

unfoldingWord® Literal Text

v92

Hebrews

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Table of Contents

Hebrews 1
Chapter 1 1
Chapter 2 1
Chapter 3 2
Chapter 4 2
Chapter 5 2
Chapter 6 3
Chapter 7 3
Chapter 8 4
Chapter 9 4
Chapter 10 5
Chapter 11 5
Chapter 12 6
Chapter 13 7

Hebrews

1 In many portions and in many ways long ago, God, having
spoken to our fathers through the prophets, [2] at the last
of these days spoke to us through a Son, whom he appointed
heir of all things, through whom also he made the ages; [3] who,
being the brightness of his glory and exact representation of
his being, upholding all the things by the word of his power
and having made purification for sins, sat down at the right
of the Majesty on high; [4] having become far superior to the
angels, as he has inherited a more excellent name than they.
[5] For to which of the angels did he ever say,

"You are my son.
Today I have fathered you"?
And again,
"I will be as a father to him,
and he will be as a son to me"?

[6] But again, when he brings the firstborn into the world, he
says, "And let all the angels of God worship him." [7] And on
the one hand, with regard to the angels, he says,

"The one making his angels spirits,
and his servants flames of fire."

[8] But with regard to the Son,

"Your throne, God, *is* forever *and* ever,
and the scepter of righteousness *is the* scepter
of his[a] kingdom.
[9] You loved righteousness and hated lawlessness.
Because of this, God, your God, has anointed you
with the oil of exultation more than your companions."
[10] And "according to the beginnings, Lord, you
founded the earth,
and the heavens are the works of your hands.
[11] They themselves will perish, but you yourself
will continue,
and they will all wear out like a garment,
[12] and as a cloak you will roll them up,
and as a garment they will be changed,
but you yourself are the same,
and your years will not fail."

[13] But to which of the angels has he ever said,

"Sit at my right hand
until I make your enemies a footstool *for* your feet"?

[14] Are they not all ministering spirits, being sent for service
for the sake of the ones going to inherit salvation?

2 Because of this, it is far more necessary for us to give
attention to the *things that* have been heard, so that we might
not drift away *from them*. [2] For if the message spoken through
angels became valid and every transgression and disobedience
received just penalty, [3] how will we escape, having neglected
so great a salvation? Which *salvation*, first having been chosen
to be spoken through the Lord, was confirmed to us by the
ones having heard *it*; [4] God also testifying together with *them*
by signs and wonders and various miracles and distributions
of the Holy Spirit according to his will.

[5] For *it was* not to angels that *God* subjected the world that
is coming, about which we are speaking. [6] Instead, someone
somewhere testified, saying,

"What is man, that you remember him,
or a son of man, that you watch over him?
[7] You made him a little lower than the angels;
you crowned him with glory and honor.[b]
[8] You subjected all things under his feet."

For in subjecting all the things, he left nothing not subjected
to him. But now we do not yet see all the things subjected to
him, [9] but we see Jesus, the one made a little lower than the
angels, crowned with glory and honor because of his suffering
of death, so that by the grace of God he might taste of death
on behalf of everyone. [10] For it was proper for him, because
of whom all the things *exist* and through whom all the things
exist, having brought many sons into glory, to perfect the
founding leader of their salvation through sufferings. [11] For
both the sanctifying and the ones being sanctified *are* all from
one. For this reason, he is not ashamed to call them brothers,
[12] saying,

"I will proclaim your name to my brothers;
I will sing praise to you in the midst of the assembly."

[13] And again,

"I will be confident in him."

And again,

"Behold, I and the little children whom God gave me."

[14] Therefore, since the little children share in flesh and
blood, he likewise also shared in the same things so that
through his death he might abolish the one having the power
of death, that is, the devil, [15] and might release those *people*, as
many as, in fear of death throughout all their lives, were held
in slavery. [16] For of course he does not take hold of angels, but
he takes hold of the offspring of Abraham, [17] from which he
was obligated to become like his brothers in all things, so that
he would be a merciful and faithful high priest *concerning* the
things pertaining to God in order to make atonement *for* the
sins of the people. [18] For in that he himself had suffered, having
been tempted, he is able to help the ones being tempted.

