

Scripture Text of the Followers of IESO (FOI)

Letter of Apostle Paulo to the HEBREWS

OUTLINE OF CONTENTS

A Superior Saviour

IESO, the Superior Saviour.

IESO brought a Revelation Superior to the Prophets of old.

Chapter 1.

1. Aleim, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

A sevenfold description of the glorious Son.

2. Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds;

3. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right side of the Majesty on high;

Therefore, IESO is so much better than the angels.

4. Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.

The Scriptures prove IESO is superior to the angels.

IESO is superior to the angels because He is the Son of Aleim, as shown in Psalm 2:7 and 2 Samouel 7:14.

5. For unto which of the angels said He at anytime, Thou art My Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to Me a Son?

IESO is superior to the angels because angels worship and serve IESO, who is their Aleim, as shown in (5th MoUse (Deuteronomy) 32:43) (in the Septuagint and the Dead Sea Scrolls) and Psalm 104:4.

6. And again, when He bringeth in the First begotten into the world, He saith, And let all the angels of Aleim worship Him.

7. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire.

IESO is superior to the angels because the Father Himself calls Him (and not any angel) Aleim and Ruler (IEUE), as shown in (Psalm 45:6-7 and 102: 25-27) from the Septuagint.

8. But unto the Son He saith, Thy throne, O Aleim, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated iniquity; therefore Aleim, even thy Aleim, hath anointed thee with the oil of gladness above thy fellows.

10. And, Thou, Master, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11. They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12. And as a vesture shall thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

IESO is superior to the angels because He has sat down, having complete His work, while the angels work on continually, as shown in (Psalm 110:1).

13. But to which of the angels said he at anytime, Sit on My right side, until I make thine enemies thy footstool?

14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

IESO, Our Elder Brother.

Therefore Because of the Superiority of IESO to the Angels, we must pay attention to IESO.

The lesson of the first chapter is applied: listen and don't drift away.

Chapter 2.

1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip.

The lesson emphasized: how shall we escape if we neglect so great a salvation?

2. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Master, and was confirmed unto us by them that heard Him;

4. Aleim also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?

The glorious humanity of IESO The Anointed One.

We know IESO is human, because Aleim put the world in subjection to man, not angels (quoting from Psalms 8:4-6).

5. For unto the angels hath He not put in subjection the world to come, whereof we speak.

6. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7. Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

A problem and its solution.

8. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9. But we see IESO, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of Aleim should taste death for every man.

We know IESO is human, because He calls us brethren.

10. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren,

12. Saying, I will declare thy name unto my brethren, in the midst of the Ekklesia will I sing praise unto thee.

13. And again, I will put My trust in Him. And again, Behold I and the children which Aleim hath given Me.

What IESO did as our Brother.

14. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil;

15. And deliver them who through fear of death were all their lifetime subject to bondage.

16. For verily He took not on Him the nature of angels; but he took on Him the seed of Abrhaam.

Therefore: IESO is our faithful Great Priest.

17. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful great priest in things pertaining to Aleim, to make reconciliation for the sins of the people.

18. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

IESO, Superior to MoUse.

Considering IESO.

Therefore: Who we are because of our Superior Saviour....

Chapter 3.

1. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and Great Priest of our profession, Christ IESO;

2. Who was faithful to Him that appointed Him, as also MoUse was faithful in all his house.

IESO, superior to MoUse.

IESO has received more glory than MoUse did.

MoUse the servant, IESO the Son.

3. For this man was counted worthy of more glory than MoUse, inasmuch as he who hath builded the house hath more honour than the house.

4. For every house is builded by some man; but He that built all things is Aleim.

5. And MoUse verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6. But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

The application of the fact of IESO' superiority to MoUse.

A quotation from Psalm 95:7-11 and its relevance.

7. Wherefore (as the Holy Ghost saith, Today if you will hear His voice,

8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9. When your fathers tempted Me, proved Me, and saw My works forty years.

10. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known My ways.

11. So I sware in My wrath, They shall not enter into My rest.)

Beware: Don't be like the generation that perished in the wilderness.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living Aleim.

13. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

14. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15. While it is said, Today if you will hear His voice, harden not your hearts, as in the provocation.

It isn't enough to make a good beginning.

16. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by MoUse.

17. But with whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18. And to whom sware He that they should not enter into His rest, but to them that believed not?

19. So we see that they could not enter in because of unbelief.

Entering into His Rest.

How to enter Aleim's rest.

The warning is repeated don't miss Aleim's rest.

Chapter 4.

1. Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.
2. For unto us was The Glad Tidings (Gospel) preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Proof that a "rest" remains for the people of Aleim.

