

The letter to the Hebrews

^{1:1}At many times and in various ways, God, having spoken long ago to the fathers through the prophets, ^{1:2}has in these last days spoken to us in *his* Son – whom he appointed heir of all things *and* through whom also he made the universe.

^{1:3}Who, being the radiance of his glory and the exact image of his essence – *the One* sustaining all things by the power of his word – when he by himself had made purification of our sins, sat down in the place of supreme honor and authority of the Majesty on high, ^{1:4}having become so much superior to the angels since he has inherited a greater *and* more elevated name than they.

^{1:5}For to which of the angels did he say at any time, “You are my Son, today I have begotten you?” (Ps 2:7). And again, “I will be a Father to him and he will be a Son to me?” (2 Sam 7:14). ^{1:6}And again, when he brought the firstborn into the world he said, “And let all the angels of God worship him.” ^{1:7}On the one hand, concerning the angels he said, “Who makes his angels spirits and his ministers a flame of fire” (Ps 104:4).

^{1:8}But, *on the other hand*, he said concerning the Son, “Your throne, oh God, is for ever and ever and the scepter of your kingdom is the scepter of uprightness. ^{1:9}You have loved righteousness and hated sin. Therefore, God, your God, has anointed you with the oil of extreme joy together with your companions” (Ps 45:6,7).

^{1:10}And, “You Lord, in the beginning laid the foundation of the earth. And the heavens are the works of your hands. ^{1:11}They will be destroyed, but you remain. They will all get old like clothing ^{1:12}and you will roll them up as a cloak and they will be changed. But you are the same and your years will never end” (Ps 102:25-27).

^{1:13}But to which of the angels has he said at any time, "Sit here in this place of honor and authority until I make your enemies the footstool of your feet?" (Ps 101:1).
^{1:14}Are they not all ministering spirits, sent out to serve for the sake of those who are about to inherit [the final results of our ongoing] salvation [the glorification of the body]?

CHAPTER 2

^{2:1}Therefore, it is extremely important for us to hold onto the things which we heard so that in no way would we carelessly let go of them.

^{2:2}For since the word spoken through angels was unchangeable and every sin and disobedience received a just reward, ^{2:3}how will we escape *a similar judgment* if we neglect so great a salvation, which was initially received though the words of the Lord, being confirmed to us by those who heard *him*? ^{2:4}God also "testified" *to the truth of their words* through both signs and wonders, through various works of power, and through impartations of the Holy Spirit *all* according to his own will.

^{2:5}For he did not put the inhabitable world about which we speak in subjection to angels. ^{2:6}But someone testified somewhere saying, "What is man that you think about him? Or the son of man that you care for him? ^{2:7}You made him a little lower than the angels. Yet, you crowned him with glory and honor and set him over the works of your hands. ^{2:8}You put all things in subjection under his feet" (Ps 8:4-6).

For since he subjected "all things" to him, he left nothing that is not subjected to him. But now we don't yet see all things subjected to him. ^{2:9}But we do see him who was made a little lower than the angels, *even Jesus who* because *he was willing to endure* the suffering of death – so that by the grace of God he would experience death for everyone – *is now* crowned with glory and honor.

^{2:10}For it seemed right to him – for whom are all things and through whom are all things – in leading many sons into glorious splendor, to complete *the human experience* of the author of their salvation through *those* sufferings.

^{2:11}Now both he who makes holy and those who are being made holy are all from one *Source*. This is the reason he is not ashamed to call them “brothers,” ^{2:12}saying, “I will declare your name to my brethren. In the midst of the assembly will I sing praise to you” (Ps 22:22). ^{2:13}And again, “I will trust in him.” And further, “Look, *it is I* and the children whom God has given me” (Is 8:17,18).

^{2:14}Since then the children are alike in having flesh and blood, in the same way he also became a partaker of it with them so that through death he would render powerless the one who has the power of death, that is the devil, ^{2:15}and to set all those free who because of *this* death were in bondage to fear throughout their lifetime.

^{2:16}For truly he did not assume *the likeness* of angels but assumed *the likeness* of the seed of Abraham. ^{2:17}The reason *for this* is that he was obligated to be made like his brethren in every way so that he could become a merciful and faithful high priest in the things pertaining to God to be able to atone for the sins of the people.

^{2:18}For since he suffered himself *while* being tested, he is able to help those who are being tested.

CHAPTER 3

^{3:1}Therefore, holy brethren, who share in a calling from heaven, carefully contemplate the Sent One and High Priest of our agreement *with God, even Jesus*, ^{3:2}who was faithful to him who appointed him, *just* as Moses was also *faithful* in everything related to *God’s* dwelling place.

^{3:3}But he has been considered worthy of more glory than Moses, in the same way that he who builds a house has more honor than the house. ^{3:4}For every house is constructed by someone, but he who made all things is God.

^{3:5}And Moses, on one hand, was faithful over all *God’s* house as a servant, as a testimony of those things which were to be spoken afterward. ^{3:6}But the Anointed One, *on the other hand, was faithful* as a Son over his house, whose house we are if we firmly hold our confidence and the rejoicing of our hope firmly to the end.

