

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

¹ In many parts, and many ways, God of old having spoken to the fathers in the prophets, ² in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages; ³ who being the brightness of the glory, and the impress of His subsistence, bearing up also the all things by the saying of his might — through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest, ⁴ having become so much better than the messengers, as he did inherit a more excellent name than they. ⁵ For to which of the messengers said He ever, 'My Son thou art — I to-day have begotten thee?' and again, 'I will be to him for a father, and he shall be to Me for a son?' ⁶ and when again He may bring in the first-born to the world, He saith, 'And let them bow before him — all messengers of God;' ⁷ and unto the messengers, indeed, He saith, 'Who is making His messengers spirits, and His ministers a flame of fire;' ⁸ and unto the Son: 'Thy throne, O God, [is] to the age of the age; a sceptre of righteousness [is] the sceptre of thy reign;' ⁹ thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee — God, thy God — with oil of gladness above thy partners;' ¹⁰ and, 'Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens; ¹¹ these

shall perish, and Thou dost remain, and all, as a garment, shall become old, ¹² and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.' ¹³ And unto which of the messengers said He ever, 'Sit at My right hand, till I may make thine enemies thy footstool?' ¹⁴ are they not all spirits of service — for ministration being sent forth because of those about to inherit salvation?

2

¹ Because of this it behoveth [us] more abundantly to take heed to the things heard, lest we may glide aside, ² for if the word being spoken through messengers did become stedfast, and every transgression and disobedience did receive a just recompense, ³ how shall we escape, having neglected so great salvation? which a beginning receiving — to be spoken through the Lord — by those having heard was confirmed to us, ⁴ God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will. ⁵ For not to messengers did He subject the coming world, concerning which we speak, ⁶ and one in a certain place did testify fully, saying, 'What is man, that Thou art mindful of him, or a son of man, that Thou dost look after him? ⁷ Thou didst make him some little less than messengers, with glory and honour Thou didst crown him, and didst set him over the works of Thy hands, ⁸ all things Thou didst put in subjection under his feet,' for in the subjecting to him the all things, nothing did He leave to him unsubjected, and now not yet do we

see the all things subjected to him, ⁹ and him who was made some little less than messengers we see — Jesus — because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death. ¹⁰ For it was becoming to Him, because of whom [are] the all things, and through whom [are] the all things, many sons to glory bringing, the author of their salvation through sufferings to make perfect, ¹¹ for both he who is sanctifying and those sanctified [are] all of one, for which cause he is not ashamed to call them brethren, ¹² saying, 'I will declare Thy name to my brethren, in the midst of an assembly I will sing praise to Thee;' and again, 'I will be trusting on Him;' ¹³ and again, 'Behold I and the children that God did give to me.' ¹⁴ Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death he might destroy him having the power of death — that is, the devil — ¹⁵ and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage, ¹⁶ for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold, ¹⁷ wherefore it did behove him in all things to be made like to the brethren, that he might become a kind and stedfast chief-priest in the things with God, to make propitiation for the sins of the people, ¹⁸ for in that he suffered, himself being tempted, he is able to help those who are tempted.

3

¹ Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and chief priest of our profession, Christ Jesus, ² being stedfast to Him who did appoint him, as also Moses in all his house, ³ for of more glory than Moses hath this one been counted worthy, inasmuch as more honour than the house hath he who doth build it, ⁴ for every house is builded by some one, and He who the all things did build [is] God, ⁵ and Moses indeed [was] stedfast in all his house, as an attendant, for a testimony of those things that were to be spoken, ⁶ and Christ, as a Son over his house, whose house are we, if the boldness and the rejoicing of the hope unto the end we hold fast. ⁷ Wherefore, (as the Holy Spirit saith, "To-day, if His voice ye may hear — ⁸ ye may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness, ⁹ in which tempt Me did your fathers, they did prove Me, and saw My works forty years; ¹⁰ wherefore I was grieved with that generation, and said, Always do they go astray in heart, and these have not known My ways; ¹¹ so I swear in My anger, If they shall enter into My rest — !") ¹² See, brethren, lest there shall be in any of you an evil heart of unbelief in the falling away from the living God, ¹³ but exhort ye one another every day, while the To-day is called, that none of you may be hardened by the deceitfulness of the sin, ¹⁴ for partakers we have become of the Christ, if the beginning of the confidence unto the end we may hold fast, ¹⁵ in its being said, "To-day, if His voice ye may hear, ye may not harden your hearts,

as in the provocation,' ¹⁶ for certain having heard did provoke, but not all who did come out of Egypt through Moses; ¹⁷ but with whom was He grieved forty years? was it not with those who did sin, whose carcasses fell in the wilderness? ¹⁸ and to whom did He swear that they shall not enter into His rest, except to those who did not believe? — ¹⁹ and we see that they were not able to enter in because of unbelief.

