

Hebrews

¹ Long ago, God spoke to the fathers by the prophets at various times and in many ways; ²but in these last days he has spoken to us by his Son, whom he has appointed the heir of all things, by whom also he made the worlds. ³He is the radiance of his splendor, and the exact expression of his nature, and he bears up the universe by his mighty word.

After he made a cleansing of sins, he sat at the right hand of the Majesty in heaven, ⁴having become so much superior to the angels, because he has inherited a more excellent name than they. ⁵Has God spoken to any angel at any time, saying, "You are my Son! I have begotten you today," and again, "I will be a Father to him, and he will be a Son to me"? ⁶And again, when he brought the firstborn into the world, he says, "Let all the angels of God worship him."

⁷Concerning the angels he says, "He makes his angels winds, and his servants a flaming fire," ⁸but to the Son he says,

Your throne, O God, is forever and ever, and the scepter of righteousness is the scepter of your kingdom. ⁹You have loved righteousness and hated iniquity. Therefore God, even your God, has anointed you with the oil of gladness above your fellows.

¹⁰And,

In the beginning, Lord, you laid the earth's foundation, and the heavens are the works of your hands: ¹¹they will perish, but you remain; they all will become old as a garment, ¹²and as a coat you will roll them up, and as a garment they will be altered; but you are the same, and your years will not cease.

¹³Has he spoken to any angel at any time, saying, "Sit at my right hand, until I make your enemies your footstool"? ⁴Are they not all ministering spirits sent out to serve the ones who are to inherit salvation?

2 Therefore, we must all the more hold on to the things which we have heard, lest we drift away. ²If the message spoken by angels was verified, and every transgression and disobedience received just punishment, ³how shall we escape if we neglect so great a salvation? It was spoken first by the Lord, and it has been verified to us by them who heard him, ⁴God bearing witness with them, both by signs and wonders and various miracles and distributions of the Holy Spirit, according to his will.

⁵He did not subject to angels the coming world, of which we speak, ⁶but a certain one somewhere testified, saying,

What is a man, that you remember him, or a son of man, that you visit him? ⁷You made him a little lower than the angels. You crowned him with glory and honor. ⁸You placed everything in subjection under his feet.

In his subjecting everything to him, he left nothing not subject to him; yet now we do not see everything subject to him. ⁹But we see Jesus, made "a little lower than the angels" because of the suffering of death (that by God's grace he might taste of death in behalf of everyone), crowned with splendor and honor.

¹⁰It was proper for him (by whom and for whom are all things), in leading many children to glory, to make the originator of their salvation complete through sufferings. ¹¹Both he who consecrates, and they who are consecrated, are all of one, and so he is not ashamed to call them brothers, ¹²saying, "I will proclaim your name to my brothers. I will sing hymns of praise to you among the called-out people." ¹³And again, "I will trust him," and again, "Here am I, and the children whom God has given to me."

¹⁴Since the children partake of flesh and blood, he also partook of them, that through death he might conquer him who has the power of death, that is, the devil, ¹⁵and that he might deliver those who through fear of death had always lived in slavery.

¹⁶It is certain that he does not help angels, but he helps Abraham's offspring. ¹⁷Therefore he was obligated in all things to become like his brothers, so that he might become a merciful and faithful high priest before God, to make satisfaction for the sins of the people. ¹⁸Since he himself has suffered being tempted, he is able to help those who are being tempted.

3 Therefore, dedicated brothers, partakers of the heavenly calling, consider Jesus, the apostle and high priest of our profession: ²He was faithful to the One who appointed him, as Moses also was in all his house. ³He was considered worthy of more glory than was Moses, just as he who builds a house has more honor than the house.

⁴Every house is built by someone, and he who built all things is God. ⁵Moses was indeed faithful as a servant in all his house, for a testimony of things to be spoken; but Christ as a Son over his house, whose house we are, if we hold fast our courage and confidence of hope. ⁷Therefore, as the Holy Spirit says,

Today, if you hear his voice, do not harden your hearts, as in the rebellion in the day of the desert trial. ⁹Your fathers tested and tried me, and saw my works ¹⁰forty years. So I was angry with that generation, and said, "They always go astray in their hearts, and they have not known my ways. ¹¹As I swore in my wrath, they shall not enter my rest."

