

1 Long **ago**, at many **times** and in many **ways**, God spoke to our fathers by the **prophets**, 2 but in these **last** days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3 He is the **radiance** of the glory of God and the **exact imprint** of his **nature**, and he **upholds** the universe by the word of his power. After **making** purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has **inherited** is more excellent than **theirs**.

5 For to which of the angels did God ever say,

“You are my Son,
today I have begotten you”?

Or again,

“I will be to him a father,
and he shall be to me a son”?

6 And again, when he **brings** the firstborn into the world, he says,

“Let all God’s angels worship him.”

7 Of the angels he says,

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

8 But of the Son he says,

“Your throne, O God, is forever and ever,
the scepter of **uprightness** is the scepter of your kingdom.

9 You have **loved** righteousness and **hated wickedness**;

therefore God, your God, has **anointed** you

with the **oil** of **gladness** beyond your **companions**.”

10 And,

“You, Lord, **laid** the foundation of the earth in the beginning,
and the heavens are the work of your hands;

11 they will perish, but you remain;
they will all **wear** out like a garment,

12 like a **robe** you will **roll** them up,
like a garment they will be **changed**.

But you are the same,

and your years will have no end.”

13 And to which of the angels has he ever said,

“Sit at my right hand

until I make your enemies a footstool for your feet”?

14 Are they not all **ministering** spirits **sent** out to serve for the sake of those who are to inherit salvation?

2 Therefore we must **pay** much **closer attention** to what we have heard, lest we **drift** away from it. **2** For since the message declared by angels **proved** to be **reliable**, and every **transgression** or disobedience received a just **retribution**, **3** how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was **attested** to us by those who heard, **4** while God also **bore** witness by **signs** and **wonders** and various **miracles** and by gifts of the Holy Spirit **distributed** according to his will.

5 For it was not to angels that God **subjected** the world to come, of which we are speaking. **6** It has been testified somewhere,

“What is man, that you are **mindful** of him,

or the son of man, that you care for him?

7 You made him for a little while lower than the angels;

you have crowned him with glory and honor,

8 putting everything in subjection under his feet.”

Now in putting everything in subjection to him, he left nothing outside his **control**. At present, we do not yet see everything in subjection to him. **9** But we see him who for a little while was made lower than the angels, **namely** Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might **taste** death for everyone.

10 For it was fitting that he, for whom and by whom all things **exist**, in **bringing** many sons to glory, should make the founder of their salvation perfect through suffering. **11** For he who **sanctifies** and those who are sanctified all have one source. That is **why** he is not ashamed to **call** them brothers, **12** saying,

“I will tell of your name to my brothers;

in the **midst** of the **congregation** I will **sing** your praise.”

13 And again,

“I will put my **trust** in him.”

And again,

“Behold, I and the children God has given me.”

14 Since therefore the children share in flesh and blood, he himself **likewise partook** of the same things, that through death he might **destroy** the one who has the power of death, that is, the **devil**, **15** and **deliver** all those who through fear of death were subject to **lifelong slavery**.

16 For surely it is not angels that he helps, but he helps the offspring of Abraham. **17** Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make **propitiation** for the sins of the people. **18** For because he himself has suffered when tempted, he is able to help those who are being tempted.

3 Therefore, holy brothers, you who share in a heavenly **calling**, consider Jesus, the **apostle** and high priest of our confession, **2** who was faithful to him who appointed him, just as Moses also was faithful in all God's house. **3** For Jesus has been **counted worthy** of more glory than **Moses—as** much more glory as the builder of a house has more honor than the house itself. **4** (For every house is **built** by someone, but the builder of all things is God.) **5** Now Moses was faithful in all God's house as a **servant**, to **testify** to the things that were to be spoken later, **6** but Christ is faithful over God's house as a son. And we are his house, if indeed we hold fast our confidence and our **boasting** in our hope.

7 Therefore, as the Holy Spirit says,

"Today, if you hear his voice,

8 do not harden your hearts as in the rebellion,

on the day of **testing** in the wilderness,

9 where your fathers put me to the test

and saw my works for forty years.

10 Therefore I was provoked with that **generation**,
and said, 'They always go **astray** in their heart;

they have not **known** my **ways**.'

