

**All Rights Reserved By HDM For This Digital Publication
Copyright 1993 -- 2006 Holiness Data Ministry**

**Duplication of this disc (CD or DVD) by any means is forbidden,
and copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this disc.**

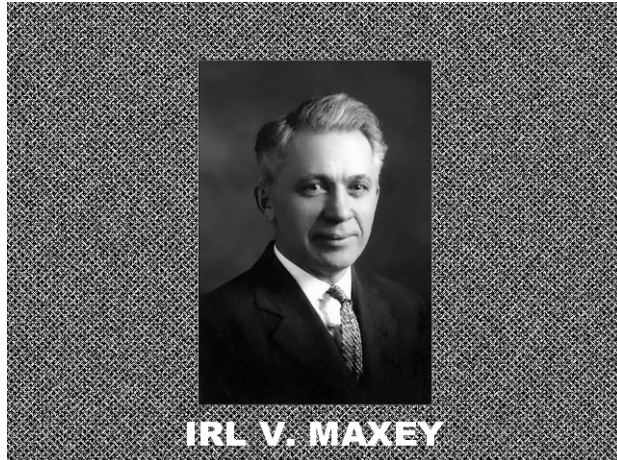
**THE BOOK OF HEBREWS
Translated By Irl Vancleve Maxey**

**Digitized and Edited
By Duane Vancleve Maxey**

*** * * * ***

**Digital Edition 01/09/06
By Holiness Data Ministry**

*** * * * ***



INTRODUCTION

This is a rare and unexpected opportunity for me. My father died in 1950, when I was but 13 years old. Upon his demise, a group of his writings went into the possession of my sister, Beatrice (Maxey) Leavell. Then, after her passing, her husband, Elvin, put them into the possession of my brother, Gale E. Maxey of Boise, Idaho. Gale has graciously given this group of papa's writings to me, which amounts to somewhat more than a dozen items, including this translation of the Book of Hebrews.

Beginning with this translation of Hebrews by our father, I plan to digitize the entire group of writings and publish them in the HDM Digital Library -- making sure that my brother Gale gets a copy of them on one of our Holiness Data Ministry discs.

Over the telephone, I have expressed to Gale how thrilled I am to have these writings, and I wish to herewith publicly express my GRATITUDE AND THANKS TO HIM for this precious gift.

I have done a bit of editing in the text: by correcting typos, by spelling out abbreviated words or words with perhaps inadvertently omitted letters, by adding or re-positioning some punctuation marks, by removing some capital letters that seemed unnecessary, and by adding some caps that papa had omitted. My father inserted some of his own explanatory words within parentheses, and in places where I found the meaning of his translation to be somewhat difficult to discern I have placed my own bracketed comments following a verse, or I have added a bracketed word or words into the text. I have consulted the KJV and other translations in order to ascertain the meaning of verses or words in question. In these attempts to correct and elucidate, I hope that I have not, in any way, altered what my father intended to convey in his translation. If I have missed his meaning in any instances, I doubt that I have made any significant changes.

The reader will note during the reading of this file that I have called my father "papa" -- a name that most, if not all, of his children used in addressing him or in speaking of him. "Papa" has always seemed to me to be a name that carried in it both our respect and our love for him, and, unless I err, it was the name that he himself wanted his children to use.

One example of papa's translation that is quite different from the KJV is found in Hebrews 13:16. The KJV has it: "But to do good and to communicate forget not: for with such sacrifices God is well pleased." My father rendered the verse thus: "Do not forget to do good and give your money, for with such sacrifice (of money) God is well pleased." Another example of a verse in papa's translation of Hebrews that I think is quite good is that of Hebrews 3:14 -- "For we have been made sharers in Christ if we keep the reality of experience which we first received firmly to the end." I am happy to say: -- This, my father did!

Without further exordium, I pray that this portion of Irl V. Maxey's writings will be a blessing to thousands still on the way of holiness who may read it, if Jesus tarries.

Duane V. Maxey
January 9, 2006
(Ahwatukee) Phoenix, Arizona

* * * * *

THE BOOK OF HEBREWS
Translated By Irl Vancleve Maxey

CHAPTER 1

(1) Formerly God spoke to the fathers in the prophets, using many ways and methods.

(2) Now he speaks to us in his son whom he made heir of all things and through whom he made the universe;

(3) Who exists in the brightness of his splendor and the character of his being and he carries all things in the word of his power. When he made a purging for our sins he sat down on the right hand of his majesty in exaltation.

(4) Being so much better than the angels he has, on this account of this excellency been allotted a more excellent name.

(5) For to which of the angels did he at any time say: "You are my son; I Myself today have begotten you and I Myself shall be to you a Father and You shall be to me a son."

(6) Again when he brought his only begotten to the home of man he says: "Worship him all you Angels of God."

(7) But truly to the angels he says, I make the wind my messenger and the fiery flame my servant.

(8) But to the son: Your throne O God is to the ages of ages Your sceptre is a sceptre of righteousness.

(9) You love justice and hate wickedness therefore God thy God has anointed you with oil of gladness.