4

¹ We may fear, then, lest a promise being left of entering into His rest, any one of you may seem to have come short, ² for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard, ³ for we do enter into the rest — we who did believe, as He said, 'So I swore in My anger, If they shall enter into My rest — ;' and yet the works were done from the foundation of the world, ⁴ for He spake in a certain place concerning the seventh [day] thus: 'And God did rest in the seventh day from all His works;' ⁵ and in this [place] again, 'If they shall enter into My rest — ;' ⁶ since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief — ⁷ again He doth limit a certain day, 'To-day,' (in David saying, after so long a time,) as it hath been said, 'To-day, if His voice ye may hear, ye may not harden your hearts,' ⁸ for if Joshua had given them rest, He would not concerning another day have spoken after these things; ⁹ there doth

remain, then, a sabbatic rest to the people of God, ¹⁰ for he who did enter into his rest, he also rested from his works, as God from His own. ¹¹ May we be diligent, then, to enter into that rest, that no one in the same example of the unbelief may fall, ¹² for the reckoning of God is living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit, of joints also and marrow, and a discerner of thoughts and intents of the heart; ¹³ and there is not a created thing not manifest before Him, but all things [are] naked and open to His eyes — with whom is our reckoning. ¹⁴ Having, then, a great chief priest passed through the heavens — Jesus the Son of God — may we hold fast the profession, ¹⁵ for we have not a chief priest unable to sympathise with our infirmities, but [one] tempted in all things in like manner — apart from sin; ¹⁶ we may come near, then, with freedom, to the throne of the grace, that we may receive kindness, and find grace — for seasonable help.

5

¹ For every chief priest — out of men taken — in behalf of men is set in things [pertaining] to God, that he may offer both gifts and sacrifices for sins, ² able to be gentle to those ignorant and going astray, since himself also is compassed with infirmity; ³ and because of this infirmity he ought, as for the people, so also for himself to offer for sins; ⁴ and no one to himself doth take the honour, but he who is called by God, as also Aaron: ⁵ so also the Christ did not glorify himself to become

chief priest, but He who spake unto him: 'My Son thou art, I to-day have begotten thee;' ⁶ as also in another [place] He saith, 'Thou [art] a priest — to the age, according to the order of Melchisedek;' ⁷ who in the days of his flesh both prayers and supplications unto Him who was able to save him from death — with strong crying and tears — having offered up, and having been heard in respect to that which he feared, ⁸ through being a Son, did learn by the things which he suffered — the obedience, ⁹ and having been made perfect, he did become to all those obeying him a cause of salvation age-during, ¹⁰ having been addressed by God a chief priest, according to the order of Melchisedek, ¹¹ concerning whom we have much discourse and of hard explanation to say, since ye have become dull of hearing, ¹² for even owing to be teachers, because of the time, again ye have need that one teach you what [are] the elements of the beginning of the oracles of God, and ye have become having need of milk, and not of strong food, ¹³ for every one who is partaking of milk [is] unskilled in the word of righteousness — for he is an infant, ¹⁴ and of perfect men is the strong food, who because of the use are having the senses exercised, unto the discernment both of good and of evil.

