**To the Hebrews**

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**Chapter 1**

1 Long ago God spoke to our forefathers by means of the prophets on many occasions and in many ways. 2 Now at the end of these days he has spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things. 3 He is the reflection of God’s glory and the exact representation of his very being, and he sustains all things by the word of his power. And after he had made a purification for our sins, he sat down at the right hand of the Majesty on high. 4 So he has become better than the angels to the extent that he has inherited a name more excellent than theirs.

5 For example, to which one of the angels did God ever say: “You are my son; today I have become your father”? And again: “I will become his father, and he will become my son”? 6 But when he again brings his Firstborn into the inhabited earth, he says: “And let all of God’s angels do obeisance to him.”

7 Also, he says about the angels: “He makes his angels spirits, and his ministers a flame of fire.” 8 But about the Son, he says: “God is your throne forever and ever, and the scepter of your Kingdom is the scepter of uprightness. 9 You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with the oil of exultation more than your companions.” 10 And: “At the beginning, O Lord, you laid the foundations of the earth, and the heavens are the works of your hands. 11 They will perish, but you will remain; and just like a garment, they will all wear out, 12 and you will wrap them up just as a cloak, as a garment, and they will be changed. But you are the same, and your years will never come to an end.”

13 But about which of the angels has he ever said: “Sit at my right hand until I place your enemies as a stool for your feet”? 14 Are they not all spirits for holy service, sent out to minister for those who are going to inherit salvation?

**Chapter 2**

1 That is why it is necessary for us to pay more than the usual attention to the things we have heard, so that we never drift away. 2 For if the word spoken through angels proved to be sure, and every transgression and disobedient act received a punishment in harmony with justice, 3 how will we escape if we have neglected so great a salvation? For it began to be spoken through our Lord and was verified for us by those who heard him, 4 while God joined in bearing witness with signs and wonders and various powerful works and with the holy spirit distributed according to his will.

5 For it is not to angels that he has subjected the inhabited earth to come, about which we are speaking. 6 But in one place a certain witness said: “What is man that you keep him in mind, or a son of man that you take care of him? 7 You made him a little lower than angels; you crowned him with glory and honor, and appointed him over the works of your hands. 8 All things you subjected under his feet.” By subjecting all things to him, God left nothing that is not subject to him. Now, though, we do not yet see all things in subjection to him. 9 But we do see Jesus, who was made a little lower than angels, now crowned with glory and honor for having suffered death, so that by God’s undeserved kindness he might taste death for everyone.

10 For it was fitting that the one for whom and through whom all things exist, in bringing many sons to glory, should make the Chief Agent of their salvation perfect through sufferings. 11 For both the one who is sanctifying and those who are being sanctified all stem from one, and for this reason he is not ashamed to call them brothers, 12 as he says: “I will declare your name to my brothers; in the midst of the congregation I will praise you with song.” 13 And again: “I will put my trust in him.” And again: “Look! I and the young children, whom Jehovah gave me.”

14 Therefore, since the “young children” are sharers of blood and flesh, he also similarly shared in the same things, so that through his death he might bring to nothing the one having the means to cause death, that is, the Devil, 15 and that he might set free all those who were held in slavery all their lives by their fear of death. 16 For it is not really angels he is assisting, but he is assisting Abraham’s offspring. 17 Consequently, he had to become like his “brothers” in all respects, so that he could become a merciful and faithful high priest in things relating to God, in order to offer a propitiatory sacrifice for the sins of the people. 18 Since he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test.

**Chapter 3**

1 Consequently, holy brothers, partakers of the heavenly calling, consider the apostle and high priest whom we acknowledge—Jesus. 2 He was faithful to the One who appointed him, just as Moses also was in all the house of that One. 3 For he is counted worthy of more glory than Moses, since the one who constructs a house has more honor than the house itself. 4 Of course, every house is constructed by someone, but the one who constructed all things is God. 5 Now Moses was faithful as an attendant in all the house of that One as a testimony of the things that were to be spoken afterward, 6 but Christ was faithful as a son over God’s house. We are His house if, indeed, we hold on firmly to our freeness of speech and the hope of which we boast down to the end.

