

# The World English Bible (WEB): Hebrews

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Book 58 Hebrews

001:001 God, having in the past spoken to the fathers through the prophets  
at many times and in various ways,

001:002 has at the end of these days spoken to us by his Son,  
whom he appointed heir of all things, through whom also  
he made the worlds.

001:003 His Son is the radiance of his glory, the very image of  
his substance, and upholding all things by the word of his power,  
when he had by himself made purification for our sins,

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sat down on the right hand of the Majesty on high;  
001:004 having become so much better than the angels, as he has  
inherited a more excellent name than they have.  
001:005 For to which of the angels did he say at any time, "You are my Son.  
Today have I become your father?"{Psalm 2:7} and again, "I will  
be to him a Father, and he will be to me a Son?"{2 Samuel 7:14;  
1 Chronicles 17:13}  
001:006 Again, when he brings in the firstborn into the world he says,  
"Let all the angels of God worship him."  
001:007 Of the angels he says, "Who makes his angels winds, and his  
servants a flame of fire."{Psalm 104:4}  
001:008 But of the Son he says, "Your throne, O God, is forever and ever.  
The scepter of uprightness is the scepter of your Kingdom.  
001:009 You have loved righteousness, and hated iniquity; therefore God,  
your God, has anointed you with the oil of gladness above  
your fellows."{Psalm 45:6-7}  
001:010 And, "You, Lord, in the beginning, laid the foundation of the earth.  
The heavens are the works of your hands.  
001:011 They will perish, but you continue. They all will grow old  
like a garment does.  
001:012 As a mantle, you will roll them up, and they will be changed;  
but you are the same. Your years will not fail."{Psalm 102:25-27}  
001:013 But which of the angels has he told at any time, "Sit at  
my right hand, until I make your enemies the footstool  
of your feet?"{Psalm 110:1}  
001:014 Aren't they all serving spirits, sent out to do service  
for the sake of those who will inherit salvation?  
002:001 Therefore we ought to pay greater attention to the things  
that were heard, lest perhaps we drift away.  
002:002 For if the word spoken through angels proved steadfast, and every  
transgression and disobedience received a just recompense;  
002:003 how will we escape if we neglect so great a salvation--  
which at the first having been spoken through the Lord,  
was confirmed to us by those who heard;  
002:004 God also testifying with them, both by signs and wonders,  
by various works of power, and by gifts of the Holy Spirit,  
according to his own will?  
002:005 For he didn't subject the world to come, of which we speak,  
to angels.  
002:006 But one has somewhere testified, saying, "What is man, that you  
think of him? Or the son of man, that you care for him?  
002:007 You made him a little lower than the angels. You crowned him  
with glory and honor.{TR adds "and set him over the works  
of your hands"}  
002:008 You have put all things in subjection under his feet."{Psalm  
8:4-6} For in that he subjected all things to him, he left  
nothing that is not subject to him. But now we don't see  
all things subjected to him, yet.  
002:009 But we see him who has been made a little lower than  
the angels, Jesus, because of the suffering of death crowned  
with glory and honor, that by the grace of God he should taste  
of death for everyone.  
002:010 For it became him, for whom are all things, and through whom  
are all things, in bringing many children to glory, to make  
the author of their salvation perfect through sufferings.  
002:011 For both he who sanctifies and those who are sanctified  
are all from one, for which cause he is not ashamed to call  
them brothers{The word for "brothers" here and where  
context allows may also be correctly translated "brothers

