

Hebrews

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A verse can express a spiritual truth even if it is in a story which may not be historical.

Each time the subject of a verse changes from “Yahweh” to “God” and vice versa, there is a new paragraph.

(Because of Microsoft software problems, verses can independently move from where they have been placed. A ` has been placed on each vacant line in order to try to stop the verses from moving so much from where they have been placed.)

1769 King James Version	2019 King James Version
<p>1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 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; 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; ` 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 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</p>	<p>1:1 God, who at many times and in different ways spoke in the past to our ancestors by the prophets,¹ 2 has in these last days spoken to us by God’s Son, whom God has appointed heir of all things, by whom also God made the worlds. 3 Christ Jesus, being the brightness of God’s glory, and the express image of God’s person, and upholding all things by the power of his word, when he had by himself purged our sins, <i>sat down on the right hand</i> [was glorified in the presence] of the Majesty on high. 4 Being made so much better than the angels, Christ Jesus has by inheritance been given a more excellent name than they. 5 For to which of the angels did God say at any time, “You are my Son; this day I have brought you forth”?² Or, “I will be a Father to him, and he will be</p>

<p>a Son? 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 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. 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? `</p>	<p>a Son to Me"?³ 6 when God brought God's firstborn into the world, God said, "And let all the angels of God worship him."⁴ 7 And of the angels God said, "God makes God's angels spirits, and God's ministers a flame of fire."⁵ 8 But to the Son God said, "Your throne, O God,⁶ is forever and ever; the scepter of your kingdom is a scepter of righteousness. 9 "You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed you with the oil of gladness more than others."⁷ 10 "And, you, Lord⁸, in the beginning have laid the foundation of the earth; and the heavens are <i>the work of your hands</i> [Your work]. 11 "They shall perish, but you will remain, and they all shall grow old as a garment does. 12 "And you will fold them up like a coat, and they will be changed; but you are forever the same, and your years will never end."⁹ 13 But to which of the angels did God say at any time, "<i>Sit at My right hand</i> [Abide in My presence], until I make your enemies your footstool"?¹⁰ 14 Are not the angels all ministering spirits, sent forth to minister to those who will be heirs of salvation?</p>
<p>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. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 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; 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? 5 For unto the angels hath he not put in subjection the world to come, whereof we speak. 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? 7 Thou madest him a little lower than the angels;</p>	<p>2:1 Therefore we ought to give more earnest heed to what we have been taught, lest at any time we should let what we have heard slip. 2 For if the word spoken by angels was steadfast, and if every sin and disobedience received a just punishment, 3 how shall we escape, if we neglect such a great salvation, which first was spoken of by the Lord, and was confirmed to us by those who heard him? 4 God also bore them witness with signs and wonders, and with numerous miracles and gifts of the Holy Ghost (Holy Spirit), according to God's own will. 5 God has not put the world to come, of which we speak, in subjection to the angels. 6 For a Psalm testifies, "What is humanity, that You are mindful of them? Or the children of humanity, that You visit them? 7 "You made them a little lower than the angels; You</p>

<p>thou crownedst him with glory and honour, and didst set him over the works of thy hands: 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. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 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. 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, 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 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; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved 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. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.</p>	<p>crowned them with glory and honor and set them over the works of Your hands. 8 “You have put all things in subjection under their feet.” When God put all in subjection under humanity, God left nothing that was not put under them. But we do not yet see all things put under humanity.¹¹ 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, so that he by the grace of God tasted death for the sake of all humanity. 10 For it was right that God, for whom are all things, and by whom are all things, to bring humanity to salvation, should make Christ Jesus perfect through suffering. 11 For both he who sanctifies and those who are sanctified are all of one, and because of this Jesus is not ashamed to call them fellow believers, 12 saying to God, “I will declare Your name (nature) to my fellow believers; in the midst of the congregation I will sing praise to You.”¹² 13 And he said, “I will put my trust in God.”¹³ And also, “Behold me, and the children whom God has given me.”¹⁴ 14 As the children have some of the nature of flesh and blood, Jesus also himself had some, so that through overcoming death he might destroy the one that had the power of death, that is, the devil, 15 and deliver those who through fear of death were all their lifetime subject to bondage. 16 For truly Jesus did not take on the nature of angels, but took on the nature of the spiritual descendants of Abraham.¹⁵ 17 Therefore in all things he had to be made like his fellow human beings, so that he could be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For since he himself suffered, being tempted, he is able to help those who are tempted.</p>
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<p>3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that appointed him, as</p>	<p>3:1 Therefore, holy fellow believers, participants in the heavenly calling, consider the Apostle and High Priest of our faith, Christ Jesus, 2 who was faithful to God that appointed him, just</p>
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<p>also Moses was faithful in all his house. 3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. 4 For every house is builded by some man; but he that built all things is God. 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; 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. 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I sware in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief.</p>	<p>as Moses was faithful in God's household.¹⁶ 3 For Christ Jesus was counted worthy of more glory than Moses, just as one who builds a house has more honor than the house. 4 For every house is built by someone, but He that built all things is God. 5 And Moses truly was faithful in all God's house, as a servant, for a testimony of those things which would be coming later. 6 But Christ is a son over his own household, of whose household we are if we hold fast the faith and rejoice in our hope, firm to the end. 7 Therefore as the Holy Ghost (Holy Spirit) says, "Today if you will hear God's voice,¹⁷ 8 "do not harden your hearts, as in the provocation, in the day of testing in the wilderness 9 "when your ancestors tested God, proved God and saw God's works for forty years. 10 "Therefore Yahweh was grieved with that generation, and said, 'They always err in their heart, and they have not known My ways. 11 'So I swore in My wrath, they will not enter into My rest." 12 Take heed, fellow believers, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But urge one another daily to do better, while it is called "today," lest any of you are hardened through the deceitfulness of sin. 14 For we are made participants in Christ if we hold the beginning of our faith steadfast to the end. 15 It is said, "Today if you will hear God's voice, do not harden your hearts, as in the rebellion."¹⁸ 16 For some, when they had heard, rebelled; however, not all who came out of Egypt by the leading of Moses did so. 17 But with whom was the Father grieved for forty years? Was it not with those who had sinned, whose corpses fell in the wilderness? 18 And to whom did the Father swear that they would not enter into God's rest, but to those who did not believe?¹⁹ 19 So we see that they could not enter in because of unbelief.</p>
4:1 Let us therefore fear, lest, a promise being left	4:1 Therefore, let us be afraid, lest, having been

us of entering into his rest, any of you should seem to come short of it.

