**The Epistle to the Hebrews**

**Hebrews Chapter 1**

1God, having spoken from old time to *our* ancestors[[1]](#footnote-23681) through the prophets in many parts 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 is the reflection of His glory, and the exact representation of His nature, and is upholding all things by his powerful word.

After he had accomplished the cleansing for sins, he sat down at 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; today I have become your Father?[[2]](#footnote-10389) And again, I will be to him a Father, and he will be to me a Son?[[3]](#footnote-14453) 6And when he again brings[[4]](#footnote-31685) the firstborn into the inhabited world, he says, And let all the angels of God bow down before him.[[5]](#footnote-11032) 7And with respect to the angels it says, who makes his angels *as* winds, and his ministers *as* a flaming fire,[[6]](#footnote-22152) 8but of the Son *it says,* Your throne is God forever and ever, and the scepter of uprightness is the scepter of your kingdom. 9You have loved righteousness and hated lawlessness. Therefore God, your God, has anointed you with the oil of gladness rather than your companions.[[7]](#footnote-30740) 10And, You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of your hands. 11They will perish, but you continue on, and they will all grow old like a garment, 12and you will roll them up like clothing, and they will be changed like a garment. But you are the same, and your years will not fail.[[8]](#footnote-30037)

13But to which of the angels has he said at any time, Sit at my right hand until I make your enemies a footstool for your feet?[[9]](#footnote-16150) 14Are they not all ministering spirits sent out to serve for the sake of those who are about to inherit salvation?

**Hebrews Chapter 2**

1For this reason, we must pay much closer careful attention to what we have heard, lest we drift away *from it*. 2For if the word spoken through angels was legally binding, and every transgression and disobedience received a righteous retribution, 3how will we escape if we neglect so great a salvation, which, having at the first been spoken by 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 distributions of holy spirit, according to his own will).

5For he did not put the inhabited world that is about to come (about which we are speaking) in subjection to angels. 6Instead, someone has testified somewhere, saying, What is man, that you think about him? Or the son of man, that you care for him? 7You made him a little lower than the angels.[[10]](#footnote-13928) You crowned him with glory and honor, and set him over the works of your hands. 8You put all things in subjection under his feet.[[11]](#footnote-12892) Now in putting all things in subjection 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 do see Jesus, who has been made a little lower than the angels,[[12]](#footnote-16807) *and now* has been crowned with glory and honor because he suffered death, so that by the grace of God he might experience death[[13]](#footnote-14743) on behalf of everyone. 10For it was appropriate for Him,[[14]](#footnote-22175) for whom are all things, and through whom are all things, in bringing many sons to glory, to make the pioneer of their salvation perfect through sufferings. 11For both he who makes holy and those who are made holy are all from one, which is why he is not ashamed to call them brothers and sisters, 12saying, I will declare your name to my brothers and sisters; in the midst of the church I will sing your praise.[[15]](#footnote-14463) 13And again, I will put my trust in him.[[16]](#footnote-31237) And again, Look! *Here* I am, and the children whom God has given to me.[[17]](#footnote-29764)

14Now since the children participate fully in blood and flesh, in a similar way, he also himself shared the same so that through death he could make ineffective the one who holds the power of death, that is, the Devil,[[18]](#footnote-16126) 15and free all those who were held in slavery all their lives by their fear of death. 16Indeed, it hardly needs to be said that he did not come to help angels, but to give help to the seed of Abraham. 17This being the case, he had to be made like his brothers and sisters in every respect in order to become a merciful and faithful high priest in things pertaining to God, so that he could wipe away the sins of the people. 18For since he himself was tempted in that which he suffered, he is able to help those who are tempted.

**Hebrews Chapter 3**

1Therefore, holy brothers and sisters, partakers of a heavenly calling, think carefully about Jesus, the apostle and high priest whom we confess, 2who was faithful to Him[[19]](#footnote-31843) who appointed him, just as Moses also was *faithful* 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 the one 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 to be said later, 6but Christ[[20]](#footnote-27799) *is faithful* over His[[21]](#footnote-23250) house as a son, and we are His house if we hold on firmly to our confidence and our boasting in the hope, to the end.