3. For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world.
4. For He spake in a certain place of the seventh day on this wise, And Aleim did rest the seventh day from all His works.
5. And in this place again, If they shall enter into My rest.
6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:
7. Again, He limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if you will hear His voice, harden not your hearts.
8. For if IESO had given them rest, then would he not afterward have spoken of another day.
9. There remaineth therefore a rest to the people of Aleim.

Rest means to not continue on in works.

10. For he that is entered into His rest, he also hath ceased from his own works, as Aleim did from His.

Accepting the invitation to enter Aleim's rest through faith.

11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Found out by Aleim's word.

12. For the word of Aleim is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do.

IESO our Great Priest.

Seeing IESO, our great Great Priest.

14. Seeing then that we have a great great priest, that is passed into the heavens, IESO the Son of Aleim, let us hold fast our profession.

Our Great Priest can sympathize with us.

15. For we have not an great priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

An invitation: come to the throne of grace.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

IESO, A Priest Forever.

Our Compassionate Great Priest.

Principles of priesthood under the Law of MoUse.

Chapter 5.

1. For every great priest taken from among men is ordained for men in things pertaining to Aleim, that He may offer both gifts and sacrifices for sins:
2. Who can have compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity.
3. And by reason hereof He ought, as for the people, so also for Himself, to offer for sins.
4. And no man taketh this honour unto himself, but he that is called of Aleim, as was Aarhon.

IESO is qualified to be our Great Priest.

5. So also Christ glorified not Himself to be made an great priest; but He that said unto Him, Thou art My Son, today have I begotten thee.
6. As He saith also in another place, Thou art a priest forever after the order of Melchisedek.

The compassion of IESO, our Great Priest.

7. Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared;
8. Though He were a Son, yet learned He obedience by the things which He suffered;
9. And being made perfect, He became the author of eternal salvation unto all them that obey Him;
10. Called of Aleim an great priest after the order of Melchisedek.

An exhortation to maturity.

Their dullness of hearing is exposed.

11. Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing.

Their failure to mature is exposed.

A contrast between milk and solid food.

12. For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the Oracles of Aleim; and are become such as have need of milk, and not of strong meat.

13. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe.

14. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

A warning to discouraged believers.

The essential nature of maternity.

Some of the "basics" to go beyond.

Going beyond the basics.

Chapter 6.

1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward Aleim,

2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

A statement of hope and dependence on Aleim.

3. And this will we do, if Aleim permit.

The impossibility of repentance for those who fall away after receiving blessing from Aleim.

4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5. And have tasted the good word of Aleim, and the powers of the world to come,

6. If they shall fall away, to renew them again unto repentance; seeing they impale to themselves the Son of Aleim afresh, and put Him to an open shame.

An illustration of the serious consequences of failing away.

7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from Aleim:

8. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Dont be discouraged.

The writer admits he is a little more harsh than he needs to be.

9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Dont be discouraged because Aleim hasn't forgotten about you.

10. For Aleim is not unrighteous to forget your work and labour of love, which you have shewed toward His name, in that you have ministered to the saints, and do minister.

11. And we desire that everyone of you do shew the same diligence to the full assurance of hope unto the end:

12. That you be not slothful, but followers of them who through faith and patience inherit the promises.

Dont be discouraged because Aleim's promises are reliable.

13. For when Aleim made promise to Abrhaam, because he could swear by no greater, he sware by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. And so, after he had patiently endured, he obtained the promise.

16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17. Wherein Aleim, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath:

18. That by two immutable things, in which it was impossible for Aleim to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Dont be discouraged because IESO will lead us into Aleim's glory.

19. Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20. Whither the forerunner is for us entered, even IESO, made an great priest forever after the order of Melchisedek.

A Better Priesthood a better Great Priest.

The theme of Hebrews 7.

Chapter 7.

1. For this Melchizedek, king of Salem, priest of the most high Aleim, who met Abrham returning from the slaughter of the kings, and blessed him;
2. To whom also Abrhaam gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of Aleim; abideth a priest continually.
4. Now consider how great this man was, unto whom even the patriarch Abrhaam gave the tenth of the spoils.
5. And verily they that are of the sons of Leui, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abrhaam:
6. But he whose descent is not counted from them received tithes of Abrhaam, and blessed him that had the promises.
7. And without all contradiction the less is blessed of the better.
8. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.
9. And as I may so say, Leui also, who receiveth tithes, payed tithes in Abrhaam.
10. For he was yet in the loins of his father, when Melchizedek met him.
11. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aarhon?
12. For the priesthood being changed, there is made of necessity a change also of the law.
13. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
14. For it is evident that our Master sprang out of Juda; of which tribe MoUse spake nothing concerning priesthood.
15. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest,

16. Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17. For he testifieth, Thou art a priest for ever after the order of Melchizedek.

18. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto Aleim.

20 And inasmuch as not without an oath he was made priest:

21. (For those priests were made without an oath; but this with an oath by him that said unto him, The Master sware and will not repent, Thou art a priest forever after the order of Melchizedek:)

22. By so much was IESO made a surety of a better testament.

23. And they truly were many priests, because they were not suffered to continue by reason of death:

24. But this man, because he continueth ever, hath an unchangeable priesthood.

25. Wherefore he is able also to save them to the uttermost that come unto Aleim by him, seeing he ever liveth to make intercession for them.

26. For such an great priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27. Who needeth not daily, as those great priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself.

28. For the law maketh men great priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

A new and better Covenant.

IESO, our heavenly priest.

A summary of points previously made regarding IESO as our Great Priest.

Chapter 8.

1. Now of the things which we have spoken this is the sum: We have such an great priest, who is set on the right side of the throne of the Majesty in the heavens;

2. A minister of the sanctuary, and of the true tabernacle, which the Master pitched, and not man.

IESO' priesthood had a sacrifice - and a better sacrifice.

3. For every great priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

IESO' priesthood had a temple - and a better temple.

4. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5. Who serve unto the example and shadow of heavenly things, as MoUse was admonished of Aleim when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

The result: IESO presides over a superior priesthood with a better covenant and better promises.

6. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

The superiority of the New Covenant.

The fact that Aleim mentions another covenant proves that there is something lacking in the Old Covenant.

7. For if that first covenant had been faultless, then should no place have been sought for the second.

The New Covenant as it is presented in the Old Testament (quoting from Ierhemia 31:31-34).

8. For finding fault with them, he saith, Behold, the days come, saith the Master, when I will make a new covenant with the house of Israhel and with the house of Iouda (Judah):

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Master.

10. For this is the covenant that I will make with the house of Israhel after those days, saith the Master; I will put my laws into their mind, and write them in their hearts: and I will be to them a Aleim, and they shall be to me a people:

11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Master: for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

The significance of a New Covenant.

13. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish according

The Old Covenant and the New Covenant Compared.

Features of the Old Covenant described.

The Old Covenant's tabernacle and its furnishings.

Chapter 9.

1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.
3. And after the second veil, the tabernacle which is called the Holiest of all;
4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarhon's rod that budded, and the tables of the covenant;
5. And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.

Priestly service in the tabernacle under the Old Covenant.

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of Aleim.
7. But into the second went the great priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Spirit gives understanding regarding the priestly service under the Old Covenant.

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Features of the New Covenant described.

The superior sanctuary of the New Covenant.

11. But Christ being come an great priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

The superior sacrifice of the New Covenant.

12. Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to Aleim, purge your conscience from dead works to serve the living Aleim?

15. And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The necessity of IESO' death.

16. For where a testament is, there must also of necessity be the death of the testator.

17. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18. Whereupon neither the first testament was dedicated without blood.

19. For when MoUse had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20. Saying, This is the blood of the testament which Aleim hath enjoined unto you.

21. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

The perfect sanctuary receives a perfect sacrifice.

23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of Aleim for us:

25. Nor yet that He should offer Himself often, as the great priest entereth into the holy place every year with blood of others;

26. For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

27. And as it is appointed unto men once to die, but after this the judgment:

28. So Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation.

Holding Fast with a Perfect Sacrifice.

The once for all sacrifice of IESO.

Sacrifice under the Old Covenant could not truly take away sin.

Chapter 10.

1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
3. But in those sacrifices there is a remembrance again made of sins every year.
4. For it is not possible that the blood of bulls and of goats should take away sins.

A prophetic foundation for IESO' perfect sacrifice under the New Covenant.

5. Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared Me:
6. In burnt offerings and sacrifices for sin thou hast had no pleasure.
7. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do thy will, O Aleim.
8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;
9. Then said he, Lo, I come to do thy will, O Aleim. He taketh away the first, that He may establish the second.
10. By the which will we are sanctified through the offering of the body of IESO The Anointed One once for all.

The finished work of IESO The Anointed One.

