

## THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

<sup>1</sup> God, who at different times and in different ways spoke of old to the fathers by the prophets, <sup>2</sup> hath at the end of these days spoken to us by his Son, whom he appointed heir of all things, by whom he also made the worlds, <sup>3</sup> who being a brightness from his glory and an image of his being, and upholding all things by the word of his power, when he had by himself accomplished a cleansing of sins, sat down on the right hand of the Majesty on high; <sup>4</sup> having become so much superior to the angels, as he hath inherited a more excellent name than they. <sup>5</sup> For to which of the angels did he ever say: "Thou art my Son, I this day have begotten thee?" and again: "I will be to him a Father, and he shall be to me a Son?" <sup>6</sup> And again, when he hath brought in the first-begotten into the world, he saith: "And let all the angels of God pay him homage." <sup>7</sup> And of the angels he saith: "Who maketh his angels winds, and his ministers a flame of fire;" <sup>8</sup> but of the Son: "Thy throne, O God, is for ever and ever; and the sceptre of thy kingdom is a sceptre of righteousness. <sup>9</sup> Thou lovedst righteousness, and hatedst iniquity; therefore God, thy God, anointed thee with the oil of gladness above thy fellows." <sup>10</sup> And: "Thou, Lord, in the beginning didst found the earth, and the heavens are the works of thy hands. <sup>11</sup> They will perish, but thou

remainest; and they will all become old as doth a garment, <sup>12</sup> and thou wilt fold them up as a vesture, and they will be changed; but thou art the same, and thy years will not fail.” <sup>13</sup> But to which of the angels hath he ever said: “Sit on my right hand, until I make thine enemies thy footstool?” <sup>14</sup> Are they not all ministering spirits, sent forth to minister for the sake of those who are to inherit salvation?

## 2

<sup>1</sup> Therefore we ought to give the more earnest heed to the things which we have heard, lest haply we let them slip. <sup>2</sup> For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just retribution, <sup>3</sup> how shall we escape, if we neglect so great salvation, which at the first was spoken through the Lord, and was confirmed to us through those who heard him, <sup>4</sup> God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Spirit, according to his will? <sup>5</sup> For not to angels did he put in subjection the world to come, of which we are speaking. <sup>6</sup> But one in a certain place bore testimony, saying, “What is man, that thou art mindful of him, or the son of man, that thou carest for him? <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honor; <sup>8</sup> thou didst put all things in subjection under his feet.” For in that he put all things in subjection under him, he left nothing that is not put under him. But now

we do not yet see all things put under him. <sup>9</sup> But we see him who was made a little lower than the angels, Jesus, on account of the suffering of death crowned with glory and honor; that by the grace of God he might taste death for every one. <sup>10</sup> For it became him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings. <sup>11</sup> 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; <sup>12</sup> saying, "I will declare thy name to my brethren, in the midst of the congregation will I sing praise to thee." <sup>13</sup> And again, "I will put my trust in him;" and again, "Behold, I, and the children which God gave me." <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself in like manner shared in the same, that through death he might bring to nought him who had the power of death, that is, the Devil, <sup>15</sup> and might deliver those who, through fear of death, were all their lifetime subject to bondage. <sup>16</sup> For surely he doth not help angels, but he helpeth the offspring of Abraham. <sup>17</sup> Whence it was right for him to be in all respects made like to his brethren, that he might become a merciful and faithful high-priest in things pertaining to God, to make propitiation for the sins of the people. <sup>18</sup> For in that he himself hath suffered, being tempted, he is able to help those who are tempted.

