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Chapter 1

(1) God Who at various times and in various ways spoke in times past to the forefathers by the prophets,
(2) Has in these last days spoken to us by *His* Son, Whom He has appointed heir of all things, by Whom also He made the worlds;
(3) Who being the brightness of *His* glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;
(4) Being made so much better than the angels, as He has by inheritance obtained a more excellent Name than they.
(5) To which of the angels has He said at any time,
You are My Son, today I have fathered You?^a
And again,
I will be to Him a Father, and He shall be to Me a Son?^b
(6) And again, when He brings in the First Born into the world, He says,
And let all the angels of God worship Him.^c
(7) And of the angels He says,
Who makes His angels spirits, and His ministers a flame of fire.^d

(8) But to the Son *He says*,
Your throne, O God, is forever and ever: a scepter of righteousness is the scepter of Your kingdom.
(9) **You have loved righteousness, and hated sin; therefore God, even Your God, has anointed You with the oil of gladness above Your companions.**^e
(10) **And, You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of Your hands:**^f
(11) **They shall perish; but You remain; and they all shall grow old as clothing;**
(12) **And as clothing You shall fold them up, and they shall be changed: but You are the same, and Your years shall not fail.**^g
(13) But to which of the angels did He say at any time,
Sit on My right hand, until I make Your enemies Your footstool?^h
(14) Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?

The letter to Hebrews does not state in the text who wrote it. According to tradition it was written by Paul. Mathematical analysis of the book verifies that Paul did in fact write the letter. See my article: "[Interesting Biblical Number Facts](#)" at www.TheWordNotes.com and E.W. Bullinger's book: [Number in Scripture](#).

1:5a - Ps. 2:7; Acts 13:33; Heb. 5:5 1:5b - 2 Sam. 7:14 1:6c - Deut. 32:43
1:7d - Ps. 104:4 1:8e - Ps. 45:6-7
1:10f - John 1:3; Heb. 1:2
1:12g - 2 Peter 3:10-13 1:13h - Ps. 110:1

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Chapter 2

(1) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

(2) Because if the word spoken by angels was steadfast, and every sin and disobedience received a just punishment;

(3) How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*;

(4) God also bearing *them* witness, both with signs and wonders, and with various miracles, and gifts of the Holy Spirit, according to His own will?

(5) Because He has not put the world to come in subjection to the angels, of which we speak.

(6) But one in a certain place testified, saying,

What is man, that You are mindful of him? or the Son of Man, that You visit Him?

(7) **You made Him a little lower than the angels; You crowned Him with glory and honor, and set Him over the works of Your hands:**

(8) **You have put all things in subjection under His feet.^a**

Since He put all in subjection under Him, He left nothing *that is* not put under Him. But now we do not yet see all things put under Him.

(9) But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

(10) Because it became Him, for Whom all things *are*, and by Whom all things *are*, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.

(11) Because both He Who sanctifies {makes holy} and those who are sanctified {made holy} *are* all of one: for this reason He is not ashamed to call them brothers,

(12) Saying,

I will declare Your Name to My brothers, in the midst of the church I will sing praise to You.^b

(13) And again,

I will put My trust in Him.^c

And again,

Look, I and the children whom God has given Me.^d

(14) Since the children are of flesh and blood, He Himself also became flesh and blood; that through death He might destroy him who had the power of death, that is, the devil;

(15) And deliver those who through fear of death were all their lifetime subject to bondage.

(16) Because truly He did not take upon *Himself the nature of* angels; but He took upon *Himself* the offspring of Abraham.

2:8a - Ps. 8:4-6
2:12b - Ps. 22:22
2:13c - Ps. 18:2
2:13d - Is. 8:18

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(17) Therefore in all things He obligated Himself to be made like *His* brothers, that He might be a merciful and faithful high priest in things *concerning* God, to make reconciliation for the sins of the people.

(18) Since He Himself has suffered being tempted, He is able to support those who are tempted.

Chapter 3

(1) Therefore, holy brothers, who take part in the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

(2) Who was faithful to Him Who appointed Him, as also Moses *was faithful* in all his household.

(3) Because this *Man* was counted worthy of more glory than Moses, just as he who has built the house has more honor than the house.

(4) Because every house is built by some *man*; but He Who built all things *is* God.

