

**DASV: Digital American Standard Version****DASV: Hebrews 1**

<sup>1</sup> Long ago God spoke at many times and in various ways to our forefathers by the prophets.

<sup>2</sup> In these last days he has spoken to us by his Son, whom he appointed heir of all things, through whom also he made the world.

<sup>3</sup> He is the radiance of God's glory and the exact representation of his essence, and he sustains everything by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high,

<sup>4</sup> having become as much better than the angels as the name that he inherited is more excellent than theirs.

<sup>5</sup> For to which of the angels did God ever say,

"You are my Son,  
today I have I have fathered you"?

and again,

"I will be his Father,  
and he will be my Son"?

<sup>6</sup> And again, when he brought his firstborn into the world, he said,

"Let all the angels of God worship him."

<sup>7</sup> And regarding the angels he says,

"Who makes his angels spirits,  
and his servants a flame of fire."

<sup>8</sup> But about the Son he says,

"Your throne, O God, is forever and ever;  
and the scepter of justice is the scepter of your kingdom.

<sup>9</sup> You have loved righteousness,

and hated lawlessness;  
therefore God, your God, has anointed you  
over your companions with the oil of gladness."

<sup>10</sup> And,

"You, Lord, in the beginning laid the foundation of the earth,  
and the heavens are the works of your hands.

<sup>11</sup> They will perish, but you remain,

they will all get old like a garment;

<sup>12</sup> like a cloak you will roll them up,

like a garment they will be changed.

But you are the same,

and your years will not end."

<sup>13</sup> But about which of the angels did God ever say,

"Sit at my right hand,  
until I make your enemies a footstool for your feet"?

<sup>14</sup> Are they not all ministering spirits, sent out to serve in behalf of those who will inherit salvation?

## DASV: Hebrews 2

<sup>1</sup> Therefore we must pay closer attention to the things we have heard, so we do not drift away from them.

<sup>2</sup> For if the message spoken through angels proved certain, and every transgression and disobedience received a just penalty;

<sup>3</sup> how will we escape, if we neglect so great a salvation? It was first announced through the Lord, and was confirmed to us by those who heard him.

<sup>4</sup> God also confirmed their testimony by signs, wonders and various miracles, along with gifts of the Holy Spirit distributed according to his own will.

<sup>5</sup> For he did not subject the world to come, about which we are speaking, to angels.

<sup>6</sup> But one has testified somewhere, saying,

"What is man, that you are mindful of him,  
or the son of man, that you should care for him?"

<sup>7</sup> You made him a little lower than the angels;

you crowned him with glory and honor,

<sup>8</sup> you put everything in subjection under his feet."

For when he put everything under his control, he left nothing outside his control. But currently we do not see everything under his control.

<sup>9</sup> But we see Jesus, who was made a little lower than the angels for a little while, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

<sup>10</sup> For it is appropriate for him, for whom are all things and through whom all things exist, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.

<sup>11</sup> For both he who makes holy and they who are made holy are all from the same Father, for that reason he is not ashamed to call them brothers,

<sup>12</sup> saying,

"I will declare your name to my brothers,  
in the midst of the congregation will I sing your praise."

<sup>13</sup> And again,

"I will put my trust in him."

And again,

"Here I am, and the children whom God has given me."

<sup>14</sup> Since then the children share in flesh and blood, he too shared in the same; so that through death he might destroy him who has the power of death, that is, the devil,

<sup>15</sup> and free those who were enslaved all their lives by the fear of death.

<sup>16</sup> For surely he did not help the angels, but he helped the descendants of Abraham.

<sup>17</sup> Therefore it was necessary for him in everything to be made like his brothers, so that he might become a merciful and faithful high priest in the service of God, to make an atonement for the sins of the people.

<sup>18</sup> Since he himself has suffered when he was tempted, he is able to help those who are tempted.

### DASV: Hebrews 3

<sup>1</sup> Therefore, holy brothers, partners in a heavenly calling, consider the Apostle and High Priest of our confession, Jesus.

<sup>2</sup> He was faithful to him who appointed him, just as Moses was also in all God's house.

<sup>3</sup> For he deserves more glory than Moses, just as the one who builds the house deserves more honor than the house itself.

<sup>4</sup> For every house is built by someone; but God is the one who built everything.

<sup>5</sup> Now Moses was faithful in all God's house as a servant, to testify of those things that would be spoken later.