### 3

<sup>1</sup> Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and high-priest of our profession, Jesus; <sup>2</sup> who was faithful to him that appointed him, as also was Moses in all his house. <sup>3</sup> For he hath been counted worthy of more glory than Moses, inasmuch as greater than the house is he who built it. <sup>4</sup> For every house is builded by some one; but he who built all things is God. <sup>5</sup> And Moses indeed was faithful in all his house as a servant, that he might testify of those things which were to be spoken; <sup>6</sup> but Christ as a son over his house; whose house are we, if we hold fast the confidence and joyousness of our hope. <sup>7</sup> Wherefore, as the Holy Spirit saith: "To-day, if ye hear his voice, <sup>8</sup> harden not your hearts, as in the provocation, in the day of the temptation in the wilderness, <sup>9</sup> where your fathers tempted me by proving me, and saw my works forty years. <sup>10</sup> Wherefore I was offended with that generation, and said, They always err in their heart, but they knew not my ways; <sup>11</sup> so I swore in my wrath, They shall not enter into my rest." <sup>12</sup> Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God. <sup>13</sup> But exhort one another daily, as long as it is called To-day, that none of you may be hardened through the deceitfulness of sin. <sup>14</sup> For we have become partakers of Christ, if we hold fast our first confidence firm to the end. <sup>15</sup> When it is said, "To-day, if ye hear his voice, harden not your hearts, as in the

provocation," <sup>16</sup> who then, when they had heard, provoked? Was it not all who came out of Egypt by means of Moses? <sup>17</sup> And with whom was he offended forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? <sup>18</sup> And to whom did he swear that they should not enter into his rest, except to those who were disobedient? <sup>19</sup> So then we see that they could not enter in because of unbelief.

## 4

<sup>1</sup> Let us then fear, since a promise is still left us of entering into his rest, lest any one of you should appear to fail of obtaining it. <sup>2</sup> For to us were glad tidings addressed, as well as to them; but the word which was heard did not profit them, not being mixed with faith in those who heard it. <sup>3</sup> For we who believed enter into the rest, as he hath said: "So I swore in my wrath, they shall not enter into my rest;" although the works were finished from the foundation of the world. <sup>4</sup> For he hath spoken in a certain place of the seventh day thus: "And God rested on the seventh day from all his works;" <sup>5</sup> and in this place again: "They shall not enter into my rest." <sup>6</sup> Since then it still remaineth for some to enter into it, and they to whom the glad tidings of it were first brought did not enter in because of disobedience, <sup>7</sup> he again appointeth a certain day, "To-day"—saying in David so long a time after, as hath before been said—"To-day, if ye hear his voice, harden not your hearts." <sup>8</sup> For if Joshua had given them rest, he would not

after this be speaking of another day. <sup>9</sup> There remaineth therefore a sabbath-rest to the people of God. <sup>10</sup> For he that hath entered into his rest, hath himself rested from his works, as God did from his own. <sup>11</sup> Let us then strive to enter into that rest, that no one may fall, as a like example of disobedience. <sup>12</sup> For the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, both the joints and marrow, and is a discerner of the thoughts and intents of the heart; <sup>13</sup> and there is no creature that is not manifest in his sight; but all things are naked and laid open to the eyes of him with whom we have to do. <sup>14</sup> Since, then, we have a great high-priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our profession. <sup>15</sup> For we have not a high-priest who cannot be touched with the feeling of our infirmities, but one who hath in all points been tempted as we are, without sin. <sup>16</sup> Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

## 5

<sup>1</sup> For every high-priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; <sup>2</sup> being able to be forbearing toward the ignorant and the erring, since he himself also is compassed with infirmity; <sup>3</sup> and by reason of this infirmity he must, as for the

people, so also for himself, offer sacrifice for sins. <sup>4</sup> And no one taketh this honor to himself, but when called by God, as was Aaron. <sup>5</sup> Thus Christ did not glorify himself to be made high-priest, but he who said to him, "Thou art my Son, I this day have begotten thee;" <sup>6</sup> as also he saith in another place, "Thou art a priest for ever, after the order of Melchizedek." <sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, to him that was able to save him from death, and was heard by reason of his godly reverence, <sup>8</sup> though a son yet learned his obedience from what he suffered; <sup>9</sup> and being perfected became the author of everlasting salvation to all who obey him, <sup>10</sup> being addressed by God as high-priest after the order of Melchizedek. <sup>11</sup> Of whom we have much to say, and hard to be explained, seeing ye have become dull of hearing. <sup>12</sup> For while on account of the length of time ye ought to be teachers, ye again have need that some one should teach you the first elements of the oracles of God, and are become such as have need of milk, and not of solid food. <sup>13</sup> For every one that feedeth on milk is unacquainted with the word of righteousness; for he is a babe; <sup>14</sup> but solid food belongs to those who are of full age, who by use have their senses exercised to discern both good and evil.

