Hebrews 1

1God, having in the past spoken to the fathers through the prophets at many times and in various 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 made the worlds. 3His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, who, when he had by himself purified us of our sins, sat down on the right hand of the Majesty on high, 4having become as much better than the angels as the more excellent name he has inherited is better than theirs. 5For to which of the angels did he say at any time,

“ You are my Son.   
Today I have become your father?”

and again,

“ I will be to him a Father,   
and he will be to me a Son?”

6When he again brings in the firstborn into the world he says, “Let all the angels of God worship him.” 7Of the angels he says,

“ He makes his angels winds,   
and his servants a flame of fire.”

8But of the Son he says,

“ Your throne, O God, is forever and ever.   
The sceptre of uprightness is the sceptre of your Kingdom.

9 You have loved righteousness and hated iniquity;   
therefore God, your God, has anointed you with the oil of gladness above your fellows.”

10And,

“ You, Lord, in the beginning, laid the foundation of the earth.   
The heavens are the works of your hands.

11 They will perish, but you continue.   
They all will grow old like a garment does.

12You will roll them up like a mantle,   
and they will be changed;   
but you are the same.   
Your years won’t fail.”

13But 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?”

14Aren’ t they all serving spirits, sent out to do service for the sake of those who will inherit salvation?

Hebrews 2

1Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. 2For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just penalty, 3how 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, 4God 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?

5For he didn’t subject the world to come, of which we speak, to angels. 6But one has somewhere testified, saying,

“ What is man, that you think of him?   
Or the son of man, that you care for him?

7 You made him a little lower than the angels.   
You crowned him with glory and honour.

8 You have 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 don’t yet see all things subjected to him. 9But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste of death for everyone.

10For 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. 11For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers, 12saying,

“ I will declare your name to my brothers.   
Amongst the congregation I will sing your praise.”

13Again, “I will put my trust in him.” Again, “Behold, here I am with the children whom God has given me.” 14Since then the children have shared in flesh and blood, he also himself in the same way partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil, 15and might deliver all of them who through fear of death were all their lifetime subject to bondage. 16For most certainly, he doesn’t give help to angels, but he gives help to the offspring of Abraham. 17Therefore 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. 18 For in that he himself has suffered being tempted, he is able to help those who are tempted.

Hebrews 3

1Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession: Jesus, 2who was faithful to him who appointed him, as also Moses was in all his house. 3For he has been counted worthy of more glory than Moses, because he who built the house has more honour than the house. 4For every house is built by someone; but he who built all things is God. 5Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken, 6but Christ is faithful as a Son over his house. We are his house, if we hold fast our confidence and the glorying of our hope firm to the end. 7Therefore, even as the Holy Spirit says,

“ Today if you will hear his voice,

8 don’t harden your hearts as in the rebellion,   
in the day of the trial in the wilderness,

9 where your fathers tested me and tried me,   
and saw my deeds for forty years.

10 Therefore I was displeased with that generation,   
and said, ‘They always err in their heart,   
but they didn’t know my ways.’

11 As I swore in my wrath,   
‘They will not enter into my rest.’”

12Beware, brothers, lest perhaps there might be in any one of you an evil heart of unbelief, in falling away from the living God; 13but 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. 14For we have become partakers of Christ, if we hold the beginning of our confidence firm to the end, 15while it is said,

“ Today if you will hear his voice,   
don’t harden your hearts, as in the rebellion.”

16For who, when they heard, rebelled? Wasn’t it all those who came out of Egypt led by Moses? 17With whom was he displeased forty years? Wasn’t it with those who sinned, whose bodies fell in the wilderness? 18To whom did he swear that they wouldn’t enter into his rest, but to those who were disobedient? 19 We see that they weren’t able to enter in because of unbelief.

Hebrews 4

1Let’s fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest. 2For 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. 3For 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;” although the works were finished from the foundation of the world. 4For he has said this somewhere about the seventh day, “God rested on the seventh day from all his works;” 5and in this place again, “They will not enter into my rest.”

6Seeing therefore it remains that some should enter into it, and they to whom the good news was preached before failed to enter in because of disobedience, 7he 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.”