¹²Beware, brothers, lest there be in any of you an evil and disbelieving heart, in departing from the living God. ¹³Encourage one another daily, while it is called "Today," lest any of you becomes

hardened by the deceitfulness of sin, ¹⁴for we have become partakers of Christ, if we hold fast to the end the firm beginning of our confidence.

¹⁵There is the saying, "Today if you hear his voice, do not harden your hearts, as in the rebellion." ¹⁶Who rebelled when they heard? Indeed, did not all they who came out of Egypt by Moses? ¹⁷With whom was he angry forty years? Was it not with those who had sinned, whose bodies fell in the desert? ¹⁸To whom did he swear they would not enter his rest, except the disobedient? ¹⁹We see that because of unbelief they could not enter.

4 Since the promise of entering his rest is still open, let us therefore fear, lest anyone of you should fall short of it. ²We have had the good news proclaimed to us, as they did; but the message that was heard did not benefit them, since it was not united with faith in the ones who heard. ³We who have faith do enter the rest, as it was said, "As I swore in my wrath, they shall not enter my rest," although the works had been done from the foundation of the world.

⁴He has spoken somewhere of the seventh day in this way, "And God rested on the seventh day from all his works," ⁵and in this place again, "They shall not enter my rest." ⁶Therefore, it remains that some would enter his rest, although the ones who first had the good news proclaimed to them did not enter, because of unbelief. ⁷Again, he has appointed a certain day, "Today" (speaking in David, after so long a time, as it was previously said), "Today, if you hear his voice, do not harden your hearts."

⁸If Joshua had given them rest, he would not afterward have spoken of another day. ⁹Therefore, a sabbath rest remains for God's people. ¹⁰He who has entered his rest also himself has rested from his works, as God did from his own. ¹¹Therefore, let us be diligent to enter that rest, lest anyone should fall, after the same pattern of disobedience.

¹²The Word of God is living and active, sharper than any two-edged sword, penetrating to a separation of soul and spirit, of joints and

marrow, and is able to judge the heart's thoughts and intentions. ¹³No creature is hidden from him, but all things are laid bare and exposed to the eyes of him with whom we must reckon.

¹⁴Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our profession. ¹⁵We do not have a high priest unable to sympathize with our weaknesses, but one who has been tempted in everything, though without sin. ¹⁶Let us therefore come confidently to the gracious throne, that we may receive mercy, and find grace for timely help.

5 Every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. ²He is able to sympathize with the untaught and the misled, since he himself also is beset with weakness; and because of it, he is obligated to make sin offerings for himself, even as for the people.

⁴No one takes the honor to himself, but he who is called by God, even as Aaron. ⁵In the same way, Christ also did not glorify himself to be a high priest, but the One who spoke to him, "You are my Son! I have begotten you today." ⁶As he said also in another place, "You are a priest forever, after the order of Melchizedek."

⁷In the days of his flesh he brought both petitions and pleas with loud crying and tears to the One who could save him from death, and he was heard because of his reverence. ⁸Although he was a Son, he learned obedience from the things which he suffered, ⁹and after he was made complete, he became the cause of eternal salvation to all who are obeying him, ¹⁰since he was designated by God a high priest after the order of Melchizedek.

¹¹There is much to say about him, but difficult to explain, since you are hard of hearing. ¹²By this time you ought to be teachers, but you again need someone to teach you the first principles of God's oracles; you need milk, not solid food. ¹³Everyone who drinks milk is untested in the message of righteousness, for he is a child; ¹⁴but solid food is for

adults, who by experience have insights trained to discriminate between good and evil.

⁶ Therefore, let us leave the first principles of Christ's message, and let us grow to adulthood, not laying again the foundation of a change of heart from dead works, and of faith toward God, ²of the teaching of immersions, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. ³God permitting, we will do this!

⁴It is impossible, for those once enlightened, and have tasted of the heavenly gift, and have become partakers of the Holy Spirit, ⁵and have tasted God's precious word, and the powers of the coming world, ⁶and have fallen away, to renew them again to a change of heart. They are recrucifying God's Son and exposing him to public shame.