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

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

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.

5 And in this place again, If they shall enter into my rest.

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

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

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

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

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

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

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.

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.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of

promised to enter into God's rest, any of you should come short of it.

2 For the gospel was preached to us, as well as to them; but the word preached did not benefit them, not being mixed with faith in those who heard it.

3 For we who have believed do enter into God's rest, as the Father said, "As I have sworn in My wrath, they shall not enter into My rest."²⁰ God said this although God's work was finished from the foundation of the world.

4 The Scriptures refer to the seventh day in this way, "And God rested the seventh day from all His works."²¹

5 And God spoke of this matter again, "They shall not enter into My rest."²²

6 Therefore, some are able to enter into God's rest, but those to whom the good news was first preached did not enter in because of unbelief.

7 God also says in the Scriptures through David, "Today if you will hear God's voice, do not harden your hearts."²³

8 For if Joshua had given them rest²⁴, God would not afterward have spoken of giving rest another day.²⁵

9 Therefore, there remains a rest coming to the people of God.

10 For those who have entered into God's rest also have ceased from their own work, as God did from His.²⁶

11 Therefore, let us labor to enter into that rest, lest any fail to do so because of their unbelief.

12 For the word of God is full of life and power, and sharper than any two-edged sword, even dividing soul (material sense) and spirit, and the joints and marrow, and piercing through to the thoughts and intents of the heart.

13 Neither is there any creature that is not clearly seen by God, for all things are naked and open to the *eyes of* [sight of] God which we are dealing with.

14 Seeing then that we have a great high priest, who has passed into heaven, Jesus the Son of God, let us hold fast to our faith.

15 For we do not have a high priest who cannot feel sympathy for our infirmities. Rather, we have one who was in all ways tempted as we are, yet did not sin.

16 Therefore, let us come boldly to the *throne of*

<p>grace, that we may obtain mercy, and find grace to help in time of need.</p>	<p>[place of] grace so that we may obtain mercy, and find grace to help us in time of need.</p>
<p>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: 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. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 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; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 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. 13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 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.</p>	<p>5:1 Every high priest chosen from among humanity is ordained by humanity in things pertaining to God, so that he may offer both gifts and sacrifices for sins. 2 The high priest can have compassion on the ignorant, and on those who have lost their way, for he himself also has many infirmities. 3 And therefore he needs to offer sacrifices for his own sins, as well as those of other people.²⁷ 4 And no one can take this duty upon themselves unless being called of God to do so, as was Aaron.²⁸ 5 So also Christ Jesus did not glorify himself to be made a high priest, but rather God that said to him, "You are My Son, today I have brought you forth."²⁹ 6 As God also says in another place, "You are a priest forever after the order of Melchisedec."³⁰ 7 In the days of his flesh, Jesus offered up prayers and supplications with a loud voice and tears to God that was able to save him from death. And Jesus was heard because he revered God. 8 Though he was a Son, still he learned obedience from the things which he suffered. 9 And being made perfect, he became the author of eternal salvation to all those who obey him. 10 He was called by God a high priest after the order of Melchizedek. 11 About him we have many things to say, but hard to explain, seeing you are dull of hearing. 12 Although at this time you ought to be teachers, you need someone to teach you the first principles of the truths of God. You still need milk, and are not ready for strong meat. 13 For those who still need milk are unskillful with the word of righteousness, for they are babies in the faith. 14 But strong meat belongs to those who are mature, whose understanding is trained by practice to distinguish between good and evil.</p>
<p>6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead</p>	<p>6:1 Therefore having learned the elementary principles of the doctrine of Christ, let us go on to perfection, not having to lay again the foundation of</p>

works, and of faith toward God,
 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
 3 And this will we do, if God permit.
 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
 5 And have tasted the good word of God, and the powers of the world to come,
 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.
 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.
 13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
 15 And so, after he had patiently endured, he obtained the promise.
 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his

repentance from dead works, to gain faith in God,
 2 and not having to learn again about the doctrine of baptism, of laying on of hands, of the resurrection of the dead and of eternal judgment.
 3 And this we will do if God permits.
 4 For it is impossible for those who were once enlightened, and tasted of the heavenly gift, and were made participants of the Holy Ghost (Holy Spirit),
 5 and tasted the good word of God, and the powers of the world to come,
 6 if they fall away, to renew themselves again to repentance, seeing that they crucify to themselves the Son of God afresh, and openly shame him.
 7 For the earth, which drinks in the rain that often comes upon it, and brings forth good food for those by whom it is cared for, receives blessings from God.
 8 But that which bears thorns and briers is rejected, and after being cursed is burned.³¹
 9 But, beloved, we are persuaded to think better things of you, and things that accompany salvation, though we speak thus.
 10 For God is not so unrighteous as to forget your work and labor of love, which you have shown toward God, in that you have ministered to the saints (fellow Christians), and continue to minister.
 11 And we desire that every one of you show the same diligence to acquire the full assurance of hope to the end.
 12 Do not be lazy, but rather be followers of those who through faith and patience inherit the promises.
 13 For when God made a promise to Abraham, because God could swear by no one greater, God swore by Himself,
 14 saying to Abraham, "With My promised blessing, I will bless you, and I will multiply your descendants."³²
 15 And so, after Abraham had patiently endured, he obtained the promise.
 16 For persons truly swear by a greater than themselves, and they confirm this by an oath, which to them is an end of a disagreement.
 17 God, abundantly willing to show the heirs of the promise that His counsel does not change,