and sisters" or "siblings."},  
002:012 saying, "I will declare your name to my brothers. In the midst  
of the congregation I will sing your praise."{Psalm 22:22}  
002:013 Again, "I will put my trust in him."{Isaiah 8:17} Again, "Behold,  
here I am with the children whom God has given me."{Isaiah 8:18}  
002:014 Since then the children have shared in flesh and blood,  
he also himself in like manner partook of the same, that through  
death he might bring to nothing him who had the power of death,  
that is, the devil,  
002:015 and might deliver all of them who through fear of death were  
all their lifetime subject to bondage.  
002:016 For most certainly, he doesn't give help to angels, but he gives  
help to the seed of Abraham.  
002:017 Therefore he was obligated in all things to be made like  
his brothers, that he might become a merciful and faithful  
high priest in things pertaining to God, to make atonement  
for the sins of the people.  
002:018 For in that he himself has suffered being tempted, he is able  
to help those who are tempted.  
003:001 Therefore, holy brothers, partakers of a heavenly calling,  
consider the Apostle and High Priest of our confession, Jesus;  
003:002 who was faithful to him who appointed him, as also was Moses  
in all his house.  
003:003 For he has been counted worthy of more glory than Moses,  
inasmuch as he who built the house has more honor than the house.  
003:004 For every house is built by someone; but he who built all  
things is God.  
003:005 Moses indeed was faithful in all his house as a servant,  
for a testimony of those things which were afterward to be spoken,  
003:006 but Christ is faithful as a Son over his house; whose house we are,  
if we hold fast our confidence and the glorying of our hope  
firm to the end.  
003:007 Therefore, even as the Holy Spirit says, "Today if you will  
hear his voice,  
003:008 don't harden your hearts, as in the provocation, like as in  
the day of the trial in the wilderness,  
003:009 where your fathers tested me by proving me, and saw my works  
for forty years.  
003:010 Therefore I was displeased with that generation, and said,  
'They always err in their heart, but they didn't know my ways;'  
003:011 as I swore in my wrath, 'They will not enter into  
my rest.'"{Psalm 95:7-11}  
003:012 Beware, brothers, lest perhaps there be in any one of you  
an evil heart of unbelief, in falling away from the living God;  
003:013 but exhort one another day by day, so long as it is called "today;"  
lest any one of you be hardened by the deceitfulness of sin.  
003:014 For we have become partakers of Christ, if we hold fast  
the beginning of our confidence firm to the end:  
003:015 while it is said, "Today if you will hear his voice,  
don't harden your hearts, as in the rebellion."{Psalm 95:7-8}  
003:016 For who, when they heard, rebelled? No, didn't all those who  
came out of Egypt by Moses?  
003:017 With whom was he displeased forty years? Wasn't it with those  
who sinned, whose bodies fell in the wilderness?  
003:018 To whom did he swear that they wouldn't enter into his rest,  
but to those who were disobedient?  
003:019 We see that they were not able to enter in because of unbelief.  
004:001 Let us fear therefore, lest perhaps anyone of you should seem  
to have come short of a promise of entering into his rest.

004:002 For indeed we have had good news preached to us, even as they also did, but the word they heard didn't profit them, because it wasn't mixed with faith by those who heard.

004:003 For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, they will not enter into my rest;"{Psalm 95:11} although the works were finished from the foundation of the world.

004:004 For he has said this somewhere about the seventh day, "God rested on the seventh day from all his works;"{Genesis 2:2}

004:005 and in this place again, "They will not enter into my rest."{Psalm 95:11}

004:006 Seeing therefore it remains that some should enter therein, and they to whom the good news was before preached failed to enter in because of disobedience,

004:007 he again defines a certain day, today, saying through David so long a time afterward (just as has been said), "Today if you will hear his voice, don't harden your hearts."{Psalm 95:7-8}

004:008 For if Joshua had given them rest, he would not have spoken afterward of another day.

004:009 There remains therefore a Sabbath rest for the people of God.

004:010 For he who has entered into his rest has himself also rested from his works, as God did from his.

004:011 Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience.

004:012 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart.

004:013 There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom we have to do.

004:014 Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession.

004:015 For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.

004:016 Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.

005:001 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.

005:002 The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.

005:003 Because of this, he must offer sacrifices for sins for the people, as well as for himself.

005:004 Nobody takes this honor on himself, but he is called by God, just like Aaron was.

005:005 So also Christ didn't glorify himself to be made a high priest, but it was he who said to him, "You are my Son. Today I have become your father."{Psalm 2:7}

005:006 As he says also in another place, "You are a priest forever, after the order of Melchizedek."{Psalm 110:4}

005:007 He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,

005:008 though he was a Son, yet learned obedience by the things which he suffered.