⁷The earth, which has drunk the rain that comes often upon it, produces a useful crop, and it receives God's blessing. ⁸But when it bears thorns and briars, it is useless; a cursing is near, and its end is fire. ⁹Though we speak this way, beloved, we are persuaded better things of you, things that belong to salvation.

¹⁰God is not unfair to forget your work and the love you have shown because of his name, as you served the saints, and whom you continue to serve. ¹¹We desire that each one of you show the same zeal toward the full assurance of hope to the end, ¹²that you not be lazy, but be imitators of those who through faith and patience inherit the promises.

¹³When God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, ¹⁴saying, "I will surely bless and multiply you." ¹⁵In this way, after he had patiently endured, he obtained the promise.

¹⁶Men swear by that which is greater, and the confirming oath is an end for them of every disagreement. ¹⁷Since God wants even more to show to the heirs of the promise that his plan is unchangeable, he added

an oath; ¹⁸so that – by two unchangeable things, in both of which it is impossible for God to lie – we might have strong encouragement. We have taken refuge, seizing the hope that is placed before us, ¹⁹which we have as an anchor of the soul, both safe and reliable, and entering the veil, ²⁰where Jesus, our forerunner, has entered, having become a high priest forever after the order of Melchizedek.

⁷ This Melchizedek, king of Salem, priest of God Most High, met Abraham returning from the defeat of the kings, and blessed him. ²Abraham divided to him a tenth of everything. By translation he is, in the first place, "king of righteousness," and then also, "king of Salem," which is "king of peace." ³Fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, and resembling the Son of God, he continues as a priest forever.

⁴Consider how great he was, to whom Abraham the patriarch gave a tenth of the choicest spoils. ⁵They indeed of the sons of Levi, who received the priesthood, had a commandment to take tithes from the people according to the law, that is, from their brothers, though they had, come from the loins of Abraham; ⁶but he who is not of their genealogy received a tithe from Abraham, and blessed the one who had the promises.

⁷Now beyond all controversy, the less is blessed by the better. ⁸Here, indeed, mortal men receive tithes; but there, the testimony is that he lives! ⁹Also, so to speak, Levi, the one who received tithes, paid tithes through Abraham, ¹⁰for he was yet in his father's loins when Melchizedek met him.

¹¹If indeed completion was through the Levitical priesthood (for on the basis of it the people were given the law), what further need was there for another priest to arise after the order of Melchizedek, and not after the order of Aaron? ¹²When the priesthood was changed, there was also necessarily a change of the law. ¹³He of whom these things were spoken belonged to another tribe, from which no one has served at the

altar. ¹⁴It is clear that our Lord has descended from Judah, of which tribe Moses said nothing about priests.

¹⁵And since another priest has arisen after the likeness of Melchizedek, it is even clearer ¹⁶that he has come, not according to the law of a fleshly commandment, but according to the power of an indestructible life. ¹⁷It was testified, "You are a priest forever after the order of Melchizedek." ¹⁸Certainly the former commandment is annulled; because it was weak and useless. ¹⁹The law completed nothing, but it was an introduction of a better hope, by which we draw near to God.

²⁰And it was not without an oath. There were those who became priests without an oath, ²¹but he with an oath, by the one saying to him, "The Lord has sworn, and shall never be regretful, 'You are a priest forever.'" ²²In this way, Jesus became the guarantee of a better covenant.

²³There were many who became priests, but because of death, they were prevented from continuing; ²⁴he, however, because he remains forever, has an unchangeable priesthood. ²⁵He is therefore able to save forever those who are coming to God through him, since he always lives to make intercession for them.

²⁶Such a priest is appropriate for us: holy, blameless, spotless, separated from sinners, and made higher than the heavens. ²⁷He does not need daily to bring offerings, first for his own sins, then for the sins of the people, as those high priests; for when he offered himself, he did this once for all. ²⁸The law makes high priests of men who are weak; but the declaration of the oath, which came after the law, has appointed the Son, completed forever.

8 Now the main point in the things which are being said is this: we have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, ²a minister of the holy things, and of the true tent, which the Lord built, not man.

³As every high priest is appointed to offer both gifts and sacrifices, so it was necessary that he have something which he might offer. ⁴However, if he were on the earth, he would not be a priest, since there are those who offer gifts according to the law. ⁵They by example and shadow serve the heavenly things, even as Moses, when he was about to finish the tent, was divinely commanded: "See," he said, "that you make everything according to the pattern which was shown to you in the mountain."