<p>counsel, confirmed it by an oath: 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: 19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.</p>	<p>confirmed it by an oath. 18 Thus by two unchangeable things in which it was impossible for God to lie, we who have fled to God for refuge have a strong foundation to lay hold upon the hope set before us.³³ 19 This hope we have as an anchor of the spirit, both sure and steadfast, and which lets us enter God's holy temple. 20 Jesus, who was made a high priest forever after the order of Melchisedec has entered within the veil of the holy temple first, as our forerunner.³⁴</p>
<p>7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 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; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 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: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the</p>	<p>7:1 Melchisedec, king of Salem, priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him. 2 To Melchisedec, Abraham gave a tenth part of all. Melchisedec was first by interpretation king of righteousness, and also king of Salem, which is, king of peace.³⁵ 3 Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like the Son of God, he was a priest forever. 4 Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of everything he gained by winning the battle with the kings. 5 And truly those who are the descendants of Levi, who receive the office of the priesthood, have a right to take tithes from the people who are their fellow believers, according to the law of Moses, though their fellow believers also are descendants of Abraham.³⁶ 6 But Melchisedec whose descent is not counted from Abraham received tithes from Abraham, and blessed him who had received God's promises. 7 And there is no doubt that the less is blessed by the better. 8 Now here priests who receive tithes die, but Melchisedec, who received them, continues to live. 9 And Levi, whose descendants receive tithes, paid tithes in Abraham, so to speak. 10 For Levi had not yet been born to a descendant of Abraham, when Melchisedec met Abraham. 11 Therefore, if perfection were by the Levitical priesthood (for during the time of the Levitical priesthood, the people received the law of Moses),</p>

law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

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

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

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

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

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

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

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

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest:

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 for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 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.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered

what further need was there for another priest to rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there must also be a change of the law.

13 For he of whom these things are spoken belongs to another tribe, which did not serve and so was not represented at the altar.

14 For it is evident that our Lord sprang out of the tribe of Judah, of which tribe Moses did not speak anything concerning priesthood.

15 And it is evident that another priest who is like Melchisedec has risen.

16 This priest is made, not after the law of a carnal command, but with the power of an endless life.

17 For God testifies to Jesus, "You are a priest forever after the order of Melchisedec."³⁷

18 Truly the previous law was canceled because it was so weak and useless.

19 For the law of Moses made nothing perfect, but the better hope that Jesus gave did, by which we draw near to God.

20 Christ Jesus was not made a priest without an oath.

21 For many were made priests without an oath; but Christ Jesus was made a priest with an oath by God that said to him, "God³⁸ swore and will not repent, 'You are a priest forever after the order of Melchisedec.'"³⁹

22 By this Jesus was made the guarantee of a better covenant.

23 And there truly were many priests, because none could continue forever, being subject to death.

24 But Christ Jesus, because he continues forever, has an unchangeable priesthood.

25 Therefore, Christ Jesus will be able throughout all time to save those who come to God by him, since he lives forever, making intercession for them.

26 For such a high priest answered our need; he is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

27 Christ Jesus does not need, as did those high priests, to often offer up sacrifices, first for his own sins, and then for the people's sins. For this he did once for all, when he offered up himself.⁴⁰

28 For the law of Moses makes high priests of those

<p>up himself. 28 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 for evermore.</p>	<p>who have weaknesses. But God's promises, which comes now after the law of Moses, makes the Son consecrated forever. ` `</p>
<p>8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. 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. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 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 shewed to thee in the mount. 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. 7 For if that first covenant had been faultless, then should no place have been sought for the second. 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: 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. ` 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: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know</p>	<p>8:1 Now this is the sum of the things which we have spoken: we have a high priest, who is <i>set at the right hand of the throne of the</i> [in the presence of the] Majesty in the heavens.⁴¹ 2 He is the minister of the sanctuary, and of the true tabernacle, which God⁴² put up, not people. 3 For every high priest is ordained to offer gifts and sacrifices; therefore, it is necessary that Jesus also have something to offer. 4 For if he were on the earth, he would not be a priest, seeing that there are priests who offer gifts according to the law of Moses, 5 serving only as an example and image of heavenly things, as Moses was admonished by Yahweh when he was about to make the tabernacle. For Yahweh said to him, "See that you make all things according to the pattern showed to you on the mount."⁴³ 6 But now Jesus has been given a more excellent ministry, by which he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, there would have been no need for a second covenant. 8 For finding fault with the Israelites, God said,⁴⁴ "Behold, the day will come when I will make a new covenant with the children of Israel and with the children of Judah. 9 "It will not be according to the covenant that I made with their ancestors in the day when I took them by the hand to lead them out of the land of Egypt, because they did not continue in My covenant, and so I turned <i>My back on them</i> [away from them]. 10 "For this is the covenant that I will make with the children of Israel in those days," says God⁴⁵, "I will put My laws into their mind, and write them in their hearts, and I will be their God, and they will be My people. 11 "And they will not need to teach their neighbors or their fellow believers, saying, 'Know God.'⁴⁶ For</p>

