

# Hebrews

<sup>1</sup> God, having spoken of old in various instances and by various methods to the fathers in the prophets, <sup>2</sup> upon these last of the days He has spoken to us in a Son, Whom He placed as heir of all things, through Whom also He made the ages; <sup>3</sup> Who, being the brightness of the glory and the exact image of His essence, also upholding all things by the word of His power, by Himself having made purification for our sins, sat down at the right of the Greatness in the heights, <sup>4</sup> having become as much better than the messengers as He has inherited a much more excellent name than they.

<sup>5</sup> For to which of the messengers did He ever say, “You are My Son. Today I have begotten You”? And again, “I will be to Him for a Father, and He will be to Me for a Son”?

<sup>6</sup> But when He brings in the Firstborn into the world, He says again, “And let all the messengers of God worship Him.”

<sup>7</sup> And to the messengers He says, “He Who makes His messengers spirits and His servants flames of fire.”

<sup>8</sup> But to the Son, “Your throne, God, is to the age of the age; a scepter of uprightness is the scepter of Your kingdom. <sup>9</sup> You were devoted to righteousness and hated lawlessness; on account of this, God – Your God – anointed You with oil of gladness beyond Your companions” <sup>10</sup> and, “You, Lord, at the beginning founded the earth, and the heavens are the works of Your hands. <sup>11</sup> They will perish, but You remain; and all things, like a garment will become old, <sup>12</sup> and like a cloak You will roll them up, and they will be changed, but You are the same, and Your years will not fail.”

<sup>13</sup> But to which of the messengers has He ever said, “Sit at My right, till I put Your enemies as a footstool for Your feet.”? <sup>14</sup> Are they not all ministering spirits, being sent out for service for the sake of those being about to inherit salvation?

## Hebrews 2

<sup>1</sup> Because of this it is necessary for us to be giving more abundant attention to the things we have heard, lest we should drift away. <sup>2</sup> For if the word having been spoken through messengers became sure, and every transgression and disobedience received a just repayment, <sup>3</sup> how will we escape, having neglected so great a salvation, which having received a beginning of that spoken by the Lord, it was confirmed to us under those having heard Him, <sup>4</sup> God testifying together upon this with both signs and wonders and various powers and distributions of the Holy Spirit according to His will.

<sup>5</sup> For He didn't subject the inhabited earth about to come, about which we are speaking, to messengers. <sup>6</sup> But someone thoroughly testified somewhere, saying, “What is man, that You are remembering him, or a son of man that You are overseeing him? <sup>7</sup> You made him a little lower compared to messengers. You crowned him with a victor's crown of glory and honor. <sup>8</sup> You subjected all underneath his feet.” For in the subjecting of all things to him, He left nothing not subjected to him. But now, we aren't yet seeing these “all things” having been subjected to him. <sup>9</sup> But we are seeing Jesus, the One

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having been “made a little lower compared to messengers” through the suffering of death having been crowned “with a victor’s crown of glory and honor,” in order that by grace from God He should taste death on behalf of all.

<sup>10</sup>For it was proper for Him through Whom are all things and by Whom are all things, bringing many sons into glory, to complete the Author of their salvation through sufferings. <sup>11</sup>For both the One making holy, and those being made holy are all of one; through which reason He is not embarrassed to be calling them brethren, <sup>12</sup>saying, “I will announce Your name to My brethren; in the midst of the assembly I will sing hymns to You.” <sup>13</sup>And again: “I will have been confident in Him.” And again: “Behold: I and the little children whom God gave to Me.” <sup>14</sup>Since then the little children have shared in flesh and blood, He also, Himself, correspondingly partook of the same, so that through the death He should nullify the one having the strength of that death, that is, the slanderer, <sup>15</sup>and He should deliver these, as many as by fear of death, through all their lives were guilty of slavery. <sup>16</sup>For doubtless, He isn’t taking hold of messengers, but He is taking hold of the seed of Abraham. <sup>17</sup>Hence, He was obligated to become like His brethren according to all points, so that He should become a merciful and faithful High Priest in the things related to God, for the propitiating of the sins of the people. <sup>18</sup>For in that which He Himself has suffered, having been tempted, He is able to help those being tempted.

## Hebrews 3

<sup>1</sup>From which, holy brethren, associates of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus Christ, <sup>2</sup>being faithful to the One having appointed Him, as also Moses in His whole house. <sup>3</sup>For this One has been counted worthy of more glory compared to Moses, accordingly as the One having constructed it is having as much more honor than the house. <sup>4</sup>For every house is being constructed by someone, but He having constructed all things is God. <sup>5</sup>And Moses indeed was faithful in His whole house as a household servant for a testimony of those things which would be spoken, <sup>6</sup>but Christ as Son over His house, Whose house we are, if indeed, we should hold fast the confidence and the boast of the expectation firm until completion.

