for one another, because love covers a multitude of sins. **9** Be hospitable to one another without complaint. **10** As each one has received a *special* gift, employ it in serving one another, as good stewards of the manifold loving-kindness of the Almighty. **11** whoever speaks, *let him speak*, as it were, the utterances of the Almighty; whoever serves, *let him do so* as by the strength which the Almighty supplies; so that in all things the Almighty may be glorified through Yēshua the Mēssiah, to whom belongs the glory and dominion onward the time most immemorial of the times immemorial. Amæn.

Share the Sufferings of Messiah

12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; **13** but to the degree that you share the sufferings of Mēssiah, keep on rejoicing; so that also at the revelation of his glory, you may rejoice with exultation. **14** If you are reviled for the name of Mēssiah, you are blessed, because the Spirit of glory and of the Almighty rests upon you. **15** By no means let any of you suffer as a murderer, or thief, or evildoer, or a troublesome meddler; **16** but if *anyone suffers* as a Messianic, let him not feel ashamed, but in that name let him glorify the Almighty.

17 For *it is* time for judgment to begin with the household of the Almighty; and if *it begins* with us first, what *will be* the outcome for those who do not obey the good news of the Almighty?

18 And IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER? †

19 Therefore, let those also who suffer according to the will of the Almighty entrust their souls to a faithful Creator in doing what is right.

Serve Yahweh Willingly

5 Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Mēssiah, and a partaker also of the glory that is to be revealed, **2** shepherd the flock of the Almighty among you, exercising oversight not under compulsion, but voluntarily, according to *the will of* the Almighty; and not for sordid gain, but with eagerness; **3** nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. **4** And when the Chief Shepherd appears, you will receive the unfading crown of glory.

5 You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, FOR THE ALMIGHTY IS OPPOSED TO THE PROUD, BUT GIVES LOVING-KINDNESS TO THE HUMBLE. † **6** Humble yourselves, therefore, under the mighty hand of the Almighty, that he may exalt you at the proper time, **7** casting all your anxiety upon him, because he cares for you.

8 Be of sober *spirit*, be on the alert. Your adversary, the Accuser, prowls about like a roaring lion, seeking someone to devour. **9** But resist him, firm in *your* faithfulness, knowing that the same experiences of suffering are being accomplished by your brothers who are in the world. **10** And after you have suffered for a little while, the Almighty of all loving-kindness, who called you to his everlasting glory in Mēssiah, will himself perfect, confirm, strengthen *and* establish you. **11** To him *be* dominion onward the times most immemorial. Amæn.

12 Through Silvanus, our faithful brother (for so I consider *him*), I have written to you briefly, exhorting and testifying that this is the true loving-kindness of the Almighty. Stand firm in it!

13 She who is in Babylon, cho-

sen together with you, sends you greetings, and *so does* my son, Mark. **14** Greet one another with a kiss of love.

Peace be to you all who are in Měssiah.

End Notes

1 Peter 4:18. Prov. 11:31, Septuagint.

1 Peter 5:5. Prov. 3:34.

SECOND PETER

Increasing Moral Growth Of The Faithful

1 Simon Peter, a servant and emissary of Yēshua the Mēssiah, to those who have received a *covenant* faithfulness of the same kind as ours, in connection to the justice of our Almīghty and Savior, Yēshua the Mēssiah: **2** Loving-kindness and peace be multiplied to you in the knowledge of the Almīghty and of Yēshua our Adōnai; **3** seeing that his divine power has granted to us everything pertaining to life and godliness, through the true knowledge of him who called us by his own glory and excellence.

4 For by these he has granted to us his precious and magnificent promises, in order that by them you might become partakers of *the* divine nature, having escaped the corruption that is in the world by lust.

5 Now for this very reason also, applying all diligence, in your faithfulness supply moral excellence, and in *your* moral excellence, knowledge; **6** and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness; **7** and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. **8** For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Adōnai Yēshua the Mēssiah. **9** For he who lacks these *qualities* is blind *or* short-sighted, having forgotten *his* purification from his former sins. **10** Therefore, brothers, be all the more diligent to make certain about his calling and choosing you; for as long as you practice these things, you will never stumble; **11** for in this way the entrance into the everlasting kingdom of our Adōnai and Savior Yēshua the Mēssiah will be abundantly supplied to you.

