

Spirit of Prophecy Version™

“The testimony of Jesus is the spirit of prophecy.” Revelation 19:10

Translator:
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This work of translation is
DEDICATED TO

- 1) God, the Eternal Father, the Creator and Sustainer of all existence
- 2) The Holy Spirit, the seven Spirits of God who are before his throne,
who continually convict us of sin, righteousness, and the coming Judgment
- 3) Jesus Christ, the Eternal Son of God, the Lord and Savior of all mankind

Without these Three, this work would never have been possible.

HEBREWS 1, 2

SPV

KJV

CHAPTER 1

CHAPTER 1

CHAPTER 1

1 God, after [he] spoke long ago in many parts and in many ways to the fathers by the prophets,
 2 has spoken to us in [the] last of these days by a son, whom he made [into the] heir of all [things], through whom he also made the worlds,
 3 who, because [he] is [the] radiance of [his] glory and [the] exact representation of his essence, and sustains all [things] by his word of power, after [he] made purification from our sins through himself, sat down at [the] right [hand] of the Majesty in [the] high [heights],
 4 after [he] became so much superior¹ than the angels as he has inherited a more excellent name than they.
 5 For to which [one] of the angels did he say at any time, "You are my son; today I have begotten you"? And again, "I will become a father to him and he will become a son to me"?
 6 And again, when he brings the firstborn into the world, he says, "And let all [the] angels of God worship him."
 7 And with respect to the angels he says, "He makes his angels [into] winds² and his ministers [into] a flame of fire,"
 8 but to the Son [he says], "Your throne, [O] God, [is] to the age of the age; the scepter of your kingdom [is the] scepter of uprightness.
 9 "You loved righteousness and hated lawlessness; because of this God, your God, anointed you [with the] oil of exultation rather than your companions."
 10 And, "You, Lord, founded the earth in [the] beginning, and the heavens are [the] works of your hands;
 11 "they will perish, but you remain; and they all will become old as a garment,
 12 "and you will roll them up as a cloak and they will be changed, but you are the same and your years will not come to an end."
 13 And to which [one] of the angels has he said at any time, "Sit at my right [side] until I make your enemies [into] a footstool for your feet"?
 14 They all are ministering spirits who are sent for service for the sake of those who are to inherit salvation, are they not so?

1) lit, "superior by so much"

2) or, "spirits"

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 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?

CHAPTER 2

CHAPTER 2

CHAPTER 2

1 Because of this it is necessary for us to pay much more attention to those things which were heard, in order that we may not be washed away.
 2 For if the word which was spoken through angels was in force, and every transgression and disobedience received a just recompense,
 3 how shall we escape if [we] neglect so great a salvation, which, after [it] received a beginning to be spoken through the Lord, was confirmed to us by those who had heard,
 4 while God would bear witness to [it] together with [them] both by miracles and by wonders and by various powerful deeds and by [the] distributions of [the] Holy Spirit according to his will?
 5 For he did not subject to angels the world which is to come, concerning which we are speaking.
 6 But a certain [man] testified somewhere, saying, "What is man that you are mindful of him, or [the] son of man that you look after him?
 7 "You made him lower than [the] angels for a short [time]; you crowned him with glory and honor, and put him in charge of the works of your hands;
 8 "you subjected all [things] under his feet." For by subjecting¹ all [things] to him, he left nothing unsubjected to him. But now we do not yet see that all [things] have been² subjected to him;
 9 however, we do see that he who had been made lower than [the] angels for a short [time]—Jesus—has been³ crowned with glory and honor because of the suffering of death, in order that by [the] grace of God he might taste death on behalf of every [man].
 10 For it was fitting for him, for whom all [things exist] and by whom all [things exist], to make perfect the originator of their salvation through sufferings by leading many sons to glory.
 11 For indeed⁴ he who sanctifies and those who are sanctified all [are] from one, for which reason he is not ashamed to call them brothers,
 12 saying, "I will proclaim your name to my brothers; in [the] midst of [the] assembly I will sing hymns of praise to you,"

1) or, "when [he] sub-jected"

2) or, "all [things]"

3) or, "him who has been made lower than [the] angels for a short [time]—Jesus —"

4) or, "both"

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 recompense 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; 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.

HEBREWS 2, 3, 4

SPV

13 and again, "I will be trusting⁵ in him," and again, "Behold, I and the children whom God gave to me."
 14 Therefore because the children share in flesh and blood, he himself also likewise shared in the same [things], so that through death he should make powerless⁶ him who had the power of death (that is, the devil).
 15 and [that] he should free these as many as were held in slavery throughout the whole lifetime in fear of death.
 16 For surely he does not take hold of [the] angels, but he takes hold of [the] seed of Abraham.
 17 For which reason he was obligated to be made like [his] brothers with respect to all [things], in order that he might become a merciful and faithful high priest with respect to the [things] pertaining to God in order to expiate⁷ the sins of the people.
 18 For because he himself has suffered when [he] was⁸ tempted, he is able to help those who are tempted.

CHAPTER 2
 5) or, "trust"
 6) or, "destroy"
 7) or, "make propitiation for"
 8) or, "by being"

KJV

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.