⁶But now he has obtained a more excellent ministry, because he is the mediator of a better covenant, which is based on better promises. ⁷If that first had been faultless, no place for a second would have been sought. ⁸But since he has found them at fault, he says,

Behold! The days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, ⁹not according to the covenant which I made with their fathers, in the day when I took them by their hand to lead them out of Egypt, because they did not continue in my covenant, and I disregarded them, says the Lord.

¹⁰This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my laws in their mind, and I will write them on their hearts. I will be their God, and they shall be my people. ¹¹They shall not teach each one his neighbor, and each one his brother, saying, "Know the Lord," because all shall know me, from the least to the greatest of them. ¹²I will be merciful to their wrongdoings, and I will remember their sins no more.

¹³By saying "new" he has made the first old. That which is old and aging is near destruction.

9 Therefore the first indeed had ordinances of service, and an earthly sanctuary. ²The first tent, called "the Holy Place," was prepared,

in which were both the lamp, and the table, and the sacred bread, and the golden incense altar. ³After the second veil, there was a tent called "the Holy of Holies," ⁴having the ark of the covenant, covered all around with gold, in which was the golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant. ⁵Above it were glorious cherubs, overshadowing the mercy seat; but it is not now the time to speak in detail of these things.

⁶After these things had been prepared in this manner, the priests entered the first tent continually, performing the services; ⁷but into the second, only the high priest once a year, not without blood, which he offered for himself and for the sins which the people committed in ignorance. ⁸By this, the Holy Spirit showed that the way into the Holy of Holies had not yet been revealed while the first tent was standing. ⁹It was a figure for that time, according to which both gifts and sacrifices were offered which could not complete the conscience of the worshiper. ¹⁰They only affected fleshly ordinances (foods and drinks and various washings) given until the time of the new order.

¹¹But after Christ appeared as a high priest of the good things that came through the greater and more complete tent not made with hands (that is, not of this creation, ¹²neither by the blood of goats and calves, but by his own blood), he entered the Holy of Holies once for all time, obtaining eternal redemption. ¹³If the blood of goats and bulls, and the ashes of a heifer which sprinkle the unclean, set apart the flesh to purity, ¹⁴how much more will the blood of Christ (who through the eternal Spirit offered himself unblemished to God) purify our conscience from dead works to serve the living God!

¹⁵And because of this, he is the mediator of a new covenant, since a death occurred for the redemption from the transgressions which were under the first covenant, that they who were called might receive the promise of the eternal inheritance. ¹⁶Where there is a last will and testament, the death of the one who made the will must be established;

¹⁷for a will is valid at death, and is worthless so long as the one who made it lives.

¹⁸Therefore, even the first was not put into force without blood, ¹⁹for after every commandment had been spoken to the people by Moses, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself, and all the people, ²⁰saying, "This is the blood of the covenant which God has commanded for you." ²¹Likewise he sprinkled with blood both the tent, and all the service vessels. ²²According to the law, almost all things are purified by blood, and there is no forgiveness without the shedding of blood.

²³Therefore, the patterns of these things in heaven must be purified by these, but the heavenly things themselves by better sacrifices than these; ²⁴for Christ did not enter the sanctuary made with hands, a mere copy of the true, but into heaven itself, now to appear for our sake before the face of God. ²⁵Neither did he offer himself often, as the high priest entered the sanctuary every year with blood of another, ²⁶for otherwise he would have suffered many times since the creation of the world. But now once, at the consummation of the ages, he has appeared to put away sin by the sacrifice of himself.

²⁷And as it is appointed for men once to die, and judgment after this, ²⁸so Christ also, once offered to bear the sins of many, will appear a second time without sin, to those awaiting him for salvation.

10 The law, which has a shadow of the good things to come, and not the very image, can never – by the same annual sacrifices which they offer continually – complete the ones who come near. ²Otherwise, they would have stopped making offerings, because when the worshipers had been cleansed, they would no longer have had a consciousness of sins. ³But with them there is an annual remembrance of sins, ⁴because it is impossible for the blood of bulls and goats to take sins away.