(10) You, Lord, in the beginning, before any thing, laid the foundation of the earth; the heavens also are the work of your hands.

(11) They shall be destroyed but you shall always exist. They, all shall wear out as a garment.

(12) You will change them as one changes his outer garment and they shall decay but you are always the same and years cause no change in you.

(13) To what one of the angels said he at any time, You sit on my right hand. I will put your enemies under your feet.

(14) Are the angels not all of them serving spirits and sent to minister to those who are heirs of salvation.

* * * * *

CHAPTER 2

(1) On account of these things we should make great effort to hold in our minds what we have heard lest they flee away.

(2) Because if what was spoken by angels was firm and all who violated their word and thus failed to hear, were rewarded;

(3) How shall we escape reward if we treat lightly so great salvation which at first was preached by the Lord and confirmed to us by them who heard him preach?

(4) God truly also bore witness to their preaching in signs, portents and various demonstrations of power and gifts of the Holy Spirit as he wished.

(5) He has not placed the angels to rule over the future habitable world concerning which we now speak.

(6) We know that one bore witness to this saying "What is man that you care for him and the son of man that you watch him closely."

(7) You formed him in a class somewhat inferior to the angels; crowned him with glory and honor and placed him to rule your creation.

(8) You put all things under his feet, and when you said all things You left nothing which you did not put under him; however we see now some things not subject to him.

(9) But we see Jesus, who for a while was made inferior to the angels, crowned with glory and honor because of his suffering and death. For in the provision of God's lovingkindness he experienced death for every man.

(10) It is proper for God, for whom are all things and through whom are all things, in leading many sons to glory, to make the author of their salvation perfect through suffering.

(11) The Holy one and they who are made holy have one common father; because of this he is not ashamed to speak of them as brothers.

(12) He says, I announce your name to my brothers, in their fellowship I will praise you.

(13) And again, I will trust God and again, See I and the children God gave me.

(14) Since, then, the children have frail human bodies he also took the same, in order that through death he might render powerless the devil whose strength was in death;

(15) And liberate those who all their life time were in slavery because they feared death.

(16) Surely Jesus did not come to rescue angels but the children of Abraham.

(17) On this account of which he ought to be made like unto his brothers in all things, that he might be a tenderhearted and faithful high priest to God in his atoning for the sins of the people.

(16) In the fact that he has had the experience of being tempted, it is possible for him to run to the aid of those who are tempted and crying for help.

* * * * *

CHAPTER 3

(1) On this account, sanctified brothers and participants in the heavenly blessing, think carefully of Jesus Christ, the high priest and Apostle of our public confession;

(2) Who was faithful to God who ordained him, just as Moses was faithful to the whole house of God.

(3) For Jesus is worthy of more honor than Moses, just as he who plans and constructs a house has more honor than the house he builds.

(4) Every home was fashioned by someone, but God fashioned all things.

(5) Moses was truly faithful to that household in bearing witness to things that were to be spoken.

(6) But Christ as a son over God's household, and we are God's household, if we retain our fearless confidence and glories hope* steadfast to the end.

[*"glories hope" is indeed the way my father had this typed into the text of verse 6. Perhaps "glories hope" is what he thought this was the most exact translation of the Greek. Or, perhaps he omitted a couple of words that would have made it something like: "glories of the hope". Whatever the case, I doubt that he meant to render it "glorious hope" -- for the KJV has it "rejoicing of the hope." -- Duane]

(7) Therefore (as the Holy Spirit says, Today if you will hear his voice

(8) Do not let your heart be darkened, as when Israel irritated God and tried his patience in the wilderness.

(9) They taxed God's forbearance and saw all he did for forty years.

(10) Therefore God said, I was disgusted with that generation, for they perpetually wander in their heart, and do not know my ways;

(11) And I swore in my wrath they shall not enter into my rest.)

(12) Be careful brothers, lest any of you have an evil, unbelieving heart and thus leave the living God.

(13) But thus encourage one another daily, while it is called today; lest any of your hearts be hardened through sin's deceitfulness.

(14) For we have been made sharers in Christ if we keep the reality of experience which we first received firmly to the end.

(15) About this the scripture says, Today if you will hear his voice lest your hearts be darkened as in the great exasperation.

(16) For who heard and did exasperate God? But if not* all those who came out of Egypt under Moses leadership?

[*The KJV renders it "Was it not" in the second sentence of verse 16 above. Why my father rendered it "But if not" I do not know, unless he felt this was the most literal translation of the Greek. The KJV has the "Was it" in italics, meaning these words are "read into" the meaning and not in the original Greek. So, maybe papa's translation of "But if" is just as accurate. However, it seems to me that "Was it not" conveys the meaning better than "But if not". -- Duane]

(17) With whom was God grieved forty years? Was it not those who had sinned and whose carcasses fell in the Desert?

(18) To whom did God say with an oath, They shall not enter my rest? Was it not to those who did not believe him?

(19) So you see it was not possible to enter his rest because they had no faith.

* * * * *

CHAPTER 4

(1) Let us therefore be very careful, for although there is a promise left us of entering God's rest, some one of our number should seem to miss it.