7Therefore, just as the Holy Spirit says, Today, if you hear his voice, 8do not harden your hearts, as they did in the rebellion, as in the day of the trial in the desert, 9where your fathers put me to the test by trying me out, and saw my works for 40 years. 10Therefore, I was disgusted with that generation, and said, “They always go astray in their heart.” Moreover, they did not know my ways, 11so I swore in my wrath, “They will never enter into my rest!”[[22]](#footnote-13321)

12See to it, brothers and sisters, 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 every day, so long as it is *still* called “today,” lest any one of you is hardened by the deceitfulness of sin. 14For we have become partners of Christ if we hold our original confidence firmly to the end. 15As it is said, Today if you hear his voice, do not harden your hearts as in the rebellion.[[23]](#footnote-32287)

16For who, having heard, rebelled? Indeed, *was it* not all those who came out of Egypt, *led* by Moses? 17And with whom was he displeased 40 years? Was it not with those who sinned, whose carcasses *lay where they* fell in the desert? 18And to whom did he swear that they would not enter his rest, but to those who were disobedient? 19And we see that they were not able to enter in because of unbelief.

**Hebrews Chapter 4**

1The promise of entering his rest still remains open. Let us fear, therefore, lest any of you fails to reach it. 2For indeed we have had good news proclaimed to us, just as they also did, but the word *they* heard did not profit them, because it was not combined with trust in those who heard 3(for we who have believed enter into that rest), just as he has said, as I swore in my wrath, “They will not enter into my rest,”[[24]](#footnote-31109) 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,[[25]](#footnote-19609) 5and in this *place* again, They will not enter into my rest.[[26]](#footnote-20462)

6Therefore, seeing it remains that some should enter it, and those to whom the good news was proclaimed failed to enter in because of disobedience, 7he again appoints a certain day, “Today,” saying through David after such a long time, (just as it was said before), today, if you hear his voice, do not harden your hearts.[[27]](#footnote-24997) 8For if Joshua had given them rest, after that time he would not have spoken about another day. 9Therefore, there *still* remains a Sabbath rest for the people of God. 10For anyone who has entered His rest has himself also rested from his works, just as God did from his. 11Therefore, let us be diligent to enter into that rest, lest anyone fall by *following* the same example of disobedience.

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.

14Since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold on firmly to our confession. 15For we do not have a high priest who is unable to empathize with our weaknesses, but one who has been tempted in every way just as *we are, yet* without sin. 16Therefore, let us approach the throne of grace with open and honest *speech*, in order to receive mercy and to find grace to help *us* in *our* time of need.

**Hebrews Chapter 5**

1For every high priest is taken from among the people *and* is appointed to offer both gifts and sacrifices for sins on behalf of the people in things pertaining to God. 2He is able to deal gently with the ignorant and erring, because he himself is also subject to weakness, 3and this is why he is obligated to offer *sacrifices* for sins for himself as well as for the people.

4And no one takes this honor upon himself, but *receives it* when he is called by God, just as Aaron was. 5So too, Christ[[28]](#footnote-18731) did not exalt himself in becoming high priest, but *was appointed by* the one who said to him, You are my Son; today I have given birth to you,[[29]](#footnote-15478) 6as he says also in another *place,* you are a priest forever after the order of Melchizedek.[[30]](#footnote-12960) 7In the days of his flesh, he offered up prayers and appeals[[31]](#footnote-30199) with strong crying and tears to the One who was able to save him from death, and having been heard because of his reverent submission, 8(although he was a son, *yet* he learned obedience by the things that he suffered), 9and having been brought to maturity, he became the source 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 who need milk, not 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—those who through repeated use have their senses exercised to discern good and evil.