<sup>6</sup> But Christ, is faithful as a son over God's house; whose house we are, if we hold on tight to our courage and the confidence of our hope.

<sup>7</sup> Therefore, just as the Holy Spirit says,

<sup>8</sup> "Today, if you will hear his voice,  
do not harden your hearts,  
as in the rebellion,  
in the day of the trial in the wilderness,

<sup>9</sup> where your fathers tested and tried me,  
and saw my works for forty years.

<sup>10</sup> Therefore I was provoked by this generation,  
and said, 'Their hearts always wander,  
but they have not known my ways.'

<sup>11</sup> So I swore in my wrath,  
'They will not enter into my rest.'"

<sup>12</sup> Take care, brothers, that none of you has an evil and unbelieving heart, that turns away from the living God.

<sup>13</sup> But exhort one another day by day, so long as it is called "Today," so that none of you will be hardened by the deceitfulness of sin.

<sup>14</sup> For we have become partners with Christ, if we hold on tight to the beginning of our confidence to the end.

<sup>15</sup> As it says,  
"Today if you will hear his voice,  
do not harden your hearts as in the rebellion."

<sup>16</sup> For who were those who heard and rebelled? Was it not all those who came out of Egypt through Moses' leadership?

<sup>17</sup> And with whom was he angry for forty years? Was it not those who sinned, whose bodies fell in the wilderness?

<sup>18</sup> To whom did he swear that they would not enter into his rest, but to those who were disobedient?

<sup>19</sup> So we see that they were not able to enter in because of unbelief.

**DASV: Hebrews 4**

<sup>1</sup> Therefore while the promise of entering into his rest still remains, let us fear that anyone of you may seem to have failed to reach it.

<sup>2</sup> For we had good news preached to us, just as they did. But the message they heard was of no benefit to them, because they did not connect by faith with those who listened.

<sup>3</sup> For we who have believed can enter into that rest; even as he has said,

"As I swore in my wrath,

"They will not enter into my rest,"

although his works were finished from the foundation of the world.

<sup>4</sup> For he has spoken somewhere about the seventh day in this way: "And God rested on the seventh day from all his works."

<sup>5</sup> And again in the passage cited above, "They will not enter into my rest."

<sup>6</sup> Therefore it remains for some to enter it, yet those to whom the good news was preached previously failed to enter because of disobedience.

<sup>7</sup> He again set up a certain day, "Today," saying through David some time later just as quoted before,

"Today, if you will hear his voice,

do not harden your hearts."

<sup>8</sup> For if Joshua had given them rest, he would not have spoken later about another day.

<sup>9</sup> There remains, therefore, a Sabbath rest for the people of God.

<sup>10</sup> For the one who enters into his rest has himself also rested from his works, just as God did from his.

<sup>11</sup> Let us, therefore, endeavor to enter into that rest, that no one fall by following that same example of disobedience.

<sup>12</sup> For the word of God is living, and effective, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and between the joints and marrow, and is able to judge between the thoughts and motives of the heart.

<sup>13</sup> Now there is no creature that is hidden from his sight, but all things are naked and exposed before the eyes of him before whom we must give an account.

<sup>14</sup> Since then we have such a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold on tight to our confession.

<sup>15</sup> For we do not have a high priest who is unable to sympathize with our weaknesses; but one who has been tempted in all points like we are, and yet without sin.

<sup>16</sup> Let us therefore confidently approach the throne of grace, that we may receive mercy, and may find grace when we need help.

**DASV: Hebrews 5**

<sup>1</sup> For every high priest is taken from among the people and appointed to represent people in things pertaining to God, so that he may offer both gifts and sacrifices for sins.

<sup>2</sup> He is able to deal gently with the ignorant and erring, since he himself also is prone to weakness.

<sup>3</sup> This is the reason he is required to offer sacrifices for his own sins as well as for the people.

<sup>4</sup> No one takes this honor on himself, but only when he is called by God, just as Aaron was.

<sup>5</sup> So too Christ did not glorify himself to be made a high priest, but was glorified by him who said to him,

"You are my Son,  
this day have I fathered you."

<sup>6</sup> as he also said in another place,

"You are a priest forever  
after the order of Melchizedek."

<sup>7</sup> In the days of his flesh, Jesus offered up prayers and supplications with loud cries and tears to him who was able to save him from death, and was heard because of his godly devotion.

