

[1-2] many-portions and many-ways, of old, God has been speaking to the fathers by the prophets

[3-4] upon (the) last of the days, these, He spoke to us by (the) Son

[5-6] whom He appointed heir of all (things), through whom also He made the ages

[7-8] who, being (the) radiance of His glory and (the) imprint of His essence

[9] and upholding the – all (things) – by the word of His power

[10] purification of sins, having made –

[1] He sat by (the) right-hand of the Majesty in high (places)

[2] so much greater, having become, than the angels

[3] as much as – a more excellent than them – He has inherited – name

[4] for to which, did He ever say, of the angels:

[5] “My Son are You

[6] I, today, have fathered You”

[7-8] and again: “I will be to Him, for a Father

[9-10] and He shall be to Me, for a Son”

[1-2] and again, when He brings the firstborn into the world, He says

[3] “and let (there) worship Him, all angels of God!”

[4] and indeed, to the angels, He says

[5-6] “(He) who is making His angels, spirits

[7-8] and His ministers – of fire – a flame”

[9-10] but to the Son: “Your throne, O God, (is) to the age of the age

[1] and the scepter of the justice (is) the scepter of Your kingdom

[2-3] You have loved righteousness and have hated lawlessness

[4-5] because of this, (there) has anointed You, the God – Your God – (with) oil of gladness more than Your fellow (people)”

[1-2] and: “You, according to (the) beginning – Lord – the earth, founded

[3-4] and (the) works of Your hands are the heavens

[5] they will perish

[6] but You continue

[7] and all, like a garment, will become worn-out

[8] and like a cloak, You will roll-up them

[9] and like a garment, they will be changed

[10] but You, the same, are

[1] and Your years will not die-out”

[2] but to which of the angels has He ever said

[3] “sit at My right-hand

[4-6] until ever I make Your enemies a footstool of Your feet!”

[7-8] are not all they, liturgic spirits, for service being sent

[1-2] because of (those) who are being about, to inherit salvation?

1:14

This is a translation and a study of the Book of Hebrews. This work presents the possible presence of a literary numbering system in Hebrews. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Greek and consistently used throughout Hebrews, as it is in other books of Scripture. © Steve, 2024-2026. Update: May 18, 2026.

This is a major update relative to the February 6, 2025 version. This update incorporates learning from the work elsewhere in Scripture since that time. The Book of Hebrews uses standard features of the numbering system which are incorporated here, including:

- A preference for placing verbs of speech as the final elements of literary sets
- A preference for placing dual nouns as the opening elements of literary sets
- The use of Ancient Hebrew dual noun concepts (literary count = 2 elements) for a person’s eyes, feet, etc.
- A preference for the placement of ordinal number features in concert with their count in the literary set
- The counting of pronoun subjects for imperative verbs, when nouns of direct address are also present

This study is freely available at [www.pebblecounting.com](http://www.pebblecounting.com), along with studies/translations of other books of Scripture. If you haven’t had a chance, the "Intro to PebbleCounting" PDFs are a good place to begin.

[3-4] because of this, **it is necessary**, even more **to pay attention** – (for) us – 2:1  
 [5] to what **is having been heard**  
 [6] lest we **drift-away**

[9-10] for if the – through angels, **having been spoken** – word **was** firm  
 [7-8] and every **deviation** and **disobedience** **received** a just punishment  
 [9-10] how **will** we **escape**, so great – **having neglected** – a salvation?

[1-2] which **beginning**, (it) **was being taken**, **to be spoken** through the Lord  
 [3-4] by (those) who **had been hearing**, to us, it **was confirmed**

[1-3] (there) **confirming** – of God – also by **signs** and **wonders** and diverse **powers**  
 [5-6] and – of **Spirit, Holy** – distributions according to His will

[4-5] for not to angels **did** He **subject** the world which **is about to (be)**  
 [7] concerning which, we **speak**  
 [8-9] now it **is testified** somewhere, **saying**  
 [10] “what **is** man –

[6] that You **are mindful** of him?  
 [7] or a son of man, that You **visit** him?  
 [8] You **have made-lower**, him, briefly – a-certain – than angels  
 [9-10] with **glory** and **honor**, You **have crowned** him

[1-2] all (things) You **have subjected** under his **feet**”  
 [3] for in which, **to subject** (to him) the, all (things)  
 [4] nothing, He **left** to him, insubordinate  
 [1-2] and now, not yet **do** we **see** – to him, the, all (things) **having been subjected**

[5] but (of) the – “briefly – a certain – than angels, **having been made-lower**” –  
 → [3] we **do see** Jesus! –  
 [4-5] through the passion of the death, with **glory** and **honor** **having been crowned**,  
 in order that, by (the) grace of God – for everyone – He **might taste** of death!

[1] for it **was fitting** for Him –  
 [2-3] because of whom (**are**) the, all (things), and through whom (**are**) the, all (things) –  
 [4] many sons, to glory, **having brought** –  
 [5] the Founder of their salvation, through sufferings, **to perfect**

[1-3] so (He) who **is sanctifying**, and (those) who **are being sanctified** – from **One**, all  
 (**are**)  
 [4-6] because of which cause, He **is not ashamed**, “brothers,” them, **to call**, **saying**



[7] "I will declare Your name to My brothers  
 [8] in midst of (the) assembly, I will praise You"  
 [9] and again: "I will be, having trusted upon Him"  
 [10] and again: "behold, (it is) I –

[1] and the children whom – to Me – (there) has given, God"  
 [1-2] since, then, the children have taken-part in blood and flesh  
 [3] also He, likewise, partook of the same (things)  
 [4] in order that through the death He might annihilate (him) who –  
 [1-2] the power, is having, of the death – who is the devil –  
 [5] and might set-free those –

[3] as many as, in fear of death, through all of the, to live:

[4] subjects, they were, of bondage →

[1-2] for not, surely, of angels, does He uphold; but (the) seed of Abraham,  
 He upholds

[3-4] therefore, He was obliged – according to all – to the brothers, to be  
 made like

[5-7] in order that a merciful – He might become – and a faithful High-Priest (of)  
 the (things) concerning God, for the, to propitiate the sins of the people

[8-10] for in which has suffered, He, having been tempted, He is able –

[1-2] to (those) who are being tempted – to help 2:18

[3-4] therefore, brothers, holy – of a call, 3:1

[5] heavenly, (being) partakers

[6-8] (you) consider the Apostle and High-Priest of our confession – Jesus!

[9] faithful, being –

[2] to (Him) perfecting Him

[10] as also Moses (was) in (all) his house

[1] for of more – this One – glory than Moses – has been deemed worthy

[2-3] according to, as much as more honor – (there) has – than a house – (he)  
 who has been building it

[4] for every house is built by a certain-one

[3] but the, all (things), (there) is having built, God

[5-6] and Moses, indeed, (was) faithful in all his house as a servant, for a  
 testimony of what (things) would be being spoken

[7] but Christ (was) as a Son over His house

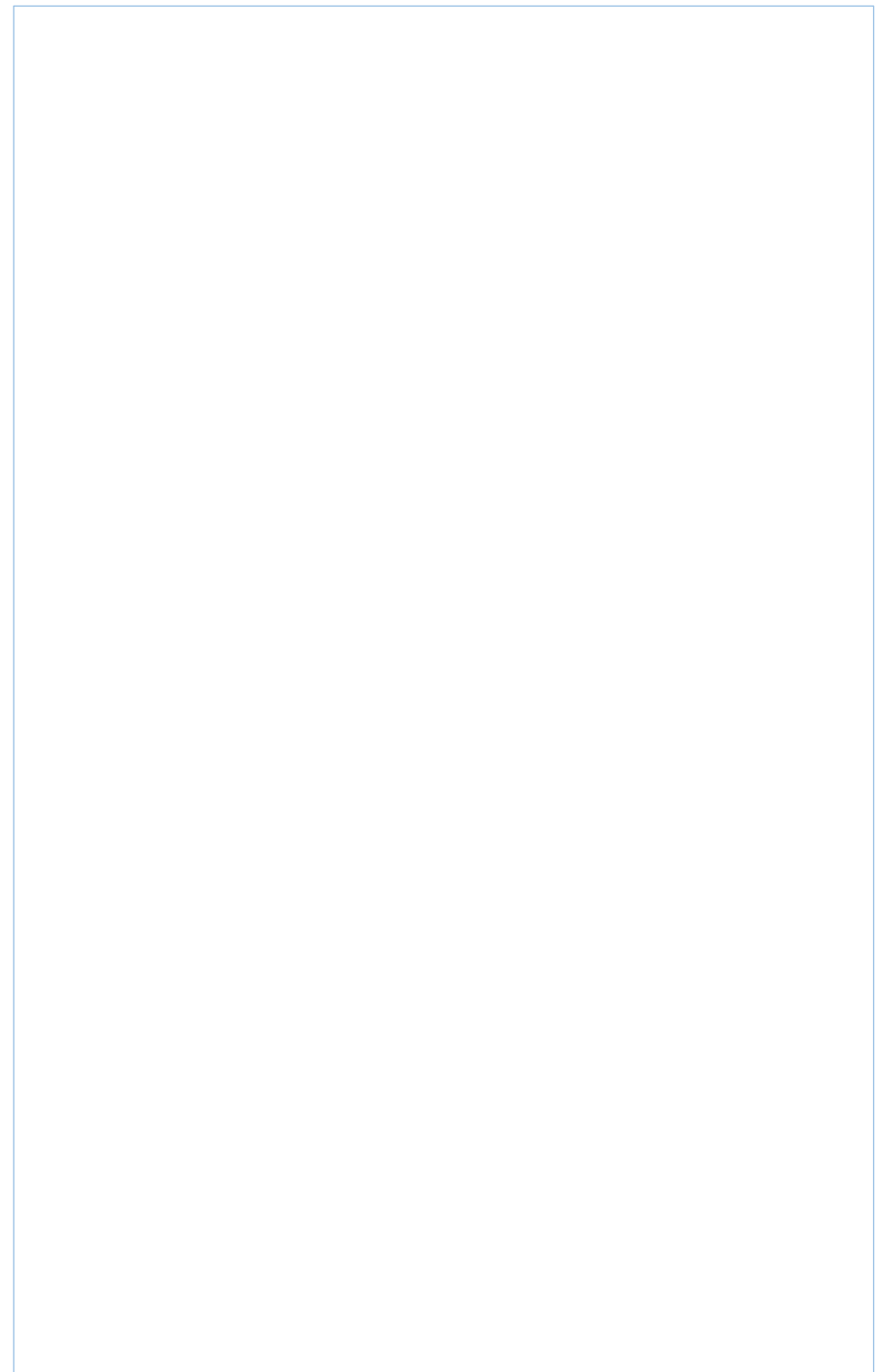
[8] whose house are we

[9-10] if the boldness and the boast of the hope, we hold-fast

[1-2] therefore, just as (there) says, the Spirit, the Holy –

[3-4] today, if His voice, you hear, do not harden your hearts as in the  
 provocation, according to the day of temptation in the wilderness –

40 years | 40 elements



[5] where (there) **tested**, your fathers, with a proof  
 [6-7] and they **saw** My works **forty years**

[4-5] therefore I **was angry** with the **generation, this**, and **said**

[8] always, they **err** in the heart  
 [9] and they **do not know** My ways!  
 [1] as I **swore** in My wrath –  
 [10] lest they **will enter** into My rest!