7 Therefore, just as the holy spirit says, “Today if you listen to his voice, 8 do not harden your hearts as on the occasion of provoking to bitter anger, as in the day of testing in the wilderness, 9 where your forefathers put me to the test and tried me, despite seeing my works for 40 years. 10 This is why I became disgusted with this generation and said: ‘They always go astray in their hearts, and they have not come to know my ways.’ 11 So I swore in my anger: ‘They will not enter into my rest.’”

12 Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God; 13 but keep on encouraging one another each day, as long as it is called “Today,” so that none of you should become hardened by the deceptive power of sin. 14 For we actually become partakers of the Christ only if we hold firmly down to the end the confidence we had at the beginning. 15 As it is said, “Today if you listen to his voice, do not harden your hearts as on the occasion of provoking to bitter anger.”

16 For who heard and yet provoked him to bitter anger? Was it not, in fact, all those who went out of Egypt under Moses? 17 Moreover, with whom did God become disgusted for 40 years? Was it not with those who sinned, whose dead bodies fell in the wilderness? 18 And to whom did he swear that they would not enter into his rest? Was it not to those who acted disobediently? 19 So we see that they could not enter in because of lack of faith.

**Chapter 4**

1 Therefore, since a promise of entering into his rest remains, let us be on guard for fear someone among you seems to fall short of it. 2 For we have also had the good news declared to us, just as they had; but the word that they heard did not benefit them, because they were not united by faith with those who listened. 3 For we who have exercised faith do enter into the rest, just as he has said: “So I swore in my anger, ‘They will not enter into my rest,’” although his works were finished from the founding of the world. 4 For in one place he has said of the seventh day as follows: “And God rested on the seventh day from all his works,” 5 and here again he says: “They will not enter into my rest.”

6 Therefore, since it remains for some to enter into it, and those to whom the good news was first declared did not enter in because of disobedience, 7 he again marks off a certain day by saying long afterward in David’s psalm, “Today”; just as it has been said above, “Today if you listen to his voice, do not harden your hearts.” 8 For if Joshua had led them into a place of rest, God would not afterward have spoken of another day. 9 So there remains a sabbath-rest for the people of God. 10 For the man who has entered into God’s rest has also rested from his own works, just as God did from his own.

11 Let us therefore do our utmost to enter into that rest, so that no one may fall into the same pattern of disobedience. 12 For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints from the marrow, and is able to discern thoughts and intentions of the heart. 13 And there is not a creation that is hidden from his sight, but all things are naked and openly exposed to the eyes of the one to whom we must give an account.

14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold on to our public declaration of him. 15 For we do not have a high priest who cannot sympathize with our weaknesses, but we have one who has been tested in all respects as we have, but without sin. 16 Let us, then, approach the throne of undeserved kindness with freeness of speech, so that we may receive mercy and find undeserved kindness to help us at the right time.

**Chapter 5**

1 For every high priest taken from among men is appointed in their behalf over the things relating to God, so that he may offer gifts and sacrifices for sins. 2 He is able to deal compassionately with the ignorant and erring ones, since he too is confronted with his own weakness, 3 and because of that he must make offerings for his own sins just as he does for those of the people.

4 A man does not take this honor of his own accord, but he receives it only when he is called by God, just as Aaron was. 5 So, too, the Christ did not glorify himself by becoming a high priest, but was glorified by the One who said to him: “You are my son; today I have become your father.” 6 As he also says in another place, “You are a priest forever in the manner of Melchizʹedek.”

7 During his life on earth, Christ offered up supplications and also petitions, with strong outcries and tears, to the One who was able to save him out of death, and he was favorably heard for his godly fear. 8 Although he was a son, he learned obedience from the things he suffered. 9 And after he had been made perfect, he became responsible for everlasting salvation to all those obeying him, 10 because he has been designated by God a high priest in the manner of Melchizʹedek.

11 We have much to say about him, and it is difficult to explain, because you have become dull in your hearing. 12 For although by now you should be teachers, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God, and you have gone back to needing milk, not solid food. 13 For everyone who continues to feed on milk is unacquainted with the word of righteousness, for he is a young child. 14 But solid food belongs to mature people, to those who through use have their powers of discernment trained to distinguish both right and wrong.

**Chapter 6**

1 Therefore, now that we have moved beyond the primary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works and faith in God, 2 the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. 3 And this we will do, if God indeed permits.