(2) For we have the glad tidings announced to us as well as they, but the word they heard did not help them, because they did not blend faith and hearing of the word.

(3) For believers do enter rest, as he said, I swore in my wrath you shall never enter my rest, although his works were finished at the creation of the universe.

(4) Because God said somewhere concerning the Seventh Day, "and the Lord did rest the Seventh Day from all his works."

(5) And in the place again, "They shall never enter my rest."

(6) Since it was intended for some to enter this rest, and they to whom it was first preached did not enter because of faithlessness (unpersuadable heart);

(7) Again he appointed a day, saying by David's mouth, "TODAY" -- a long time afterwards, as he had said previously, "TODAY" if ye will hear his voice do not let your heart become hard.

(8) If, therefore, Joshua had rested them, God would not have spoken of another DAY coming after this.

(9) There still remains a Blessed Rest for God's people, a sabbatismos.

(10) For he who enters this has ceased from his own works, just as God did from his own works.

(11) Let us be very diligent to enter into that rest, lest some of us fall into that same attitude (pattern) of unpersuadableness.

(12) The word of God is living and operative, sharper than a double-edged sword, piercing between the mind and spirit and the joints and marrow, and tracing and passing judgment upon the thoughts of the mind and desires of the heart.

(13) There is no creature hidden from his sight and presence, but all things are naked and uncovered before the eyes of him from whom comes the Word to us.

(14) Having, then, a great high priest, Jesus the Son of God who has gone to heaven, let us hold to our confession;

(15) Because we do not have a high priest that cannot be moved with compassion over our weakness, but being tried in all things just as we are, and yet did not sin.

(16) Let us therefore come to God's Throne of Grace in faith, that we may receive mercy and find grace in our desperate need.

*** * * * ***

CHAPTER 5

(1) Every High Priest taken from men is placed to represent men in the presence of God, and offers gifts and atonement for sins.

(2) It is possible for him to have a kindly attitude toward the ignorant and erring because he himself is engulfed in weakness.

(3) On this account, he should offer atonement for his own sins as well as for the people.

(4) No one assumes this honorable position, except he is called of God, as Aaron was called.

(5) So Christ himself did not assume this honorable place of High Priest, but God said to him, "You are my son today; I beget you."

(6) Just so also in another place God said, "You are an Eternal Priest after the order of Melchisedec."

(7) Jesus, during his days in the flesh, presented his needs to God with strong crying and supplicated him with tears, because he believed God could save him from death, and God heard him because of his childlike, submissive spirit.

(8) Being a son, he learned submission by what he suffered.

(9) Since he was made perfect, he is the author of eternal salvation to all who submit to him;

(10) Styled under God a High Priest somewhat after the manner of Melchisedec,

(11) Concerning whom I have much to say, but is hard to interpret it for you, because you are so slow in grasping the truth.

(12) Considering the time (you have known God), you should be teaching, but you have need that one teach you your "a, b, c's" in the word of God, and like a baby needs milk and not nourishing food.

(13) For everyone who uses milk is a baby, and not able to teach the word of righteousness.

(14) The perfect ones use solid food and have, by use, acquired the habit of perception and judge between the good and bad.

*** * * * ***

CHAPTER 6

(1) On account of the above fact, let us get beyond the beginning of Christ's gospel and be carried to a perfect state, not starting again the foundation of salvation, having to repent of dead formalities, and live by faith in God,

(2) The teaching of baptisms, the imposition of hands, and eternal judgments.

(3) We will do this if God allows us to do it.

(4) It is impossible for those who have been born again, and received God's free gift, and been baptized by the Holy Ghost,

(5) And experienced the truth of God's Word and the power of the coming world,

(6) To wander away and be restored, because they themselves crucify again God's own son and make him a public disgrace.

(7) (To illustrate) The ground, which drinks in the rain that falls upon it frequently and brings forth seasonally to those who cultivate it, receives blessings from God.

(8) But that ground which is sterile and bears prickly shrubs and thistles, is rejected and near cursing, and its product burned.

(9) However, beloved, we are persuaded better things of you and that which accompanies salvation, though we thus speak;

(10) Because God is not unjust and he will not forget your work and love manifested for his name since you have ministered, and do now minister, to his holy children.

(11) We greatly desire that all of you manifest the same diligence and hopefulness unto the end;

(12) That you should not be dull, but imitate those who through faith and endurance inherit the promises of God.

(13) For when God promised Abraham, he had no greater than himself to swear by, so he swore by himself,

(14) Saying: Truly if I bless I shall bless you, and If I increase your numbers, I shall add to your numbers.

(15) So he endured patiently and saw the promises fulfilled.

(16) Men swear by a greater than themselves, and when they wish to end controversy they establish facts by an oath.

(17) God, more abundantly willing to show the heirs of his promise his unchangeable will, interposed with an oath,

(18) In order that, by two unchangeable things in which it was impossible for God to lie in either, we who have fled (from sin) might have great comfort in laying hold of the hope lying before us,

(19) Which we have as an anchor of the soul that will not drag nor break -- and anchor line is fastened in Heaven,

(20) Where Jesus, our forerunner has entered, and after the order of Melchisedec is made an eternal priest.