[5] **take-heed**, brothers –  
 [1-2] lest (there) **be** in a certain-one of you a **heart, evil**, of unbelief,  
 in which, **to withdraw** from God,

[2] (the) **living**  
 [1-2] but (you) **exhort yourselves** according to each **day** –  
 [3] as far as which, the – “**today**” – it **is called**  
 [3] in order that, (there) **may not be hardened**, a certain-one of you,  
 by the deceitfulness of sin  
 [4-5] for **partakers** of Christ, **we have become**, if indeed the beginning of the  
 confidence –  
 [6] until (the) **end** – firm, we **hold-fast**  
 [7] in which, **to be said**  
 [8] **today**, if His voice, you **hear**  
 [9] **do not harden** your hearts as in the provocation  
 [4-5] for who, **having heard, provoked?**  
 [6] but not all (those) who **were having gone out** from Egypt  
 because of Moses?

[3-4] and toward whom **was** He **angry** (for) **forty years** –  
 [7] if not with (those) who **were having sinned**  
 [8] of whom, the members **fell** in the wilderness?

[5] and to whom **did** He **swear** –  
 [9] **not to enter** into His rest  
 [10] if not (those) who **were having disobeyed?**  
 [10] and we **see**  
 [1-2] that they **were not able, to enter**, because of unbelief! 3:19

[1] **let us dread**, then – 4:1  
 [3-4] lest, **forsaking** a promise **to enter** into His rest  
 [5-6] (there) **should seem** – a certain-one of you – **to have fallen short**  
 [2] for also we **are, having been addressed with good news**  
 [7] just as also they (**were**)

40 years | 40 elements

40 years | 40 elements

[8] but (there) **did not profit** – the word of the report – them  
 [9-10] **not having been mixed-together** with the faith among (those) who **had been hearing**

[3-4] for we **enter** into (the) rest, who **have been believing**

[6] just as it **has been said**

[7] “as I **swore** in My wrath  
 [1] lest they **will enter** into My rest”

[8] although, of the works – from foundation of (the) world, (**were**) **having been completed**

[9-10] for He **has said** somewhere concerning the seventh, **thus**:

[1-2] and (there) **rested**, God, in the **day**, the **seventh**, from all His works

[3] and in this, (it **was**) again:  
 [2] lest they **will enter** into My rest

[5-6] since, then, (there) **is left** (for) certain-ones **to enter** into it  
 [3-4] and (those) who formerly **were having been addressed with good news, did not enter** because of disobedience

[4-5] again, a certain – He **appoints** – **day**, “**today**,” through David, **speaking** after so great a **time**

[7] just as it **has been said before**:  
 [8] **today**, if His voice, you **hear** ←

[9] **do not harden** your hearts  
 [10] for if, them, Joshua **had caused to rest**

[6] not ever, concerning another, **would** He **have spoken** after those **days**

[1] therefore, (there) **is left**, a sabbath for the people of God  
 [2] for (he) who **has been entering** into His rest –  
 [3] also he **has rested** from his works

[7] just as (there **has**) – from the, His own – God  
 [4-5] **let** us, then, **endeavor, to enter** into that rest

[5] in order that not, in the same – a certain-one – pattern – **fall** – of disobedience

[8-9] for **living** – **is** the word of God – and **active**

[10] and sharper than every **sword** –

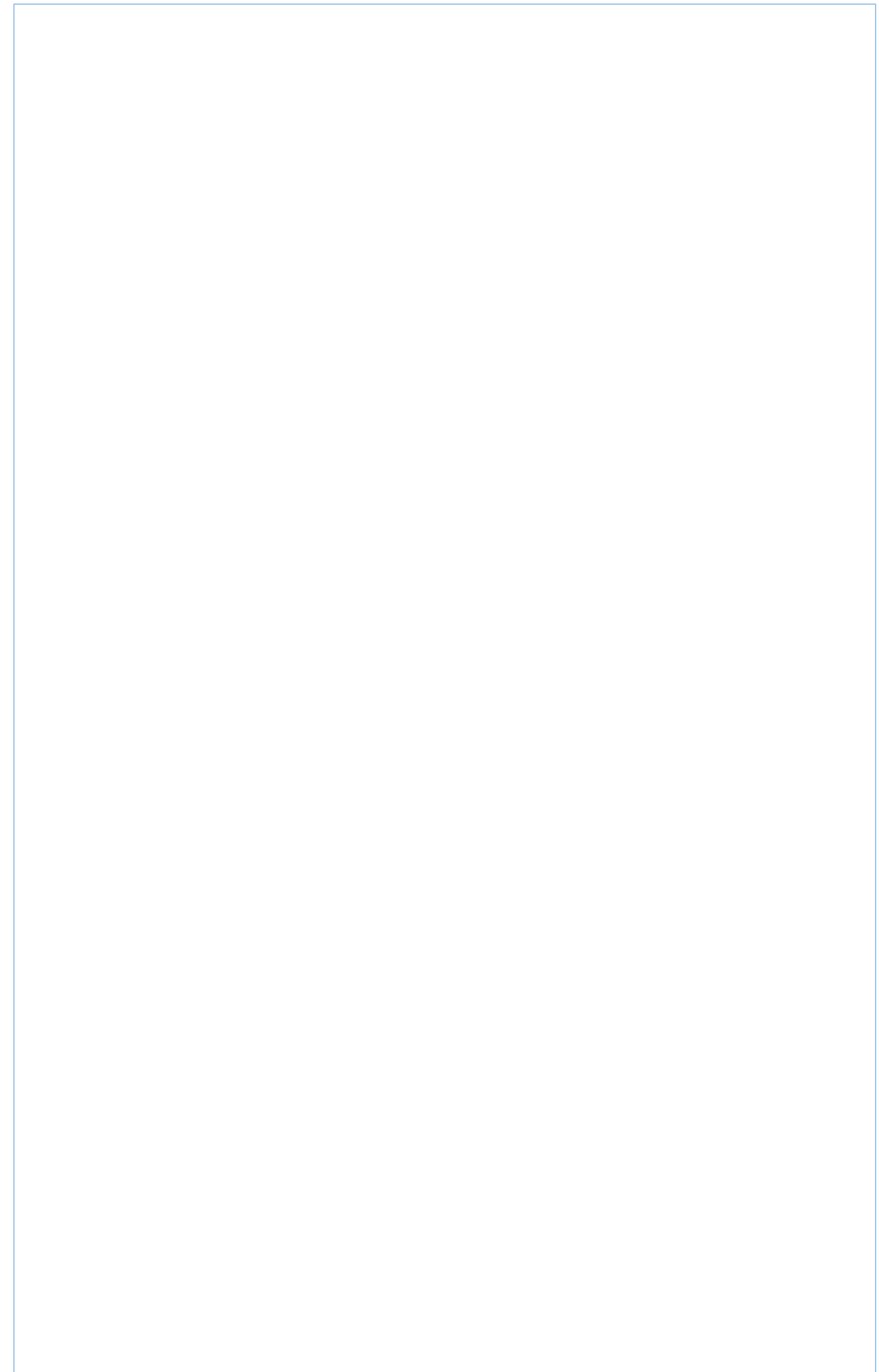
[1-2] **two-mouthed** [*double-edged*] –

[3-4] and **penetrating** as far as (the) division of **soul** and **spirit**

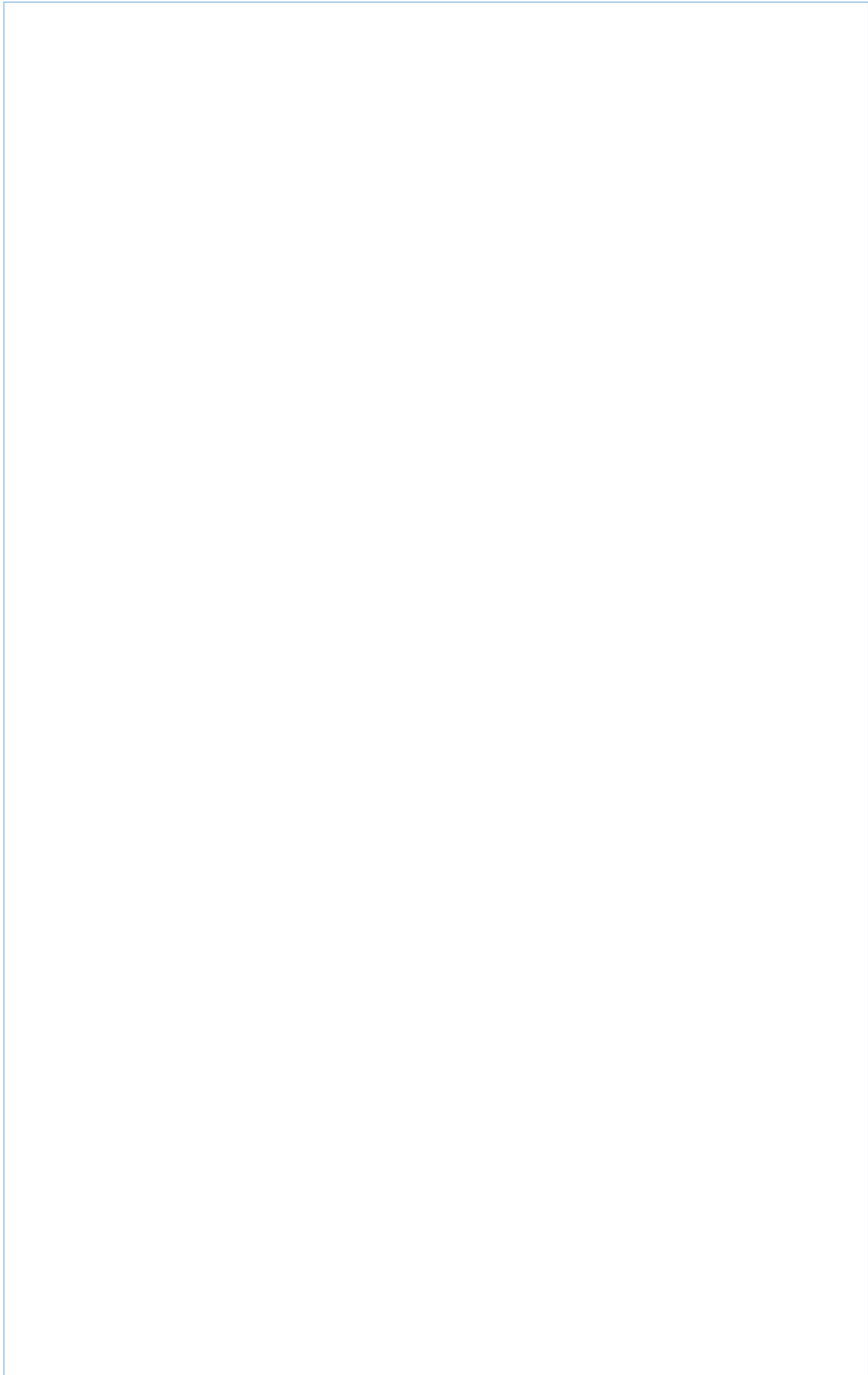
[5-6] and of **joints** and **marrow**

[7-8] and judicious of **thoughts** and **purposes** of (the) heart  
 [1] and (there) **is not** – a creature – hidden before Him  
 [2-3] but all (things) (**are**) **naked** and **having been exposed** to His **eyes** –