## 6

<sup>1</sup> Let us then, leaving the first principles of the doctrine of Christ, press on to perfection; not

laying again the foundation of repentance from dead works, and of faith toward God, <sup>2</sup> of the doctrine of baptisms, and of the laying on of hands, and of resurrection of the dead, and of everlasting judgment. <sup>3</sup> And this we will do, if God permit. <sup>4</sup> For it is impossible that those who have once been enlightened, and have tasted of the heavenly gift, and been made partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God, and the powers of the world to come, <sup>6</sup> and have fallen away, should again be renewed to repentance, since they crucify to themselves the Son of God afresh, and put him to open shame. <sup>7</sup> For the earth which hath drunk in the rain that cometh often upon it, and beareth plants useful to those for whose sake it is tilled, receiveth blessing from God; <sup>8</sup> but if it bear thorns and briers it is disapproved, and is near to being accursed; and its end is to be burned. <sup>9</sup> But, beloved, we are persuaded better things of you, and things that are connected with salvation, though we do thus speak. <sup>10</sup> For God is not unjust so as to forget your work, and the love which ye showed toward his name, in that ye ministered and are still ministering to the saints. <sup>11</sup> But we earnestly desire that every one of you may show the same diligence with regard to the full assurance of your hope even to the end; <sup>12</sup> that ye may not become slothful, but imitators of those who through faith and endurance inherit the promises. <sup>13</sup> For when God made a promise to Abraham, since he



could swear by no greater, he swore by himself, <sup>14</sup> saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." <sup>15</sup> And so, having endured with patience, he obtained the promised blessing. <sup>16</sup> For men indeed swear by one who is greater, and the oath for confirmation is to them an end of all strife. <sup>17</sup> Wherefore God, wishing more abundantly to show to the heirs of the promise the immutability of his purpose, confirmed it by an oath, <sup>18</sup> that by two immutable things, in which it is impossible for God to lie, we may have strong encouragement, who have fled for refuge to lay hold upon the hope set before us; <sup>19</sup> which hope we have as an anchor of the soul, sure and steadfast, and which entereth within the veil; <sup>20</sup> where as forerunner for us Jesus entered, having become a high-priest for ever, after the order of Melchizedek.

## 7

<sup>1</sup> For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, <sup>2</sup> to whom also Abraham apportioned a tenth part of all, who by interpretation is first King of righteousness, and then also was King of Salem, which is, King of peace, <sup>3</sup> without father, without mother, without record of descent, having neither beginning of days, nor end of life, but likened to the Son of God, remaineth a priest for ever. <sup>4</sup> Consider now how great this man was, to whom even Abraham the patriarch gave a tenth of the spoils. <sup>5</sup> And those indeed of the sons

of Levi who receive the office of the priesthood have a command to take tithes of the people by the Law, that is, of their brethren, though they have come out of the loins of Abraham; <sup>6</sup> but he whose descent is not reckoned from them took tithes of Abraham, and blessed him who had the promises. <sup>7</sup> And beyond all contradiction the less is blessed by the greater. <sup>8</sup> And here indeed men that die receive tithes; but there he of whom it is testified that he liveth. <sup>9</sup> And so to speak, Levi also, who receiveth tithes, paid tithes in Abraham; <sup>10</sup> for he was yet in the loins of his father when Melchizedek met him. <sup>11</sup> If indeed perfection had been by the Levitical priesthood, (for under it the people hath received the Law,) what further need was there that a different priest should arise after the order of Melchizedek, and not be called after the order of Aaron? <sup>12</sup> For if the priesthood is changed, there takes place of necessity a change of the law. <sup>13</sup> For he of whom these things are spoken belonged to another tribe, of which no one hath given attendance at the altar; <sup>14</sup> for it is well-known that our Lord sprang out of Judah, in regard to which tribe Moses spoke nothing concerning priests. <sup>15</sup> And it is still more abundantly evident, if after the likeness of Melchizedek there ariseth a different priest, <sup>16</sup> who hath been made, not according to the law of a fleshly commandment, but according to the power of an indissoluble life. <sup>17</sup> For it is testified of him, "Thou art a priest for ever, after the order of Melchizedek." <sup>18</sup> For on the one hand there

