

The colour coding is my own addition – Neil Godfrey, November 2023

In the Epistle to the Hebrews, quotations from the Old Testament are in *large italics*.

Words from another Pauline source are in *normal size italics*.

Additions are in *small size, straight characters*.

EPISTLE TO THE HEBREWS

1 After having, at various times and in various ways, spoken formerly to our fathers by the prophets, God, at the end of these days, has spoken to us by his Son, 2 whom he appointed heir of all things, by whom also he created the worlds, 3 and who, being the reflection of his glory and the imprint of his substance, and upholding all things with a word of his power, made purification from sins and sat down at the right of the Majesty in the regions above, 4 having become so much superior to the angels that he inherited a name much superior to their name.

JESUS SUPERIOR TO THE ANGELS AND SIMILAR TO MEN

5 For to whom of the angels did (God) ever say, *Thou art my Son; I fathered you today?* And again: *I will be a father to him and he will be a son to me?* 6 And again, when he brought the firstborn into the world, he said, *Let all the angels of God worship him.* 7 And when he said to the angels, *He makes his angels of the winds, and of the flame of the fire he makes his ministers,* 8 he said to the Son, *Your throne, O God, is for ever and ever, and the scepter of your royalty is a scepter of equity;* 9 *you have loved righteousness and hated iniquity; therefore your God, O God, has anointed you with the oil of*

gladness above your colleagues. 10 And: *You, Lord, in the beginning founded the earth, and both are the works of your hands;* 11 *They will perish, but you will remain; they will all age like a garment;* 12 *You will roll them up like a cloak and they will be changed; but you remain the same and your years will not end.*

13 To which of the angels did he ever say, *Sit at my right hand, until I make your enemies your footstool?* 14 Are they not all ministering spirits sent to minister to those who are to inherit salvation?

11 Therefore we must guard carefully the things we have heard, lest we let them slip away. 2 For if the word spoken by the angels has been binding, and if every transgression and disobedience has received a just punishment, 3 how can we escape if we neglect so great a salvation which was first announced by the Lord? , was confirmed to us by those who heard it, 4 God supporting their testimony with signs and wonders and various miracles and by the distribution of the Holy Spirit according to his will? 5 For he has not subjected the world to come of which we speak to angels.

6 Now someone somewhere said this: *What is man that you remember him? What is the son of man that you should take heed of him?* 7 *You will be lowered for a little while below the angels; you are crowned with glory and honor, and you have placed all things under his feet.* By submitting “all things” to him, God left nothing that was not subject to him. Now we do not yet see that all things are subject to him. 9 But this Jesus, who was *lowered for a little while lower than the angels, we see crowned with glory and honor*, because of the death which he suffered, because by the effect of the goodness of God, he experienced death for all.

10 It was fitting that He for whom and through whom are all things, and who had decreed to lead many sons to glory, should exalt through sufferings their introducer into the way of salvation. 11 For he who sanctifies and those who are sanctified have the same origin. Therefore he is not ashamed to call them his brothers, 12 saying: *I will declare your name to my brothers, I will sing to you in the midst of the congregation.* 13 And again: *I will put my trust in him. And again: Here I am, me and the children that God has given me.*

14 Therefore, since children participate in flesh and blood, he himself participated in it in a way, in order to destroy by his death him who has the power of death, that is to say

the devil, 15 and to deliver all those who through fear of death were subject to bondage all their lives. 16 For surely he does not help the angels, but the descendants of Abraham. 17 From which it follows that he had to resemble his brothers in all things in order to be, as regards his relations with God, a merciful and faithful high priest, to atone for the sins of the people. 18 For having himself been tested by suffering, he is able to help those who are tested.

JESUS SUPERIOR TO MOSES

III Therefore, holy brethren, you who are partakers of the heavenly calling, consider Jesus the apostle and high priest of our profession of faith, 2 who was faithful to him who established him, as Moses was in his house. 3 For he was judged worthy of greater glory than Moses, inasmuch as he who builds a house has more honor than the house itself. 4 Every house is built by someone, but it is God who built all things. 5 Moses was faithful in all the house of God, as a servant to speak the word. 6 But Christ as his Son has been established over his house, and we are his house, if we hold fast to the end the confidence and hope in which we boast.