40 years | 40 elements



- [4] to whom, for us, (is) the account
- [5] **having**, then:
- [9-10] a **High-Priest**, **great**, **having passed through** the heavens –
- [1-2] **Jesus**, the **Son** of God –
  - [6] **let us hold fast**, of the confession
  - [7] for we **do not have** –
- [3-4] a High-Priest **not being able**, **to sympathize** with our weaknesses
- [5-6] but **having been tempted** according to **all**, according to **similitude**, (He **was**) without sin
  - [8] **let us approach**, then, with boldness, to the throne of grace
  - [9-10] in order that we **may receive** mercy; and grace, **find**, for timely remedy 4:16
  - [1-2] for every high-priest from men – **being chosen** in behalf of men – 5:1  
**is appointed** –
  - [3] (for) what (is) toward God
  - [4-5] in order that he **may offer** both **gifts** and **sacrifices** for sins
  - [6-7] **to be gentle**, **being able** –
  - [8-9] with (those) who **are being ignorant** and **are wandering**
  - [10] since even he **is bound** (with) weakness
  - [1-3] and because of this **he is obligated** – just as concerning the **people**, thus also concerning **himself** – **to offer** for sins
  - [4-5] and not for **himself**, **does** a **certain-one take** the honor, but **is being called** by God
  - [6] just as also Aaron (**was**)
- [7-8] so also **Christ did not**, **Himself**, **glorify**,
- [9] **to become High-Priest**
- [10] but (He) who **was having spoken** to Him:
- [1] “My Son, You (**are**)
- [2] I, **today**, **have fathered** You”
- [3] just as also, in another (place), He **says**:
- [4] “You (**are**) a priest to the **age**, according to the order of Melchizedek”
  - [7-] who, in the **days** of His flesh, both **prayers** and **supplications** –
- [5-6] to (Him) who **was being able**, **to save** Him from death –
  - [10] with a cry, **mighty**, and **tears** – **having offered**
- [1] and **having been heard** because of the reverence
- [2] although **being** a Son –
- [3-4] He **learned** from what He **suffered**, the obedience
- [7-] and **having been made perfect**, **He became** –
  - [5] to all (those) who **are obeying** Him –
- [9] responsible for **salvation**, **eternal**, **having been designated** by God, High-Priest, according to the order of Melchizedek



[1-2] concerning which – much, to us, (is) the word, and difficult, to speak  
 [1] because lazy,  
 [2-3] you have become, with the ears!  
 [4-5] and indeed, having been obligated, to be teachers because of the time –

[1] again, a need, you have, of which –  
 [3] to teach you – a certain-one – the elements of the beginning of the words of God

[2] and you have become –  
 [3-4] a need, having, of milk (and) not solid food  
 [5-6] for everyone who is partaking of milk (is) unskilled of (the) word of righteousness

[7] for an infant, he is  
 [4] but of mature (people) is the solid food  
 [5-6] of which, because of the use, the senses having been exercised, is having toward distinction both of good and of evil 5:14

[7-8] therefore having left the – (being) of the beginning of Christ – word 6:1

[9] to the completeness, let us endure  
 [8-9] not again, a foundation, laying, of repentance from dead works and of faith upon God

[10] about baptisms – of instruction –  
 [1-2] and about placement of hands  
 [3] and resurrection of (the) dead  
 [4-5] and about judgment, eternal

[10] and this we will do –

[10] if indeed, (there) grants, God!

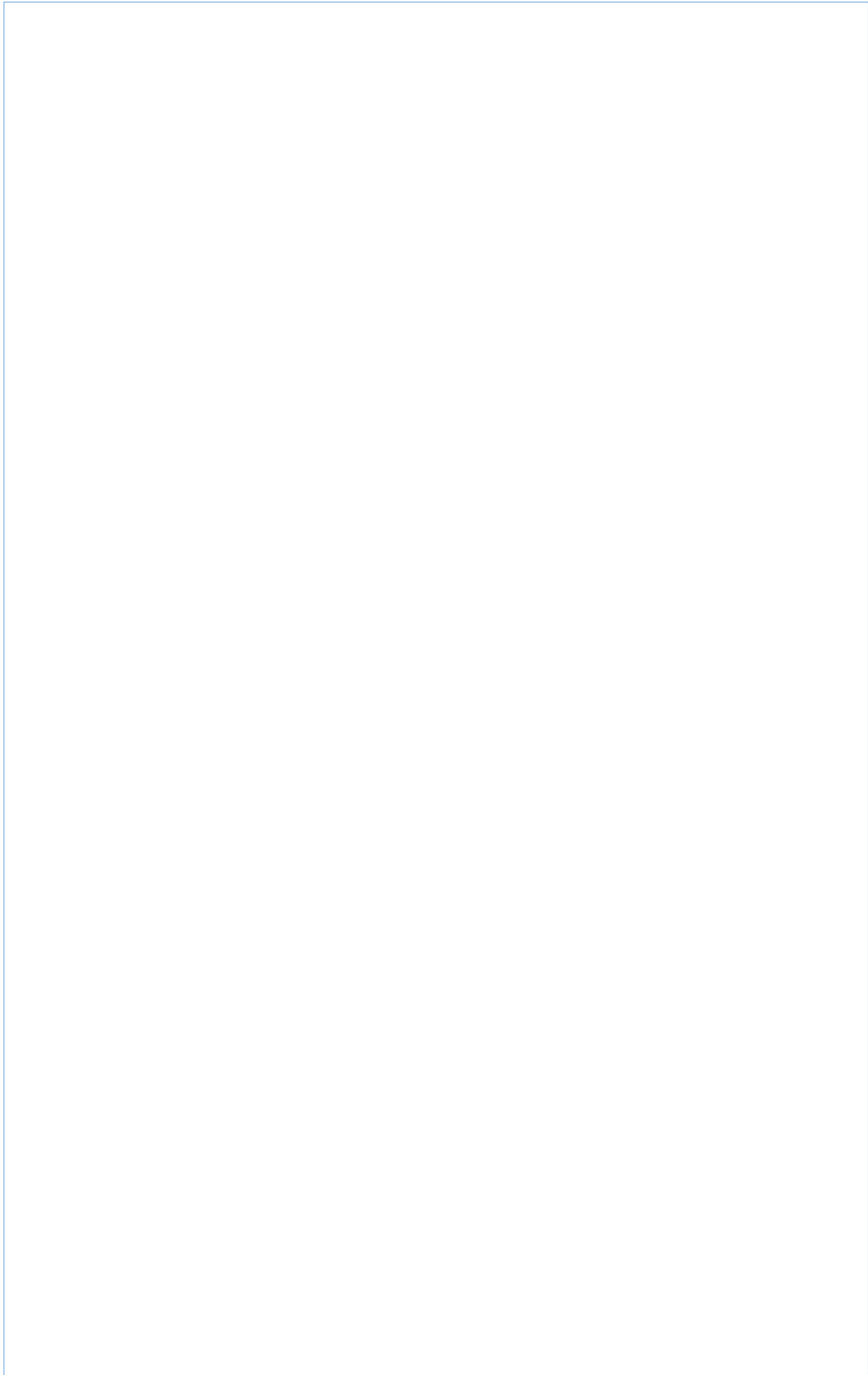
[1] for impossible (it is) –  
 [2] (for those) who once, having been enlightened  
 [3-4] and having tasted of the gift, the heavenly  
 [5-6] and partakers, having become, of (the) Spirit, Holy  
 [7] and (the) good – having tasted, of God – word

[1] and powers of (the) – being about to (be) – age –

[8] and having fallen-away –  
 [9] again, to renew unto repentance  
 [10] crucifying-again for themselves the Son of God

[1] and exposing-to-open-shame!

[1-2] for earth that has been drinking the – upon it coming often, rain  
 [3-4] and is producing herbage, useful to those for whom also it was cultivated  
 [5] receives a blessing from God



[2-3] but (what) **is bringing-forth thorns** and **thistles (is)** unacceptable  
 [4] and, of a curse, **(is)** near  
 [5] of which, the end **(is)** to incineration!

[1-2] but we **have trusted** concerning **you, beloved**  
 [3] what (things) **(are)** better  
 [4] and **are consisting** of salvation  
 [5] though even thus, we **speak**

[2-3] for not unjust, **(is)** God, **to forget** (about) your **work**  
 [6] and the **love** which you **have shown** for His name  
 [7-8] **having served** with the saints – and **servng!**  
 [9-10] and we **desire** each of you, the same – **to demonstrate** – diligence  
 toward the full-assurance of the hope up to (the) end

[1-2] in order that, not lazy, **you may become**, but **imitators** of (those) who –  
 [3-4] through **faith** and **endurance**, **are inheriting** the promises

[4] for to Abraham, (there) **having promised**, God:

[5-6] since by no-one – He **had** – greater, **to swear**

[7-8]\* **He swore** by **Himself**, **saying**

[9-10] if surely – **blessing**, I **will bless** you

[1-2] and **multiplying**, I **will multiply** you

[5-6] and thus, **having endured-patiently**, he **inherited** of the promise

[7-8] for people – by (those) who **(are)** greater – **swear**

[9-10] and of all – **(being)** to them, contradictions – a conclusion for  
 confirmation **(is)** the oath

[3-5] in which, more, **wanting** – God – **to show** to the heirs of the promise the  
 unchangeability of His purpose, He **intervened** with an oath

[1-2]\* in order that through **two** things,

[3-4] unchangeable, in which (it **is**) impossible, **to lie**, (for) God –

[1-2] strong encouragement, we **might have**, who **are having fled**

[3-4] **to take hold** of the – **being present** – hope

[5] which, like an anchor – we **have**, of the soul:

[5-6] **(being)** both **steadfast** and **stable**

[7] and **entering** into the inside of the veil –

[8] where a Forerunner for us **has entered**:

[9-10] **Jesus** – according to the order of Melchizedek, a **High-Priest**, **having become**,  
 to the **age**

100-fold Reflection

6:20

“He swore by Himself” | The passage may feature (2x) hundredfold literary measures corresponding with the oath taken by God here. God swears by Himself (reflexive). His oath is reflected in the doubled statements that follow: “surely – blessing, I will bless you; and multiplying, I will multiply you.” The measure of God’s oath may arise as a compounding of God’s literary identity in making this oath: God x God = 10 x 10 = 100-fold.