12 Therefore, I will always be ready to remind you of these things, even though you *already* know *them*, and have been established in the truth which is present with *you*. **13** And I consider it right, as long as I am in this *earthly* dwelling, to stir you up by way of reminder, **14** knowing that the laying aside of my *earthly* dwelling is imminent, as also our Adōnai Yēshua the Mēssiah has made clear to me. **15** And I will also be diligent that at any time after my departure you may be able to call these things to mind.

Eyewitnesses

16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Adōnai Yēshua the Mēssiah, but we were eyewitnesses of his majesty. **17** For when he received honor and glory from the Almīghty the Fāther, such an utterance as this was made to him by the Majestic Glory, “This is My beloved Sōn with whom I am well-pleased”—**18** and we ourselves heard this utterance made from heaven when we were with him on the holy mountain.

19 And *so* we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. **20** But know this first of all, that no prophecy of Scripture is of its own release by *mere coincidence*, **21** for no prophecy was ever made by an act of human will, but men moved by the Holy Spīrit spoke from the Almīghty.

The Rise of False Prophets

2 But false prophets also arose among the people, just as there will also be false teachers among

2 Peter 2:2

you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. **2** And many will follow their sensuality, and because of them the way of the truth will be maligned; **3** and in *their* greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

4 For if the Almighty did not spare messengers when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; **5** and did not spare the ancient world, but preserved Noah, a proclaimer of justice, with seven others, when he brought a flood upon the world of the ungodly; **6** and *if* he condemned the cities of Sodom and Gomorrah to destruction by reducing *them* to ashes, having made them an example to those who would live ungodly thereafter; **7** and *if* he rescued righteous Lot, oppressed by the sensual conduct of unprincipled men **8**(for by what he saw and heard *that* righteous man, while living among them, felt *his* righteous soul tormented day after day with *their* lawless deeds), **9** *then* *Yāhweh* knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, **10** and especially those who indulge the flesh in *its* corrupt desires and despise authority.

Daring, self-willed, they do not tremble when they revile majesties, **11** whereas messengers who are greater in might and power do not bring a reviling judgment against them before *Yāhweh*. **12** But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, **13** suffering wrong as the wages of doing wrong.

They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, **14** having eyes full of adultery and that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children.

15 Forsaking the right way they have gone astray, having followed the way of Balaam, the *son* of Beor, who loved the wages of injustice, **16** but he received a rebuke for his own transgression; *for* a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet. **17** These are springs without water, and mists driven by a storm, for whom the black darkness is reserved. **18** For speaking out arrogant *words* of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, **19** promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.

20 For if after they have escaped the defilements of the world by the knowledge of *Yāhweh* and Savior *Yēshua* the *Mēssiah*, they are again entangled in them and are overcome, the last state has become worse for them than the first. **21** For it would be better for them not to have known the way of justice, than having known it, to turn away from the holy commandment delivered to them. **22** It has happened to them according to the true proverb, A DOG RETURNS TO ITS OWN VOMIT, and, "A sow, after washing, *returns* to wallowing in the mire."

Purpose of This Letter

3 This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, **2** that you should remember the words spoken

beforehand by the holy prophets and the commandment of Yāhweh and Savior *spoken* by your emissaries.

The Coming Day of Yahweh

3 Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts, **4** and saying, “Where is the promise of his coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation.” **5** For when they maintain this, it escapes their notice that by the word of the Almighty *the* heavens existed long ago and *the* earth was formed out of water and by water, **6** through which the world at that time was destroyed, being flooded with water. **7** But the present heavens and earth by his word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

8 But do not let this one *fact* escape your notice, beloved, that WITH YĀHWEH ONE DAY IS AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY. **9** Yāhweh is not slow about his promise, as some count slowness, but is patient toward you, not willing for any to perish but for all to come to repentance.

A New Heaven and Earth

10 But the day of Yāhweh will come like a thief, in which the heavens will pass away with a roar and

the elements will be destroyed with intense heat, and the earth and its works will be burned up.

11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, **12** looking for and hastening the coming of the day of the Almighty, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! **13** But according to his promise we are looking for new heavens and a new earth, in which justice dwells. **14** Therefore, beloved, since you look for these things, be diligent to be found by him in peace, spotless and blameless, **15** and regard the patience of our Adōnai *to be* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, **16** as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as also other writings, to their own destruction.

17 You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, **18** but grow in the loving-kindness and knowledge of our Adōnai and Savior Yēshua the Mēssiah. To him *be* the glory, both now and to the day of time immemorial. Amæn.

