

# Hebrews

## Chapter 1

- ¶1. After God spoke in many and various ways to the fathers in olden times by the prophets, He spoke to us in these last days by a Son,
2. whom He appointed heir of all things, through whom also He made the worlds,
3. who, being the reflection of *God's* glory and the exact representation of His being, sustaining all things with His mighty command, sat down at the right hand of the Majesty in the highest after he, by *the sacrifice* of himself, had provided for the cleansing of our sins.
4. He was created as much superior to the angels as the title he has inherited is more excellent than theirs.
5. For to which of the angels did He ever say, "You are my Son; today, I have begotten you"? Or again, "I will be his Father, and he will be my Son"?
6. And again, when He brought the firstborn into the world, He said, "Now, let all God's angels worship him!"
7. Now, of the angels it says, "He who makes His angels spirits, and His ministers a fiery flame."
8. But to the Son, "Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness.
9. You have loved righteousness and hated lawlessness; therefore, God, *even* your God, has anointed you with the oil of gladness more than your fellows."
10. And, "You, Lord, in the beginning, laid the foundation of the earth, and the heavens are the works of your hands.
11. They will perish, but you endure. They all will grow old like a garment,
12. and you will roll them up like a cloak, and they will be changed; but you are the same, and your years will never end."
13. And to which of the angels has He ever said, "Sit at my right hand until I make your enemies your footstool"?
14. Are they not all ministering spirits, sent forth to render service for the sake of those who are to inherit salvation?

## Chapter 2

- ¶1. For this reason, we must pay even closer attention to the things that have been heard, lest we drift away from *them*.
2. For if the word spoken through angels was firm, and every transgression and disobedience received a just recompense,
3. how shall we escape if we neglect so great a salvation? Which *salvation* was declared at first by the Lord, being confirmed to us by those who heard *him*,

4. God testifying with them by signs and wonders, and by diverse miracles, and by gifts of the holy Spirit, according to His will.
- ¶5. For He did not subject to angels the world to come, concerning which we are speaking.
6. But one testified somewhere, “What is man, that you are mindful of him? Or the son of man, that you visit him?
7. You made him a little lower than angels; you crowned him with glory and honor.
8. You put all things under his feet.” And in subjecting “all things” to him, He left nothing unsubdued to him. But now, we do not yet see all things subdued under him,
9. but we see Jesus, who was made a little lower than angels, crowned with glory and honor, for the suffering of death so that he, by the grace of God, might taste of death for everyone.
10. For it suited Him, for whom *are* all things and through whom *are* all things, in order to bring many sons to glory, to make the Prince of their salvation perfect through sufferings.
11. For both he who sanctifies and those who are sanctified are all of One, for which reason he is not ashamed to call them brothers,
12. saying, “I will declare your name to my brothers. In the midst of the congregation will I sing you praise.”
13. And again, “As for me, I will trust in Him!” And again, “Behold, I and the children whom GOD gave me.”
14. Inasmuch, then, as the children are partakers of flesh and blood, he likewise partook of these so that by means of death, he might destroy him who had the power of death, that is, the Accuser,
15. and set free those who through fear of death, their whole lives were subject to bondage.
16. (For it is obvious that he did not take on *the nature of* angels, but took on himself *that of* the seed of Abraham.)
17. For that purpose, he had to be made like his brothers in every way, so that he might be a merciful and faithful High Priest in matters pertaining to God, to make propitiation for the sins of the people.
18. For inasmuch as he, himself, has suffered being tempted, he is able to help those who are tempted.

### Chapter 3

- ¶1. So then, holy brothers, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus Christ,
2. who is faithful to the One who made him, just as Moses *was* also *faithful* “in all His house.”<sup>1</sup>

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<sup>1</sup> Or, “in all His affairs”. This is a reference to Numbers 12:7. The Hebrew word can mean “household affairs”.