<sup>7</sup>So, just as the Holy Spirit is saying, “Today, if you should hear His voice, <sup>8</sup>you may not harden your hearts, as in the revolt, according to the day of the testing in the wilderness, <sup>9</sup>in which your fathers tested Me. They proved Me and saw My works forty years. <sup>10</sup>So I was furious with that generation, and I said, ‘They are always being deceived in the heart, so they didn’t recognize My ways. <sup>11</sup>As I swore in My wrath,...if they will enter into My rest.’ ”

<sup>12</sup>See to it, brethren, lest there will be in anyone of you an evil heart of unbelief in departing from the living God; <sup>13</sup>but be exhorting each other each day, while it is being called “Today,” so that none of you should be hardened by deceit of sin. <sup>14</sup>For we have become associates of the Christ, if indeed we should hold fast the beginning of the essence firm until completion, <sup>15</sup>in the saying, “Today if you should hear His voice, you may not harden your hearts, as in the revolt.” <sup>16</sup>For who, having heard, revolted, if not all those having exited out of Egypt through Moses? <sup>17</sup>But with whom was He furious forty years? Wasn’t it with those having sinned, whose carcasses fell in the wilderness? <sup>18</sup>But

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to whom did He swear that they wouldn't enter into His rest if not those having disobeyed? <sup>19</sup> And we see that they weren't able to enter through unbelief.

### Hebrews 4

<sup>1</sup> Therefore we should fear, lest a promise being left to enter into His rest, anyone of you should be seeming to have been lacking. <sup>2</sup> For we are also having a good message announced to us, just as those also, but the word of the hearing didn't profit those, not having been united with belief in those having heard. <sup>3</sup> For we are entering into the rest (those having believed), just as He has said, "As I swore in My wrath if they will enter into My rest," although the works took place from the foundation of the world. <sup>4</sup> For it has been said somewhere about the seventh day thus: "And God rested on the seventh day from all His works"; <sup>5</sup> and in this again: "if they will enter into My rest." <sup>6</sup> Since, therefore, it is left for some to enter into it, and those previously having a good message announced to them didn't enter through disobedience, <sup>7</sup> He is again designating a certain day: "Today," saying in David, after such a time, just as it has been said, "Today, if you should hear His voice, you may not harden your hearts." <sup>8</sup> For if Joshua rested them, He wouldn't have been speaking after these things about another day. <sup>9</sup> So a sabbath is being left for the people of God. <sup>10</sup> For the one having entered into His rest also himself rested from his works, as God from His own.

<sup>11</sup> Therefore, we should be diligent to enter into that rest, so that none should fall in the same example of disobedience. <sup>12</sup> For the Word of God is living and operative, and sharper above every double-mouthed sword, and penetrating as far as a division both of soul and spirit, of both joints and marrow, and skilled in judging reasonings and mindsets of heart. <sup>13</sup> And there isn't a creature not manifest before Him, but all are naked and exposed to the eyes of Him to Whom for us is the accounting.

<sup>14</sup> Therefore, having a great High Priest having gone through the heavens – Jesus the Son of God – we should be holding fast the confession. <sup>15</sup> For we aren't having a High Priest not being able to sympathize with our weaknesses, but having been tried according to everything, according to likenesses, without sin. <sup>16</sup> Therefore we should be approaching the throne of grace with boldness, so that we should receive mercy and find grace for opportune help.

### Hebrews 5

<sup>1</sup> And every high priest being taken from men is being appointed for men in the things toward God, so that he should be offering both gifts and sacrifices for sins, <sup>2</sup> being able to be empathizing with those being ignorant and wandering, since he himself is also laid about by weakness. <sup>3</sup> And through this he is obligated, just as concerning the people, so also concerning himself, to be offering for sins. <sup>4</sup> And no one is taking the honor for himself, but the one being called by God, just as also Aaron was.

<sup>5</sup> So also the Christ didn't glorify Himself to become High Priest, but the One having spoken to Him, "You are My Son. Today I have begotten You." <sup>6</sup> Just as also in a different passage He is saying, "You are a priest into the age, according to the order of Melchizedek"; <sup>7</sup> Who in the days of His flesh, having offered both requests and entreaties with mighty outcry and tears to the One being able to be saving Him out of death, and

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having been heeded from His reverence, <sup>8</sup> although being Son, He learned the obedience from that which He suffered. <sup>9</sup> And having been completed, He became to all those obeying Him the Source of everlasting salvation, <sup>10</sup> having been denominated by God as High Priest “according to the order of Melchizedek,” <sup>11</sup> about Whom there is much of the Word for us to say and difficult of interpretation, since you have become lazy in the hearing. <sup>12</sup> For also, being obligated to be teachers by this time, you are having need of someone to be teaching you again what are the elements of the beginning of the utterances of God, and have become having need of milk and not solid food. <sup>13</sup> For everyone partaking of milk is inexperienced in the word of righteousness, for he is an infant. <sup>14</sup> But the solid food is for the mature, those through the conditioning of the faculty of perception have been exercised toward the distinguishing of both good and bad.

