

The Epistles to the Hebrews

1 God, having from old time spoken to the fathers through the prophets in many times and in many ways, ²has at the end of these days spoken to us by *his* Son, whom he appointed heir of all things, through whom also he has given form to the Ages, ³who being the reflection of his glory, and the exact representation of his nature, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high, ⁴having become as much better than the angels as *the* name he has inherited is more excellent than theirs.

⁵For to which of the angels did he say at any time, **You are my Son, this day I have begotten you?** And again, **I will be to him a Father, and he will be to me a Son?** ⁶And again, when he brings the firstborn into the inhabited world, he says, **And let all the angels of God pay him homage.** ⁷And of the angels he says, **Who makes his angels *swift as winds*, and his ministers *destructive as a flaming fire*,** ⁸but of the Son *he says*, **Your throne, O god, is for ever and ever, and the scepter of uprightness is the scepter of your kingdom.** ⁹**You have loved righteousness and hated iniquity. Therefore God, your God,**

has anointed you with the oil of jubilation above your fellows. ¹⁰And, **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 continue, and they will all grow old as does a garment,** ¹²**and you will roll them up like a mantle, as a garment, and they will be changed. But you are the same, and your years will not fail.** ¹³

¹³But of which of the angels has he said at any time, **Sit on my right hand, until I make your enemies the footstool of your feet?**

¹⁴Are they not all ministering spirits, sent forth to do service for the sake of those who are about to inherit salvation?

2 Therefore, we ought to pay more careful attention to the things that were heard, lest we drift away *from them*. ²For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just retribution, ³how will we escape if we neglect so great a salvation, which, having at the first been spoken through the Lord, was confirmed to us by those who heard? ⁴(God also bearing witness with them, both by signs, and wonders, and by various miracles, and by gifts of holy spirit, according to his own will).

⁵For not to angels did he subject the inhabited world to come, of which we are speaking. ⁶But one

has somewhere testified, saying, **What is man, that you are mindful of him? Or the Son of Man, that you visit him?** ⁷**You made him lower than the angels for a little while. You crowned him with glory and honor, and set him over the works of your hands.** ⁸**You put all things in subjection under his feet.** For in that he subjected all things to him, he left nothing that is not subject to him. But now we do not yet see all things subjected to him. ⁹But we see Jesus, who for a little while was made lower than angels, (*now* having been crowned with glory and honor because of the suffering of death), in order that by *the* grace of God he should taste death in place of everyone.

¹⁰For it was fitting for him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings. ¹¹For both he who sanctifies and those who are sanctified are all from one *Father*, for which cause he is not ashamed to call them brothers, ¹²saying, **I will declare your name to my brothers, in the midst of the congregation will I sing your praise.** ¹³And again, **I will put my trust in him.** And again, **Behold!, I and the children whom God has given me.**

¹⁴Since, therefore, the children are sharers in flesh and blood, he also himself likewise partook of the same, in order that

through death he might make ineffective him who holds the power of death, that is, the Slanderer, ¹⁵and might deliver all those who through fear of death were all their lifetime subject to bondage. ¹⁶For truly not to angels does he give help, but he gives help to the seed of Abraham. ¹⁷For this reason he was obligated to become like his brothers in every respect, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. ¹⁸For in that he himself has suffered, being tempted, he is able to help those who are tempted.

3 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus, ²who was faithful to him who made him, just as Moses also was in all His house. ³For he has been counted worthy of more glory than Moses, just as he who built the house has more honor than the house. ⁴For every house is built by someone, but he who built all things is God. ⁵And Moses *was* faithful in all His house as a servant, for a testimony of those things that were afterward to be spoken, ⁶but Christ *is faithful* as a son over his house, whose house we are if we hold fast our boldness, and the hope of which we boast, firm to the end.