11 As I swore in my wrath,

'They shall not enter my rest.'

12 Take care, brothers, lest there be in any of you an evil, **unbelieving** heart, **leading** you to fall away from the living God. **13** But **exhort** one another every day, as long as it is called "today," that **none** of you may be **hardened** by the **deceitfulness** of sin. **14** For we have come to share in Christ, if indeed we hold our **original** confidence **firm** to the end. **15** As it is said,

"Today, if you hear his voice,
do not harden your hearts as in the rebellion."

16 For who were those who heard and yet **rebelled**? Was it not all those who left Egypt led by Moses? **17** And with whom was he provoked for forty years? Was it not with those who **sinned**, whose bodies fell in the wilderness? **18** And to whom did he swear that they would not enter his rest, but to those who were disobedient? **19** So we see that they were unable to enter because of **unbelief**.

4 Therefore, while the promise of **entering** his rest still stands, let us fear lest any of you should **seem** to have failed to **reach** it. **2** For good news came to us just as to them, but the message they heard did not **benefit** them, because they were not **united** by faith with those who **listened**. **3** For we who have **believed** enter that rest, as he has said,

"As I swore in my wrath,

'They shall not enter my rest,'"

although his works were **finished** from the foundation of the world. 4 For he has somewhere spoken of the seventh day in this way: "And God rested on the seventh day from all his works." 5 And again in this **passage** he said,

"They shall not enter my rest."

6 Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, 7 again he appoints a **certain** day, "Today," saying through David so long afterward, in the words **already quoted**,

"Today, if you hear his voice,
do not harden your hearts."

8 For if **Joshua** had given them rest, God would not have spoken of another day later on. 9 So then, there remains a **Sabbath** rest for the people of God, 10 for whoever has entered God's rest has also rested from his works as God did from his.

11 Let us therefore strive to enter that rest, so that no one may fall by the same **sort** of disobedience. 12 For the word of God is living and **active**, **sharper** than any **two-edged** sword, **piercing** to the **division** of soul and of spirit, of **joints** and of **marrow**, and **discerning** the **thoughts** and **intentions** of the heart. 13 And no **creature** is hidden from his sight, but all are **naked** and exposed to the **eyes** of him to whom we must give account.

14 Since then we have a great high priest who has **passed** through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we do not have a high priest who is unable to **sympathize** with our **weaknesses**, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and **find** grace to help in time of need.

5 For every high priest **chosen** from among men is appointed to act on behalf of men in **relation** to God, to offer gifts and sacrifices for sins. 2 He can deal **gently** with the **ignorant** and **wayward**, since he himself is **beset** with weakness. 3 Because of this he is **obligated** to offer sacrifice for his own sins just as he does for those of the people. 4 And no one takes this honor for himself, but only when called by God, just as Aaron was.

5 So also Christ did not **exalt** himself to be made a high priest, but was appointed by him who said to him,

"You are my Son,

today I have begotten you";

6 as he says also in another place,

"You are a priest forever,

after the order of Melchizedek."

7 In the days of his flesh, Jesus offered up **prayers** and **supplications**, with **loud cries** and tears, to him who was able to save him from death, and he was heard because of his reverence.

8 Although he was a son, he **learned obedience** through what he suffered. 9 And being made perfect, he became the source of eternal salvation to all who obey him, 10 being **designated** by God a high priest after the order of Melchizedek.

11 About this we have much to say, and it is hard to **explain**, since you have become **dull** of **hearing**. 12 For though by this time you **ought** to be **teachers**, you need someone to teach you again the **basic principles** of the **oracles** of God. You need milk, not solid food, 13 for everyone who lives on milk is **unskilled** in the word of righteousness, since he is a child. 14 But solid food is for the **mature**, for those who have their powers of **discernment** trained by **constant practice** to **distinguish** good from evil.

6 Therefore let us leave the **elementary doctrine** of Christ and go on to **maturity**, not laying again a foundation of repentance from dead works and of faith toward God, 2 and of **instruction** about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. 3 And this we will do if God **permits**. 4 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly **gift**, and have **shared** in the Holy Spirit, 5 and have tasted the **goodness** of the word of God and the powers of the age to come, 6 and then have **fallen** away, to **restore** them again to repentance, since they are **crucifying** once again the Son of God to their own **harm** and holding him up to **contempt**. 7 For land that has **drunk** the **rain** that **often falls** on it, and **produces** a **crop useful** to those for whose sake it is **cultivated**, receives a blessing from God. 8 But if it bears **thorns** and **thistles**, it is **worthless** and near to being **cursed**, and its end is to be burned.