*** * * * ***

CHAPTER 7

(1) This Melchisedec, who was King of Salem and Priest of the Most High God, ran across Abraham as he turned back from the killing of the kings, and he blessed Abram,

(2) And Abram gave him a tenth of all he had. This man was first, as his name interpreted means, King of righteousness, then he was King of Salem, that is, King of peace. (Salem means peace).

(3) Fatherless and motherless, and without genealogy, he did not have the beginning nor the end of life (figuratively), but made like the Son of God, he remains a perpetual priest.

(4) Observe the stature of this man (morally) to whom even the patriarch Abram gave a tenth of the first fruits of victory (offering to God).

(5) The sons of Levi who receive the priesthood's office also are commanded in the law to receive tithes from the people who are their brethren and children of Abram.

(6) But he whose descent is not of Levi received tithes from Abram and blessed him -- the Abram [who] had the promises of God.

(7) There can be no dispute -- the inferior is blessed by the superior.

(8) In the inferior, dying men receive tithes, but in the superior we have witness that he lives eternally.

(9) This is to express the idea: Levi who receives tithes, by Abram paid tithes;

(10) Because, when Melchisedec met Abram, Levi was still an ungenerated part of Abram's body.

(11) If truly, then, perfection was to come through the priesthood of Levi, and by this the people received the law, what need could there be for another priest to come after the manner of Melchisedec, and not constituted in Aaron's order?

(12) The priesthood being transposed, it was necessary to translate the law;

(13) Because they of whom these things are said belong to another tribe (then Levi) and no priest was made from his tribe.

(14) It is very clear that our Lord came from the tribe of Judah, and Moses said nothing about a priest from his tribe.

(15) It is very clear that another priesthood has arisen, made after the manner of Melchisedec,

(16) Who was not constituted a priest by the commands of an earthly voice, but by the commands of God in endless life;

(17) Because God said, You are eternally a priest after the manner of Melchisedec.

(18) Then truly there is a doing away with the law which is before us, on account of its weakness and uselessness.

(19) No one reaches full age in the Spirit by the law, but the bringing to us [of] a better way does make us perfect; through this way we approach near to God.

(20) But he was not constituted priest without an oath, for truly Levitical priests were made without an oath;

(21) But this priest was made by an oath, because he said, The Lord swore, and will not regret, you are an eternal priest. (By manner of Melchisedec -- This is not in Greek text.)

(22) By this means, was Jesus made a more sure compact for us.

(23) Then, many truly were made priests, because death prevents them remaining;

(24) But death does not hinder this One, and therefore he has an eternal priesthood.

(25) On this account, it is possible for him to completely save those who come to God through him, because he always prays submissively in tears for them. (He makes them hit the mark).

(26) We have need of such a High Priest -- One that is holy, guiltless, pure from sin and separate from sin (completely sanctified), exalted higher than the heavens--

(27) Who does not, as other priests, first offer sacrifices for his own sins and then for the people, for he did this once for all when he offered himself.

(28) The law constitutes men high priests who have infirmities, but the word of the oath which is since the law constitutes the Son, Who is eternally perfect.

*** * * * ***

CHAPTER 8

(1) Now the main point of what I have said is this: we have a High Priest who sits on the right hand of the Majestic God in Heaven.

(2) He is the minister of the holy place of the true tent which the Lord pitched, and not man.

(3) All true priests are ordained to offer gifts and sacrifices, so it was necessary for our priest from above to have something to offer.

(4) But if he were now on this earth he would not at all be a priest, because we have priests according to the law who now offer gifts.

(5) They are ministers of the tabernacle which are a type and shadow of the Heavenly one, because God said to Moses when he was ready to pitch the Tent of Worship, Be careful to make it just as I revealed it to you on the mountain.

(6) Now Jesus has a more excellent priesthood than earthly priests, and [is] the mediator of a better compact than the earthly, and enacted upon better promises.

(7) Because if the first compact had have been without imperfections there would have been no occasion for another.

(8) God found fault with the old compact and said to them, Hearken! the days will come in which I will perfect a new compact with the house of Israel and the House of David.

(9) It will not be such a compact as I made with your fathers when I took them by the hand to lead them out of Egypt, because as second party to the compact they broke the compact, and I was no longer obligated, God says.

(10) God says this is the compact I will arrange after these days: I will impress my laws in their minds and will write them upon their hearts, and I will be to them God and they shall be my people.

(11) Fellow citizens shall not teach one another, nor brother teach brother, trying to impart their knowledge, because all shall know the Lord, from the least to the greatest;

(12) Because I will show them mercy for their unrighteousness and I will blot their sins from my memory.

(13) When God speaks of a new compact, he makes the former obsolete; and being made obsolete its force over our lives is practically annulled.

*** * * * ***

CHAPTER 9

(1) Truly, then, the first compact had rules for Divine service and an earthly temple.

(2) This is how the tabernacle was arranged: first part had the candlestick, the table and the showbread -- this is called the Holy Place.

(3) The second part, which was separated from the first part with a veil, was called the Holy of Holies.