⁵So, when he came into the world, he said,

You did not want sacrifice and offering, but you prepared a body for me. ⁶You had no pleasure in whole burnt offerings and sin offerings. ⁷Then I said, "Behold! I have come! It is written of me, in the roll of the scroll, to do your will, O God."

⁸Above he said, "Neither did you want, nor have pleasure in sacrifices and offerings and whole burnt offerings and sin offerings," which are offered according to the law. ⁹Then he said, "Behold! I have come to do your will." He removed the first that he might establish the second, ¹⁰by which will we are set apart, through the offering of the body of Jesus Christ once for all.

¹¹Every priest has stood, daily ministering and often offering the same sacrifices which can never remove sins; ¹²but after he had offered forever one sacrifice for sins, he sat down at God's right hand, ¹³and is waiting until his enemies are made his footstool. ¹⁴By one offering he has completed forever those who are being set apart.

¹⁵Also the Holy Spirit has testified to us, for after he had said, ¹⁶"This is the Covenant I will make with them after those days," says the Lord, "when I put my laws in their hearts, and I will write them on their minds," then he said, ¹⁷"No longer will I remember their sins and iniquities." ¹⁸Where there is forgiveness of these, there is no longer an offering for sins.

¹⁹Brothers, since we were bold to enter the sanctuary by Jesus' blood ²⁰(a new and living way which he opened through the veil, that is, his flesh), ²¹and since we have a great priest over God's house, ²²let us draw near with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water.

²³Let us hold fast the profession of our hope without wavering, for he who has promised is faithful. ²⁴Let us consider one another, encouraging in love and good works, ²⁵not forsaking the gathering of

ourselves together, as is customary for some; but cheering up one another, and so much more as you see the day approaching.

²⁶If we sin willfully, after we have received the knowledge of the truth, there remains no more a sacrifice for sins, ²⁷but a certain frightening prospect of judgment and fierceness of fire which is ready to consume the enemies. ²⁸Since a man who rejects Moses' law dies without mercy on the testimony of two or three, ²⁹how much worse punishment do you think he will deserve, who has trampled God's Son, has counted as common the blood of the covenant (by which he was set apart) and has mocked the Spirit of grace? ³⁰We know him who said, "Vengeance is mine. I will repay!" And again, "The Lord will judge his people." ³¹To fall into the hands of the living God is frightening!

³²Remember your former days, during which you endured a severe conflict of sufferings, after you were enlightened: ³³sometimes you were a public spectacle in abuses and afflictions; and sometimes you were partakers with those who were treated this way. ³⁴You were sympathetic with the ones in bonds, and you accepted joyfully the seizure of your possessions, knowing that you have for yourselves a better and abiding possession.

³⁵Do not throw away your boldness, which has a great reward. ³⁶You need patient endurance, so that when you have done God's will, you may receive the promise.

³⁷For yet in a very little while, the Coming One will come, and he will not delay. ³⁸My righteous one shall live by faith; but if he shrinks back, my soul will have no pleasure in him.

³⁹But we are not of those who shrink back to destruction, but of those who believe to the keeping of the soul.

11 Now faith makes real the things for which we hope, and is proof of things unseen. ²By this the men of old were commended. ³By faith we

understand that the worlds were created by God's pronouncement, so that what is seen has not been made of things which are visible.

⁴By faith Abel offered to God a more excellent sacrifice than did Cain, through which he was commended as being righteous, God bearing witness about his gifts, and through it he yet speaks, though he is dead. ⁵By faith Enoch was taken up so that he would not see death, and he was not found, because God took him up; before he was taken up, he had been commended as being well-pleasing to God. ⁶It is impossible to be well-pleasing without faith, for the one who comes to God must believe that he exists, and that he rewards those who search for him. ⁷By faith Noah, being divinely warned of things not yet seen, reverently prepared an ark to save his family. In this way he condemned the world, and became an heir of righteousness by faith.

⁸By faith Abraham, being called to go out to a place which he was to receive for an inheritance, obeyed. He went out, not knowing where he was going. ⁹By faith he sojourned in the promised land, as a foreign country, and lived in tents with Isaac and Jacob, fellow heirs of the same promise. ¹⁰He was waiting for the city which has foundations, whose architect and maker is God.