^{3:7}Therefore, as the Holy Spirit said, "Today, if you will hear his voice, ^{3:8}don't harden your hearts, as in the 'provocation' during the time of testing in the wilderness, ^{3:9}where your fathers tested *me* and tried *me* while they saw my works for forty years. ^{3:10}Therefore, I was disgusted with that generation and said, 'They always err in their hearts and they don't understand my ways.' ^{3:11}So I swore in my anger that they would not enter into my rest" (Ps 95:7-11).

^{3:12}Have a *clear* understanding of *this*, brethren, so that there won't be in any one of you a diseased heart of unbelief, causing *you* to fall away from the living God. ^{3:13}But encourage each other every day as long as it is called "today" so that none of you would become hardened by the illusion of sin.

^{3:14}For we *will* become co-participants with the Anointed One [of his coming kingdom and glory] if we *truly* hold tightly onto our initial confidence until the end. ^{3:15}As it is said, "Today, if you will hear his voice, don't harden your hearts as *the Jews* did in the time which they provoked God" (Ps 95:7,8).

^{3:16}For certain ones of *them*, even though *they* had heard, rebelled. *In fact*, wasn't it all those who came out of Egypt though *the works* of Moses? ^{3:17}And with whom was he disgusted for forty years? Wasn't with *all* those who sinned, whose carcasses fell in the wilderness? ^{3:18}And to whom did he swear an oath that they would not enter into his rest, but to those who were disobedient? ^{3:19}So we see that they were not able to enter in [to what God had planned, i.e. the "rest"] because of disobedience {or "unbelief"}.

CHAPTER 4

^{4:1}Therefore, since we have a promise reserved for us of entering into his rest, let us reverently fear so that none of us would be judged to be failing *to enter into it*.

^{4:2}For we have had good news announced to us also, just as they did, but the word of the *spies'* report [who spied out the promised land] which they heard did not benefit them because it was not combined with faith in those who heard *it*.

^{4:3}For we who are believing can enter into that rest as *shown when* he said, "As I swore in my anger, they will not enter into my rest although the works were finished from the foundation of the world" [thus showing that a "rest" is still available since "they" didn't enter in] (Ps 95:11).

^{4:4}For he has said somewhere concerning the seventh *day* [which symbolizes this Sabbath rest] the following: "And God rested on the seventh day from all of his works" (Gen 2:2). ^{4:5}And about this *subject* again *he says*, "They will not enter into my rest!" (Ps 95:11).

^{4:6}Since then it remains *clear* that some would enter into it and those to whom the good news was announced before failed to enter in because of disobedience, ^{4:7}he again confirms a certain day, *i.e.* "Today," [as being the time in which we must enter in] saying through David such a long time later (just as has been said before), "Today, if you will hear his voice, don't harden your hearts" (Ps 95:7,8).

^{4:8}For if Joshua had given them rest, he would not have spoken later of another "day." ^{4:9}Therefore, *it is clear that a kind of "Sabbath rest" remains available* for the people of God. ^{4:10}For he who has entered into his {God's} rest has also ceased from doing his own works, just as God did from his. ^{4:11}Let us, therefore, be diligent to enter into that rest so that no one would come under judgment *by* following the same pattern of disobedience!

^{4:12}For the word of God is living and effective and sharper than any two-edged sword, for penetrating even as far as the separation of soul and spirit, of both "joints and marrow," and is able to discern the thoughts and meditations of *our* hearts. ^{4:13}And there is no created being that is not transparent in his sight but all things are stripped bare and exposed before the eyes of him from whom this word came.

^{4:14}Having then a great high priest who has gone into the heavens, Jesus the Son of God, let us keep our agreement *with God* [the covenant sealed by His sacrifice].

^{4:15}For we don't have a high priest who is not able to sympathize with our weaknesses but one who has been tested in all aspects *of life* just as we are, *yet* without sin.

^{4:16}Let us, therefore, draw near to the throne of grace with confidence so that we may receive mercy and find grace to help *us* at just the right time.

CHAPTER 5

^{5:1}For every high priest, being taken from among men, is appointed for men *to take care of* the things relating to God so that he would offer both gift offerings and sacrifices for sins. ^{5:2}*Since he is a man*, he can be compassionate with the ignorant and erring since he also is hampered with weaknesses. ^{5:3}And because of this, he must make offerings for his own sins as well as for those of the people.

^{5:4}Yet no one takes this honor upon himself but must be called by God, just as Aaron was. ^{5:5}In the same way, the Anointed One also did not glorify himself to be made high priest but *this was accomplished* by him who spoke to him *when he said*, “You are my Son, this day have I begotten you” (Ps 2:7). ^{5:6}And also in another place he says, “You are a priest forever after the *priestly* order of Melchizedek” (Ps 110:4).