⁷Therefore, just as the Holy Spirit says, **Today, if you hear his voice,** ⁸**do not harden your hearts, as they did in the rebellion, as in the day of the trial in the desert,** ⁹**where your fathers tried me by testing me, and saw my works forty years.**

¹⁰**Therefore I was disgusted with that generation, and said, “They always err in their heart.” Moreover, they did not know my ways,** ¹¹**so I swore in my wrath, “They will not enter into my rest.”**

¹²See to it, brothers, lest there will be in any one of you an evil, unbelieving heart leading you to fall away from the living God. ¹³But exhort one another day after day, so long as it is *still* called “today,” lest any one of you be hardened by the deceitfulness of sin. ¹⁴For we have become partakers of Christ if we hold fast the beginning of our confidence firm to the end. ¹⁵As it is said, **Today if you hear his voice, do not harden your hearts, as in the rebellion.**

¹⁶(For who, having heard, rebelled? Indeed, *was it* not all those who came out of Egypt, *led* by Moses? ¹⁷And with whom was he displeased forty years? Was it not with those who sinned, whose bodies fell in the desert? ¹⁸And to whom did he swear that they would not enter his rest, but to those who were defiant? ¹⁹And we see that they were not able to enter in because of unbelief.)

4 Therefore, let us fear, lest, *while* there is *still* left open a promise of entering into his rest, any one of you imagine he has come short of it. ²For indeed we have had Good News told to us, even as also did they, but the word *they* heard did not profit them, because it was not combined with faith in those who heard. ³For we who have believed enter into that rest, even as he has said, **as I swore in my wrath, they will not enter into my rest,** although the works were finished from the foundation of the world. ⁴For he spoke somewhere of the seventh *day* like this: **And God rested on the seventh day from all his works,** ⁵and in this *place* again, **They will not enter into my rest.**

⁶Therefore, seeing it remains that some should enter it, and those to whom the Good News was told failed to enter in because of defiance, ⁷he again appoints a certain day, “**today,**” saying through David after so long a time, (just as it has been said before), **today, if you hear his voice, do not harden your hearts.** ⁸For if Joshua had given them rest, he would not have spoken afterward of another day. ⁹There remains therefore a Sabbath rest for the people of God. ¹⁰For he who has entered into his rest has himself also rested from his works, as God did from his. ¹¹Therefore, let us be diligent to enter into that rest, lest anyone fall by the same sort of defiance.

¹²For the word of God is living, and active, and sharper than any two-edged sword, even piercing as far as the dividing of soul and spirit, of both joints and marrow, and is able to judge the considerations and intentions of the heart. ¹³And there is not a creature unexposed before him, but all things are naked and laid open before the eyes of him to whom we *must give* account.

¹⁴Having, then, a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵For we do not have a high priest who is not able to be touched with the feeling of our infirmities, but one who has been tempted in every way just as *we are, yet* without sin. ¹⁶Therefore, let us draw near to the throne of grace with open and honest *speech*, in order that we may receive mercy, and may find grace to help *us* in time of need.

5 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins, ²who is able to bear gently with the ignorant and erring, because he himself is also subject to weakness, ³and because of it he is obligated, as for the people, so also for himself, to offer for sins.

⁴And no man takes this honor upon himself, but *receives it*

when he is called by God, even as was Aaron. ⁵So Christ also did not glorify himself to become a high priest, but *was appointed by* the one who said to him, **you are my Son, this day have I begotten you,** ⁶as he says also in another *place, you are a priest for ever after the order of Melchizedek. ⁷Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears to him who was able to save him from death, and having been heard because of his godly fear, ⁸(although he was a Son, yet he learned obedience by the things that he suffered), ⁹and having been made perfect, he became the author of salvation in the Age *to come* to all those who obey him, ¹⁰being designated by God *as* a high priest after the order of Melchizedek.*

¹¹We have much to say about this, but *it is* hard to expound in saying it, seeing you have become dull of hearing. ¹²For indeed, being morally obligated to be teachers due to the length of time *you have been taught, instead,* you need someone to teach you again the rudiments of the beginning of the words of God. Indeed, you have become ones having need of milk, not of solid food. ¹³For everyone who partakes of milk is inexperienced in the word of righteousness, for he is a child. ¹⁴But solid food is for *the* mature, *even* those who through repeated use

have their senses exercised to discern good and evil.

6 Therefore, leaving the teaching of the fundamentals of Christ, let us press on to perfection, not laying again a foundation of repentance from dead works, and of faith toward God, ²of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of judgment *in the Age to come*.

³And this will we do, if God permits.