**Hebrews Chapter 6**

1Therefore, leaving the teaching of the fundamentals of Christ,[[32]](#footnote-15917) let us press on to maturity, not laying again a foundation of repentance from dead works and of trust in 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 it is impossible, in the case of those who were once enlightened and have tasted of the heavenly gift, and have become partakers of holy spirit, 5and have tasted the good word of God and the powers of the age to come, 6and *then* have fallen away, to renew them again to repentance, because they are crucifying again the Son of God and causing him public disgrace.

7For the land that has drunk the rain that often falls on it and produces plants useful to those for whom it is cultivated, receives a blessing from God, 8but if it bears thorns and thistles, it is useless and close to being cursed; its 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 unrighteous *so as to* forget your work and the love that you showed toward his name by having ministered to the holy ones, and in your continuing to 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 will not become sluggish, but will be imitators of those who through trust and patience inherit the promises.

13For when God made a promise to Abraham, since he had no one greater to swear by, he swore by himself, 14saying, Surely I will bless you greatly, and I will multiply you abundantly.[[33]](#footnote-27826) 15And thus, having patiently endured, he obtained the promise.

16For people 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, 18so that by two unchangeable things, in *each of* which it is impossible for God to lie, we 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, *behind* the curtain, 20where, as a forerunner, Jesus entered on our behalf, having become a high priest forever, after the order of Melchizedek.

**Hebrews Chapter 7**

1For 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 *of war*. 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, although they also 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, about whom it is testified that he lives, *receives them*. 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 perfection had been attainable through the Levitical priesthood (for under it the People[[34]](#footnote-28066) received the law), what further need *was there* for another priest to 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 whom these things are spoken about belongs to another tribe, from which no one has ever officiated at the altar. 14For it is clear that our Lord descended from Judah, *and* in connection with that tribe, Moses said nothing concerning priests. 15And this is even clearer if another priest like Melchizedek arises, 16who has been made *a priest*, not on the basis of a legal regulation concerning the flesh, but on the basis of the power of an endless life. 17For it is testified *of him*: You are a priest forever after the order of Melchizedek.[[35]](#footnote-22700)

18For on the one hand, the former commandment is annulled 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 since *it was* done with the taking of an oath (for they indeed became priests without an oath, 21but he *became a priest* with an oath *sworn* by God[[36]](#footnote-13294) who says of him, The Lord swore and will not change his mind, you are a priest forever),[[37]](#footnote-28556) 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 were 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 is alive to make intercession for them.

26For it is appropriate for us *to have* such a high priest, *one who is* devout, 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 and 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, who has been made perfect forever.

**Hebrews Chapter 8**

1Now in the things that we are saying, the main point *is this*: We have this kind of high priest, one who sat down at the right hand of the throne of the Majesty in heaven, 2a minister of the holy places and 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 *already* those who offer the gifts according to the law. 5They serve as an example and a shadow of the heavenly *sanctuary*. This is why Moses was warned *by God* 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.[[38]](#footnote-22474) 6As it is, he has obtained a more excellent ministry, in as much as he is also the mediator of a better covenant, since it has been enacted on the basis of 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, Look! The days are coming, 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 out of the land of Egypt, because they did not continue in my covenant, and *so* I showed no concern for them, says the Lord. 10So 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, each one his fellow citizen and each one 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.[[39]](#footnote-20480)

13When he speaks of “a new *covenant*,”[[40]](#footnote-12727) he has made the first *one* obsolete. But that which is being made obsolete and growing aged is close to vanishing away.

**Hebrews Chapter 9**

1Now the first *covenant* had righteous requirements for divine service and the earthly holy *sanctuary*. 2For a tent[[41]](#footnote-28522) was set up. *There was* the first *room*, in which *were* the menorah, and the table, and the Bread of the Presence; this is called the Holy Place. 3And behind the second curtain *was* the tent that is called the Holy of Holies, 4which had 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 *were* cherubim of glory overshadowing the atonement-cover, of which things we cannot speak in detail now.