7 Therefore, as the Holy Spirit says: *Today, if you hear his voice, 8 do not harden your hearts as in the rebellion, in the day of temptation in the wilderness, 9 when your my fathers tempted me to put me to the test, although they had seen my works for forty years. 10 Therefore I was angry with this generation, and said, Their hearts always go astray; they have not known my ways. 11 So that I have sworn in my anger: They will certainly not enter into my rest.*

12 Take heed, brethren, lest there be among you an evil and unbelieving heart departing from the living God. 13 But encourage one another daily as long as today continues, so that none of you may be hardened by the deceitfulness of sin. 14 For we are Christ's partners, if we keep the foundation of salvation as firm as it was at the beginning to the end, 15 while it is said, *Today, if you hear his voice, do not harden your hearts as in the rebellion.* 16 For who were those who rebelled when they heard it, except all those who came out of Egypt under the leadership of Moses? 17 And against whom was God angry for forty years, except against those who sinned and whose bodies fell in the wilderness? 18 And to whom did he swear that they would not enter into his rest, except to those who were disobedient? 19 So we see that they could not enter in because of their unbelief.

IV Let us therefore fear that, the promise of entering into his rest being neglected, some of you may find himself excluded. 2 For we have received the good news like them; but the word which they had heard did not avail them, because it was not associated with faith in the hearers. 3 For we enter into rest if we believe, according to what he said: **So that I have sworn in my anger:** They will certainly not enter into my rest, although the works are completed since the creation of the world. 4 For he says somewhere concerning the seventh day: **And God rested from all his works on the seventh day;** 5 and here again: **Surely they will not enter into my rest.**

6 Therefore, since it remains that some will enter, and those who first received the good news did not enter because of their disobedience, 7 he again appoints a day, "today." , saying in David, after so much time, as was said above: **Today, if you hear his voice, harden not your hearts.** 8 For if Joshua had given them rest, he would not then speak of another day. 9 Therefore a sabbatical rest is reserved for the people of God. 10 For he who enters into the rest of God also rests from his works, just as God rested from his.

11 Let us therefore strive to enter into this rest, so that no one falls into this same example of unbelief. 12 For the word of God lives and works, and is sharper than any two-edged sword; it penetrates to the division of soul and spirit, of joints and marrow; she scrutinizes the intentions and thoughts of the heart; 13 no creature is hidden from her; everything is naked and exposed to the eyes of him to whom we must give an account.

14 Therefore, since we have a high priest who has passed through the heavens, Jesus the son of God, let us hold fast to the faith which we profess. 15 For we have not a high priest who is unable to sympathize with our infirmities; on the contrary, he was tested in all things in our likeness, except sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace for the help we need.

JESUS HIGH PRIEST ACCORDING TO THE ORDER OF MELCHISEDEC

V For every high priest, taken from among men, is appointed for men in the service of God, to offer gifts and sacrifices for sins. 2 He is capable of being forgiving to the ignorant and the misguided, since he himself is surrounded by weakness. 3 And because of this weakness, as he offers sacrifices for the sins of the people, he must also offer sacrifices for his own sins. 4 No one takes this dignity for himself; but one is called to it by God, as was Aaron. 5 Thus Christ did not arrogate to himself the glory of

becoming high priest; but he received it from him who said to him: *Thou art my son, this day have I begotten thee*; 6 as he says elsewhere: *You are a priest for eternity according to the order of Melchizedek*.

7 In the course of his carnal life, having offered with loud cries and tears his prayers and supplications to him who was able to save him from death; and having been heard because of his piety, 8 he, though a Son, learned through suffering to obey, 9 and since he was exalted, he became, to all those who obey him, the author of eternal salvation, 10 having been proclaimed by God high priest according to the order of Melchizedek.

11 We have much to say about this, and things that are difficult to explain, because you are slow to understand. 12 For you who long ago should have been teachers, need to be taught the beginnings of the oracles of God; you need milk and not solid food. 13 But he who is on a diet of milk is ignorant of the perfect doctrine, because he is a child. 14 Solid food is for those whose growth is complete, whose judgment is exercised by use to discern good from evil.