(4) This had the golden incense cup and the chest, containing the compact, which was gold-covered. This chest contained the following: a golden urn which had manna, Aaron's rod that budded, and the tablets on which was written the old compact.

(5) Over the gold-covered chest stood the cherubim of glory, wing touching wing like a shadow over the lid. This lid was the place of mercy, of which I cannot now speak expressly.

(6) When the tent was pitched, the priests came always to the Holy Place only and performed Divine service.

(7) But the High Priest came into the Most Holy Place alone once a year, and never came without blood which he offered for himself and the transgressions of the people.

(8) This is made clear by the Holy Spirit:-- that the way to the real Holy Place was not yet revealed while the Old Tabernacle still stood,

(9) Which was only a parable for that time, because it was not possible for those performing the service to have their conscience cleared by the gifts and sacrifices they themselves offered.

(10) These offerings were only in food and drink, various washings and laws of the flesh placed upon them till the time of correction.

(11) Christ was made (publicly made) a High Priest of the good things to come in a greater and more perfect tabernacle not made with hands, that is, not of this world's creation.

(12) But Jesus does not enter the Real Holy Place with the blood of goats and heifers, but with his own blood he enters there, once for all time, and ushers in eternal redemption.

(13) For if the blood of bulls and goats and the ashes of a heifer calf, sprinkled upon the unclean, sanctifies him and purifies his flesh ceremonially,

(14) How much more, rather, will the blood of Jesus, who has in his eternal Spirit offered himself to God (the Father) as a spotless Lamb, purify our consciences from dead formalities to serve the living God.

(15) This why he is the mediator of a new compact, because those who transgressed the first compact had to be redeemed by the death of someone in order that the promise made to the saints of eternal inheritance, might be secure.

(16) Where there is a will, there must necessarily be the death of the will-maker;*

(17) Because death releases the will, for the will is not in force while the maker lives.*

[*Here, my father rendered what he called "another probable version" or translation of verses 16 and 17 above thus:-- "(16) Where a compact is, there must be the death of the victim over which it is made; (17) Because the compact is established over dead things. It cannot be in force while the victim lives." -- This rendering of these verses speaks of the death of the sacrificial victim as necessary to put the will in force, rather than the death of the will-maker.]

(18) The first compact was not dedicated without blood.

(19) When Moses had spoken all the words of the law to all the people as God commanded him, he took the blood of heifers and goats with water and he dipped scarlet wool and hyssop in these and sprinkled the book of covenant and the people (near by),

(20) Saying: This is the blood by which God binds you to the compact.

(21) Likewise, he sprinkled with blood the temple and all the vessels of service.

(22) Almost all things are, according to the law, purged by blood. So without blood-shed there is no forgiveness.

(23) It was necessary that the copy of the Heavenly Temple should be purified in the manner just told, but the Heavenly things themselves should be in a better way.

(24) Jesus has not entered into an artificial Holy Place, which is only patterned after the true one, but he has entered into the true one in Heaven itself, there to appear in the presence of God for us--

(25) Not that Jesus should frequently offer himself, as the High Priest enters the Holy of Holies once a year with the blood of others.

(26) If that were the case, he would have often suffered since the creation of the world; but he is manifested in the close of the age to ABOLISH sin by sacrificing himself.

(27) Just as it is reserved for men to die once for all,* and then the JUDGMENT,

(28) So also Christ, once for all,* emptied himself to bear the sins of many, but he shall be seen the second time, not bearing sins, by those who patiently wait for him in salvation.

[*The implied meaning of "once for all" here is: "once for all Time." Just as physical death is appointed unto all men "once" during Time, even so Christ was appointed to die "once" in Time -- not many times.]

* * * * *

CHAPTER 10

(1) The law has a shadow of good things of the coming age, and not the substance of things, and testifies by its yearly round of sacrifices that it is not able to make its worshippers perfect.

(2) If they were made perfect, then would they not cease to offer sacrifices? because the worshippers, once for all purified, would have no more conscienceness* of sins.

[My father appears to have used "conscienceness" here -- either as a contrived word to convey the meaning, or perhaps he intended to type it as "consciousness" -- I am not sure which is the case. While the word "conscienceless" is in the dictionary, I did not find "conscienceness" in either of my computer dictionaries. Nevertheless, I suspect that papa intentionally created the word to convey what he perceived to be the meaning.]

(3) But in the round of yearly sacrifices there is a calling to mind of their sins,

(4) Because the blood of bulls and goats has no power to purify one from sins.

(5) On account of this, He who came into the world said, "God does not desire offerings and sacrifices, but has prepared for me to live a life."*

[*My father's rendering here is quite different from various translations which render the last part of this verse: "but a body hast thou prepared me," or words very similar. Papa's translation seems to be in agreement with the following comments in "Albert Barnes' N.T. Commentary" on this: "(1.) that the main point in the argument of the apostle was not that "a body had been prepared," but that the Messiah came to do the "will of God," and that the preparation of a body for that was rather an incidental circumstance; and (2) that the translation by the Septuagint was not a material departure from the scope of the whole Hebrew passage. The main thought -- that of doing the will of God in the place of offering sacrifice.]