3. For this man is worthy of as much greater glory than Moses as the builder of a house has greater honor than the house.
4. (Every house is built by someone, but he who built everything is God.)
5. Now, Moses was certainly faithful, as a servant, “in all his house” for a testimony concerning things which were later to be spoken,
6. but Christ *was faithful* as a Son over his house, whose house are we if we hold fast our boldness and glorying in the hope until the end.
7. Wherefore, just as the holy Spirit said, “Today, if you hear His voice,
8. do not harden your hearts as in the Rebellion, in the day of temptation in the wilderness,
9. where your fathers tempted me, tried me, and saw my works forty years.
10. Wherefore, I was provoked with that generation, and I said, ‘They always err in heart, and they do not understand my ways.’
11. So, I swore in my wrath, ‘*I will damn myself* if they ever enter into my rest!’”<sup>2</sup>
12. Beware, brothers, lest there be in any of you an evil, unbelieving heart that falls away from the living God,
13. but exhort one another daily, while it is still called “today”, lest any of you be hardened by the deceitfulness of sin.
14. For we are made partakers with Christ if we hold fast our first confidence firm until the end,
15. inasmuch as it says, “Today, if you hear His voice, do not harden your hearts as in the Rebellion.”
16. For who rebelled after they had heard? To be sure, not everyone who came out of Egypt by Moses.
17. But with whom was He angry forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
18. And to whom did He swear that they would not enter into His rest, except those who were disobedient?
19. So, we see that they could not enter in because of unbelief.

#### Chapter 4

- ¶1. Therefore, while the promise of entering into His rest still stands, let us fear, lest any of you be deemed to have come short of it.
2. For we have had good news preached to us, even as they did, but the word which was heard did not benefit them, not being mixed with faith in those who heard *it*.
3. For we who believe are entering into a rest, as He said, “So, I swore in my wrath, ‘*I will damn myself* if they ever enter into my rest!’” although *His* works were finished from the foundation of the world.

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<sup>2</sup> Literally, “ – if they enter into my rest.” The curse attached to this kind of oath is so unthinkable – God’s death and damnation – that it is not even uttered. See also 4:3, 5.

4. For He spoke in a certain place about the seventh day in this way: “And God rested on the seventh day from all His works,”
5. and again, in this place: “*I will damn myself* if they ever enter into my rest!”
6. Then, inasmuch as it remains for some to enter into it, and those who first heard the gospel did not enter in because of disobedience,
7. once more, He specifies a certain day – “today” – saying through David after so long a time, as has already been said, “Today, if you hear His voice, do not harden your hearts.”
8. For if Joshua had given them rest, *God* would not later have spoken of another day.
9. Therefore, there remains a Sabbath rest for the people of God.
10. For he who has entered into his rest has himself also ceased from his works, just as God *ceased* from His.
11. Let us, then, make every effort to enter into that rest, lest anyone fall, following the same pattern of disobedience.
12. For the word of God is alive, and powerful, and sharper than any double-edged sword, piercing even to the dividing of soul and spirit, and of joints and marrow, and is able to judge the thoughts and intents of the heart.
13. And there is no creature hidden from His sight; all things are naked and exposed to the eyes of Him to whom *we must give* our account.
- ¶14. Having, therefore, a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
15. For we do not have a high priest who cannot be touched by our weaknesses, but one who has been tempted in every way that we are, *yet* without sin.
16. Let us, then, boldly draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

## Chapter 5

- ¶1. For every high priest taken from among men is ordained on behalf of men in matters pertaining to God, that he may offer both gifts and sacrifices for sins,
  2. being able to deal gently with the ignorant and misguided since he, too, is encompassed with weakness,
  3. and for this reason he is obligated to make offerings for sins for himself, just as for the people.
4. And no one takes this honor upon himself, but one called of God, as in the case of Aaron.
5. Likewise, even Christ did not glorify himself to be made High Priest, but He who said to him, “You are my Son; today, I have begotten you.”
6. Even as He also spoke in another place: “You are a priest forever after the order of Melchizedek.”