VI Therefore let us leave what belongs to the beginning of the doctrine of Christ, and let us rise to what is perfect, without stopping again at repentance from dead works, at faith in God, 2 at the teaching of baptisms, of the laying on of hands, to the resurrection of the dead and to eternal judgment. 3 This is what we will do if God allows it. 4 For it is impossible that those who have once been enlightened, who have tasted the heavenly gift, who have been partakers of the Holy Spirit, 5 who have tasted the good word of God and the powers of the world to come, 6 and who fallen, be once again renewed in repentance, since they crucify and revile, as much as is in them, the Son of God. 7 The land which, watered by frequent rains, produces grass useful to those for whom it is cultivated, participates in the blessing of God. 8 But the one that produces thorns and thistles is reprobate and almost cursed, and they finally set fire to it.

9 Although we speak thus, beloved, we are sure that things which are best and leading to salvation will come to pass for you. 10 For God, who is not unjust, cannot forget your work and the love you have shown for his name, through the services you have rendered and still render to the saints. 11 We desire that each of you show the same zeal to the end, that your hope may be assured. 12 Therefore do not be slack, and imitate those who through faith and perseverance have inherited the promise.

13 When God made the promise to Abraham, not being able to swear by anyone greater than himself, he swore by himself 14 saying, *I will certainly bless you and multiply your descendants*. 15 And so having continued in his faith, Abraham

obtained the promise. 16 Men swear by that which is greater than themselves, and the oath is a guarantee that puts an end to their differences. 17 Therefore God, wanting to make it clear to the heirs of the promise that his purpose was unchangeable, intervened with an oath, 18 so that by two unchangeable things in which God cannot lie, we might be mightily encouraged to stand firm. in our refuge, that is to say in the hope that is before us. 19 This hope is for our soul a sure and solid anchor; she penetrated into the interior of the veil, 20 where entered our forerunner, Jesus, established high priest for eternity, according to the order of Melchizedek.

VII For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham when he returned from defeating the kings, who blessed him, 2 and to whom Abraham gave tithe of everything, whose name means to first king of righteousness, then king of Salem, that is, king of peace, 3 who is without father, without mother, without genealogy, who has neither the beginning of days nor the end of life, but who is like the Son of God, this Melchizedek remains a priest in perpetuity.

4 Consider how great is he to whom the patriarch Abraham gave a tithe of the spoils. 5 Those of the sons of Levi who receive the priesthood have, according to the law, the right to tithe from the people, that is to say from their brothers who came from the loins of Abraham. 6 Now he who was not of their family took tithes from Abraham, and blessed him who had the promises. 7 Now, without doubt, it is the lower who is blessed by the higher. 8 Moreover, here mortal men receive tithes; but this is the one of whom it is attested that he is alive. 9 And Levi, who received tithes, paid it, as it were, through Abraham; 10 for he was still in the loins of his father, when Melchizedek went to meet Abraham.

11 If then perfection had been possible through the Levitical priesthood, on which the law given to the people is based, what was the need for another priest to appear according to the order of Melchizedek and not according to the order of Aaron ? 12 For, the priesthood being changed, a change of law is necessarily produced. 13 For the one of whom these things are said belongs to another tribe of which no member has served at the altar. 14 For it is well known that our Lord came out of Judah, of which Moses did not speak concerning the priesthood. 15 And this is still more evident, when another priest arises in the likeness of Melchizedek, 16 who becomes one, not according to the law of a carnal ordinance, but by virtue of an imperishable life; 17 for the testimony says: *You are a priest for ever, according to the order of Melchizedek.*

18 There is therefore a repeal of a previous law, because it was powerless and useless 19 (the law having brought nothing to perfection), and the introduction of a better hope by which we have access to God. 20 And since it is not without an oath (for they

became priests without an oath, 21 but Jesus became one with an oath through him who said to him: *The Lord has sworn and he will not repent not: you are a priest for eternity according to the order of Melchizedek*), 22 given this, Jesus is the guarantor of a better alliance.²³ Moreover, they were priests in large numbers because death prevented them from remaining . 24 But he, because he abides forever, has an intransmissible priesthood. 25 Hence it follows that he is able to save to the uttermost those who through him come to God, being ever alive to make intercession for them.

26 We need such a high priest, holy, innocent, spotless, separated from sinners and exalted above the heavens, 27 who does not need, like the high priests, offering sacrifices every day, first for his own sins, then for those of the people, because he did this once for all by offering himself. 28 For the law makes men who are in weakness high priests; but the oath taken after the law establishes the Son who is exalted for eternity.