## Hebrews 6

<sup>1</sup> Therefore, having left the beginning of the word of the Christ, we should be carried onto maturity, not again laying down a foundation of a change of mind from dead works and of belief upon God, <sup>2</sup> of the doctrine of immersions, and of laying on of hands, and resurrection of the dead, and of everlasting judgment. <sup>3</sup> And this we should do, if indeed God should allow.

<sup>4</sup> For it is impossible for those once having been illuminated, and having tasted of the heavenly gift, and having become associates of the Holy Spirit, <sup>5</sup> and having tasted the good word of God and the powers of the coming age, <sup>6</sup> and having fallen aside, to be renewing them again to a change of mind, crucifying again to themselves the Son of God and disgracing Him. <sup>7</sup> For earth having drunk the rain often coming upon it and bearing vegetation well-placed for those on account of whom it is also being farmed, partakes of blessing from God; <sup>8</sup> but bearing forth thorns and thistles, it is disapproved and near a curse, of which the end is for burning.

<sup>9</sup> But we have been persuaded about you, beloved, of better things and having salvation, if also we are speaking thus. <sup>10</sup> For God isn't unrighteous to forget your work and the toil of devotion which you demonstrated toward His name, having served the holy ones, and you are serving.

<sup>11</sup> But we are craving for each of you to be demonstrating the same diligence toward the full assurance of the expectation until the end; <sup>12</sup> so that you shouldn't become lazy, but imitators of those inheriting the promises through belief and patience.

<sup>13</sup> For God having promised to Abraham, since He was having none greater to swear by, swore by Himself, <sup>14</sup> saying, “Surely blessing, I will bless you and multiplying, I will multiply you.” <sup>15</sup> And so, having been patient, he obtained the promise. <sup>16</sup> For men indeed are swearing by the greater and the oath for confirmation is for them an end of every contradiction, <sup>17</sup> in which, God, determining to show more abundantly to the heirs of the promise the immutability of His determination, He guaranteed it by an oath, <sup>18</sup> so that through two immutable matters, in which it is impossible for God to lie, we who have fled to take hold of the exhibited expectation should be having mighty encouragement, <sup>19</sup> which we are having as an anchor of the soul, both safe and sure, and entering into the interior of the curtain, <sup>20</sup> where a Forerunner entered for us – Jesus – having become a High Priest into the age, according to the order of Melchizedek.

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<sup>1</sup> For this Melchizedek, king of Salem, priest of the Most High God, the one having met Abraham returning from the cutting down of the kings and having blessed him, <sup>2</sup> to whom Abraham also divided a tenth from all, first being translated “king of righteousness,” but then also king of Salem, which is “king of peace,” <sup>3</sup> without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened to the Son of God, remains a priest in perpetuity.

<sup>4</sup> But be observing how great this man was, to whom Abraham the patriarch also gave a tenth from the best spoils. <sup>5</sup> And indeed, those from the sons of Levi receiving the priesthood are having a command to be receiving a tenth from the people according to the law – this is from their brethren – although having come forth from the loins of Abraham. <sup>6</sup> But the one not tracing genealogy from them has received a tenth from Abraham and has blessed the one having the promises. <sup>7</sup> But without any contradiction, the lesser is being blessed by the better. <sup>8</sup> And here, dying men are receiving tenths, but there One being testified of that He is living. <sup>9</sup> And, so to speak, through Abraham, also Levi, the one receiving tenths, has paid tenths. <sup>10</sup> For he was still in the loins of his father when Melchizedek met him.

<sup>11</sup> Therefore, if indeed completion was through the Levitical priesthood (for the people under it have been placed under law), why is there still need for a different priest to be stated to be arising according to the order of Melchizedek and not according to the order of Aaron? <sup>12</sup> For the priesthood being changed, there is also of necessity occurring a change of law. <sup>13</sup> For upon Whom these things are being said has been associated with a different tribe, from which no one has attended to the sacrificial altar. <sup>14</sup> For it is evident that our Lord has arisen out of Judah, regarding which tribe Moses spoke nothing about priesthood. <sup>15</sup> And it is still more abundantly obvious, if a different priest is arising according to the order of Melchizedek, <sup>16</sup> Who has become such, not according to a law of a fleshly commandment, but according to the power of an indestructible life. <sup>17</sup> For He is testifying: “You are a priest into the age, according to the order of Melchizedek.” <sup>18</sup> For an offsetting of the preceding commandment is happening on account of its weakness and unprofitability. <sup>19</sup> For the law made nothing complete, but an introduction of a better expectation did, through which we are nearing God.