CHAPTER 3

1 For which reason, holy brothers, sharers in [the] heavenly calling, consider that the apostle and high priest of our confession, Christ Jesus,
 2 is faithful to him who appointed him, as Moses also [was faithful] in his whole house.
 3 For this [man] is considered worthy of more glory than Moses, insofar as he who built it has more honor than the house¹,
 4 for every house is built by some [man], but he who built all [things is] God.
 5 Now Moses [was] faithful as a servant in his whole house, for a testimony of those things which would be spoken;
 6 but Christ [is faithful] as a son over his house, whose house we are if indeed we hold fast the confidence firm to [the] end and the boast of hope.
 7 Therefore, just as the Holy Spirit says, "Today if you should hear his voice,
 8 "do not harden your hearts as in the rebellion, on the day of testing in the wilderness,
 9 "where your fathers tested me, examined me although they saw my works for forty years.
 10 "Therefore I was angry with that generation and said, 'They constantly go astray in [their] heart, and they do not know my ways.'
 11 "with the result that² I swore in my wrath, 'They will certainly not³ come into my rest."
 12 Watch out, brothers, that there will not be in any of you an evil heart of unbelief, with the result that [you] fall away from [the] living God;
 13 but exhort each other each [and] every day, as long as it is called "today," in order that none of you may be hardened by [the] deceitfulness of sin
 14 (for we are [the] sharers in⁴ Christ if indeed we hold fast the beginning of the commitment⁵ firm to [the] end),
 15 while [it] is said, "Today if you should hear his voice, do not harden your hearts as in the rebellion."
 16 For who provoked [him] to anger after [they] heard? Surely [it was] all those who had come out of Egypt through Moses, was it not⁶?
 17 And with whom was he angry for forty years? [It was] with those who sinned, whose corpses fell in the wilderness, was it not so?
 18 And to whom did he swear that [they] would not come into his rest, except to those who were disobedient?
 19 And so we see that they were not able to come in because of unbelief.

CHAPTER 3
 1) lit, "has more honor than the house, he who built it"
 2) or, "as"
 3) lit, "if they will"
 4) or, "partners with"
 5) or, "reality"
 6) or, "some provoked [him] to anger after [they] heard, but not all those who had come out of Egypt through Moses."

CHAPTER 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 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 swear 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 To day; 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.

CHAPTER 4

1 Therefore let us fear that, while a promise of coming into his rest remains open, any of you should seem to have failed to reach [it].
 2 For indeed we have had the gospel proclaimed to us, just as those [men] also; but the word which [they] heard¹ did not benefit those [men], because [it] was not united by faith together with those who heard.

CHAPTER 4
 1) lit, "of hearing"

CHAPTER 4

1 Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it.
 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 who believe come into the rest, just as it² says, "With the result that³ I swore in my wrath, They will certainly not⁴ come into my rest," yet⁵ the works came into existence from [the] foundation of [the] world.

4 For it speaks somewhere about the seventh [day] as follows: "And God rested on the seventh day from all his works,"

5 and again in this [place], "They will certainly not⁶ come into my rest."

6 Therefore because it remains for some to come into it, and those who formerly had the gospel proclaimed to them did not come in because of disobedience,

7 he again sets a certain day, "today," by speaking through⁷ David after so long a time, just as it is said, "Today if you should hear his voice, do not harden your hearts."

8 For if Joshua had given them rest, he would not have been⁸ speaking about another day after these [things].

9 As a result a Sabbath-keeping remains for the people of God.

10 For he who comes into his rest himself also rests from his works, just as God [rested] from his own [works].

11 Therefore let us make every effort to come into that rest, in order that no man may fall into the same example of disobedience.

12 For the word of God [is] living and active and sharper than any two-edged sword, and piercing as far as [the] dividing both of soul and of spirit, both of joints and of marrow, and capable of [the] judging of [the] reflections and [the] thoughts of [the] heart;

13 and no creature is hidden in his sight, but all [things are] naked and laid bare to his eyes, with whom [is] our reckoning.

14 Therefore because [we] have a great high priest who has passed through the heavens—Jesus the Son of God—let us hold fast to [our] confession.

15 For we do not have a high priest who is not able to sympathize with our weaknesses, but who has been tempted in all [things] in like manner, without sin.

16 Therefore let us come with confidence to the throne of grace, in order that we may receive mercy and find grace resulting in timely help.

CHAPTER 5

1 For every high priest who is chosen from among men is appointed on behalf of men with respect to the [things] pertaining to God, in order that he may offer both gifts and sacrifices for sins,

2 because [he] is able to deal gently with those who are ignorant and go astray, because he himself also is encompassed by weakness;

3 and because of this [weakness] he is obligated to offer for sins, just as for the people, in this manner also for himself.

4 And no man takes the honor to himself, but he who is called by God, just as Aaron also [was called].

5 In this manner also Christ did not glorify himself to become a high priest; but he who said to him, "You are my son; today I have begotten you,"

6 just as he says also in another [place], "You [are] a priest for eternity according to the arrangement of Melchizedek," [glorified him];

7 who, in the days of his flesh, after [he] offered with loud crying and tears both prayers and supplications to him who was able to save him from death, and after [he] was heard because of [his] godly fear,

8 although [he] was a son, learned obedience from [those things] which he suffered

9 and, by being¹ made perfect, became [the] source of eternal salvation to all those who obey him

10 by being² designated by God [as] a high priest according to the arrangement of Melchizedek,

11 our discourse concerning whom [is] much, and hard to explain in speech³ because you have become sluggish with respect to hearing⁴.