005:009 Having been made perfect, he became to all of those who obey him the author of eternal salvation,  
005:010 named by God a high priest after the order of Melchizedek.  
005:011 About him we have many words to say, and hard to interpret, seeing you have become dull of hearing.  
005:012 For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God.  
You have come to need milk, and not solid food.  
005:013 For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby.  
005:014 But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.  
006:001 Therefore leaving the doctrine of the first principles of Christ, let us press on to perfection--not laying again a foundation of repentance from dead works, of faith toward God,  
006:002 of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.  
006:003 This will we do, if God permits.  
006:004 For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,  
006:005 and tasted the good word of God, and the powers of the age to come,  
006:006 and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame.  
006:007 For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from God;  
006:008 but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.  
006:009 But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this.  
006:010 For God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the saints, and still do serve them.  
006:011 We desire that each one of you may show the same diligence to the fullness of hope even to the end,  
006:012 that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.  
006:013 For when God made a promise to Abraham, since he could swear by none greater, he swore by himself,  
006:014 saying, "Surely blessing I will bless you, and multiplying I will multiply you."{Genesis 22:17}  
006:015 Thus, having patiently endured, he obtained the promise.  
006:016 For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.  
006:017 In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath;  
006:018 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us.  
006:019 This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;  
006:020 where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.  
007:001 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings

and blessed him,  
007:002 to whom also Abraham divided a tenth part of all (being first,  
by interpretation, king of righteousness, and then also king  
of Salem, which is king of peace;  
007:003 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 continually.  
007:004 Now consider how great this man was, to whom even Abraham,  
the patriarch, gave a tenth out of the best spoils.  
007:005 They indeed of the sons of Levi who receive the priest's office  
have a commandment to take tithes of the people according  
to the law, that is, of their brothers, though these have come  
out of the body of Abraham,  
007:006 but he whose genealogy is not counted from them has accepted  
tithes from Abraham, and has blessed him who has the promises.  
007:007 But without any dispute the lesser is blessed by the greater.  
007:008 Here people who die receive tithes, but there one receives  
tithes of whom it is testified that he lives.  
007:009 We can say that through Abraham even Levi, who receives tithes,  
has paid tithes,  
007:010 for he was yet in the body of his father when Melchizedek met him.  
007:011 Now if there was perfection through the Levitical priesthood  
(for under it the people have received the law), what further  
need was there for another priest to arise after the order  
of Melchizedek, and not be called after the order of Aaron?  
007:012 For the priesthood being changed, there is of necessity a change  
made also in the law.  
007:013 For he of whom these things are said belongs to another tribe,  
from which no one has officiated at the altar.  
007:014 For it is evident that our Lord has sprung out of Judah,  
about which tribe Moses spoke nothing concerning priesthood.  
007:015 This is yet more abundantly evident, if after the likeness  
of Melchizedek there arises another priest,  
007:016 who has been made, not after the law of a fleshly commandment,  
but after the power of an endless life:  
007:017 for it is testified, "You are a priest forever, according to  
the order of Melchizedek." {Psalm 110:4}  
007:018 For there is an annulling of a foregoing commandment because  
of its weakness and uselessness  
007:019 (for the law made nothing perfect), and a bringing in of a  
better hope, through which we draw near to God.  
007:020 Inasmuch as he was not made priest without the taking of an oath  
007:021 (for they indeed have been made priests without an oath),  
but he with an oath by him that says of him, "The Lord swore  
and will not change his mind, 'You are a priest forever,  
according to the order of Melchizedek.'" {Psalm 110:4}  
007:022 By so much, Jesus has become the collateral of a better covenant.  
007:023 Many, indeed, have been made priests, because they are hindered  
from continuing by death.  
007:024 But he, because he lives forever, has his priesthood unchangeable.  
007:025 Therefore he is also able to save to the uttermost those who draw  
near to God through him, seeing that he lives forever to make  
intercession for them.  
007:026 For such a high priest was fitting for us: holy, guiltless,  
undefiled, separated from sinners, and made higher than the heavens;  
007:027 who doesn't need, like those high priests, to offer up sacrifices  
daily, first for his own sins, and then for the sins of the people.  
For he did this once for all, when he offered up himself.  
007:028 For the law appoints men as high priests who have weakness,

but the word of the oath which came after the law appoints a Son forever who has been perfected.

008:001 Now in the things which we are saying, the main point is this.

We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,

008:002 a servant of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.