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. 11Let’s therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience. 12For the word of God is living and active, and sharper than any two-edged sword, 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. 13There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him to whom we must give an account.

14Having then a great high priest who has passed through the heavens, Jesus, the Son of God, let’s hold tightly to our confession. 15For 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. 16 Let’s 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.

Hebrews 5

1For every high priest, being taken from amongst men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. 2The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness. 3Because of this, he must offer sacrifices for sins for the people, as well as for himself. 4Nobody takes this honour on himself, but he is called by God, just like Aaron was. 5So 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.”

6As he says also in another place,

“ You are a priest forever,   
after the order of Melchizedek.”

7He, 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, 8though he was a Son, yet learnt obedience by the things which he suffered. 9Having been made perfect, he became to all of those who obey him the author of eternal salvation, 10named by God a high priest after the order of Melchizedek.

11About him we have many words to say, and hard to interpret, seeing you have become dull of hearing. 12For although by this time you should be teachers, you again need to have someone teach you the rudiments of the first principles of the revelations of God. You have come to need milk, and not solid food. 13For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby. 14 But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.

Hebrews 6

1Therefore leaving the teaching of the first principles of Christ, let’s press on to perfection—not laying again a foundation of repentance from dead works, of faith towards God, 2of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgement. 3This will we do, if God permits. 4For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the 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 the Son of God for themselves again, and put him to open shame. 7For the land which has drunk the rain that comes often on it and produces a crop suitable for them for whose sake it is also tilled, receives blessing from God; 8but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burnt.

9But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this. 10For God is not unrighteous, so as to forget your work and the labour of love which you showed towards his name, in that you served the saints, and still do serve them. 11We desire that each one of you may show the same diligence to the fullness of hope even to the end, 12that you won’t be sluggish, but imitators of those who through faith and perseverance inherited the promises.

13For when God made a promise to Abraham, since he could swear by no one greater, he swore by himself, 14saying, “Surely blessing I will bless you, and multiplying I will multiply you.” 15Thus, having patiently endured, he obtained the promise. 16For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation. 17In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath, 18that 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. 19This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil, 20 where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

Hebrews 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, 2to whom also Abraham divided a tenth part of all (being first, by interpretation, “king of righteousness”, and then also “king of Salem”, which means “king of peace”, 3without 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.

4Now consider how great this man was, to whom even Abraham the patriarch gave a tenth out of the best plunder. 5They indeed of the sons of Levi who receive the priest’s office have a commandment to take tithes from the people according to the law, that is, of their brothers, though these have come out of the body of Abraham, 6but he whose genealogy is not counted from them has accepted tithes from Abraham, and has blessed him who has the promises. 7But without any dispute the lesser is blessed by the greater. 8Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives. 9We can say that through Abraham even Levi, who receives tithes, has paid tithes, 10for he was yet in the body of his father when Melchizedek met him.

11Now if perfection was 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? 12For the priesthood being changed, there is of necessity a change made also in the law. 13For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar. 14For it is evident that our Lord has sprung out of Judah, about which tribe Moses spoke nothing concerning priesthood. 15This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest, 16who has been made, not after the law of a fleshly commandment, but after the power of an endless life; 17for it is testified,

“ You are a priest forever,   
according to the order of Melchizedek.”

18For there is an annulling of a foregoing commandment because of its weakness and uselessness 19(for the law made nothing perfect), and a bringing in of a better hope, through which we draw near to God. 20Inasmuch as he was not made priest without the taking of an oath 21(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.’”

22By so much, Jesus has become the guarantee of a better covenant.

23Many, indeed, have been made priests, because they are hindered from continuing by death. 24But he, because he lives forever, has his priesthood unchangeable. 25Therefore 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.

26For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens; 27who 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. 28 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.

Hebrews 8

1Now 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, 2a servant of the sanctuary and of the true tabernacle which the Lord pitched, not man. 3For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer. 4For 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, 5who 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.” 6But now he has obtained a more excellent ministry, by as much as he is also the mediator of a better covenant, which on better promises has been given as law.