THE NEW COVENANT COMPARED TO THE OLD

VIII The essential point of what has just been said is that our high priest is such that he is seated at the right hand of the throne of the Majesty in heaven, 2 as minister of the sanctuary and of the true tabernacle built by the Lord and not by man. 3 Every high priest is appointed to offer gifts and sacrifices; it is therefore necessary that this one also has something to offer. 4 If he were on earth, he would not even be a priest, since there are those who offer gifts according to the law, 5 whose ministry is carried out in the copy and shadow of heavenly things, according to the instruction given to Moses when he was going to set up the tabernacle. And it was said unto him, *See, thou shalt do all things according to the pattern which was shewed thee in the mountain*. 6 But he has obtained a higher ministry because he is the mediator of a more excellent covenant, which was established on better promises. 7 For if the first covenant had been faultless, there would have been no need to replace it with a second. 8 Now it is a reproof that the Lord utters when he says: *Behold 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, 9 not as the covenant which I did with their fathers the day I took them by the hand to bring them out of the land of Egypt; because they have not remained in my covenant, I also have neglected them, says the Lord. 10 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in*

their minds, I will write them on their hearts; and I will be their God and they will be my people. 11 No man shall teach his fellow-citizen or his brother any more, saying, Know the Lord: for they shall all know me, from the least to the greatest of them. 12 I will forgive their iniquities, and remember their sins no more. 13 By saying "a new covenant," he declared the first to be old; but what has become old and obsolete is very close to disappearing.

IX The first covenant also had rules of worship and the earthly sanctuary. 2 A tabernacle was built, in the front part of which were the lampstand, the table, and the shewbread: this was called the holy one. 3 Behind the second veil was that part of the tabernacle called the Holy of Holies, 4 which contained the golden altar of incense, and the ark of the covenant all overlaid with gold. In the ark was a golden vessel containing manna, Aaron's rod that had blossomed, and the tables of the covenant. 5 Above the ark were the cherubim of glory overshadowing the mercy seat. There is no need now to talk about all this in detail. 6 These things being thus arranged, the priests enter at all times into the front part of the tabernacle, for the accomplishment of their service. 7 But, in the second part, only the high priest enters once a year, not without the blood which he offers for himself and for the sins of the people, 8 the Holy Spirit thereby indicating that the way to the sanctuary was not open while the first tabernacle remained. 9 This was the pattern of the present age, when gifts and sacrifices are offered, which cannot sanctify from the point of view of conscience the one who offers them, 10 by using food, drinks, multiple washings, carnal ordinances imposed until the time of the reform.

11 But Christ, who came as high priest of future good things, passed through the better and more perfect tent, which is not made with hands, that is, not of this creation; 12 and entered into the Holy One once for all, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkled on those who are unclean, sanctify them to purity of the flesh, 14 how much more does the blood of Christ, who through his eternal Spirit, offered himself without spot to God, will he purify your conscience from dead works so that you serve the living God!

15 And for this reason he is the mediator of a new covenant so that, his death having occurred for the redemption of the transgressions committed under the first covenant, those who were called may receive the eternal inheritance which was given to them. promised. 16 For where there is a will, it is necessary that the death of the testator be established; 17 a will being valid only in the event of death, since it never has effect as long as the testator lives. 18 For this reason also the first covenant was not inaugurated apart from blood. 19 For Moses, having declared to the people all the commandments of the law, took the blood of calves and goats with scarlet wool and hyssop, and

sprinkled the book itself and all the people, 20 saying, *This is the blood of the covenant which God has commanded for you.* 21 He also sprinkled the tabernacle and all the utensils of worship. 22 By the blood almost all things are cleansed according to the law, and without the shedding of blood there is no forgiveness.

23. Since the copies of the things which are in the heavens were to be purified in this manner, the heavenly things themselves must necessarily be purified by more excellent sacrifices than these. 24 For Christ did not enter into a sanctuary made with hands, a copy of the true one, but into heaven itself, that he may now present himself before the face of God for us. 25 And he did not enter into it to offer himself many times, as the high priest enters into the sanctuary every year with strange blood; 26 for in that case he would have had to suffer many times since the creation of the world, whereas now at the end of the ages he has appeared once to abolish sin by his sacrifice. 27 And just as it is the lot of men to die once, after which comes judgment, 28 so Christ, having offered himself once to take away the sins of many, will appear a second time without sin to those who wait for him for their salvation.

