

Hebrews

Epistle to the Hebrews

Chapter 1 ([top](#))

The nature of God, Christ, and angels--The heavens and earth to be changed

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds,

Heb 1:3 Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high,

Heb 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Heb 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Heb 1:6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him, who maketh his ministers as a flame of fire.

Heb 1:7 And of the angels he saith, Angels are ministering spirits.

Heb 1:8 But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom.

Heb 1:9 Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Heb 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

Heb 1:11 They shall perish, but thou remainest; and they all shall wax old as doth a garment;

Heb 1:12 And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

Heb 1:13 But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Chapter 2 ([top](#))

The world to come--Man's inheritance--Perfection attained through suffering--Christ's example

Heb 2:1 Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

Heb 2:2 For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward,

Heb 2:3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him,

Heb 2:4 God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

Heb 2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

Heb 2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

Heb 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of thy hands;

Heb 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man.

Heb 2:10 For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Heb 2:11 For both he that sanctifieth and they who are sanctified are all of one--for which cause he is not ashamed to call them brethren,

Heb 2:12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

Heb 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil,

Heb 2:15 And deliver them, who, through fear of death, were all their lifetime subject to bondage.

Heb 2:16 For verily, he took not on him the likeness of angels; but he took on him the seed of Abraham.

Heb 2:17 Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb 2:18 For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

Chapter 3 ([top](#))

Christ more worthy than Moses--The unbelieving shall not enter into God's rest

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus,

Heb 3:2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Heb 3:3 For he was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

Heb 3:4 For every house is builded by some man; but he that built all things is God.

Heb 3:5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

Heb 3:6 But Christ, as a son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Heb 3:7 Wherefore, as the Holy Ghost saith, Today if ye will hear his voice,

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness,

Heb 3:9 When your fathers tempted me, proved me, and saw my works forty years.

Heb 3:10 Wherefore, I was grieved with that generation and said, They do always err in their heart; and they have not known my ways.

Heb 3:11 So I sware in my wrath, They shall not enter into my rest.

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Heb 3:13 But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin.

Heb 3:14 For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end,

Heb 3:15 While it is said, Today, if ye will hear his voice, harden not your hearts, as in the provocation.

Heb 3:16 For some, when they had heard, did provoke, howbeit, not all that came out of Egypt by Moses.

Heb 3:17 But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?

Heb 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not?

Heb 3:19 So we see that they could not enter in because of unbelief.

Chapter 4 ([top](#))

The saints enter into rest through faith--The power of God's word--Our high priest, Jesus, the Son of God

Heb 4:1 Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

Heb 4:2 For unto us was the rest preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

Heb 4:3 For we who have believed do enter into rest, as he said, As I have sworn in my wrath, If they harden their hearts they shall not enter into my rest; also, I have sworn, If they will not harden their hearts, they shall enter into my rest; although the works of God were prepared (or finished) from the foundation of the world.

Heb 4:4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

Heb 4:5 And in this place again, If they harden not their hearts, they shall enter into my rest.

Heb 4:6 Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief;

Heb 4:7 Again, he limiteth a certain day, saying in David, Today, after so long a time, as it is said, Today, if ye will hear his voice, harden not your hearts.

Heb 4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day?

Heb 4:9 There remaineth, therefore, a rest to the people of God.

Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Heb 4:11 Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.

Heb 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of body and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

Heb 4:13 Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

Heb 4:14 Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb 4:15 For we have not a high priest which cannot be touched with the feeling of our infirmities, but was on all points tempted like as we are, yet without sin.

Heb 4:16 Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

Chapter 5 ([top](#))

Of the priesthood

Heb 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins,

Heb 5:2 Who can have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity.

Heb 5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

Heb 5:4 And no man taketh this honor unto himself but he that is called of God, as was Aaron.

Heb 5:5 So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my Son, today have I begotten thee--

Heb 5:6 As he saith also in another place, Thou art a priest forever after the order of Melchizedek,

Heb 5:7 (Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared,

Heb 5:8 Though he were a son, yet learned he obedience by the things which he suffered). [The 7th and 8th verses allude to Melchizedek, and not Christ.--I.V. MS.]

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him--

Heb 5:10 Called of God a high priest after the order of Melchizedek--

Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God and are become such as have need of milk, and not of strong meat.