11. And every priest standeth daily ministering and offering Often times the same sacrifices, which can never take away sins:
12. But this man, after he had offered one sacrifice for sins forever, sat down on the right side of Aleim;
13. From henceforth expecting till His enemies be made His footstool.
14. For by one offering He hath perfected forever them that are sanctified.
15. Whereof the Holy Ghost also is a witness to us: for after that He had said before,

16. This is the covenant that I will make with them after those days, saith the Master, I will put My laws into their hearts, and in their minds will I write them;

17. And their sins and iniquities will I remember no more.

18. Now where remission of these is, there is no more offering for sin.

Encouraging the discouraged in light of IESO' perfect sacrifice.

Knowing IESO has opened the way, let us draw near to Aleim.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of IESO,

20. By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;

21. And having an great priest over the house of Aleim;

22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us hold fast to the truth.

23. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;)

24. And let us consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching.

Another warning to endure.

The danger of a willful rejection of IESO' perfect sacrifice for us.

26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28. He that despised MoUse' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose you, shall he be thought worthy, who hath trodden under foot the Son of Aleim, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30. For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Master. And again, The Master shall judge His people.

31. It is a fearful thing to fall into the hands of the living Aleim.

32. But call to remembrance the former days, in which, after you were illuminated, you endured a great fight of afflictions;

33. Partly, whilst you were made a gazingstock both by reproaches and afflictions; and partly, whilst you became companions of them that were so used.

34. For you had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.

Draw on your past experience to gain strength to endure for the future.

35. Cast not away therefore your confidence, which hath great recompence of reward.

36. For you have need of patience, that, after you have done the will of Aleim, you might receive the promise.

37. For yet a little while, and He that shall come will come, and will not tarry.

38. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him.

39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Examples of Faith to Help the Discouraged.

Faith defined.

A definition of faith.

Chapter 11.

1. Now faith is the substance of things hoped for, the evidence of things not seen.

Faith enabled people in the past to overcome.

2. For by it the elders obtained a good report.

Faith gives understanding of the invisible world.

3. Through faith we understand that the worlds were framed by the word of Aleim, so that things which are seen were not made of things which do appear.

Faith at the beginning of man's history.

Abel' faith.

4. By faith Abel offered unto Aleim a more excellent sacrifice than Kain, by which he obtained witness that he was righteous, Aleim testifying of his gifts: and by it he being dead yet speaketh.

Enoch' faith.

5. By faith Enoch was translated that he should not see death; and was not found, because Aleim had translated him: for before his translation he had this testimony, that he pleased Aleim.

6. But without faith it is impossible to please Him: for he that cometh to Aleim must believe that He is, and that He is a rewarder of them that diligently seek Him.

Noe' faith

7. By faith Noe, being warned of Aleim of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Faith in the life of Abrhaam and the Patriarchs.

Abraham' obedience by faith.

8. By faith Abrhaam, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Abrhaam' sojourning life of faith.

9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaak and Iakob, the heirs with him of the same promise:

10. For he looked for a city which hath foundations, whose builder and maker is Aleim.

Sarha' faith and its results.

11. Through faith also Sarha herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

What the faith of Abrhaam and Sarha teaches us.

13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14. For they that say such things declare plainly that they seek a country.

15. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16. But now they desire a better country, that is, an heavenly: wherefore Aleim is not ashamed to be called their Aleim: for he hath prepared for them a city.

Abrhaam' faith was great enough to know Aleim was able to raise the dead and that Aleim was able to keep His promises.

17. By faith Abrhaam, when he was tried, offered up Isaak: and he that had received the promises offered up his only begotten son,

18. Of whom it was said, That in Isaak shall thy seed be called:

19. Accounting that Aleim was able to raise him up, even from the dead; from whence also he received him in a figure.

Isaak' faith.

20. By faith Isaak blessed Iakob and Esau concerning things to come.

Iakob' faith

21. By faith Iakob, when he was a dying, blessed both the sons of Ioseph; and worshipped, leaning upon the top of his staff.

Ioseph' faith

22. By faith Ioseph, when he died, made mention of the departing of the children of Isrhael; and gave commandment concerning his bones.

Faith in the people of Isrhael.

The faith of MoUse' parents.

23. By faith MoUse, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

The faith of MoUse in Pharaoh's court.

24. By faith MoUse, when he was come to years, refused to be called the son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of Aleim, than to enjoy the pleasures of sin for a season;

26. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

The faith of MoUse when he left Egypt.

27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

MoUse showed faith when he led Isrhael in the Passover, in obedience to Aleim's command.

28. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

The faith of the nation of Israhel when crossing the Red Sea.

29. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

The faith of the nation of Israhel when circling around Jericho as Aleim had commanded.

30. By faith the walls of Jericho fell down, after they were compassed about seven days.

The faith of Rhaab.