4 For as regards those who were once enlightened and who have tasted the heavenly free gift and who have become partakers of holy spirit 5 and who have tasted the fine word of God and powers of the coming system of things, 6 but have fallen away, it is impossible to revive them again to repentance, because they nail the Son of God to the stake again for themselves and expose him to public shame. 7 For the ground receives a blessing from God when it drinks in the rain that frequently falls on it and then produces vegetation useful to those for whom it is cultivated. 8 But if it produces thorns and thistles, it is rejected and is near to being cursed, and in the end it will be burned.

9 But in your case, beloved ones, we are convinced of better things, things related to salvation, even though we are speaking in this way. 10 For God is not unrighteous so as to forget your work and the love you showed for his name by ministering and continuing to minister to the holy ones. 11 But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, 12 so that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises.

13 For when God made his promise to Abraham, since he could not swear by anyone greater, he swore by himself, 14 saying: “I will surely bless you and I will surely multiply you.” 15 So after Abraham had shown patience, he obtained this promise. 16 For men swear by someone greater, and their oath is the end of every dispute, since it is a legal guarantee to them. 17 In this same way, when God decided to demonstrate more clearly to the heirs of the promise the unchangeableness of his purpose, he guaranteed it with an oath, 18 in order that through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to take firm hold of the hope set before us. 19 We have this hope as an anchor for the soul, both sure and firm, and it enters in within the curtain, 20 where a forerunner has entered in our behalf, Jesus, who has become a high priest in the manner of Melchizʹedek forever.

**Chapter 7**

1 For this Melchizʹedek, king of Saʹlem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, 2 and Abraham gave him a tenth of everything. First, his name is translated “King of Righteousness,” and then also king of Saʹlem, that is, “King of Peace.” 3 In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but being made like the Son of God, he remains a priest for all time.

4 See how great this man was to whom Abraham, the family head, gave a tenth out of the best spoils. 5 True, according to the Law, those of the sons of Leʹvi who receive their priestly office have a commandment to collect tithes from the people, that is, from their brothers, even though these are descendants of Abraham. 6 But this man who did not trace his genealogy from them took tithes from Abraham and blessed the one who had the promises. 7 Now it is undeniable that the lesser one is blessed by the greater. 8 And in the one case, it is men who are dying who receive tithes, but in the other case, it is someone of whom witness is given that he lives. 9 And it could be said that even Leʹvi, who receives tithes, has paid tithes through Abraham, 10 for he was still a future descendant of his forefather when Melchizʹedek met him.

11 If, then, perfection was attainable through the Levitical priesthood (for it was a feature of the Law that was given to the people), what further need would there be for another priest to arise who is said to be in the manner of Melchizʹedek and not in the manner of Aaron? 12 For since the priesthood is being changed, it becomes necessary to change the Law as well. 13 For the man about whom these things are said came from another tribe, from which no one has officiated at the altar. 14 For it is clear that our Lord has descended from Judah, yet Moses said nothing about priests coming from that tribe.

15 And this becomes even clearer when another priest arises who is like Melchizʹedek, 16 who has become such, not by the legal requirement that depends on fleshly descent, but by the power of an indestructible life. 17 For it is said in witness of him: “You are a priest forever in the manner of Melchizʹedek.”

18 So, then, the former commandment is set aside because it is weak and ineffective. 19 For the Law made nothing perfect, but the introduction of a better hope did, through which we are drawing near to God. 20 Also, inasmuch as this was not done without an oath being sworn 21 (for, indeed, there are men who have become priests without a sworn oath, but this one has become so through an oath sworn respecting him by the One who said: “Jehovah has sworn, and he will not change his mind, ‘You are a priest forever’”), 22 Jesus has accordingly become the guarantee of a better covenant. 23 Furthermore, many had to become priests in succession because death prevented them from continuing as such, 24 but because he continues alive forever, his priesthood has no successors. 25 So he is able also to save completely those who are approaching God through him, because he is always alive to plead for them.

26 For it is fitting for us to have such a high priest who is loyal, innocent, undefiled, separated from the sinners, and exalted above the heavens. 27 Unlike those high priests, he does not need to offer up sacrifices daily, first for his own sins and then for those of the people, because he did this once for all time when he offered himself up. 28 For the Law appoints as high priests men who have weaknesses, but the word of the oath sworn after the Law appoints a son, who has been made perfect forever.