6

¹ Wherefore, having left the word of the beginning of the Christ, unto the perfection we may advance, not again a foundation laying of reformation from dead works, and of faith on God, ² of the

teaching of baptisms, of laying on also of hands, of rising again also of the dead, and of judgment age-during, ³ and this we will do, if God may permit, ⁴ for [it is] impossible for those once enlightened, having tasted also of the heavenly gift, and partakers having become of the Holy Spirit, ⁵ and did taste the good saying of God, the powers also of the coming age, ⁶ and having fallen away, again to renew [them] to reformation, having crucified again to themselves the Son of God, and exposed to public shame. ⁷ For earth, that is drinking in the rain many times coming upon it, and is bringing forth herbs fit for those because of whom also it is dressed, doth partake of blessing from God, ⁸ and that which is bearing thorns and briars [is] disapproved of, and nigh to cursing, whose end [is] for burning; ⁹ and we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak, ¹⁰ for God is not unrighteous to forget your work, and the labour of the love, that ye shewed to His name, having ministered to the saints and ministering; ¹¹ and we desire each one of you the same diligence to shew, unto the full assurance of the hope unto the end, ¹² that ye may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises. ¹³ For to Abraham God, having made promise, seeing He was able to swear by no greater, did swear by Himself, ¹⁴ saying, 'Blessing indeed I will bless thee, and multiplying I will multiply thee;' ¹⁵ and so, having patiently

endured, he did obtain the promise; ¹⁶ for men indeed do swear by the greater, and an end of all controversy to them for confirmation [is] the oath, ¹⁷ in which God, more abundantly willing to shew to the heirs of the promise the immutability of his counsel, did interpose by an oath, ¹⁸ that through two immutable things, in which [it is] impossible for God to lie, a strong comfort we may have who did flee for refuge to lay hold on the hope set before [us], ¹⁹ which we have, as an anchor of the soul, both sure and stedfast, and entering into that within the vail, ²⁰ whither a forerunner for us did enter — Jesus, after the order of Melchisedek chief priest having become — to the age.

7

¹ For this Melchisedek, king of Salem, priest of God Most High, who did meet Abraham turning back from the smiting of the kings, and did bless him, ² to whom also a tenth of all did Abraham divide, (first, indeed, being interpreted, 'King of righteousness,' and then also, King of Salem, which is, King of Peace,) ³ without father, without mother, without genealogy, having neither beginning of days nor end of life, and being made like to the Son of God, doth remain a priest continually. ⁴ And see how great this one [is], to whom also a tenth Abraham the patriarch did give out of the best of the spoils, ⁵ and those, indeed, out of the sons of Levi receiving the priesthood, a command have to take tithes from the people according to the law, that is, their brethren, even though they came forth out of the loins of Abraham; ⁶ and

he who was not reckoned by genealogy of them, received tithes from Abraham, and him having the promises he hath blessed, ⁷ and apart from all controversy, the less by the better is blessed — ⁸ and here, indeed, men who die do receive tithes, and there [he], who is testified to that he was living, ⁹ and so to speak, through Abraham even Levi who is receiving tithes, hath paid tithes, ¹⁰ for he was yet in the loins of the father when Melchisedek met him. ¹¹ If indeed, then, perfection were through the Levitical priesthood — for the people under it had received law — what further need, according to the order of Melchisedek, for another priest to arise, and not to be called according to the order of Aaron? ¹² for the priesthood being changed, of necessity also, of the law a change doth come, ¹³ for he of whom these things are said in another tribe hath had part, of whom no one gave attendance at the altar, ¹⁴ for [it is] evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning priesthood. ¹⁵ And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest, ¹⁶ who came not according to the law of a fleshly command, but according to the power of an endless life, ¹⁷ for He doth testify — 'Thou [art] a priest — to the age, according to the order of Melchisedek;' ¹⁸ for a disannulling indeed doth come of the command going before because of its weakness, and unprofitableness, ¹⁹ (for nothing did the law perfect) and the bringing in of a better hope, through which we draw nigh to God. ²⁰ And

inasmuch as [it is] not apart from oath, (for those indeed apart from oath are become priests, ²¹ and he with an oath through Him who is saying unto him, 'The Lord sware, and will not repent, Thou [art] a priest — to the age, according to the order of Melchisedek;') ²² by so much of a better covenant hath Jesus become surety, ²³ and those indeed are many who have become priests, because by death they are hindered from remaining; ²⁴ and he, because of his remaining — to the age, hath the priesthood not transient, ²⁵ whence also he is able to save to the very end, those coming through him unto God — ever living to make intercession for them. ²⁶ For such a chief priest did become us — kind, harmless, undefiled, separate from the sinners, and become higher than the heavens, ²⁷ who hath no necessity daily, as the chief priests, first for his own sins to offer up sacrifice, then for those of the people; for this he did once, having offered up himself; ²⁸ for the law doth appoint men chief priests, having infirmity, but the word of the oath that [is] after the law [appointeth] the Son — to the age having been perfected.