12 For indeed, although [you] ought to be teachers by this⁵ time, you have need that some [man] should teach you again⁶ the elementary principles of the beginning⁷ of the sayings of God, and you have become [those] who have a need of milk and not of solid food.

13 For every man who partakes of milk [is] inexperienced with respect to [the] word of righteousness, for he is an infant;

CHAPTER 4
2) or, "he"
3) or, "As"
4) lit, "if they will"
5) or, "although"

6) lit, "if they will"

7) or, "in"

8) or, "be"

CHAPTER 5

1) or, "when [he] was"

2) or, "when [he] was"

3) lit, "to speak"

4) lit, "the ears"

5) lit, "because of the"

6) or, "[some man] should teach you again what [are]"

7) or, "beginning elementary principles"

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 grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER 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] unskilful in the word of righteousness: for he is a babe.

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14 but solid food belongs to adults who, because of maturity⁸, have [their] faculties trained for [the] distinguishing between both good and evil.

CHAPTER 5
8) or, "practice"

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

CHAPTER 6

1 Therefore let [us] leave the word of the beginning¹ of Christ [and] be brought to maturity, in order that [we] may not lay again [the] foundation of repentance from dead works and of faith in God,

CHAPTER 6
1) or, "beginning word"

CHAPTER 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 works, and of faith toward God,

2 of [the] teaching of baptisms and of [the] laying on of hands and of [the] resurrection of [the] dead and of eternal judgment.

3 And this we will do if indeed God permits.

4 For [it is] impossible to renew again to repentance those who were once enlightened and tasted the heavenly gift and became [the] sharers in [the] Holy Spirit,

5 and tasted [the] good word of God² and [the] powerful deeds of [the] age which is to come,

6 and fell away, because [they] recrucify for themselves and disgrace publicly the Son of God.

7 For [the] soil, which drinks the rain which often comes upon it and produces vegetation suitable for those for the sake of whom it is also cultivated, has a share in a blessing from God;

8 but if [it] brings forth thorns and thistles, [it is] worthless and close to [being] a curse, whose outcome [is] for burning.

9 But concerning you, beloved, we are convinced of those [things] which are better and are connected with salvation, even though we speak in this manner.

10 For God [is] not unjust with the result that [he] neglects your deeds and the labor³ of love which you showed toward his name by serving and continually serving the saints.

2) or, "word of God [to be] good"

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 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.

3) or, "labor"

11 And we desire each [one] of you to show the same earnestness with regard to the full assurance of hope to [the] end,

12 in order that you may not be sluggish, but [the] imitators of those who through faith and patience inherit the promises.

13 For God, when [he] made a promise to Abraham, because he was able to swear by no one greater, swore by himself,

14 saying, "Indeed blessing I will bless you, and multiplying I will multiply you";

15 and in this manner, after [he] waited patiently, he obtained the promise.

16 For indeed men swear by the greater [one], and the oath [is] an end of every dispute of theirs⁴ for confirmation,

17 because of⁵ which God, because [he] wanted to demonstrate more clearly the unchangeableness of his resolution to the heirs of the promise, interposed by means of an oath,

18 so that through two unchangeable things, in which [it was⁶] impossible for God to lie, we should have strong encouragement, who fled for refuge to hold fast to the hope which is set before [us],

19 which we have as [the] anchor of the soul, both firm and steadfast⁷ and which goes into that which is within the curtain,

20 where a forerunner went in on our behalf—Jesus—after [he] became a high priest for eternity according to the arrangement of Melchizedek.

4) lit, "belonging to them"
5) or, "in"

6) or, "is"

7) or, "reliable"

CHAPTER 7

1 For this Melchizedek, [the] king of Salem, [the] priest of the Most High God, who met Abraham while [he] was returning from the slaughter of the kings and blessed him,

CHAPTER 7

CHAPTER 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 apportioned a tenth [part] of all [things], first translated [as the] king of righteousness, then [being] also [the] king of Salem (that is, [the] king of peace),

3 without a father, without a mother, without a genealogy, having neither a beginning of days nor an end of life, but made like the Son of God, remains a priest for all time¹.

4 Now see how great this [man was²], to whom even Abraham the patriarch gave a tenth [part] of the best spoils³.

1) lit, "the continuous"
2) or, "is"
3) or, "spoils"

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 those of the sons of Levi who receive the priestly office have a commandment to collect tithes from the people according to the law (that is, from their brothers), although [they] have come from the loins of Abraham;

6 but he whose genealogy is not traced from them has received tithes from Abraham and has blessed him who had the promises.

7 But without any dispute the inferior is blessed by the superior.

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.