6Now with these things prepared in this way, the priests go regularly into the outer tent, performing the *sacred* services. 7But into the second *room*, the high priest *went* alone, once a year, not without blood, which he offers for himself and for the errors of the People,[[42]](#footnote-10130) 8by this the Holy Spirit was making it clear that the way into the Holy *of Holies* had not yet been revealed while the first tabernacle is still standing 9(which *is* a parable for the present time). According to that arrangement, both gifts and sacrifices are offered that are not able to perfect the conscience of the one who is serving them, 10*since they deal* only with foods and drinks and various washings,[[43]](#footnote-31357) *which are* righteous requirements concerning the flesh, imposed until *the* time of *the* new order.

11But when Christ[[44]](#footnote-24913) came as the high priest of the good things to come, *he entered* through the greater and more perfect tabernacle *that was* not made with hands, that is to say, not of this creation. 12He entered once and for all into the Holy places, not by means of the blood of goats and calves, but by means of his own blood, thus obtaining everlasting redemption. 13For if the blood of goats and bulls, and the ashes of a heifer sprinkled on those who have been defiled, make people holy (as regards the “cleanness” of the flesh), 14how much more will the blood of Christ, who through the everlasting spirit offered himself without blemish to God, cleanse our conscience from dead works to serve the living God?

15And for this reason he is the mediator of a new covenant, so that, since a death has taken place for redemption from the transgressions that were committed under the first covenant, those who have been called will receive the promise of the inheritance in the age *to come*. 16For where there is a covenant, it is necessary that the death of the covenant-maker be represented. 17For a covenant is ratified on the basis of *sacrificial* deaths, for it is never valid while the covenant-maker is *represented as* living. 18That is why even the first *covenant* was not inaugurated without blood. 19For when every commandment of the law had been spoken by Moses to all the People, 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 that God commanded for you.[[45]](#footnote-14219) 21And in the same way, he sprinkled the tent and all the articles of the ministry with the blood. 22Indeed, under the law almost everything is cleansed with blood, and without the shedding of blood there is no forgiveness.

23Therefore, it was necessary for the copies of the things in heaven to be cleansed with these *sacrifices*, but the heavenly *people* themselves with better sacrifices than these. 24For Christ did not enter into a holy *sanctuary* made with hands, which is a copy of the true things, but into heaven itself, now to appear before the face of God on our behalf. 25Nor *did he enter* in order to offer himself over and over, like the high priest who enters into the Holy *of Holies* year after year with blood *that is* not his own, 26since then it would have been necessary for him to have suffered over and over 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 for a person to die one time, and after that *comes* *the* Judgment, 28so Christ also, having been offered one time to take away the sins of many, will appear a second time, not *to atone* for sin, but to save those who eagerly wait for him.

**Hebrews Chapter 10**

1For since the law has *only* a shadow of the good *things* to come, not the true form of the things, it is never able, by the same sacrifices that they offer continually year after year, to make those who draw near perfect. 2Otherwise, would they not have stopped offering *those sacrifices*? 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 for the blood of bulls and goats to take away sins.

5Therefore, when he comes into the world, he says, You did not want sacrifice and offering, but a body you prepared for me. 6In whole burnt offerings and *sacrifices* for sin you had no pleasure. 7Then I said, in the scroll of the book it is written about me, “Look! I have come to do your will, O God.”[[46]](#footnote-23137) 8*After* saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin you did not want, nor did you have pleasure in them[[47]](#footnote-17512) (which are continually offered according to the law), 9then he has said, Look! I have come to do your will.[[48]](#footnote-27412) He is abolishing the first *covenant*, in order to establish the second. 10By that *same* will, we have been made holy through the offering of the body of Jesus Christ[[49]](#footnote-13916) once and for all.

11And on the one hand, every *other* priest stands serving day after day and offering the same sacrifices over and over, which are never able to take away sins. 12But on the other hand, this *priest*, when he had offered one sacrifice for sins for all time, sat down at the right hand of God, 13from then on waiting until his enemies are placed as a footstool for his feet. 14For by one offering he has perfected for all time those who are being made holy.

15And the Holy Spirit also testifies to us *about this*. For after saying, 16This 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 on their mind,[[50]](#footnote-28941) *then he says,* 17and their sins and their lawlessness I will remember no more.[[51]](#footnote-18883) 18Now where there is forgiveness of these things, a *sacrificial* offering for sin is no longer *required*.