7. This man, in the days of his flesh, offered, with strong crying and tears, both prayers and supplications to the One who was able to save him from death, and he was heard because of *his* fear of God.
8. For although he was a Son, he learned obedience by the things that he suffered,
9. and when he had been made perfect, he became the source of eternal salvation for all who obey him,
10. ordained by God “a High Priest after the order of Melchizedek.”
- ¶11. Concerning this matter we have much to say, but *it is* difficult to explain because you have become hard of hearing.
12. For the time having come when you ought to be teachers, you need *someone* to re-teach you what are the elementary principals of God’s oracles, and you have become such as need milk, and not solid food.
13. Everyone who lives on milk is unskillful in the word of righteousness, for he is an infant.
14. But solid food is for those fully grown, who by experience have their senses trained to discern both good and evil.

#### Chapter 6

- ¶1. Therefore, moving beyond the doctrine of the beginning of Christ, let us be carried on to perfection, not laying again the foundation of repentance from dead works, and of faith in God,
2. of doctrine concerning baptisms, and laying on of hands, and resurrection from the dead, and eternal judgment.
3. And this we will do, if God permit.
4. For it is impossible for those who have once been enlightened, and have tasted of the heavenly gift, and become partakers of the holy Spirit,
5. and have tasted of both the good word of God and the powers of the age to come,
6. and then have fallen away, to renew *them* again to repentance, seeing they in themselves are re-crucifying the Son of God and exposing him to public shame.
7. For the earth that drinks in the rain which often comes upon it and produces plants useful to those for whom it is also cultivated receives blessing from God,
8. but if it bears thorns and thistles, it is worthless and near a curse, whose end is to be burned.
- ¶9. But we are persuaded of better things concerning you, beloved, and things which attend salvation, even though we talk this way.
10. For God is not unjust to forget your work, that is, the labor of love which you have demonstrated toward His name, in that you have served, and continue to serve the saints.
11. But we earnestly desire that each of you show the same diligence, in the full assurance of hope, until the end,

12. that you not become lazy, but followers of those who through faith and patience inherit the promises.
- ¶13. For when God made promise to Abraham, since He had no one greater by whom to swear, He swore by Himself,
14. saying, “I will surely bless you,” and “I will surely multiply you.”
15. And thus, after he had patiently endured, he obtained the promise.
16. For men swear by something greater *than themselves*, and for them, such an oath of confirmation is an end to their every dispute.
17. In the same way, God, willing to demonstrate even more clearly to the heirs of the promise the permanence of His decision, confirmed it with an oath,
18. so that by two immutable things (one of them being it was impossible for God to lie), we who have fled for refuge might have strong encouragement to hold fast the hope that is set before *us*,
19. which we have as an anchor for the soul, both secure and steadfast, and which enters into that which is within the veil,
20. where our forerunner, Jesus, has entered for us, being made “a High Priest forever, after the order of Melchizedek”.

#### Chapter 7

- ¶1. For this Melchizedek, King of Salem, priest of the highest God, who met Abraham as he returned from the slaughter of the kings, and blessed him,
2. to whom also Abraham apportioned a tithe of everything (firstly being translated, “king of righteousness”, and then also, “King of Salem”, which means “king of peace”),
3. being without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest perpetually.
- ¶4. Consider how great this man *was*, to whom even Abraham the patriarch rendered a tithe of the spoils.
5. On the one hand, those of the sons of Levi, in receiving the priestly office under the law, have a commandment to take tithes from the people, that is, from their own brothers although they, too, came from Abraham’s loins,
6. but on the other hand, he whose genealogy is not from them received tithes from Abraham, and blessed him who had the promises.
7. And without any contradiction, the lesser is blessed by the greater.
8. And on the one hand, men who die receive tithes, but on the other, *he is receiving them of* whom witness is given that he is alive.
9. So, as one might say, Levi also, who receives tithes, rendered tithes through Abraham,
10. for he was still in the loins of his father when Melchizedek met him.