9 Though we speak in this way, yet in your case, **beloved**, we **feel** sure of better **things—things** that **belong** to salvation. 10 For God is not **unjust** so as to **overlook** your work and the love that you have shown for his name in **serving** the saints, as you still do. 11 And we desire each one of you to show the same **earnestness** to have the full assurance of hope until the end, 12 so that you may not be **sluggish**, but **imitators** of those who through faith and **patience** inherit the promises.

13 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, 14 saying, “Surely I will **bless** you and **multiply** you.” 15 And thus Abraham, having **patiently waited**, obtained the promise. 16 For people swear by something greater than themselves, and in all their **disputes** an oath is **final** for **confirmation**. 17 So when God desired to show more **convincingly** to the heirs of the promise the unchangeable **character** of his **purpose**, he **guaranteed** it with an oath, 18 so that by two unchangeable things, in which it is impossible for God to **lie**, we who have **fled** for **refuge** might have strong **encouragement** to hold fast to the hope set before us. 19 We have this as a sure and **steadfast anchor** of the soul, a hope that enters into the **inner** place behind the curtain, 20 where Jesus has gone as a **forerunner** on our behalf, having become a high priest forever after the order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham **returning** from the **slaughter** of the **kings** and blessed him, 2 and to him Abraham **apportioned** a tenth **part** of everything. He is first, by **translation** of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 3 He is without father or **mother** or **genealogy**, having neither beginning of days nor end of life, but **resembling** the Son of God he continues a priest forever.

4 See how great this man was to whom Abraham the **patriarch** gave a tenth of the **spoils**! 5 And those descendants of Levi who receive the **priestly** office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. 6 But this man who does not have his descent from them received tithes from

Abraham and blessed him who had the promises. 7 It is beyond **dispute** that the **inferior** is blessed by the superior. 8 In the one case tithes are received by **mortal** men, but in the other case, by one of whom it is testified that he lives. 9 One might even say that Levi himself, who receives tithes, **paid** tithes through Abraham, 10 for he was still in the **loins** of his **ancestor** when Melchizedek met him.

11 Now if **perfection** had been **attainable** through the **Levitical** priesthood (for under it the people received the law), what further need would there have been for another priest to **arise** after the order of Melchizedek, rather than one named after the order of Aaron? 12 For when there is a change in the priesthood, there is **necessarily** a change in the law as **well**. 13 For the one of whom these things are spoken **belonged** to another tribe, from which no one has ever **served** at the altar. 14 For it is evident that our Lord was descended from Judah, and in **connection** with that tribe Moses said nothing about priests.

15 This **becomes** even more evident when another priest **arises** in the **likeness** of Melchizedek, 16 who has become a priest, not on the **basis** of a **legal requirement** concerning **bodily** descent, but by the power of an **indestructible** life. 17 For it is **witnessed** of him,

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

18 For on the one hand, a former commandment is set aside because of its weakness and **uselessness** 19 (for the law made nothing perfect); but on the other hand, a better hope is **introduced**, through which we draw near to God.

20 And it was not without an oath. For those who formerly became priests were made such without an oath, 21 but this one was made a priest with an oath by the one who said to him:

“The Lord has sworn
and will not change his **mind**,

‘You are a priest forever.’”

22 This makes Jesus the **guarantor** of a better covenant.

23 The former priests were many in **number**, because they were **prevented** by death from **continuing** in office, 24 but he **holds** his priesthood **permanently**, because he continues forever. 25 Consequently, he is able to save to the **uttermost** those who draw near to God through him, since he always lives to make **intercession** for them.