“in order that through two things” | The presence of two of these hundredfold measures may correspond with the mention of “two things.” Here, an oath is made to Abraham and “to the heirs of the promise.” At the beginning of the second hundredfold measure, a second oath will be remembered: the oath to the Messianic Priest-King, from Psalm 110.

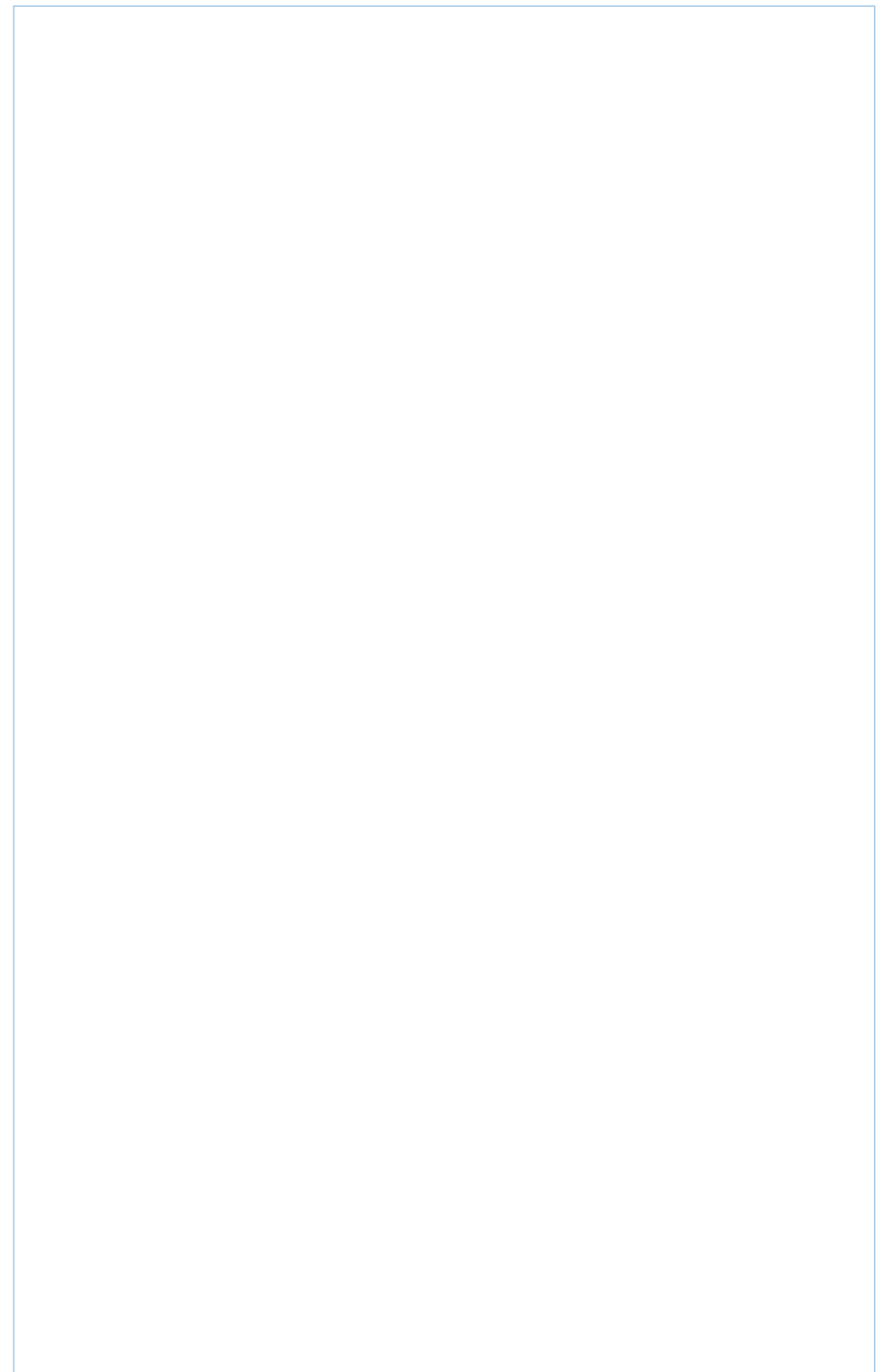
At the conclusion of the second hundredfold measure, the passage has transitioned to a comparison of the “first” and “second” covenants. The advent of the “new” covenant concludes the measure, and the “first” covenant has been made obsolete.

If these observations are accurate, the author of Hebrews may use dual hundredfold literary measures, corresponding with the stature of God’s two oaths, to draw theological connections that reach from God – to Abraham and David – to Christ. The use of dual hundredfold literary measures as a macrostructural device may be suggested by the total time conversion value for the Book of Hebrews, as presented on the last page of this study. If modeled accurately, the value is 200-fold.

[1-2] for this Melchizedek, king of Salem,  
 [3-4] priest of God, the Most-High, who was having met Abraham –  
 [5] returning from the slaughter of the kings –  
 [6] and having blessed him  
 [7] to whom, also – a tenth from everything, (there) divided-over, Abraham  
 [8] first indeed, being translated “king of righteousness”  
 [9] and then also “king of Salem”  
 [10] which is “king of peace”  
 [1-3] (being) a without-father-person, a without-mother-person, without-genealogy  
 [4-5] neither beginning of days nor – of life – an end, having  
 [1-2] but having been made like the Son of God, he remains a priest to the perpetual  
 [1] but observe  
 [2] how great this-one (is) –  
 [3-4] to whom (also) a tenth, Abraham gave, from the top-of-heap [spoils] – the  
 Patriarch!  
 [5-6] and indeed, (those) who – (being) from the sons of Levi – the priesthood,  
 (are) receiving  
 [7-8] a commandment, they have: to obtain-tenths [tithes] (from) the multitude  
 according to the law  
 [9-10] that is, (from) their brothers – though having proceeded from the loin of  
 Abraham  
 [1-2] but (he) who is not being descended from them, obtained-a-tenth (from)  
 Abraham  
 [3] and (he) [Abraham] who was having the promise,  
 [4] he [Melchizedek] blessed  
 [5] and beyond all contradiction, the lesser, by the greater, is blessed  
 [6-7] and here, indeed, tenths [tithes] – dying men, receive  
 [8-9] but there, (it) is being testified, that he lives  
 [10] and as, an utterance, to say:  
 [1-2] through Abraham, even Levi – the tenths [tithes] receiving – paid-a-tenth  
 [tithe]  
 [3] for still, in the loin of the father, he was  
 [4] when (there) encountered him, Melchizedek  
 [5] if, indeed, then, a fulfillment through the Levitical priesthood, (there) was –  
 [6] for the multitude, upon it, had received-the-law –  
 [3-4] what further need (was there), according to the order of Melchizedek, (for) another  
 to arise, Priest  
 [5] and not according to the order of Aaron, to be mentioned?  
 [7-8] for when (there) is being changed, the priesthood – of necessity also –  
 of law, a change happens

7:1

100-fold Reflection



[6] for upon Whom (there) **is spoken**, these (things)  
 [7] of a tribe, other, He **has been-a-member** –  
     [9] from which no-one **has tended** to the altar  
 [8] for (it **is**) manifest –  
 [9] that from Judah, there **has arisen** our Lord –  
     [10] to which tribe – concerning priests – nothing, Moses **spoke**  
**[10]** and more, yet, evident, it **is**:  
 [1] if, according to the likeness of Melchizedek, (there) **arises** a Priest, other  
 [2-3] who, not according to a law of (the) **commandment, fleshly, has become**, but  
     according to power of a life,  
 [4] **indestructible**  
 [5] for it **is witnessed**, that:  
 [6] “You (**are**) a Priest to the **age**, according to the order of Melchizedek”  
     [1-2] for annulment, indeed, **happens**, of (the) **preceding** commandment  
     [3-4] because of which – of it – (there **being**) **weak** and **useless**  
     [5] for nothing, (there) **made perfect**, the law  
     [1] but (there **is**) an introduction of a better hope  
     [2] through which, we **draw near** to God

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[7]\* and according to, as much as (it **was**) not without an oath  
     [3-4] for (those) indeed who – without an oath, **they are – priests, are having become**  
     **become**  
 [8-9] but He with an oath (**is**), through (Him) who **is saying** to Him  
**[10]** (there) **has sworn**, (the) Lord –  
 [1] and He **will not change-His-mind!** –  
 [2] “You (**are**) a priest to the **age**”  
 [3-4] according to, so much (even) of a better covenant, (there) **has become Guarantor, Jesus**  
     [5-6] and (those), indeed – who, **many, are – are having become priests** –  
     [7-8] because of the death, **to be prevented, to remain**  
 [5-6]\* but which – because of which, **to remain**, Him, to the **age** – unchangeable, He  
     **has** the priesthood  
 [7-8] from where, also, **to save** to the complete, He **is able** –  
     [9] (those) who **are drawing near** through Him to God  
 [9-10] always **living** for which, **to intercede** for them  
     **[10]** for such, for us, even **was fitting**:  
 [1-4] a **High-Priest, Holy, innocent, undefiled, having been separated** from the sinners  
 [5] and higher than the heavens, **having become**  
 [6] who **does not have**, according to **day**, a necessity, as the high-priests –  
     [1-2] **first** for their own **sins**, sacrifices **to offer**; then for **those** of the multitude  
 [7-8] for **this-One did**, once-for-all: **Himself, having offered-up**

100-fold Reflection

100-fold Reflection

“as much as (it was) not without an oath” | See comments above, at 6:13.