**Chapter 8**

1 Now this is the main point of what we are saying: We have such a high priest as this, and he has sat down at the right hand of the throne of the Majesty in the heavens, 2 a minister of the holy place and of the true tent, which Jehovah set up, and not man. 3 For every high priest is appointed to offer both gifts and sacrifices; so it was necessary for this one also to have something to offer. 4 If he were on earth, he would not be a priest, since there are already men who offer the gifts according to the Law. 5 These men are offering sacred service in a typical representation and a shadow of the heavenly things; just as Moses, when about to construct the tent, was given the divine command: For He says: “See that you make all things after their pattern that was shown to you in the mountain.” 6 But now Jesus has obtained a more excellent ministry because he is also the mediator of a correspondingly better covenant, which has been legally established on better promises.

7 If that first covenant had been faultless, there would have been no need for a second. 8 For he does find fault with the people when he says: “‘Look! The days are coming,’ says Jehovah, ‘when I will make with the house of Israel and with the house of Judah a new covenant. 9 It will not be like the covenant that I made with their forefathers on the day I took hold of their hand to lead them out of the land of Egypt, because they did not remain in my covenant, so I stopped caring for them,’ says Jehovah.

10 “‘For this is the covenant that I will make with the house of Israel after those days,’ says Jehovah. ‘I will put my laws in their mind, and in their hearts I will write them. And I will become their God, and they will become my people.

11 “‘And they will no longer teach each one his fellow citizen and each one his brother, saying: “Know Jehovah!” For they will all know me, from the least to the greatest of them. 12 For I will be merciful toward their unrighteous deeds, and I will no longer call their sins to mind.’”

13 In his saying “a new covenant,” he has made the former one obsolete. Now what is obsolete and growing old is near to vanishing away.

**Chapter 9**

1 For its part, the former covenant used to have legal requirements for sacred service and its holy place on earth. 2 For a first tent compartment was constructed, in which were the lampstand and the table and the display of the loaves of presentation; and it is called the Holy Place. 3 But behind the second curtain was the tent compartment called the Most Holy. 4 This had a golden censer and the ark of the covenant completely overlaid with gold, in which were the golden jar containing the manna and Aaron’s rod that budded and the tablets of the covenant; 5 and above it were the glorious cherubs overshadowing the propitiatory cover. But now is not the time to speak of these things in detail.

6 After these things were constructed this way, the priests enter the first tent compartment regularly to perform the sacred services; 7 but the high priest enters alone into the second compartment once a year, not without blood, which he offers for himself and for the sins that the people committed in ignorance. 8 Thus the holy spirit makes it clear that the way into the holy place had not yet been revealed while the first tent was standing. 9 This tent is an illustration for the present time, and according to this arrangement, both gifts and sacrifices are offered. However, these are not able to make the conscience of the man doing sacred service perfect. 10 They have to do only with foods and drinks and various ceremonial washings. They were legal requirements concerning the body and were imposed until the appointed time to set things straight.

11 However, when Christ came as a high priest of the good things that have already taken place, he passed through the greater and more perfect tent not made with hands, that is, not of this creation. 12 He entered into the holy place, not with the blood of goats and of young bulls, but with his own blood, once for all time, and obtained an everlasting deliverance for us. 13 For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies for the cleansing of the flesh, 14 how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works so that we may render sacred service to the living God?

15 That is why he is a mediator of a new covenant, in order that because a death has occurred for their release by ransom from the transgressions under the former covenant, those who have been called may receive the promise of the everlasting inheritance. 16 For where there is a covenant, the death of the human covenanter needs to be established, 17 because a covenant is valid at death, since it is not in force as long as the human covenanter is living. 18 Consequently, neither was the former covenant put into effect without blood. 19 For when Moses had spoken every commandment of the Law to all the people, he took the blood of the young bulls and of the goats, with water, scarlet wool, and hyssop, and sprinkled the book and all the people, 20 saying: “This is the blood of the covenant that God has commanded you to keep.” 21 He likewise sprinkled the tent and all the vessels of the holy service with the blood. 22 Yes, according to the Law nearly all things are cleansed with blood, and unless blood is poured out no forgiveness takes place.

23 Therefore, it was necessary for the typical representations of the things in the heavens to be cleansed by these means, but the heavenly things require far better sacrifices. 24 For Christ did not enter into a holy place made with hands, which is a copy of the reality, but into heaven itself, so that he now appears before God on our behalf. 25 This was not done to offer himself often, as when the high priest enters into the holy place from year to year with blood that is not his own. 26 Otherwise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things to do away with sin through the sacrifice of himself. 27 And just as it is reserved for men to die once for all time, but after this to receive a judgment, 28 so also the Christ was offered once for all time to bear the sins of many; and the second time that he appears it will be apart from sin, and he will be seen by those earnestly looking for him for their salvation.