26 For it was indeed fitting that we should have such a high priest, holy, **innocent**, **unstained**, **separated** from sinners, and **exalted** above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. 28 For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

8 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, 2 a **minister** in the holy places, in the true tent that the Lord set up, not man. 3 For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. 4 Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the

law. 5 They serve a **copy** and shadow of the heavenly things. For when Moses was about to **erect** the tent, he was **instructed** by God, saying, "See that you make everything according to the **pattern** that was shown you on the mountain." 6 But as it is, Christ has obtained a **ministry** that is as much more excellent than the old as the covenant he **mediates** is better, since it is **enacted** on better promises. 7 For if that first covenant had been **faultless**, there would have been no **occasion** to **look** for a second.

8 For he **finds fault** with them when he says:

"Behold, the days are coming, declares the Lord,

when I will establish a new covenant with the house of Israel

and with the house of Judah,

9 not like the covenant that I made with their fathers

on the day when I took them by the hand to **bring** them out of the land of Egypt.

For they did not continue in my covenant,

and so I **showed** no **concern** for them, declares the Lord.

10 For this is the covenant that I will make with the house of Israel

after those days, declares the Lord:

I will put my laws into their minds,

and write them on their hearts,

and I will be their God,

and they shall be my people.

11 And they shall not teach, each one his neighbor

and each one his brother, saying, '**Know** the Lord,'

for they shall all know me,

from the **least** of them to the **greatest**.

12 For I will be merciful toward their **iniquities**,

and I will remember their sins no more."

13 In speaking of a new covenant, he makes the first one obsolete. And what is **becoming** obsolete and **growing** old is **ready** to **vanish** away.

9 Now even the first covenant had regulations for worship and an earthly place of holiness. 2 For a tent was prepared, the first section, in which were the **lampstand** and the **table** and the **bread** of the Presence. It is called the Holy Place. 3 Behind the second curtain was a second section called the Most Holy Place, 4 having the golden altar of **incense** and the ark of the covenant **covered** on all **sides** with **gold**, in which was a golden **urn** holding the **manna**, and

Aaron's staff that **budded**, and the **tablets** of the covenant. 5 Above it were the **cherubim** of glory **overshadowing** the mercy **seat**. Of these things we cannot now speak in **detail**.

6 These **preparations** having thus been made, the priests go **regularly** into the first section, **performing** their **ritual duties**, 7 but into the second only the high priest **goes**, and he but once a year, and not without **taking** blood, which he **offers** for himself and for the **unintentional** sins of the people. 8 By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still **standing** 9 (which is **symbolic** for the present age). According to this **arrangement**, gifts and sacrifices are offered that cannot perfect the conscience of the **worshiper**, 10 but deal only with food and **drink** and various washings, regulations for the body **imposed** until the time of **reformation**.

11 But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this **creation**) 12 he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus **securing** an eternal **redemption**. 13 For if the blood of goats and bulls, and the **sprinkling** of defiled **persons** with the **ashes** of a **heifer**, sanctify for the purification of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered himself without **blemish** to God, **purify** our conscience from dead works to serve the living God.

15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has **occurred** that **redeems** them from the **transgressions committed** under the first covenant. 16 For where a will is **involved**, the death of the one who made it must be **established**. 17 For a will takes **effect** only at death, since it is not in **force** as long as the one who made it is **alive**. 18 Therefore not even the first covenant was **inaugurated** without blood. 19 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and **scarlet wool** and **hyssop**, and sprinkled both the **book** itself and all the people, 20 saying, "This is the blood of the covenant that God **commanded** for you." 21 And in the same way he sprinkled with the blood both the tent and all the **vessels used** in worship. 22 Indeed, under the law **almost** everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

23 Thus it was necessary for the copies of the heavenly things to be purified with these **rites**, but the heavenly things themselves with better sacrifices than these. 24 For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. 25 Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, 26 for then he would have had to **suffer** repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the **ages** to put away sin by the sacrifice of himself. 27 And just as it is appointed for man to **die** once, and after that comes judgment, 28 so Christ, 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.

10 For since the law has but a shadow of the good things to come **instead** of the true **form** of these **realities**, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. 2 **Otherwise**, would they not have **ceased** to be offered, since the **worshippers**, having once been **cleansed**, would no longer have any **consciousness**

of sins? 3 But in these sacrifices there is a **reminder** of sins every year. 4 For it is impossible for the blood of bulls and goats to take away sins.

5 Consequently, when Christ came into the world, he said,

“Sacrifices and offerings you have not desired,

but a body have you prepared for me;

6 in burnt offerings and sin offerings

you have taken no pleasure.