008:003 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer.

008:004 For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law;

008:005 who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain."{Exodus 25:40}

008:006 But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which on better promises has been given as law.

008:007 For if that first covenant had been faultless, then no place would have been sought for a second.

008:008 For finding fault with them, he said, "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;

008:009 not according to 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; for they didn't continue in my covenant, and I disregarded them," says the Lord.

008:010 "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, I will also write them on their heart. I will be their God, and they will be my people.

008:011 They will not teach every man his fellow citizen,{TR reads "neighbor" instead of "fellow citizen"} and every man his brother, saying, 'Know the Lord,' for all will know me, from the least of them to the greatest of them.

008:012 For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more."{Jeremiah 31:31-34}

008:013 In that he says, "A new covenant," he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

009:001 Now indeed even the first{TR adds "tabernacle"} covenant had ordinances of divine service, and an earthly sanctuary.

009:002 For a tabernacle was prepared. In the first part were the lampstand, the table, and the show bread; which is called the Holy Place.

009:003 After the second veil was the tabernacle which is called the Holy of Holies,

009:004 having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron's rod that budded, and the tablets of the covenant;

009:005 and above it cherubim of glory overshadowing the mercy seat, of which things we can't speak now in detail.

009:006 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services,

009:007 but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people.



009:008 The Holy Spirit is indicating this, that the way into the Holy Place wasn't yet revealed while the first tabernacle was still standing;

009:009 which is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect;

009:010 being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.

009:011 But Christ having come as a high priest of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

009:012 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.

009:013 For 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:

009:014 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?

009:015 For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance.

009:016 For where a last will and testament is, there must of necessity be the death of him who made it.

009:017 For a will is in force where there has been death, for it is never in force while he who made it lives.

009:018 Therefore even the first covenant has not been dedicated without blood.

009:019 For 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,

009:020 saying, "This is the blood of the covenant which God has commanded you." {Exodus 24:8}

009:021 Moreover he sprinkled the tabernacle and all the vessels of the ministry in like manner with the blood.

009:022 According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.

009:023 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

009:024 For Christ hasn't entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of God for us;

009:025 nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own,

009:026 or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.

009:027 Inasmuch as it is appointed for men to die once, and after this, judgment,

009:028 so Christ also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

010:001 For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect

those who draw near.

010:002 Or else wouldn't they have ceased to be offered,  
because the worshippers, having been once cleansed,  
would have had no more consciousness of sins?

010:003 But in those sacrifices there is yearly reminder of sins.

010:004 For it is impossible that the blood of bulls and goats should  
take away sins.

010:005 Therefore when he comes into the world, he says, "Sacrifice and  
offering you didn't desire, but you prepared a body for me;

010:006 You had no pleasure in whole burnt offerings and sacrifices for sin.

010:007 Then I said, 'Behold, I have come (in the scroll of the book  
it is written of me) to do your will, O God.'" {Psalm 40:6-8}

010:008 Previously saying, "Sacrifices and offerings and whole  
burnt offerings and sacrifices for sin you didn't desire,  
neither had pleasure in them" (those which are offered  
according to the law),

010:009 then he has said, "Behold, I have come to do your will."

He takes away the first, that he may establish the second,

010:010 by which will we have been sanctified through the offering  
of the body of Jesus Christ once for all.

010:011 Every priest indeed stands day by day serving and often offering  
the same sacrifices, which can never take away sins,

010:012 but he, when he had offered one sacrifice for sins forever,  
sat down on the right hand of God;

010:013 from that time waiting until his enemies are made the footstool  
of his feet.

010:014 For by one offering he has perfected forever those who  
are being sanctified.

010:015 The Holy Spirit also testifies to us, for after saying,

010:016 "This is the covenant that I will make with them:

'After those days,' says the Lord, 'I will put my laws on  
their heart, I will also write them on their mind;'" {Jeremiah  
31:33} then he says,

010:017 "I will remember their sins and their iniquities  
no more." {Jeremiah 31:34}

010:018 Now where remission of these is, there is no more offering for sin.