**Chapter 10**

1 For since the Law has a shadow of the good things to come, but not the very substance of the things, it can never, by the same sacrifices that are continually offered year after year, make those who approach perfect. 2 Otherwise, would not the sacrifices have stopped being offered, because those rendering sacred service once cleansed would have no consciousness of sins anymore? 3 On the contrary, these sacrifices are a reminder of sins year after year, 4 for it is not possible for the blood of bulls and of goats to take sins away.

5 So when he comes into the world, he says: “‘Sacrifice and offering you did not want, but you prepared a body for me. 6 You did not approve of whole burnt offerings and sin offerings.’ 7 Then I said: ‘Look! I have come (in the scroll it is written about me) to do your will, O God.’” 8 After first saying: “You did not want nor did you approve of sacrifices and offerings and whole burnt offerings and sin offerings”—sacrifices that are offered according to the Law— 9 then he says: “Look! I have come to do your will.” He does away with what is first in order to establish what is second. 10 By this “will” we have been sanctified through the offering of the body of Jesus Christ once for all time.

11 Also, every priest takes his station day after day to offer holy service and to make the same sacrifices often, which can never take sins away completely. 12 But this man offered one sacrifice for sins for all time and sat down at the right hand of God, 13 from then on waiting until his enemies should be placed as a stool for his feet. 14 For it is by one sacrificial offering that he has made those who are being sanctified perfect for all time. 15 Moreover, the holy spirit also bears witness to us, for after it has said: 16 “‘This is the covenant that I will make with them after those days,’ says Jehovah. ‘I will put my laws in their hearts, and in their minds I will write them.’” 17 Then it says: “And I will no longer call their sins and their lawless deeds to mind.” 18 Now where there is forgiveness of these, there is no longer an offering for sin.

19 Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus, 20 which he opened up for us as a new and living way through the curtain, that is, his flesh, 21 and since we have a great priest over the house of God, 22 let us approach with sincere hearts and complete faith, having had our hearts sprinkled clean from a wicked conscience and our bodies bathed with clean water. 23 Let us hold firmly the public declaration of our hope without wavering, for the one who promised is faithful. 24 And let us consider one another so as to incite to love and fine works, 25 not forsaking our meeting together, as some have the custom, but encouraging one another, and all the more so as you see the day drawing near.

26 For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, 27 but there is a certain fearful expectation of judgment and a burning indignation that is going to consume those in opposition. 28 Anyone who has disregarded the Law of Moses dies without compassion on the testimony of two or three. 29 How much greater punishment do you think a person will deserve who has trampled on the Son of God and who has regarded as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? 30 For we know the One who said: “Vengeance is mine; I will repay.” And again: “Jehovah will judge his people.” 31 It is a fearful thing to fall into the hands of the living God.

32 However, keep remembering the former days in which, after you were enlightened, you endured a great struggle along with sufferings. 33 At times you were publicly exposed both to reproaches and to tribulations, and at times you shared with those who were having such an experience. 34 For you expressed sympathy for those in prison and you accepted joyfully the plundering of your belongings, knowing that you yourselves have a better and an enduring possession.

35 Therefore, do not throw away your boldness, which will be richly rewarded. 36 For you need endurance, so that after you have done the will of God, you may receive the fulfillment of the promise. 37 For yet “a very little while,” and “the one who is coming will arrive and will not delay.” 38 “But my righteous one will live by reason of faith,” and “if he shrinks back, I have no pleasure in him.” 39 Now we are not the sort who shrink back to destruction, but the sort who have faith for the preserving of our lives.

**Chapter 11**

1 Faith is the assured expectation of what is hoped for, the evident demonstration of realities that are not seen. 2 For by means of it, the men of ancient times had witness borne to them.

3 By faith we perceive that the systems of things were put in order by God’s word, so that what is seen has come into existence from things that are not visible.

4 By faith Abel offered God a sacrifice of greater worth than that of Cain, and through that faith he received the witness that he was righteous, for God approved his gifts, and although he died, he still speaks through his faith.