7For if that first covenant had been faultless, then no place would have been sought for a second. 8For finding fault with them, he said,

“ Behold, 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;

9 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.

10 “For this is the covenant that I will make with the house of Israel   
after those days,” says the Lord:   
“I will put my laws into their mind;   
I will also write them on their heart.   
I will be their God,   
and they will be my people.

11 They will not teach every man his fellow citizen  
and every man his brother, saying, ‘Know the Lord,’   
for all will know me,   
from their least to their greatest.

12 For I will be merciful to their unrighteousness.   
I will remember their sins and lawless deeds no more.”

13 In that he says, “A new covenant”, he has made the first obsolete. But that which is becoming obsolete and grows aged is near to vanishing away.

Hebrews 9

1Now indeed even the first covenant had ordinances of divine service and an earthly sanctuary. 2For a tabernacle was prepared. In the first part were the lamp stand, the table, and the show bread, which is called the Holy Place. 3After the second veil was the tabernacle which is called the Holy of Holies, 4having 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; 5and above it cherubim of glory overshadowing the mercy seat, of which things we can’t speak now in detail.

6Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services, 7but 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. 8The Holy Spirit is indicating this, that the way into the Holy Place wasn’t yet revealed while the first tabernacle was still standing. 9This is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect, 10being only (with foods and drinks and various washings) fleshly ordinances, imposed until a time of reformation.

11But 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, 12nor 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. 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 eternal Spirit offered himself without defect to God, cleanse your conscience from dead works to serve the living God? 15For 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. 16For where a last will and testament is, there must of necessity be the death of him who made it. 17For a will is in force where there has been death, for it is never in force while he who made it lives. 18Therefore 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 has commanded you.”

21He sprinkled the tabernacle and all the vessels of the ministry in the same way with the blood. 22According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.

23It 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. 24For 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; 25nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own, 26or 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. 27Inasmuch as it is appointed for men to die once, and after this, judgement, 28 so Christ also, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

Hebrews 10

1For 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. 2Or else wouldn’t they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins? 3But in those sacrifices there is a yearly reminder of sins. 4For it is impossible that the blood of bulls and goats should take away sins. 5Therefore when he comes into the world, he says,

“ You didn’t desire sacrifice and offering,   
but you prepared a body for me.

6 You had no pleasure in whole burnt offerings and sacrifices for sin.

7 Then I said, ‘Behold, I have come (in the scroll of the book it is written of me)   
to do your will, O God.’”

8Previously 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), 9then he has said, “Behold, I have come to do your will.” He takes away the first, that he may establish the second, 10by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

11Every priest indeed stands day by day serving and offering often the same sacrifices, which can never take away sins, 12but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God, 13from that time waiting until his enemies are made the footstool of his feet. 14For by one offering he has perfected forever those who are being sanctified. 15The Holy Spirit also testifies to us, for after saying,

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,   
I will also write them on their mind;”

then he says,

17“ I will remember their sins and their iniquities no more.”

18Now where remission of these is, there is no more offering for sin.

19Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus, 20by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh, 21and having a great priest over God’s house, 22let’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, 23let’s hold fast the confession of our hope without wavering; for he who promised is faithful.

24Let’s consider how to provoke one another to love and good works, 25not 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.

26For if we sin wilfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, 27but a certain fearful expectation of judgement, and a fierceness of fire which will devour the adversaries. 28A man who disregards Moses’ law dies without compassion on the word of two or three witnesses. 29How much worse punishment do you think he will 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? 30For we know him who said, “Vengeance belongs to me. I will repay,” says the Lord. Again, “The Lord will judge his people.” 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 sufferings: 33partly, being exposed to both reproaches and oppressions, and partly, becoming partakers with those who were treated so. 34For 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. 35Therefore don’t throw away your boldness, which has a great reward. 36For you need endurance so that, having done the will of God, you may receive the promise.

37“In a very little while,   
he who comes will come and will not wait.

38 But the righteous one will live by faith.   
If he shrinks back, my soul has no pleasure in him.”

39 But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

Hebrews 11

1Now faith is assurance of things hoped for, proof of things not seen. 2For by this, the elders obtained approval. 3By 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.