010:019 Having therefore, brothers, boldness to enter into the holy  
place by the blood of Jesus,

010:020 by the way which he dedicated for us, a new and living way,  
through the veil, that is to say, his flesh;

010:021 and having a great priest over the house of God,

010:022 let's draw near with a true heart in fullness of faith,  
having our hearts sprinkled from an evil conscience,

and having our body washed with pure water,

010:023 let us hold fast the confession of our hope without wavering;  
for he who promised is faithful.

010:024 Let us consider how to provoke one another to love and good works,

010:025 not forsaking our own assembling together, as the custom  
of some is, but exhorting one another; and so much the more,  
as you see the Day approaching.

010:026 For if we sin willfully after we have received the knowledge  
of the truth, there remains no more a sacrifice for sins,

010:027 but a certain fearful expectation of judgment, and a fierceness  
of fire which will devour the adversaries.

010:028 A man who disregards Moses' law dies without compassion on  
the word of two or three witnesses.

010:029 How much worse punishment, do you think, will he be judged  
worthy of, who has trodden 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?  
010:030 For we know him who said, "Vengeance belongs to me,"  
says the Lord, "I will repay."{Deuteronomy 32:35} Again, "The Lord  
will judge his people."{Deuteronomy 32:36; Psalm 135:14}  
010:031 It is a fearful thing to fall into the hands of the living God.  
010:032 But remember the former days, in which, after you were enlightened,  
you endured a great struggle with sufferings;  
010:033 partly, being exposed to both reproaches and oppressions;  
and partly, becoming partakers with those who were treated so.  
010:034 For you both had compassion on me in my chains, and joyfully  
accepted the plundering of your possessions, knowing that you  
have for yourselves a better possession and an enduring one  
in the heavens.  
010:035 Therefore don't throw away your boldness, which has a great reward.  
010:036 For you need endurance so that, having done the will of God,  
you may receive the promise.  
010:037 "In a very little while, he who comes will come, and will not wait.  
010:038 But the righteous will live by faith. If he shrinks back,  
my soul has no pleasure in him."{Habakkuk 2:3-4}  
010:039 But we are not of those who shrink back to destruction,  
but of those who have faith to the saving of the soul.  
011:001 Now faith is assurance of things hoped for, proof of  
things not seen.  
011:002 For by this, the elders obtained testimony.  
011:003 By faith, we understand that the universe has been framed  
by the word of God, so that what is seen has not been made  
out of things which are visible.  
011:004 By faith, Abel offered to God a more excellent sacrifice than Cain,  
through which he had testimony given to him that he was righteous,  
God testifying with respect to his gifts; and through it he,  
being dead, still speaks.  
011:005 By faith, Enoch was taken away, so that he wouldn't see death,  
and he was not found, because God translated him.  
For he has had testimony given to him that before his translation  
he had been well pleasing to God.  
011:006 Without faith it is impossible to be well pleasing to him,  
for he who comes to God must believe that he exists,  
and that he is a rewarder of those who seek him.  
011:007 By faith, Noah, being warned about things not yet seen,  
moved with godly fear, prepared an ark for the saving of  
his house, through which he condemned the world, and became  
heir of the righteousness which is according to faith.  
011:008 By faith, Abraham, when he was called, obeyed to go out  
to the place which he was to receive for an inheritance.  
He went out, not knowing where he went.  
011:009 By faith, he lived as an alien in the land of promise, as in  
a land not his own, dwelling in tents, with Isaac and Jacob,  
the heirs with him of the same promise.  
011:010 For he looked for the city which has the foundations,  
whose builder and maker is God.  
011:011 By faith, even Sarah herself received power to conceive,  
and she bore a child when she was past age, since she counted  
him faithful who had promised.  
011:012 Therefore as many as the stars of the sky in multitude,  
and as innumerable as the sand which is by the sea shore,  
were fathered by one man, and him as good as dead.  
011:013 These all died in faith, not having received the promises,  
but having seen{TR adds "and being convinced of"} them  
and embraced them from afar, and having confessed that they

were strangers and pilgrims on the earth.

011:014 For those who say such things make it clear that they are seeking a country of their own.

011:015 If indeed they had been thinking of that country from which they went out, they would have had enough time to return.

011:016 But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them.

011:017 By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son;

011:018 even he to whom it was said, "In Isaac will your seed be called;"{Genesis 21:12}

011:019 concluding that God is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead.