^{5:7}Who in the days of his flesh, having offered up both requests and earnest entreaties – with intense crying and tears to him who was able to deliver him from death – was heard because of his reverence. ^{5:8}Even though he was a Son, yet *he* learned what it means to suffer through his obedience. ^{5:9}Then, [his human experience] having been made complete *through these tests*, he became the source of eternal salvation to all those who are obeying him, ^{5:10}having been called by God as a high priest after the order of Melchizedek.

^{5:11}We have many things to say about *Melchizedek* which are difficult to explain since you have become slow *to understand* what you hear. ^{5:12}For though by this time you ought to be teachers, you again need someone to teach you the basic principles of the original pronouncements of God and have become like those who need milk and not solid nourishment.

^{5:13}For everyone who drinks “milk” is inexperienced with the word of righteousness, for he is an infant. ^{5:14}But

solid *spiritual* nourishment is for adults, even those who through use have had their faculties of [spiritual] perception trained to discern between *what is* excellent and *what is* wrong.

CHAPTER 6

^{6:1}Therefore, advancing beyond the elementary instructions about the Anointed One, let us press on to perfection, not laying again a foundation of repentance from acts which lead to death and of faith toward God, ^{6:2}of the teaching about baptisms, of laying on of hands, of *the* resurrection of the dead and of *the* age-lasting judgment. ^{6:3}Of course we will do this as God leads us.

^{6:4}But concerning those who were once enlightened, *who* have tasted of the heavenly gift, *who* were made partakers of the Holy Spirit, ^{6:5}*who have also* sampled the good word of God and the powers of the coming age [the millennium] ^{6:6}and *then* have fallen away, it is impossible to restore them to repentance again since they themselves recrucify the Son of God and expose him to public disgrace.

^{6:7}For the soil which has drunk the rain that frequently comes upon it shares the blessing of God *if it* produces herbs for those who cultivate it. ^{6:8}But if it produces thorns and thistles, it is rejected and soon will be cursed – whose end is to be burned.

^{6:9}But concerning you beloved, we are persuaded of better things *than these*, even your taking possession of *your ongoing* salvation, though we speak like this. ^{6:10}For God is not unrighteous to forget your work and the labor of love which you showed in his name in that you served those set apart for God and, *in fact*, are still serving *them*.

^{6:11}But we want each one of you to demonstrate your diligence to the very end, being inspired by the certainly of the hope [of being glorified]. ^{6:12}*We also want* you not to become sluggish but *instead* to become imitators of those who through faith and perseverance are inheriting the promises.

^{6:13}For when God made *his* promise to Abraham, since he could swear an oath by no one greater, he swore an oath

by himself ^{6:14}saying, “Surely *with* blessings I will bless you, and *in* multiplying I will multiply you” (Gen 22:16,17). ^{6:15}Then through patiently persevering, he obtained the promise.

^{6:16}For men swear an oath by what is greatest and in all their disputes their oath is given for a final confirmation. ^{6:17}In the same way God pledged himself with an oath, wishing to show the supremacy and the unchangeableness of his purpose to the heirs of the promise.

^{6:18}*This was* so that by two unchangeable things – *one of which being that* it is impossible for God to lie [the other being the unchangeableness of God himself] – we who have fled for refuge may have strong encouragement to hold onto the hope *which is* set before us [the hope of being glorified].

^{6:19}*We have this hope* as an anchor of the soul, *which is* both immovable and trustworthy *and* which is *holding* within the inner veil, [inside the heavenly holy of holies] ^{6:20}where Jesus as a forerunner entered for us, having become a high priest forever after the order of Melchizedek.

CHAPTER 7

^{7:1}For this Melchizedek *was the king* of Salem *and* priest of God Most High – who met Abraham returning from the slaughter of the kings and blessed him, ^{7:2}to whom also Abraham gave a tenth part of all *the spoils* – (being first translated, “King of righteousness,” and then also “King of Salem,” which means “King of peace”).

^{7:3}*He was* without father, without mother, without genealogy, having neither beginning of days nor end of life, but was the exact image of the Son of God *and as such* continues as a priest forever.

^{7:4}Now consider how great this man was to whom even Abraham the patriarch gave a tenth out of the choice spoils. ^{7:5}And truly, those who are of the sons of Levi who receive the priest’s office have a commandment according to the law to receive tithes from the people, that is from their brethren, even though they *too* have come out of the loins of Abraham.

^{7:6}But he who does not descend from their lineage received tithes from Abraham and blessed the one who had the promises. ^{7:7}And without question, it is always the less *important* one who is blessed by the greater. ^{7:8}And here men who die receive tithes, but in that case, someone *received them* about whom it is testified that he is alive. ^{7:9}And so in a manner of speaking, even Levi who received tithes had paid tithes through Abraham, ^{7:10}since he was still “in the loins of his father *Abraham*” when Melchizedek met him.