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[a] Instead of *his,* some ancient manuscripts read *your.*

[b] Some older version add *and you have put him over the works of your hands.*

3 Therefore, holy brothers, sharers of a heavenly calling,
consider carefully the apostle and high priest of our
confession, Jesus, 2 being faithful to the one having appointed
him, as also Moses *was* in his house.[a] 3 For this one has been
considered worthy of greater glory than Moses, according to
how much greater honor the one building it has *than* the
house. 4 For every house is built by someone, but God *is* the
one having built all things. 5 And Moses *was* indeed faithful as
a servant in his entire house, for a testimony of the *things that*
would be spoken in the future; 6 but Christ, as a Son over his
house (whose house we are if we hold fast to the confidence
and the boasting of our hope). 7 Therefore, just as the Holy
Spirit says:

"Today, if you hear his voice,
8 do not harden your hearts
as in the provocation,
during the day of testing in the wilderness
9 where your fathers tested *me* by examination,
and they saw my works
10 for 40 years. Therefore, I was very angry
with that generation,
and I said, 'They are always going astray in their hearts,
and they have not known my ways.'
11 As I swore in my wrath,
'…if they will enter into my rest!'"

12 Watch out, brothers, so that there will not be in any of
you a wicked heart of unbelief, in the falling away from the
living God. 13 Instead, exhort one another every day, as long
as it is called "today," so that no one among you is hardened
by the deceitfulness of sin. 14 For we have become sharers of
Christ, if indeed we hold firm the beginning of our confidence
until the end, 15 while it is said,

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

16 For which ones, having heard, provoked *him*? *Was it*
not all the ones having come out from Egypt through Moses?
17 And with whom was he very angry for 40 years? *Was it*
not with the ones having sinned, whose corpses fell in the
wilderness? 18 And to whom did he swear that they would not
enter into his rest, if not to the ones having disobeyed? 19 And
we see that they were not able to enter, because of unbelief.

4 Therefore, let us be afraid lest *while* there remains a
promise to enter into his rest, any of you might seem to
have failed *to attain it*. 2 For we also are having good news
proclaimed *to us* just as to them also. But the message of
the hearing did not benefit them, not having been joined in
faith with the ones having heard *it*. [b]3 For we, the ones having
believed enter into rest, just as he said,

"As I swore in my wrath,
'…if they will enter into my rest!'"

although his works were finished from the foundation of the
world. 4 For he has somewhere spoken thus about the seventh
day:

"And God rested on the seventh day from all his
works." 5 And again in this *passage*,
"…if they will enter into my rest!"

6 Therefore, since it remains *for* some to enter into it, and
the ones previously having had the good news proclaimed *to*
them did not enter because of their disobedience, 7 he again
sets a certain day, calling it "Today," speaking through David
after so much time, just as it has already been said,

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

8 For if Joshua gave them rest, he would not have spoken
about another day after these things. 9 Therefore, there remains
a Sabbath rest for the people of God. 10 For the one having
entered into his rest has himself also rested from his works,
just as God *did* from his own *works*. 11 Therefore, let us be
eager to enter into that rest so that no one might fall into the
same example of this disobedience. 12 For the word of God is
living and active and sharper than any two-edged sword, and
piercing to the dividing of soul and spirit, of both joints and
marrow, and able to judge the thoughts and intentions of the
heart. 13 And no creature is hidden before him. Instead, all
things *are* bare and laid open to the eyes of him to whom *is*
our word.

14 Therefore, having a great high priest *who* has passed
through the heavens, Jesus the Son of God, let us firmly hold
to our confession. 15 For we do not have a high priest *who* is not
able to sympathize with our weaknesses, but one having been
tempted according to all things, according to our likeness, *yet*
without sin. 16 Let us then approach with confidence to the
throne of grace so that we may receive mercy and find grace
for timely help.

5 For every high priest, being taken from among men on the
behalf of men, is appointed *in* the things related to God so
that he may offer gifts and sacrifices for sins; 2 being able to
deal gently with the ones being ignorant and being deceived,
because he also is subject to weakness. 3 And because of this, he
is obligated, just as for the people, so also for himself, to offer
sacrifices for sins. 4 And no one takes this honor for himself,
but *only* being called by God, just as also Aaron *was*. 5 In the
same way also, Christ did not glorify himself to become a high
priest. Instead, the one having spoken to him *said*,

"You are my Son;
today I have fathered you."

6 *It is* just as he also says in another *place*,

"You *are* a priest forever,
after the order of Melchizedek."