<p>the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 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.</p>	<p>all will know Me, from the least to the greatest. 12 "For I will be merciful to their unrighteousness, and I will remember their sins and their iniquities no more." 13 God says, "A new covenant,"⁴⁷ God has made the first one old. Now that which decays and grows old is ready to vanish away.</p>
<p>9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. 2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 3 And after the second veil, the tabernacle which is called the Holiest of all; 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; 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 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: 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 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; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not</p>	<p>9:1 Truly the first covenant had rules of divine service, and a worldly sanctuary. 2 For a tabernacle was made,⁴⁸ and in the first room was the lampstand,⁴⁹ the table, and the showbread;⁵⁰ it was called the holy place. 3 And after the second veil, there was the room which was called the holy of holies.⁵¹ 4 The tabernacle had the golden altar of incense,⁵² and the ark (the chest) of the covenant overlaid with gold, in which was the golden pot that contained manna,⁵³ and Aaron's rod that budded,⁵⁴ and the tablets of the covenant.⁵⁵ 5 And over the ark were the cherubims (angelic creatures) of glory shadowing the mercy seat⁵⁶, of which we can no longer speak specifically.⁵⁷ 6 Now when these things were ordained, the priests always went into the holy place, accomplishing the service of Yahweh.⁵⁸ 7 But into the holy of holies the high priest went alone once every year, not without blood, which he offered for himself, and for the errors of the people.⁵⁹ 8 The Holy Ghost (Holy Spirit) thus signified that the way for the people into the holiest of all places was not yet manifested, while the first tabernacle was still standing. 9 At that time in the tabernacle, both gifts and sacrifices were offered, but they could not make the conscience of the person who performed the service perfect. 10 The service in this tabernacle centered around food and drink, and various washings, and carnal rules, imposed on the worshipers until the time of reformation. 11 But Christ Jesus was a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not</p>

of this building;

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.

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

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?

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

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

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,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

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

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

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.

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

of this world.

12 Not by the blood of goats and calves, but by his own blood (self-sacrifice) he entered in once into the holy of holies, having obtained eternal redemption for us.

13 For if the blood of bulls and goats, and the ashes of a heifer sprinkled on the impure,⁶⁰ sanctifies to the purifying of the flesh,⁶¹

14 how much more shall the blood (self-sacrifice) of Christ Jesus, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And by this he is the mediator of the new covenant, for by means of his death, he brought about the redemption (the destruction, the overcoming, the forgiveness) of the sins that were under the first covenant, so that those who are called might receive the promise of eternal inheritance.

16 Where a will is, there must also of necessity be the death of the person who made the will.

17 For a will is in force only after a person has died; it has no power at all while the testator (the person who made it) lives.

18 The first will was not dedicated without blood.

19 For when Moses had spoken every precept according to the law of Moses to all the people, he took the blood of calves and goats with water, and crimson wool and hyssop, and sprinkled both the holy scroll, and all the people,

20 saying, "This is the blood of the covenant which God has ordered you to obey."⁶²

21 Moreover, he sprinkled both the tabernacle, and all the vessels of the ministry with blood.⁶³

22 Almost all things are purged with blood by the law of Moses, and without the shedding of blood, there is no forgiveness of sin.⁶⁴

23 Therefore, it was necessary that the earthly patterns of things in the heavens should be purified with blood, but the heavenly things themselves with better sacrifices than these.

24 For Christ Jesus has not entered into holy places made with hands, which are only symbols of what is true, but into heaven itself, to appear now in the presence of God for us.

<p>presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.</p>	<p>25 Jesus does not need to make an offering over and over, as the high priest does, who enters into the holy place every year and offers himself with the blood of others. 26 For then Jesus would have had to suffer often since the foundation of the world. But now once at the end of the world Jesus has appeared to put away sin by the sacrifice of himself. 27 And as people are appointed to die once, and after this the judgment, 28 so Christ Jesus was offered once to bear the sins of many, and to those who look for him, he will appear the second time without sin to bring them salvation.⁶⁵</p>
<p>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 year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 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; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can</p>	<p>10:1 For the law of Moses, having only the shadow of good things to come, and not the true image of those things, can never with those sacrifices which are offered continually year by year make those who sacrifice perfect. 2 For then would not the sacrifices have ceased to be offered? Because the worshipers once purged would not have been guilty of sins anymore. 3 But with those sacrifices there is a remembrance of sins every year. 4 For it is not possible that the blood of bulls and goats can take away sins. 5 Therefore, when Christ Jesus came into the world, he said, "Father-Moher, You do not desire sacrifice and offering, but You have prepared for me a body. 6 "You have had no pleasure in burnt offerings and sacrifices for sin." 7 Then Christ Jesus said, "Lo, I come (in the holy scroll it is written of me,) to do Your will, O God. 8 "Sacrifice and offerings and burnt offerings and offerings for sin You do not desire, neither have pleasure in those which are offered by the law of Moses."⁶⁶ 9 Then Christ Jesus said, "Lo, I come to do Your will, O God." God takes away the old law so that God may establish the new law. 10 By God's will we are sanctified through the offering of the body of Jesus Christ once for all. 11 Every priest stands daily serving and offering the same sacrifices over and over, which can never take</p>