<sup>20</sup> And inasmuch as it wasn't without oath taking <sup>21</sup> (for those have become priests without oath taking, but He with oath taking, by the One saying to Him, “The Lord swore and won't regret, ‘You are a priest into the age, according to the order of Melchizedek.’”), <sup>22</sup> Jesus has become a guarantee according to so much better a covenant. <sup>23</sup> Also, those priests have become many because of being hindered to continue because of death. <sup>24</sup> But He, because of His remaining into the age, is holding the priesthood permanently. <sup>25</sup> Therefore He is also able to be saving to the fullest those approaching God through Him, always living for to be interceding on their behalf.

<sup>26</sup> For such a High Priest was proper for us: moral, innocent, undefiled, having been separated from the sinners, and having become higher than the heavens, <sup>27</sup> Who isn't having a daily need (as those high priests) to be offering up sacrifices beforehand for His own sins, then for those of the people; for this He did once, having offered up Himself.

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<sup>28</sup> For the law is appointing men as high priests having weakness, but the word of the oath, which came after the law, a Son, having been completed into the age.

### Hebrews 8

<sup>1</sup> But the heading over these things being said is this: We are having such a High Priest, Who sat at right of the throne of the Greatness in the heavens, <sup>2</sup> a Minister of the Holies and the true tabernacle which the Lord pitched, and not man. <sup>3</sup> For every high priest is being appointed for the offering of both gifts and sacrifices. Therefore it is necessary to be having something also for this One which He should offer. <sup>4</sup> For if indeed He was on earth, He wouldn't be a priest, as there are those priests offering the gifts according to the law; <sup>5</sup> who are ministering an example and shadow of the heavenlies, just as Moses had been divinely instructed, being about to finish the tabernacle. For "Be seeing to it" it says, "you shall make all according to the pattern having been shown to you on the mountain." <sup>6</sup> But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which has been legislated on better promises.

<sup>7</sup> For if that first was blameless, a place wouldn't be sought for a second. <sup>8</sup> For finding fault with them, He is saying, "Behold: days are coming, says the Lord, and I will consummate over the house of Israel and over the house of Judah a new covenant – <sup>9</sup> not according to the covenant that I made with their fathers in the day I laid hold of their hand to lead them out of the land of Egypt; because they didn't continue in My covenant, and I neglected them, says the Lord. <sup>10</sup> Because this is the covenant that I will covenant with the house of Israel after those days, says the Lord, giving My laws into their mind, and I will inscribe them on their hearts, and I will be God for them and they will be a people for Me. <sup>11</sup> And they certainly may not teach each his citizen and each his brother, saying, 'Know the Lord,' because all will know Me, from the little one of them to the great one of them. <sup>12</sup> Because I will be propitious to their unrighteousness, and their sins and their lawlessnesses I will certainly not remember any more."

<sup>13</sup> In the saying "new", He has antiquated the first. But what is antiquated and growing old is near vanishing.

### Hebrews 9

<sup>1</sup> Then indeed also the first was having righteous deeds of ministry and the worldly holy place. <sup>2</sup> For a tabernacle was constructed: the first, in which were both a lampstand and the table and the presentation of the bread, which is being called the Holy place, <sup>3</sup> but after the second curtain, a tabernacle which is being called the Holy of Holies, <sup>4</sup> having a golden implement for incense and the ark of the covenant, having been covered all around with gold, in which were the golden urn having the manna, and the rod of Aaron which sprouted, and the tablets of the covenant, <sup>5</sup> and above it the cherubim of glory shadowing the propitiatory, concerning which things now isn't the time to be speaking in detail.

<sup>6</sup> But these things having been thus constructed, the priests are ever entering into the first tabernacle, accomplishing the ministries. <sup>7</sup> But into the second, once a year the high priest alone enters, not without blood, which he is offering for himself and for ignorances of the people; <sup>8</sup> the Holy Spirit indicating this: the way of the Holy places not

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yet to be manifested, the first tabernacle still having standing, <sup>9</sup> which is an analogy for the present season, according to which both gifts and sacrifices are being offered, not being able to complete the conscience of those ministering, <sup>10</sup> dealing only with foods and drinks and exceptional immersions and righteous acts of the flesh, until a season of rectification is imposed.