<sup>8</sup> Although he was a Son, yet he learned obedience by the things which he suffered.

<sup>9</sup> Having been made perfect, he became to all those who obey him the source of eternal salvation.

<sup>10</sup> So he was designated by God as high priest after the order of Melchizedek.

<sup>11</sup> Concerning whom we have many things to say, and it is difficult to explain, since you have become hard of hearing.

<sup>12</sup> For by this time you ought to be teachers, yet you need someone to teach you again the basic principles of the oracles of God. You need milk, and not solid food.

<sup>13</sup> For everyone who lives on milk is unskilled in the word of righteousness; for he is still an infant.

<sup>14</sup> But solid food is for the mature, for those who have their senses trained to discern between good and evil.

**DASV: Hebrews 6**

- <sup>1</sup> Therefore let us leave the basic teachings of Christ, and press on to maturity; not laying again a foundation of repentance from dead works, and of faith in God,
- <sup>2</sup> teaching about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment.
- <sup>3</sup> And we will do this, if God permits.
- <sup>4</sup> For it is impossible for those who were once enlightened and tasted of the heavenly gift, and become partakers of the Holy Spirit,
- <sup>5</sup> and tasted the good word of God, and the powers of the age to come,
- <sup>6</sup> and then fall away, to bring them back again to repentance; since they are crucifying for themselves the Son of God all over again, and hold him up to public shame.
- <sup>7</sup> For the ground, drinking in the rain that falls frequently on it, and brings forth crops useful for those who farmed it, receives a blessing from God.
- <sup>8</sup> But if it bears thorns and thistles, it is worthless and ready for a curse, and it ends up being burned.
- <sup>9</sup> But, beloved, we are convinced of better things about you, things related to salvation, even though we speak this way.
- <sup>10</sup> For God is not unjust to forget your work and the love which you have shown for his name, in your service to the saints as you still serve them.
- <sup>11</sup> And we desire each one of you to show the same diligence to the fulfillment of your hope to the end,
- <sup>12</sup> so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises.
- <sup>13</sup> For when God made a promise to Abraham, since he could swear by no one greater, he swore by himself,
- <sup>14</sup> saying, "Surely I will greatly bless you and multiply you."
- <sup>15</sup> And so after having patiently waited, Abraham obtained the promise.
- <sup>16</sup> For people swear by someone who is the greater than themselves and all disputes are brought to an end by an oath of confirmation.
- <sup>17</sup> In the same way God, being determined to show more clearly to the heirs of the promise that his purpose was unchangeable, confirmed it by an oath,
- <sup>18</sup> so that by two unchangeable things, since it is impossible for God to lie, we who have fled to him for refuge might have strong encouragement to hold on tight to the hope set before us.
- <sup>19</sup> We have this sure and steadfast hope as an anchor of the soul, that enters the place behind the sanctuary curtain,
- <sup>20</sup> where Jesus as a forerunner entered for us, having become a high priest forever after the order of Melchizedek.

### DASV: Hebrews 7

<sup>1</sup> For this Melchizedek was king of Salem, priest of God Most High, the one who met Abraham as he returned from the slaughter of the kings and blessed him.

<sup>2</sup> To him, Abraham also apportioned a tenth part of all the plunder. His name first means, "king of righteousness," and then also he is called "king of Salem," that is "king of peace."

<sup>3</sup> He is without recorded father, mother, and genealogy, having neither beginning of days nor end of life, but is like the Son of God, he remains a priest forever.

<sup>4</sup> Now consider how great this man was to whom Abraham, the patriarch, gave a tenth of his plunder.

<sup>5</sup> And those who are the sons of Levi who receive the priest's office have a commandment according to the law to take tithes from the people, that is, from their brothers, although they too are the descendants of Abraham.

<sup>6</sup> But this man who does not have their ancestry received tithes from Abraham, and has blessed him who had received the promises.

<sup>7</sup> But it is beyond question that the less is blessed by the superior.

<sup>8</sup> In one case the tithes are received by men who die, but in the other, by one who is attested to be alive.

<sup>9</sup> It could even be said that Levi, who receives tithes, paid tithes through Abraham,

<sup>10</sup> for he was still in his father's loins when Melchizedek met him.