19Therefore, brothers and sisters, since we have confidence to enter into the holy places by the blood of Jesus, 20by the way that he dedicated for us, a newly made and a living way, through the curtain, that is to say, his flesh, 21and *since we have* a great priest over the house of God, 22let us approach with a true heart, in full assurance of trust, having our hearts sprinkled *to cleanse us* from an evil conscience, and having our body washed with clean water, 23let us hold on firmly to 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 abandoning our meeting together, as some are in the habit of doing, but exhorting *one another*, and all the more as you see the Day drawing near.

26For if we keep on sinning deliberately after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27but only a fearful expectation of judgment, and a fury of fire, which is about to devour the adversaries. 28Anyone who has rejected Moses’ law dies without mercy on *the testimony of* two or three witnesses. 29How much worse punishment do you think will be deserved by the one who has trampled under foot the Son of God and has considered the blood of the covenant by which he was made holy to be a common thing, and has insulted the Spirit of grace? 30For we know him who said, “Vengeance belongs to me; I will repay.”[[52]](#footnote-18062) And again, “the Lord will judge his people.”[[53]](#footnote-27353) 31It is a fearful thing to fall into the hands of the living God.

32But remember the former days, in which, after you were enlightened, you endured a great struggle, with *much* suffering. 33Sometimes you were publicly exposed to abuse and afflictions, and sometimes you were companions with those who were so treated. 34For you had compassion on those in prison, and joyfully accepted the seizure of your property, knowing that you have for yourselves a better possession, and a lasting *one*.

35Therefore, do not throw away your confidence, which will have a great reward. 36For you have need of endurance, so that after you have done the will of God, *then* you will receive the promise. 37For in just a little *while* (How little! How little!), the Coming One will come, and will not delay. 38But my righteous one will live by trust, and if he draws back, my soul has no pleasure in him.[[54]](#footnote-29468) 39But we are not those who draw back, resulting in destruction, but those who have trust, resulting in preserving *our* life.

**Hebrews Chapter 11**

1Now trust is firm confidence in *things* hoped for, a conviction regarding things not seen. 2For by it the people of old obtained a *good* testimony *from God*.

3By trust we understand that the ages have been put in order by the word of God, so that what is seen has not been made out of things that are visible.

4By trust, Abel offered to God a more excellent sacrifice than Cain, by which *trust* he obtained the testimony that he was righteous, God testifying on the basis of his gifts; and through it, though he is dead, he still speaks.

5By trust Enoch was moved so that he would not see death, and he could not be found, because God moved him, for before he was moved he obtained the testimony that he pleased God. 6And without trust it is impossible to please *him*, for whoever comes to God must believe that he is, and *that* he rewards those who seek him.

7By trust Noah, being warned *by God* about things not yet seen, out of reverent regard, prepared an ark for the salvation of his house. By this *trust* he condemned the world and became heir of the righteousness that comes because of trust.

8By trust Abraham, when he was called, obeyed by going out to a place that he was going to receive as an inheritance, and he went out, not knowing where he was going. 9By trust he went to live in the Promised Land, as in a foreign *land*, living in tents, as did Isaac and Jacob *who were* co-heirs of the same promise, 10for he was looking forward to the city that has the *lasting* foundations, whose builder and maker is God.

11By trust also Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised, 12and so from one *man*, and him as good as dead, *many* were born, as many as the stars of heaven in multitude and as innumerable as the sand that is by the seashore.[[55]](#footnote-19340)

13All these people were still living by trust when they died, not having received the promises, but they saw them from a distance, and saluted them, and professed that they were foreigners and resident aliens on the earth. 14For those who say such things make it clear that they are seeking a homeland. 15And indeed, if they kept thinking of that *land* from which they came out, they would have had an opportunity to return. 16But as it is, they desire a better *land*, that is, a heavenly *one.* Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

17By trust Abraham, being tested, offered up Isaac; yes, he who had gladly received the promises was offering up his only begotten *son*, 18even he to whom it was said, In Isaac will your seed be called.[[56]](#footnote-11203) 19He reasoned that God was able to raise him up, even from among the dead, from which, as a parable, he did receive him back.