Heb 5:13 For everyone that useth milk is unskillful in the word of righteousness; for he is a babe.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Chapter 6 ([top](#))

Principles of the doctrine of Christ--The restitution--The surety of God's promise

Heb 6:1 Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God,

Heb 6:2 Of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment.

Heb 6:3 And we will go on unto perfection if God permit.

Heb 6:4 For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

Heb 6:5 And have tasted the good word of God and the powers of the world to come,

Heb 6:6 If they shall fall away, to be renewed again unto repentance, seeing they crucify unto themselves the Son of God afresh and put him to an open shame.

Heb 6:7 For the day cometh that the earth--which drinketh in the rain that cometh oft upon it and bringeth forth herbs meet for them who dwelleth thereon, by whom it is dressed, who now receiveth blessings from God--shall be cleansed with fire.

Heb 6:8 For that which beareth thorns and briers is rejected and is nigh unto cursing; therefore, they who bring not forth good fruits shall be cast into the fire; for their end is to be burned.

Heb 6:9 But, beloved, we are persuaded of better things of you and things that accompany salvation, though we thus speak.

Heb 6:10 For God is not unrighteous; therefore, he will not forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister.

Heb 6:11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end,

Heb 6:12 That ye be not slothful, but followers of them who, through faith and patience, inherit the promises.

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

Heb 6:14 Saying, Surely blessing, I will bless thee and multiplying, I will multiply thee.

Heb 6:15 And so, after he had patiently endured, he obtained the promise.

Heb 6:16 For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.

Heb 6:17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath--

Heb 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us,

Heb 6:19 Which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil,

Heb 6:20 Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedek.

Chapter 7 ([top](#))

Of the Melchizedek and Aaronic priesthoods

Heb 7:1 For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him,

Heb 7:2 To whom also Abraham gave a tenth part of all--first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace--

Heb 7:3 For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.

Heb 7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Heb 7:5 And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham;

Heb 7:6 But he whose descent is not counted from them received tithes of Abraham and blessed him that had the promises.

Heb 7:7 And without all contradiction the less is blessed of the better.

Heb 7:8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

Heb 7:10 For he was yet in the loins of his father, when Melchizedek met him.

Heb 7:11 If, therefore, perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron?

Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

Heb 7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

Heb 7:14 For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood.

Heb 7:15 And it is yet far more evident, for that after the similitude of Melchizedek there ariseth another priest,

Heb 7:16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

Heb 7:17 For he testifieth, Thou art a priest forever after the order of Melchizedek.

Heb 7:18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

Heb 7:19 For the law was administered without an oath and made nothing perfect, but was only the bringing in of a better hope, by the which we draw nigh unto God.

Heb 7:20 Inasmuch as this high priest was not without an oath, by so much was Jesus made the surety of a better testament.

Heb 7:21 For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedek.

Heb 7:22 And they truly were many priests because they were not suffered to continue by reason of death;

Heb 7:23 But this man, because he continueth ever, hath an unchangeable priesthood.

Heb 7:24 Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Heb 7:25 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made ruler over the heavens,

Heb 7:26 And not as those high priests who offered up sacrifice daily--first for their own sins and then for the sins of the people. For he needeth not offer sacrifice for his own sins (for he knew no sins), but for the sins of the people. And this he did once, when he offered up himself.

Heb 7:27 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore.

Chapter 8 ([top](#))

Of the priesthood--The new covenant

Heb 8:1 Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens,

Heb 8:2 A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man.

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices; wherefore, it is of necessity that this man have somewhat also to offer.

Heb 8:4 Therefore, while he was on the earth, he offered for a sacrifice his own life for the sins of the people. Now every priest under the law must needs offer gifts, or sacrifices, according to the law,

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

Heb 8:8 For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah--

Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt--because they continued not in my covenant, and I regarded them not, saith the Lord.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people;

Heb 8:11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Chapter 9 ([top](#))

Ordinances of the first covenant--Man saved through the new covenant

Heb 9:1 Then verily, the first covenant had also ordinances of divine service and a worldly sanctuary.