<sup>11</sup> Now if perfection was possible through the levitical priesthood, for under that priesthood the people had received the law, what further need would there have been for another priest to arise after the order of Melchizedek, rather than one designated as after the order of Aaron?

<sup>12</sup> For when the priesthood changes, there is of necessity a change in the law too.

<sup>13</sup> For the one of whom these things are said belongs to another tribe, from which no one has ever served at the altar.

<sup>14</sup> For it is obvious that our Lord came from Judah, concerning which tribe Moses said nothing regarding priests.

<sup>15</sup> It is even more obvious, if another priest arises after the likeness of Melchizedek,

<sup>16</sup> who has been made a priest, not according to the law of physical descent, but by the power of an indestructible life.

<sup>17</sup> For it is testified about him,

"You are a priest forever,  
after the order of Melchizedek."

<sup>18</sup> For on the one hand, there is a setting aside of the foregoing commandment because it was weak and useless--

<sup>19</sup> for the law never made anything perfect. On the other hand, a better hope was introduced through which we draw near to God.

<sup>20</sup> This was affirmed by an oath; for others who became priests previously became priests without taking an oath.



<sup>21</sup> But Jesus became a priest with an oath by the one who said of him,  
"The Lord swore and will not change his mind:  
'You are a priest forever.'"

<sup>22</sup> This makes Jesus the guarantee of a better covenant.

<sup>23</sup> There are many who have been made priests, because death prevented them from continuing as priests.

<sup>24</sup> But he, because he lives forever, has his priesthood permanently.

<sup>25</sup> Therefore he is able to save forever those who draw near to God through him, since he lives forever to make intercession for them.

<sup>26</sup> For such a high priest is appropriate for us, one who is holy, blameless, undefiled, separated from sinners, and exalted higher than the heavens.

<sup>27</sup> He does not need to daily offer up sacrifices, like other high priests, first for his own sins, and then for the sins of the people; for he did this once for all, when he offered up himself.

<sup>28</sup> For the law appoints men high priests who have weakness; but the word of the oath, which came after the law, appoints a Son who has been made perfect forever.

### DASV: Hebrews 8

<sup>1</sup> Now the main point we are saying is this: We have such a high priest, who sat down at the right hand of the throne of the Majesty in the heavens,

<sup>2</sup> a minister in the sanctuary and the true tabernacle, that the Lord set up, not man.

<sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

<sup>4</sup> Now if he were on earth, he would not be a priest at all, since there are already those who offer the gifts according to the law.

<sup>5</sup> They serve in a place that is a copy and shadow of the heavenly sanctuary, just as Moses was warned when he was about to complete setting up the tabernacle. For God said, "Be sure that you make everything according to the pattern that you were shown on the mountain."

<sup>6</sup> But now Jesus has obtained a superior ministry, as he is the mediator of a better covenant and enacted on better promises.

<sup>7</sup> For if that first covenant had been faultless, then there would be no need to seek for a second one.

<sup>8</sup> But finding fault with them, God says,  
     "Look, the days are coming, says the Lord,  
     when I will make a new covenant  
         with the house of Israel  
         and with the house of Judah.

<sup>9</sup> It will not be like 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 did not continue in my covenant,  
         so I turned away from them, says the Lord.

<sup>10</sup> For this is the covenant that I will make with the house of Israel  
     after those days, says the Lord;  
     I will put my laws in their minds,  
     and I will write them on their hearts,  
     and I will be their God,  
     and they will be my people.

<sup>11</sup> Then there will be no need for anyone to teach his neighbor  
     and each one his brother,  
     saying, 'Know the Lord,'  
     for everyone will know me,  
     from the least to the greatest.

<sup>12</sup> For I will be merciful toward their iniquities,  
     and their sins I will remember no more."

<sup>13</sup> When he talks about a "new" covenant he makes the first obsolete. But that which is obsolete and growing old is close to vanishing away.

## DASV: Hebrews 9

<sup>1</sup> Now even the first covenant had regulations for worship, and its earthly sanctuary.

<sup>2</sup> For a tabernacle was prepared, in the outer area there was the candlestick, the table, and the bread of the Presence. This was called the Holy Place.

<sup>3</sup> Behind the second curtain of the tabernacle was the area which was called the Holy of Holies.

<sup>4</sup> In it were the golden altar of incense and the ark of the covenant was overlaid on all sides with gold. In the ark was a golden urn holding the manna, Aaron's rod that budded, and the tablets of the covenant.