- ¶11. Now, if perfection really came through the Levitical priesthood (for through it, the people were taught the law), why *was there* yet a need for a different kind of priest to arise “after the order of Melchizedek”, and not be called “after the order of Aaron”?
12. And since the priesthood is changed, there must also be a change of law.
13. For the one of whom these things are spoken belonged to a different tribe, from which no one attended the altar.
14. For it is well known that our Lord sprang from Judah, of which tribe Moses spoke nothing concerning priesthood.
15. And it becomes clearer still when a different kind of priest like Melchizedek arises,
16. who is made *priest* not by the law’s fleshly commandment but by the power of an endless life,
17. for He testified, “You are a priest forever after the order of Melchizedek.”
18. So, while there was a setting aside of the previous commandment because of its weakness and inadequacy
19. (for the law made nothing perfect), at the same time, *there was* an introduction of a better hope, by which we draw near to God.
20. And as much greater as having an oath *is* (for those were undeniably made priests without an oath,
21. but he with an oath from the One who said to him, “The LORD has sworn and will not repent, ‘You are a priest forever after the order of Melchizedek’”),
22. of just so much greater a covenant has Jesus become the surety.
23. Now, many then were made priests, for death prevented them from continuing,
24. but now, he has a perpetual priesthood because he lives forever.
25. Therefore, he is able also to save completely and forever those who come to God through him, seeing that he is always alive to make intercession for them.
- ¶26. It was fitting that we should have such a High Priest – holy, innocent, undefiled, separate from sinners, and made higher than the heavens,
27. who does not need, as *did* those high priests, to offer sacrifices daily, first for their own sins and then for those of the people, for this he did once for all when he offered up himself.
28. For the law ordains as high priests men who are weak, but the word of the oath, which came after the law, *ordained* forever the perfected Son.

### Chapter 8

- ¶1. Now the sum of what is being said *is this*: we have such a High Priest, who is seated at the right hand of the throne of the Majesty in heaven,
2. a minister of the sanctuary, even the true tabernacle which the Lord pitched, and not man.
3. Now, every high priest is ordained to make offerings of both gifts and sacrifices; therefore, it was necessary that this man also have something to offer.

4. And if he was on earth, he would not be a priest, there being priests already who offer gifts according to the law,
5. who minister in the pattern and shadow of things in heaven, as Moses was warned when he was about to build the tabernacle, “See to it, He said, that you build everything according to the pattern shown to you on the mountain.”
6. But now *Jesus* has obtained a far superior ministry, as much as he is mediator of a better covenant, which is established upon better promises.
7. You see, if that first *covenant* had been flawless, no place would have been sought for a second.
8. But finding fault with them, He said, “Behold, the days are coming, says the LORD, when I will establish a new covenant with the house of Israel and the house of Judah,
9. not the kind of covenant that I made with their fathers in the day I took their hand to lead them out of the land of Egypt, because they did not continue in my covenant, and so, I did not regard them, says the LORD.
10. For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my laws into their mind and write them on their heart, and I will be their God, and they will be my people.
11. And no one shall teach his neighbor, and no one his brother, saying, ‘Know the LORD!’ because everyone will know me, from the least of them to the greatest of them.
12. For I will be merciful toward their iniquities, and I will never again remember their sins and their lawless deeds.”
13. In that He said, “new”, He has made the first old. And that which is becoming obsolete and growing old is about to vanish away.

#### Chapter 9

- ¶1. Now of course, along with the earthly sanctuary, the first *covenant* had ordinances for ministry.
2. For the *first room of* the tabernacle, which is called the Holy Place, was prepared, in which are the lampstand, and the table, and the sacred bread.<sup>3</sup>
3. Then, after the second veil, is *the part of* the tabernacle called the Most Holy,
4. having the golden incense altar, and the ark of the covenant, completely covered with gold and in which was the golden pot containing manna, and Aaron’s rod that budded, and the tablets of the covenant,
5. and above which, overshadowing the mercy seat, are the cherubim of glory – concerning which things it is not the time now to speak in detail.
6. Now, these things having been thus prepared, the priests enter into the first tabernacle continually, performing the divine rites,
7. but into the second *enters* the high priest alone, once each year – not without blood, which he offers for himself and for the unintentional sins of the people,

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<sup>3</sup> Literally, “bread of presentation”.