takes place an annulling of the commandment which went before, on account of its weakness and unprofitableness,—<sup>19</sup> for the Law perfected nothing,—and on the other, the bringing in of a better hope, by which we draw near to God.<sup>20</sup> And inasmuch as it was not without an oath that he was made priest,<sup>21</sup> —for they indeed have been made priests without an oath; but he with an oath by him who said to him, “The Lord swore, and will not repent, Thou art a priest for ever,”—<sup>22</sup> by so much hath Jesus become the surety of a better covenant.<sup>23</sup> And they indeed have been many priests, because they have been prevented from continuing by reason of death;<sup>24</sup> but he, because he abideth ever, hath an unchangeable priesthood;<sup>25</sup> wherefore he is able also to save to the utmost those who come to God through him, since he ever liveth to make intercession for them.<sup>26</sup> For such a high-priest also became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens;<sup>27</sup> who hath not necessity daily, as the high-priests, to offer up sacrifice first for his own sins, and then for those of the people; for this he did once for all, when he offered up himself.<sup>28</sup> For the Law maketh men high-priests, who have infirmity; but the word of the oath, which was after the Law, maketh the Son, who is perfected for ever.

## 8

<sup>1</sup> Now the principal thing among those of which we are speaking is this: We have such

a high-priest, who sat down on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. <sup>3</sup> For every high-priest is appointed to offer gifts and sacrifices; whence it is necessary that this one also have something which he may offer. <sup>4</sup> For if, indeed, he were on earth, he would not be a priest, since there are those that offer the gifts according to the Law; <sup>5</sup> who serve the mere delineation and shadow of the heavenly things, as Moses was admonished by God when he was about to make the tabernacle; for, "See," saith he, "that thou make all things according to the pattern which was shown thee in the mount." <sup>6</sup> But now he hath obtained a more excellent ministry, in proportion as he is the mediator of a better covenant, which hath been established upon better promises. <sup>7</sup> For if that first covenant had been faultless, then a place would not have been sought for a second. <sup>8</sup> For finding fault with them, he saith: "Behold, the days are coming, saith the Lord, when I will make with the house of Israel and with the house of Judah a new covenant; <sup>9</sup> not according to the covenant which I made with their fathers, in the day when I took them by the hand, to bring them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup> 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 on their hearts will I write them; and I will

be to them a God, and they shall be to me a people. <sup>11</sup> And they shall not teach every one his fellow-citizen, and every one his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." <sup>13</sup> In that he saith, "a new covenant," he hath made the first old; but that which is becoming old, and worn out with age, is ready to vanish away.

## 9

<sup>1</sup> The first covenant, then, had indeed ordinances of religious service, and a worldly sanctuary. <sup>2</sup> For a tabernacle was prepared, the first, wherein was the candlestick, and the table, and the show-bread; which is called the holy place: <sup>3</sup> and after the second veil, the tabernacle which is called the holy of holies, <sup>4</sup> which had the golden altar of incense, and the ark of the covenant overlaid on every side with gold, wherein was the golden pot containing the manna, and the rod of Aaron which budded, and the tables of the covenant; <sup>5</sup> and over it the cherubs of glory, overshadowing the mercy-seat; of which we cannot now speak particularly. <sup>6</sup> Now these things being thus prepared, into the first tabernacle indeed the priests enter at all times, performing the services; <sup>7</sup> but into the second the high-priest alone once every year, not without blood, which he offereth for himself, and for the errors of the people; <sup>8</sup> the Holy Spirit clearly showing this, that the way into