(5) And Moses truly *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken afterwards;

(6) But Christ as a son over His own house; Whose house we are, if we hold fast the confidence and the rejoicing of the hope firmly until the end.

(7) Therefore (as the Holy Spirit says, **Today if you will hear His voice,**

(8) **Do not harden your hearts, as in the provocation,^a in the day of temptation in the wilderness:**

(9) **When your forefathers tempted Me proved Me, and saw My works forty years.**

(10) **Therefore I was grieved with that generation, and said, They always err in their hearts; and they have not known My ways.**

(11) **So I swore in My wrath {anger; judgment}, They shall not enter into My rest.)^b**

(12) Take heed, brothers, lest there be in any of you an evil heart of unbelief, in departing from the living God.

(13) But encourage one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

(14) Because we are made partakers of Christ, if we hold the beginning of our confidence steadfast until the end;

(15) While it is said,

Today if you will hear His voice, do not harden your hearts, as in the provocation.^c

(16) Because some, when they had heard, provoked *God*: Though not all who came out of Egypt by Moses.

(17) But with whom was He grieved forty years? *was it* not with those who had sinned, whose dead bodies fell in the wilderness?

(18) And to whom He swore that they should not enter into His rest, but to those who did not believe?

(19) So we see that they could not enter in because of unbelief.

3:8a – days of provocation – 40 years in the wilderness when Israel rebelled repeatedly against the Lord

3:11b – Ps. 95:7-10

3:15c – Ps. 95:7-8

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Chapter 4

(1) Let us therefore fear, lest, a promise being left *us* of entering into His rest, any of you should seem to come short of it.

(2) Because to us the gospel was preached, as well as to them: but the word preached did not profit them, not being mixed with faith in those who heard *it*.

(3) Because we who have believed will enter into rest, as He said,

**As I have sworn in My wrath
{anger; judgment},
lest they should enter into
My rest: although the works
were finished from the
foundation of the world.^a**

(4) Because He spoke in a certain place of the seventh *day* {Saturday} in this way,

**And God rested the seventh
day {Saturday} from all His
works.^b**

(5) And in this *place* again, If they shall enter into My rest.

(6) Since therefore it remains that some must enter therein, and those to whom it was first preached did not enter in because of unbelief:

(7) Again, He limits a certain day, saying in David, Today, after so long a time; as it is said,

**Today if you will hear His
voice, do not harden your
hearts.^c**

(8) Because if Jesus {Joshua}^d had given them rest, then he would not afterwards have spoken of another day.

(9) There remains therefore a rest to the people of God.

(10) Because he who has entered into his rest, has also ceased from his own works, as God *did* from His.

(11) Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

(12) Because the Word of God *is* living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

(13) Neither is there any creature that is not completely seen in His sight: but all things *are* naked and opened to His eyes with Whom we have to do.

(14) Since we have a great high priest, Who has passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

(15) Because we do not have a high priest who cannot be touched with the feeling of our weaknesses; but was in all ways tempted as *we are*, yet without sin.

(16) Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Chapter 5

(1) Because every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

4:3a – Ps. 95:11; Num. 14:23, 28, 30

4:4b - Gen. 2:2

4:7c - Ps. 95:7

4:8d - Joshua - Jesus [Ἰησοῦς] is the Greek name for the Hebrew name Joshua

[יְהוֹשֻׁעַ] - Joshua means "Jehovah Saves"

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(2) Who can have compassion on the ignorant, and on those who are out of the way; because he himself also is surrounded with infirmity.

(3) And because of this he must, also offer for his own sins as well as for the people.

(4) And no man takes this honor to himself, but he who is called of God, as *was* Aaron.

(5) So also Christ did not glorify Himself to be made a high priest; but He Who said to Him,

You are My Son, today I have fathered You.^a

(6) As He says also in another *place*,
You are a priest forever after the order of Melchizedek.^b

(7) Who in the days of His flesh, when He had offered up prayers and requests with strong crying and tears to Him Who was able to save Him from death, and was heard because He feared {revered the Father};

(8) Though He was a Son, yet He learned obedience by the things which He suffered;

(9) And being made perfect, He became the Author of eternal salvation to all those who obey Him;

(10) Called by God a high priest after the order of Melchizedek.

(11) Of Whom we have many things to say, and hard to be spoken, since you are dull of hearing.

(12) Because when by this time you ought to be teachers, you have need that someone teach you again the first principles of the oracles of God; and have become such as have need of milk, and not of strong meat.