(6) You are not pleased with a holocaust for sins.

(7) Then I said, Behold, I come (in the chapters of the Bible it is written concerning me), and I shall do your will, Oh God.

(8) When just quoting the above, "God is not pleased with offering sacrifices and holocausts for sins which are offered by the demands of the law;

(9) Then Jesus said, Behold, I come to do your will, Oh Father, you take away the first compact in order to make firm the second compact.

(10) In doing the will of God, we are sanctified in the offering of the body of Jesus Christ once, for all time.

(11) Truly every High Priest performs daily Divine service and frequently offers the same sacrifices which are unable to remove sins from worshippers,

(12) But Jesus made one sacrifice for sins and eternally sat at the right hand of God;

(13) Concerning the rest, expecting his enemies to be conquered.

(14) By one offering he has perfected eternally his sanctified ones, but,

(15) The Holy Spirit gives testimony to us about this also, saying,

(16) "This is the compact I will make with them after those days, 'God says I will give my laws upon their hearts and upon their minds I will write them,

(17) And their sins and lawlessness I will remember no more".

(18) Where there is forgiveness (of sins) there is no longer an offering for sins.

(19) Then brothers, we have great confidence to enter the Holy Place made by the blood of Jesus,

(20) Which is a new and living way, lately made by the severing of the veil that is his flesh.

(21) Since we have a great High Priest over the household of God,

(22) Let us come to him with a true heart in fullness of faith and our hearts sprinkled from the sense of sin, and our bodies washed in pure water;

(23) Let us hold our confession of our hope unmoved, because the One promising is faithful.

(24) Let us think of one another, as arousing one another in a contest for love and a beautiful life,

(25) Not neglecting the meeting together as some habitually do, but meeting more often and exhorting one another, because we see the approaching Day of Christ.

(26) For if of our own free choice we continue to sin, when the full knowledge of the truth we have received, there is left for us no more an intercessor pleading his sacrifice,

(27) But a fearful expecting of judgment and the punitive fire which eats up God's adversaries.

(28) They who made invalid the law of Moses died without mercy in the presence of two or three witnesses.

(29) Of how much greater dishonor must we think he will receive who tramps upon the Son of God and counts the blood of the new compact a common thing, by which he was sanctified, and does insult his Spirit of Grace?

(30) We know him who said, I will avenge myself; I will retaliate, and again, The Lord will judge his people.

(31) It is a terrible thing, thus to fall in the hands of the living God.

(32) Call to mind those former days when you were first saved, and how you suffered patiently much affliction.

(33) You were made a public spectacle of hatred and affliction, or you had fellowship with those who were thus treated.

(34) You had sympathy toward those in chains and you took joyfully the plundering of your possessions, because you knew you had greater possessions in Heaven.

(35) Do not throw away your faith, for it shall receive a great reward.

(36) You have need of patience in order that while you have complied with God's will you may obtain his promised reward.

(37) In yet a very, very short time, he who is coming will come, and will not delay.

(38) My righteous one shall live by his faith, but if he shrink back I shall not be pleased with him in my Spirit.

(39) But we are not among those who shrink back into destruction, but of those who have faith which shall save our lives eternally.

* * * * *

CHAPTER 11

(1) But faith is the foundation (assurance) of things for which we hope, the choosing of things not at hand.

["Another translation" of this verse by my father: (1) Faith gives reality to the things for which we hope and makes choice of things not seen.]

(2) By this means, the men of old time found witness of God.

(3) By faith we know that the universe was fashioned by the word of God -- from invisible things made the visible substance.*

[*Perhaps this rendering of the verse would seem less awkward if it read thus: "By faith we know that the universe was fashioned by the word of God -- Who from invisible things made the visible substance." Or: "By faith we know that the universe was fashioned by the word of God -- from invisible things was made the visible substance." I confess that, left the way it was rendered, it seems quite awkward to me. Perhaps papa inadvertently omitted a word he intended to include.]

(4) By faith Abel offered a fuller sacrifice to God than did Cain, and in that faith he had the witness from God that his gifts were acceptable and that he himself was righteous. In that example of faith, he still speaks though he is dead.

(5) By faith Enoch was transferred to the other world without dying. Nobody could find him, because God transferred him. Before he was transferred he had this witness (by faith), that God was pleased with him, for,

(6) Without faith it is not possible to please God. The one who comes to God must believe that he exists and that he rewards an earnest seeker.

(7) In faith Noah received advice from God regarding the unseen future, and out of reverence for God built an ark for the saving of his family. In this faith he denounced the worldly folks and became the possessor of righteousness.

(8) By faith Abraham, when called, obeyed God's voice and went to the place which he had not yet inherited, and he went without anxious thought about where he was going.

(9) In faith he delayed while (made temporary home); as an alien in the land of promise he dwelt in tents, as did Isaac and Jacob, possessors with him of the same promise.

(10) He expected a state (or city) that had a real basis, whose architect and constructor is God.

(11) In faith also, Sarah herself received ability to give birth to a child when she was past the age of life to do so, because she felt in her soul God meant what he said.