the sanctuary hath not yet been made manifest, while the first tabernacle is yet standing: <sup>9</sup> which is a figure for the present time, in accordance with which are offered both gifts and sacrifices, which have no power as to the conscience to perfect the worshipper, <sup>10</sup> being only ordinances pertaining to the flesh, which in addition to meats and drinks and divers washings are imposed until the time of reformation. <sup>11</sup> But Christ having appeared, as a high-priest of the good things to come, passing through the greater and more perfect tabernacle, not made with hands, that is, not of this creation, entered once for all into the sanctuary, <sup>12</sup> not with the blood of goats and calves, but by his own blood, and obtained for us everlasting redemption. <sup>13</sup> For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the purifying of the flesh, <sup>14</sup> how much more shall the blood of Christ, who by his everlasting spirit offered himself without spot to God, purify your conscience from dead works, for the worship of the living God! <sup>15</sup> And for this cause he is the mediator of a new covenant, that, death having taken place for redemption from the transgressions under the first covenant, they who have been called may receive the everlasting inheritance which was promised. <sup>16</sup> For where there is a testament there must of necessity be implied the death of the testator; <sup>17</sup> for a testament is of force after men are dead, since it is of no force while the testator is living. <sup>18</sup> Hence neither was the first

covenant ratified without blood. <sup>19</sup> For when Moses had spoken every precept according to the Law to all the people, he took the blood of the calves and of the goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, <sup>20</sup> saying, "This is the blood of the covenant which God enjoined in respect to you." <sup>21</sup> The tabernacle also and all the vessels of the service he in like manner sprinkled with the blood. <sup>22</sup> And almost all things are according to the Law purified with blood, and without shedding of blood there is no remission. <sup>23</sup> It was necessary therefore that the copies of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these. <sup>24</sup> For Christ did not enter into a sanctuary made with hands, which is only a copy of the true one, but into heaven itself, now to appear in the presence of God in our behalf. <sup>25</sup> Nor yet to make an offering of himself many times, as the high-priest entereth into the holy place every year with blood of others; <sup>26</sup> for then must he have suffered many times since the foundation of the world; but now once in the end of the world he hath appeared, to put away sin by means of his sacrifice. <sup>27</sup> And as it is appointed to men once to die, but after this the judgment; <sup>28</sup> so also Christ having been once offered up to bear the sins of many, will appear the second time, without sin, for the salvation of those who are waiting for him.

## 10

<sup>1</sup> For the Law but shadowing forth the good things to come, and not having the very image of the things, can never with the same sacrifices which they offer year by year continually make those who come with them perfect. <sup>2</sup> For in that case would they not have ceased to be offered, because the worshippers, having been once purified, would have had no more consciousness of sins? <sup>3</sup> But in these sacrifices there is a remembrance of sins every year. <sup>4</sup> For it is impossible that the blood of bulls and goats should take away sins. <sup>5</sup> Wherefore, when he cometh into the world, he saith: "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me; <sup>6</sup> in whole burnt-offerings and sacrifices for sin thou hadst no pleasure. <sup>7</sup> Then said I, Lo, I have come—in the volume of the book it is written of me—to do thy will, O God." <sup>8</sup> Saying above, "Sacrifices and offerings, and whole burnt-offerings and sacrifices for sin thou wouldest not, and hadst no pleasure in them,"—such as are offered in conformity to the Law,—<sup>9</sup> then hath he said, "Lo, I have come to do thy will." He setteth aside the first, that he may establish the second. <sup>10</sup> And in this will we have been sanctified through the offering of the body of Jesus Christ once for all. <sup>11</sup> And every priest indeed standeth performing daily service, and offering again and again the same sacrifices, which can never take away sins; <sup>12</sup> but he, after he had offered one sacrifice for sins, sat down for ever on the right hand of God, <sup>13</sup> thenceforth



