
§1.2

PART 9

21.

Concerning this, our explanation will be lengthy and difficult to convey, because you have become unresponsive to God's messages. 2•Now, indeed—because of the amount of time you have followed Jesus—though you ought to be teachers, you have need for someone to teach you again the elements of the beginning of God's revelations. 3•Indeed, you have become those who have need of milk, and not of solid food. 4•Now everyone who is a partaker of the milk is not conversant in the matter of *dikaiosune*. 5•Indeed, he is an infant and the solid food is for the mature, for those who, as a matter of habit, have senses that have been trained for the discernment of good and bad.

5:11–14

22.

Therefore, leaving behind the account that constitutes the beginning of an understanding of the Messiah, let us press on to completeness in our understanding of him, not again laying a foundation of repentance from death-causing deeds and of belief in God, a foundation of instruction about ritual washings and about the laying on of hands, and about the resurrection of the dead and judgment in the age to come. 2•And this we will do, if God permits.

6:1–3

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23.

Now with regard to those who have once been enlightened—to be specific, those who have experienced the gift from heaven and have been made to be sharers in the work of the Holy Spirit, even those who have experienced the wonderful pronouncement of God and the accompanying supernatural, confirmatory signs with regard to the Age to Come—and then have fallen away, it is impossible to restore them again to repentance insofar as they again, in their own right, choose to make a public example of the Son of God by crucifying him.

6:4–6

24.

Now land that drinks the rain that often comes upon it and gives birth to pasture useful to those for whom it is, in fact, being cultivated, this land receives a blessing from God. 2•But if the land bears thorns and thistles, it is disapproved and near to being cursed. 3•Its end is to be burned.

6:7–8

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25.

But, beloved, even if we speak in this way, we are persuaded of better things with regard to you, even of things that entail salvation. ²For God is not unjust so as to ignore your work and the love for his name that you displayed when you offered service to, and continue to offer service to, the *hagioi*.

6:9–10

26.

But we desire for each of you to be displaying this same eagerness until the end—in consequence of the complete certainty of the hope—such that you not become unresponsive, but be imitators of those who, in view of their belief and patience, inherit the promises.

6:11–12

27.

Now when God made the promise to Abraham, since there was no one greater than himself by whom he could swear an oath, he swore an oath by himself, saying,

“²I will most certainly bless you and I will most certainly multiply you.”

[Genesis 22:17]

³And so, because he had been patient, he obtained this promise. ⁴Now men swear by someone greater than themselves and, with them, an oath offered as assurance is the end of every question. ⁵In the same way, God, desiring all the more to show to the heirs of the promise the immutable nature of what he wants, guaranteed it with an oath, with the result that by two immutable things—on account of which it is impossible for God to lie—we who flee for safety might have strong inducement to grasp hold of the hope that lies before us.

6:13–18

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28.

We have this hope, unfailing and certain, as an anchor for our personal commitments, extending into the inner precincts behind the veil, where the one in the vanguard has entered on our behalf—namely, Jesus, who has become our high priest according to the order of Melchizedek into the final age.

6:19–20