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

21By trust Jacob, when he was dying, blessed each of the sons of Joseph and bowed *while leaning* on the top of his staff.

22By trust Joseph, when his end was near, mentioned the Exodus of the sons of Israel, and gave a commandment concerning his bones.

23By trust, when Moses was born, he was hidden by his parents for three months because they saw he was beautiful *before* *God*, and they were not afraid of the king’s commandment.

24By trust Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, 25choosing to be mistreated along with the People of God[[57]](#footnote-27919) rather than to enjoy the temporary pleasures of sin, 26considering the abuse for the sake of the Messiah greater riches than the treasures of Egypt, because he was looking to the reward.

27By trust he left Egypt behind, not fearing the anger of the king, because he persevered as one who sees the Invisible One.

28By trust he kept the Passover, and the sprinkling of the blood, so that the one who was destroying the firstborn would not touch them. 29By trust they passed through the Red Sea as if *they were passing* through dry land. When the Egyptians attempted to do it, they were drowned.

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

31By trust Rahab the prostitute did not perish with those who were defiant, because she 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 trust conquered kingdoms, enforced righteousness, obtained promises, shut the mouths of lions, 34deprived fire of its power,[[58]](#footnote-28106) escaped the mouth of the sword, from weakness were made strong, became strong in war, put to flight foreign armies. 35Women received *back* their dead by resurrection; but others were tortured, not accepting their release, in order to obtain a better resurrection. 36And others experienced mockings and floggings, and even chains and imprisonment. 37They were stoned, they were sawed in two, they were murdered with the sword, they went around in sheepskins, in goatskins; being destitute, afflicted, mistreated 38(of whom the world was not worthy), wandering in deserts and mountains, and *hiding in* caves and the holes in the ground.

39And all these, though having obtained a *good* testimony because of their trust, did not receive the promise, 40God having provided something better for us, so that they would not be made perfect apart from us.

**Hebrews Chapter 12**

1Therefore, 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 leader and finisher of our trust, who, because of 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. 3Yes, think carefully about him who has endured such opposition from sinners against himself, so that you do not grow weary, becoming exhausted in your souls.

4You have not yet resisted to *the* *point of shedding* blood while striving against sin. 5And have you completely forgotten the encouragement that addresses you as sons: “My son, do not lightly regard the discipline of the Lord, nor be weary when you are reproved by him.” 6For whom the Lord loves, he disciplines, and punishes every son whom he accepts *as a son*.[[59]](#footnote-30127)

7It is for discipline *and guidance* that you must *continue to* 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—something all *sons* have shared in—then you are illegitimate children, and not sons. 9Furthermore, we had earthly fathers who disciplined us, and we gave them reverence. Should we not submit ourselves all the more to the Father of spirits, and live? 10For they indeed disciplined *us* for a few days in ways that seemed good to them, but he *disciplines us* for *our* profit, so that *we* can be partakers of his holiness. 11And indeed, all discipline seems at that present time to be not joyous but painful, 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 strengthen the weak knees, 13and make straight paths for your feet, so that *the limb* that is lame is not put out of joint but rather is healed.

14Diligently pursue peace with everyone, and *pursue* holiness, without which no one will see the Lord. 15Watch over *others*, so that no one is falling away from the grace of God; so that no root of bitterness sprouts up and causes trouble, and by it many become defiled; 16*and* so that *there be* no sexually immoral or worldly-minded person, like Esau, who sold his own birthright for a *single* meal. 17For you know that even when he afterward wanted to inherit the blessing, he was rejected, for he found no opportunity for *his* repentance, though he sought it diligently with tears.