⁴For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of holy spirit, ⁵and tasted the good word of God, and the powers of the age to come, ⁶and *then* fell away, it is impossible to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

⁷For the land that has drunk the rain that often comes upon it, and brings forth herbs useful to those for whose sake it is also tilled, receives a blessing from God, ⁸but if it bears thorns and thistles, it is rejected and close to being cursed, whose end is to be burned.

⁹But, beloved, we are persuaded of better things about you, even things that accompany salvation, though we are speaking in this way. ¹⁰For God *is* not *so* unrighteous *as to* forget your work and the love which you showed

toward his name, in that you ministered to the holy *ones*, and still do minister. ¹¹And we desire that each one of you show the same diligence to have the full assurance of the hope until the end, ¹²so that you may not become sluggish, but imitators of those who through faith and longsuffering inherit the promises.

¹³For when God made a promise to Abraham, since he could swear by none greater, he swore by himself, ¹⁴saying, **Surely blessing I will bless you, and multiplying I will multiply you.** ¹⁵And thus, having patiently endured, he obtained the promise.

¹⁶For men swear by that which is greater *than themselves*, and for them an oath *given* for confirmation is an end of every dispute. ¹⁷In the same way, God, intending to show more convincingly to the heirs of the promise the unchangeableness of his purpose, guaranteed it with an oath, ¹⁸in order that by two unchangeable things, in *each of* which it is impossible for God to lie, we may have strong encouragement, we who have found refuge in laying hold of the hope set before us. ¹⁹We have this *hope* as an anchor for the soul, both sure and steadfast, and extending into the inner part of the veil, ²⁰where, as a forerunner, Jesus entered for us, having become a high

priest forever, after the order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, ²and to whom Abraham divided a tenth part of all *the spoils*, was first of all, by the translation of *his name*, king of righteousness, and then also king of Salem, that is, king of peace.

³Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God he remains a priest for all time.

⁴Now consider how great this man was, to whom Abraham, the patriarch, gave a tenth out of the best of the spoils. ⁵And those of the sons of Levi who receive the priest's office have a commandment to collect tithes from the people according to the law, that is, from their brothers, though these have come out of the loins of Abraham.

⁶But he whose genealogy is not counted from them has taken tithes from Abraham, and has blessed him who has the promises. ⁷But without any dispute the less is blessed by the better. ⁸And in the one case men who die receive tithes, but in the other case, he *receives them*, of whom it is testified that he lives.

⁹And, so to speak, even Levi, who receives tithes, has paid tithes

through Abraham, ¹⁰for he was still in the loins of his father when Melchizedek met him.

¹¹Now if there was perfection through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron?

¹²For when the priesthood is changed, there is also of necessity a change in the law. ¹³For the one of whom these things are spoken belongs to another tribe, from which no one has ever officiated at the altar. ¹⁴For it is clear that our Lord was descended from Judah, *and* in connection with that tribe Moses said nothing concerning priests.

¹⁵And this is even more abundantly clear, if in the same way as Melchizedek there arises another priest, ¹⁶who has been made *a priest*, not on the basis of a law of a commandment pertaining to the flesh, but on the basis of the power of an endless life, ¹⁷for it is testified that, **you are a priest for ever after the order of Melchizedek.**

¹⁸For on the one hand there is a disannulling of *the* preceding commandment because of its weakness and uselessness ¹⁹(for the law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

²⁰And inasmuch as *it was* not without the taking of an oath ²¹(for they indeed became priests without an oath, but he with an oath by him who says of him, **the Lord swore and will not change his mind, you are a priest forever**), ²²according to such *an oath*, Jesus has become the guarantee of a better covenant.

²³And the *former* priests, on the one hand, were many in number, because they are prevented by death from continuing *in office*, ²⁴but he, on the other hand, because he remains forever, has an unchangeable priesthood. ²⁵And consequently for all time he is able to save those who draw near to God through him, because he always lives to make intercession for them.

²⁶For indeed, it was fitting for us *to have* such a high priest, holy, innocent, undefiled, separated from sinners, and exalted above the heavens, ²⁷who does not need to offer up sacrifices daily, like those high priests, first for his own sins, and then for the *sins* of the people, for this he did once for all when he offered up himself. ²⁸For the law appoints men as high priests who have weaknesses, but the word of the oath, which came after the law, *appoints the Son*, made perfect forever.