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[a] Some ancient manuscripts read *in all his house.*

[b] Other versions read, *But the message of the hearing, not having been joined with faith in those who heard it, did not benefit them.*

[7] He, during the days of his flesh, offered up both prayers
and requests with loud cries and tears to the one being able to
save him from death and he was heard because of his godly
life. [8] Even though being a son, he learned obedience from *the*
things which he suffered. [9] And having been made perfect, he
became, for all the ones obeying him, the source of eternal
salvation, [10] having been designated by God *as* high priest,
according to the order of Melchizedek, [11] concerning whom
the message to us *is* great, but hard to speak *about* since you
have become dull in your hearing. [12] For even though by this
time you ought to be teachers, you again have need of someone
to teach you the elementary principles of the oracles of God,
and you have become ones having a need of milk, not solid
food! [13] For anyone partaking of milk *is* inexperienced *with the*
message of righteousness, because he is an infant. [14] But this
solid food is for the mature ones, having through habit trained
their senses for distinguishing both *what is* good and *what is*
evil.

6 So then, having left the message of the beginning of Christ,
let us go forward to maturity, not laying again a foundation
of repentance from dead works and of faith in God, [2] teaching
about baptisms and laying on of hands and resurrection of
the dead and eternal judgment. [3] And this we will do, if God
permits. [4] For *it is* impossible—for the ones having been once
enlightened and having tasted of the heavenly gift and having
become sharers of the Holy Spirit [5] and having tasted the good
word of God and the powers of the age to come [6] but having
fallen away—to restore *them* again to repentance *since* they are
crucifying again for themselves the Son of God and exposing
him to public shame. [7] For a land that drinks the rain that
often comes upon it and produces useful vegetation for those
for whom it is also cultivated shares *in* a blessing from God,
[8] but producing thorns and thistles, *it is* worthless and close to
a curse, the end of which *is* for burning.

[9] But concerning you, beloved ones, we are persuaded of
things *that are* better and are accompanying salvation, even if
we speak thus. [10] For God *is* not unjust, to forget your work
and the love that you have demonstrated toward his name,
having served the saints and continuing to serve *them*. [11] And
we long for each of you to demonstrate the same diligence
toward the full assurance of your hope until the end [12] so that
you might not become dull, but imitators of the ones by faith
and patience inheriting the promises.

[13] For God, having promised to Abraham, since he had no
one greater by *whom* to swear, swore by himself, [14] saying,
"I will most certainly bless you and multiply you." [15] And in
this way, having patiently waited, he obtained the promise.
[16] For men swear by one *who is* greater, and an end of all
disputes to them for confirmation *is* the oath, [17] in which God,
intending even more to show to the heirs of the promise the
unchangeable quality of his purpose, mediated *it* with an oath
[18] so that by two unchangeable things, in which things *it is*
impossible for God to lie, we, the ones having fled for refuge,
might have a strong encouragement to hold firmly *to* the hope
set before *us*; [19] which *hope* we have as an anchor of the soul,
both reliable and confirmed, and entering into the inside of
the curtain, [20] where Jesus has entered *as* a forerunner on our
behalf, having become a high priest forever according to the
order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of the Most
High God, the one having met Abraham returning from
the slaughter of the kings and blessed him, [2] to whom also
Abraham apportioned a tenth from all things, first indeed
translated as "king of righteousness," and then also "king of
Salem," that is, "king of peace," [3] without father, without
mother, without genealogy, having neither beginning of days
nor end of life, but made like the Son of God, he remains a
priest perpetually.

[4] But notice how great this one *was*, to whom the patriarch
Abraham gave a tenth from the best plunder. [5] And the ones
indeed from the sons of Levi having received the priesthood,
have a command according to the law to collect a tithe from
the people, that is, *from* their brothers, even though they have
come from the loin of Abraham. [6] But this one not being from
their genealogy, has collected tithes from Abraham, and has
blessed the one having the promises. [7] But without any dispute,
the lesser is blessed by the greater. [8] And indeed here mortal
men receive tithes, but there he is testified about that he lives
on. [9] And, so to speak, Levi, the one collecting tithes, also had
paid a tithe through Abraham, [10] because he was still in the
loin of his father when Melchizedek met him.