“unchangeable, has the priesthood” | Here, the adjective *unchangeable* precedes and modifies the object *priesthood*.

[3-4] for the Law – men – appoints (as) priests –  
 [5] having weakness

[9-10] but the word of the oath – which (was) after the Law – a Son, to the age,  
 is having made complete

[1-2] but (it is) (the) head-point over what is being said:  
 [3] such, we have:

[1] a High-Priest  
 [2] who has sat by (the) right-hand of the throne of the Majesty in the heavens  
 [3] of the holy (things) – (being) a Minister  
 [4-5] and of the tent, the true, which (there) pitched, the Lord –  
 [4] not man  
 [5-6] for every high-priest – for which, to offer both gifts and sacrifices – is  
 appointed

[6-8] therefore, (it was) necessary, to have something – also (for) this-One – which,  
 He might bring  
 [7-8] if indeed, then, He were upon earth, He would not be a Priest –  
 [9-10] while (there) are being (those) who are offering according to law, the gifts  
 [1-2] they, for a model and a shadow, serve, of the heavenly (things)  
 [3-5] just as (there) has directed, Moses, when (he) was being about, to complete  
 the tent –  
 [6-8] “for see,” he said, “you will make everything according to the type  
 [9] which was being shown to you beside the mountain”

[9] but now, a superior – He has acquired – ministry

[10]\* as much as also, of a greater – He is – covenant – Mediator

[10] which, upon greater promises, has been constituted

[1] for if the first that-one was without-fault  
 [2] not ever, of a second, (there) would seek, a place

[1-2] for finding-fault (with) them, He says  
 [3] “behold, days come” –

[3] says (the) Lord –  
 [4-5] “and I will consummate upon the house of Israel and upon the house of Judah a  
 covenant,  
 [6] new, not according to the covenant which I made with their fathers  
 [7-8] in (the) day of My grasping of their hand, to bring them out from (the) land of Egypt –  
 [1] because they did not remain in My covenant  
 [9] and I neglected of them” –  
 [10] says (the) Lord

7:28

8:1

100-fold Reflection

“as much as also...” | For a similarly choppy style of writing, see 1 Peter chapter 1.

[1-2] “for this-one (is) the covenant, which I will arrange with the house of Israel after the days, those” –  
 [3] says (the) Lord –  
 [4] “committing My laws into their thought  
 [5] and upon their hearts, I will write them  
 [6-7]\* and I will be, to them, as God  
     [4-5] and they will be, to Me, as a people  
     [6] and they will not teach –  
     [7-8] each his neighbor, and each his brother – saying  
     [9] ‘know the Lord’  
 [10] for everyone will know Me:  
     [1-2] from (the) least unto (the) greatest of them  
 [8] for merciful, I will be, toward their unrighteousnesses  
 [9] and their sins I will not remember again”  
 [10] in which, to say, “new” –

100-fold Reflection

[1] He has made obsolete, the first  
     [3-5] but what is becoming obsolete and is growing old, (is) near extinction 8:13  
     [1] now (there) had, indeed, (even) the first, ordinances of worship 9:1  
     [2-3] and the holy (place), earthly  
     [4] for a tent was constructed, the first –  
     [5-7] in which (were) the lampstand and the table and the presentation of the loaves –  
     [8] which was called “holy”  
     [9-10] but behind the second (was) a tent which was being called “holy of holies”  
     [1] a golden – having – incense-altar  
     [2] and the Ark of the Covenant having been covered round-about with gold  
     [3-4] in which (was) an urn, golden, having the manna  
     [5] and the staff of Aaron, which was having sprouted  
     [6] and the tablets of the covenant  
     [7-8] and above them (were) (the) cherubim of glory overshadowing the mercy-seat  
     [9]\* concerning which, (there) is not, now, to speak according to part  
     [10] but when these (things), thus, (are) having been constructed:  
     [1-2] indeed, into the first tent, through all, (there) enter the priests – the services, performing – but into the second, once of a year, only the high-priest –  
     [3-4] not (being) without blood, which he offers for himself  
     [5] and for the people’s errors  
     [6-7] this, (there) signifying, the Spirit, the Holy:  
     [8-9] (there) not yet, to be revealed, the – (being) of the holy-places – way –  
     [10] while yet, the first tent (is) having a station

“I will be, to them, as God” | For a similar construction, see Gen. 28:21. The line is counted as two elements because the future verb “will be” functions in the sense of “become,” shifting “God” from equative to appositional. The same rule applies in the following line for God’s people.

“in which, to say, ‘new’” | See comments at 6:13.

“(there) is not, now, to speak” | The combination of a being verb with an infinite is counted as a single element.

[1-2] which, (it is) a parallel for the appointed-time, the having been present  
 [3-4] according to which, both gifts and sacrifices are offered, not being able –  
 [5-6] according to conscience, to make-perfect (those) who are worshipping  
 [7-10] only upon foods and drinks and various baptisms – regulations of (the) body  
 until an appointed-time of reformation – are being imposed

[2] but Christ was appearing:

[3] High-Priest of the, having happened, good (things)

[4-5] through the greater and more-perfect tent, not (being) hand-made –

[1] that is, not (being) of this creation –

[6-7] neither (was it) through (the) blood of male-goats and calves,

[8-9] but through His own blood, He entered once-for-all into the holy-places,

[10] eternal redemption, having obtained

[2-] for if the blood of male-goats and bulls and ashes of a heifer, sprinkling

[4] (those) who are having been defiled

[-5] sanctify to the – of the body – purification –

[1] how much more (is) the blood of Christ!

[2-3] who – through (the) Spirit, Eternal – Himself,

[4-5] He offered – blameless – to God

[6] He will cleanse your conscience from dead works

[7-8] for which, to serve God, (the) living

[9-10] and because of this – of a covenant, new – a Mediator, He is

[1] in order that – while a death has been happening for redemption of the – upon  
 the first covenant – transgressions

[2-3] the promise, (there) might obtain, (those) who have been being called of the  
 eternal inheritance

[4] for where (there is) a covenant:

[5-6] a death – a necessity (there is) to bring – of (him) who has been covenanting

[7] for a covenant, upon dead (people), (is) established

[8-10] since it is not valid while (there) lives, (he) who has been covenanting

[1] therefore not even the first, without blood, was consecrated

[2-3]\* for when (there) was being spoken, every command, according to the Law, by  
 Moses, to all the people, taking the blood of the calves (and of the male-goats)

[4-7] with water and wool, scarlet, and hyssop –

[8-10] both itself – the Book – and all the people, he sprinkled, saying

[1] this (is) the blood of the covenant

[1] which, (there) has commanded for you, God

[2-3] and both the tent and all the vessels of the service, with the blood, likewise,  
 he sprinkled

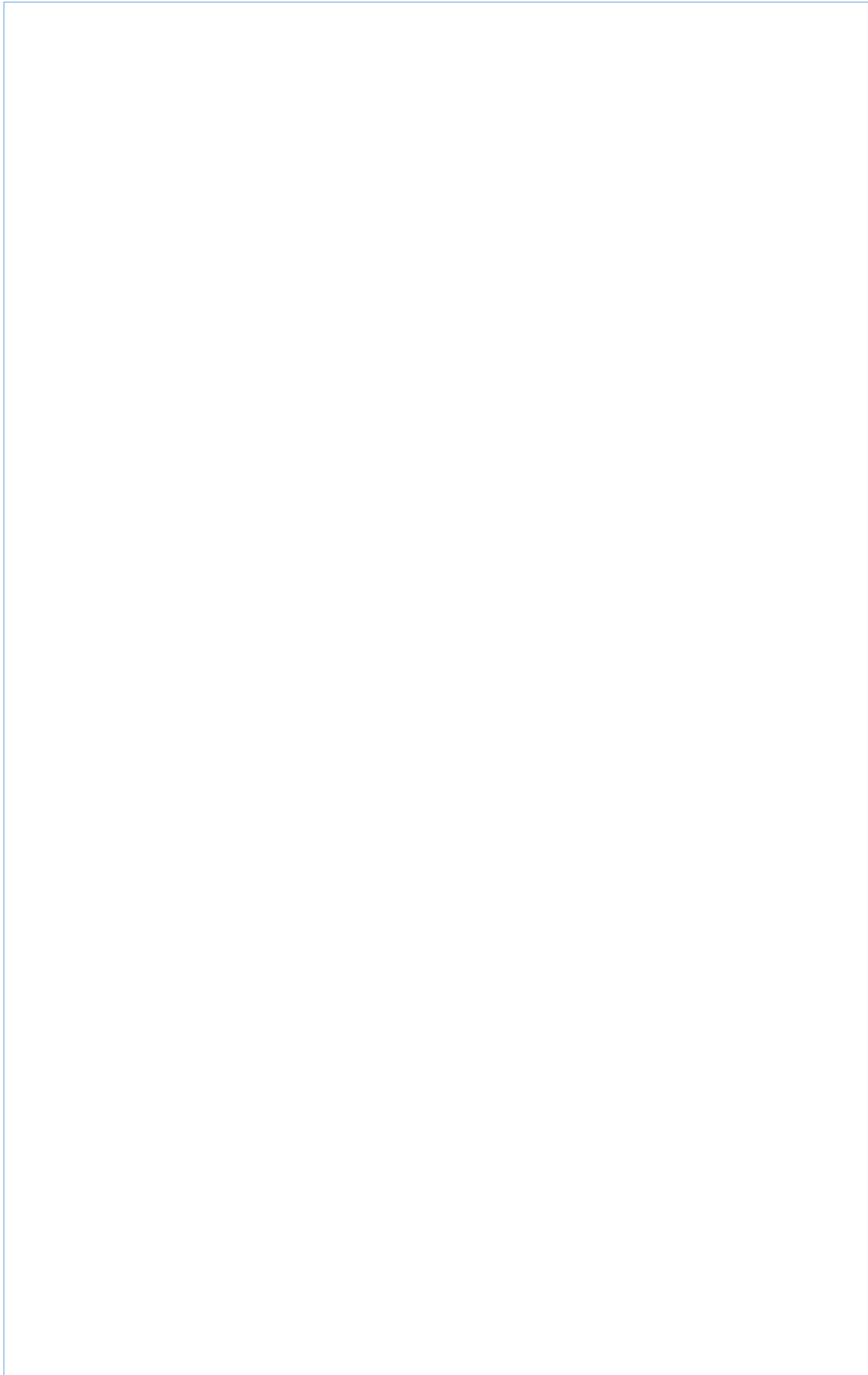
[4] and almost – with blood, all is cleansed, according to the Law

[5] and without bloodshed, (there) does not happen, forgiveness

“but through His own blood, He entered, once-for-all” | This line includes a noun form with reflexive (“His own” + “He”), which forms a double count for nouns. This literary count is further increased by the adverb of degree, “once-for-all,” following the verb “entered.”