<p>never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 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; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin. 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 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. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); 24 And let us consider one another to provoke unto love and to good works: 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. 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses:</p>	<p>away sins.⁶⁷ 12 But Christ Jesus, after he had offered one sacrifice for sins forever, sat down <i>on the right hand of</i> [fully in the presence] of God. 13 From now on he patiently waits for his enemies to be made his footstool.⁶⁸ 14 For by one offering he has perfected forever those who are sanctified. 15 Of this the Holy Ghost (Holy Spirit) also is a witness; for God has stated in the Scriptures, 16 "This is the covenant that I will make with them in those days: I will put My laws into their hearts, and I will write My laws in their mind."⁶⁹ 17 "And I will not remember their sins and iniquities anymore."⁷⁰ 18 Now where there is the forgiveness of sins, there is no more need of offering for sin. 19 Therefore, fellow believers we have the boldness to enter into the holiest place by the blood (self-sacrifice) of Jesus, 20 by a new and living way which he has consecrated for us through the veil, that is to say, his flesh. 21 And having our own high priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, having our hearts made clean from an evil conscience, and our bodies washed with pure water.⁷¹ 23 Let us hold fast the profession of our faith without wavering (for God is faithful who promised). 24 And let us encourage one another to love and to do good works, 25 not forsaking the assembling of ourselves together, as some do, but encouraging one another even more, as we see the final day approaching. 26 For if we willfully sin after we have received the knowledge of the truth, there does not remain any more sacrifice for sins, 27 but only a certain fear of judgment and fiery indignation which will devour God's adversaries.⁷² 28 The person who despised Moses' law died without mercy on the evidence of two or three witnesses.⁷³ 29 How much worse punishment, do you think,</p>
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<p>29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot 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?</p> <p>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.</p> <p>31 It is a fearful thing to fall into the hands of the living God.</p> <p>32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;</p> <p>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.</p> <p>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.</p> <p>35 Cast not away therefore your confidence, which hath great recompence of reward.</p> <p>36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.</p> <p>37 For yet a little while, and he that shall come will come, and will not tarry.</p> <p>38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.</p> <p>39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.</p>	<p>shall persons deserve who have trod under foot the Son of God, and have counted the blood of the covenant, with which they were sanctified, an unholy thing, and have treated shamefully the spirit of grace?⁷⁴</p> <p>30 For we know Yahweh that has said, “Vengeance belongs to Me, I will repay,”⁷⁵ says Yahweh. And, “Yahweh will judge His people.”⁷⁶</p> <p>31 It is fearful thing to fall into the hands of the living Yahweh.</p> <p>32 But call to remembrance the earlier days, after you first knew the truth, when you endured many afflictions,</p> <p>33 some afflictions when you were made an object of scorn both by reproaches and afflictions, and some afflictions while you were companions of those who were so treated.</p> <p>34 For you had compassion on me in my bonds, and took the loss of your goods joyfully, knowing in yourselves that you have in heaven a better and an enduring substance.</p> <p>35 Therefore, do not cast away your confidence, which will be greatly rewarded.</p> <p>36 For you need patience so that, after you have done the will of God, you may receive the promise.</p> <p>37 For the Scriptures say, “In a little while, the one who is coming will come, and will not tarry.”⁷⁷</p> <p>38 “Now the just will live by faith,⁷⁸ but if anyone draws back, God says, ‘My spirit will have no pleasure in that person.’”</p> <p>39 But we are not of those who draw back to our damnation, but of those who believe to receive the saving of our selves.</p>
<p>11:1 Now faith is the substance of things hoped for, the evidence of things not seen.</p> <p>2 For by it the elders obtained a good report.</p> <p>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.</p> <p>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.</p>	<p>11:1 Now faith reflects the substance of things hoped for, and is the result of the evidence of things not seen.</p> <p>2 For by it the elders obtained praise.</p> <p>3 Through faith we understand that the worlds came into being by the word of God, and therefore things which are seen were not made by things which appear.⁷⁹</p> <p>4 By faith Abel offered to God a more excellent sacrifice than Cain did, and was counted as righteous, God testifying regarding his gifts. And by it Abel, although dead, still speaks.⁸⁰</p>

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.

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.

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.

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.

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:

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

11 Through faith also Sara 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.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

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.

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

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

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

17 By faith Abraham, when he was tried, offered up

5 By faith Enoch was translated so 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.⁸¹

6 But without faith, it is impossible to please God, for the person who comes to God must believe that God exists, and that God rewards those who diligently seek Him.

7 By faith Noah, being warned by God of things not seen as yet, believed, and prepared an ark to save his household. By doing this, Noah condemned the world and became an heir of the righteousness which is by faith.⁸²

8 By faith Abraham, when he was called to go out to a place which he would afterward receive for an inheritance, obeyed. And he went out, not knowing where he was going.⁸³

9 By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tents with Isaac, the heir with him of the same promise.⁸⁴

10 For he looked for a city which has foundations, whose builder and maker is God.

11 Through faith Sara (Sarah) herself received strength to conceive descendants and was delivered of a child when she was past child-bearing age, because she judged God faithful who had promised.⁸⁵

12 Therefore from Abraham, who was in his last years, sprang as many descendants as there are stars in the sky in multitude, and as the sand which is innumerable by the seashore.⁸⁶

13 These all died in faith. Though they did not receive the promises, they saw them far off, and believed them, and embraced them, and confessed that they were strangers and pilgrims on the earth.⁸⁷

14 Those who say such things declare plainly that they seek another country.

15 Truly, if they had longed for that country from which they came out, they might have had the opportunity to return.

16 But now they desire a better country, that is, a heavenly one; therefore, God is not ashamed to be called their God, for God has prepared for them a city.

17 By faith Abraham, when he was tested, offered

Isaac: and he that had received the promises offered up his only begotten son,

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

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

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

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

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

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

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

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

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

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

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

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

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

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

up Isaac. He who had received the promises offered up his only son by his wife Sarah.⁸⁸

18 Of him it was said, that "In Isaac will your descendants be called." ⁸⁹

19 Abraham reasoned that God was able to raise Isaac up from the dead, and Abraham received Isaac back as though from the dead.

20 By faith Isaac blessed Jacob and Esau concerning things to come.⁹⁰

21 By faith Jacob, when he was dying, blessed both the sons of Joseph and worshiped,⁹¹ leaning upon the top of his staff.⁹²

22 By faith Joseph, when he was dying, spoke of the departure of the children of Israel from Egypt and instructed them to carry his bones back to Canaan.⁹³

23 By faith Moses, when he was born, was hidden for three months by his parents because they saw that he was exceptional,⁹⁴ and they were not afraid of the pharaoh's command.⁹⁵

24 By faith Moses, when he reached adulthood, refused to be called the son of pharaoh's daughter,⁹⁶

25 choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

26 He esteemed the promised Christ greater riches than the treasures of Egypt, for he realized how wonderful the reward would be.

27 By faith he abandoned Egypt, not fearing the wrath of the pharaoh, for he remained steadfast, seeing God who is invisible.