^{7:11}Now if perfection was *achieved* through the Levitical priesthood (for under it the people received the law), what further need was there *for* another priest to arise after the order of Melchizedek *who* was not part of the order of Aaron? ^{7:12}For when the priesthood is changed it becomes necessary to change the law also. ^{7:13}For he about whom these things are said belongs to another tribe from which no man has served at the altar. ^{7:14}For it is evident that our Lord has risen out of *the tribe of Judah*, a tribe about which Moses spoke nothing concerning priests.

^{7:15}And what is even clearer is that another priest arises just like Melchizedek ^{7:16}who has not been made a priest by the law – made up of commandments for governing human activities – but through the power of an indestructible life. ^{7:17}For it was testified *concerning him*, “You are a priest forever after the order of Melchizedek” (Ps 110:4).

^{7:18}For *in this pronouncement* there is an annulling of the previous commandment because of its weakness and ineffectiveness ^{7:19}(for the law was unable to make anyone perfect), but now a better hope has been introduced through which we *can* come near to God [and be made perfect].

^{7:20}But in this case it was not done without an important swearing of an oath. ^{7:21}For they indeed were made priests without the swearing of an oath but he *was made a priest* with an oath *sworn* by him who said to him, “The Lord swore an oath and will not change his mind, ‘You are a priest forever according to the order of Melchizedek.’” ^{7:22}*It was through this oath then that* Jesus has become the guarantor of a much better covenant.

^{7:23}And by necessity those priests were more numerous because death prevented them from continuing on indefinitely. ^{7:24}But he because he exists eternally, *he* has a priesthood which is unchangeable.

^{7:25}Therefore, he is also able to save completely {to perfect} those who are continually drawing near to God through him *because* he is always alive to intercede for them. ^{7:26}For we have clearly seen just such a high priest, *who, since he is* holy, sincere, pure, separate from sinners, and made higher than the heavens, ^{7:27}does not have a daily necessity like those *other* high priests, to offer up sacrifices, first for his own sins and then for the *sins* of the people. For he *already* did this once for all when he offered up himself.

^{7:28}For the law appointed as high priests men who have weaknesses, but the word of the oath which was after the law completed *everything* by appointing a Son *who is* eternal.

CHAPTER 8

^{8:1}Now the summation of everything which we are saying *is this*: We have such a high priest who sat down in the place of supreme honor and authority on the throne of the Majesty in the heavens [see Rev 3:21], ^{8:2a}a priest of the holiest of all, even of the true tabernacle which the Lord set up and not man. ^{8:3}Indeed, every high priest is appointed to offer both gifts and sacrifices. Therefore, it is necessary that this *high priest* also have something to offer.

^{8:4}Now if he were on earth, he would not be a priest at all, seeing that here there are *already* those who offer the gifts according to the law, ^{8:5}who serve *in what is just* an *earthly* copy and a shadow of the heavenly things. This is *in accordance with* how Moses was warned *by God* when he was about to make the tabernacle. "Now be careful," he said, "that you make everything according to the pattern of that which was revealed to you on the mountain" (Ex 25:40).

^{8:6}But now has he obtained a superior ministry since he is also the mediator of a better covenant which has been established upon better promises. ^{8:7}For if that first

covenant had been without defects, then there would *have been no reason to seek a place for a second one.* ^{8:8}But finding fault with it, he said, "Look, the days are coming, says the Lord, that I will make a new covenant with the house of Israel and with the house of Judah.

^{8:9}"*This will not be along the lines of the covenant {contract} that I made with their fathers at the time that I took them by the hand to lead them out of the land of Egypt. But they didn't adhere to my covenant and so I turned away from them, says the Lord.* ^{8:10}But this is the covenant {contract} that I will make with the house of Israel after those days, says the Lord. I will put my laws into their thoughts and I will also write them on their hearts. And I will be God to them and they will be a people for me.

^{8:11}"Further, in no way will everyone teach his neighbor and everyone *teach* his brother saying, 'Know the Lord,' for all will know me, from the least to the greatest. ^{8:12}For I will be merciful *with respect* to their wrongs and I won't remember their sins any more" (Jer 31:31-34).

^{8:13}By saying, "A new *covenant*" he made the first one old. And the one which is old and getting older *all the time* is ready to disappear.

CHAPTER 9

^{9:1}The first tabernacle, indeed, had a set of rules of divine service and the earthly sanctuary. ^{9:2}For the first *part of the* tabernacle, which is called the Holy Place, was carefully equipped, containing the lampstand *and* the table for the showbread,.

^{9:3}And after the second veil *was an inner* tabernacle called the Holy of Holies, ^{9:4}having a golden incense censor* and the ark of the covenant covered inside and outside with gold in which *was* a golden pot holding the manna, Aaron's rod that budded, and the tablets of the covenant.

*Some translations say "incense altar" here. But that altar really belonged to the Holy Place, not to the Holy of Holies. It was placed directly in front of the veil which separated the Holy Place from the Holy of Holies. When the High Priest entered into the Holy of Holies he took the "censor" part from the incense altar with burning incense in it into the Holy of Holies (Ex 40:26; Lev 16:12). Therefore, it was the "censor" part of that altar which pertained to the Holy of Holies, not the altar itself.