(12) On this account, there was born from one -- he an impotent, old man -- a nation, in multitude as the stars of heaven and numberless as the grains of sand on the sea-shore.

(13) These all died in the faith but had not received the promise, but saw them a distance away, and yet greeted them also. They confessed they were but aliens and guest friends* here on this earth.

[*I am sure that my father did not mean to convey with the words "guest friends" that God's people are "friends of the world," and only that God's people dwell in this world as those staying temporarily as guests in a place that they do not own and do not call home.]

(14) For they who talk like this clearly indicate they are seeking their fatherland.

(15) Thus, did they call to mind [or, had they called to mind] the land they emigrated from, they had time to have returned there;

(16) But now they are grasping after a better country than that, that is Heaven. On this account, God is not ashamed to be classed as their God, because he had prepared (made ready) for them a state (country or citizenship).

(17) In faith Abraham, who received the promise, in a test case yielded his only child as an offering.

(18) Concerning this child, [by] Isaac shall your posterity come,

(19) Because he considered God was able to raise him from the dead, from whence figuratively he had received him back.

(20) By faith Isaac blessed Jacob and Esau concerning future things.

(21) By faith Jacob, in his dying hour, blessed each of the sons of Joseph, resting upon his staff as he worshipped.

(22) By faith Joseph, when dying, spoke of the emigration of Israel from Egypt and made a request about his own body.

(23) It was in faith Moses' parents hid him for three months after he was born, because they saw he had an elegant body and they were not afraid of the king's edict.

(24) By faith Moses, when he was grown, denied he was the son of Pharaoh's daughter,

(25) And preferred to suffer affliction with God's people than to have evanescent, sinful pleasure.

(26) He had the conviction that to share the reproaches of Christ (the anointed ones) was a greater possession than to have the treasures of Egypt, because he considered the final reward.

(27) By faith he left Egypt and did not fear the rage of the king, and he was holding strongly since he saw the invisible God.

(28) In faith he prepared the Passover and the sprinkling of blood (on the door-posts), lest God who destroyed Egypt's firstborn should touch them.

(29) By faith they crossed through the Red Sea just as if it were dry land, which route the Egyptians tried to take and were swallowed up by the sea.

(30) By faith the walls of Jericho tumbled down when they were circled about for seven days.

(31) By faith the inn-keeper, Rahab, was not destroyed with the unpersuaded because she received the spies in peace.

(32) What else should I speak? for time is not sufficient for me to fully relate concerning Gideon, Barak and Samson and Jephtha and David and Samuel and the Prophets,

(33) Who through faith subdued kingdoms, accomplished deeds of righteousness, possessed promises, and the mouths of lions put to silence,

(34) Quenched the power of the fire, fled from [the] edge of the sword, [were] made strong when weak, became strong in battle, and turned the aliens armies from Israel's camp.

(35) Women received their loved ones resurrected from the dead; others were stretched over a wheel and beaten with clubs and did not accept deliverance in order that they might have a greater resurrection.

(36) Others received beatings and scourgings, also chains and prisons.

(37) They were stoned, tried, cut in two with a saw, murdered with a sword, made to go about in goat skins and sheepskins, destitute and afflicted and distressed.

(38) Oh, the world was not worthy of them; they were made to wander in deserts, in the mountains, and hid in caves and dens of the earth.

(39) These all had the witness by faith, but not having received the promise.

(40) God looked forward to something better for us in order that they should not be perfected without us.

*** * * * ***

CHAPTER 12

(1) Therefore, having such a cloud of witnesses lying around us, we should place away from us that massive weight and the sin skillfully around us, and patiently run the race course lying just before us,

(2) Placing our souls gaze upon Jesus, Author and perfecter of our faith, who for the joy ahead of him submitted to the cross and counted the shame nothing, and has sat down upon the right hand of the throne of God.

(3) Call to mind and carefully think over how Jesus was railed against by sinners, lest your soul becomes sick and you loosen your hold on God.

(4) You have not shed blood resisting in the contest against sin.

(5) You have kept from view this comfort which God speaks to you as sons: "My sons, do not treat lightly the discipline of the Lord nor let loose when you are shown your faults."

(6) Because the one God loves, he disciplines and whips all his real sons. (that is, whom He takes hold of literally.)

(7) God bears with you as his sons, if you patiently submit to his discipline. Now what father has a son that he does not discipline?

(8) If you are without such discipline, which all children receive, then you are children of adultery, and not real sons.

(9) Moreover, we have had fathers of the flesh who instructed us and we revered them. How much more should we submit to our Spirit Father's correction and live.

(10) They truly, for a few days in point of time, trained us as it seemed best to them, but he trained us to our advantage that we might partake of his holiness.

(11) All discipline truly does not seem to be joyous, but grievous, but afterward it gives the peaceable fruit of righteousness to those who make the vigorous effort on this account.

(12) Therefore, make the man walk strongly erect whose hands are relaxed and whose knees are unsteady.

(13) Make right deep paths* for your feet, lest those following you who are lame be turned aside; rather, let them be helped (healed) -- (that is, turn to their greater salvation).