“taking the blood of the calves (and of the male-goats)” | Alternately, this second participle verb may be broken out on its own line, to avoid the pairing of two participle forms. This adjustment requires the deletion of the questioned content “(and of the male-goats),” which is not included in some manuscripts.

[1] necessity, then, indeed (it **was**), (for) the patterns of those –  
 [2] which (**were**) in the heavens –  
 [2] with these (things), **to be cleansed**  
 [3-4] but **themselves** – the **heavenly** (things) – with better sacrifices than these  
 [3-4] for not into handmade – **has** (there) **entered** – **holy-places** – Christ: **copies** of  
 the true (things)  
 [5-6] but into **itself** – the **heaven** – now **to appear** in the face of God for us  
 [5-6] nor in order that often **He might offer Himself** –  
 [7-8] like the high-priest **enters** into the holy-places according to **year** with **blood**,  
**foreign**  
 [9-10] because it **would be necessary** (for) Him, often, **to suffer**, from (the)  
 foundation of (the) world  
 [7] but now, once-for-all, upon end of the **ages**, for annulment of (the) sins through His  
 sacrifice, He **has appeared**  
 [1-2] and according to, as much as it **is reserved** for the people, once-for-all, **to die**  
 [3] and after this (**is**) judgment  
 [8-9] thus also Christ – once-for-all **having been offered** for the many, **to bear** sins  
**[10]** from a second, without sins, **will appear** –  
 [4] to (those) who, (for) Him, **are waiting** for salvation 9:28  
 [5] for a shadow – (there) **is having** – the law – 10:1  
 [1] of the **being about-to-happen**, good (things) –  
 [6] **not** itself (**is** there), the exact-image of the things  
 [7] according to **year**, the same sacrifices which they **offer** to the continually  
**[8-10]** never **are able** – (those) who **are approaching** – **to make-perfect**  
 [1-2] otherwise, they **would have ceased**, **being offered**  
 [3] because of which, no-one, **to have**, still, a consciousness of sins –  
 [4-5] (those) who **are serving**, once-for-all **having been cleansed**?  
 [6] but in these (there **is**) a remembrance of sins according to **year**  
 [7-8] for impossible (it **is**) (for) blood of **bulls** and **male-goats to take-away** sins  
**[9-10]** therefore, **entering** into the world, He **said**  
 [2-3] **sacrifice** and **offering**, You **do not want**  
 [4] but a body, You **prepared** for Me  
 [5-6] (in) **whole-burnt-offerings** and concerning **sin**, You **have not taken pleasure**  
 [1] then I **said**  
 [2] behold, I **have come**  
 [3] in volume of (the) Book it **has been written** concerning Me  
 [4-5] of which, **to do**, O **God**, **Your** will



[6] when, above, **saying** that  
 [7-10] **sacrifices** and **offerings** and **whole-burnt-offerings** and concerning **sin**, You **do not want!**

[1] neither **have** You **taken pleasure!** –  
 [7] which, according to law, they **offer** –  
 [8] then He **has said**  
 [9-10] behold, I **come**, of which, **to do** Your will!

[1] He **takes-away** the **first**  
 [2] in order, the **second**, **to establish**  
 [3] by which will, **having been sanctified**, we **are** – through the offering of the body of Jesus Christ once-for-all  
 [4-5] and indeed, every priest **has stood** according to **day**, **ministering**  
 [6] and the same – frequently **offering** – sacrifices  
 [7-8] which never **are able**, **to take-away** sins  
 [9] but this-One – one, for sins – **having offered** – a sacrifice to the continual –

[2] He **sat** at (the) right-hand of God  
 [3] the remainder, **awaiting**  
 [2-3] until (there) **should be made**, His **enemies**, a **footstool**  
 [4-5] of His **feet!**

[4] for by one offering He **has made-perfect** to the continual –  
 [10] (those) who **are being sanctified**

[5-6] and (there) **testifies** to us, also the **Spirit**, the **Holy**  
 [7] for after which, **to have said**:  
 [8-9] “this (**is**) the covenant which I **will covenant** with them after the **days**, **those**”  
 [10] (there) **says**, (the) Lord:

[1] “**giving** My laws upon their hearts  
 [2] and upon their mind, I **will write** them  
 [3-4] and of their **sins** and their **lawless-deeds**, never **will I remember** again”  
 [1] for where (there **is**) forgiveness of these  
 [2] no longer (**is** there) an offering concerning sins  
 [3] **having** then, brothers, **boldness** to the entrance of the holy-places by the blood of Jesus –

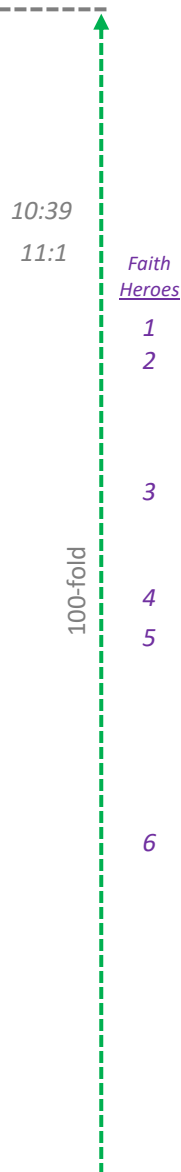
[5-6] which, He **consecrated** for us a **way**, **freshly-slain** and **living**, through the curtain  
 [7] which **is** His body –  
 [4-5] and a **Priest**, **Great**, over the house of God:  
 [6] we **should draw near** with a genuine heart, in certainty of faith  
 [7-8] (there) **having been sprinkled** – the heart – from a **conscience**, **evil**  
 [9-10] and (there) **having been washed** – the body – with **water**, **pure**



[1-2] we **should hold fast** the **confession** of the hope, **steady** –  
 [8-9] for faithful (is He) who **has been promising**  
 [3-4] and we **should consider** one-another, to incitement of **love** and good **works**  
 [5] **not neglecting** the assembling-together of ourselves –  
 [1] just as (is) (the) habit for certain-ones –  
 [6] but **exhorting**  
 [7] and so much more, as much as you **see** –  
 [10] (there) **drawing near**, the **day**  
 [2-3] for if we **are** willingly **sinning**, after which, **to receive** the knowledge  
 of truth  
 [1] no longer, concerning sins, **is** there **left**, a sacrifice  
 [2-3] but (there **is**) a **dreadful**, **certain** expectation of judgment  
 [4-5] and of fire – a jealousy – **to consume**, **being about to**  
 [4] (those) who (**are**) opposed!  
 [5-9] (there) **having set-aside**, a certain-one, (the) Law of Moses –  
 without compassions, upon **two** or **three** witnesses, **dies!**  
 [-] how much –  
 [8] do you **suppose** –  
 [10] worse, he **will be counted-worthy** of punishment – )  
 [1] the Son of God, **having trampled**  
 [2-3] and the **blood** of the covenant – **unclean**, **having considered** –  
 [4] by which he **was sanctified** –  
 [5] and the Spirit of grace, **having outraged?**  
 [9-10] for we **know** what **was being said**:  
 [1-2] “Mine (is) vengeance; I **will pay-back**”  
 [3] and again, “(there) **will judge**, (the) Lord, His people”  
 [1-2] **dreadful** (it **is**), which, **to fall** into (the) **hands** of God –  
 [4] (the) **living!**  
 [1-2] but **remember** the former **days**, in which (you) **were being enlightened**  
 [3] a great struggle, you **endured**, of afflictions  
 [4-5] this, indeed: with both **reproaches** and **distresses**, **being exposed**  
 [6-7] and this: partakers – of (those) who, in this way, **were being overturned** –  
**having become**  
 [8] for also to the prisoners, you **showed** sympathy  
 [9-10] and the seizure of what was your **possessing**, with joy, you **received**



[1-2] **knowing, to have** (for) yourselves a better possession  
 [5] and **abiding**  
 [3] you **should not cast-off**, then, your boldness  
 [4] which **has** a great reward  
 [5] for of endurance, you **have** a need  
 [6] in order that – the will of God, **having done**  
 [7] you **should receive** the promise  
 [6-7]\* for yet a little **as much as, as much as**, (He) who **is coming, will arrive**  
 [8] and He **will not delay!**  
 [8] but My righteous-one, from faith, **will live**  
 [3] and if he **should draw-back** –  
 [9] (there) **is not pleased** – My soul – with him  
 [9-10] but we **are not** of **apostasy** unto destruction, but of **faith**  
 unto preservation of soul 10:39  
 [1-2] now **is**, faith – of (what things) **are being hoped** – (the) basis 11:1  
**[10]** of things – (the) proof – which **are not being seen**  
 [3]\* for **in this**, there **were confirmed**, the ancients  
 [4] **by faith** we **understand**:  
 [1] **to have been created**, the **ages**, by (the) word of God  
 [5-7] to which, not from (what things) **are appearing** – what **is being seen, to have been created**  
 [8] **by faith** – a greater sacrifice – Abel, beside Cain, **offered** to God  
 [9-10] through which he **was confirmed, to be** righteous  
 [2] (there) **testifying** over his gifts, God  
 [1-2] and **through it, having died**, he still **speaks**  
 [3-4] **by faith** Enoch **was transported**, of which, **not to see** death  
 [5] and he **was not found!**  
 [3] because (there) **transported** him, God  
 [1-2] for before the removal, he **had been commended, to have been pleasing** to God  
 [3-4] but without faith, impossible (it **is**), **to be pleasing**  
 [5-7] for **to believe** – **it is necessary** (for him) who **is coming** to God –  
 [4] that He **is**  
 [8] and to (those) **seeking** Him  
 [5] a Rewarder, He **is**



“for yet a little **as much as, as much as**, (He) who is coming, will arrive” | The Greek adjective *micron* (little) may have a countable time-conversion value, when serving as a substantive. See the instances of this word in John 16, and the comments there. Here, however, it modifies the duplicated pronoun “as much as.” In context, this doubled, indefinite pronoun serves as the measure of the age, until the return of Christ. In this regard, the pronoun “as much as” pertains to thousandfold(s) of the age. It is not given a time conversion value in the table at the end of this study.

The green dashed line measures 100-fold elements to the thousandfold interval of total literary count for the Book of Hebrews. This 100-fold measure may correspond with the tenfold literary identities of the coming Christ and of His godly people who are yearning for His coming, not drawing back from Him. The stature is thus 10 x 10 = 100-fold. This measure may define the mystery phrase intersected on this line: “yet a little **as much as, as much as**.” By correlation with the thousandfold in literary count, these indefinite pronouns each stand for a thousandfold of the current age, between Christ’s resurrection and His second coming.