HEBREWS 7, 8

SPV

KJV

8 And in one case, men who die collect tithes; but in the other case, a man of whom it is testified that he lives [collects tithes].
 9 And, so to speak⁴, even Levi, who collects tithes, has paid tithes through Abraham,
 10 for he was still in the loins of [his] father when Melchizedek met him.
 11 If, then, perfection had been through the Levitical priesthood (for the people had received the law on the basis of it), what need [would there] still [have been⁵] for another priest to arise according to the arrangement of Melchizedek and not to be called according to the arrangement of Aaron?
 12 For if the priesthood is changed, a change of [the] law also takes place of necessity.
 13 For [he] about whom these [things] are spoken belongs to another tribe, from which no one has officiated at the altar,
 14 for [it is] evident that our Lord has sprung up from Judah, with respect to which tribe Moses spoke nothing about priesthood.
 15 And it is even more evident if another priest arises according to the likeness of Melchizedek⁶,
 16 who has been made not according to [the] law of fleshly commandment, but according to [the] power of indestructible life.
 17 For he⁷ bears witness, "You [are] a priest for eternity according to the arrangement of Melchizedek."
 18 For indeed [the] annulment of [the] former commandment takes place because of its weakness and nonbenefit
 19 (for the law made nothing perfect), but [the] introduction of [the] better hope [takes place], through which we draw near to God.
 20 And insofar as [Jesus has] not [become a priest] without oath-taking
 21 (for indeed they have become priests without oath-taking, but he [has become a priest] with oath-taking through him who said to him, "[The] Lord swore and will not change his mind, 'You [are] a priest for eternity according to the arrangement of Melchizedek'"),
 22 just so far Jesus has become [the] guarantee of [the] better covenant.
 23 And they have become very many priests because [they] are prevented by death from continuing in office,
 24 but he has the priesthood [as] unchangeable because he remains for eternity,
 25 for which reason he is also able to save completely⁸ those who come to God through him, because [he] always lives to intercede on their behalf.
 26 For such a high priest, holy, without evil, undefiled, separated from sinners and made higher than the heavens, was fitting for us,
 27 who does not have a necessity each day, just as the high priests, to offer up sacrifices, before for his own sins, then [for] the [sins] of the people, for he did this once and for all when [he] offered⁹ up himself.
 28 For the law appoints men who have weakness [as] high priests, but the word of oath-taking which [was] after the law [appoints] a son who is made perfect for eternity.

CHAPTER 8

1 Now [the] main point in addition to those things which were spoken [is]: we have such a high priest, who sat down at [the] right [hand] of the throne of the Majesty in heaven,
 2 [the] minister of the sanctuary and of the true tent, which the Lord set up, and not man.
 3 For every high priest is appointed to offer both gifts and sacrifices, for which reason [it is] necessary for this [man] also to have something which he should offer.
 4 For if he were upon [the] earth, he would not even be a priest, because there are priests who offer the gifts according to the law,
 5 who serve by means of [the] sketch and shadow of the heavenly [things], just as Moses has been imparted with a divine injunction while [he] was intending to erect the tent, for it¹ says, "See that you make all [things] according to the pattern which was shown to you on the mountain";
 6 but as it is, he has obtained a more excellent ministry, to the degree that he is also [the] mediator of [the] better covenant, which is enacted on the basis of better promises.

CHAPTER 7

4) lit. "in order to speak a word"

5) or, "be"

6) or, "according to the likeness of Melchizedek arises"

7) or, "it"

8) lit. "to the complete"

9) or, "by offering"

CHAPTER 8

1) or, "he"

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 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 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.

CHAPTER 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.

HEBREWS 8, 9

SPV

KJV

7 For if that first [covenant] had been faultless, [the] occasion for [the] second [covenant] would not have been sought.

8 For, because [he] finds fault with [it], he says to them², "Behold, days are coming, says [the] Lord, when I will bring a new covenant to accomplishment upon the house of Israel and upon the house of Judah,

9 "not according to the covenant which I made with their fathers on the day when I took³ hold of their hand to lead them out of [the] land of Egypt, because they did not persevere in my covenant and I disregarded them, says [the] Lord;

10 "because this [is] the covenant which I will decree to the house of Israel after those days, says [the] Lord: [I] will put my laws into their minds and I will write them upon their hearts, and I will become a God to them and they will become a people to me,

11 "and they will certainly not teach, each [man] his neighbor and each [man] his brother, saying, 'Know the Lord,' because they all will know me, from [the] least of them to [the] greatest of them,

12 "because I will be merciful toward their unrighteous deeds, and I will certainly not remember their sins and their lawless deeds anymore."

13 By saying⁴, "A new [covenant]," he has made the first [covenant] obsolete; and that which is made obsolete and grows old [is] close to disappearing.

CHAPTER 8

2) or, "them, he says"

3) lit, "of my taking"

4) or, "When [he] says"

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 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.

CHAPTER 9

CHAPTER 9

CHAPTER 9

1 So, then, even the first [covenant] had [the] regulations for service and the earthly sanctuary.

2 For a tent was prepared¹, the first [tent], in which [were] both the lampstand and the table and the presentation of the loaves of bread, which is called [the] holy place;

3 and behind the second curtain [was] a tent which is called [the] holy place of holy places,

4 which had a golden censer and the ark of the covenant covered on all sides with gold, in which [were] a golden jar which had the manna and the staff of Aaron which had sprouted and the tablets of the covenant,

5 and above it [the] cherubs of glory overshadowing the mercy seat; about which it is not possible now to speak point by point.

6 Now after these [things] have been prepared in this manner, the priests go throughout all [times] into the first tent for the purpose of performing the services,

7 but only the high priest [goes] once a year into the second [tent], not without blood which he offers for himself and [for] the sins of the people committed in ignorance,

8 because² the Holy Spirit indicates this, namely, that the way into the sanctuary has not yet been revealed while the first tent is still standing³,

9 which [is] a symbol for the present time, during which both gifts and sacrifices are offered which are not able to make perfect with respect to [the] conscience him who serves,

10 [because they are] only on the basis of foods and drinks and different washings and regulations of [the] flesh, which are imposed until [the] time of reformation.