[11] If indeed then, perfection was through the Levitical
priesthood (for on the basis of it the people had been given *the*
law), what further need *was there* for another priest to arise
according to the order of Melchizedek and to not be said *to be*
according to the order of Aaron? [12] For *when* the priesthood is
changed, from necessity a change of the law also takes place.
[13] For he about whom these things are said belongs to another
tribe, from which no one has officiated at the altar. [14] For *it*
is obvious that our Lord has sprung up from Judah, a tribe
in regard to which Moses said nothing concerning priests.
[15] And this is still even more obvious if another priest emerges
according to the likeness of Melchizedek, [16] who has become
a priest not according to a law of a fleshly command, but
according to the power of an indestructible life. [17] For it is
being testified:

> "You are a priest forever according to the
> order of Melchizedek."

[18] For on the one hand, there is an annulment of the former
commandment because it *is* weak and useless [19] (for the law
perfected nothing), and on the other hand *is* the introduction
of a better hope, through which we come near to God. [20] And
by as much as not without swearing an oath,—for indeed they
without swearing an oath are become priests, [21] but he with
an oath-taking, through the one saying to him,

> "The Lord swore and will not change his mind:
> 'You *are* a priest forever'"—

[22] and according to so much more, Jesus has become a guarantor
of a better covenant. [23] And the ones, on the one hand, having
become priests are many, since by death they are prevented
from continuing, [24] but he, on the other hand, since he remains
forever, has the permanent priesthood, [25] because of which
he is also able to save completely the ones approaching God
through him, always living to intercede on behalf of them.
[26] For such a high priest was indeed suitable for us: holy,

innocent, pure, separated from the sinners, and having become higher than the heavens; 27 who does not have each day a need, even as the high priests, to offer up sacrifices, first on behalf of his own sins *and* then *on behalf of* those of the people, for he did this, having offered himself once and never again. 28 For the law appoints *as* high priests men having weakness, but the word of the swearing of an oath, which *came* after the law, *appoints* a Son, having been made perfect forever.

8 Now the point concerning the things being said *is this*: We have such a high priest who sat down at the right hand of the throne of the Majesty in the heavens, 2 a servant of the holy *place* and the true tabernacle that the Lord, not a man, set up. 3 For every high priest is appointed to offer both gifts and sacrifices, because of which *it is* necessary also for this one to have something that he might offer. 4 Now if indeed he were on earth, he would not be a priest at all, *since* there are the ones offering the gifts according to the law; 5 who serve an example and a shadow of the heavenly things, just as Moses had been warned, being about to complete the tabernacle, for he says, "See that you will make everything according to the type that was shown to you on the mountain." 6 But now he has obtained a far superior ministry, in as much as he is also the mediator of a better covenant, which has been legislated on better promises. 7 For if that first *covenant* would have been faultless, no place would have been sought *for* a second one. 8 For finding fault with them, he says,

> "Behold, days are coming, says the Lord,
> *when* I will complete 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 fathers
> on the day *when* I grasped their hand
> to lead them out of the land of Egypt,
> because they did not continue in my covenant,
> and I did not care about them,
> says the Lord.
> 10 For this *is* the covenant
> that I will covenant with the house of Israel
> after those days,
> says the Lord,
> putting my laws into their mind,
> and I will write them on their hearts,
> and I will be to them as God,
> and they will be to me as a people.
> 11 And they will certainly not teach each one
> his fellow citizen,
> and each one his brother, saying, 'Know the Lord,'
> for they will all know me,
> from the least of them to the greatest.
> 12 For I will be merciful toward their unrighteousness,
> and their sins I will certainly not remember any longer."

13 By saying "new," he has made the first obsolete, and *what* is being made obsolete and growing old *is* near disappearing.

9 Now indeed the first *covenant* had regulations for worship and the earthly holy *place*, 2 for a tabernacle was prepared, the first one, in which *were* both the lampstand and the table, and the presentation of the loaves, which is called "Holy," 3 and behind the second curtain *was* a tent which is called "the Holy of Holies," 4 having a golden incense altar and the ark of the covenant, having been covered completely all around with gold, in which *was* a golden jar holding the manna, and the rod of Aaron that budded, and the tablets of the covenant, 5 and above it, cherubs of glory overshadowing the atonement lid, about which things it is not now *the time* to speak according to *each* part. 6 And *when* these things had been thus prepared, the priests always enter into the first tabernacle, performing their services; 7 but into the second *tent*, once *in* the year only the high priest *enters*, *and* not without blood that he offers on behalf of himself and of the unintentional sins of the people. 8 This *is what* the Holy Spirit is making clear, that the way of the holy *places is* not yet to be revealed, the first tabernacle still having a place, 9 which *is* a parable for the present time, according to which both gifts and sacrifices are being offered, not being able according to the conscience to perfect the worshiper, 10 only concerning foods and drinks and different baptisms, regulations of the body, being imposed until a time of new order.