For a similar design, see the comments in the Revelation study, at Rev. 8:1. There, the measure “half-hour” places a two-fold presentation of the current age – the churches and the seals – into the literary denominator, for completion, while introducing the “hour” of trial at the end of the age. The measure is benchmarked 100-fold elements from the thousandfold interval of total literary count, Rev. 7: 3. The measure may be comprised similarly: the saints standing by faith, and the Lord receiving them, 10 x 10 = 100-fold. By association of the two-fold present age with the thousandfold interval in literary count, the present age is boosted to (2x) 1000-fold value. For confirmation of the (2x) thousandfold stature of the present age, see the literary measure and comments, Rev. 6:11 / 20:3.

“for in this” | The writer of Hebrews appears to structure the list of faith heroes of chapter 11 for 45-fold literary significance. The number 45 is established as a number for faith (see discussions in Genesis, Psalm 119, Daniel, Revelation). Here, a separate numbering is shown to the right of the text in purple font, not to be confused with the literary count. The numbering corresponds with the instances of “by faith” and the like, which are also underlined with dotted lines.

[9-10]\* by faith, (there) **having been warned** – Noah – concerning what (things), not as yet, **were having been seen**

[1-2] **being reverent**, he **built** an ark for preservation of his household  
 [3] through which he **condemned** the world  
 [4] and of the – **according to faith** – righteousness, **became** an heir

[5-6] by faith – **being called** – Abraham **obeyed**  
 [7-9] **to go out** to a place which he **was about**, **to receive** for an inheritance  
 [10] and he **went out** –

[1-2] **not knowing** where he **went!**  
 [3-4] by faith he **sojourned** in a land of the promise as a stranger – in tents, **dwelling** with Isaac and Jacob –  
 [5-6] the co-inheritors of the **promise**, the **same** – for he **anticipated** the –

[6] the foundations, **having** – city  
 [7-8] whose **architect** and **builder (is)** God  
 [7-8] by faith even **herself**, **Sarah** – (**being**) barren – power unto conception of a seed, **received** –  
 [9] and (**being**) beyond **appointed-time** of life-span  
 [10] since faithful, she **regarded** –

[9] (Him) who **had been promising**  
 [1] therefore also from **one**, (there) **were fathered** –  
 [2] and this-one **having been good-as-dead** – as the stars of the heaven for multitude  
 [3-4] and as the **sand** – which (**is**) by the shore of the sea – the **innumerable**  
 [5] **according to faith**, (there) **died**, these all –  
 [6] **not having received** the promises  
 [7-8] but from afar, them, **having seen** and **having greeted**  
 [9-10] and **having acknowledged**, that **strangers** and **pilgrims** they **were** upon the earth

[1-2] for (those) who, thus **are speaking**, **make known**:  
 [3] that a homeland, they **seek**  
 [4-5] and if indeed, of that-one, they **were mindful of** – from which they **had gone out** –

100-fold

7

8

9

10

11

12

“by faith... Noah” | It is fitting, in this 45-fold series of faith heroes, that Noah is introduced in position 7. His name means “rest,” which corresponds with the seventh day.

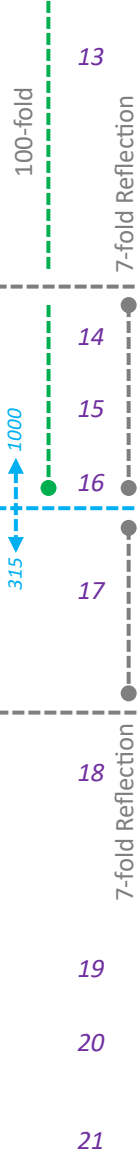
3 months | 30 elements

[6-7] they **would have had** an **appointed-time**, **to return**  
 [8] but now a better-one, they **desire**  
 [10] which **is** heavenly  
 [1] therefore (there) **is not ashamed** of them, **God** –  
 [2] “**God**,” **to be called** by them  
 [3] for He **has prepared** for them a city

3 months | 30 elements

3 months | 30 elements

[9-10] by faith (there) offered up, Abraham, Isaac – being tested  
 [1] and the only-begotten, he offered –  
 [2] who, the promises, had been receiving  
 [3] to whom it was spoken that:  
 [4] “in Isaac (there) will be named, your seed”  
 [5] considering that –  
 [4-5] even from dead (people), to raise – (there) was able, God  
 [6] from where, him, also in parable, he received  
 [7-8] by faith also – concerning (the) being about to be (things) –  
 (there) blessed, Isaac: Jacob and Esau  
 [9-10] by faith Jacob, dying – each of the sons of Joseph, blessed  
 [1] and he bowed-in-worship upon the top of his staff  
 [2]\* by faith Joseph, dying –  
 [3] concerning the exodus of the sons of Israel – mentioned  
 [4] and concerning his bones, commanded  
 [5-7]\* by faith Moses, having been born, was hidden three-months  
 by his parents,  
 [8] because they saw:  
 [9] beautiful (was) the child  
 [10] and they did not fear the mandate of the king  
 [1-3] by faith Moses – great, having become – renounced, to be  
called a son of (the) daughter of Pharaoh  
 [4-5] rather, having chosen, to suffer with the people of God  
 [6] than transient – to have of sins – pleasure  
 [7-8] greater wealth – having regarded – than the Egyptian treasures, the  
 reproach of Christ – for he focused upon the reward  
 [9-10] by faith he forsook Egypt, not fearing the wrath of the king  
 [1-2] for the invisible, as seeing – he endured-patiently  
 [3-4] by faith he fulfilled the Passover and the sprinkling of the blood,  
 [1-2] in order that (there) not – (him) who was destroying the firstborn – should  
touch them  
 [5] by faith they crossed the Red Sea as through dry land –  
 [4-5] which attempt, having taken, the Egyptians were drowned



“by faith, Joseph” | Joseph is the last faith hero mentioned here, arising from the Genesis narrative. Joseph is tallied as being the 16<sup>th</sup> faith hero, but the tally includes the author + listeners (“by faith we understand”) in the #2 position. Thus, the tally of faith heroes arising from Genesis is 15. See the discussion at the end of the Genesis study for the significance of this tally, 15, for the thousandfold faith heroes of Genesis.

If literary counts are accurate, the total literary count for the Book of Hebrews reaches thousandfold at the dashed cyan line. The placement of the thousandfold may correspond with the exodus, as “mentioned” here. A 7-fold literary reflection may be placed around the line. As Abraham received Isaac, “in parable,” back from the dead, so Moses was preserved from the threat of death arising from Pharaoh. This design joins the themes of covenant promise (land for Abraham/Isaac) with the means of fulfillment (exodus to the promised land, through Moses). The placement may point to the greater exodus that will occur at the end of the present age, when Jesus returns. See the literary association and comments at 10:37, above.

“by faith Moses, having been born, was hidden three-months” | The measure *three months* has a literary conversion value of 30-fold, corresponding to a measure of 30 elements. This measure may reach upward and downward to time-related contexts. Above, the measure reaches to a decision point at an “appointed-time.” Faith heroes like Abraham are given opportunity to turn back to their earthly homelands, but they choose to persevere toward the heavenly homeland. Below, the measure reaches to the line, “and what more should I say?” “The time” will fail the author if he tries to write a further, full accounting of other faith heroes. Notice there the proximity of this failing of time with the placement of a 7-day measure. Thus, the literary span of “three-months” may reach from appointed-times of temptation to the end of time itself. Sandwiched between these extents is a portrait of hiddenness: Moses being sheltered “by faith” from the endangerments of the age.

By colocation with the 7-fold reflection around the thousandfold interval, the author of Hebrews may draw together multiple themes into a cohesive vision for godly perseverance throughout the present age – a vision that will be further developed in chapter 12.

3 months | 30 elements

[1-7] by faith the walls of Jericho fell, having been encircled for seven days	22
[8-] by faith Rahab, the harlot, did not perish-together	
[1] with (those) who were having disbelieved –	23
[-9] having welcomed the spies with peace	
<hr/>	
[10] and what more should I say?	
[1-7] for (there) will fail me – explaining – the time – concerning Gideon, Barak, Samson, Jephthah; both David and Samuel; and the prophets –	
[8-10]* who through faith overcame kingdoms, worked justice, obtained promises,	24-26
[1-5] stopped (the) mouths of lions, quenched (the) power of fire, escaped mouths of (the) sword, were strengthened from sickness, became mighty in combat,	27-31
[6] armies – put to flight – of foreigners	32
[7] (there) received, women, from resurrection, their dead	33
[8-9] but others were tortured, not having accepted the release	34
[10] in order that, of a better resurrection, they might acquire	
[1-2] and others – of mockings and scourgings – a trial, received –	35
[3-4] and again – of chains and imprisonment	36
[5] they were stoned	37
[1-2] they were sawn-in-two	38
[3] by slaughter of sword, they died	39
[4-] they wandered-about in sheep-skins, in goat skins,	40
[-5] being-behind	41
[6] being-afflicted	42
[7] being mistreated –	43
[8] of whom, (there) was not worthy, the world –	
[9-10] upon deserts, wandering, and in mountains –	44
[1-2] and in dens and the caverns of the earth	
[3-4] and these all, having been confirmed through the faith, did not receive the promise –	45
[3] since God, concerning us, a better something was providing –	
[5] in order that not, without us, should they receive fulfillment	11:40

“who through faith” | Here, the “by faith” tally proceeds with ninefold verb forms. Then the tally continues to transition from “by faith” subjects to “by faith” verb forms as shown with underlines, in keeping with the flow of this passage.