11 But Christ, when [he] appeared [as the] high priest of the good [things] which are to come, through the greater and more perfect tent not made by hands (that is, not of this creation),

12 and not through [the] blood of goats and calves, but through his own blood, went into the sanctuary once and for all because⁴ [he] obtained for himself eternal redemption.

13 For if the blood of bulls and goats and [the] ashes of a heifer which sprinkle those who are defiled sanctify for the purity of the flesh,

14 how much more⁵ will the blood of Christ, who through [the] eternal Spirit offered himself [as] unblemished to God, cleanse your conscience from dead works with the result that [you] serve [the] living God!

15 And because of this he is [the] mediator of [the] new covenant, in order that, because a death took place for [the] redemption from the transgressions which [were] in the first covenant, those who are called may receive the promise of the eternal inheritance.

16 For where a will⁶ [is], [there is] a necessity for [the] death of him who arranged [it] to be established,

17 for a will⁷ [is] in force on the basis of dead [men], because it is never in force while he who arranged [it] is alive.

1) or, "built"

2) or, "while"

3) lit, "still has a standing"

4) or, "after"

5) lit, "more by how much"

6) or, "covenant"

7) or, "covenant"

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 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 For which reason not even the first [covenant] has been inaugurated without blood,
 19 for after every commandment according to [the] law was spoken by Moses to all the people⁸, [he] took the blood of the calves and goats, with water and scarlet wool and hyssop, [and] sprinkled both the book itself and all the people,
 20 while saying, "This [is] the blood of the covenant which God commanded for you."
 21 And likewise he sprinkled both the tent and all the objects of the service with the⁹ blood.
 22 And almost all [things] are cleansed with blood according to the law, and without blood-shedding there is no forgiveness.
 23 Therefore [it was] a necessity for the sketches of those [things which are] in heaven to be cleansed with these [things], but for the heavenly [things] themselves [to be cleansed] with better sacrifices than these.
 24 For Christ did not go into a sanctuary made by hands, a copy of the true [sanctuary], but into heaven itself, now to appear in the presence of God on our behalf;
 25 nor [did he go in] in order that he might offer himself often, just as the high priest goes into the sanctuary each year with blood belonging to another,
 26 for otherwise it would have been necessary for him to suffer often from [the] foundation of [the] world; but as it is, he has been revealed once and for all at [the] end of the ages for [the] removal of sin through the sacrifice of himself.
 27 And just as it is reserved for men to die once and judgment [is reserved] after this,
 28 in this manner Christ, after [he] was offered once to bear [the] sins of many, will appear for [the] second [time] without sin for salvation to those who eagerly wait for him.

CHAPTER 9

8) or, "was spoken by Moses to all the people according to [the] law"

9) or omit

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 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.

CHAPTER 10

1 For the law, because [it] has [the] shadow of the good [things] which are to come, not the very image of the things, is never able, by the same sacrifices which they offer continually¹ each year, to make perfect those who draw near,
 2 for otherwise, because those who serve have no more consciousness of sins after [they] have been cleansed once and for all, they would have stopped being offered, would they not?
 3 But [the] reminder of sins [is] in them each year,
 4 for [it is] impossible for [the] blood of bulls and goats to take away sins.
 5 Therefore, when [he] comes into the world, he says, "Sacrifice and offering you did not desire, but a body you prepared for me;
 6 "whole burnt offerings and [offerings] for sin you did not take pleasure in.
 7 "Then I said, 'Behold, I have come (in [the] scroll of [the] book it is written about me) to do your will, O God."
 8 When [he] says above, "Sacrifice and offering and whole burnt offerings and [offerings] for sin you did not desire nor did you take pleasure in" (which are offered according to the law),
 9 then he says, "Behold, I have come to do your will, O God." He takes away the first in order that he may establish the second,
 10 because of² which will we are sanctified through the offering of the body of Jesus Christ once and for all.
 11 And every priest stands for the purpose of serving each day and offering often the same sacrifices which are never able to take away sins;
 12 but after [he] offered for all time³ one sacrifice for sins, he sat down at [the] right [hand] of God,
 13 with the result that from now on [he] waits until his enemies are made [into] a footstool for his feet.
 14 For by one offering he has made perfect for all time⁴ those who are sanctified.
 15 And the Holy Spirit also bears witness to us, for after [he] has said previously,
 16 "This [is] the covenant which I will decree to them after those days, says [the] Lord: [I] will put my laws upon their hearts and I will write them upon their minds,"
 17 [he says], "And I will certainly not remember their sins and their lawless deeds anymore."
 18 And where [the] forgiveness of these [is], [there is] no longer an offering for sin.