18For you have not come to what can be touched, and that burned with fire, and to blackness, and darkness, and storm, 19and the sound of a trumpet, and the voice whose words made the hearers beg that no further word should be spoken to them, 20for they could not bear what was commanded: if even an animal touches the mountain, it will be stoned.[[60]](#footnote-18750) 21And so terrifying was the sight *that* Moses said, I am terrified and trembling.[[61]](#footnote-22679)

22On the contrary, you have come to mount Zion, that is, to the city of the living God, the heavenly Jerusalem; and to an uncountable number of angels who are gathered for a festival; 23and to the church of the firstborn ones whose *names* have been written in heaven; and to God, the Judge of all; and to the spirits of righteous people who have finished *their race*; 24and to Jesus, the mediator of a new covenant; and to the sprinkled blood that is speaking better than *the blood of* Abel.

25See that you do not refuse him who is speaking. For if they did not escape when they refused the one who warned them from the earth, how much more *will* *we* *not escape*, we who turn away from him who *warns* from heaven. 26At that time his voice shook the earth, but now he has promised, saying, Yet once more I will make to tremble, not only the earth, but also the heavens.[[62]](#footnote-16749) 27And this *word*, yet once more,[[63]](#footnote-19537) points to the removing of those things that can be shaken, that is, things that have been made, so that those things that cannot be shaken will remain.

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

**Hebrews Chapter 13**

1Keep showing affection for *God’s* family. 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 if *you were* in prison with them; those who are mistreated, as if you yourselves were also *suffering* bodily.

4Marriage must be held in honor by everyone, and the marriage bed must be undefiled, for sexually immoral people and adulterers God will judge.

5Keep your life free from the love of money, *and* be content with what you have, for he has said, I will absolutely not fail you, and I will absolutely not forsake you.[[64]](#footnote-19132) 6So we can confidently say, The Lord is my helper, I will not fear. What can man do to me?[[65]](#footnote-29467)

7Remember your leaders who spoke the word of God to you. Carefully observe the outcome of their way of life and imitate their trust. 8Jesus Christ[[66]](#footnote-27718) is the same yesterday, and today, and forever.

9Do not be carried away by various and strange teachings, for it is good for our hearts to 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 in the tent[[67]](#footnote-17569) 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. 12For this reason Jesus also suffered outside the gate so that he would make the people holy through his own blood. 13Therefore, let us go to him outside the camp, bearing the reproach *he endured*. 14For we do not have a permanent city here, but we are seeking *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.

17Yield to those who are leading you, and submit *to them*, for they are keeping watch over your souls, as those who *will* have to give an account. Let them do that with joy, and not with groaning, for that is of no advantage to you.

18Keep praying for us! For we are persuaded that we have a good conscience because we desire to live honorably in all things. 19And I especially urge *you* to do this so that I can be restored to you the sooner.

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

22Now I exhort you, brothers and sisters, bear with my word of exhortation, for I have written to you in *only* a few words. 23Be aware that our brother Timothy has been set at liberty, with whom, if he comes shortly, I will see you.

24Greet all your leaders and all the holy ones. The ones from Italy greet you.

25Grace be with you all. Amen.