¹¹By faith he received strength to father a child when he was old (Sarah herself being barren), because he considered that the One who had promised was reliable. ¹²So, from one man as good as dead, these were born, even as the stars of heaven in multitude, and as uncountable as the grains of seashore sand.

¹³These all died in faith, and did not receive the promises; but they saw and welcomed them from afar, and confessed that they were strangers and exiles on the earth.

¹⁴They who say such things make it clear that they are seeking a homeland. ¹⁵Indeed if they were remembering the land which they left, they would have had an opportunity to return; ¹⁶but now they long for a better – that is, a heavenly – homeland. So God is not ashamed of them to be called their God, and he has prepared a city for them.

¹⁷By faith Abraham, being tried, offered up Isaac; and he who received the promises was offering up his unique son, ¹⁸to whom it was said, "Your offspring shall be called in Isaac." ¹⁹He thought that God could even raise the dead, from which figuratively he did receive him.

²⁰By faith Isaac blessed Jacob and Esau concerning things to come. ²¹By faith, when Jacob was dying, he blessed each of Joseph's sons, and worshiped, leaning on the head of his staff. ²²By faith Joseph, when he was at the point of death, mentioned the exodus of the children of Israel, and commanded them about his remains.

²³By faith, when Moses was born, he was hidden three months by his parents, because they saw that he was a well-pleasing child, and they were not afraid of the king's command. ²⁴By faith, when Moses had grown up, he refused to be called the son of Pharaoh's daughter, ²⁵having chosen to suffer ill-treatment with God's people, rather than to enjoy the temporary pleasure of sin. ²⁶He considered abuse for Christ's sake greater riches than the Egyptian treasures, for he was keeping his eyes on the reward.

²⁷By faith he left Egypt, unafraid of the king's anger; he endured patiently, as seeing the one who is invisible. ²⁸By faith he instituted the Passover, and the sprinkling of the blood, so that the destroyer of the firstborn might not touch them. ²⁹By faith they went through the Red Sea, as on dry ground, which the Egyptians attempted to do, and were drowned. ³⁰By faith the walls of Jericho, after being encircled for seven days, fell. ³¹By faith Rahab, the prostitute, received the spies with peace, and was not destroyed with the disobedient.

³²What shall I yet say? Time will fail me to tell about Gideon, Barak, Samson, Jephthah, David, and also Samuel, and the prophets, ³³who by faith conquered kingdoms, did what is right, received promises, closed lions' mouths, ³⁴extinguished the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in war, and routed foreign armies.

³⁵Women received their dead ones raised to life; but others were beaten to death, and refused freedom, that they might obtain a better resurrection. ³⁶Still others underwent a trial of ridicule and beatings, and in addition, chains and imprisonment. ³⁷They were stoned, sawn apart, murdered by the sword. They went around in sheepskins, in goatskins, being destitute, afflicted, ill-treated ³⁸(of whom the world is not worthy), wandering in deserts and mountains and in caves and holes of the earth.

³⁹These all, who were commended for their faith, did not receive the promise, ⁴⁰since God provided something better for us, that they should not be completed without us.

12 For that very reason, since we have so great a host of witnesses about us, and since we have laid aside every weight and the sin which easily entangles us, let us run with endurance the race which is set before us. ²Let us keep our eyes fixed on Jesus, the originator and completer of the faith, who endured the cross because of the joy set before him, disregarding the shame, and sat down at the right side of God's throne.

³Consider carefully the One who endured such hatred by sinners against himself, lest you lose heart and give up. ⁴You have not yet resisted to blood in your fight against sin, ⁵and you have forgotten the encouragement which was spoken to you as sons,

My son, do not think lightly of the Lord's discipline, and do not give up when you are corrected by him; ⁶for the Lord loves those whom he disciplines, and he chastens every son whom he receives.

⁷Endure discipline. God is treating you as sons. What son is there whom his father does not discipline? ⁸If you are without discipline, of which all are partakers, you are illegitimate, and not sons. ⁹After all, our fleshly fathers disciplined us, and we respected them. Shall we not much rather be submissive to the Father of spirits and live? ¹⁰They indeed for a

few days disciplined us as they thought best, but he for our profit, that we might partake of his purity.