011:020 By faith, Isaac blessed Jacob and Esau, even concerning things to come.

011:021 By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

011:022 By faith, Joseph, when his end was near, made mention of the departure of the children of Israel; and gave instructions concerning his bones.

011:023 By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's commandment.

011:024 By faith, Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,

011:025 choosing rather to share ill treatment with God's people, than to enjoy the pleasures of sin for a time;

011:026 accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward.

011:027 By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

011:028 By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

011:029 By faith, they passed through the Red Sea as on dry land. When the Egyptians tried to do so, they were swallowed up.

011:030 By faith, the walls of Jericho fell down, after they had been encircled for seven days.

011:031 By faith, Rahab the prostitute, didn't perish with those who were disobedient, having received the spies in peace.

011:032 What more shall I say? For the time would fail me if I told of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets;

011:033 who, through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,{Daniel 6:22-23}

011:034 quenched the power of fire,{Daniel 3:1-30} escaped the edge of the sword,{1 Kings 19:1-3; 2 Kings 6:31-7:20} from weakness were made strong, grew mighty in war, and caused foreign armies to flee.

011:035 Women received their dead by resurrection.{1 Kings 19:1-3; 2 Kings 6:31-7:20} Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.

011:036 Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment.

011:037 They were stoned.{2 Chronicles 24:20-21} They were sawn apart. They were tempted. They were slain with the sword.{Jeremiah 26:20-23; 1 Kings 19:10} They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated

011:038 (of whom the world was not worthy), wandering in deserts,

mountains, caves, and the holes of the earth.

- 011:039 These all, having had testimony given to them through their faith,  
didn't receive the promise,
- 011:040 God having provided some better thing concerning us,  
so that apart from us they should not be made perfect.
- 012:001 Therefore let us also, seeing we are surrounded by so great  
a cloud of witnesses, lay aside every weight and the sin  
which so easily entangles us, and let us run with patience  
the race that is set before us,
- 012:002 looking to Jesus, the author and perfecter of faith,  
who for the joy that was set before him endured the cross,  
despising its shame, and has sat down at the right hand  
of the throne of God.
- 012:003 For consider him who has endured such contradiction  
of sinners against himself, that you don't grow weary,  
fainting in your souls.
- 012:004 You have not yet resisted to blood, striving against sin;  
012:005 and you have forgotten the exhortation which reasons with you  
as with children, "My son, don't take lightly the chastening  
of the Lord, nor faint when you are reprov'd by him;
- 012:006 For whom the Lord loves, he chastens, and scourges every son  
whom he receives."{Proverbs 3:11-12}
- 012:007 It is for discipline that you endure. God deals with  
you as with children, for what son is there whom his  
father doesn't discipline?
- 012:008 But if you are without discipline, of which all have been  
made partakers, then are you illegitimate, and not children.
- 012:009 Furthermore, we had the fathers of our flesh to chasten us,  
and we paid them respect. Shall we not much rather be in  
subjection to the Father of spirits, and live?
- 012:010 For they indeed, for a few days, punished us as seemed good to them;  
but he for our profit, that we may be partakers of his holiness.
- 012:011 All chastening seems for the present to be not joyous but grievous;  
yet afterward it yields the peaceful fruit of righteousness  
to those who have been exercised thereby.
- 012:012 Therefore, lift up the hands that hang down and the  
feeble knees,{Isaiah 35:3}
- 012:013 and make straight paths for your feet,{Proverbs 4:26} so that  
which is lame may not be dislocated, but rather be healed.
- 012:014 Follow after peace with all men, and the sanctification without  
which no man will see the Lord,
- 012:015 looking carefully lest there be any man who falls short of the grace  
of God; lest any root of bitterness springing up trouble you,  
and many be defiled by it;
- 012:016 lest there be any sexually immoral person, or profane person,  
like Esau, who sold his birthright for one meal.
- 012:017 For 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 though he sought it diligently with tears.
- 012:018 For you have not come to a mountain that might be touched,  
and that burned with fire, and to blackness, darkness, storm,
- 012:019 the sound of a trumpet, and the voice of words; which those who  
heard it begged that not one more word should be spoken to them,
- 012:020 for they could not stand that which was commanded, "If even  
an animal touches the mountain, it shall be stoned{TR adds "or  
shot with an arrow" [see Exodus 19:12-13]}";{Exodus 19:12-13}
- 012:021 and so fearful was the appearance, that Moses said, "I am  
terrified and trembling."{Deuteronomy 9:19}
- 012:022 But you have come to Mount Zion, and to the city of the living God,