8 Now in the things that we are saying, the main point *is this*: We have this kind of high priest, one

who sat down on the right hand of the throne of the Majesty in the heavens, ²a minister of the sanctuary, even of the true tabernacle, which the Lord pitched, not man.

³For every high priest is appointed to offer both gifts and sacrifices, hence it is necessary that this *high priest* also have something to offer. ⁴Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law, ⁵who serve a copy and a shadow of the heavenly things, just as Moses was divinely warned when he was about to erect the tabernacle, for He says, **See that you make all things according to the pattern that was shown to you on the mountain.** ⁶But now he has obtained a more excellent ministry, in as much as he is also the mediator of a better covenant, which has been enacted upon better promises.

⁷For if that first *covenant* had been faultless, there would have been no occasion to seek for a second. ⁸For finding fault with them, he says, **Behold!, the days come, says the Lord, that I will make a new covenant with the house of Israel and with the house of Judah.** ⁹Not *one* like the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt, for they did not continue in my covenant, and *so I showed no concern for them, says the Lord.* ¹⁰For 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 I will write them on their hearts, and I will be to them a God, and they will be to me a people. ¹¹And they will never teach, every man his fellow-citizen and every man his brother, saying, "Know the Lord," for they will all know me, from the least of them to the greatest. ¹²For I will be merciful toward their iniquities, and I will remember their sins no more.

¹³In that he says, "A new covenant," he has made the first obsolete. But that which is being made obsolete and growing aged is close to vanishing away.

9 Now even the first *covenant* had righteous decrees of divine service and the earthly sanctuary. ²For *the* tabernacle was furnished, *that is*, the first *room*, in which were the lampstand, and the table, and the Bread of the Presence; this is called the Holy Place. ³And after the second veil, the tabernacle that is called the Holy of Holies, ⁴having a golden altar of incense, and the ark of the covenant completely overlaid with gold, in which *was* a golden pot holding the manna, and Aaron's rod that budded, and the tablets of the covenant, ⁵and above it cherubim of glory overshadowing the mercy-seat, of which things we cannot speak in detail now.

⁶Now these things having been thus prepared, the priests go

regularly into the outer tabernacle, accomplishing the services. ⁷But into the second *room*, the high priest *went* alone, once *during* the year, not without blood, which he offers for himself and for the errors of the people, ⁸the Holy Spirit showing by this that the way into the Holy of Holies has not yet been revealed while the first tabernacle is still standing ⁹(which *is* a parable for the time present). According to this arrangement, both gifts and sacrifices are offered that are not able, as touching the conscience, to make the one who serves perfect, ¹⁰*being* only (with foods, and drinks, and various washings) righteous decrees about the flesh, imposed until *the* time of *the* new order.

¹¹But Christ, having become a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, ¹²nor yet through the blood of goats and calves, but through his own blood, entered once for all into the holy place, having obtained Age-abiding redemption. ¹³For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh, ¹⁴how much more will the blood of Christ, who through the Age-abiding spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?

¹⁵And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, those who have been called may receive the promise of the inheritance *in the Age to come*. ¹⁶For where a testament is, there must of necessity be the death of him who made it. ¹⁷For a testament is in force where there has been death, for it never is in force while he who made it lives. ¹⁸For this reason even the first *covenant* has not been dedicated without blood. ¹⁹For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, ²⁰saying, **this is the blood of the covenant which God commanded for you.** ²¹Moreover, he sprinkled the tabernacle and all the vessels of the ministry in the same manner with the blood. ²²Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness.

²³Therefore, it was necessary that the copies of the things in the heavens should be cleansed with these, but the heavenly things themselves with better sacrifices than these. ²⁴For Christ did not enter into a holy place made with hands,

which are copies of the true things, but into heaven itself, now to appear before the face of God for us. ²⁵Nor *did he enter* in order that he should offer himself often, as the high priest enters into the holy place year after year with blood *that is* not his own, ²⁶since then he must have suffered often from the foundation of the world. But now he has been revealed once, at the end of the ages, to put away sin by the sacrifice of himself.

²⁷And just as it is appointed to men once to die, and after this *comes* judgment, ²⁸so Christ also, having been once offered to bear the sins of many, will appear a second time, not *to deal with* sin, but to save those who eagerly wait for him.