<sup>11</sup> But Christ having come, a High Priest of the good about to come, entered through the greater and more complete tabernacle not handmade, that is, not of this creation, <sup>12</sup> not by blood of goats and calves, but by His own blood, once, into the Holy places, having found an everlasting ransom-payment. <sup>13</sup> For if the blood of bulls and goats and ashes of a cow sprinkling those having been profaned is making holy for purification of the flesh, <sup>14</sup> how much more the blood of the Christ, Who through the eternal Spirit offered Himself unbesmirched to God, will purify your conscience from dead works for to minister to the living God? <sup>15</sup> And through this He is Mediator of a new covenant, in order that, a death having taken place for redemption from the transgressions upon the first covenant, those having been called should receive the promise of the everlasting inheritance.

<sup>16</sup> For where a covenant is, a death is needed to be borne of the one conferring it. <sup>17</sup> For a covenant over the dead is sure, since it's never mighty when the conferring party lives. <sup>18</sup> Therefore, not even the first has been initiated without blood. <sup>19</sup> For every commandment according to law having been spoken to the people under Moses, having taken the blood of calves and goats with water and scarlet wool and hyssop, he sprinkled both the scroll itself and all the people, <sup>20</sup> saying, "This is the blood of the covenant which God commanded to you." <sup>21</sup> But also the tabernacle and all the vessels of the ministry he likewise sprinkled with the blood. <sup>22</sup> And according to the law, almost all things are being purified with blood, and without pouring out of blood no forgiveness is occurring.

<sup>23</sup> Therefore it was necessary for the examples of the things in the heavens to be purified by these, but the heavenly things themselves by better sacrifices than these. <sup>24</sup> For not into handmade Holy places did the Christ enter, types of the true, but into the heaven itself, now to appear in the presence of God for us; <sup>25</sup> not so that He should offer Himself often, just as the high priest is entering into the Holy places yearly by blood of another, <sup>26</sup> since it would then have been necessary for Him to suffer often from the foundation of the world; but now, once, upon consummation of the ages, He has been manifested for removal of sin through the sacrifice of Himself. <sup>27</sup> And according to as much, it is laid away for men to die once, but after this judgment, <sup>28</sup> so also the Christ, having been offered once for to carry up the sins of many, He will be seen for a second time, apart from sin, with those eagerly waiting for Him for salvation.

## Hebrews 10

<sup>1</sup> For the law, having a shadow of the good about to come – not the image itself of those matters – with the same sacrifices which they are offering yearly in perpetuity, these are never able to complete those approaching. <sup>2</sup> If not so, they would have ceased to be offered, because those ministering, once having been cleansed, would not still be having consciousness of sins. <sup>3</sup> But in them there is, yearly, a memory of sins. <sup>4</sup> For it's impossible for the blood of bulls and goats to be taking away sin.

<sup>5</sup> Therefore, entering into the world, He is saying, “Sacrifice and offering You didn’t want, but You designed a body for Me. <sup>6</sup> You weren’t well-pleased with whole burnt offerings and those concerning sin. <sup>7</sup> Then I said, ‘Behold: I am coming (in a scroll’s roll it has been written about Me) for the doing of Your will, God.’ ”

<sup>8</sup> Saying above, “Sacrifice and offering and whole burnt offerings and those concerning sin You didn’t want nor were well-pleased with,” (which are being offered according to law) <sup>9</sup> then He has said, “Behold: I am coming...for the doing of Your will, God.” He is taking away the first, so that He should set up the second. <sup>10</sup> By which will we are those having been made holy through the offering of the body of Jesus Christ once.

<sup>11</sup> And, indeed, every priest has stood, daily ministering and many times offering the same sacrifices which are never able to take away sin from around us. <sup>12</sup> But He, having offered one sacrifice for sins, sat down in perpetuity at the right of God, <sup>13</sup> waiting the remainder until His enemies should be put as a footstool for His feet. <sup>14</sup> For by one offering He has completed in perpetuity those being made holy.

<sup>15</sup> But the Holy Spirit is also testifying to us; for after having previously said, <sup>16</sup> “This is the covenant that I will covenant to them after those days, says the Lord, giving My laws upon their hearts, and upon their minds I will inscribe them...<sup>17</sup> and their sins and lawlessnesses I will certainly not remember any more.” <sup>18</sup> But where forgiveness of these is, there is no longer offering concerning sin.

<sup>19</sup> Therefore, brethren, having confidence for the entrance of the Holy places in the blood of Jesus, <sup>20</sup> which He initiated for us by a fresh and living way, through the curtain, that is, His flesh, <sup>21</sup> and a great Priest over the house of God, <sup>22</sup> we should be approaching with a true heart, in full assurance of belief, having been sprinkled as to the hearts from an evil conscience, and having been bathed as to the body with pure water.