5 By faith Eʹnoch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before he was transferred he received the witness that he had pleased God well. 6 Moreover, without faith it is impossible to please God well, for whoever approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.

7 By faith Noah, after receiving divine warning of things not yet seen, showed godly fear and constructed an ark for the saving of his household; and through this faith he condemned the world, and he became an heir of the righteousness that results from faith.

8 By faith Abraham, when he was called, obeyed by going out to a place he was to receive as an inheritance; he went out, although not knowing where he was going. 9 By faith he lived as a foreigner in the land of the promise as in a foreign land, living in tents with Isaac and Jacob, the heirs with him of the very same promise. 10 For he was awaiting the city having real foundations, whose designer and builder is God.

11 By faith also Sarah received power to conceive offspring, even when she was past the age, since she considered Him faithful who made the promise. 12 For this reason, from one man who was as good as dead, there were born children, as many as the stars of heaven in number and as innumerable as the sands by the seaside.

13 In faith all of these died, although they did not receive the fulfillment of the promises; but they saw them from a distance and welcomed them and publicly declared that they were strangers and temporary residents in the land. 14 For those who speak in such a way make it evident that they are earnestly seeking a place of their own. 15 And yet, if they had kept remembering the place from which they had departed, they would have had opportunity to return. 16 But now they are reaching out for a better place, that is, one belonging to heaven. Therefore, God is not ashamed of them, to be called on as their God, for he has prepared a city for them.

17 By faith Abraham, when he was tested, as good as offered up Isaac—the man who had gladly received the promises attempted to offer up his only-begotten son— 18 although it had been said to him: “What will be called your offspring will be through Isaac.” 19 But he reasoned that God was able to raise him up even from the dead, and he did receive him from there in an illustrative way.

20 By faith also Isaac blessed Jacob and Eʹsau concerning things to come.

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshipped while leaning on the top of his staff.

22 By faith Joseph, nearing his end, spoke of the exodus of the sons of Israel, and he gave instructions concerning his bones.

23 By faith Moses was hid by his parents for three months after his birth, because they saw that the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of Pharʹaoh’s daughter, 25 choosing to be mistreated with the people of God rather than to have the temporary enjoyment of sin, 26 because he considered the reproach of the Christ to be riches greater than the treasures of Egypt, for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he observed the Passover and the splashing of the blood, so that the destroyer might not harm their firstborn.

29 By faith they passed through the Red Sea as on dry land, but when the Egyptians attempted it, they were swallowed up.

30 By faith the walls of Jerʹicho fell down after the people had marched around them for seven days. 31 By faith Raʹhab the prostitute did not perish with those who acted disobediently, because she received the spies in a peaceable way.

32 And what more will I say? For time will fail me if I go on to relate about Gidʹeon, Baʹrak, Samson, Jephʹthah, David, as well as Samuel and the other prophets. 33 Through faith they defeated kingdoms, brought about righteousness, obtained promises, stopped the mouths of lions, 34 quenched the force of fire, escaped the edge of the sword, from a weak state were made powerful, became mighty in war, routed invading armies. 35 Women received their dead by resurrection, but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection. 36 Yes, others received their trial by mockings and scourgings, indeed, more than that, by chains and prisons. 37 They were stoned, they were tried, they were sawn in two, they were slaughtered by the sword, they went about in sheepskins, in goatskins, while they were in need, in tribulation, mistreated; 38 and the world was not worthy of them. They wandered about in deserts and mountains and caves and dens of the earth.

39 And yet all of these, although they received a favorable witness because of their faith, did not obtain the fulfillment of the promise, 40 because God had foreseen something better for us, so that they might not be made perfect apart from us.

**Chapter 12**

1 So, then, because we have such a great cloud of witnesses surrounding us, let us also throw off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, 2 as we look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God. 3 Indeed, consider closely the one who has endured such hostile speech from sinners against their own interests, so that you may not get tired and give up.

4 In your struggle against that sin, you have never yet resisted to the point of having your blood shed. 5 And you have entirely forgotten the exhortation that addresses you as sons: “My son, do not belittle the discipline from Jehovah, nor give up when you are corrected by him; 6 for those whom Jehovah loves he disciplines, in fact, he scourges everyone whom he receives as a son.”