X For the law, which possesses the shadow of future goods but not the exact form of things, can never, through the sacrifices perpetually offered each year, procure perfect purity for those who present themselves. 2 Otherwise would they not have ceased to be offered, since those who perform these rites, once purified, would no longer have had the consciousness of their sins? 3 But, on the contrary, these sacrifices bring to mind each year the remembrance of sins; 4 for it is impossible for the blood of bulls and goats to take away sins.

5 Therefore Christ said when he came into the world: *Sacrifice and offering thou wouldst not, but a body thou hast formed for me; 6 burnt offerings and sin offerings you have not accepted. 7 Then I said, Behold, I come, O God, to do the will (in the scroll of the Book it speaks of me).* 8 Having first said, *Sacrifices, grain offerings, burnt offerings, sin offerings*, all things offered according to the law, you have not desired or accepted, 9 then he said, *Behold, I have come to do your will.* He abolishes the first institution to establish the second. 10 According to this will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And while other priests officiating every day frequently make the same sacrifices which can never take away sins, 12 he, having offered one sacrifice for sins, sat down forever at the right hand of God, 13 now waiting for his enemies to be placed under him

in 1 step state. 14 For by a single offering he has given perfect purity forever to those who are sanctified. 15 This is what the Holy Spirit also testifies to us; for having said: 16 *This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, I will write them in their minds,* 17 (he adds) *I will not remember no more of their sins and their iniquities.* 18 Now where there is forgiveness of sins, there is no more sin offering.

19 Therefore, brethren, since we have liberty to enter into the sanctuary by means of the blood of Jesus, 20 by the new and living way which he inaugurated through the veil, that is, his flesh, 21 and since we have a high priest over the house of God, 22 let us draw near with a sincere heart, in the fullness of faith, with our hearts cleansed from an evil conscience, 23 and our bodies washed with pure water. Let us hold fast to the profession of our hope, for he is faithful who made the promise. 24 Let us observe one another, that we may stir up ourselves to love and good works. 25 Let us not forsake our assembly, as some have become accustomed to do, but let us exhort ourselves to attend; especially as you see the day approaching.

26 For if we sin willfully after having received the knowledge of the truth, there is no longer any sacrifice for sins. 27 All that remains is the terrible expectation of judgment and the fierceness of a fire that will devour the rebels. 28 Whoever violates the law of Moses is mercilessly put to death on the testimony of two or three witnesses. 29 Do you not think that a worse punishment will be incurred by anyone who has trampled underfoot the Son of God, who has considered the blood of the covenant by which he was sanctified to be commonplace, and who has insulted the Spirit of grace? 30 For we know him who said: *Vengeance is mine; it is I who will punish.* And again: *The Lord will judge his people.* 31 It is a terrible thing to fall into the hands of the living God!

32 Remember the days of old when, after being enlightened, you endured many painful battles, 33 sometimes exposed to insults and tribulations, sometimes associating yourselves with those who were in this situation. 34 For you have shown compassion to the prisoners, and you have gladly accepted to be stripped of your possessions, knowing that you have a better and lasting fortune. 35 Therefore do not lose your confidence, which has great reward attached to it.

36 For you need perseverance, in order to obtain what is promised to you after you have done the will of God. 37 For *a little while longer, just a little while, he who is to come will come, and he will not delay.* 38 *But my righteous one will live by faith, and if he becomes discouraged, my soul will not delight in him.* 39

We are not of those who are discouraged to perish, but of those who have faith for the salvation of the soul.

PANEGYRIC OF FAITH

XI Now faith is the substance of things hoped for, the conviction of things not seen. 2 It is because of her that the elders received a good testimony.

3 By faith we know that the world was formed by the word of God, so that what is seen is of things unseen. 4 By faith Abel offered a sacrifice better than that of Cain, for which sacrifice he was declared righteous, God approving his gifts, and after which he still speaks, although dead. 5 By faith Enoch was taken up from seeing death, and was not found any more, because God had taken him up; for before his rapture he had received testimony that he was well-pleasing to God. 6 Now without faith it is impossible to please God; for he who comes to God must believe that God exists and that he is a rewarder of those who seek him.