waiting until his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever those who are sanctified. <sup>15</sup> Moreover the Holy Spirit also is a witness to us of this. For after he had said, <sup>16</sup> "This is the covenant that I will make with them after those days," the Lord saith, "I will put my laws into their hearts, and in their minds will I write them, <sup>17</sup> and their sins and iniquities will I remember no more." <sup>18</sup> But where there is remission of these, there is no longer offering for sin. <sup>19</sup> Having therefore, brethren, boldness for entrance into the sanctuary by the blood of Jesus, <sup>20</sup> a new and living way, which he consecrated for us, through the veil, that is, his flesh, <sup>21</sup> and having a great priest over the house of God, <sup>22</sup> let us draw near with a true heart in full assurance of faith, having had our hearts sprinkled from an evil conscience; and having had our bodies washed with pure water, <sup>23</sup> let us hold fast the profession of our hope without wavering, for he is faithful who promised; <sup>24</sup> and let us consider one another, to excite to love and to good works, <sup>25</sup> not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day approaching. <sup>26</sup> For if we sin willingly after we have received the knowledge of the truth, there no longer remaineth a sacrifice for sins; <sup>27</sup> but a certain fearful looking for judgment, and an indignation by fire, which will devour the adversaries. <sup>28</sup> He that hath set at nought the law of Moses dieth without mercy under two or three

witnesses; <sup>29</sup> of how much heavier punishment, think ye, will 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 to the Spirit of grace? <sup>30</sup> For we know him who said, "Vengeance belongeth to me, I will recompense, saith the Lord;" and again, "The Lord will judge his people." <sup>31</sup> It is a fearful thing to fall into the hands of the living God. <sup>32</sup> But call to remembrance the former days, in which, after ye were enlightened, ye endured a great struggle with sufferings; <sup>33</sup> partly, while ye were made a gazing-stock both by reproaches and afflictions; and partly, while ye became partakers with those that were so used. <sup>34</sup> For ye sympathized with those in bonds, and ye took joyfully the plundering of your goods, knowing that ye have for yourselves a better and an enduring substance. <sup>35</sup> Cast not away therefore your confidence, which hath great recompense of reward. <sup>36</sup> For ye have need of endurance; that, after ye have done the will of God, ye may receive what is promised. <sup>37</sup> For yet a very little while, and "he that is to come will come, and will not tarry. <sup>38</sup> Now my righteous man shall live by faith; but if he draw back, my soul hath no pleasure in him." <sup>39</sup> But we are not of those who draw back, unto perdition; but of those who believe, to the saving of the soul.

## 11

<sup>1</sup> Now faith is assurance of things hoped for,

a conviction of things not seen. <sup>2</sup> For by it the elders obtained a good report. <sup>3</sup> Through faith we perceive that the worlds were framed by the word of God, so that that which is seen hath not been made out of things which appear. <sup>4</sup> By faith Abel offered to God a more excellent sacrifice than Cain, through which he received testimony that he was righteous, God testifying of his gifts; and by it though dead he yet speaketh. <sup>5</sup> By faith Enoch was translated, that he should not see death; and he was not found, because God translated him; for before his translation he had the testimony that he pleased God. <sup>6</sup> 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 those who diligently seek him. <sup>7</sup> By faith Noah, being warned by God of things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which is according to faith. <sup>8</sup> By faith Abraham, when called, obeyed to go forth to a place which he was afterward to receive for an inheritance, and went forth, not knowing whither he was going. <sup>9</sup> By faith he sojourned in the land of the promise, as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; <sup>10</sup> for he was looking for the city which hath foundations, whose maker and builder is God. <sup>11</sup> Through faith Sarah herself also received power to conceive, even when she was past age, because she accounted him faithful who had