CHAPTER 10

1) lit, "for the continuous"

2) or, "by"

3) lit, "the continuous"

4) lit, "the continuous"

CHAPTER 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 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 Therefore, brothers, because [we] have confidence in the entrance into the sanctuary by the blood of Jesus,
 20 which he inaugurated for us [as] a⁵ new and living way through the curtain (that is, his flesh),
 21 and [have] a great priest over the house of God,
 22 let us draw near with a true heart in [the] full assurance of faith, because [we] have sprinkled clean⁶ [our] hearts from an evil conscience and have washed⁷ [our] body with pure water;
 23 let us hold fast the confession of hope [as] unwavering, for he who made the promise [is] faithful;
 24 and let us consider one another for [the] stirring up toward love and good works
 25 for the purpose of not forsaking the assembling together of ourselves, as [is] a habit belonging to some [men], but for the purpose of exhorting [one another], and so much more⁸ as you see the day drawing near.
 26 For if we sin⁹ willingly after [we] receive the knowledge of the truth, a sacrifice for sins remains no longer,
 27 but a certain fearful expectation of judgment and a zeal of fire which is to consume the adversaries.
 28 Any man who rejects [the] law of Moses dies without mercy on the basis of two or three witnesses;
 29 of how¹⁰ much worse a punishment, do you think, will he who tramples underfoot the Son of God and considers [as] common the blood of the covenant by which he was sanctified and insults the Spirit of grace be considered worthy?
 30 For we know him who said, "Vengeance [belongs] to me, I will repay, says [the] Lord." And again, "[The] Lord will judge his people."
 31 To fall into [the] hands of [the] living God [is] a fearful [thing].
 32 But remember the former days in which, after [you] were enlightened, you endured a great struggle with sufferings,
 33 partly while [you] were being publicly exposed both to reproaches and to afflictions, and partly when [you] became sharers with those who were living in this manner.
 34 For you both sympathized with my bonds and accepted with joy the confiscation of your possessions, because [you] knew that [you] had in yourselves a better and a lasting possession in heaven.
 35 Therefore do not throw away your confidence, which has a great recompense.
 36 For you have a need of endurance, in order that [you] may do the will of God [and] may receive the promise.
 37 For yet in a very short [time]¹¹, he who is coming will come and will not delay;
 38 but the righteous [man] will live by faith, and if he shrinks back, my soul takes no pleasure in him.
 39 But we do not belong to timidity resulting in destruction, but to faith resulting in [the] preserving of [the] soul.

CHAPTER 10

5) or, ", a"
 6) or, "are sprinkled clean with respect to"
 7) or, "are washed with respect to"
 8) lit, "more by so much"
 9) or, "keep sinning"
 10) lit, "by how"
 11) lit, "short as long as as long as"

19 Having therefore, brethren, boldness to enter into the holiness 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:
 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?
 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.
 31 [It is] a fearful thing to fall into the hands of the living God.
 32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;
 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.
 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.
 35 Cast not away therefore your confidence, which hath great recompense of reward.
 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
 37 For yet a little while, and he that shall come will come, and will not tarry.
 38 Now the just shall live by faith: but if [any man] draw back, my soul shall have no pleasure in him.
 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER 11

1 Now faith is [the] realization of things which are hoped for, [the] proving¹ of things which are not seen.
 2 For because of this [faith] the men of old were favorably testified of.
 3 By faith we understand that the worlds have been prepared by [the] word of God, with the result that those things which are seen have not come into existence from things which appear.
 4 By faith Abel offered to God a better sacrifice than Cain, because of² which he was favorably testified of to be righteous while God was bearing witness about his gifts, and through it he still speaks although [he] died.
 5 By faith Enoch was transferred in order that [he] might not see death, and he was not found because God had transferred him; for before his transfer he has been favorably testified of to have pleased God.
 6 And without faith [it is] impossible to please [him], for it is necessary for him who comes to God to believe that he exists and is a rewarder of those who seek him out.
 7 By faith Noah, because [he] had been imparted with a divine warning concerning those things which were not yet seen, moving with godly fear³ built an ark for [the] salvation of his household, through which he condemned the world and became an heir of [the] righteousness [which is] according to faith.

CHAPTER 11

1) or, "conviction"
 2) or, "through"
 3) or, "moved with godly fear [and]"

CHAPTER 11

1 Now faith is the substance of things hoped for, the evidence of things not seen.
 2 For by it the elders obtained a good report.
 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.
 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.
 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 obeyed when [he] was called to go⁴ out to the place which he was to receive as an inheritance, and he went out although [he] did not know⁵ where he was going.

9 By faith he lived as a foreigner in [the] land of promise as [if it were] foreign, while [he] dwelled in tents with Isaac and Jacob, the fellow heirs of the same promise,

10 for he was waiting for the city which has the foundations, whose architect and builder [is] God.

11 By faith even Sarah herself received ability for [the] foundation of seed and gave birth beyond [the] time of maturity, because she considered [as] faithful him who had made the promise.

12 Therefore also [something] like the stars of the heavens with respect to number and [something] like the innumerable sand which [is] on the shore of the sea were begotten by one [man], and especially him who is as good as dead⁶.

13 These all died according to faith after [they] did not receive the promises, but saw and were persuaded of and greeted them from far away and admitted that they were strangers and sojourners upon the earth.

14 For those who say such [things] make [it] clear that they seek a fatherland.

15 And if they were⁷ mindful of that [fatherland] from which they came out, they would have⁸ opportunity to return;

16 but as it is, they desire a better [fatherland] (that is, a heavenly [fatherland]). Therefore God is not ashamed of them, to be called their God, for he prepared a city for them.