^{9:5}And above it *were* cherubim of glory overshadowing the propitiatory cover which are things that we will not speak about in great detail for now.

^{9:6}Now *having* these things carefully prepared in this way, the priests go continually into the *first part of the tabernacle*, fulfilling the services. ^{9:7}But the high priest goes alone into the second *part only* once a year *and* not without blood, which he offers for himself and for *the sins* the people *committed through* ignorance.

^{9:8}*Through this arrangement*, the Holy Spirit is showing that *open access* [for everyone] into the Holiest Place had not yet been revealed while the first tabernacle was still in use. *This tabernacle was only* a figure of something in the future which was set up for a limited time ^{9:9}where both gifts and sacrifices were offered which cannot, with respect to the conscience, make the ones it served perfect.

^{9:10}*This is because it* only deals with meats, drinks, and various *ceremonial washings* which are *merely* human ordinances imposed until a time of reformation.

^{9:11}But the Anointed One has come as a high priest of the good things which had been planned in the greater and more perfect tabernacle not made with *human* hands, that is to say, not of this creation. ^{9:12}He entered into that Holiest Place once for all – not through the blood of goats and calves but through his own blood – having found an eternal ransom *for us*.

^{9:13}For if the blood of goats and bulls and ashes of a heifer sprinkled on the defiled ones purified their flesh to make it clean, ^{9:14}how much more will the blood of the Anointed One, who through the eternal Spirit offered himself without blemish to God, cleanse your consciences from acts which led to death, *enabling you* to serve the living God?

^{9:15}And for this reason he is the mediator of the new covenant – since a death has taken place for the release by ransom of those who violated the first covenant – so that those who have been called may receive the promise of the eternal inheritance.

^{9:16}For where there is a will {or “testament”}, the one who made it must have died. ^{9:17}For a will is only valid

where there has been death, since it has no validity while the one who made it is still alive. ^{9:18}Therefore, even the first *covenant* {or “*testament*”} was not dedicated without blood [signifying a death]. ^{9:19}For when Moses had spoken every commandment to all the people according to the law, he took the blood of the calves and the goats with water, scarlet wool, and hyssop, and sprinkled both the scroll itself and all the people ^{9:20}saying, “This is the blood of the covenant which God commanded for you.”

^{9:21}Furthermore, he sprinkled the tabernacle and all the service utensils in the same way with the blood. ^{9:22}And according to the law, almost all things are cleansed with blood, for without the shedding of blood [a death] there is no release *from sins*. ^{9:23}It was necessary, therefore, for the copies of the things in the heavens to be cleansed in this way. But the heavenly things themselves *have been cleansed* with better sacrifices than those.

^{9:24}For the Anointed One did not enter into holy places made with *human* hands, which are *merely* types of the true ones, but into heaven itself and is now appearing before the face of God for us. ^{9:25}Neither does he need to offer himself often (since the high priest entered into the holiest place every year with the blood of another) ^{9:26}or else he would have had to suffer frequently since the foundation of the world.

But now, once, at the end of the ages, he has been manifested to abolish sin by the sacrifice of himself. ^{9:27}And seeing that it has been reserved for men to die only once and after this *comes* the judgment, ^{9:28}so also the Anointed One, having been offered once to bear the sins of many, will appear a second time to those who wait for him – having put aside *the problem of sin* – to bring them *the final step of their salvation* [the redemption or glorification of the body].

CHAPTER 10

^{10:1}For the law, being a shadow of the good things to come and not the very substance of those things, can never make those who draw near perfect, *since it works* through the same *earthly* sacrifices which are continually offered every year.

^{10:2}If it were able, wouldn't they have ceased to be offered? *This is* because once the worshippers had been cleansed, *they* would have had no more consciousness of [past] sins. ^{10:3}But through those sacrifices there is a yearly reminder of sins. ^{10:4}For it is impossible for the blood of bulls and goats to remove sins.

^{10:5}Therefore, coming into the world, he said, "Sacrifices and offerings don't satisfy your *true* intentions. Instead, you have prepared a *human* body for me. ^{10:6}You had no real pleasure in whole burnt offerings and *sacrifices* for sin" (Ps 39:7). ^{10:7}"Then I said, 'Look, I have come to do your will, O God,' (just as it is written about me in the rolled up scroll)" (Ps 40:6-8).

^{10:8}By first saying, "Sacrifices and offerings don't satisfy your *true* intentions, neither do you take pleasure in them," (which are *the things* offered according to the law) ^{10:9}and then saying, "Look, I have come to do your will," he does away with the first in order to establish the second. ^{10:10}Through this choice of *his*, we are purified through the unique and final offering of the body of Jesus the Anointed One.

^{10:11}And, on one hand, every priest daily stands officiating, offering the same sacrifices over and over, which can never take away sins. ^{10:12}But he, *on the other hand*, when he had offered one sacrifice for sins, sat down for eternity in the place of honor and authority of God, ^{10:13}from here on waiting until his enemies are made the footstool of his feet.