promised. <sup>12</sup> Wherefore there sprang even from one, and him become as dead, a race like the stars of heaven in multitude, and like the sand by the seashore which cannot be numbered. <sup>13</sup> These all died in faith, not having received the promised blessings, but having seen them from afar, and greeted them, and having professed that they were strangers and sojourners on the earth. <sup>14</sup> For they who say such things show plainly that they are seeking a country. <sup>15</sup> And if indeed they had been mindful of that from which they came out, they would have had opportunity to return; <sup>16</sup> but now they desire a better country, that is, a heavenly. Wherefore God is not ashamed to be called their God; for he prepared for them a city. <sup>17</sup> By faith Abraham, when tried, offered up Isaac, and he who had received the promises was offering up his only-begotten son, <sup>18</sup> he to whom it was said, "From Isaac shall thine offspring be reckoned;" <sup>19</sup> accounting that God is able even to raise from the dead; whence also he did figuratively receive him back. <sup>20</sup> By faith Isaac blessed Jacob and Esau even concerning things to come. <sup>21</sup> By faith Jacob, when dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. <sup>22</sup> By faith Joseph, when dying, made mention of the departure of the sons of Israel, and gave directions concerning his bones. <sup>23</sup> By faith Moses, when born, was hidden three months by his parents, because they saw that the child was fair and they feared not the king's commandment. <sup>24</sup> By faith Moses, when

he was come to years, refused to be called son of Pharaoh's daughter, <sup>25</sup> choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. <sup>28</sup> Through faith he kept the passover, and the sprinkling of the blood, that he who destroyed the first-born might not touch them. <sup>29</sup> By faith they passed through the Red Sea as through dry land; which the Egyptians attempted and were swallowed up. <sup>30</sup> By faith the walls of Jericho fell down, after they had been encompassed for seven days. <sup>31</sup> By faith Rahab the harlot did not perish with those who disobeyed, after having received the spies with peace. <sup>32</sup> And what shall I say more? For the time would fail me to tell of Gideon, of Barak, and Samson, and Jephthah, of David and Samuel, and the prophets; <sup>33</sup> who through faith subdued kingdoms, wrought righteousness, obtained promised blessings, stopped the mouths of lions, <sup>34</sup> quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in war, put to flight the armies of the aliens. <sup>35</sup> Women received back their dead by a resurrection; but others were tortured, not accepting deliverance, that they might obtain a better resurrection; <sup>36</sup> and others had trial of mockings and scourgings, and also of

bonds and imprisonment; <sup>37</sup> they were stoned, they were sawn asunder, were tempted, were slain with the sword; they went about in sheepskins and goat-skins, being destitute, afflicted, tormented, <sup>38</sup> of whom the world was not worthy; they wandered in deserts and mountains, and caves and the clefts of the earth. <sup>39</sup> And these all, having obtained a good report through faith, received not the promised blessing, <sup>40</sup> God having provided for us some better thing, that they might not be made perfect without us.

## 12

<sup>1</sup> Therefore let us also, being surrounded by so great a cloud of witnesses, lay aside every weight, and the sin which doth easily beset us, and let us run with perseverance the race that is set before us; <sup>2</sup> looking to the author and perfecter of the faith, Jesus, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction by sinners against him, lest ye faint in your souls, and become weary. <sup>4</sup> Not yet have ye resisted unto blood, in your contest against sin; <sup>5</sup> and ye have forgotten the exhortation, which reasoneth with you as with sons: "My son, despise not the chastening of the Lord, nor faint when reprov'd by him; <sup>6</sup> for whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth." <sup>7</sup> It is for chastening that ye endure; God dealeth with you as with sons; for what son is he,

whom the father chasteneth not? <sup>8</sup> But if ye are without chastening, of which all have been made partakers, then are ye bastards and not sons. <sup>9</sup> Furthermore, we were chastened by the fathers of our flesh, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live? <sup>10</sup> For they indeed for a few days chastened us, according as it seemed good to them; but he for our profit, that we might be partakers of his holiness. <sup>11</sup> Now all chastening for the present indeed seemeth to be not joyous, but grievous; but afterward it yieldeth the peaceful fruit of righteousness to those who have been exercised thereby. <sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees; <sup>13</sup> and make straight paths for your feet, that the lame may not be turned out of the way, but may rather be healed. <sup>14</sup> Follow peace with all men, and holiness, without which no one will see the Lord; <sup>15</sup> looking diligently, lest any one come short of the grace of God; lest any root of bitterness springing up trouble you, and the many be thereby defiled; <sup>16</sup> lest there be any fornicator, or profane person as Esau, who for one meal sold even his birthright. <sup>17</sup> For ye know that when he afterward wished to inherit the blessing, he was rejected; for he found no place for repentance, though he sought it earnestly with tears. <sup>18</sup> For ye have not come to a mount that can be touched, and burning with fire, and to blackness, and darkness, and tempest, <sup>19</sup> and the sound of a trumpet, and the voice of words, which voice they who heard, entreated that no