the heavenly Jerusalem, and to innumerable multitudes of angels,  
012:023 to the general assembly and assembly of the firstborn who are  
enrolled in heaven, to God the Judge of all, to the spirits  
of just men made perfect,  
012:024 to Jesus, the mediator of a new covenant,{Jeremiah 31:31}  
and to the blood of sprinkling that speaks better than  
that of Abel.  
012:025 See that you don't refuse him who speaks. For if they didn't  
escape when they refused him who warned on the Earth,  
how much more will we not escape who turn away from him  
who warns from heaven,  
012:026 whose voice shook the earth then, but now he has promised,  
saying, "Yet once more I will shake not only the earth,  
but also the heavens."{Haggai 2:6}  
012:027 This phrase, "Yet once more," signifies the removing of those  
things that are shaken, as of things that have been made,  
that those things which are not shaken may remain.  
012:028 Therefore, receiving a Kingdom that can't be shaken,  
let us have grace, through which we serve God acceptably,  
with reverence and awe,  
012:029 for our God is a consuming fire.{Deuteronomy 4:24}  
013:001 Let brotherly love continue.  
013:002 Don't forget to show hospitality to strangers, for in doing so,  
some have entertained angels without knowing it.  
013:003 Remember those who are in bonds, as bound with them;  
and those who are ill-treated, since you are also in the body.  
013:004 Let marriage be held in honor among all, and let  
the bed be undefiled: but God will judge the sexually  
immoral and adulterers.  
013:005 Be free from the love of money, content with such things  
as you have, for he has said, "I will in no way leave you,  
neither will I in any way forsake you."{Deuteronomy 31:6}  
013:006 So that with good courage we say, "The Lord is my helper.  
I will not fear. What can man do to me?"{Psalm 118:6-7}  
013:007 Remember your leaders, men who spoke to you the word of God,  
and considering the results of their conduct, imitate their faith.  
013:008 Jesus Christ is the same yesterday, today, and forever.  
013:009 Don't be carried away by various and strange teachings, for it  
is good that the heart be established by grace, not by food,  
through which those who were so occupied were not benefited.  
013:010 We have an altar from which those who serve the holy tabernacle  
have no right to eat.  
013:011 For 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 of the camp.{Leviticus 16:27}  
013:012 Therefore Jesus also, that he might sanctify the people through  
his own blood, suffered outside of the gate.  
013:013 Let us therefore go out to him outside of the camp,  
bearing his reproach.  
013:014 For we don't have here an enduring city, but we seek that  
which is to come.  
013:015 Through him, then, let us offer up a sacrifice of praise  
to God{Psalm 50:23} continually, that is, the fruit of lips  
which proclaim allegiance to his name.  
013:016 But don't forget to be doing good and sharing, for with such  
sacrifices God is well pleased.  
013:017 Obey your leaders and submit to them, for they watch  
on behalf of your souls, as those who will give account,  
that they may do this with joy, and not with groaning,

for that would be unprofitable for you.  
013:018 Pray for us, for we are persuaded that we have a good conscience,  
desiring to live honorably in all things.  
013:019 I strongly urge you to do this, that I may be restored  
to you sooner.  
013:020 Now may the God of peace, who brought again from the dead the great  
shepherd of the sheep with the blood of an eternal covenant,  
our Lord Jesus,  
013:021 make you complete in every good work to do his will, working in you  
that which is well pleasing in his sight, through Jesus Christ,  
to whom be the glory forever and ever. Amen.  
013:022 But I exhort you, brothers, endure the word of exhortation,  
for I have written to you in few words.  
013:023 Know that our brother Timothy has been freed, with whom,  
if he comes shortly, I will see you.  
013:024 Greet all of your leaders and all the saints.  
The Italians greet you.  
013:025 Grace be with you all. Amen.

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