12:1

[1-2] therefore also we – so great – **having** a – **surrounding** us,  
 cloud of witnesses –  
 [3-5] **weight** – **having put off** – **every**, and the entangling **sin** –  
 [6-7] through endurance we **should run** the – **having been placed before** us – race  
 [8-10] **looking** to the – of the faith – **Author** and **Finisher** – **Jesus!**

[1-2] who – for the **having been placed before** Him, joy – **endured** crucifixion  
 [3] of shame, **having despised**

[4] and at right-hand of the throne of God, **having sat**  
 [4] for **consider** (Him):

[5] who, such – **having endured** from the sinners against Himself – opposition  
 [5-6] in order that (there) **may not become exhausted**, your souls, **weakening**  
 [7-8] not yet unto blood **have** you **withstood** against the sin, **struggling-against**  
 [9] and you have **completely-forgotten** of the exhortation  
**[10]** which to you, as sons, **addresses**:

[1-2] “My **son**, (**you**) **do not despise** (the) discipline of (the) Lord  
 [3-4] neither **be exhausted** by Him, **being reproved**

[1-2] for whom (there) **loves**, (the) **Lord** – **He disciplines**  
 [3-4] and He **scourges** every son whom He **receives**”

[5] for discipline, we **endure**

[5] as sons – you – (there) **is treating**, God  
 [6-7] for what son (**is** there) whom, (there) **does not discipline**, (the) Father?  
 [2-] but if without – you **are** – discipline –  
 [3-4] of which, **partakers**, (there) **have become**, **everyone** –  
 [-5] then **illegitimate** (ones) and not **sons**, you **are!**

[8-9] furthermore indeed, which – of our flesh – **fathers** – we **had** – **chastisers** –  
**[10]** and we **revered**

[1-2] (and) **will not** much more, we **be subject** to the Father of spirits, and **live?**  
 [3-4] for they, indeed, for a few **days**, according to which – (there) **was seeming**  
**good** to them – **disciplined**

[6] but He – upon the, (it) **being better** –  
 [5] to which, **to partake** of His holiness  
 [6-8] now all discipline, indeed, for the – **being present** – **does not seem**, a **joy**, **to**  
**be** – but a **grief**

[9-10] but later, a **fruit**, **peaceable** – to (those) who, through it, **are having been**  
**exercised** – it **yields**, of righteousness



[1-2] therefore the – **having drooped** – **hands**  
 [3-4] and the – **having become weak** – **knees**, **realign!**  
 [5] and **tracks**,  
 [6-7] straight, **make** for your **feet** –  
     [1] in order that (there) **not** – the lame – **be turned-aside** –  
     [2] but **be healed**, rather  
 [8-9] **peace**, **pursue** with everyone, and the **holiness** which –  
     [3] without (it), no-one **will see** the Lord  
**[10] take care** –  
     [4] (there) **not**, a certain-one, **be falling** from the grace of God  
     [5-6] (there) **not** – a **certain-one**, a **root** of bitterness, upward, **growing** –  
         **cause trouble**  
     [7] and through it (there) **should be defiled**, many  
     [8-9] (there) **not**, a certain-one, (**be**) a **fornicator** or a **vile** (person) like Esau  
**[10]** who for a **meal**, **one**, **paid** his own birthrights  
  
 [1] for you **know** –  
     [1-3] that even afterwards, **wanting**, **to inherit** the blessing, he **was**  
         **denied**  
     [4-5] for of repentance, a place, he **did not find**, though with tears he  
         **sought** it  
  
 [2-4] for you **have not come** to a – (there) **being felt** and **having blazed** – **fire**  
 [5-6] and to **darkness** and **gloom**  
 [7] and to a **whirlwind**  
 [8] and to a trumpet's **sound**  
**[9-10]** and to a **voice** of words which, (those) who **had been hearing**, **asked**:  
 [1] (there) **not to be added** to them, a word  
 [2-3] for they **could not bear** what **was being commanded**:  
 [4-5] and if a beast **should touch** the mountain, it **shall be stoned!**  
  
 [1-2] and so dreadful it **was**, which, **was appearing** –  
 [3] Moses **said**  
 [4-5] “**frightened am I**, and **terrified!**”  
 [1] but you **have come**:  
 [7-8] to **Zion-Mountain** and to (the) **City** of God, (the) **living**  
**[9-10]** to **Jerusalem**, **heavenly**  
 [1] and to **myriads** of angels in festive-gathering  
 [2] and to (the) **assembly** of firstborn **having been enrolled** in (the) heavens  
 [3-4] and (to) **Judge – God** – of all  
 [5] and to **spirits** of righteous (people) **having been made perfect**  
 [6-7] and to – of a **covenant**, **new** – (the) Mediator,  
 [8] **Jesus!**

[9] and to **blood** of sprinkling, a better (thing) **speaking**, than Abel

[2-3] **see** that you **do not refuse**

[10] (Him) who **is speaking**

[1-2] for if those **did not escape** – upon earth – **having refused** –

[1] (Him) who **was warning**

[-] much more we who –

[2] (Him) who (**is**) from (the) heavens –

[3] **are repulsing!**

[3] of whom, the voice – the earth – **shook**, then

[4-5] but now He **has promised**, **saying**

[1-2] “yet once-for-all I **will shake**, not only the **earth**, but also the **heaven**”

[4-5] now the “yet once-for-all” **signifies** (the) – of what **is being shaken** – change

[6] as of (what) **has been being made**

[3-4] in order that (there) **may remain**, what **is not being shaken**

[7-8] therefore – a **kingdom**, **unshakable**, **receiving** – we **should have** gratitude

[9-10] through which we **should worship**, acceptably, to God, with **reverence** and **fear**

[5-6] for even, our God (**is**) a fire, **consuming!**

12:29

[1] the love-of-brotherhood, **let endure**

13:1

[2] the love-of-strangers, **do not neglect**

[3-4] for through this, (there) **have been unaware**, certain-ones – **having entertained-as-guests**, angels

[5-6] **remember** the prisoners, as **having been imprisoned-together**

[7-8] the **being oppressed**, as also those **being** in body

[9-10] honorable, (**let be**) the marriage in all (things), and the bed (**let be**) undefiled –

[7-8] for (the) **sexually-immoral** and **adulterous**, (there) **will judge**, God

[1-3] not-love-of-money, (**let be**) the disposition – **being content** with what (things) **are being present**

[9-10] for **Himself**, He has said

[1-2] “**never**, you, **will I leave**; and **never**, you, **will I forsake**”

[4-5] such that – **being courageous** – we, **to say**:

[3] “(the) Lord (**is**) my helper

[1] (and) **not**, **will I be afraid**

[4] what **will** (there) **do** to me, a person?”

[2-3] remember (those) who are leading you  
 [4] who speak to you the word of God  
 [5-6] of whom, observing the outcome of the lifestyle, imitate the faith  
 [4-5] Jesus Christ – yesterday and today – (is) the same –  
 [1] and to the ages!  
 [7-9] by teachings, various and strange, do not be led away  
 [10] for good (it is):  
 [1-2] by grace, (there) to be established, the heart, not by foods  
 [5-6] in which (there) were not benefited, (those) who had been  
 frequenting  
 [3] we have an altar  
 [7-8] from which – to eat – they do not have an ability –  
 [9] who, in the tent, are serving  
 [4] for of which – (there) is brought in – animals – the blood concerning sins, to  
 the holy-places by the high-priest –  
 [5] of these, the bodies are burned outside the encampment  
 [1-3] therefore also Jesus – in order that He might sanctify through His own  
 blood, the people – outside the gate, suffered  
 [4-5] therefore let us go out to Him, outside the encampment – His reproach,  
 bearing  
 [6-7] for we do not have here an enduring city  
 [2] but (that) which is being about-to-happen,  
 [8] we seek  
 [9-10] through Him (then) we should offer a sacrifice of praise, through  
 everything, to God  
 [1-2] which is (the) fruit of lips confessing to His name  
 [3-4] but of well-doing and fellowship, do not neglect –  
 [3] for with such sacrifices, (there) is pleased, God  
 [5-7] follow (those) who are leading you, and submit –  
 [8-9] for they keep-watch for your souls, as (those who) – an account – will be  
 giving-back  
 [10] in order that, with joy, this, they may do –  
 [1] and not sighing!  
 [10] for unprofitable to you, this (would be)!  
 [2] pray concerning us  
 [3-4] for we believe that a good conscience, we have  
 [5-6] in all (things) – appropriately – wanting, to behave  
 [7-8] and even more, I urge, this, to do –  
 [9] in order that quickly I may be restored to you



[4-5] now the God of the peace, who **has been raising up** from (the) dead the **Shepherd** of the sheep, the **Great**, by blood of (the) covenant,

[6] eternal – our **Lord Jesus** – **prepare** you in every good (thing) for which: [10] **to do** His will

[7-8] **working** in us what **is** acceptable before Him through Jesus Christ [9-10] **to whom** (be) the glory to the **ages** (of the **ages**), amen!

[1-2] now I **exhort you, brothers**:

[3] **bear with** the word of this encouragement

[4] for even through short (things), **have I written** to you

[5] **know**:

[1-2] that our **brother, Timothy, is having been released**

[3-4] with whom – if quickly he **should come** – I **will see** you

[5] **greet all** (those) –

[6] who **are leading you**

[7] and **all** the saints

[8-9] (there) **greet** you, (those) who (**are**) from Italy

[10] the grace (**be**) with all of you!

Literary Counts: Hebrews	410	740	165	1315	
	Heaven	Saints	Ungodly	Total	
chapter 1	53	2		55	1000 thousandfold
chapter 2	23	50	4	77	
chapter 3	49	33	58	140	
chapter 4	31	25	13	69	
chapter 5	13	31	12	56	
chapter 6	26	34	23	83	
chapter 7	40	65		105	
chapter 8	31	35	1	67	
chapter 9	29	84		113	
chapter 10	44	76	22	142	
chapter 11:1-22a	16	77		93	
<b>Literary Mirror: 15-fold Genesis Faith Heroes --&gt; the Exodus</b>					
chapter 11:22b-40	3	73	3	79	
chapter 12	33	80	22	135	
chapter 13	19	75	7	101	

Literary Time Value	Conversion
upon (the) <b>last</b> of the days, these, He spoke	1
I, today, have fathered You	1
today, if His voice, you hear	1
according to the day of temptation	1
but exhort yourselves according to each day	1
as far as <b>which</b> , the -- "today" -- it is called	1
today, if His voice, you hear	1
and rested, God, in the day, the seventh	1
He appoints -- day, "today," through David	2
today, if His voice, you hear	1
would He have spoken after those days	3
I, today, have fathered You	1
who, in the days of His flesh	3
neither beginning of days nor	3
who does not have, according to day	1
"behold, days come"	3
in (the) day of My grasping of their hand	1
with the house of Israel after the days, those	3
has stood according to day, ministering	1
covenant with them after the days, those	3
(there) drawing near, the day	1
but remember the former days	3
having been encircled for seven days	7
indeed, for a few days, according to which	3
yesterday and today	2
was hidden three-months	30
Your years will not die-out	3
and saw My works forty years	40
was He angry (for) forty years	40
but into the second, once of a year	1
into the holy-places according to year	1
according to year, the same sacrifices	1
a remembrance of sins according to year	1
speaking after so great a time	10
to be teachers because of the time	10
which (is) a parallel for the appointed-time	1
of (the) body, until an appointed-time	1
beyond appointed-time of life-span	1
would have had an appointed-time, to return	1
will fail me -- explaining -- the time	10
<b>Subtotal:</b>	<b>200.0</b>