11 But Christ, having come as a high priest of the good things having come into existence, through the greater and more perfect tabernacle not made by human hands, that is, not of this creation; [a]12 and not by the blood of goats and calves, but by his own blood, he entered into the holy *places* once and never again, having himself obtained eternal redemption. 13 For if the blood of goats and bulls and sprinkling ashes of a heifer on the ones that had been defiled sanctifies *them* for the cleansing of their flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your[b] conscience from dead works to serve the living God! 15 And for this reason, he is a mediator of a new covenant, so that, a death having happened for redemption of the transgressions *related* to the first covenant, the ones called might receive the promise of the eternal inheritance. 16 For where *there is* a covenant, *there is* a necessity for the death of the one having covenanted *it* to be proven. 17 For a covenant *is* in force on the basis of the dead, because it never has force when the one covenanting *it* lives. 18 So not even the first *covenant* had been inaugurated without blood. 19 For every command having been spoken according to the law by Moses to all the people, having taken the blood of the calves and the goats, with water and red wool and hyssop, he sprinkled both the scroll itself and all the people, 20 saying, "This *is* the blood of the covenant that God commanded for you." 21 And in a similar way, he sprinkled with the blood both the tabernacle and all the containers of the service. 22 And according to the law, almost everything is cleansed with blood, and without shedding of blood there is no forgiveness.

23 Therefore *it is* necessary on the one hand *for* the examples of the things in the heavens to be cleansed with these, but on the other hand, the heavenly things themselves, with better sacrifices than these, 24 for Christ did not enter into holy *places* made with hands—copies of the true ones—but into heaven

[a] Other versions read, *Christ came as a high priest of the good things that are to come.*

[b] Some ancient manuscripts have *our* instead of *your.*

itself, to be made visible now in the presence of God on our behalf, 25 and not in order to offer himself many times, even as the high priest enters into the holy *places* each year with blood *that is* not his own; 26 since it was necessary for him to suffer many times from the foundation of the world. But now he has been revealed once at the end of the ages for the annulment of sin through the sacrifice of himself. 27 And just as it is appointed to men to die once, and after that, the judgment, 28 so also, Christ, having been offered once to bear the sins of many *people*, will appear for a second time, apart from sin, for salvation to the ones eagerly waiting *for* him.

10 For the law, having a shadow of the good things that are coming—not the image itself of those things—is never able to make perfect the ones approaching with the same sacrifices that they continually bring every year. 2 Otherwise, would they not have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once? 3 But with those *sacrifices there is* a reminder of sins every year. 4 For *it is* impossible *for* blood of bulls and goats to take away sins. 5 Therefore, entering into the world, he says,

"Sacrifice and offering
you did not desire,
but a body you prepared for me;
6 *in* whole burnt *offerings* and concerning sin *offerings*
nor were you well-pleased *with them*.
7 Then I said, 'Behold, I have come—
as it is written about me in a section of a scroll—
to do your will, God.'"

8 *When* he says above, "Sacrifices and offerings and whole burnt offerings and sin offerings you did not desire, nor did you take pleasure in them" (which things are offered according to the law), 9 then he had said, "Behold, I have come to do your will." He takes away the first in order to establish the second. 10 By that will we have been sanctified through the offering of the body of Jesus Christ once and never again. 11 And indeed, every priest stands every day serving and repeatedly offering the same sacrifices that never are able to take away sins. 12 But he, having offered for all time one sacrifice for sins, sat down at the right hand of God, 13 waiting from then until his enemies might be made a footstool *for* his feet. 14 For by one offering he has perfected for all time the ones being sanctified. 15 And the Holy Spirit also testifies to us, for after having said,

16 "This *is* the covenant that I will covenant with them
after those days, says the Lord,
putting my laws in their hearts,
and I will write them on their mind." 17 And *then*,
"Their sins and their lawless deeds
I will certainly not still remember."