4By 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.

5By 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. 6Without 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.

7By faith Noah, being warned about things not yet seen, moved with godly fear, prepared a ship for the saving 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 to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went. 9By 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. 10For he was looking for the city which has foundations, whose builder and maker is God.

11By 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. 12Therefore 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.

13These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth. 14For those who say such things make it clear that they are seeking a country of their own. 15If indeed they had been thinking of that country from which they went out, they would have had enough time to return. 16But 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.

17By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his only born son, 18to whom it was said, “Your offspring will be accounted as from Isaac,” 19concluding that God is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead.

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

21By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.

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

23By 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.

24By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, 25choosing rather to share ill treatment with God’s people than to enjoy the pleasures of sin for a time, 26considering the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward. 27By faith he left 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 as on dry land. When the Egyptians tried to do so, they were swallowed up.

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

31By faith Rahab the prostitute didn’t perish with those who were disobedient, having received the spies in peace.

32What more shall I say? For the time would fail me if I told of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets— 33who through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions, 34quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and caused foreign armies to flee. 35Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. 36Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. 37They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated— 38of whom the world was not worthy—wandering in deserts, mountains, caves, and the holes of the earth.

39These all, having been commended for their faith, didn’t receive the promise, 40 God having provided some better thing concerning us, so that apart from us they should not be made perfect.

Hebrews 12

1Therefore let’s 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’s run with perseverance the race that is set before us, 2looking 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.

3For consider him who has endured such contradiction of sinners against himself, that you don’t grow weary, fainting in your souls. 4You have not yet resisted to blood, striving against sin. 5You 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 reproved by him;

6 for whom the Lord loves, he disciplines,   
and chastises every son whom he receives.”

7It is for discipline that you endure. God deals with you as with children, for what son is there whom his father doesn’t discipline? 8But if you are without discipline, of which all have been made partakers, then you are illegitimate, and not children. 9Furthermore, 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? 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 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 trained by it. 12Therefore lift up the hands that hang down and the feeble knees, 13and make straight paths for your feet, so what is lame may not be dislocated, but rather be healed.

14Follow after peace with all men, and the sanctification without which no man will see the Lord, 15looking 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, 16lest there be any sexually immoral person or profane person, like Esau, who sold his birthright for one 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 though he sought it diligently with tears.

18For you have not come to a mountain that might be touched and that burnt with fire, and to blackness, darkness, storm, 19the 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, 20for they could not stand that which was commanded, “If even an animal touches the mountain, it shall be stoned”. 21So 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 multitudes of angels, 23to the festal gathering and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect, 24to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.

25See 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, 26whose 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.” 27This 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. 28Therefore, receiving a Kingdom that can’t be shaken, let’s have grace, through which we serve God acceptably, with reverence and awe, 29 for our God is a consuming fire.

Hebrews 13

1Let brotherly love continue. 2Don’t forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it. 3Remember those who are in bonds, as bound with them, and those who are ill-treated, since you are also in the body. 4Let marriage be held in honour amongst all, and let the bed be undefiled; but God will judge the sexually immoral and adulterers.

5Be 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.” 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, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith. 8Jesus Christ is the same yesterday, today, and forever. 9Don’t be carried away by various and strange teachings, for it is good that the heart be established by grace, not by foods, through which those who were so occupied were not benefitted.

10We have an altar from which those who serve the holy 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 burnt outside of the camp. 12Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate. 13Let’s therefore go out to him outside of the camp, bearing his reproach. 14For we don’t have here an enduring city, but we seek that which is to come. 15Through him, then, let’s offer up a sacrifice of praise to God continually, that is, the fruit of lips which proclaim allegiance to his name. 16But don’t forget to be doing good and sharing, for with such sacrifices God is well pleased.

17Obey 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.

18Pray for us, for we are persuaded that we have a good conscience, desiring to live honourably in all things. 19I strongly urge you to do this, that I may be restored to you sooner.

20Now 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, 21make 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.

22But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words. 23Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.

24Greet all of your leaders and all the saints. The Italians greet you.

25 Grace be with you all. Amen.