28 Through faith he kept the Passover, and sprinkled blood, lest Yahweh that destroyed the firstborn of Egypt should touch the firstborn of the Israelites. ⁹⁷

29 By faith the Israelites passed through the Sea of Reeds as if on dry land, while the Egyptians trying to pass through were drowned.⁹⁸

30 By faith the walls of Jericho fell down after the Israelites marched around them for seven days.⁹⁹

31 By faith the prostitute Rahab did not perish with those who did not believe,¹⁰⁰ when she had peacefully received the Israelite spies.¹⁰¹

32 And what shall I say more? For I do not have enough time to tell of Barak and Deborah,¹⁰² of Gideon,¹⁰³ of Samson,¹⁰⁴ of Jephthae (Jephthah),¹⁰⁵

<p>33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 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. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 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; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.</p>	<p>of Samuel,¹⁰⁶ of David,¹⁰⁷ and of the other prophets. 33 Those persons through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,¹⁰⁸ 34 quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle and turned to flight the armies of the heathen.¹⁰⁹ 35 Women received their dead raised to life again. Others were tortured, not accepting deliverance from their pain, so that they might obtain a better resurrection.¹¹⁰ 36 And others had to bear cruel mocking and beatings, yes, and also chains and imprisonment.¹¹¹ 37 They were stoned, they were sawed in half, were tempted, or were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented.¹¹² 38 The world was not worthy of them. They wandered in deserts and on mountains, and lived in dens and caves of the earth. 39 And all these, although obtaining God's approval through their faith, did not receive the promise. 40 God provided some better thing for us, so that they would be made perfect at a later time, together with us.</p>
<p>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, 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. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin. 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</p>	<p>12:1 Therefore, seeing that we are encompassed by a great cloud of witnesses, let us lay aside every weight, and the sin which so easily clings to us, and let us run with patience the race that is set before us, 2 looking to 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 <i>at the right hand of the throne of</i> [in the presence of] God. 3 Remember him who endured such opposition from many sinners against himself, to keep you from becoming wearied and faint in your minds. 4 You have not yet shed blood in your fight against sin. 5 And you have forgotten the urging which speaks to you as to children, "My child, do not despise the chastening of God,¹¹³ nor faint when you are</p>

<p>thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 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? 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. 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. 12 Wherefore lift up the hands which hang down, and the feeble knees; 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. 14 Follow peace with all men, and holiness, without which no man shall see the Lord: 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; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 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. 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, 、 、 19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: 20 (For they could not endure that which was commanded, And if so much as a beast touch the</p>	<p>rebuked by God.¹¹⁴ 6 “For whom God¹¹⁵ loves God chastens, and chastens every child whom He receives.”¹¹⁶ 7 If you endure chastening, God deals with you as with children; for what child is there whom the parents do not chasten? 8 But if you are never chastised, which all experience, then you are bastards, and not children. 9 Furthermore, we have had fleshly parents who corrected us, and we gave them reverence. Shall we not much rather be subject to the Father of us, and live? 10 For our fleshly parents for a few days truly chastened us as they wished, but God for our benefit, so that we might share in God’s holiness. 11 Now no chastening in the present seems to be joyous, but grievous; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been benefited by it. 12 Therefore lift up the hands which hang down, and strengthen the feeble knees,¹¹⁷ 13 and make straight paths for your feet, so that any lameness will not grow worse, but let it rather be healed.¹¹⁸ 14 Follow peace with all people, and holiness, without which no one will see God. 15 Be careful that none of you turn away from the grace of God, lest any root of bitterness springing up trouble you, for by this many are poisoned.¹¹⁹ 16 Beware lest there be among you any sexually immoral or profane person, like Esau, who for one morsel (piece) of food sold his birthright.¹²⁰ 17 For you know that afterward, when he would have inherited the blessing, he was rejected. For his repentance was not accepted, though he sought it desperately with tears.¹²¹ 18 You have not come to the mountain that, if mistakenly touched, would have terrible consequences, and that burned with fire, nor have you come to blackness, and darkness, and tempest,¹²² 19 nor to the sound of a trumpet, and the voice so terrifying that those who heard it pleaded that it not speak to them anymore. 20 For they could not accept that which was commanded, “And if an animal touches the</p>
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<p>mountain, it shall be stoned, or thrust through with a dart: 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) 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, `</p> <p>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, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. `</p> <p>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: `</p> <p>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. 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. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: `</p> <p>29 For our God is a consuming fire.</p>	<p>mountain, it shall be stoned, or thrust through with a dart."¹²³ 21 And so terrifying was the sight, that Moses said, "I exceedingly fear and quake."¹²⁴ 22 But you have come to mount Sion (Mount Zion), and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. 23 You have come to the general assembly and church of the firstborn, who are written in heaven, and to God the Judge of all, and to just persons made perfect, 24 and to Jesus the mediator of the new covenant, and to the cleansing blood (self-sacrifice) of Jesus, which promises better things than the blood of Abel.¹²⁵ 25 See that you do not refuse him who speaks. For if they did not escape hurt who refused him who spoke on earth, much more will we not escape hurt, if we turn away from God who speaks from heaven.¹²⁶ 26 God's voice on the earth shook the earth, but now God has promised, saying, "This time I do not shake the earth only, but also the heavens."¹²⁷ 27 And these words signify the removal of those things that are shaken, things that are made, so that those things which cannot be shaken may remain. 28 Therefore, we who are receiving a kingdom which cannot be moved, let us have grace, with which we may serve God acceptably with reverence and godly fear.¹²⁸ 29 For our God is a consuming fire.¹²⁹</p>
<p>13:1 Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. `</p> <p>3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. 4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 5 Let your conversation be without covetousness; and be content with such things as ye have: for he</p>	<p>13:1 Let brotherly and sisterly love continue. 2 Do not be forgetful to entertain strangers, for by doing so some have entertained angels without knowing it.¹³⁰ 3 Remember those who are in prison, as if you were bound with them, and those who suffer adversity, as if their bodily feelings were like your own. 4 Marriage is honorable in all if the marriage bed is undefiled, but God will judge those who are sexually immoral and who commit adultery. 5 Let your life be without covetousness; and be content with such things as you have; for God has</p>

hath said, I will never leave thee, nor forsake thee.
6 So that we may boldly say, The Lord is my helper,
and I will not fear what man shall do unto me.