^{10:14}For by one offering he consummated *his work* forever for those who are being made holy. ^{10:15}And the Holy Spirit also testifies *this fact* to us, for he has said beforehand, ^{10:16}"This is the covenant that I will make with them after those days, says the Lord. I will impress my laws on their hearts and also write them upon their minds." Then he said, ^{10:17}"And their sins and their violations of the law I won't remember anymore" (Jer 31:33,34).

^{10:18}Now where there is a release from these *sins*, there is no further offering for sin *required*.

^{10:19}Therefore, brethren, let us have confidence to enter into the Holiest Place by the blood of Jesus. ^{10:20}*We can enter*

in through the veil by this new and living way which he consecrated for us (which was *through the offering of his body*).

^{10:21}So, *having such* a great high priest over the house of God, ^{10:22}let us draw near [to him] with a sincere heart, being fully assured through faith, having our hearts sprinkled from a guilty conscience, and having our bodies washed with pure water. ^{10:23}Let us be taking possession of our agreement *with God* without wavering, for he who made the promise is faithful. ^{10:24}And let us consider how to stir up each other to love and good works.

^{10:25}Don't abandon gathering together with each other, as is the habit of some, but be encouraging *each other* even more as you see the day [of the Lord] coming near.

^{10:26}For if we *continue* sinning willingly after we have received the full understanding of the truth, there is no further sacrifice for sins left for us. ^{10:27}But, instead, there is a certain fearful expectation of judgment and the fire of *God's* jealousy which will consume those who oppose *him*.

^{10:28}Anyone disregarding Moses' law was killed without compassion based on the testimony of two or three witnesses. ^{10:29}How much worse punishment do you think he will deserve who has trampled the Son of God under foot [disrespected him and his authority], has considered the blood of the covenant with which he was purified *as something* of little value, and has insulted the Spirit of grace?

^{10:30}For we know him who said, "Revenge is mine, I will repay [those who rebel]." And again *saying*, "The Lord will judge his people" (Deut 32:35,36). ^{10:31}It is a terrifying thing to fall into the hands of the living God.

^{10:32}But remember the former days, during which, after you had been enlightened, you endured a great trial of sufferings. ^{10:33}This was a result of being made a public spectacle, both through contemptuous verbal abuse and public persecution and also by being partners with those who were abused in this way.

^{10:34}For you had compassion on those who were imprisoned and accepted with joy the seizure of your possessions, knowing that you have in yourselves a better possession which is permanent.

10:35 Therefore, don't throw away your assurance, which has a great reward. 10:36 For you need endurance so that having done the will of God, you may receive the promise. 10:37 "For in just a 'little while,' the coming One will be here and will not delay. 10:38 Now, *the Lord says*, the one *who is truly* righteous is the one who is living by faith, but if he shrinks back *from me*, my soul will not be pleased with him" (Hab 2:3,4).

10:39 Yet we are not among those who draw back, resulting in destruction, but *among those who* have faith, resulting in the [complete] saving of the soul.

CHAPTER 11

11:1 Now faith is *when* what is hoped for is made real to us [in the spirit]. It is when we have a *genuine* inner conviction concerning unseen things. 11:2 For this is how those of old received God's approval. 11:3 By *such* faith we understand that the universe came into being by the word of God so that what is seen was not made out of things which are visible.

11:4 By faith Abel offered to God a more *acceptable* sacrifice than Cain, which was a testimony that he was righteous, God also testifying "upon" his gifts [perhaps by sending fire down from heaven to ignite the offering] and through it, even being dead, *he* {Abel} still speaks.

11:5 By faith Enoch was translated so that he would not know death, and *he* was not found because God translated him. For before he was taken up, he had a testimony that God was entirely pleased with him.

11:6 And without faith it is impossible to be pleasing *to him*, for he who is coming to God must believe that he is and *that* he rewards those who diligently seek after him.

11:7 By faith Noah, being warned *by God* concerning things not yet seen, showed reverence and carefully prepared an ark for the deliverance of his household, through which he condemned the world and became heir of the righteousness which is through faith.

11:8 By faith Abraham, when he was called, obeyed, going out to a place which he later was to receive as an

inheritance. So he went out without knowing where he was going.

11:9 By faith he lived as a stranger in the land *which had been* promised, dwelling in tents as did Isaac and Jacob, the co-heirs with him of the same promise. 11:10 For he looked for the city which has the *true* foundations whose designer and builder is God.

11:11 By faith Sarah herself also received strength to conceive a child when she was past childbearing age since she trusted the authority of the One who had promised. 11:12 Therefore, also from one (and he being very old), there was born a multitude *as many* as the stars of the heavens and innumerable as the sand which is by the seashore.

11:13 These all died in faith, not having received the promises but *they* saw them and embraced them from far away, confessing that they were *merely* strangers and pilgrims on this earth. 11:14 For those who say such things reveal that they are seeking a country of their own.