<sup>5</sup> Above it were the cherubim of glory overshadowing the mercy seat. We cannot speak of these things in detail now.

<sup>6</sup> Having made preparations like this, the priests regularly entered into the first part of the tabernacle to perform their duties for worship.

<sup>7</sup> But only the high priest could go into the second part, once a year, and not without blood, which he offered for himself, and for sins the people committed in ignorance.

<sup>8</sup> By this the Holy Spirit was indicating that the way into the most holy place had not yet been revealed, as long as the first tabernacle was still standing.

<sup>9</sup> This is a symbol pointing to this present time; when both gifts and sacrifices are offered that cannot perfect the conscience of the worshipper.

<sup>10</sup> They only deal with meats and drinks and various ritual washings, regulations for the body imposed until the time of the new order.

<sup>11</sup> But Christ having come as a high priest of the good things to come, entered through a greater and more perfect tabernacle, not made with hands, that is, not of this creation.

<sup>12</sup> He entered once for all into the most holy place but not with the blood of goats and calves, but with his own blood, thereby securing eternal redemption.

<sup>13</sup> For if the blood of goats and bulls, and the ashes of a heifer sprinkled on those who had been defiled, could purify their flesh,

<sup>14</sup> then how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to worship the living God?

<sup>15</sup> Because of this he is the mediator of a new covenant, so that those who have been called may receive the promised eternal inheritance, since a death has occurred to redeem them from the transgressions committed under the first covenant.

<sup>16</sup> For where there is a will, there must of necessity be the death of the one who made it.

<sup>17</sup> For a will is invoked only when there has been death, for it does not take effect when the one who made it is still alive.

<sup>18</sup> That is why not even the first covenant was inaugurated without blood.

<sup>19</sup> For when every commandment had been announced by Moses to all the people according to the law, he took the blood of the calves and goats, with water, scarlet wool and hyssop, and sprinkled both the scroll itself and all the people,

<sup>20</sup> saying, "This is the blood of the covenant that God commanded you to observe.

<sup>21</sup> Likewise the tabernacle and all the vessels used for worship he sprinkled with blood.

<sup>22</sup> According to the law, almost everything was cleansed with blood, and without the shedding of blood there is no forgiveness of sins.

<sup>23</sup> So it was necessary that the copies of the things in heaven be purified with these sacrifices, but the heavenly things themselves need better sacrifices than these.

<sup>24</sup> For Christ did not enter into a holy place made with hands, like a copy of the true one; but into heaven itself, now to appear in God's presence for us.

<sup>25</sup> Yet he did not offer himself again and again, as the high priest enters into the most holy place year after year with blood not his own,

<sup>26</sup> for then he would had to have suffered again and again since the foundation of the world. But now once, at the end of the ages, he has appeared to put away sin by the sacrifice of himself.

<sup>27</sup> And just as it is appointed for people to die once, and after that the judgment,

<sup>28</sup> so Christ also, having been offered once to bear the sins of many, will appear a second time, not to bear sin but to bring salvation to those who eagerly await him.

**DASV: Hebrews 10**

<sup>1</sup> For since the law has only a shadow of the good things to come, not the true form of these things, it can never with the same sacrifices offered continually year after year, make perfect those who approach for worship.

<sup>2</sup> Otherwise would they not have ceased to be offered, since the worshippers, having been cleansed once for all, would have had no more consciousness of sins?

<sup>3</sup> But in these sacrifices there is a reminder of sins year after year.

<sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins.

<sup>5</sup> Therefore when he came into the world, he said,

"You did not desire sacrifice and offering,  
but a body you have prepared for me,

<sup>6</sup> You take no pleasure in whole burnt offerings  
and sacrifices for sin.

<sup>7</sup> Then I said, 'Here I am (it is written about me in the scroll of the book)  
I have come to do your will, O God.'"

<sup>8</sup> When he says above, "You did not desire sacrifices and offerings and whole burnt offerings and sacrifices for sin, neither do you take pleasure in them" (even though they are offered according to the law),

<sup>9</sup> then he said, "Here I am, I have come to do your will." He does away with the first, that he may establish the second.

<sup>10</sup> By his will we have been sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup> Now every priest stands day after day serving and offering over and over the same sacrifices, that can never take away sins.