8. the holy Spirit indicating this: the way into the Holiest was not yet revealed as long as the first tabernacle still had a purpose,
9. which *was* a figure for the time that has come, during which are being offered gifts and sacrifices that are powerless to perfect, as concerns the conscience, the one performing the rites,
10. *for it is based* only upon meats and drinks, and various washings, and ordinances for the flesh, imposed until the time of the new order.
- ¶11. But Christ, appearing as a High Priest of good things to come, in a greater and more perfect tabernacle not made by hands (that is, not of this creation),
12. neither with the blood of goats and oxen, but with his own blood, entered once for all into the sanctuary, obtaining eternal redemption.
13. For if the blood of bulls and goats and the ashes of a heifer sprinkling the defiled sanctifies for the purification of the flesh,
14. how much more does the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purge your conscience from dead works to serve a living God?
15. And for this purpose, he is mediator of a new covenant, in order that, a death being accomplished for the redemption of transgressions that were under the first covenant, those who have been called might receive the promise of the eternal inheritance.
16. Now, where a testament is, the death of the testator must be confirmed.
17. For a testament is in force after men are dead; it has no force at all while the testator is alive.
18. Therefore, not even the first *testament* was instituted without blood.
19. For when every commandment of the law had been spoken by Moses to all the people, he took the blood of bullocks and goats, along with water, and scarlet wool, and hyssop, and he sprinkled both the book itself and all the people,
20. saying, "This is the blood of the covenant that God has ordained for you."
21. And both the tabernacle and all the utensils of the ministry he likewise sprinkled with the blood.
22. Moreover, under the law, almost everything is purified by blood, and without the shedding of blood, there is no forgiveness.
- ¶23. So then, it was necessary that the figures of heavenly things be purified with these *sacrifices*, but the heavenly things themselves with better sacrifices than these.
24. For Christ did not enter into holy places made by hands, figures of the true, but into heaven itself, now to appear in the presence of God for us,
25. not to offer himself over and over again, as the high priest entered into the sanctuary year after year with the blood of others,

26. for then he would have had to suffer many times from the foundation of the world. But now, once for all, at the close of the ages, he has appeared to put away sin by the sacrifice of himself.
27. And just as it is appointed to men once to die, and after that the Judgment,
28. so also, Christ, having been offered once for all to bear the sins of many, will appear a second time, not *to bear* sin, but to *bring* salvation to those who earnestly look for him.

#### Chapter 10

- ¶1. You see, the law, containing a shadow of the good things to come, not the actual form of those things, can never make perfect those who approach *the altar* with the same sacrifices they offer continually, year after year.
2. Otherwise, would they not have ceased to be offered, because the worshippers, once cleansed, would no longer have any consciousness of sins?
3. On the contrary, in those *sacrifices*, remembrance of sins *is made* each year,
4. for it is impossible for the blood of bulls and goats to take away sins.
5. This is why, when coming into the world, he said, “Sacrifice and offering have not pleased you, but a body you have prepared for me.
6. In whole burnt offerings and such for sin, you have taken no pleasure.
7. Then I said, ‘Behold, I am here! (In a roll of a book it is written of me.) *I delight* to do your will, O God.’”
8. Above, when he said, “Sacrifice and offering and whole burnt offerings and such for sin, you have not desired, nor taken pleasure” (which things were offered under the law),
9. he then said, “Behold, I am here to do your will, O God!” He is doing away with the first *covenant*, that He might establish the second.
10. By whose will, we are sanctified through the offering of the body of Jesus Christ once and for all.
11. Moreover, every single priest stands daily, ministering and offering the same sacrifices, time after time, which can never take away sins,
12. but he, having offered for all time a single sacrifice for sins, sat down at the right hand of God,
13. since that time, waiting until his enemies be made a footstool for his feet.
14. For by one offering, he has perfected for all time those who are sanctified.
15. The holy Spirit also bears witness to us, for after having said,
16. “This is the covenant that I will make with them after those days, says the LORD: I will put my laws in their hearts, and on their minds will I write them,”
17. then *it said*, “Of their sins and their lawless deeds will I will never be reminded again.”
18. Now, where there is remission for these things, there is no more offering for sin.
- ¶19. Therefore, brothers, having boldness by the blood of Jesus for entrance into the Holiest,
20. which new and living way he opened up for us through the veil, that is, his flesh,