<sup>23</sup> We should be holding firm the confession of the expectation without lowering, for the One having promised is faithful. <sup>24</sup> And we should be considering one another toward provocation of devotion and good works, <sup>25</sup> not forsaking the gathering of ourselves together, just as the custom of some, but encouraging each other, and by as much more as you are seeing the day nearing.

<sup>26</sup> For should we be willingly sinning after the receiving of the recognition of the truth, there is left no longer a sacrifice for sins, <sup>27</sup> but a certain fearful waiting for judgment and jealousy of fire about to be eating up those contrary. <sup>28</sup> Anyone having set aside a law of Moses is dying without compassions upon two or three witnesses. <sup>29</sup> By how much worse retribution are you supposing one to be counted worthy, having trampled the Son of God, and having counted the blood of the covenant in which he was made holy as common, and having thoroughly insulted the Spirit of this grace? <sup>30</sup> For we have known the One having said, “Vengeance belongs to Me; I will repay,” says the Lord. And again, “The Lord will judge His people.”

<sup>31</sup> It’s fearful to fall into the hands of a living God!

<sup>32</sup> But be remembering the former days, in which, having been illuminated, you endured much struggle of sufferings, <sup>33</sup> in this being exhibited to both reproaches and afflictions and in this having become sharers with those thus being overturned. <sup>34</sup> For you also sympathized with my bonds, and the seizing of your possessions you anticipated with joy, knowing yourselves to be having a better and remaining subsistence in the heavens.

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<sup>35</sup> Therefore, you may not throw away your confidence, which is having great repayment. <sup>36</sup> For you are having need of endurance, so that, having done the will of God, you may obtain the promise. <sup>37</sup> “For yet so so little, the One coming will come, and won’t take a long time. <sup>38</sup> But the righteous will live from belief; and if he should withdraw, My soul isn’t well-pleased with him.”

<sup>39</sup> But we aren’t of withdrawal to destruction, but of belief to possession of soul.

## Hebrews 11

<sup>1</sup> Now belief is the essence of things being expected, the conviction of matters not being seen. <sup>2</sup> For in this the elders were testified to. <sup>3</sup> By belief we are comprehending the ages to have been designed by a word of God, for the things being seen not to have begun from things visible.

<sup>4</sup> By belief Abel offered to God a more excellent sacrifice than Cain, through which he was testified to be righteous, God testifying over his gifts; and through it, having died, he is still speaking.

<sup>5</sup> By belief Enoch was conveyed away not to see death, and wasn’t being found because God conveyed him away; for before his conveyance he had been testified to to have been well-pleasing to God. <sup>6</sup> But without belief it’s impossible to be well-pleasing, for it’s necessary for the one approaching God to believe that He is and that He becomes a rewarder of those seeking Him out.

<sup>7</sup> By belief Noah, having been divinely instructed about the things not yet being seen, having been judicious, constructed an ark for salvation of his house, through which he condemned the world, and became heir of the righteousness according to belief.

<sup>8</sup> By belief Abraham, being called, obeyed to go out to the place which he was about to be receiving for inheritance. And he went out not knowing where he was going. <sup>9</sup> By belief he lived as a foreigner in the land of the promise as in another land, having dwelt in tents with Isaac and Jacob, the fellow heirs of the same promise; <sup>10</sup> for he was waiting for the city having the foundations, whose Craftsman and Civil Engineer is God.

<sup>11</sup> By belief Sarah herself also received power for conceiving of seed and bore beyond the season of age, since she counted the One having promised faithful.

<sup>12</sup> Therefore also from one man (and from them having been practically dead) were begotten just as the stars of the heaven in multitude and as the sand which is by the lip of the sea which is innumerable.

<sup>13</sup> These all died according to belief, not having received the promises, but having seen them at a distance and greeted them, and confessed that they were strangers and sojourners on the earth. <sup>14</sup> For those saying such things are making it apparent that they are seeking a fatherland. <sup>15</sup> And if indeed they were remembering that from which they went out, they would have had season to return. <sup>16</sup> But now they are reaching after a better land, that is, a heavenly one. Therefore God isn’t ashamed of them, to be called their God, for He prepared a city for them.

<sup>17</sup> By belief Abraham, being tested, offered Isaac, and the one having thoroughly received the promises was offering his unique son, <sup>18</sup> with regard to whom it was spoken, “In Isaac seed shall be called to you,” <sup>19</sup> having estimated that God was also able to be raising him from the dead, from which he also obtained him in analogy.