7 By faith Noah, warned of things not yet seen and guided by reverent fear, built the ark for the salvation of his family and thereby condemned the world and became heir of the righteousness that comes by faith.

8 By faith Abraham, obeying the calling that was given to him, set out for a place which he was to receive as an inheritance, and departed not knowing where he was going. 9 By faith he sojourned as a stranger in the land promised him, dwelling in tents, with Isaac and Jacob joint heirs of the same promise. 10 For he looked for the city built on foundations, whose builder and creator is God. 11 By faith Sarah also received power to keep the seed, even though she was old, because she believed the truth of him who had promised. 22 Therefore from one man, and from one exhausted man, there were begotten descendants as many as the stars of the sky, and as the sand on the seashore, which cannot be numbered.

13 In faith all died, not having obtained the things promised, but seeing and greeting them from afar, and professing to be strangers and transients on the earth. 14 Those who speak thus show that they are seeking a homeland. 15 And if they had thought of the one from which they had departed, they would have had time to return there. 16 But they desire a better one, that is, a heavenly homeland. Therefore God is not ashamed to be called their God, because he has prepared a city for them.

17 By faith Abraham, when he was tested, offered up Isaac, and offered up his only son, who had received the promises, 18 and to whom it was said, *Your seed shall be named in Isaac* . 19 He believed that God has the power even to resurrect the dead; this is why he kept it as a symbol.

20 By faith Isaac blessed Jacob and Esau for things to come. 21 By faith Jacob blessed each of Joseph's sons when he was dying, and bowed down before the head of his staff. 22 By faith Joseph, dying, made mention of the going out of the children of Israel, and gave orders concerning his bones.

23 By faith Moses, when he was born, was hidden by his parents for three months, because they saw that the child was beautiful, and did not fear the king's decree. 24 By faith Moses, when he grew up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer with the people of God than to have the enjoyment of sin for a season, 26 looking upon the reproach of Christ as riches greater than the treasures of Egypt, because his eyes were fixed on reward. 27 By faith he left Egypt, not fearing the wrath of the king, for he stood firm as if he saw the invisible. 28 By faith he kept the passover and the sprinkling of blood, to keep the destroyer from touching the firstborn. 29 By faith they passed through the Red Sea like dry land, but the Egyptians who attempted the same were swallowed up.

30 By faith the walls of Jericho fell after they had marched around them seven days. 31 By faith Rahab the harlot did not perish with the rebels, having received the spies with kindness.

32 And what more shall I say? There would be no time if I wanted to talk about Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets, 33 who by faith subdued kingdoms, exercised righteousness, obtained promises, shut the mouths of lions, 34 quenched a violent fire, escaped the edge of the sword, recovered from disease, were powerful in war, repulsed foreign armies. 35 Women recovered their dead through resurrection; others were tortured and refused deliverance in order to obtain a better resurrection. 36 Others suffered shame, scourging, chains and imprisonment. 37 They were stoned, sawed, tortured; they were killed by the sword, they wandered in sheepskins and goatskins, destitute, oppressed, mistreated, 38 they of whom the world was not worthy, wandering in the deserts and the mountains, in the caves and the caves of the earth. 39 All these, although noted for their faith, did not obtain what was promised to them, 40 God having in view something better for ourselves, so that they would not come to perfection without us.

JESUS MODEL OF THE CHRISTIAN

XII Therefore we also, since we have such a cloud of witnesses around us, let us cast aside every hindrance and the sin that is always ready to envelop us, and let us run with perseverance in the race that lies before us, 2 having our eyes fixed on Jesus the guide and finisher of faith, who, in view of the joy set before him, accepted the cross and, having despised the shame, sat down at the right hand of the throne of God. 3 For consider him who endured such opposition against himself from sinners, so that you may not become slack and despondent in your soul.

4 You have not yet resisted to the point of blood in your struggle against sin. 5 And you have forgotten the exhortation which comes to you as to sons: *My son, do not despise the chastisement of the Lord, nor lose heart when he chastises you; 6 For the Lord punishes those he loves, and he scourges everyone he recognizes as his son.* 7 The punishment which you endure is because God treats you as sons; for what son is there that a father does not chastise? 8 But if you are exempt from the punishment in which all children share, then you are bastards and not sons. 9 Moreover we had our fathers according to the flesh as our correctors, and we respected them; must we not, a fortiori, submit ourselves to the Father of spirits in order to live? 10 These punished us for a few days as they pleased; he punishes us so that we have the advantage of participating in his holiness. 11 No doubt every punishment is, at the time, an object not of joy but of sadness; but later he produces for those who have been tested by him a peaceful fruit of righteousness.