7 Then I said, ‘**Behold**, I have come to do your will, O God,

as it is written of me in the **scroll** of the **book**.’”

8 When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), 9 then he **added**, “Behold, I have come to do your will.” He does away with the first in order to establish the second. 10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, 13 waiting from that time until his enemies should be made a footstool for his feet. 14 For by a single offering he has **perfected** for all time those who are being sanctified.

15 And the Holy Spirit also bears witness to us; for after saying,

16 “This is the covenant that I will make with them

after those days, declares the Lord:

I will put my laws on their hearts,

and write them on their minds,”

17 then he **adds**, “I will remember their sins and their **lawless deeds** no more.”

18 Where there is forgiveness of these, there is no longer any offering for sin.

19 Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, 20 by the new and living way that he opened for us through the curtain, that is, through his flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled **clean** from an evil conscience and our bodies **washed** with **pure** water. 23 Let us hold fast the confession of our hope without **wavering**, for he who promised is faithful. 24 And let us consider how to **stir** up one another to love and good works, 25 not **neglecting to meet together**, as is the **habit** of some, but **encouraging** one another, and all the more as you see the Day **drawing** near.

26 For if we go on **sinning deliberately** after receiving the **knowledge** of the **truth**, there no longer remains a sacrifice for sins, 27 but a fearful **expectation** of judgment, and a **fury** of fire that will **consume** the **adversaries**. 28 **Anyone** who has set aside the law of Moses **dies** without mercy on the **evidence** of two or three witnesses. 29 How much **worse punishment**, do you **think**, will be **deserved** by the one who has **trampled underfoot** the Son of God, and

has **profaned** the blood of the covenant by which he was sanctified, and has **outraged** the Spirit of grace? 30 For we know him who said, "Vengeance is **mine**; I will **repay**." And again, "The Lord will judge his people." 31 It is a fearful **thing** to fall into the hands of the living God.

32 But **recall** the former days when, after you were enlightened, you endured a hard struggle with **sufferings**, 33 sometimes being **publicly** exposed to reproach and **affliction**, and sometimes being **partners** with those so **treated**. 34 For you had **compassion** on those in prison, and you **joyfully accepted** the **plundering** of your **property**, since you **knew** that you **yourselves** had a better **possession** and an **abiding** one. 35 Therefore do not **throw** away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have **done** the will of God you may receive what is promised. 37 For,

"Yet a little while,

and the coming one will come and will not **delay**;

38 but my righteous one shall live by faith,

and if he **shrinks** back,

my soul has no pleasure in him."

39 But we are not of those who **shrink** back and are **destroyed**, but of those who have faith and **preserve** their souls.

11 Now faith is the assurance of things **hoped** for, the **conviction** of things not seen. 2 For by it the people of old received their **commendation**. 3 By faith we **understand** that the universe was created by the word of God, so that what is seen was not made out of things that are **visible**.

4 By faith Abel offered to God a more acceptable sacrifice than **Cain**, through which he was commended as righteous, God **commending** him by **accepting** his gifts. And through his faith, though he died, he still speaks. 5 By faith **Enoch** was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having **pleased** God. 6 And without faith it is impossible to **please** him, for whoever would draw near to God must **believe** that he **exists** and that he **rewards** those who seek him. 7 By faith **Noah**, being warned by God concerning **events** as yet **unseen**, in **reverent** fear **constructed** an ark for the **saving** of his **household**. By this he **condemned** the world and became an heir of the righteousness that comes by faith.

8 By faith Abraham **obeyed** when he was called to go out to a place that he was to receive as an inheritance. And he went out, not **knowing** where he was **going**. 9 By faith he went to live in the land of promise, as in a foreign land, living in **tents** with Isaac and Jacob, heirs with him of the same promise. 10 For he was looking **forward** to the city that has **foundations**, whose **designer** and builder is God. 11 By faith **Sarah herself** received power to **conceive**, even when she was **past** the age, since she considered him faithful who had promised. 12 Therefore from one man, and him as good as dead, were born descendants as many as the **stars** of heaven and as many as the innumerable **grains** of **sand** by the **seashore**.