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.

8 Jesus Christ the same yesterday, and to day, and
for ever.

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.

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

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.

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

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

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

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.

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

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.

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

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

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,

21 Make you perfect in every good work to do his
will, working in you that which is well pleasing in

said, "I will never leave you, nor forsake you."¹³¹

6 So we may boldly say, "God is my helper, and I will
not fear what people will do to me."¹³²

7 Honor those who rule over you, who have
spoken to you the word of God; accept their faith for
yourselves, considering the outcome of their lives.

8 Jesus Christ, the same yesterday, today, and
forever.

9 Do not be misled by different strange doctrines.
For it is a good thing if the heart is established with
grace, not with special foods, for special foods have
not benefited those who have been concerned with
them.

10 We have an altar, from which the Jewish priests
have no right to eat who serve in the tabernacle.

11 For the bodies of those animals whose blood is
brought into the sanctuary by the high priest to
offer for sin, are burned outside the camp.¹³³

12 Therefore Jesus also, so that he might sanctify
the people with his own blood (self-sacrifice),
suffered outside the gate.

13 Therefore, Let us go forth to him outside the
camp, sharing his reproach by his adversaries.

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

15 Therefore, by him let us offer the sacrifice of
praise to God continually, that is, the fruit of our lips
giving thanks to God's name.

16 But do not forget to do good, to communicate,
and to share what you have, for with such sacrifices
God is well pleased.

17 Obey those who rule over you, and submit
yourselves, for they watch over your spirit, as those
who must give account for your spirit, so that they
may do it with joy and not with grief, for that would
not be helpful to you.

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

19 But I urge you to do this so that I may be
restored to you sooner.

20 Now may the God of peace, who raised from
the dead our Lord Jesus, that great shepherd of the
sheep, through the blood of the everlasting
covenant,

21 make you perfect in every good work to do God's
will, working in you that which is well pleasing in

<p>his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.</p> <p>22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.</p> <p>23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.</p> <p>24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.</p> <p>25 Grace be with you all. Amen.</p>	<p>God's sight through Jesus Christ, to whom be glory forever and ever. Amen.</p> <p>22 And I urge you, fellow believers, accept my exhortation: for I have written a letter to you in a few words.</p> <p>23 I want you to know that our brother Timothy has been set at liberty; with him, I will see you if he comes shortly.</p> <p>24 Greet all those who rule over you and all the saints (your fellow believers). Those of Italy greet you.</p> <p>25 Grace be with you all. Amen.</p>
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¹ (1:1) Mainstream Bible scholars are sure that Hebrews was written after Paul's death because the theology is post-Pauline. The late Professor Elaine Follis, the most respected Bible scholar who was a Christian Scientist, wrote that mainstream Bible scholars had reached a consensus by 1,000 CE (AD) that Paul did not write Hebrews.

² (1:5a) Psalms 2:7

³ (1:5b) 2 Samuel 7:14; 1 Chronicles 17:13

⁴ (1:6) Deuteronomy 32:43 (LXX). LXX is shorthand for the Septuagint Bible, which was a translation sometime in the 3rd century BCE of the Hebrew Bible into Greek for Jews living outside Israel who could no longer read Hebrew.

⁵ (1:7) Psalms 104:4

⁶ (1:8) The human opinion of the writer of Hebrews was that Christ Jesus was a God.

After the synoptic Gospels (Matthew, Mark, and Luke) were written, the early Christian Church increasingly exalted Christ Jesus, eventually declaring by proclamation that he was a God. Mary Baker Eddy urged her students to gain the spiritual sense of what was written in the Bible. She wrote that, "The literal meaning of the Scriptures makes them nothing valuable." Any Scientist reading Hebrews literally, who is trying to read Hebrews as if the author of Hebrews did not think that Christ Jesus was a God, is misreading Hebrews.

⁷ (1:8 9) Psalms 45:6, 7

⁸ (1:10) "Lord" here refers to Christ or Christ Jesus, as it always does in the 2019 KJV. That the author of Hebrews thinks that Christ was the agent of creation has already been mentioned in 1:2.

⁹ (1:10-12) Psalms 102:25-27 (LXX)

¹⁰ (1:13) Psalms 110:1

¹¹ (2:6-8) Psalms 8:4-6

¹² (2:12) Psalms 22:22

¹³ (2:13a) Isaiah 8:17 (LXX)

¹⁴ (2:13b) Isaiah 8:18

¹⁵ (2:16) Isaiah 41:8

¹⁶ (3:2) Numbers 12:7

¹⁷ (3:7-11) Psalms 95:7-11 (LXX)

¹⁸ (3:15) Psalms 95:7, 8 (LXX)