(13) Because everyone who uses milk is unskillful in the word of righteousness: because he is a babe.

(14) But strong meat belongs to those who are of full age, *even* those who because of use have their senses exercised to discern both good and evil.

Chapter 6

(1) Therefore leaving the *first* principles of the teaching of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God,

(2) Of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

(3) And this we will do, if God permits.

(4) Because *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit,

(5) And have tasted the good word of God, and the powers of the world to come,

(6) If they shall fall away, to renew them again to repentance; since they crucify to themselves the Son of God afresh, and put *Him* to an open shame.

(7) Because the earth which drinks in the rain that comes often upon it, and brings forth herbs suitable for those by whom it is gardened, receives blessing from God:

(8) But that which bears thorns and briars *is* rejected, and *is* near to being cursed; whose end *is* to be burned.

5:5a - Heb. 1:5; Ps. 2:7; Acts 13:33

5:6b - Ps. 110:4 - Melchizedek- see Genesis chapter 14

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(9) But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak in this manner.

(10) Because God *is* not unrighteous to forget your work and labor of love, which you have shown towards His Name, in that you have ministered and do minister to the saints.

(11) And we desire that everyone of you show the same diligence to the full assurance of hope to the end:

(12) That you not be lazy, but followers of those who through faith and patience inherit the promises.

(13) Because when God made promise to Abraham, because He could swear by no greater, He swore by Himself,

(14) Saying,

**Surely with blessing I will
bless you, and in multiplying
I will multiply you.^a**

(15) And so, after he had patiently endured, he obtained the promise.

(16) Because men truly swear by the greater: and an oath for confirmation *is* to them an end of all strife.

(17) In which God, willing more abundantly to show to the heirs of promise the immutability {unchanging} of His counsel, confirmed *it* by an oath:

(18) That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

(19) This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters into the inside of the curtain {Holy of Holies; throne room of God};^b

(20) Where the Forerunner for us has entered, *even* Jesus,

**made a high priest forever
after the order of
Melchizedek.^c**

Chapter 7

(1) Because this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;^a

(2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of Peace;^b

(3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like the Son of God; stays a priest continually.

(4) Now consider how great this man *was*, to whom even the patriarch Abraham gave the tenth of the spoils.

(5) And truly those who are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brothers, though they came out of the body of Abraham:

6:14a – Gen. 22:17

6:19b – inside the curtain – i.e. into the Holy of Holies; the throne room of God

6:20c - Ps. 110:4 – Melchizedek- see Genesis chapter 14

7:1a - Gen. 14:18-20

7:2b - king of Salem [Shalom] - "king of peace" - Salem later to be called

Jerusalem [ירושלם] - [Ps. 76:1] - "He shall see Peace" or "City of Peace"

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(6) But he whose descent is not counted from them received tithes of Abraham, and blessed him who had the promises.

(7) And without any question the lesser is blessed by the greater.

(8) And here men who die receive tithes; but there he *received them*, of whom it is witnessed that he lives.

(9) And as I may so say, Levi also, who received tithes, paid tithes in Abraham.

(10) Because he was yet in the body of his father, when Melchizedek met him.

(11) If therefore perfection were by the Levitical priesthood, (because under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?

(12) Because the priesthood being changed, there is made of necessity a change also of the law.

(13) Because he of whom these things are spoken belongs to another tribe, of which no man gave attendance at the altar.

(14) Because *it is* evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood.

(15) And it is yet far more evident: because after the similarity of Melchizedek there arises another priest,

(16) Who is made, not after the law of a carnal commandment, but after the power of an endless life.

(17) Because He testifies,

You are a priest forever after the order of Melchizedek.^c

(18) Because there is truly a putting aside of the commandment going before because of its weakness and unprofitableness.

(19) Because the law made nothing perfect, but the bringing in of a better hope *did*; by which we draw near to God.

(20) And since He *was* not *made* priest without an oath:

(21) (Because those priests were made without an oath; but this with an oath by Him Who said to him,

The Lord swore and will not repent, You are a priest forever after the order of Melchizedek:)^d

(22) By so much was Jesus made a surety {guarantee} of a better testament.

(23) And there were truly many priests, because they were not allowed to continue because of death:

(24) But this *Man*, because He continues forever, has an unchangeable priesthood.