13 These all died in faith, not having received the things promised, but having seen them and **greeted** them from **afar**, and having **acknowledged** that they were strangers and **exiles** on the earth. 14 For people who speak thus make it clear that they are **seeking** a **homeland**. 15 If they

had been **thinking** of that land from which they had gone out, they would have had **opportunity** to **return**. 16 But as it is, they desire a better **country**, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

17 By faith Abraham, when he was **tested**, offered up Isaac, and he who had received the promises was in the act of offering up his only son, 18 of whom it was said, "Through Isaac shall your offspring be named." 19 He considered that God was able even to **raise** him from the dead, from which, **figuratively** speaking, he did receive him back. 20 By faith Isaac **invoked future blessings** on Jacob and Esau. 21 By faith Jacob, when **dying**, blessed each of the sons of Joseph, **bowing** in worship over the **head** of his staff. 22 By faith Joseph, at the end of his life, made **mention** of the **exodus** of the **Israelites** and gave **directions** concerning his **bones**.

23 By faith Moses, when he was born, was hidden for three **months** by his **parents**, because they saw that the child was **beautiful**, and they were not afraid of the **king's edict**. 24 By faith Moses, when he was **grown up**, refused to be called the son of **Pharaoh's daughter**, 25 **choosing** rather to be mistreated with the people of God than to **enjoy** the **fleeting pleasures** of sin. 26 He considered the reproach of Christ greater **wealth** than the **treasures** of Egypt, for he was looking to the reward. 27 By faith he left Egypt, not being afraid of the **anger** of the king, for he endured as **seeing** him who is **invisible**. 28 By faith he **kept** the **Passover** and sprinkled the blood, so that the **Destroyer** of the firstborn might not **touch** them.

29 By faith the people **crossed** the **Red Sea** as on **dry** land, but the **Egyptians**, when they **attempted** to do the same, were **drowned**. 30 By faith the **walls** of **Jericho** fell down after they had been **encircled** for **seven** days. 31 By faith **Rahab** the **prostitute** did not perish with those who were disobedient, because she had given a **friendly welcome** to the **spies**.

32 And what more shall I say? For time would **fail** me to tell of **Gideon, Barak, Samson, Jephthah**, of David and **Samuel** and the **prophets**— 33 who through faith **conquered kingdoms, enforced justice**, obtained promises, **stopped** the **mouths** of **lions**, 34 **quenched** the power of fire, **escaped** the **edge** of the sword, were made strong out of weakness, became **mighty** in **war**, put foreign **armies** to **flight**. 35 **Women** received back their dead by resurrection. Some were **tortured, refusing to accept release**, so that they might **rise** again to a better life. 36 **Others** suffered **mocking** and **flogging**, and even **chains** and **imprisonment**. 37 They were stoned, they were **sawn** in two, they were **killed** with the sword. They went about in **skins** of sheep and goats, **destitute, afflicted, mistreated**— 38 of whom the world was not **worthy**—**wandering** about in **deserts** and **mountains**, and in **dens** and **caves** of the earth.

39 And all these, though commended through their faith, did not receive what was promised, 40 since God had **provided** something better for us, that **apart** from us they should not be made perfect.

12 Therefore, since we are **surrounded** by so great a **cloud** of witnesses, let us also **lay** aside every **weight**, and sin which **clings** so **closely**, and let us **run** with endurance the **race** that is set before us, 2 looking to Jesus, the founder and **perfecter** of our faith, who for the joy that was set before him endured the **cross, despising** the **shame**, and is seated at the right hand of the throne of God.

3 Consider him who endured from sinners such **hostility** against himself, so that you may not **grow** weary or **fainthearted**. 4 In your struggle against sin you have not yet **resisted** to the

point of shedding your blood. 5 And have you **forgotten** the exhortation that **addresses** you as sons?

“My son, do not **regard lightly** the discipline of the Lord,
nor be weary when **reproved** by him.

6 For the Lord disciplines the one he **loves**,
and **chastises** every son whom he receives.”

7 It is for discipline that you have to endure. God is **treating** you as sons. For what son is there whom his father does not discipline? 8 If you are left without discipline, in which all have **participated**, then you are **illegitimate** children and not sons. 9 **Besides** this, we have had earthly fathers who disciplined us and we **respected** them. Shall we not much more be subject to the Father of spirits and live? 10 For they disciplined us for a **short** time as it **seemed best** to them, but he disciplines us for our good, that we may share his holiness. 11 For the **moment** all discipline **seems painful** rather than **pleasant**, but later it **yields** the **peaceful** fruit of righteousness to those who have been trained by it.