<sup>12</sup> But when this one offered a single sacrifice for sins for all time, he sat down at the right hand of God,

<sup>13</sup> where he is waiting until his enemies are made a footstool for his feet.

<sup>14</sup> For by a single offering he has perfected forever those who are sanctified.

<sup>15</sup> The Holy Spirit also bears witness to us; for after saying,

<sup>16</sup> "This is the covenant I will make with them  
after those days, says the Lord,  
I will put my laws on their heart,  
and on their minds I will write them."

<sup>17</sup> Then he says,

"Their sins and their lawless deeds  
I will remember no more."

<sup>18</sup> Now where there is forgiveness of these, there is no more offering for sin.

<sup>19</sup> Therefore, brothers, having confidence to enter the sanctuary by the blood of Jesus,

<sup>20</sup> by the new and living way that he opened up for us, through the curtain, that is, his flesh,

<sup>21</sup> and since we have such 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 our hearts sprinkled clean from an evil conscience, and having our body washed with pure water.

<sup>23</sup> Let us hold tight to the confession of our hope without wavering; for he who made the promise is faithful.

<sup>24</sup> Let us consider how to motivate one another to love and good works.

<sup>25</sup> Not neglecting our own assembling together, as is the habit of some, but encouraging each other all the more as you see the day drawing near.

<sup>26</sup> For if we sin deliberately after we have received the knowledge of the truth, there is no more sacrifice for sins left for us,

<sup>27</sup> but only a certain dreadful expectation of judgment, and a furious fire that will devour the enemies.

<sup>28</sup> Anyone who rejected the law of Moses was put to death without mercy on the testimony of two or three witnesses.

<sup>29</sup> How much worse punishment do you think someone deserves who has walked all over the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

<sup>30</sup> For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people."

<sup>31</sup> It is a terrifying thing to fall into the hands of the living God.

<sup>32</sup> But recall the former days, when you were enlightened, you endured a great conflict with sufferings.

<sup>33</sup> Sometimes you were publically exposed to insults and persecutions; and sometimes sharing with those who were treated that way.

<sup>34</sup> For you showed sympathy on those who were in bonds, and joyfully accepted the plundering of your possessions, knowing that you had a better and more lasting possession.

<sup>35</sup> Therefore do not throw away your confidence, it results in a rich reward.

<sup>36</sup> For you need endurance, so that having done the will of God, you may receive the promise.

<sup>37</sup> For "in just a little while, the one coming will come, and will not delay.

<sup>38</sup> But my righteous one will live by faith. And if he shrinks back, I take no pleasure in him."

<sup>39</sup> But we are not among those who shrink back and perish; but among those who have faith to the preserving of their souls.

**DASV: Hebrews 11**

<sup>1</sup> Now faith is assurance of things hoped for, the conviction of things not seen.

<sup>2</sup> For by it people of old gained approval.

<sup>3</sup> By faith we understand that the worlds were formed by the word of God, so that what is seen was not made out of things that are visible.

<sup>4</sup> By faith Abel offered to God a better sacrifice than Cain. Through this he was commended as being righteous, God gave his approval by accepting his gifts, and through his faith, although he is dead, he still speaks.

<sup>5</sup> By faith Enoch was taken up so that he did not see death; and he was not found, because God took him. Now before he was taken up he was commended as being pleasing to God.

<sup>6</sup> Now without faith it is impossible to please him; for one who comes to God must believe that he is, and that he rewards those who seek him.

<sup>7</sup> By faith Noah, being warned about things not yet seen, with reverent obedience, built an ark to the save his family; by which he condemned the world, and became heir of the righteousness that comes by faith.

<sup>8</sup> By faith Abraham obeyed, when he was called to go to a place he was to receive as an inheritance. He went not knowing where he was going.

<sup>9</sup> By faith he lived as a foreigner in the promised land, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of that same promise.

<sup>10</sup> For he was looking forward to a city with foundations, whose architect and builder is God.

<sup>11</sup> By faith Sarah received power to conceive a child even though she was too old, because she regarded him faithful who made the promise.

<sup>12</sup> So there sprang from one person, when he was good as dead, descendants as many as the stars of heaven, and as innumerable as the grains of sand by the seashore.

<sup>13</sup> These all died in faith, not having received the promises, but saw and welcomed them from a distance, and acknowledged that they were strangers and foreigners on the earth.