8

¹ And the sum concerning the things spoken of [is]: we have such a chief priest, who did sit down at the right hand of the throne of the greatness in the heavens, ² of the holy places a servant, and of the true tabernacle, which the Lord did set up, and not man, ³ for every chief priest to offer both gifts and sacrifices is appointed, whence [it is] necessary for this one to have also something

that he may offer; ⁴ for if, indeed, he were upon earth, he would not be a priest — (there being the priests who are offering according to the law, the gifts, ⁵ who unto an example and shadow do serve of the heavenly things, as Moses hath been divinely warned, being about to construct the tabernacle, for 'See (saith He) thou mayest make all things according to the pattern that was shewn to thee in the mount;') — ⁶ and now he hath obtained a more excellent service, how much also of a better covenant is he mediator, which on better promises hath been sanctioned, ⁷ for if that first were faultless, a place would not have been sought for a second. ⁸ For finding fault, He saith to them, 'Lo, days come, saith the Lord, and I will complete with the house of Israel, and with the house of Judah, a new covenant, ⁹ not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt — because they did not remain in My covenant, and I did not regard them, saith the Lord, — ¹⁰ because this [is] the covenant that I will make with the house of Israel, after those days, saith the Lord, giving My laws into their mind, and upon their hearts I will write them, and I will be to them for a God, and they shall be to Me for a people; ¹¹ and they shall not teach each his neighbour, and each his brother, saying, Know thou the Lord, because they shall all know Me from the small one of them unto the great one of them, ¹² because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more;' — ¹³ in

the saying 'new,' He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing.

9

¹ It had, indeed, then (even the first tabernacle) ordinances of service, also a worldly sanctuary, ² for a tabernacle was prepared, the first, in which was both the lamp-stand, and the table, and the bread of the presence — which is called 'Holy;' ³ and after the second veil a tabernacle that is called 'Holy of holies,' ⁴ having a golden censer, and the ark of the covenant overlaid all round about with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tables of the covenant, ⁵ and over it cherubim of the glory, overshadowing the mercy-seat, concerning which we are not now to speak particularly. ⁶ And these things having been thus prepared, into the first tabernacle, indeed, at all times the priests do go in, performing the services, ⁷ and into the second, once in the year, only the chief priest, not apart from blood, which he doth offer for himself and the errors of the people, ⁸ the Holy Spirit this evidencing that not yet hath been manifested the way of the holy [places], the first tabernacle having yet a standing; ⁹ which [is] a simile in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving, ¹⁰ only in victuals, and drinks, and different baptisms, and fleshly ordinances — till the time of reformation imposed upon [them].

¹¹ And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands — that is, not of this creation — ¹² neither through blood of goats and calves, but through his own blood, did enter in once into the holy places, age-during redemption having obtained; ¹³ for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh, ¹⁴ how much more shall the blood of the Christ (who through the age-during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God? ¹⁵ And because of this, of a new covenant he is mediator, that, death having come, for redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance, ¹⁶ for where a covenant [is], the death of the covenant-victim to come in is necessary, ¹⁷ for a covenant over dead victims [is] stedfast, since it is no force at all when the covenant-victim liveth, ¹⁸ whence not even the first apart from blood hath been initiated, ¹⁹ for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle, ²⁰ saying, 'This [is] the blood of the covenant that God enjoined unto you,' ²¹ and both the tabernacle and all the vessels of the service with blood in like manner he did sprinkle, ²² and with blood almost all things are purified according to the law, and apart from

blood-shedding forgiveness doth not come. ²³ [It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these; ²⁴ for not into holy places made with hands did the Christ enter — figures of the true — but into the heaven itself, now to be manifested in the presence of God for us; ²⁵ nor that he may many times offer himself, even as the chief priest doth enter into the holy places every year with blood of others; ²⁶ since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested; ²⁷ and as it is laid up to men once to die, and after this — judgment, ²⁸ so also the Christ, once having been offered to bear the sins of many, a second time, apart from a sin-offering, shall appear, to those waiting for him — to salvation!