1. Lit. “the fathers” [↑](#footnote-ref-23681)
2. From Ps. 2:7 [↑](#footnote-ref-10389)
3. From 2 Sam. 7:14 [↑](#footnote-ref-14453)
4. Or “And again, when he brings” [↑](#footnote-ref-31685)
5. From Deut. 32:43; Ps. 97:7 [↑](#footnote-ref-11032)
6. From Ps. 104:4 [↑](#footnote-ref-22152)
7. From Ps. 45:6-7 LXX [↑](#footnote-ref-30740)
8. From Ps. 102:25-27 LXX [↑](#footnote-ref-30037)
9. From Ps. 110:1 [↑](#footnote-ref-16150)
10. Or “lower than the angels for a little while” [↑](#footnote-ref-13928)
11. From Ps. 8:4-6 [↑](#footnote-ref-12892)
12. Or “lower than the angels for a little while” [↑](#footnote-ref-16807)
13. Lit. “taste death,” i.e. die. [↑](#footnote-ref-14743)
14. “Him” refers to God [↑](#footnote-ref-22175)
15. From Ps. 22:22 [↑](#footnote-ref-14463)
16. From Isa. 8:17 [↑](#footnote-ref-31237)
17. From Isa. 8:18 [↑](#footnote-ref-29764)
18. “Devil” is a transliteration of the Greek word diabolos, which literally means “Slanderer.” [↑](#footnote-ref-16126)
19. “Him” and “His” refer to God [↑](#footnote-ref-31843)
20. Lit. “the Anointed One” [↑](#footnote-ref-27799)
21. Both occurrences “His” refer to God [↑](#footnote-ref-23250)
22. From Ps. 95:7-11 [↑](#footnote-ref-13321)
23. From Ps. 95:7-8 [↑](#footnote-ref-32287)
24. From Ps. 95:11 [↑](#footnote-ref-31109)
25. From Gen. 2:2 [↑](#footnote-ref-19609)
26. From Ps. 95:11 [↑](#footnote-ref-20462)
27. From Ps. 95:7-8 [↑](#footnote-ref-24997)
28. Lit. “the Anointed One” [↑](#footnote-ref-18731)
29. From Ps. 2:7 [↑](#footnote-ref-15478)
30. From Ps. 110:4 [↑](#footnote-ref-12960)
31. Lit. “an olive branch” [↑](#footnote-ref-30199)
32. Lit. “the Anointed One” [↑](#footnote-ref-15917)
33. From Gen. 22:17 [↑](#footnote-ref-27826)
34. The nation of Israel was called “the People,” so it is appropriate to capitalize it when it refers to Israel. [↑](#footnote-ref-28066)
35. From Ps. 110:4 [↑](#footnote-ref-22700)
36. Lit. “the one” [↑](#footnote-ref-13294)
37. From Ps. 110:4 [↑](#footnote-ref-28556)
38. From Exod. 25:40 [↑](#footnote-ref-22474)
39. From Jer. 31:31-34 [↑](#footnote-ref-20480)
40. From Jer. 31:31 [↑](#footnote-ref-12727)
41. The “tent” refers to the tabernacle. [↑](#footnote-ref-28522)
42. The nation of Israel was called “the People.” [↑](#footnote-ref-10130)
43. Lit. “baptisms” [↑](#footnote-ref-31357)
44. Lit. “the Anointed One” [↑](#footnote-ref-24913)
45. From Exod. 24:8 [↑](#footnote-ref-14219)
46. From Ps. 40:6-8 [↑](#footnote-ref-23137)
47. From Ps. 40:6 [↑](#footnote-ref-17512)
48. From Ps. 40:8 [↑](#footnote-ref-27412)
49. Lit. “the Anointed One” [↑](#footnote-ref-13916)
50. From Jer. 31:33 [↑](#footnote-ref-28941)
51. From Jer. 31:34 [↑](#footnote-ref-18883)
52. From Deut. 32:35 [↑](#footnote-ref-18062)
53. From Deut. 32:36 [↑](#footnote-ref-27353)
54. From Isa. 26:20; Hab. 2:3-4 LXX [↑](#footnote-ref-29468)
55. From Gen. 22:17 [↑](#footnote-ref-19340)
56. From Gen. 21:12 [↑](#footnote-ref-11203)
57. The nation of Israel was called “the People.” [↑](#footnote-ref-27919)
58. Lit. “quenched the power of fire” [↑](#footnote-ref-28106)
59. From Prov. 3:11-12 [↑](#footnote-ref-30127)
60. From Exod. 19:12-13 [↑](#footnote-ref-18750)
61. From Deut. 9:19 [↑](#footnote-ref-22679)
62. From Hag. 2:6 [↑](#footnote-ref-16749)
63. From Hag. 2:6 [↑](#footnote-ref-19537)
64. From Deut. 31:6 [↑](#footnote-ref-19132)
65. From Ps. 118:6-7 [↑](#footnote-ref-29467)
66. Lit. “the Anointed One” [↑](#footnote-ref-27718)
67. The Greek skēnē means “tent,” and here specifically refers to the Tabernacle. [↑](#footnote-ref-17569)