10 For the law, having *only* a shadow of the good *things* to come, not the true form of the things, is never able, with the same sacrifices that they offer continually year by year, to make perfect those who draw near. ²Otherwise, would they not have ceased to be offered? Because the ones who serve, having been once cleansed, would have had no more consciousness of sins. ³But in those *sacrifices* there is a reminder of sins year after year. ⁴For it is impossible that the blood of bulls and goats should take away sins.

⁵Therefore, when he comes into the world, he says, **sacrifice and offering you did not want, but a body**

you prepared for me. ⁶In whole burnt offerings and sacrifices for sin you had no pleasure. ⁷Then I said, “Behold!, I have come (In the scroll of the book it is written of me) to do your will, O God.” ⁸After saying above, sacrifices and offerings and whole burnt offerings and sacrifices for sin you did not want, neither had pleasure in them (which are offered according to the law), ⁹then he has said, Behold!, I have come to do your will. He is abolishing the first covenant, in order that he may establish the second. ¹⁰By that same will, we have been sanctified through the offering of the body of Jesus Christ once and for all.

¹¹And indeed, every priest stands ministering day after day and offering the same sacrifices time after time, which are never able to take away sins, ¹²but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God, ¹³from then on waiting until his enemies are made the footstool of his feet. ¹⁴For by one offering he has perfected forever those who are sanctified.

¹⁵And the Holy Spirit also testifies to us, for after he has said, ¹⁶**This is the covenant that I will make with them after those days, says the Lord. I will put my laws on their heart, and I will write them upon their mind, then he says,** ¹⁷**And their sins and their iniquities I will remember no more.** ¹⁸Now where

there is forgiveness of these things, there is no more offering for sin.

¹⁹Therefore, brothers, since we have boldness to enter into the holy place by the blood of Jesus, ²⁰by the way which he dedicated for us, a newly made and a living way, through the veil, that is to say, his flesh, ²¹and *having* a great priest over the house of God, ²²let us draw near with a true heart, in fullness of faith, having our hearts sprinkled to cleanse us from an evil conscience, and having our body washed with pure water, ²³let us hold fast the confession of our hope without wavering, for he who promised is faithful. ²⁴And let us consider one another, to spur *one another* on to love and good works, ²⁵not forsaking our own assembling together, as is the habit of some, but exhorting *one another*, and all the more as you see the Day drawing near.

²⁶For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, ²⁷but a certain fearful expectation of judgment, and a fierceness of fire which is about to devour the adversaries. ²⁸A man who has rejected Moses’ law dies without compassion on *the testimony* of two or three witnesses, ²⁹of how much severer punishment, do you think he will be judged worthy, who has trampled under foot the Son of God, and has counted the blood of the covenant with which he was

sanctified an unholy thing, and has insulted the Spirit of grace? ³⁰For we know him who said, **vengeance belongs to me, I will repay.** And again, **the Lord will judge his people.**

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

³²But call to remembrance the former days, in which, after you were enlightened, you endured a great struggle, with sufferings.

³³Sometimes you were publicly exposed to abuse and afflictions, and sometimes becoming partakers with those who were so treated. ³⁴For you both had compassion on those who were in prison, and joyfully accepted the seizure of your property, knowing that you have for yourselves a better possession and an abiding one.

³⁵Therefore, do not throw away your boldness, which has a great reward. ³⁶For you have need of patience, that, having done the will of God, you may receive the promise. ³⁷**For yet a little while (How little! How little!), the Coming One will come, and will not delay.** ³⁸**But my righteous one will live by faith, and if he shrinks back, my soul has no pleasure in him.** ³⁹But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

11 Now faith is firm confidence in *things* hoped for, a conviction regarding things not seen.

²For due to it the men of old were commended.

³By faith we understand that the ages have been framed by the word of God, so that what is seen has not been made out of things which appear.

⁴By faith Abel offered to God a more excellent sacrifice than Cain, by which he was commended as righteous, God testifying in respect of his gifts, and through it he being dead yet speaks.