21. and *having* a great Priest over the house of God,
22. let us draw near with a true heart, in the full assurance of faith, *our* hearts sprinkled from an evil conscience and the body washed with pure water,
23. let us hold fast the confession of the hope without wavering, for He who made the promise is faithful,
24. and let us consider how we may provoke one another to love and to good works,
25. not forsaking the assembling of ourselves together, as is the manner of some, but encouraging *one another*, and all the more as you see the day approaching.
- ¶26. Now, if after receiving the knowledge of the truth, we willfully go on sinning, there no longer remains a sacrifice for sins,
27. but only a fearful expectation of judgment and fiery indignation that will consume the adversaries.
28. Anyone who rejected the law of Moses died without mercy, by two or three witnesses.
29. Of how much worse punishment, do you think, will he be worthy who has trampled under foot the Son of God, has regarded as a common thing the blood of the covenant by which he was sanctified, and has done outrage to the Spirit of grace?
30. For we know Him who said, “Vengeance is mine; I will repay, says the LORD.” And again, “The LORD will judge His people.”
31. It is a fearful thing to fall into the hands of a living God.
- ¶32. Remember the former days in which, after you were enlightened, you endured a hard struggle with sufferings,
33. sometimes being publicly exposed to insults and afflictions, and sometimes being companions of those treated that way.
34. For you showed sympathy for my bonds, and you joyfully accepted the seizing of your possessions, knowing within yourselves that you have a greater and lasting possession in heaven.
35. Do not, therefore, throw away your confidence, which has a great reward.
36. You have need of patience, that after you have done the will of God, you might receive the promise.
37. For in just a very, very little while, “He who is coming shall come, and he will not tarry.”
38. Now, “The righteous man shall live by faith,” and yet, if he shrinks back, “My soul takes no pleasure in him.”
39. But as for us, we are not moved by cowardice, which leads to destruction, but by faith, which leads to the saving of the soul.

### Chapter 11

- ¶1. Now, faith is the certainty of things hoped for, the evidence of things not seen.
2. By it, men of old were given a good testimony.

3. By faith, we understand *that* the worlds were created by an utterance from God, so that things that are seen were not made from visible things.
4. By faith, Abel offered a better sacrifice to God than did Cain, by which he was borne witness that he was righteous, God bearing witness to his gifts, and by it, he, being dead, still spoke.
5. By faith, Enoch was translated, so that he did not see death, and he was not found because God had translated him, for before his translation, he was borne witness that he pleased God.
6. But without faith, it is impossible to please *God*, for he who comes to God must believe that He exists and that He is a rewarder of those who diligently seek Him.
7. By faith, Noah, having been warned of things not yet seen, moved with fear, constructed an ark for the saving of his house, by which he condemned the world and became an heir of the righteousness that is by faith.
8. By faith, Abraham, when he was called, obediently went out toward the place which he would later receive for an inheritance, and he went out, not knowing where he was going.
9. By faith, he lived in the land of promise as a stranger in a foreign country, dwelling in tents with Isaac and Jacob, joint-heirs of the same promise,
10. for he was waiting for the city which has foundations, whose Architect and Builder is God.
11. By faith also, Sarah herself, though past the age, received strength to conceive seed and gave birth, for she considered Him faithful who made the promise.
12. And so, from one man were born as many as the stars of heaven in multitude, and as the sand along the seashore, without number – and they from a man as good as dead!
- ¶13. These all died in faith, not having received the promises; however, they saw them far away, and welcomed them, and confessed that they were foreigners and pilgrims on the earth.
14. Now, they who say such things make it plain that they are looking for a homeland.
15. But if they keep thinking on that *land* out of which they came, they would, no doubt, have opportunity to return.
16. But as it is, they long for a better, that is, a heavenly country; therefore, God is not ashamed of them, to be called their God, for He has prepared for them a city.
- ¶17. By faith, when Abraham was tried, he offered up Isaac, and he who had received the promises was offering up his uniquely begotten son
18. (concerning whom it was said, “In Isaac shall your seed be called”),
19. having reckoned that God was able to raise him up, even from the dead, from which he also received him, figuratively speaking.
20. By faith, Isaac blessed Jacob and Esau concerning things to come.