31. By faith the harlot Rhaab perished not with them that believed not, when she had received the spies with peace.

Other heroes of faith.

32. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barhak, and of Samson, and of Iephthae; of Daud also, and Samouel, and of the prophets:

By faith, some were victorious over circumstances.

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

By faith, some were victorious under their circumstances.

35. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38. (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Conclusion.

39. And these all, having obtained a good report through faith, received not the promise:

40. Aleim having provided some better thing for us, that they without us should not be made perfect.

Reasons to Endure Discouraging Times.

Application of the examples of enduring faith Hebrews 11.

Chapter 12.

1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

The ultimate example: IESO The Anointed One

2. Looking unto IESO the author and finisher of our faith; who for the joy that was set before Him endured the tree, despising the shame, and is set down at the right side of the throne of Aleim.

Consider IESO.

3. For consider Him that endured such contradiction of sinners against Himself, lest you be wearied and faint in your minds.

4. You have not yet resisted unto blood, striving against sin.

Why Aleim allows difficult times: the chastening of Aleim.

Remember the exhortation regarding the discipline of the Ruler.

5. And you have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Master, nor faint when thou art rebuked of Him:

6. For whom the Master loveth He chasteneth, and scourgeth every son whom He receiveth.

Chastening a sign of being a son of Aleim.

7. If you endure chastening, Aleim dealeth with you as with sons; for what son is he whom the father chasteneth not?

8. But if you be without chastisement, whereof all are partakers, then are you bastards, and not sons.

Aleim's chastening is superior to that of human fathers.

9. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10. For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.

See the result of chastening more than the process of chastening.

11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Application: Get strong, get right, get bold and watch out.

Get strong.

12. Wherefore lift up the hands which hang down, and the feeble knees;

13. And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Get right.

14. Follow peace with all men, and holiness, without which no man shall see the Master:

15. Looking diligently lest any man fail of the grace of Aleim; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17. For you know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Get bold.

18. For you are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them anymore:

20. (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21. And so terrible was the sight, that MoUse said, I exceedingly fear and quake:)

22. But you are come unto mount Zion, and unto the city of the living Aleim, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and Ekklesia of the firstborn, which are written in heaven, and to Aleim the Judge of all, and to the spirits of just men made perfect,

24. And to IESO the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Watch out.

25. See that you refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven:

26. Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve Aleim acceptably with reverence and divine fear:

29. For our Aleim is a consuming fire.

Living A Positive Follower Life.

Instructions for body life.

Express brotherly love.

Chapter 13.

1. Let brotherly love continue.

2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Honour marital love.

4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers Aleim will judge.

Learn contentment over covetousness.

5. Let your conversation be without covetousness; and be content with such things as you have: for he hath said, I will never leave thee, nor forsake thee.

6. So that we may boldly say, The Master is my helper, and I will not fear what man shall do unto me.

Follow your leaders.

7. Remember them which have the rule over you, who have spoken unto you the word of Aleim: whose faith follow, considering the end of their conversation.

Instructions in worship.

The enduring principle: the unchanging nature of IESO.

8. IESO The Anointed One the same yesterday, and to day, and forever.

Following the rejected IESO.

9. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10. We have an altar, whereof they have no right to eat which serve the tabernacle.
11. For the bodies of those beasts, whose blood is brought into the sanctuary by the great priest for sin, are burned without the camp.
12. Wherefore IESO also, that he might sanctify the people with His own blood, suffered without the gate.
13. Let us go forth therefore unto Him without the camp, bearing His reproach.
14. For here have we no continuing city, but we seek one to come.

Our sacrifice.

15. By Him therefore let us offer the sacrifice of praise to Aleim continually, that is, the fruit of our lips giving thanks to His name.
16. But to do good and to communicate forget not: for with such sacrifices Aleim is well pleased.

Follow your leaders.

17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Concluding remarks.

A request for prayer.

18. Pray for us: for we trust we have a good conscience, in all things willing to live honestly.
19. But I beseech you the rather to do this, that I may be restored to you the sooner.

A blessing is pronounced.

20. Now the Aleim of peace, that brought again from the dead our Master IESO, that great shepherd of the sheep, through the blood of the everlasting covenant,
21. Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through IESO The Anointed One; to whom be glory forever and ever. Amen.

Conclusion to the letter to the Hebrews.

22. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23. Know you that our brother Timotheo is set at liberty; with whom, if he come shortly, I will see you.

24. Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25. Grace be with you all. Amen.

KJV Footnotes

(13:25)

The following was added by editors of the KJV:

Written to the Hebrews from Italy, by Timotheo.