18 Now where *there is* forgiveness *for* these things, *there is* no longer sacrifice on behalf of sin.

19 Therefore, brothers, having confidence to enter the holy *places* by the blood of Jesus, 20 which has inaugurated for us a fresh and living way through the curtain, that is, his flesh, 21 and a great priest over the house of God, 22 let us approach with a true heart in full assurance of faith, our hearts having been sprinkled clean from a wicked conscience and our body having been washed with pure water. 23 Let us hold tightly the confession of our hope without wavering, because the one having promised *is* faithful. 24 And let us consider one another to stimulate love and good deeds, 25 not abandoning our own meeting together, just as *is* the habit for some *people*, but exhorting *one another*, and so much more in as much as you see that day approaching.

26 For if we deliberately keep on sinning after we receive the full knowledge of the truth, a sacrifice on behalf of sins no longer remains, 27 but a certain fearful expectation of judgment and of fire of zeal *that is* going to consume the adversaries. 28 Anyone having rejected the law of Moses dies without mercy at *the testimony of* two or three witnesses. 29 How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—*as* profane and having insulted the Spirit of grace! 30 For we know the one having said, "Vengeance *is* mine; I will pay back." And again, "The Lord will judge his people." 31 *It is* a fearful thing to fall into the hands of the living God!

32 But remember the former days, in which, having been enlightened, you endured a great struggle of sufferings, 33 at *times* indeed being publicly exposed both to reproach and persecution, but at other *times* having become partners of the ones being treated in this way. 34 For you also sympathized with the prisoners, and you welcomed with joy the seizure of your possessions, knowing yourselves to have a better and abiding possession.[a] 35 So you must not throw away your confidence, which has a great reward. 36 For you have need of endurance so that, having done the will of God, you might obtain the promise.

37 "For yet *in* a very little *while*,
the one coming will come and will not delay.
38 But my righteous one will live by faith,
and if he would shrink back, my soul is not
well-pleased with him."

39 But we ourselves are not of shrinking back to destruction, but of faith to the preservation of the soul.

11 Now faith is assurance of things being hoped *for*, proof of things not being seen. 2 For by this the ancients were commended. 3 By faith we understand the ages to have been prepared by the word of God—so that *what* is seen was not made from what is visible. 4 By faith Abel offered God a better sacrifice than Cain, through which he was testified to be righteous, God testifying because of his gifts, and through *faith*, having died, he still speaks. 5 By faith Enoch was transferred, so that he did not see death, and "He was not found, because God transferred him." For before his transfer, he was reported to have been well-pleasing to God. 6 Now without faith *it is* impossible to be well-pleasing, for it is necessary for the one coming to God to believe that he exists and is a rewarder of