more should be spoken to them; <sup>20</sup> for they could not bear that which was commanded, "If even a beast touch the mountain, it shall be stoned;" and, <sup>21</sup> so terrible was the sight, Moses said: "I exceedingly fear and tremble;" <sup>22</sup> but ye have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem; and to myriads, the general assembly of angels; <sup>23</sup> and to the church of the first-born, who are enrolled in heaven; and to God the Judge of all, and to the spirits of righteous men made perfect; <sup>24</sup> and to Jesus the mediator of a new covenant; and to a sprinkling with that blood which speaketh something better than Abel. <sup>25</sup> See that ye refuse not him who speaketh. For if they did not escape, who refused him who spoke his will on earth, much more shall not we, if we turn away from him who speaketh from heaven; <sup>26</sup> whose voice then shook the earth; but now he hath promised, saying, "Yet once more will I shake, not the earth only, but also the heaven." <sup>27</sup> And this expression, "Yet once more," signifieth the removing of those things that are shaken, as of things that have been made, in order that those things which are not shaken may abide. <sup>28</sup> Wherefore receiving a kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. <sup>29</sup> For our God is a consuming fire.

## 13

<sup>1</sup> Let brotherly love continue. <sup>2</sup> Be not forgetful to entertain strangers; for thereby some have



entertained angels unawares. <sup>3</sup> Remember those in bonds, as bound with them; those in distress, as being yourselves also in the body. <sup>4</sup> Let marriage be honored in all respects, and the bed be undefiled; but whoremongers and adulterers God will judge. <sup>5</sup> Let your disposition be without covetousness, and be content with what ye have; for he hath said, "I will never leave thee, nor forsake thee;" <sup>6</sup> so that we boldly say, "The Lord is my helper, and I will not fear; what shall man do to me?" <sup>7</sup> Remember your leaders, who spoke to you the word of God; and considering well the end of their manner of life, imitate their faith. <sup>8</sup> Jesus Christ is yesterday and today the same, and for ever. <sup>9</sup> Be not carried aside with various and strange teachings; for it is good that the heart be established with grace, not with meats, in which those who walked were not profited. <sup>10</sup> We have an altar, of which they cannot eat who serve the tabernacle. <sup>11</sup> For the bodies of those beasts whose blood is brought into the sanctuary by the high-priest are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. <sup>13</sup> Let us then go forth to him without the camp, bearing his reproach; <sup>14</sup> for here we have no abiding city, but are seeking that which is to come. <sup>15</sup> Through him therefore let us offer up a sacrifice of praise to God continually, that is, the fruit of lips giving thanks to his name. <sup>16</sup> But works of kindness and liberality forget not; for with such sacrifices God is well pleased. <sup>17</sup> Obey your leaders, and

submit yourselves to them; for they keep watch in behalf of your souls, as those who must give an account; that they may do this with joy, and not with grief; for this is not for your advantage. <sup>18</sup> Pray for us; for we are persuaded that we have a good conscience, desiring in all things to conduct ourselves well; <sup>19</sup> but I the more earnestly entreat you to do this, that I may be restored to you the sooner. <sup>20</sup> Now may the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of an everlasting covenant, even our Lord Jesus, <sup>21</sup> make you perfect in every good work, to do his will, doing in you that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever. Amen. <sup>22</sup> But I beseech you, brethren, bear with the word of my exhortation; for I have written to you in few words. <sup>23</sup> Know that the brother Timothy hath been set at liberty, with whom, if he come shortly, I will see you. <sup>24</sup> Salute all your leaders, and all the saints. Those from Italy salute you. <sup>25</sup> Grace be with you all. Amen.

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