(25) Therefore He is able also to save those completely who come to God by Him, since He ever lives to make intercession for them.

(26) Because such a High Priest has come to us, *Who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

(27) Who does not need daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: because this He did once, when He offered up Himself.

7:17c – Heb. 5:6; 6:20; Ps. 110:4

7:21d -Ps. 110:4 – Melchizedek- see Genesis chapter 14

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(28) Because the law makes men high priests who have weaknesses; but the word of the oath, which came after the law, *makes* the Son {High Priest}, Who is consecrated forevermore.

Chapter 8

(1) Now this is the conclusion of the things which we have spoken: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens;

(2) A Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

(3) Because every high priest is ordained to offer gifts and sacrifices: therefore *it is* of necessity that this Man have something also to offer.

(4) Because if He were on earth, He should not be a priest, since there are priests who offer gifts according to the law:

(5) Who serve to the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: Because,

He said, See that you make all things according to the pattern shown to you on the mount.^a

(6) But now He has obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises.

(7) Because if that first *covenant* had been faultless, then no place should have been sought for the second.

(8) But finding fault with them, He said,

Look, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

(9) **Not according to the covenant that I made with their forefathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I did not regard them, says the Lord.**

(10) **Because this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people:**

(11) **And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: because all shall know Me, from the least to the greatest.**

(12) **Because I will be merciful to their unrighteousness, and their failures and their sins I will remember no more.^b**

(13) In that He says, A new *covenant*, He has made the first old. Now that which decays and grows old is ready to vanish away.

8:5a - Ex. 25:9, 40; 26:30

8:8-12b - Jer. 31:31-34

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Chapter 9

(1) Then truly the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

(2) Because there was a tabernacle made; the first, in which *was* the candlestick, and the table, and the holy bread; which is called the sanctuary.

(3) And after the second curtain, the tabernacle which is called the Holiest of all {Holy of Holies};

(4) Which had the golden censer, and the ark of the covenant overlaid all around with gold, in which *was* the golden pot that had manna, and Aaron's rod that budded, and the tablets of the covenant;

(5) And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak in detail.

(6) Now when these things were so ordained, the priests always went to the first tabernacle, accomplishing the service *of God*.

(7) But into the second the high priest *went* alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

(8) The Holy Spirit was by this signifying, that the way into the holiest of all was not yet revealed, while the first tabernacle was yet standing:

(9) Which *was* a symbol for that present time, in which were offered both gifts and sacrifices, that could not make him who did the service perfect, as pertaining to the conscience;

(10) *Which stood* only in meats and drinks, and various washings, and carnal ordinances, imposed *on them* until the time of reformation.

(11) But Christ having come as a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

(12) Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption *for us*.

(13) Because if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies {makes holy} to the purifying of the flesh:

(14) How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

(15) And for this reason He is the mediator of the new testament, that by means of death, for the redemption of the sins *that were* under the first testament, those who are called might receive the promise of eternal inheritance.

(16) Because where a testament {will}^a *is*, there must also of necessity be the death of the testator {the one who made the will}.

(17) Because a testament {will} *is* in force after men are dead: otherwise it is of no strength at all while the testator {the one who made the will} lives.

9:16a - testament [will and testament] - i.e. - a person's will does not go into effect until after the person making the will dies

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(18) Upon which neither the first *testament* was dedicated without blood.

(19) Because when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book {scroll}, and all the people,

(20) Saying,

This is the blood of the testament which God has made with you.^b

(21) Furthermore he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

(22) And almost all things are by the law purged with blood; and without the shedding of blood there is no forgiveness.

(23) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

(24) Because Christ has not entered into the holy places made with hands, *which are* the images of the true; but into heaven itself, now to appear in the presence of God for us:

(25) Nor yet that He should offer Himself often, as the high priest enters into the holy place every year with blood of others;

(26) Because then He must have often suffered since the foundation of the world: but now once in the end of the world He has appeared to put away sin by the sacrifice of Himself.

(27) And as it is appointed to men once to die, but after this the judgment:

(28) So Christ was once offered to bear the sins of many; and to those who look for Him He shall appear the second time without sin for salvation.^c

Chapter 10

(1) Because the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make those who came perfect.

(2) Because would they not have ceased to be offered? because the worshipers once purged should have had no more conscience of sins.

(3) But in those *sacrifices there is* a remembrance again *made* of sins every year.