¹⁹ (3:16-18) Numbers 14:1-35

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- 20 (4:3) Psalms 95:11
- 21 (4:4) Genesis 2:2
- 22 (4:5) Psalms 95:11
- 23 (4:7) Psalm 95:7,8
- 24 (4:8) Joshua's possession of Canaan did not give the Israelites rest.
- 25 (4:8) Deuteronomy 31:7; Joshua 22:4
- 26 (4:10) Genesis 2:2
- 27 (5:3) Leviticus 9:7
- 28 (5:4) Exodus 28:1
- 29 (5:5) Psalm 2:7
- 30 (5:6) Psalm 110:4;
- 31 (6:8) Genesis 3:17, 18
- 32 (6:14) Genesis 22:16,17
- 33 (6:19) Leviticus 16:2
- 34 (6:20) Psalms 110:4
- 35 (7:1, 2) Genesis 14:17-20
- 36 (7:5) Numbers 18:21
- 37 (7:17) Psalms 110:4
- 38 (7:21) The author of Hebrews sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse God is called Lord in the 1769 KJV.
- 39 (7:21) Psalms 110:4
- 40 (7:27) Leviticus 9:7
- 41 (8:1) Psalms 110:1
- 42 (8:2) The author of Hebrews sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse in the 1769 KJV, God is called Lord.
- 43 (8:5) Exodus 25:40
- 44 (8:8-12) Jeremiah 31:31-34 (LXX)
- 45 (8:10) The author of Hebrews sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse in the 1769 KJV, God is called Lord.
- 46 (8:11) The author of Hebrews sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse in the 1769 KJV, God is called Lord.
- 47 (8:13) Jeremiah 31:31
- 48 (9:2a) Exodus 26:1-30
- 49 (9:2b) Exodus 25:31-40
- 50 (9:2c) Exodus 25:30
- 51 (9:3) Exodus 26:31-33
- 52 (9:4a) Exodus 30:1-6
- 53 (9:4b) Exodus 16:33
- 54 (9:4c) Numbers 17:8-10
- 55 (9:4d) Exodus 25:16; Deuteronomy 10:3-5
- 56 (9:5) The mercy seat was the seat on top of the ark of the covenant on which Yahweh, the tribal Deity conceptualized by the Israelites, at times supposedly sat.
- 57 (9:5) Exodus 25:18-22
- 58 (9:6) Numbers 18:2-6
- 59 (9:7) Leviticus 16:2-34
- 60 (9:13a) Leviticus 16:15,16
- 61 (9:13b) Numbers 19:9, 17-19

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- 62 (9:19, 20) Exodus 24:6-8
63 (9:21) Leviticus 8:15
64 (9:22) Leviticus 17:11
65 (9:28) Isaiah 53:12
66 (10:5-7) Psalms 40:6-8
67 (10:11) Exodus 29:38
68 (10:12, 13) Psalms 110:1
69 (10:16) Jeremiah 31:33. The author of Hebrews sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse in the 1769 KJV, God is called Lord.
70 (10:17) Jeremiah 31:34
71 (10:22) Ezekiel 36:25
72 (10:27) Isaiah 26:11 (LXX)
73 (10:28) Deuteronomy 17:6; 19:15
74 (10:29) Exodus 24:8
75 (10:30a) Deuteronomy 32:35
76 (10:30b) Deuteronomy 32:36
77 (10:37) Habakkuk 2:3
78 (10:38) Habakkuk 2:4
79 (11:3) Genesis 1:1; Psalms 33:6, 9
80 (11:4) Genesis 4:3-10
81 (11:5) Genesis 5:21-24 (LXX)
82 (11:7) Genesis 6:13-22
83 (11:8) Genesis 12:1-5
84 (11:9) Genesis 35:27
85 (11:11) Genesis 18:11-14; 21:2
86 (11:12) Genesis 15:5; 32:12
87 (11:13) Genesis 23:4; 1 Chronicles 29:15; Psalms 39:12
88 (11:17) Genesis 22:1-14
89 (11:18) Genesis 21:12
90 (11:20) Genesis 27:27-29, 38-40
91 (11:21a) Genesis 48:1-20
92 (11:21b) Genesis 47: 39, 31 (LXX)
93 (11:22) Genesis 50:24, 25; Exodus 13:19
94 (11:23a) Exodus 2:2
95 (11:23b) Exodus 1:22
96 (11:24) Exodus 2:10-12
97 (11:28) Exodus 12:21-30
98 (11:29) Exodus 14:21-31
99 (11:30) Joshua 6:12-21
100 (11:31a) Joshua 6:22-25
101 (11:31b) Joshua 2:1-21
102 (11:32a) Judges 4:4-5:31 Barak and Deborah
103 (11:32b) Judges 6-11-8:35 (Gideon)
104 (11:32c) Judges 11:1-12:7 (Jephthah)
105 (11:32d) Judges 13:2-16:31 (Samson)
106 (11:32f) 1 Samuel 1:1-28:20 (Samuel)
107 (11:32e) 1 Samuel 16:1-1 Kings 2:11 (David) 24

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- 108 (11:33) Deuteronomy 6:1-25
- 109 (11:34) Deuteronomy 3:1-29
- 110 (11:35) 1 Kings 17:17-24; 2 Kings 4:25-37
- 111 (11:36) 1 Kings 22:26, 27; 2 Chronicles 18:25, 26; Jeremiah 20:2; 37:15; 38:6
- 112 (11:37) 2 Chronicles 24:21
- 113 (12:5) The author of Hebrews sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse in the 1769 KJV, God is called Lord.
- 114 (12:5) Proverbs 3:11, 12; Job 5:17
- 115 (12:6) The author of Hebrews sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse in the 1769 KJV, God is called Lord.
- 116 (12:6) Proverbs 3:12
- 117 (12:12) Isaiah 35:3 (LXX)
- 118 (12:13) Proverb 4:26
- 119 (12:15) Deuteronomy 29:18 (LXX)
- 120 (12:16) Genesis 25:29-34
- 121 (12:17) Genesis 27:30-40
- 122 (12:18, 19) Exodus 19:16-22; 20:18-21; Deuteronomy 4:11, 12; 5:22-27
- 123 (12:20) Exodus 19:12,13
- 124 (12:21) Deuteronomy 9:19
- 125 (12:24) Genesis 4:10, 11
- 126 (12:25) Exodus 20:22
- 127 (12:26) Haggai 2:6
- 128 (12:28) The reference to godly fear means that the author of Hebrews retained his belief that the Deity had some of the characteristics of Yahweh, who was a Deity to be feared.
- 129 (12:29) Deuteronomy 4:24
- 130 (13:2) Genesis 18:1-8; 19:1-3
- 131 (13:5) Deuteronomy 31:6, 8; Joshua 1:5
- 132 (13:6) Psalms 118:6 (LXX). The author of Hebrews sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse in the 1769 KJV, God is called Lord.
- 133 (13:11) Leviticus 16:27