¹¹No discipline at the time seems pleasant, but painful. However, it later produces the peaceful fruit of righteousness to those who have been trained by it. ¹²Therefore, straighten up the drooping hands and the wobbly knees, ¹³and make straight paths for your feet, so that what is lame may not be dislocated, but rather may be healed.

¹⁴Strive for peace with all men, and dedication, without which no one will see the Lord. ¹⁵Take care that no one falls short of God's grace, that no bitter root may spring up and trouble you (and by it many be defiled); ¹⁶and that no one be immoral or irreligious like Esau, who gave up his birthright for one meal. ¹⁷You know that when he later wanted to inherit the blessing, he was rejected, for he found no place for a change of mind, though he tearfully searched for it.

¹⁸You have not come to what could be touched, and to a blazing fire, and to a dark cloud, and to a thick darkness, and to a whirlwind, ¹⁹and to a trumpet's blast, and to a sound of words. When they heard them, they begged that the message not be spoken to them again, ²⁰for they could not bear that which was commanded, "If a beast touch the mountain, it shall be stoned." ²¹The sight was so terrifying that Moses said, "I am frightened and trembling."

²²But 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 joyful assembly, ²³and to the called-out firstborn people who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous ones who have been made complete, ²⁴and to Jesus, the mediator of the new covenant, and to the blood of sprinkling which speaks better than that of Abel.

²⁵See that you do not refuse him who speaks; for if these did not escape, these who refused the divine warning spoken on earth, much more shall we not escape, if we turn away from him who speaks from heaven. ²⁶At that time his voice shook the earth, but now he has

promised, "Yet once more I will shake not only the earth, but also heaven." ²⁷Now the words "yet once more" refer to the removal of the things which are shaken, as of things which are made, so that the things not shaken may remain. ²⁸Therefore, since we are receiving an unshakable kingdom, let us have grace, by which we may serve God pleasingly, with reverence and awe, ²⁹for our God is a devouring fire.

13 Let brotherly love continue. ²Do not forget to show hospitality to strangers, for by it some have unknowingly entertained angels. ³Remember those who are in bonds, as having been bound with them; and those suffering ill-treatment, as being also yourselves subject to mortal ills.

⁴Marriage is honorable in all, and the bed is unstained, but God will judge fornicators and adulterers. ⁵Do not be greedy, but be content with what you have, for he himself has promised, "I will never leave you, and I will never forsake you!" ⁶Therefore we may boldly say, "The Lord is my helper, and I will not be afraid! What will a man do to me?"

⁷Remember your leaders who have spoken God's message to you; and as you observe their manner of life, imitate their faith.

⁸Jesus Christ is the same yesterday and today and forever. ⁹Do not be carried away by various and strange doctrines. It is good for the heart to be established by grace, not by foods, in which those so living have not benefited. ¹⁰We have an altar from which they who serve in the tent have no right to eat. ¹¹The bodies of the animals (whose blood is carried by the high priest into the sanctuary for sins) are burned outside of the camp. ¹²In like manner, Jesus, that he might consecrate the people through his own blood, suffered outside the gate. ¹³Let us then go out of the camp to him, carrying his shame.

¹⁴We have no abiding city here, but we are seeking the one which is coming. ¹⁵By him let us continually offer up the sacrifice of praise to God, that is, the fruit of lips, confessing his name. ¹⁶Also, do not forget well-doing and sharing, for with such sacrifices God is well pleased.

¹⁷Obey your leaders, and be submissive, for they keep watch for your souls, as they who will give an account, that they may do this with joy, not with groaning (which would be harmful for you).

¹⁸Pray for us. We trust we have a good conscience, desiring to live honorably in everything. ¹⁹Even more I request you to do this, so that I may be restored to you right away.

²⁰May the God of peace, who brought from the dead the great Shepherd of the sheep, with the blood of the eternal covenant, even our Lord Jesus, ²¹equip you with every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom is the glory forever and ever, amen.

²²I request you, brothers, receive the message of encouragement, for I have written to you briefly. ²³Know that our brother Timothy has been released, with whom, if he comes right away, I will see you.

²⁴Greet all your leaders and all the saints. Those from Italy greet you. ²⁵Grace be with all of you.