

## HEBREWS 6

### NLET

#### THE WRITER EXHORTS HIS READERS TO BE CARRIED TOWARD THE PERFECTION (itemizing fundamental teachings in passing)

1 Therefore, being those who are leaving the Word consisting of the Beginning of the Anointed *One*, let us be carried toward the Perfection, not *being* ones who are again laying down a foundation

- of changing of *one's* thinking away from deadly deeds, and
- of faith toward God,
- 2 of teaching
  - about Baptisms<sup>1</sup>, and
  - about Laying on of Hands, and
  - about Resurrection of Dead *Ones*, and
  - about Eternal Judgment.

3 And, this we shall do – that is to say, if ever the God might permit.

#### THE WRITER WARNS AGAINST FALLING AWAY

- 4 For, *it is* impossible that the ones
- who have once been enlightened, and
  - who have tasted the Gift – *that is*, the heavenly *Gift*, and
  - who have come to be partakers of a Spirit – *that is*, a Holy *One*, 5 and
  - who have tasted a good *thing* – *that is*, an utterance from God and a power of an age that is about to come, 5 and
  - 6 who have fallen away
- to again renew in regard to a change of mind, since they are
- ones who are crucifying the Son of the God again for themselves and
  - ones who are exposing *Him* to public ignominy.

7 For, land – *that is*, the *land*

- which often drank the rain while *it* was coming upon it and
  - which was bringing forth vegetation suitable for those *plants* for which it was also tilled,
- partakes of a blessing from the God.

8 However, while bearing thorns and prickly plants –

*their being deemed* worthless and accursed is near, of which the end *is* to end in burning.

9 Now, we have been lastingly persuaded concerning you, beloved *ones*, better *things* and *things* leading toward salvation, even though we speak in this way.

#### THE WRITER ASSERTS

#### THE JUSTICE OF GOD TOWARD HIS READERS

10 For, the God is NOT unjust so as to forget

- the work *that* was yours and
- the labor<sup>2</sup> of the Love which you exhibited in regard to the Name *that is* His, having rendered service to the Holy *Ones* and continue to render service.

#### THE WRITER EXPRESSES THE LONGING OF HIMSELF AND HIS COWORKERS

11 Now, we keep on longing that each of you demonstrate the same zeal in reference to the fullness of assurance from the Hope until a consummation, 12 with the result that you might not come to be slothful, but rather imitators of the ones who are inheriting the Promises by means of faith and long-suffering.

#### THE WRITER REMINDS HIS JEWISH READERS OF THE OATH THAT THE GOD MADE TO THEIR FOREBEARER ABRAHAM

13 For, the God, One having made a proclamation to the Abraham, since in accord with no one did He have a greater *one* to swear, He swore with respect to Himself, 14 saying,

**“Or<sup>3</sup>, as one who is not being blessed I shall bless you,;**

**And, as one who is multiplying I shall multiply you.”<sup>4</sup>**

15 And, in this way, having persevered, he benefitted by the Promise.

16 For, people keep on swearing in accord with a greater *one*. And, for them the object by which one swears *is* a warranty for an end of every dispute.

17 In connection with which *object by which one swears* the God, One desiring even more to display to the Heirs of the Promise the unalterability of the desire *that was* His, mediated with an oath, 18 in order that by means of two realities – *that is*, unalterable *realities*, in connection with which God is unable to lie – we, the ones who fled for refuge, might have a strong encouragement to seize the Hope which is set before

<sup>1</sup> ‘Baptisms’ – Yes, the word is plural in the Greek manuscripts! Cf. Luke 3:16

<sup>2</sup> 87.8% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the labor’ here.

<sup>3</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘Or,’ here. On the basis of 8% the NU has the particle ‘If’.

<sup>4</sup> A reference to Genesis 22:17a.

*us*, 19 which *Hope* we have as an 'Anchor'

for the Psyche, both

- an immovable *One*, and
- a firm *One*, and
- One who enters into the innermost veil *of the Temple*, 20 where a forerunner in behalf of us – *namely*, Jesus entered, having come to be One *Who entered* in accord with the *priestly* order of Melchizedek *the High Priest*, for the *rest of* eternity.