21. By faith, Jacob, as he was dying, blessed each of the sons of Joseph, and he worshipped, *leaning* on the head of his staff.
22. By faith, Joseph, nearing the end, made mention of the exodus of the children of Israel and gave instructions concerning his bones.
23. By faith, Moses was hidden for three months by his parents after he was born because they saw he was a beautiful child, and they were not afraid of the king's decree.
24. By faith, Moses, when he was grown, refused to be called the son of Pharaoh's daughter,
25. choosing rather to suffer affliction with God's people than to enjoy the pleasure of sin for a season,
26. esteeming the reproach of Christ to be greater riches than the treasures of Egypt, for he looked ahead to the reward.
27. By faith, he forsook Egypt, not fearing the wrath of the king, for he persevered as though he saw Him who cannot be seen.
28. By faith, he kept the Passover and the sprinkling of blood, lest the one destroying the firstborn should touch them.
29. By faith, they passed through the Red Sea as if on dry land, which the Egyptians attempting to do were drowned.
30. By faith, the walls of Jericho fell down, after being encircled seven days.
31. By faith, Rahab the harlot did not perish with the disobedient after she had peaceably welcomed the spies.
32. And what more shall I say? For there is not enough time for me to tell of Gideon, and of Barak and Samson and Jephthae, and of David and Samuel, and the prophets,
33. who through faith conquered kingdoms, worked righteousness, obtained promises, shut the mouths of lions,
34. quenched the power of fire, escaped the edge of the sword, out of weakness were made powerful, in war were made strong, and turned alien armies to flight.
35. Women received their dead raised to life again. However, others were tortured, not accepting deliverance so that they might receive a better resurrection,
36. and others had trial of mockings and scourgings, and also of chains and imprisonment.
37. They were stoned; they were sawn in half; they were tempted; they were put to death with the sword; they wandered around in sheepskins, in goatskins, destitute, afflicted, maltreated
38. (of whom the world was not worthy), wandering about in desolate places, and mountains, and in caves and holes in the ground.
39. And these all, given a good testimony because of their faith, did not receive the promise,
40. God providing something better for us, so that they should not be made perfect without us.

- ¶1. Therefore, having so great a cloud of witnesses about us, and laying aside every weight, and the sin that so easily distracts *us*, let us also run with patience the race that is laid out before us,
2. fixing our eyes on Jesus, the originator and perfecter of our faith, who for the joy set before him, endured a cross, despised the disgrace, and is set down at the right hand of the throne of God.
3. Consider him who endured such hostility of sinners against himself, lest *you* grow weary in *your* souls and lose heart.
4. For *you* have not yet resisted to the death, striving against sin,
5. and *you* have forgotten the exhortation which instructs *you* as sons: “My son, do not lightly esteem the LORD’s correction; neither be discouraged by His reproof,
6. for whom the LORD loves, He chastens, and He scourges every son whom He receives.”
7. If *you* endure chastisement,<sup>4</sup> God deals with *you* as with sons, for what son is there whom a father does not chasten?
8. But if *you* are without chastisement, of which all have been partakers, then *you* are bastards, and not sons.
9. Furthermore, we certainly have had fathers of our flesh who chastened us, and we revered *them*. Shall we not much rather submit ourselves to the Father of spirits, and live?
10. They, for just a short time, disciplined *us* as it pleased them; but He, for our benefit, *that we might* partake of His holiness.
11. Now, no discipline, for just that moment, seems joyous, but grievous; however, afterward it yields the peaceable fruit of righteousness in those who have been trained by it.
12. Wherefore, “Straighten up the listless hands and the feeble knees,”
13. and make straight paths for *your* feet, lest that which is lame be turned aside, but let it be healed instead.
- ¶14. Pursue peace with everyone, and holiness, without which no man will see the Lord,
15. taking care, that no one come short of the grace of God, that no root of bitterness springing up cause trouble (and by this many be defiled),
16. that no one be licentious, or be profane like Esau, who sold his birthright for a single meal.
17. For *you* know that even afterwards, when he wanted to inherit the blessing, he was rejected, for he found no place of repentance, even though he earnestly sought it with tears.
- ¶18. For *you* have not come to a mountain that can be touched, with blazing fire, and darkness, and gloom, and raging storm,

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<sup>4</sup> Most manuscripts have “It is for discipline that *you* endure.”