⁵By faith Enoch was moved so that he should not see death, and he was not found, because God moved him, for before he was moved he was commended as one who pleased God. ⁶And without faith it is impossible to please *him*, for he who comes to God must believe that he is, and *that* he is a rewarder of those who seek him.

⁷By faith Noah, being divinely warned about things not yet seen, out of reverent regard, prepared an ark for the salvation of his house, through which he condemned the world and became heir of the righteousness which is according to faith.

⁸By faith Abraham, when he was called, obeyed by going out to a place that he was to receive for an inheritance, and he went out, not knowing where he went. ⁹By faith he became a sojourner in the land of promise, as in a *land* not his own, dwelling in tents, with Isaac and

Jacob, *who were* co-heirs of the same promise,¹⁰ for he looked for the city which has the foundations, whose builder and maker is God.

¹¹By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised,¹² therefore also there sprang of one, and him as good as dead, ***so many as innumerable as the stars of heaven in multitude, and as the sand which is by the sea-shore.***

¹³These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth.¹⁴ For those who say such things make it clear that they are seeking a land of their own.¹⁵ And indeed, if they had been thinking of that *land* from which they went out, they would have had opportunity to return.¹⁶ But now they desire a better *land*, that is, a heavenly *one*. Therefore, God is not ashamed of them, to be called their God, for he has prepared for them a city.

¹⁷By faith Abraham, being tested, offered up Isaac; yes, he who had gladly received the promises was offering up his only begotten *son*,¹⁸ even he to whom it was said, ***in Isaac will your seed be called,***¹⁹ reasoning that God was able to raise him up, even out from among *the dead*, from where he did also, in a parable, receive him back.

²⁰By faith Isaac blessed Jacob and Esau, concerning things to come.

²¹By faith Jacob, when he was dying, blessed each of the sons of Joseph, and bowed over the top of his staff in worship.

²²By faith Joseph, when his end was near, made mention of the departure of the sons of Israel, and gave a commandment concerning his bones.

²³By faith Moses, when he was born, was hidden three months by his parents because they saw he was a well-pleasing child *to God*, and they were not afraid of the king's commandment.

²⁴By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter,²⁵ choosing to share ill treatment with the people of God, rather than to enjoy the temporary pleasures of sin,²⁶ considering the abuse for the sake of Christ greater riches than the treasures of Egypt, for he was looking to the reward.

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

²⁸By faith he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

²⁹By faith they passed through the Red Sea on dry land,

which the Egyptians, when they attempted it, were drowned.

³⁰By faith the walls of Jericho fell down after they had been encircled for seven days.

³¹By faith Rahab the prostitute did not perish with those who were defiant, having received the spies with peace.

³²And what more should I say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David, and Samuel, and the prophets, ³³who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, ³⁴quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became strong in war, turned to flight armies of aliens. ³⁵Women received *back* their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. ³⁶And others experienced mockings and scourgings, and even chains and imprisonment. ³⁷They were stoned, they were sawn in two, they were tempted, they were murdered with the sword, they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated ³⁸(of whom the world was not worthy), wandering in deserts and mountains, and caves and the holes in the ground.

³⁹And all these, though having been commended because of their faith, did not receive the promise, ⁴⁰God having provided some better thing concerning us, that they would not, apart from us, be made perfect.

12 Therefore, seeing we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin that so easily entangles us, and let us also run with endurance the race that is set before us, ²fixing our eyes on Jesus, the author and finisher of the faith, who, for the joy that was set before him, endured the cross, thinking nothing of *the* shame, and has sat down at *the* right hand of the throne of God. ³For consider him who has endured such opposition from sinners against himself, so that you do not grow weary, fainting in your souls.

⁴You have not yet resisted to blood, striving against sin, ⁵and you have forgotten the encouragement that addresses you as sons: **My son, do not lightly regard the discipline of the Lord, nor faint when you are reproved by him. For whom the Lord loves, he disciplines, and whips every son whom he accepts as a son.**

⁷It is for discipline *and guidance* that you endure, God is treating you as sons, for what son is there whom *his* father does not discipline? ⁸But if you are without *that* discipline, of which all have

been made partakers, then you are illegitimate children, and not sons. ⁹Furthermore, we had earthly fathers who disciplined us, and we gave them reverence. Will we not much rather be in subjection to the Father of spirits, and live? ¹⁰For they indeed for a few days disciplined *us* as seemed good to them, but he for *our* profit, that *we* may be partakers of his holiness. ¹¹All discipline seems for the present to be not joyous but grievous, yet afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

¹²Therefore, lift up the hands that hang down, and the weak knees, ¹³and make straight paths for your feet, so that *the limb* that is lame may not be put out of joint but rather be healed.