11:15 And if indeed they had been fondly remembering that *country* which they left, they would have had the opportunity to return. 11:16 But now they are reaching out for a better *country*, one that is heavenly *in origin and nature*. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

11:17 By faith Abraham, being tested, offered up Isaac. He who had received the promises *willingly* offered up his only son, 11:18 even the one of whom it was said, "Your seed will receive their name through Isaac." 11:19 He considered that God was *even* able to raise him up from the dead, from where he also, in a manner of speaking, received him back.

11:20 By faith Isaac blessed Jacob and Esau concerning future things. 11:21 By faith Jacob, when he was dying, blessed each of the sons of Joseph and worshipped, *leaning* on the top of his staff. 11:22 By faith Joseph, when his end was near, mentioned the exodus of the children of Israel and gave instructions concerning his bones.

11:23 By faith Moses, when he was born, was hidden for three months by his parents because they saw he was a beautiful child and they were not afraid of the king's edict.

11:24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, 11:25 choosing to share ill treatment with the people of God rather than to enjoy the temporary pleasures of sin. 11:26 He considered the reproach of the Anointed One *as being* greater riches than the treasures of Egypt, for he looked away from everything else to the *divine* reward. 11:27 By faith he left Egypt, not fearing the anger of the king, for he persevered by seeing the One who is invisible.

11:28 By faith he observed the passover with the sprinkling of the blood so that the destroyer of the firstborn would not touch them. 11:29 By faith they passed through the Red Sea as if on dry land, *in* which the Egyptians, while attempting to do so, were swallowed up.

11:30 By faith the walls of Jericho fell down after they had been encircled for seven days. 11:31 By faith Rahab the prostitute was not destroyed with those who were disobedient, because *she* received the spies in peace.

11:32 And what I more can I say? For there is not sufficient time to relate the stories of Gideon, Barak, Samson, and Jephthah, of David, Samuel, and the prophets. 11:33 Who through faith conquered kingdoms, worked righteousness, obtained promises, shut the mouths of lions, 11:34 quenched the power of fire, escaped the edge of the sword, in weakness were made strong, became valiant in war, and pushed back armies of foreigners.

11:35 Women received a resurrection of their dead and others were tortured, not accepting deliverance so that they might obtain a better resurrection. 11:36 Others had trials of mocking and beating with whips and even of bonds and imprisonment.

11:37 They were stoned; they were sawn in two; they were tested; they were slain with the sword; they went around in sheepskins and goatskins, being in need, being afflicted, being mistreated; 11:38 *they* wandered in deserts, mountains, caves, and in the holes of the earth; *these were ones* of whom the world was not worthy.

11:39 And these all, even having a testimony because of their faith, did not receive the promise. 11:40 God foresaw

some better thing concerning us that they would not be complete without us. [God's plan wouldn't be complete without both the Old Covenant and New Covenant believers.]

CHAPTER 12

^{12:1}Therefore, seeing that we are surrounded with such a large cloud of witnesses, let us also lay aside every hindrance and the sin which so easily gets in our way. And let us run the race that is set before us with endurance, ^{12:2}fixing our eyes on Jesus, the originator and perfecter of *our* faith, who for the joy that was set before him endured the cross, ignoring the dishonor, and sat down in the place of supreme honor and authority on the throne of God.

^{12:3}For think about *how much it* cost him who endured such rebellion of sinners against himself so that you don't become weary, fainting in your souls. ^{12:4}You have not yet resisted to *the point of* shedding blood, fighting against sin.

^{12:5}And you have totally forgotten the exhortation which reasons with you as with sons *saying*, "My son, don't be inattentive to the discipline of the Lord or faint when you are corrected by him. ^{12:6}For whom the Lord loves, he disciplines, and *he* chastises with a whip every son whom he receives" (Pr 3:11,12).

^{12:7}If you experience *such* discipline, God is dealing with you as sons, for what son is there whom *his* father doesn't discipline? ^{12:8}But if you are without disciplinary correction in which all *sons* share, then are you illegitimate and not sons. ^{12:9}Furthermore, we had natural fathers who corrected us and we gave them *our* respect. Shouldn't we much more submit ourselves to the Father of spirits and have *more of his* life?

^{12:10}For they, on the one hand, disciplined us for a short time as seemed right to them, but he, *on the other hand*, *does it* for *our* benefit so that we may share in his holiness. ^{12:11}All *such* discipline doesn't seem to be enjoyable but painful at that moment, yet afterward it produces the peaceable fruit of *God's* righteousness in those who have been trained by it.

^{12:12}Therefore, lift up the hands which have become weak and the feeble knees. ^{12:13}And walk in a straight line so that that which is lame will not be put out of joint but be healed instead. ^{12:14}Pursue peace with all men and *pursue* being made holy, *since* without such *holiness* no one will see the Lord.

^{12:15}Be watchful so that no one lacks the grace of God; so that no poisonous root of bitterness springs up to cause trouble and through it many *others* would be contaminated; ^{12:16}and so that *there wouldn't be* any sexually immoral or unclean person like Esau, who for one meal [one moment of sensual gratification] sold his own birthright.