19. and trumpet blast, and a voice speaking, which *voice was such that* those who heard it begged that nothing more be said to them,
20. for they could not endure that which was commanded: "If even an animal touch the mountain, it shall be stoned";
21. indeed, so terrifying was the sight that Moses said, "I am full of fear and trembling."
22. But you have come to Mount Zion, and a city of a living God, heavenly Jerusalem, and to myriads of angels,
23. to a festive gathering and Assembly of first-born, whose names are recorded in heaven, and to God, Judge of all, and to spirits of righteous people made perfect,
24. and to a mediator of a new covenant, Jesus, and to sprinkled blood, which speaks better things than that of Abel.
25. Beware that you do not refuse Him who speaks. For if they did not escape when they refused the one on earth who instructed them, much less *shall we escape* who turn away from the One *who speaks* from heaven,
26. whose voice then shook the earth, but now He has promised, saying, "Yet once more, I will shake not only the earth, but also heaven."
27. Now this, "Yet once more," indicates the removal of the things which are shaken, that is, things which are made, so that things which are not shaken may remain.
28. Wherefore, receiving an unshakable kingdom, let us show gratitude, by which, with reverence and fear of God, we serve God acceptably,
29. for our GOD is a consuming fire.

### Chapter 13

- ¶1. Let brotherly love continue.
2. Do not neglect to show hospitality to strangers, for by this, some have unwittingly entertained angels.
3. Remember the prisoners, as though imprisoned with them, and those who are ill-treated, as being them also in body.
4. Marriage is altogether honorable, and the bed undefiled, but fornicators and adulterers God will judge.
5. *Let your conduct be* without covetousness, being content with what *you* possess, for he has said, "I will never leave you, nor forsake you."
6. So, we may boldly say, "The LORD is my helper, and I will not be afraid of what man will do to me."
- ¶7. Remember those who rule over you, who have spoken to you the word of God; imitate their faith, considering the end result of their manner of life.
8. Jesus Christ, the same yesterday and today, and forever.
9. Do not be carried away with various and strange doctrines. It is good for the heart to be established in grace, not by *rules concerning* food, for those who lived by them were not benefitted.

10. We have an altar from which they who minister in the *earthly* tabernacle have no right to eat.
11. The bodies of the animals whose blood is brought for sin into the sanctuary by the high priest are burned outside the camp.
12. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered outside the gate.
13. So then, let us go to him outside the camp, bearing his reproach.
14. For we do not have here an enduring city; rather, we seek the one that is coming.
15. By him, therefore, let us always offer the sacrifice of praise to God, that is, the fruit of lips confessing his name.<sup>5</sup>
16. And do not neglect well-doing and generosity, for with such sacrifices God is well pleased.
17. Obey those who rule over you, and submit *to them*, for they watch over your souls, as those who will render an account, that they may do it with joy, and not with sadness, for that *would not be* good for you.
- ¶18. Pray for us; for we are confident that we have a good conscience, in everything being willing to conduct ourselves uprightly.
19. And I especially urge *you* to do this so that I be restored to you the sooner.
- ¶20. Now, may the God of peace, who by the blood of the eternal covenant brought up from the dead the great Shepherd of the sheep, our Lord Jesus,
21. equip *you* for every good work, that *you* might do His will, doing in you what is pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.
- ¶22. And I entreat you, brothers, that you endure the word of exhortation, for I have written you but a few words.
23. Know that brother Timothy has been released, with whom, if he comes soon, I will see you.
- ¶24. Greet all of your leaders and all the saints. Those of Italy send you greetings.
- ¶25. Grace be with you all. Amen.

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<sup>5</sup> Or, “confessing in his name”. See Mt. 10:32; Lk. 12:8