7 You need to endure as part of your discipline. God is treating you as sons. For what son is not disciplined by his father? 8 But if you have not all shared in receiving this discipline, you are really illegitimate children, and not sons. 9 Furthermore, our human fathers used to discipline us, and we gave them respect. Should we not more readily submit ourselves to the Father of our spiritual life and live? 10 For they disciplined us for a short time according to what seemed good to them, but he does so for our benefit so that we may partake of his holiness. 11 True, no discipline seems for the present to be joyous, but it is painful; yet afterward, it yields the peaceable fruit of righteousness to those who have been trained by it.

12 Therefore, strengthen the hands that hang down and the feeble knees, 13 and keep making straight paths for your feet, so that what is lame may not be put out of joint but, rather, may be healed. 14 Pursue peace with all people and the sanctification without which no man will see the Lord. 15 Carefully watch that no one fails to obtain the undeserved kindness of God, so that no poisonous root springs up to cause trouble and many are defiled by it; 16 and watch that among you there is no one who is sexually immoral nor anyone who does not appreciate sacred things, like Eʹsau, who gave up his rights as firstborn in exchange for one meal. 17 For you know that afterward when he wanted to inherit the blessing, he was rejected; for although he earnestly tried to bring about a change of mind with tears, it was to no avail.

18 For you have not approached something that can be felt and that has been set aflame with fire, and a dark cloud and thick darkness and a storm, 19 and the blast of a trumpet and the voice speaking words, which on hearing, the people begged that nothing further should be spoken to them. 20 For they could not bear the command: “If even a beast touches the mountain, it must be stoned.” 21 Also, the display was so terrifying that Moses said: “I am afraid and trembling.” 22 But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels 23 in general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, 24 and Jesus the mediator of a new covenant, and the sprinkled blood, which speaks in a better way than Abel’s blood.

25 See that you do not refuse to listen to the one who is speaking. For if those who refused to listen to the one giving divine warning on earth did not escape, how much more will we not escape if we turn away from him who speaks from the heavens! 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 heaven.” 27 Now the expression “yet once more” indicates the removal of the things that are shaken, things that have been made, in order that the things not shaken may remain. 28 Therefore, seeing that we are to receive a Kingdom that cannot be shaken, let us continue to receive undeserved kindness, through which we may acceptably offer God sacred service with godly fear and awe. 29 For our God is a consuming fire.

**Chapter 13**

1 Let your brotherly love continue. 2 Do not forget hospitality, for through it some unknowingly entertained angels. 3 Keep in mind those in prison, as though you were imprisoned with them, and those being mistreated, since you yourselves also are in the body. 4 Let marriage be honorable among all, and let the marriage bed be without defilement, for God will judge sexually immoral people and adulterers. 5 Let your way of life be free of the love of money, while you are content with the present things. For he has said: “I will never leave you, and I will never abandon you.” 6 So that we may be of good courage and say: “Jehovah is my helper; I will not be afraid. What can man do to me?”

7 Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out, imitate their faith.

8 Jesus Christ is the same yesterday and today, and forever.

9 Do not be led astray by various and strange teachings, for it is better for the heart to be strengthened by undeserved kindness than by foods, which do not benefit those occupied with them.

10 We have an altar from which those who offer sacred service at the tent have no authority to eat. 11 For the bodies of those animals whose blood is taken into the holy place as a sin offering by the high priest are burned up outside the camp. 12 Therefore, Jesus also suffered outside the city gate in order to sanctify the people with his own blood. 13 Let us, then, go to him outside the camp, bearing the reproach he bore, 14 for we do not have here a city that remains, but we are earnestly seeking the one to come. 15 Through him let us always offer to God a sacrifice of praise, that is, the fruit of our lips that make public declaration to his name. 16 Moreover, do not forget to do good and to share what you have with others, for God is well-pleased with such sacrifices.

17 Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over you as those who will render an account, so that they may do this with joy and not with sighing, for this would be damaging to you.

18 Keep praying for us, for we trust we have an honest conscience, as we wish to conduct ourselves honestly in all things. 19 But I especially urge you to pray so that I may be restored to you the sooner.

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

22 Now I urge you, brothers, to listen patiently to this word of encouragement, for I have written you a short letter. 23 I want you to know that our brother Timothy has been released. If he comes soon, I will be with him when I see you.

24 Give my greetings to all those who are taking the lead among you and to all the holy ones. Those in Italy send you their greetings.

25 The undeserved kindness be with all of you.