[a] Some older versions have *For you had compassion on me in my chains.*

the ones seeking him. 7 By faith Noah, having been warned
about the things not yet being seen, having become reverent,
built an ark for salvation of his household, through which he
condemned the world and became an heir of the righteousness
which is according to faith. 8 By faith, Abraham, being called,
obeyed to go out to a place that he was going to receive for an
inheritance and went out, not fully knowing where he is going.
9 By faith he lived as a foreigner in the land of the promise,
having lived in tents with Isaac and Jacob, the fellow heirs of
the same promise, 10 for he was waiting for the city having
foundations, whose architect and builder *is* God. 11 By faith,
even Sarah herself received ability for the conception of an
offspring, even beyond the time of full age, since she considered
to be faithful the one having promised.[a] 12 Therefore, also from
one *man*—and he having become dead—these *children* were
born, just as the stars of the sky in their great number and
countless as the sand along the shore of the sea. 13 According
to their faith all these died without receiving the promises, but
seeing and greeting them from far off, and having confessed
that they are strangers and foreigners on the earth. 14 For
those saying such things are making it clear that they seek a
homeland. 15 And if indeed they had been thinking of that *land*
from which they went out, they would have had opportunity
to return. 16 But now they reach for a better *land*, that is,
a heavenly one. Therefore, God is not ashamed of them, to
be called their God, for he prepared a city for them. 17 By
faith Abraham, being tested, had offered Isaac; even the one
having welcomed the promises offered up his one and only
son, 18 to whom it was said, "Through Isaac your offspring will
be named," 19 having reasoned that God is able to raise up
even from the dead, and in a parable, he received him back
from there. 20 By faith also, concerning coming things, Isaac
blessed Jacob and Esau. 21 By faith Jacob, *when* dying, blessed
each of the sons of Joseph and worshiped on the end of his
staff. 22 By faith Joseph, coming to an end, mentioned about
the exodus of the sons of Israel and commanded *them* about
his bones. 23 By faith Moses, having been born, was hidden for
three months by his parents because they saw that the little
child *was* beautiful, and they were not afraid of the decree of
the king. 24 By faith Moses, having become great, refused to
be called the son of Pharaoh's daughter. 25 Rather, he chose
to suffer evil together with the people of God than to have
the temporary enjoyment of sin. 26 He considered the reproach
of the Christ greater riches *than* the treasures of Egypt, for
he was looking away toward his reward. 27 By faith he left
Egypt behind, not having feared the wrath of the king, for he
endured as if he were seeing the unseen one. 28 By faith he has
performed the Passover and the sprinkling of the blood, so that
the destroyer *of* the firstborn would not touch them. 29 By faith
they passed through the Red Sea as if through dry land, which
the Egyptians, having taken an attempt, were swallowed up.
30 By faith the walls of Jericho fell down, having been encircled
for seven days. 31 By faith Rahab the prostitute did not perish
together with the ones having disobeyed, having welcomed
the spies with peace. 32 And what more might I say? For the
time will fail me, fully relating about Gideon, Barak, Samson,
Jephthah, David, and also Samuel and the prophets, 33 who
through faith conquered kingdoms, worked justice, obtained
promises, shut the mouths of lions, 34 extinguished the power
of fire, escaped the mouth of the sword, were empowered
out of weakness, became strong in battle, *and* routed foreign
armies. 35 Women received back their dead by resurrection,
but others were tortured, not accepting their release, so that
they might obtain a better resurrection; 36 and others received
a trial of mockings and of whippings, and even more of chains
and of imprisonment. 37 They were stoned, they were sawn in
two, they were tried, they died with slaughter of a sword, they
went about in sheepskins *and* in goatskins, destitute, oppressed,
mistreated;[b] 38 (of which *people* the world was not worthy),
being caused to wander about in deserts and mountains and
caves and the holes in the ground. 39 And all these *people*, having
been commended because of their faith, did not receive the
promise, 40 God having provided something better concerning
us, so that without us, they would not be made perfect.

12 For that very reason, we also, having so great a cloud
of witnesses surrounding us, having laid aside every
weight and the easily entangling sin, let us run with endurance
the race that is placed before us, 2 looking away to Jesus, the
founder and perfecter of the faith, who, for the joy that is
placed before him, endured a cross, despising *its* shame, and
has sat down at the right hand of the throne of God. 3 For
consider the one that has endured such opposition by sinners
against themselves,[c] so that you might not become weary in
your souls, giving up.

4 You have not yet resisted to the point of blood, struggling
against sin, 5 and you have completely forgotten the exhortation
that instructs you as sons:

> "My son, do not make light of the discipline of the Lord,
> nor become weary *when* being reproved by him;
> 6 For whom the Lord loves, he disciplines,
> and he whips every son whom he welcomes."

7 Endure for discipline; God is treating you as sons. For what
son *is there* whom his father does not discipline? 8 But if you are
without discipline, of which all *men* have become partakers,
then you are illegitimate and not his sons. 9 Furthermore, on
the one hand, we had the fathers of our flesh *as* discipliners
and we were respectful *of them*; on the other hand, will we
not much more be subjected to the Father of the spirits and
live? 10 For indeed, they were disciplining *us* for a few days
according to *what* seems *best* to them, but he, to benefit *us*, so
that we might share his holiness. 11 Now every discipline does
not seem to be joy at the present, but pain, but afterward it
produces the peaceful fruit of righteousness for the ones having
been trained by it. 12 Therefore, make straight the drooping
hands and the knees that have been paralyzed, 13 and make
straight paths for your feet, so that the lame might not be
dislocated, but rather might be healed.