(4) Because *it is* not possible that the blood of bulls and of goats should take away sins.

(5) Therefore when He comes into the world, He says,

Sacrifice and offerings You do not desire, but a body You have prepared for Me:

(6) **In burnt offerings and sacrifices for sin You have had no pleasure.**

(7) **Then I, said, Look, I come (in the volume of the book it is written of me,) to do Your will, O God.^a**

9:20b - Ex. 24:8

9:28c - when He appears the second time- i.e. at the Rapture, He will not deal with sin, but will appear to save those waiting for Him.

10:5-7a - Ps. 40:6-8

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(8) When He said above, Sacrifice and offering and burnt offerings and offering for sin You did not desire, neither had pleasure *in them*; which are offered by the law;

(9) Then He said,

**Look, I come to do Your will,
O God.^b**

He takes away the first, that He may establish the second.

(10) Through Who's will we are sanctified (made clean) through the offering of the body of Jesus Christ once *for all*.

(11) And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

(12) But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God;

(13) From now on expecting until His enemies are made His footstool.

(14) Because by one offering He has perfected forever those who are sanctified (made clean).

(15) *Of which* the Holy Spirit also is a witness to us: because after He had said before,

(16) **This is the covenant that I will make with them after those days, says the Lord, I will put My laws into their hearts, and in their minds I will write them;**

(17) **And their failures and sins I will remember no more.^c**

(18) Now where there is forgiveness of these, there *is* no more offering for sin.

(19) Therefore, brothers, having boldness to enter, into the holiest by the blood of Jesus,

(20) By a new and living way, which He has consecrated for us, through the curtain, that is to say, His flesh;

(21) And *having* a High Priest over the house of God;

(22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

(23) Let us hold fast the profession of *our* faith without wavering; (because He *is* faithful Who promised;)

(24) And let us consider how to provoke one another to love and to do good works:

(25) Not forsaking the assembling of ourselves together,^d as *is* the habit of some; but exhorting {encouraging} *one another*: and so much the more, as you see the day^e approaching.

(26) Because if we sin willfully after we have received the knowledge of the truth, there remains no more sacrifice for sins,

(27) But a certain fearful expectation of judgment and fiery indignation, which shall devour the adversaries.

(28) He who despised Moses' law died without mercy under two or three witnesses:

10:9b - Ps. 40:7-8

10:16-17c - see Heb. 8:8-12

10:25d - not forsaking the assembly of ourselves - coming together with fellow Christians as a church to have fellowship with and to worship the Lord

10:25e - the day - the Day of Christ - see note on I Cor. 1:8

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(29) Of how much greater punishment, do you suppose, shall he be thought worthy, who has trodden underfoot the Son of God, and has counted the blood of the covenant, with which he was sanctified {cleansed}, an unholy thing, and has done in spite to the Spirit of grace?

(30) Because we know Him Who has said,

Vengeance belongs to Me, I will repay, says the Lord.^f

And again,

The Lord shall judge His people.^g

(31) *It is a fearful thing to fall into the hands of the living God.*

(32) But remember the former days, in which, after you were illuminated, you endured a great fight of afflictions;

(33) Partly, while you were made a spectacle both by reproaches and afflictions; and partly, while you became companions of those who were so used.

(34) Because you had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.

(35) Therefore do not cast away your confidence, which has great payment of reward.

(36) Because you have need of patience, that, after you have done the will of God, you might receive the promise.

(37) Because yet, in a little while, and He Who shall come will come, and will not delay.

(38) Now

the just shall live by faith:^h

but if *any man* draws back, my soul shall have no pleasure in him.

(39) But we are not of those who draw back to perdition; but of those who believe to the saving of the soul.

Chapter 11

(1) Now faith is the substance of things hoped for, the evidence of things not seen.

(2) Because by it the elders obtained a good report.

(3) Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which are visible.^a

(4) By faith Abel offered to God a more excellent sacrifice than Cain,^b by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaks.

(5) By faith Enoch was translated that he should not see death;^c and was not found, because God had translated him: because before his translation he had this testimony, that he pleased God.

10:30f - Deut. 32:35; Rom. 12:19

10:30g - Deut:32:36

10:38h - Hab. 2:4; Rom. 1:17; Gal. 3:11

11:3a - things which are seen were not made of things which are visible - all things are made of atoms and parts of atoms which cannot be seen with the naked eye

11:4b - Gen. 4:4-5

11:5c - Gen. 5:22-24

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(6) But without faith *it is* impossible to please *Him*: because he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

(7) By faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world,^d and became heir of the righteousness which is by faith.