<sup>20</sup> By belief Isaac blessed Jacob and Esau about things about to be.

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<sup>21</sup> By belief Jacob, when dying, blessed each of the sons of Joseph and worshiped on the end of his rod.

<sup>22</sup> By belief Joseph, when dying, remembered concerning the departure of the sons of Israel and commanded concerning his bones.

<sup>23</sup> By belief Moses, having been born, was hidden three months time by his fathers, because they saw the cultured child and didn't fear the order of the king. <sup>24</sup> By belief Moses, having become great, denied to be called a son of a daughter of Pharaoh, <sup>25</sup> having rather taken up to be maltreated with the people of God than to be having temporary enjoyment of sin, <sup>26</sup> having counted the reproach of the Christ greater riches than the treasures of Egypt; for he was looking away to the reward. <sup>27</sup> By belief he left Egypt, not having feared the anger of the king, for as seeing the Unseen One, he persevered. <sup>28</sup> By belief he has instituted the Passover and the outpouring of the blood, so that the one destroying the firstborn shouldn't touch them. <sup>29</sup> By belief they crossed the Red Sea, as through dry, which having taken an attempt, the Egyptians were swallowed.

<sup>30</sup> By belief the walls of Jericho fell, having been encircled upon seven days.

<sup>31</sup> By belief Rahab the fornicatress wasn't destroyed with those having disobeyed, having received the spies with peace.

<sup>32</sup> And what shall I still say? For the time will fail me, recounting about Gideon, both Barak and Samson, and Jephthah, both David and Samuel and the prophets, <sup>33</sup> who through belief conquered kingdoms, worked righteousness, obtained promises, stopped mouths of lions, <sup>34</sup> quenched the power of fire, escaped the mouths of the sword, were empowered from weakness, became mighty in war, subdued the encampment of foreigners; <sup>35</sup> women received their dead from resurrection. But others were beaten, not anticipating release, so that they should obtain a better resurrection. <sup>36</sup> But different ones received trial of mockings and floggings, but still of bonds and prison. <sup>37</sup> They were stoned, they were sawn in two, they were tempted, they died by murder from sword. They went about in sheepskins and skins of goats, lacking, being afflicted, being maltreated, <sup>38</sup> of whom the world wasn't worthy, wandering in wildernesses and mountains and caves and the openings of the earth.

<sup>39</sup> And all these, having been testified to through the belief, didn't obtain the promise, <sup>40</sup> God having foreseen something better concerning us, so that they shouldn't be completed without us.

## Hebrews 12

<sup>1</sup> Consequently, we also, having so large a cloud mass of witnesses surrounding us, having put away every encumbrance and the sin proficiently encompassing us, through endurance we should be running the race lying before us, <sup>2</sup> looking away to the Author and Completer of the faith – Jesus – Who, instead of the joy being laid before Him, endured a cross, despising shame, and has sat down at the right of the throne of God.

<sup>3</sup> For intensely consider the One having endured such contradiction against Himself by the sinners, so that you shouldn't be fatigued in your souls, being exhausted.

<sup>4</sup> You didn't yet withstand until blood, combating in reference to sin. <sup>5</sup> And you have forgotten the encouragement which is reasoning with you as to sons: "My son, don't be making light of the discipline of the Lord, nor be exhausted, being reproved by Him; <sup>6</sup> for

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whom the Lord is devoted to, He is disciplining, and is flogging every son whom He is receiving.”<sup>7</sup> You are enduring for discipline. God is dealing with you as with sons; for what son is there whom a father isn’t disciplining?<sup>8</sup> But if you are without discipline, of which all have become participants, then you are illegitimate children and not sons.

<sup>9</sup> Furthermore, we were indeed having those fathers of our flesh as discipliners, and we were respecting them. Shall we not by much more be subject to the Father of the spirits and live?<sup>10</sup> For they indeed were disciplining us for a few days according to that supposed right by them, but He for benefit, for the partaking in His holiness.<sup>11</sup> But all discipline at the present doesn’t seem to be joy, but sorrow; but afterward it is rendering the peaceable fruit of righteousness to those having been exercised through it.

<sup>12</sup> Therefore, straighten up the hands having been slackened, and the knees having been paralyzed,<sup>13</sup> and be making straight wheel tracks for your feet, so that the lame shouldn’t be turned aside, but rather should be healed.

<sup>14</sup> Be pursuing peace with all and holiness, without which no one will see the Lord,<sup>15</sup> being careful, lest anyone be lacking from the grace of God, lest any root of bitterness, sprouting up, should be intensively vexing, and through this many should be polluted,<sup>16</sup> lest there be any fornicator or profane one, as Esau, who in exchange for one feeding, rendered up his birthright.<sup>17</sup> For you have also known that thereafter, wanting to inherit the blessing, he was rejected; for he didn’t find place for a change of mind, although having sought it out with tears.