[*I think papa's translation here of "right deep paths" may come from the Greek word for "paths" -- which, according to Strong's Concordance is "trochia" -- a track (as a wheel-rut)... If this be the correct shade of meaning in verse 13, perhaps it carries in it the thought of creating tracks so deep that others cannot miss where to walk as they follow.]

(14) Pursue peace and sanctification with all; without this no one shall see the Lord (in His coming*).

[*The qualification regarding who "shall see the Lord" made in my father's comment within his parentheses would have to be limited to that "seeing of the Lord in His coming" by those who shall be Raptured to meet Him in the air, for Revelation 1:7 tell us concerning Christ's Revelation at His Second Coming: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him..." For more on this subject, I invite the reader to read my book, "His Appearing and His Kingdom" -- hdm0124 -- within the HDM Digital Library. -- DVM]

(15) Keep close watch that no man fail in God's grace (that is, quit running), or that any poisonous plant germinate and poison him and many be stained on this account;

(16) Lest [there be] any fornicator or unclean person as Esau, who gave away his first-born right for one chance to eat.

(17) For ye know even afterward when he wished to possess the blessing he was repudiated. He did not find the place of repentance, even though in tears he sought this carefully.

(18) But you are not come to the tangible (mountain) which burned with fire, and the black, gloomy, boiling tempest,

(19) The sound of the trumpet, the voice of words which those hearing entreated that the word not come to them again;

(20) For they could not endure the command, and if a beast touch the mountain it was stoned to death;

(21) And so fearful was the appearance, Moses said, "I am in great fear and trembling";

(22) But you are come to Mount Zion, City of the living God, Heavenly Jerusalem, and myriads of angels, all assembled,

(23) The church of the First-born whose names are written in Heaven,

(24) To God, the Judge of all, and [to] the spirits of just men made perfect -- [and to] Jesus the mediator of the new compact, and [to] the sprinkling of the blood speaking better things than Abel.

(25) See that you entreat not the Speaker to leave, for if they were not able to flee away from, nor be excused from, the word spoken from heaven,

(26) Whose voice then shook the earth: but now he has promised saying, Not alone will I shake the earth, but the heavens also.

(27) But once for all he makes this evident, that the shaken things shall be removed because they are created things, that uncreated things may remain.

(28) Therefore, since we have received an unshakable kingdom, let us have grace by which we may serve God in a pleasing manner, religious and apprehensive,

(29) For our God is a consuming Fire.

*** * * * ***

CHAPTER 13

(1) Do let brotherly love continue among you.

(2) Do not neglect hospitality because, without knowing it, in this manner some have kindly received angels into their home as guests.

(3) Think of those in chains as if you yourself were in chains, and those who are ill-treated as you yourselves being ill-treated, as you are subject to the same.

(4) Marriage is honorable for all men, and cohabitation in this state is pure, but God will judge the prostitutes and adulterers.

(5) Do not show a disposition for, or long for, money but be content with present circumstances, because God said, "I will never, never let go [of] anybody's hand, nor never, never desert anybody (for I am sufficient for thee.)"

(6) So we may confidently say, "God runs to my cry for help; I do not fear anything man may do to me."

(7) Call to mind your leaders who have preached God's Word to you. Notice how they died. Imitate their faith.

(8) Jesus Christ, the same yesterday, today, and in eternity.

(9) Do not be borne about by glittering and new teachings. It is beautiful for our hearts to be established in grace -- not mere mind refreshing, for this is not benefitting those who walk in it.

(10) We have the appropriation of a sacrifice that those could not possibly have that serve the tabernacle.

(11) The blood of animals was a sin offering carried by the priests (High Priests) to the altar of the Holy place, but their bodies were burned outside the camp.

(12) Thus Jesus also, in order to sanctify the people by his own blood, suffered outside the gate.

(13) Let us, therefore, come to him outside the camp, taking upon us his reproach.

(14) We have here no stable state, but seek one in the coming world.

(15) On this account, let us bear to God continually the sacrifice of praise, the fruit of our lips, and confess his name.

(16) Do not forget to do good and give your money, for with such sacrifice (of money) God is well pleased.

(17) Obey your leaders. Submit to their authority, for they watch over your souls and give an account, that they may do this with joy and not with groans, for that will be hurtful to you.

(18) Pray for us. We are confident because we have a good conscience and [are] willing to live in all things in the beauty of holiness.

(19) We exhort you exceedingly to do this, that we may be restored to you the sooner.

(20) The God of peace that resurrected from the dead our Lord Jesus, that Great Shepherd of the sheep, in the blood of the eternal covenant,

(21) Prepare you in all things in doing his will, and performing in you that which is well-pleasing in his sight -- to whom be glory in the ages of ages of ages, truly Amen.

(22) We exhort you, brothers, to endure the word of exhortation in a few words in the letter just written.

(23) Do you know that our brother Timothy is released? and if he come soon I will come with him.

(24) Salute all leaders and holy people of God. Salute those from Italy.

(25) Grace be with you truly, all of you.

*** * * * ***

THE END OF THE BOOK OF HEBREWS