<sup>14</sup> For people who talk like this make it clear that they are seeking for a homeland.

<sup>15</sup> If in fact they had been thinking of the country they left, they would have had opportunity to return.

<sup>16</sup> But as it was they desired a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac. He who had received only the promises was ready to offer up his one and only son,

<sup>18</sup> even though God had told him, "Through Isaac your descendants will carry on your name."

<sup>19</sup> He figured that God was even able to raise him from the dead; from there as a symbolic sign, he did receive him back.

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning the future.

<sup>21</sup> By faith Jacob, when he was dying, blessed each of the sons of Joseph and worshipped, while leaning on his staff.

<sup>22</sup> By faith Joseph, when his life was at an end, made mention of the exodus of the children of Israel and gave directions concerning his bones.

<sup>23</sup> By faith Moses, when he was born, was hid for three months by his parents, because they saw he was a beautiful child and they were not afraid of the king's edict.

<sup>24</sup> By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,

<sup>25</sup> choosing rather to share ill-treatment with the people of God, than to enjoy the fleeting pleasures of sin.

<sup>26</sup> He considered suffering for Christ greater riches than the treasures of Egypt, because he was looking forward to the reward.

<sup>27</sup> By faith he left Egypt, not fearing the king's rage, for he persisted as though he could see him who is invisible.

<sup>28</sup> By faith he kept the Passover, and the sprinkling of the blood, so that the destroyer of the firstborn would not touch them.

<sup>29</sup> By faith they passed through the Red Sea as if on dry ground, which when the Egyptians attempted it, they were drowned.

<sup>30</sup> By faith the walls of Jericho fell down, after they had been circled for seven days.

<sup>31</sup> By faith Rahab the prostitute did not perish with those who were disobedient, because she welcomed the spies with peace.

<sup>32</sup> And what more need I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets.

<sup>33</sup> Through faith they conquered kingdoms, rendered justice, obtained promises, stopped the mouths of lions,

<sup>34</sup> put out raging fires, escaped the edge of the sword, were made strong in weakness, became strong in battle and put to flight foreign armies.

<sup>35</sup> Women received their dead back by resurrection. Others were tortured, refusing to accept the terms of release so that they might obtain a better resurrection.

<sup>36</sup> Others endured mocking and flogging, and even chains and imprisonment.

<sup>37</sup> They were stoned, sawed in two, and killed by the sword. They went around in sheepskins and goatskins; they were destitute, persecuted, and abused.

<sup>38</sup> The world was not worthy of them. They wandered in deserts and mountains and hid in caves and the holes in the ground.

<sup>39</sup> All these were commended for their faith, yet did not receive what was promised.

<sup>40</sup> God had provided something better for us, so that they would not be made perfect without us.



**DASV: Hebrews 12**

<sup>1</sup> Therefore, since we are surrounded by so great a cloud of witnesses, we need to lay aside every weight, and the sin that so easily trips us up, and let us run with endurance the race that is set before us,

<sup>2</sup> looking to Jesus the leader and perfecter of our faith, who for the joy that was set before him endured the cross, disregarding the shame, and has sat down at the right hand of the throne of God.

<sup>3</sup> Consider him who endured such hostility from sinners against himself, so that you do not grow weary and give up.

<sup>4</sup> In your struggle against sin, you have not yet resisted to the point of bloodshed.

<sup>5</sup> Have you forgotten the exhortation that addressed you as sons?

"My son, do not dismiss the discipline of the Lord,  
or faint when he corrects you,

<sup>6</sup> For the Lord disciplines those he loves,  
and punishes every son whom he accepts."

<sup>7</sup> Endure it as discipline; God is treating you as sons. For what son is there whom his father does not discipline?

<sup>8</sup> But if you are not disciplined, which all sons get their fair share of, then you are illegitimate and not really sons.

<sup>9</sup> Besides, we had human fathers to discipline us, and we gave them respect. Should we not all the more submit to the Father of spirits and live?

<sup>10</sup> For they for a short time disciplined us as they thought best; but he does it for our benefit, that we may share in his holiness.

<sup>11</sup> All discipline seems painful and certainly not joyful at the moment. But later it produces the fruit of peace and righteousness for those who have been trained by it.