<sup>18</sup> For you haven’t approached a mountain being handled and having been burned with fire, and gloom, and darkness, and hurricane,<sup>19</sup> and noise of a trumpet, and a voice of words which those having heard refused that a word be added to them.<sup>20</sup> For they weren’t bearing that being charged: “If even a beast should touch the mountain, it shall be stoned.”<sup>21</sup> And so fearful was the thing appearing, Moses said, “I am terrified and trembling.”<sup>22</sup> But you have approached to Mount Zion, and a city of the living God, to heavenly Jerusalem, and tens of thousands of messengers,<sup>23</sup> to a congregation and assembly of firstborn ones having been registered in the heavens, and to God (Judge of all), and to spirits of righteous ones having been completed,<sup>24</sup> and to Jesus (Mediator of a new covenant), and to blood of sprinkling, speaking better than that of Abel.

<sup>25</sup> Be seeing to it that you don’t refuse the One speaking. For if those didn’t escape, having refused the One divinely instructing on earth, much more we, those turning away from the One doing so from the heavens,<sup>26</sup> Whose voice then shook the earth, but now He has promised, saying, “Once yet I am shaking not only the earth, but also the heaven.”<sup>27</sup> But the phrase “Once yet” is indicating the removal of the things being shaken, as having been made, so that those not being shaken should remain.

<sup>28</sup> Therefore, receiving an unshakable kingdom, we should be holding grace, through which we should be ministering pleasingly to God with deference and reverence.<sup>29</sup> For also, our God is a consuming fire.

## Hebrews 13

<sup>1</sup> Let the love of brethren be continuing. <sup>2</sup> Don’t be forgetting the hospitality, for through this some, having hosted messengers, were unaware of it. <sup>3</sup> Be remembering the prisoners, as having been bound with them, those having been maltreated, as also yourselves being in a body. <sup>4</sup> Marriage is honorable among all, and the bed unpolluted;

but fornicators and adulterers God will judge. <sup>5</sup> Let your manner be without love of money, being content with the things being present. For He Himself has said, “I will certainly not give you up, and I will certainly not forsake you,” <sup>6</sup> so that, being brave, we are saying, “The Lord is to me a Helper; and I won’t be made to fear. What will man do to me?”

<sup>7</sup> Be remembering your leaders, who spoke to you the Word of God, of whom, intensely observing the outcome of their conduct, be imitating their belief. <sup>8</sup> Jesus Christ: the same yesterday, and today, and into the ages! <sup>9</sup> Don’t be carried aside with various and strange doctrines. For it’s good for the heart to be confirmed by grace, not by foods, in which those walking didn’t profit. <sup>10</sup> We are having a sacrificial altar, from which those ministering in the tabernacle aren’t having authority to eat. <sup>11</sup> For the blood of animals which is being carried into the Holy places by the high priest concerning sin, the bodies of these are being burned up outside the encampment. <sup>12</sup> Therefore Jesus also, so that He should make the people holy through His own blood, suffered outside the gate. <sup>13</sup> So we should go out to Him, outside the encampment, bearing His reproach. <sup>14</sup> For we aren’t having a continuing city here, but we are seeking the one about to be coming. <sup>15</sup> Therefore, through Him, we should be offering up a sacrifice of praise through all things to God, that is, the fruit of lips confessing His name. <sup>16</sup> But don’t be forgetting the doing of good and sharing, for with such sacrifices God is being well-pleased.

<sup>17</sup> Be obeying your leaders and be yielding, for they are watching over your souls as those who will render an account, so that they may do this with joy, and not groaning, for this is disadvantageous for you.

<sup>18</sup> Be praying concerning us. For we are persuaded that we are having a good conscience in everything, wanting to behave well. <sup>19</sup> But I am more abundantly encouraging you to do this, so that I should be restored to you more speedily.

<sup>20</sup> But the God of peace, the One having brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an everlasting covenant <sup>21</sup> adjust you in every good work for the doing of His will, doing the well-pleasing thing in you, before Him, through Jesus Christ, to Whom is the glory into the ages of the ages. Amen.

<sup>22</sup> But I am encouraging you, brethren, bear with the word of the encouragement, for I also wrote a letter to you in few words. <sup>23</sup> You know that our brother Timothy has been released, with whom, if he should come speedily, I will see you.

<sup>24</sup> Greet all your leaders and all the holy ones. Those from Italy are greeting you.

<sup>25</sup> The grace is with you all. Amen.