(8) By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing where he was going.^e

(9) By faith he lived in the land of promise, as *in* a strange country, living in tents with Isaac and Jacob, the heirs with him of the same promise:

(10) Because he looked for a city which has foundations, whose builder and maker *is* God.

(11) Through faith also Sarah herself received strength to conceive a child, and was delivered of a child when she was past age, because she judged Him faithful Who had promised.^f

(12) Therefore there sprang even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

(13) These all died in faith, not having received the promises, but having seen them from afar, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

(14) Because those who say such things declare plainly that they seek a country.

(15) And truly, if they had been mindful of that *country* from where they came out, they might have had opportunity to have returned.

(16) But now they desire a better *country*, that is heavenly: therefore God is not ashamed to be called their God: because He has prepared for them a city.

(17) By faith Abraham, when he was tried, offered up Isaac:^g and he who had received the promises offered up his only fathered *son*,

(18) Of whom it was said, That in Isaac shall your descendants be called:

(19) Accounting that God *was* able to raise *him* up, even from the dead; from where also he received him as a symbol.

(20) By faith Isaac blessed Jacob and Esau concerning things to come.^h

(21) By faith Jacob, when he was dying, blessed both the sons of Joseph;ⁱ and worshiped, *leaning* upon the top of his staff.

11:7d - Gen. 6-8
11:8e - Gen. 12
11:11f - Gen. 18; Gen. 21
11:17g - Gen. 22
11:20h - Gen. 27
11:21i - Gen. 48

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(22) By faith Joseph, when he died, made mention of the departing of the children of Israel {from Egypt}; and gave commandment concerning his bones.^j

(23) By faith Moses, when he was born, was hid three months by his parents,^k because they saw *he was* a proper child; and they were not afraid of the king's commandment.

(24) By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter;

(25) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

(26) Esteeming the reproach of Christ greater riches than the treasures in Egypt: because he had respect to the payment of the reward.

(27) By faith he forsook Egypt, not fearing the wrath {anger; judgment} of the king: because he endured, as seeing Him Who is invisible.

(28) Through faith he kept the Passover,^l and the sprinkling of blood, lest He Who destroyed the firstborn of *Egypt* should touch them.

(29) By faith they passed through the Red Sea as on dry *land*: which the Egyptians attempting to do *the same* were drowned.^m

(30) By faith the walls of Jericho fell down, after they were circled about seven days.ⁿ

(31) By faith the prostitute Rahab did not perish with those who did not believe, when she had received the spies with peace.^o

(32) And what shall I say more? because the time would fail me to tell of Gideon,^p and of Barak,^q and of Samson,^r and of Jephthah;^s of David also, and Samuel, and of the prophets:

(33) Who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

(34) Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, grew valiant in fight, turned to flight the armies of the aliens.

(35) Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

(36) And others had trial of *cruel* mockings and scourgings, yes, moreover of bonds and imprisonment:

(37) They were stoned, they were sawn in two, were tempted, were killed with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

11:22j - Gen. 50:25

11:23k - Ex. 2

11:28l - Ex. 12

11:29m - Ex. 14 – see [Appendix A: Recorded Miracles in the Bible](#)

11:30n - Jos. 6

11:31o - Josh. 2

11:32p - Jg. 6

11:32q - Jg. 4-5

11:32r - Jg. 13-16

11:32s - Jg. 11

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(38) (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.
(39) And these all, having obtained a good report through faith, did not receive the promise:
(40) God having provided some better thing for us, that those outside us should not be made perfect.

Chapter 12

(1) Therefore since we also are encircled about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily comes upon *us*, and let us run with patience the race that is set before us,
(2) Looking to Jesus the Author and Finisher of *our* faith; Who for the joy that was set before Him endured the cross, despising the shame, and has set down at the right hand of the throne of God.
(3) Because consider Him Who endured such contradiction of sinners against Himself, lest you be wearied and faint in your minds.
(4) You have not yet resisted to blood, striving against sin.
(5) And you have forgotten the exhortation which speaks to you as to children, My son, do not despise the discipline of the Lord, nor faint when you are rebuked by Him:
(6) Because
**those whom the Lord loves
He disciplines,^a**
and disciplines every son whom He receives.