¹⁴Diligently pursue peace with all men, and sanctification, without which no man will see the Lord. ¹⁵See to it that no one is falling away from the grace of God; that no root of bitterness sprouts up, causes trouble, and by it many become defiled; ¹⁶that *there be* no sexually immoral or profane person, like Esau, who sold his own birthright for a *single* meal. ¹⁷For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind *in his father*, though he sought it diligently with tears.

¹⁸For you have not come to a *mountain* that can be touched, and

that burned with fire, and to blackness, and darkness, and tempest, ¹⁹and the sound of a trumpet, and the voice of words, which those who heard begged that no further word should be spoken to them, ²⁰for they could not bear that which was commanded, **if even a beast touch the mountain, it will be stoned.** ²¹And so fearful was the appearance *that* Moses said, **I am terrified and trembling.** ²²But you have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable thousands of angels, ²³to the general assembly and congregation of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of righteous men made perfect, ²⁴and to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks better than *the blood sprinkled by* Abel.

²⁵See that you do not refuse him who speaks. For if they did not escape when they refused the one who divinely warned them on earth, much more we *will not escape*, who turn away from him who *warns* from heaven, ²⁶whose voice then shook the earth. But now he has promised, saying, **yet once more I will make to tremble, not the earth only, but also the heavens.** ²⁷And this *word*, **yet once more**, signifies the removing of those things that are shaken, as of things that have been made, that

those things that are not shaken may remain.

²⁸Therefore, *since* we are receiving a kingdom that cannot be shaken, let us be thankful, by which we offer acceptable service to God with reverence and awe, ²⁹for our God is a consuming fire.

13 Let brotherly affection continue. ²Do not forget to show love to strangers, for by *doing* this some have entertained angels without knowing it. ³Remember those who are in prison, as though in prison with them; those who are mistreated, as being yourselves also in the body.

⁴*Let marriage be held in honor among all, and let the marriage bed be undefiled, for sexually immoral men and adulterers God will judge.*

⁵Keep your life free from the love of money, *and* be content with such things as you have, for he has said, **I will by no means fail you, and by no means will I forsake you.** ⁶So that with good courage we say, **the Lord is my helper, I will not fear. What can man do to me?**

⁷Remember your leaders, who spoke the word of God to you, and considering the outcome of their behavior, imitate their faith. ⁸Jesus Christ is the same yesterday, and today, and forever. ⁹Do not be carried away by various and strange teachings, for it is good that the heart

be established by grace, not by foods, which have not benefited those who stay occupied with them.

¹⁰We have an altar, from which those who serve the tabernacle have no right to eat. ¹¹For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp.

¹²Therefore, Jesus also, that he might sanctify the people through his own blood, suffered outside the gate.

¹³Let us therefore go forth to him outside the camp, bearing the reproach *he endured*. ¹⁴For we do not have an abiding city here, but we seek after *the city* that is to come.

¹⁵Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that make confession to his name.

¹⁶Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

¹⁷Obey those who are leading you, and submit *to them*, for they watch in behalf of your souls, as those who *will* give an account, in order that they may do this with joy, and not with grief, for that *would be* unprofitable for you.

¹⁸Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things. ¹⁹And I urge *you* the more exceedingly to do this, that I may be restored to you the sooner.

²⁰Now may the God of peace, who brought up the great shepherd of the sheep—our Lord Jesus—out from among *the dead ones*, in connection with the blood of the covenant of the *Age to come*, ²¹equip you with every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom *be* the glory for ever and ever. Amen.

²²But I exhort you, brothers, bear with the word of exhortation, for I have written to you in few words. ²³Take notice that our brother Timothy has been set at liberty, with whom, if he come shortly, I will see you.

²⁴Greet all those who have the rule over you, and all the holy *ones*. Those of Italy greet you.

²⁵Grace be with you all.
Amen.