10

¹ For the law having a shadow of the coming good things — not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near; ² since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having once been purified? ³ but in those [sacrifices] is a remembrance of sins every year; ⁴ for it is impossible for blood of bulls and goats to take away sins. ⁵ Wherefore, coming into the world, he saith, 'Sacrifice and

offering Thou didst not will, and a body Thou didst prepare for me, ⁶ in burnt-offerings, and concerning sin-offerings, Thou didst not delight, ⁷ then I said, Lo, I come, (in a volume of the book it hath been written concerning me,) to do, O God, Thy will;' ⁸ saying above — 'Sacrifice, and offering, and burnt-offerings, and concerning sin-offering Thou didst not will, nor delight in,' — which according to the law are offered — ⁹ then he said, 'Lo, I come to do, O God, Thy will;' he doth take away the first that the second he may establish; ¹⁰ in the which will we are having been sanctified through the offering of the body of Jesus Christ once, ¹¹ and every priest, indeed, hath stood daily serving, and the same sacrifices many times offering, that are never able to take away sins. ¹² And He, for sin one sacrifice having offered — to the end, did sit down on the right hand of God, — ¹³ as to the rest, expecting till He may place his enemies [as] his footstool, ¹⁴ for by one offering he hath perfected to the end those sanctified; ¹⁵ and testify to us also doth the Holy Spirit, for after that He hath said before, ¹⁶ 'This [is] the covenant that I will make with them after those days, saith the Lord, giving My laws on their hearts, and upon their minds I will write them,' ¹⁷ and 'their sins and their lawlessness I will remember no more;' ¹⁸ and where forgiveness of these [is], there is no more offering for sin. ¹⁹ Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus, ²⁰ which way he did initiate for us — new and living, through the veil,

that is, his flesh — ²¹ and a high priest over the house of God, ²² may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water; ²³ may we hold fast the unwavering profession of the hope, (for faithful [is] He who did promise), ²⁴ and may we consider one another to provoke to love and to good works, ²⁵ not forsaking the assembling of ourselves together, as a custom of certain [is], but exhorting, and so much the more as ye see the day coming nigh. ²⁶ For we — wilfully sinning after the receiving the full knowledge of the truth — no more for sins doth there remain a sacrifice, ²⁷ but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers; ²⁸ any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die, ²⁹ of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common thing, in which he was sanctified, and to the Spirit of the grace did despise? ³⁰ for we have known Him who is saying, 'Vengeance [is] Mine, I will recompense, saith the Lord;' and again, 'The Lord shall judge His people;' — ³¹ fearful [is] the falling into the hands of a living God. ³² And call to your remembrance the former days, in which, having been enlightened, ye did endure much conflict of sufferings, ³³ partly both with reproaches and tribulations being made spectacles, and partly having become partners of those so living, ³⁴ for

also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one. ³⁵ Ye may not cast away, then, your boldness, which hath great recompense of reward, ³⁶ for of patience ye have need, that the will of God having done, ye may receive the promise, ³⁷ for yet a very very little, He who is coming will come, and will not tarry; ³⁸ and 'the righteous by faith shall live,' and 'if he may draw back, My soul hath no pleasure in him,' ³⁹ and we are not of those drawing back to destruction, but of those believing to a preserving of soul.

11

¹ And faith is of things hoped for a confidence, of matters not seen a conviction, ² for in this were the elders testified of; ³ by faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing; ⁴ by faith a better sacrifice did Abel offer to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, doth yet speak. ⁵ By faith Enoch was translated — not to see death, and was not found, because God did translate him; for before his translation he had been testified to — that he had pleased God well, ⁶ and apart from faith it is impossible to please well, for it behoveth him who is coming to God to believe that He is, and to those seeking Him He becometh a rewarder. ⁷ By faith Noah, having been divinely warned

concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir. ⁸ By faith Abraham, being called, did obey, to go forth to the place that he was about to receive for an inheritance, and he went forth, not knowing whither he doth go; ⁹ by faith he did sojourn in the land of the promise as a strange country, in tabernacles having dwelt with Isaac and Jacob, fellow-heirs of the same promise, ¹⁰ for he was looking for the city having the foundations, whose artificer and constructor [is] God. ¹¹ By faith also Sarah herself did receive power to conceive seed, and she bare after the time of life, seeing she did judge Him faithful who did promise; ¹² wherefore, also from one were begotten — and that of one who had become dead — as the stars of the heaven in multitude, and as sand that [is] by the sea-shore — the innumerable. ¹³ In faith died all these, not having received the promises, but from afar having seen them, and having been persuaded, and having saluted [them], and having confessed that strangers and sojourners they are upon the earth, ¹⁴ for those saying such things make manifest that they seek a country; ¹⁵ and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return, ¹⁶ but now they long for a better, that is, an heavenly, wherefore God is not ashamed of them, to be called their God, for He did prepare for them a city. ¹⁷ By faith Abraham hath offered up Isaac, being tried, and the only begotten he

did offer up who did receive the promises, ¹⁸ of whom it was said — 'In Isaac shall a seed be called to thee;' ¹⁹ reckoning that even out of the dead God is able to raise up, whence also in a figure he did receive [him]. ²⁰ By faith, concerning coming things, Isaac did bless Jacob and Esau; ²¹ by faith Jacob dying — each of the sons of Joseph did bless, and did bow down upon the top of his staff; ²² by faith, Joseph dying, concerning the outgoing of the sons of Israel did make mention, and concerning his bones did give command. ²³ By faith Moses, having been born, was hid three months by his parents, because they saw the child comely, and were not afraid of the decree of the king; ²⁴ by faith Moses, having become great, did refuse to be called a son of the daughter of Pharaoh, ²⁵ having chosen rather to be afflicted with the people of God, than to have sin's pleasure for a season, ²⁶ greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look to the recompense of reward; ²⁷ by faith he left Egypt behind, not having been afraid of the wrath of the king, for, as seeing the Invisible One — he endured; ²⁸ by faith he kept the passover, and the sprinkling of the blood, that He who is destroying the first-born might not touch them. ²⁹ By faith they did pass through the Red Sea as through dry land, which the Egyptians having received a trial of, were swallowed up; ³⁰ by faith the walls of Jericho did fall, having been surrounded for seven days; ³¹ by faith Rahab the harlot did not perish with those who disbelieved, having received the

spies with peace. ³² And what shall I yet say? for the time will fail me recounting about Gideon, Barak also, and Samson, and Jephthah, David also, and Samuel, and the prophets, ³³ who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions, ³⁴ quenched the power of fire, escaped the mouth of the sword, were made powerful out of infirmities, became strong in battle, caused to give way camps of the aliens. ³⁵ Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive, ³⁶ and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment; ³⁷ they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins — being destitute, afflicted, injuriously treated, ³⁸ of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth; ³⁹ and these all, having been testified to through the faith, did not receive the promise, ⁴⁰ God for us something better having provided, that apart from us they might not be made perfect.

12

¹ Therefore, we also having so great a cloud of witnesses set around us, every weight having put off, and the closely besetting sin, through endurance may we run the contest that is set before us, ² looking to the author and perfecter of faith — Jesus, who, over-against the joy set before him —

did endure a cross, shame having despised, on the right hand also of the throne of God did sit down; ³ for consider again him who endured such gain-saying from the sinners to himself, that ye may not be wearied in your souls — being faint. ⁴ Not yet unto blood did ye resist — with the sin striving; ⁵ and ye have forgotten the exhortation that doth speak fully with you as with sons, 'My son, be not despising chastening of the Lord, nor be faint, being reprov'd by Him, ⁶ for whom the Lord doth love He doth chasten, and He scourgeth every son whom He receiveth;' ⁷ if chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten? ⁸ and if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons. ⁹ Then, indeed, fathers of our flesh we have had, chastising [us], and we were reverencing [them]; shall we not much rather be subject to the Father of the spirits, and live? ¹⁰ for they, indeed, for a few days, according to what seemed good to them, were chastening, but He for profit, to be partakers of His separation; ¹¹ and all chastening for the present, indeed, doth not seem to be of joy, but of sorrow, yet afterward the peaceable fruit of righteousness to those exercised through it — it doth yield. ¹² Wherefore, the hanging-down hands and the loosened knees set ye up; ¹³ and straight paths make for your feet, that that which is lame may not be turned aside, but rather be healed; ¹⁴ peace pursue with all, and the separation, apart from which no one shall see the Lord, ¹⁵ looking diligently over lest any one be failing of