12 Therefore **lift** your **drooping** hands and **strengthen** your **weak knees**, 13 and make **straight paths** for your feet, so that what is **lame** may not be put out of **joint** but rather be **healed**. 14 Strive for peace with everyone, and for the holiness without which no one will see the Lord. 15 See to it that no one **fails** to **obtain** the grace of God; that no “root of **bitterness**” **springs** up and **causes trouble**, and by it many become defiled; 16 that no one is sexually immoral or **unholy** like Esau, who **sold** his **birthright** for a single **meal**. 17 For you know that afterward, when he desired to inherit the blessing, he was **rejected**, for he found no **chance** to **repent**, though he **sought** it with tears.

18 For you have not come to what may be **touched**, a **blazing** fire and **darkness** and **gloom** and a **tempest** 19 and the **sound** of a **trumpet** and a voice whose words made the **hearers beg** that no further **messages** be spoken to them. 20 For they **could** not endure the order that was given, “If even a **beast touches** the mountain, it shall be stoned.” 21 Indeed, so **terrifying** was the sight that Moses said, “I **tremble** with fear.” 22 But you have come to **Mount Zion** and to the city of the living God, the heavenly **Jerusalem**, and to innumerable angels in **festal gathering**, 23 and to the **assembly** of the firstborn who are **enrolled** in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

25 See that you do not **refuse** him who is speaking. For if they did not escape when they refused him who warned them on earth, much **less** will we escape if we **reject** him who **warns** from heaven. 26 At that time his voice **shook** the earth, but now he has promised, “Yet once more I will **shake** not only the earth but also the heavens.” 27 This **phrase**, “Yet once more,” indicates the **removal** of things that are **shaken—that** is, things that have been **made—in** order that the things that cannot be shaken may remain. 28 Therefore let us be **grateful** for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and **awe**, 29 for our God is a **consuming** fire.

13 Let **brotherly** love continue. 2 Do not neglect to show **hospitality** to strangers, for **thereby** some have **entertained** angels **unawares**. 3 Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. 4 Let marriage

be **held** in honor among all, and let the marriage **bed** be **undefiled**, for God will judge the sexually immoral and **adulterous**. 5 **Keep** your life **free** from love of **money**, and be **content** with what you have, for he has said, "I will never leave you nor **forsake** you." 6 So we can **confidently** say,

"The Lord is my **helper**; I will not fear; what can man do to me?"

7 Remember your leaders, those who spoke to you the word of God. Consider the **outcome** of their way of life, and **imitate** their faith. 8 Jesus Christ is the same **yesterday** and today and forever. 9 Do not be led away by **diverse** and **strange teachings**, for it is good for the heart to be **strengthened** by grace, not by **foods**, which have not **benefited** those **devoted** to them. 10 We have an altar from which those who serve the tent have no right to **eat**. 11 For the bodies of those **animals** whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. 12 So Jesus also suffered outside the **gate** in order to sanctify the people through his own blood. 13 Therefore let us go to him outside the camp and bear the reproach he endured. 14 For **here** we have no **lasting** city, but we seek the city that is to come. 15 Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of **lips** that **acknowledge** his name. 16 Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

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

18 **Pray** for us, for we are sure that we have a clear conscience, **desiring** to act **honorably** in all things. 19 I **urge** you the more **earnestly** to do this in order that I may be **restored** to you the **sooner**.

20 Now may the God of peace who brought again from the dead our Lord Jesus, the great **shepherd** of the sheep, by the blood of the eternal covenant, 21 **equip** you with everything good that you may do his will, **working** in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. **Amen**.

22 I **appeal** to you, brothers, bear with my word of exhortation, for I have written to you **briefly**. 23 You should know that our brother **Timothy** has been **released**, with whom I shall see you if he comes **soon**. 24 **Greet** all your leaders and all the saints. Those who come from **Italy** **send** you **greetings**. 25 Grace be with all of you.