^{12:17}For you know that even when he afterward wanted to inherit the blessing, he was rejected, for he did not understand the conditions for repentance, even though he sought for them diligently with tears.

^{12:18}But you have not come to *that* mountain burning with fire which can't be touched, or to blackness, to darkness, or to storm, ^{12:19}or the sound of a trumpet, or the voice of pronouncements which those who heard *them* begged that not one more word would be spoken to them.

^{12:20}For they [the children of Israel] could not hold up under that which was ordered *saying*, "If even a domestic animal touches the mountain, it must be stoned or shot with an arrow" (Ex 19:12,13). ^{12:21}And that spectacle was so fearsome *that* Moses said, "I am stricken with terror and am trembling" (Deut 9:19).

^{12:22}But you have come to mount Zion, even to the city of the living God: the Jerusalem which is heavenly *in origin and nature*; and to innumerable angels; ^{12:23}to the public festival gathering, even the assembly of the Firstborn *composed* of those who are registered in heaven; to God the Judge of all; to the spirits of just men who have been perfected; ^{12:24}to Jesus the mediator of a new covenant {contract}; and to the blood of sprinkling which speaks *of* better things than *that of* Abel. [Abel's blood cried out for vengeance while Jesus' blood speaks of forgiveness].

^{12:25}See that you don't reject him who speaks. For if they didn't escape *judgment* when they rejected him who

warned *them* on earth, how much more *will you not escape judgment* who turn away from the One who *warns* from heaven. ^{12:26}His voice then shook the earth, but now he has promised saying, “One more time I will shake not only the earth but also the heavens” (Hag 2:6). ^{12:27}And this *word*, “One more time,” indicates the substitution of those things which are shaken – since their time is over – so that those things which cannot be shaken may remain.

^{12:28}Therefore, *since we are* receiving an unshakeable kingdom, let us be having grace by which we may serve God acceptably with reverent respect and veneration. ^{12:29}For our God is a consuming fire.

CHAPTER 13

^{13:1}Let the love of the brethren continue. ^{13:2}Don’t forget to show hospitality to strangers, for in this way some have had angels as guests without being aware of it. ^{13:3}Remember those who are prisoners as if bound with them *and remember* those who are mistreated since you also are in the body.

^{13:4}Let the marriage covenant be considered precious among all, and let the marriage bed be undefiled since God will judge those who have sex outside of the marriage covenant and those who cheat on their spouses.

^{13:5}Stay free from the love of money. Be content with the things that you have for he himself has said, “I will never leave you or in any way abandon you” (Deut 31:6) ^{13:6}so that we can boldly say, “The Lord is my helper, I will not fear. What can mere men do to me?” (Ps 118:6).

^{13:7}Be easily persuaded by those who are outstanding examples *in the spiritual walk*, men who spoke the word of God to you, and pay attention to the way they live. Imitate their faith. ^{13:8}Jesus the Anointed One is the same yesterday, today, and forever.

^{13:9}Don’t get carried away by various and strange teachings. For it is good for the heart to be established by grace, not by what we eat, since those who are preoccupied with these things derive no benefit *from them*.

13:10 We have an altar from which those who serve in the tabernacle have no right to eat. 13:11 For the bodies of those animals whose blood is brought into the Holiest Place by the high priest as *an offering* for sin were burned outside the camp. 13:12 Therefore, Jesus also, in order to sanctify the people through his own blood, suffered outside the gate. 13:13 Let us, therefore, go out to him outside the camp [the larger group of people], carrying his contemptuous treatment [as he carried his cross].

13:14 For here we don't have a permanent city, but we anxiously seek for one which is coming.

13:15 Through him, then, let us continually offer up the sacrifice of praise to God which is the fruit of our lips declaring his name. 13:16 But don't forget to do good and to give to others, for God is very pleased with such sacrifices.

13:17 Be easily persuaded by those who are outstanding examples *in the spiritual walk* and be yielding, for they lie awake sleepless for the sake of your souls as those who will give account *to God*, so that they may do this with joy and not with grief, since that would be harmful for you.

13:18 Pray for us, for we are persuaded that we have a clear conscience, desiring to live honorably in all things.

13:19 And I encourage *you* to do this even more so that I may be restored to you more quickly.

13:20 Now may the God of peace – who brought back from the dead the Great Shepherd of the sheep, *even* our Lord Jesus – through the blood of an eternal covenant 13:21 equip you to do every good work according to his will, working through you that which is acceptable in his sight by means of Jesus the Anointed One: to whom is the glory for the ages of the ages. Amen.

13:22 But I urge you, brethren, bear with this word of exhortation which I have written to you in a few words.

13:23 I want you to know that our brother Timothy has been released. I will see you with him if he comes quickly.

13:24 Greet all those who are outstanding examples *in the spiritual walk* and all the holy ones. Those from Italy greet you.

13:25 May grace be with you all. Amen.