Heb 9:2 For there was a tabernacle made: the first, wherein was the candlestick, and the table, and the show-bread, which is called the sanctuary,

Heb 9:3 And after the second veil, the tabernacle which is called the holiest of all,

Heb 9:4 Which had the golden censer and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

Heb 9:5 And over it the cherubim of glory shadowing the mercy seat, of which we cannot now speak particularly.

Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Heb 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people.

Heb 9:8 The Holy Ghost signifying this: that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing,

Heb 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices--that could not make him that did the service perfect, as pertaining to the conscience--

Heb 9:10 Which consisted only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Heb 9:11 But Christ, being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building,

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Heb 9:13 For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh,

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb 9:15 And for this cause he is the mediator of the new covenant--that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.

Heb 9:16 For where a covenant is, there must also of necessity be the death of the victim.

Heb 9:17 For a covenant is of force after the victim is dead; otherwise, it is of no strength at all while the victim liveth.

Heb 9:18 Whereupon, neither the first covenant was dedicated without blood.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

Heb 9:20 Saying, This is the blood of the covenant which God hath enjoined unto you.

Heb 9:21 Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb 9:23 It was, therefore, necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us,

Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb 9:26 For then must he often have suffered since the foundation of the world; but now once in the meridian of time hath he appeared to put away sin by the sacrifice of himself.

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment,

Heb 9:28 So Christ was once offered to bear the sins of many. And he shall appear the second time without sin unto salvation unto them that look for him.

Chapter 10 ([top](#))

The weakness of the law--The sacrifice of Christ--Hold fast the faith

Heb 10:1 For the law, having a shadow of good things to come and not the very image of the things, can never with those sacrifices, which they offered continually, year by year, make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshipers, once purged, should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me;

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice, and offering, and burnt offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second,

Heb 10:10 By which will we are sanctified through the offering once of the body of Jesus Christ.

Heb 10:11 And every priest standeth daily, ministering and offering oftentimes the same sacrifices, which can never take away sins;

Heb 10:12 But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God,

Heb 10:13 From henceforth to reign until his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected forever them that are sanctified.

Heb 10:15 Whereof the Holy Ghost also is a witness to us; for after that he had said before,

Heb 10:16 This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities will I remember no more.

Heb 10:18 Now where remission of these is, there is no more offering for sin.

Heb 10:19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh,

Heb 10:21 And having such a high priest over the house of God,

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb 10:23 Let us hold fast the profession of our faith without wavering; for he is faithful that promised.

Heb 10:24 And let us consider one another to provoke unto love and to good works,

Heb 10:25 Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.

Heb 10:26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses;

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace?

Heb 10:30 For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, The Lord shall judge his people.

Heb 10:31 It is a fearful thing to fall into the hands of the living God.

Heb 10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions,

Heb 10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions, and partly, whilst ye became companions of them that were so used.

Heb 10:34 For ye had compassion of me in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Heb 10:35 Cast not away, therefore, your confidence, which hath great recompense of reward.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 For yet a little while, and he that shall come will come and will not tarry.

Heb 10:38 Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

Heb 10:39 But we are not of them who draw back unto perdition, but of them that believe, to the saving of the soul.

Chapter 11 ([top](#))

Faith and the fruit thereof

Heb 11:1 Now faith is the assurance of things hoped for, the evidence of things not seen.

Heb 11:2 For by it the elders obtained a good report.

Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Heb 11:4 By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he, being dead, yet speaketh.

Heb 11:5 By faith, Enoch was translated that he should not see death and was not found because God had translated him; for before his translation he had this testimony, that he pleased God.

Heb 11:6 But without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.

Heb 11:7 By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith.

Heb 11:8 By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Heb 11:9 By faith, he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;

Heb 11:10 For he looked for a city which hath foundations, whose builder and maker is God.

Heb 11:11 Through faith, also Sarah, herself, received strength to conceive seed and was delivered of a child when she was past age because she judged him faithful who had promised.

Heb 11:12 Therefore sprang there even of one, and him as good as dead, as many as the stars of the sky in multitude and as the sand which is by the seashore innumerable.

Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Heb 11:14 For they that say such things declare plainly that they seek a country.

Heb 11:15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

Heb 11:16 But now they desire a better country, that is, a heavenly; wherefore, God is not ashamed to be called their God; for he hath prepared for them a city.