12 Therefore straighten up your drooping hands and your wavering knees, 13 and carry your feet in straight paths, so that what is lame may not be overthrown, but rather may be healed. 14 Pursue peace with all, and holiness without which no one will see the Lord. 15 See to it that no one falls short of the grace of God, that no root of bitterness springs up to cause trouble, and many become infected, 16 that no one be immoral or carnal, like Esau who sold his birthright for a meal. 17 You know that later, wanting to obtain the blessing, he was rejected; for he met with no retraction, although he asked for it with tears.

18 You have not come near to the material mountain, to the kindling fire, to the cloud, to the darkness, to the storm, 19 to the sound of the trumpet, to the loud words which the hearers refused to hear any longer; 20 for they could not bear this commandment: *The very beast that touches this mountain shall be stoned.* 21 And Moses said, so terrible was this spectacle: *I am terrified and trembling.* 22 But you have come near to Mount Zion, to the city of the living God, the heavenly Jerusalem, to the congregation

of thousands of angels, 23 to the church of the firstborn written in heaven, of God who judges of all, of the spirits of the righteous perfected, 24 of Jesus the mediator of the new covenant, and of the blood of sprinkling which speaks better than that of Abel.

25 Be careful not to refuse to hear the speaker. For if they did not escape who refused to hear him who published oracles on earth, how much more would we be in this case if we rejected him who spoke from heaven; 26 he whose voice then shook the earth, and who now has proclaimed, saying, *Once again will I shake not only the earth, but also heaven.* 27 These words "once again" indicate that the things which were shaken (because they were made) have undergone a change as a result of which the things which cannot be shaken must remain. 28 Therefore, receiving a kingdom that cannot be shaken, let us keep this blessing, which enables us to worship God with godliness and fear. 29 For our God is a consuming fire.

XIII May brotherly love persist. 2 Do not forget the hospitality which caused some, without knowing it, to accommodate angels. 3 Remember the prisoners as if you were prisoners; of those who are afflicted, as you yourselves are in a body. 4 Let marriage be respected by all and the marriage bed undefiled; for God will judge the sexually immoral and the adulterers. 5 Let not your conduct be inspired by the love of money; be content with what you have. For he himself said: *I will not leave you nor forsake you;* 6 so that we can say with confidence *The Lord is my protector, I will not fear; What could a man do to me?*

7 Remember your leaders who spoke the word of God to you; consider the outcome of their career and imitate their faith.

8 Jesus Christ is the same yesterday, today, and forever. 9 Do not be carried away by fickle and strange doctrines; for the heart must seek support in goodness rather than in foods which are of no use to those who are attached to them. 10 We have an altar, from which those who serve the tabernacle are not permitted to eat. 11 The bodies of animals, whose blood is carried into the sanctuary by the high priest for sin, are burned outside the camp. 12 For this reason Jesus, in order to sanctify the people with his own blood, endured the passion outside the gate. 13 Let us therefore leave the camp and go to him, bearing his reproach. 14 For we have no permanent city here, but we seek the one that is to come. 15 By him let us continually offer to God a sacrifice of praise, that is, the fruit of lips confessing his name. 16 And do not forget goodness and liberality, for with such sacrifices God is pleased.

17 Obey your rulers and show respect to them, for they watch over your souls as having to give account, so that they do so with joy and not with groaning, which would not benefit you.

18 Pray for us, for we believe that we have a good conscience, willing to conduct ourselves well in all things. 19 I urge you to do this so that I may be returned to you sooner.

20 May the God of peace, who brought back from the dead our Lord Jesus, the great Shepherd of the sheep (redeemed) by the blood of the everlasting covenant, 21 enable you to do every good work, that you may do his will, doing in us that which is pleasing to him through Jesus Christ, to whom be glory for ever and ever! *Amen!*

22 Brethren, I pray you, accept this word of exhortation; because I wrote to you briefly.

23 *You know that our brother Timothy has been released; I'll see you with him if he comes early enough.* 24 Greet all your rulers and all the saints. Those of Italy salute you.

25 May grace be with you all.