<sup>12</sup> Therefore strengthen your flaccid arms and the weak knees,

<sup>13</sup> and make straight paths for your feet, so what is lame may not be dislocated, but rather healed.

<sup>14</sup> Pursue peace with everyone and holiness without which no one will see the Lord.

<sup>15</sup> Make sure no one falls short of the grace of God; so that no bitter root springs up causing trouble, and by it many become defiled.

<sup>16</sup> Make sure that no one becomes like Esau who was an immoral and godless person, who for just one meal sold his own birthright.

<sup>17</sup> For you know that later when he wanted to inherit the blessing, he was rejected; for he found no opportunity to repent, even though he sought it with tears.

<sup>18</sup> For you have not come to a mountain that can be touched, to a burning fire and to darkness and gloom and a whirlwind,

<sup>19</sup> along with the sound of a trumpet, and the voice whose words made those who heard them beg that nothing further be spoken to them.

<sup>20</sup> For they could not endure that which was ordered, "If even an animal touches the mountain, it must be stoned to death."

<sup>21</sup> The scenario was so frightening that Moses said, "I tremble with terror."

<sup>22</sup> But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to innumerable angels gathered for festival,

<sup>23</sup> to the congregation of the firstborn, who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous who have now been made perfect,

<sup>24</sup> and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks of something better than the blood of Abel.

<sup>25</sup> Be careful you do not refuse the one who is speaking. For if they did not escape when they refused the one who warned them on earth, how much less will we escape who turn away from the one who warns from heaven?

<sup>26</sup> Then his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heaven."

<sup>27</sup> This phrase, "Yet once more," indicates the removing of those things that are shaken, that is, the things created, so that those things that are not shaken may remain.

<sup>28</sup> Since we are receiving a kingdom that cannot be shaken, let us give thanks, so that we may offer worship pleasing to God with reverence and awe.

<sup>29</sup> For our God is a consuming fire.

**DASV: Hebrews 13**

<sup>1</sup> Let brotherly love continue.

<sup>2</sup> Do not forget to show hospitality to strangers, for by doing this some have entertained angels without being aware of it.

<sup>3</sup> Remember those who are in prison, as if you were imprisoned with them and those who are mistreated, as if you yourselves felt their pain.

<sup>4</sup> Let marriage be held in honor by all, and the marriage bed undefiled, for God will judge the sexually immoral and adulterers.

<sup>5</sup> Be free from the love of money; be content with what you have, for he has said, "I will never leave you or forsake you."

<sup>6</sup> So we can say with confidence,  
    "The Lord is my helper;  
        I will not be afraid.

    What can man do to me?"

<sup>7</sup> Remember those who rule over you and those who spoke the word of God to you. Think about the impact of their lives and imitate their faith.

<sup>8</sup> Jesus Christ is the same yesterday, today, and forever.

<sup>9</sup> Do not be swept away by all kinds of strange teachings. For it is good for the heart to be strengthened by grace; not by rules about food, which is of little benefit to those who keep them.

<sup>10</sup> We have an altar from which those who serve the tabernacle have no right to eat.

<sup>11</sup> For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp.

<sup>12</sup> So too Jesus, that he might make the people holy through his own blood, suffered outside the city gate.

<sup>13</sup> Let us then go to him outside the camp, bearing the abuse he suffered.

<sup>14</sup> For we do not have here a permanent city, but we are seeking a city that is to come.

<sup>15</sup> Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that confess his name.

<sup>16</sup> But do not neglect to do good and to share with the needy, for God is pleased with such sacrifices.

<sup>17</sup> Obey your leaders and submit to them, for they keep watch over your life, and they will give account for what they do. Let them do this with joy and not grief for that would not be beneficial to you.

<sup>18</sup> Pray for us, for we are confident that we have a good conscience, desiring to live honorably in all things.

<sup>19</sup> I especially encourage you to pray that I may be restored to you very soon.

<sup>20</sup> Now may the God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep by the blood of an eternal covenant,

<sup>21</sup> equip you with every good thing to do his will, working in us what is pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

<sup>22</sup> But I urge you, brothers, bear with my word of exhortation, for I have written to you briefly.

<sup>23</sup> You should know that our brother Timothy has been set free; if he comes shortly, he will be with me when I see you.

<sup>24</sup> Greet all your leaders and all the saints. Those who are from Italy send you their greetings.

<sup>25</sup> Grace be with you all.