the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled; ¹⁶ lest any one be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food did sell his birthright, ¹⁷ for ye know that also afterwards, wishing to inherit the blessing, he was disapproved of, for a place of reformation he found not, though with tears having sought it. ¹⁸ For ye came not near to the mount touched and scorched with fire, and to blackness, and darkness, and tempest, ¹⁹ and a sound of a trumpet, and a voice of sayings, which those having heard did entreat that a word might not be added to them, ²⁰ for they were not bearing that which is commanded, 'And if a beast may touch the mountain, it shall be stoned, or with an arrow shot through,' ²¹ and, (so terrible was the sight,) Moses said, 'I am fearful exceedingly, and trembling.' ²² But, ye came to Mount Zion, and to a city of the living God, to the heavenly Jerusalem, and to myriads of messengers, ²³ to the company and assembly of the first-born in heaven enrolled, and to God the judge of all, and to spirits of righteous men made perfect, ²⁴ and to a mediator of a new covenant — Jesus, and to blood of sprinkling, speaking better things than that of Abel! ²⁵ See, may ye not refuse him who is speaking, for if those did not escape who refused him who upon earth was divinely speaking — much less we who do turn away from him who [speaketh] from heaven, ²⁶ whose voice the earth shook then, and now hath he promised, saying,

'Yet once — I shake not only the earth, but also the heaven;' ²⁷ and this — 'Yet once' — doth make evident the removal of the things shaken, as of things having been made, that the things not shaken may remain; ²⁸ wherefore, a kingdom that cannot be shaken receiving, may we have grace, through which we may serve God well-pleasingly, with reverence and religious fear; ²⁹ for also our God [is] a consuming fire.

13

¹ Let brotherly love remain; ² of the hospitality be not forgetful, for through this unawares certain did entertain messengers; ³ be mindful of those in bonds, as having been bound with them, of those maltreated, as also yourselves being in the body; ⁴ honourable [is] the marriage in all, and the bed undefiled, and whoremongers and adulterers God shall judge. ⁵ Without covetousness the behaviour, being content with the things present, for He hath said, 'No, I will not leave, no, nor forsake thee,' ⁶ so that we do boldly say, 'The Lord [is] to me a helper, and I will not fear what man shall do to me.' ⁷ Be mindful of those leading you, who did speak to you the word of God, whose faith — considering the issue of the behaviour — be imitating, ⁸ Jesus Christ yesterday and to-day the same, and to the ages; ⁹ with teachings manifold and strange be not carried about, for [it is] good that by grace the heart be confirmed, not with meats, in which they who were occupied were not profited; ¹⁰ we have an altar, of which to eat they have no authority who the tabernacle are serving,

¹¹ for of those beasts whose blood is brought for sin into the holy places through the chief priest — of these the bodies are burned without the camp. ¹² Wherefore, also Jesus — that he might sanctify through [his] own blood the people — without the gate did suffer; ¹³ now, then, may we go forth unto him without the camp, his reproach bearing; ¹⁴ for we have not here an abiding city, but the coming one we seek; ¹⁵ through him, then, we may offer up a sacrifice of praise always to God, that is, the fruit of lips, giving thanks to His name; ¹⁶ and of doing good, and of fellowship, be not forgetful, for with such sacrifices God is well-pleased. ¹⁷ Be obedient to those leading you, and be subject, for these do watch for your souls, as about to give account, that with joy they may do this, and not sighing, for this [is] unprofitable to you. ¹⁸ Pray for us, for we trust that we have a good conscience, in all things willing to behave well, ¹⁹ and more abundantly do I call upon [you] to do this, that more quickly I may be restored to you. ²⁰ And the God of the peace, who did bring up out of the dead the great shepherd of the sheep — in the blood of an age-during covenant — our Lord Jesus, ²¹ make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory — to the ages of the ages! Amen. ²² And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you. ²³ Know ye that the brother Timotheus is released, with whom, if he may come more shortly, I will

see you. ²⁴ Salute all those leading you, and all the saints; salute you doth those from Italy: ²⁵ the grace [is] with you all! Amen.

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