Heb 11:17 By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son,

Heb 11:18 Of whom it was said, That in Isaac shall thy seed be called--

Heb 11:19 Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure.

Heb 11:20 By faith, Isaac blessed Jacob and Esau concerning things to come.

Heb 11:21 By faith, Jacob, when he was a-dying, blessed both the sons of Joseph, and worshiped, leaning upon the top of his staff.

Heb 11:22 By faith, Joseph, when he died, made mention of the departing of the children of Israel and gave commandment concerning his bones.

Heb 11:23 By faith, Moses, when he was born, was hid three months of his parents because they saw that he was a peculiar child; and they were not afraid of the king's commandment.

Heb 11:24 By faith, Moses, when he was come to years of discretion, refused to be called the son of Pharaoh's daughter,

Heb 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,

Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.

Heb 11:27 By faith, he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

Heb 11:28 Through faith, he kept the passover and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Heb 11:29 By faith, they passed through the Red Sea as by dry land, which the Egyptians assaying to do were drowned.

Heb 11:30 By faith, the walls of Jericho fell down after they were compassed about seven days.

Heb 11:31 By faith, the harlot Rahab perished not with them that believed not when she had received the spies with peace.

Heb 11:32 And what shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets,

Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Heb 11:35 Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain the first resurrection;

Heb 11:36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment;

Heb 11:37 They were stoned; they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented,

Heb 11:38 Of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens, and caves of the earth.

Heb 11:39 And these all, having obtained a good report through faith, received not the promises,

Heb 11:40 God having provided some better things for them through their sufferings; for without sufferings they could not be made perfect.

Chapter 12 ([top](#))

Exhortation to constant faith, patience, and godliness--The new covenant is better than the old

Heb 12:1 Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Heb 12:2 Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Heb 12:4 Ye have not yet resisted unto blood, striving against sin.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children: My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him,

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons. For what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

Heb 12:9 Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits and live?

Heb 12:10 For they, verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Heb 12:12 Wherefore, lift up the hands which hang down, and strengthen the feeble knees;

Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord,

Heb 12:15 Looking diligently, lest any man fail of the grace of God, lest any root of bitterness, springing up, trouble you and thereby many be defiled,

Heb 12:16 Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance though he sought it carefully with tears.

Heb 12:18 For ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest,

Heb 12:19 And the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more.

Heb 12:20 (For they could not endure that which was commanded: And if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart;

Heb 12:21 And so terrible was the sight that Moses said, I exceedingly fear and quake.)

Heb 12:22 But ye are come unto mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect,

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

Heb 12:25 See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven,

Heb 12:26 Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Heb 12:27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Heb 12:28 Wherefore, we receiving a kingdom which cannot be moved, should have grace, whereby we may serve God acceptably with reverence and godly fear;

Heb 12:29 For our God is a consuming fire.

Chapter 13 ([top](#))

Exhortation to charity and honesty--Avoid covetousness--Confess Christ--Shun strange doctrines--Praise God continually

Heb 13:1 Let brotherly love continue.

Heb 13:2 Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

Heb 13:3 Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also of the body.

Heb 13:4 Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

Heb 13:5 Let your consecrations be without covetousness; and be content with giving such things as ye have; for he hath said, I will never leave thee nor forsake thee,

Heb 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation:

Heb 13:8 Jesus Christ--the same yesterday, and today, and forever.

Heb 13:9 Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

Heb 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

Heb 13:12 Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Heb 13:13 Let us go forth, therefore, unto him without the camp, bearing his reproach.

Heb 13:14 For here have we no continuing city, but we seek one to come.

Heb 13:15 By him, therefore, let us offer the sacrifice of praise to God continually--that is, the fruit of our lips, giving thanks to his name.

Heb 13:16 But to do good and to communicate forget not; for with such sacrifices God is well pleased.

Heb 13:17 Obey them that have the rule over you and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.

Heb 13:18 Pray for us; for we trust we have a good conscience, in all things willing to live honestly.

Heb 13:19 But I beseech you the rather to do this, that I may be restored to you the sooner.

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Heb 13:21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

Heb 13:22 And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

Heb 13:23 Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you.

Heb 13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Heb 13:25 Grace be with you all. Amen.

Written to the Hebrews from Italy by Timothy.