(7) If you endure discipline, God deals with you as with sons; because what son is he whom the father does not discipline?
(8) But if you are without discipline, of which all are partakers, then you are bastards {illegitimate children}, and not sons.
(9) Furthermore we have had fathers of our flesh who corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection to the Father of spirits, and live?
(10) Because they truly for a few days disciplined *us* after their own pleasure; but He for *our* profit, that *we* might be partakers of His holiness.
(11) Now no discipline for the present seems to be joyous, but grievous: nevertheless afterwards it yields the peaceable fruit of righteousness to those who are exercised by it.
(12) Therefore lift up the hands which hang down, and the feeble knees;
(13) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
(14) Follow peace with all *men*, and holiness, without which no man shall see the Lord:
(15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up troubles *you*, and thereby many are defiled;
(16) Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

12:6a – Pro. 3:12

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(17) Because you know how that afterwards, when he would have inherited the blessing, he was rejected: because he found no place for repentance, though he sought it carefully with tears.

(18) Because you have not come to the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest,

(19) And the sound of a trumpet, and the voice of words; which *voice* those who heard asked that the word should not be spoken to them any more:

(20) (Because they could not endure that which was commanded, And if so much as a beast touches the mountain, it should be stoned, or thrust through with a dart:^b

(21) And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

(22) But you have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

(23) To the general assembly and church of the firstborn, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

(24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than *that of* Abel.

(25) See that you not refuse Him Who speaks. Because if they did not escape who refused him who spoke on earth, much more *shall we not escape*, if we turn away from Him Who *speaks* from heaven:

(26) Whose voice then shook the earth: but now He has promised, saying,

Yet once more I will shake not only the earth, but also heaven.^c

(27) And this *word*, Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

(28) Therefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

(29) Because our God *is* a consuming fire.

Chapter 13

(1) Let brotherly love continue.

(2) Do not forget to entertain strangers: because by this some have entertained angels unawares.

(3) Remember those who are in bonds, as bound with them; *and* those who suffer adversity, as being yourselves also in the body.

(4) Marriage *is* honorable in all, and the bed undefiled: but those who go after prostitutes and adulterers God will judge.

(5) *Let your conversation be* without covetousness {greed; lusting for things that belong to others}; *and be* content with such things as you have: because He has said,

I will never leave you, nor forsake you.^a

(6) So that we may boldly say, The Lord *is* my helper, and I will not fear what man can do to me.

12:20b – Ex. 19:13

12:26c - Hag. 2:6

13:5a - Deut. 31:6; Josh. 1:5; I Chron. 28:20

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(7) Remember those who have the rule over you, who have spoken to you the word of God: whose faith follows, considering the end of *their* conversation.

(8) Jesus Christ the same yesterday, and today, and forever.

(9) Do not be carried about with various and strange teachings. because *it is* a good thing that the heart be established with grace; not with food *laws*, which have not profited those who have been occupied by them.

(10) We have an altar, of which those who serve the tabernacle have no right to eat.

(11) Because the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

(12) Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

(13) Let us go forth therefore to Him outside the camp, bearing His reproach.

(14) Because here we have no lasting city, but we seek one to come.

(15) Therefore let us offer the sacrifice of praise to God continually by Him, that is, the fruit of *our* lips giving thanks to His Name.

(16) But do not forget to do good and to share: because with such sacrifices God is well pleased.

(17) Obey those who have the rule over you, and submit yourselves: because they watch over your souls, as those who must give account, that they may do it with joy, and not with grief: because that *is* unprofitable for you.

(18) Pray for us: because we trust we have a good conscience, in all things willing to live honestly.

(19) But I urge *you* rather to do this, that I may be restored to you the sooner.

(20) Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

(21) Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom *be* glory forever and ever. Amen {let it be}.

(22) And I urge you, brothers, endure the word of exhortation: because I have written a letter to you in few words.

(23) Know that *our* brother Timothy^b is set at liberty; with whom, if he comes shortly, I will see you.

(24) Salute all those who have the rule over you, and all the saints. Those of Italy salute you.

(25) Grace *be* with you all. Amen {Let it be}.

13:23b – Timothy – Acts 16:1; 18:5; 20:4; I Cor. 16:10; II Cor. 2:1; I Tim. 1:2