17 By faith Abraham has offered up Isaac while [he] was being tested, and he who had received the promises was trying to offer up [his] only [son],

18 with respect to⁹ whom it was said, "Through Isaac seed will be called for you¹⁰,"

19 because [he] considered that God [was] able to raise [him] up even from among [the] dead, from which¹¹ he also received him back as a type.

20 By faith Isaac blessed Jacob and Esau with respect to things which were to come.

21 By faith Jacob, while [he] was dying, blessed each [one] of the sons of Joseph and bowed in worship over the top of his staff.

22 By faith Joseph, while [he] was dying, made mention concerning the exodus of the sons of Israel and gave orders concerning his bones.

23 By faith Moses, after [he] was born, was hidden for [a period] of three months by his parents, because they saw the child [to be] beautiful and they did not fear the edict of the king.

24 By faith Moses, when [he] was grown up, refused to be called [the] son of [the] daughter of Pharaoh,

25 because [he] chose rather to be mistreated with the people of God than to have [the] temporary enjoyment¹² of sin,

26 because [he] considered the reproach of Christ [as] greater wealth than the treasures in Egypt, for he was looking to the recompense.

27 By faith he left Egypt, not fearing the wrath of the king, for he persevered as if [he] were seeing the invisible [one].

28 By faith he has kept the Passover and the sprinkling of blood, in order that the destroyer of the firstborn might not touch them.

29 By faith they went through the Red Sea as [one goes] through dry [land], when [they] made an attempt of which the Egyptians were swallowed up.

30 By faith the walls of Jericho fell down after [they] were circled around for seven days.

31 By faith Rahab the prostitute did not perish with those who were disobedient because [she] had welcomed the spies with peace.

32 And what more should I say? For time will fail me if [I] tell about Gideon and Barak and Sampson and Jephthah, and David and Samuel and the prophets,

33 who through faith conquered kingdoms, administered justice, obtained promises, shut [the] mouths of lions,

34 extinguished [the] power of fire, escaped [the] edges of [the] sword, were strengthened from weakness, became mighty in war¹³, put [the] armies of foreigners to flight.

CHAPTER 11
4) or, "when [he] was called upon, obeyed with the result that [he] went"
5) or, "not knowing"

6) lit, "has been dead-ened"

7) or, "had been"
8) or, "have had"

9) or, "to"
10) or, "your seed will be called"

11) or, "for which reason"

12) or, "temporarily [the] enjoyment"

13) or, "battle"

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 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: 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 recompense 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:

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 as a result of resurrection, but others were tortured because [they] did not accept release, in order that they might obtain a better resurrection;
36 and others had experience with mockings and scourgings, and also with bonds and prison,
37 were stoned, were sawed in two, were tempted¹⁴, died by [the] killing with [the] sword, went about in sheepskins, in goatskins, while [they] were needy, while [they] were being afflicted, while [they] were being maltreated
38 (of whom the world was not worthy), while [they] were wandering about in deserts and mountains and caves and the holes in the ground.
39 And these all, although [they] were favorably testified of because of¹⁵ [their] faith, did not receive the promise,
40 because God had provided some better [thing] for us, in order that they might not be made perfect without us.

CHAPTER 11

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.

14) or, "tested"

15) or, "through"

CHAPTER 12

1 Therefore, because [we] have so great a cloud of witnesses which is around us, let [us] also put away every impediment and the easily¹ ensnaring sin [and] run with endurance the race which is set before us,
2 while [we] fix our eyes on the originator and perfecter of faith—Jesus—who instead² of the joy which was set before him endured a cross, caring nothing for shame, and sat down at [the] right [hand] of the throne of God.
3 By all means consider him who has endured such hostility by sinners toward himself, in order that you may not become weary with respect to your souls with the result of losing courage.
4 You have not yet resisted to the point of blood while struggling against sin.
5 And you have forgotten altogether the exhortation which instructs you as sons: "My son, do not think lightly of [the] discipline of [the] Lord and do not lose courage when [you] are punished³ by him,
6 "for [the] Lord disciplines [him] whom he loves⁴ and scourges every son whom he receives."
7 If you endure discipline, God deals with you as with sons. For what son is there whom a father does not discipline?
8 But if you are without discipline, in which all have become sharers, then you are illegitimate and not sons.
9 Furthermore, we would have our fathers of the flesh [as] discipliners, and we would respect [them]; we will much more⁵ subject ourselves to the Father of spirits and live, will we not?
10 For indeed they would discipline [us] for a few days according to that which seemed good to them; but he [disciplines us] for [our] benefit, in order that [we] may have a share in his holiness.
11 Now for the present all discipline seems not to be joy but grief; but later it yields [the] peaceful fruit of righteousness to those who are trained through it.
12 Therefore strengthen [your] slackened hands and [your] weakened knees,
13 and make straight paths for your feet, in order that that which is crippled may not turn away⁶ but rather be healed.
14 Pursue peace with all [men], and holiness without which no one will see the Lord,
15 while seeing to [it] that [there is] no man who is excluded from the grace of God; that no root of bitterness grows up [and] causes trouble, and through this many are defiled;
16 that [there is] no sexually immoral man or profane [man] like Esau, who sold his firstborn right in exchange for one meal.
17 For you know that even afterward, when [he] wanted to inherit the blessing, he was rejected, for he did not find an opportunity for repentance, although [he] sought it out with tears.
18 For you have not come to a mountain which could be touched and has been burned with fire, and to blackness and darkness and a windstorm,
19 and to [the] sound of [the] trumpet and [the] sound of words, which those who had heard implored that no further word should be spoken⁷ to them,
20 for they could not bear⁸ that which had been commanded: "If even an animal should touch the mountain, it shall be stoned or shot down with an arrow,"
21 and that which appeared was so fearful, [with the result that] Moses said, "I am terrified and trembling."