14 Pursue peace with all *men*, and the sanctification without
which no one will see the Lord, 15 carefully watching that no
one is falling short from the grace of God, not any root of

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[a] There is some question about whether it was Abraham's faith or Sarah's faith that was in view. *By faith, even though Sarah herself was barren, that Abraham received ability to father a child. This happened even though he was too old, since he considered as faithful the one who had given the promise.* [b] Some older versions omit *they were tried.* [c] Some ancient manuscripts read *against himself.*

bitterness is growing up to cause trouble, and by this many might become defiled, 16 not any sexually immoral or profane one such as Esau, who in exchange for one meal sold his own birthright. 17 For you know that even afterwards, desiring to inherit the blessing, he was rejected, because he found no place *for* repentance, even though he sought it with tears.

18 For you have not come to *what* can be touched and to a blazing fire and to darkness and to gloom and to a storm 19 and to a sound of a trumpet and to a voice of words of which the ones having heard begged for not a word to be added to them. 20 For they could not endure *what* was ordered: "If even an animal might touch the mountain, it must be stoned." 21 And the thing being made visible was so fearful that Moses said, "I am terrified and trembling." 22 But you have come to Mount Zion and to the city of the living God, to the heavenly Jerusalem, and to myriads of angels, to the assembly 23 and to the church of the firstborn ones, *who* have been registered in the heavens, and to God the Judge of all, and to the spirits of the righteous ones made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood speaking better than Abel. 25 See that you do not refuse the one speaking. For if those did not escape, having refused the one warning *them* on earth, much less we *who* are turning away from the one from heaven, 26 the voice of whom at that time shook the earth, but now he has promised, saying, "Still once I myself will shake not only the earth, but also the heaven." 27 But this *phrase*, "Still once" indicates the removal of the things being shaken, that is, of *the things* created, so that the things not being shaken might remain. 28 Therefore, receiving an unshakeable kingdom, let us have gratitude, through which let us serve well-pleasingly to God, with reverence and awe, 29 for indeed our God *is* a consuming fire.

13 Let brotherly love continue. 2 Do not neglect hospitality, for through this, some have shown hospitality to angels without knowing *it*. 3 Remember the prisoners, as having been bound with *them*, *and* the ones being mistreated, as yourselves also being in body. 4 Marriage *must be* honorable among all, and the marriage bed pure, for God will judge sexually immoral *people* and adulterers. 5 Your manner of life *must be* free from the love of money, being content *with* the things being present, for he himself has said, "I will never leave you, nor never will I forsake you," 6 so that, being confident, we say,

"The Lord *is* my helper, and I will not become afraid.
What will a man do to me?"

7 Remember your leaders, who spoke the Word of God to you, of whom considering the outcome of their conduct, imitate their faith. 8 Jesus Christ *is* the same yesterday and today and forever. 9 Do not be carried away by various and strange teachings. For *it is* good *for* the heart to be confirmed by grace, not by foods with which the ones walking *in them* were not benefitted. 10 We have an altar from which the ones serving in the tabernacle have no authority to eat. 11 For the blood of which animals is brought on behalf of sin by the high priest into the holy *places*, *but* the bodies of these *animals* are burned up outside the camp. 12 So Jesus also suffered outside the gate, so that he might sanctify the people through his own blood. 13 Let us therefore go to him outside the camp, bearing his reproach. 14 For we do not have a lasting city here, but we are seeking the one coming. 15 Through him, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips acknowledging his name. 16 But let us not neglect the doing of good and sharing, for God is well-pleased with such sacrifices. 17 Obey your leaders and submit *to them*, for they keep watch over your souls, as ones *who* will give account, in order that they might do this with joy and not *with* groaning, for this *would be* unprofitable to you.

18 Pray for us, for we are persuaded that we have a good conscience, desiring to conduct ourselves honorably in all things. 19 But I encourage *you* even more to do this, so that I will be restored to you soon.

20 Now the God of peace, the one having brought up from the dead ones the great shepherd of the sheep, our Lord Jesus, by the blood of the eternal covenant, 21 may he prepare you in every thing good to do his will, working in us *what is* well-pleasing before him, through Jesus Christ, to whom *be* the glory forever *and* ever. Amen.

22 Now I encourage you, brothers, bear with the word of exhortation, for only through a few *words* I have written to you. 23 Know that our brother Timothy has been set free, with whom I will see you if he comes soon.

24 Greet all your leaders and all the saints. The ones from Italy greet you.

25 Grace *be* with all of you.[a]

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[a] Some ancient manuscripts add *Amen.*