CHAPTER 12

CHAPTER 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 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 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:)

1) or, "easily"

2) or, "because"

3) or, "reproved"

4) or, "whom [the] Lord loves he disciplines"

5) lit, "more by much"

6) or, "be dislocated"

7) lit, "word should be added"

8) lit, "were not bearing"

HEBREWS 12, 13

SPV

KJV

22 But you have come to Mount Zion and to [the] city of [the] living God, [the] heavenly Jerusalem, and to myriads of angels,
 23 ^a9 festal assembly, and to [the] church of [the] firstborn who are registered in heaven, and to God [the] Judge of all [men], and to [the] spirits of [the] righteous who are made perfect,
 24 and to [the] mediator of [the] new covenant—Jesus—and to [the] blood of sprinkling which speaks a better [word] than the [blood] of Abel.
 25 Watch out that you do not reject him who speaks, for if those [men] did not escape when [they] rejected him who made known a divine warning upon the earth, much more¹⁰ we [will not escape] who turn away from him [who makes known a divine warning] from heaven,
 26 whose voice shook the earth at that time, but now he has promised, saying, “Once again I shake not only the earth but also the heavens.”
 27 Now the [phrase], “once again,” indicates the change of those things which are shaken, as of things which are made, in order that those things which are not shaken may remain.
 28 Therefore, because [we] are receiving an unshakable kingdom, let us be thankful¹¹, through which let us serve God pleasantly with reverence and godly fear,
 29 for indeed our God [is] a consuming fire.

CHAPTER 12

9) or, "in"

10) lit, "more by much"

11) lit, "have thanks"

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,
 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.
 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:
 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:
 29 For our God [is] a consuming fire.

CHAPTER 13

1 Let brotherly love continue.
 2 Do not neglect hospitality, for through this some entertained angels without knowing [it]¹.
 3 Remember the prisoners as if [you] were bound together with [them]; those who are maltreated, because [you] yourselves also are in [the] body.
 4 [Let] marriage [be] held in honor among all², and [let] the bed [be] undefiled; but God will judge sexually immoral men and adulterers.
 5 [Let your] way of life [be] free from the love of money; [be] content with the things which you have. For he himself has said, “I will certainly not abandon you, and I will certainly not forsake you at all,”
 6 with the result that we confidently say, “[The] Lord [is] my helper, and I will not be afraid; what will man do to me?”³
 7 Remember your leaders who spoke the word of God to you, whose faith imitate while considering the outcome of [their] way of life.
 8 Jesus Christ [is] the same yesterday and today and to the ages.
 9 Do not allow yourselves to be carried here and there by various and strange teachings, for [it is] good for the heart to be strengthened by grace, not by foods, in which those who walked were not benefited.
 10 We have an altar, from which those who serve by means of the tent have no right to eat.
 11 For the bodies of those animals whose blood is brought into the sanctuary through the high priest for sin⁴ are burned up outside the camp.
 12 Therefore Jesus also suffered outside the gate so that he should sanctify the people through his own blood.
 13 Therefore let us go out to him outside the camp for the purpose of bearing his reproach,
 14 for we do not have a lasting city here, but we seek the [city] which is to come.
 15 Therefore through him let us offer up a sacrifice of praise to God throughout all [times] (that is, [the] fruit of [the] lips which praise his name).
 16 And do not neglect well-doing and generosity, for God is pleased with such sacrifices.
 17 Obey and submit to your leaders, for they keep watch over your souls as [those] who will give an account, in order that they may do this with joy and not groaning, for this [would be] unprofitable for you.
 18 Pray for us, for we are convinced that we have a good conscience because [we] want to conduct ourselves commendably in all [things].
 19 And I exhort [you] to do this even more, in order that I may be restored to you more quickly.

CHAPTER 13

1) lit, "escaped notice entertaining angels"

2) or, "in all [things]"

3) or, "fear what man will do to me."

4) lit, "blood of which animals is brought into the sanctuary through the high priest for sin, the bodies of these"

CHAPTER 13

1 Let brotherly love continue.
 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
 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 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.

HEBREWS 13

SPV

20 Now may the God of peace, who brought up from among [the] dead by⁵ [the] blood of [the] eternal covenant the great shepherd of the sheep, our Lord Jesus,

21 make you complete in every good work to do his will, in order that [he] may accomplish in you that which is pleasing in his sight through Jesus Christ, to whom [be] glory to the ages of the ages. Amen.

22 And I exhort you, brothers: bear with the word of exhortation, for indeed I have written to you in a few [words].

23 Know that [our] brother Timothy has been sent away⁶, with whom I will see you if he should come soon.

24 Greet all your leaders and all the saints. Those [who are] from Italy greet you.

25 Grace [be] with you all. Amen.

CHAPTER 13
5) or, "because of"

6) or, "released"

KJV

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 wellpleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen.

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

23 Know ye that [our] brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

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

25 Grace [be] with you all. Amen. <<[Written to the Hebrews from Italy by Timothy.]>>