

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON

1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, 2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: 3 Grace to you, and peace, from God our Father and the Lord Jesus Christ. 4 I thank my God, making mention of thee always in my prayers, 5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; 6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in

Christ Jesus. 7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. 8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, 9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. 10 I beseech thee for my son Onesimus, whom I have begotten in my bonds: 11 Which in time past was to thee unprofitable, but now profitable to thee and to me: 12 Whom I have sent again: thou therefore receive him, that is, mine own bowels: 13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the

bonds of the gospel: 14 But without thy mind would I do nothing; that thy benefit should not Philemon 15 ii Philemon 25 be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever; 16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, put that on mine account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self

besides. 20Yea, brother, let me have joy
ofthee in the Lord: refresh my bowels in
the Lord. 21 Having confidence in thy
obedience I wrote unto thee, knowing
that thou wilt also do more than I say.
22But withal prepare me also a lodging:
for I trust that through your prayers I shall
be given unto you. 23 There salute thee
Epaphras, my fellowprisoner in Christ
Jesus; 24 Marcus, Aristarchus, Demas,
Lucas, my fellowlabourers. 25 The grace
of our Lord Jesus Christ be with your
spirit. Amen.

Hebrews

1 In many parts and many ways, God, having spoken long ago to the fathers by the prophets, 2 in these last days speaks to us in [His] Son, whom He appointed heir of all things, through whom He also made the ages; 3 who being the brightness of the glory, and the impress of His subsistence, bearing up also all things by the saying of His might—having made a cleansing of our sins through

Himself, sat down at the right hand of the Greatness in the highest, 4 having become so much better than the messengers, as He inherited a more excellent name than them. 5 For to which of the messengers did He ever say, “You are My Son—today I have begotten You?” And again, “I will be to Him for a Father, and He will be to Me for a Son?” 6 And when again He may bring the firstborn into the world, He says, “And let them worship Him—all messengers of God”; 7 and to the messengers, indeed, He says, “The [One] who is making His messengers spirits, and His ministers a flame of fire”; 8 but to the Son: “Your throne, O God, [is] throughout the age of

the age; The scepter of righteousness [is the] scepter of Your kingdom; 9 You loved righteousness, and hated lawlessness; Because of this He anointed You—God, Your God—With oil of gladness above Your partners”; 10 and, “You, LORD, founded the earth at the beginning, || And the heavens are a work of Your hands.

Hebrews

1:11 ii Hebrews 2:8 11 These will perish, but You remain, || And all will become old as a garment, 12 And You will roll them together as a mantle, and they will be changed, || But You are the same, and Your years will not fail.” 13 And to which of the messengers did He ever say, “Sit at My right hand, || Until I may make Your

enemies Your footstool?” 14 Are they not all spirits of service—being sent forth for ministry because of those about to inherit salvation? 2 1 Because of this it is more abundantly necessary to take heed to the things heard, lest we may drift away, 2 for if the word being spoken through messengers became steadfast, and every transgression and disobedience received a just repayment, 3 how will we escape, having neglected such great salvation? Which having received [that] spoken through the LORD [from] the beginning, was confirmed to us by those having heard, 4 God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the

Holy Spirit, according to His will. 5 For He did not subject the coming world to messengers, concerning which we speak, 6 and one in a certain place testified fully, saying, “What is man, that You are mindful of him, || Or a son of man, that You look after him? 7 You made him [a] little less than messengers, || You crowned him with glory and honor, || And set him over the works of Your hands, 8 You put all things in subjection Hebrews 2:9 iii Hebrews 2:18 under his feet,” for in the subjecting to Him all things, He left nothing to Him unsubjected, but now we do not yet see all things subjected to Him, 9 and we see Him who was made [a] little less than messengers—Jesus—because

of the suffering of death, having been crowned with glory and honor, that by the grace of God He might taste of death for everyone. 10 For it was fitting to Him, because of whom [are] all things, and through whom [are] all things, bringing many sons to glory, to make the author of their salvation perfect through sufferings, 11 for both He who is sanctifying and those sanctified [are] all of one, for which cause He is not ashamed to call them brothers, 12 saying, “I will declare Your Name to My brothers, || In the midst of an assembly I will sing praise to You”; and again, “I will be trusting on Him”; 13 and again, “Behold, I and the children that God gave to Me.” 14 Seeing, then, the

children have partaken of flesh and blood, He Himself also took part of the same in like manner, that through death He might destroy him having the power of death—that is, the Devil— 15 and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage, 16 for doubtless, He does not lay hold of messengers, but He lays hold of [the] seed of Abraham, 17 for this reason it seemed necessary to Him to be made like the brothers in all things, that He might become a kind and faithful Chief Priest in the things related to God, to make propitiation for the sins of the people, 18 for in that He suffered, Himself being tempted, Hebrews 3:1 iv Hebrews

3:13 He is able to help those who are tempted. 3 1 For this reason, holy brothers, partakers of a heavenly calling, consider the Apostle and Chief Priest of our profession, Christ Jesus, 2 being faithful to Him who appointed Him, as also Moses [was] in all His house. 3 For this One has been counted worthy of more glory than Moses, inasmuch as He who builds it has more honor than the house. 4 For every house is built by someone, and He who built all things [is] God, 5 and Moses [was] indeed steadfast in all His house, as an attendant, for a testimony of those things that were to be spoken— 6 but Christ, as a Son over His house, whose house we are, if we hold

fast the boldness and the rejoicing of the hope to the end. 7 For this reason, as the Holy Spirit says, “Today, if you may hear His voice— 8 you may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness, 9 in which your fathers tempted Me; they proved Me, and saw My works [for] forty years; 10 for this reason I was grieved with that generation and said, They always go astray in [their] heart, and these have not known My ways; 11 so I swore in My anger, They will [not] enter into My rest.” 12 Watch out, brothers, lest there will be in any of you an evil heart of unbelief in the falling away from the living God, 13 but exhort one another every day,

while [it] is called “Today,” that none of you may be hardened by the deceitfulness Hebrews 3:14 v Hebrews 4:7 of sin, 14 for we have become partakers of the Christ, if we may hold fast the confidence [we had] at the beginning to the end, 15 as it is said, “Today, if you may hear His voice, you may not harden your hearts, as in the provocation.” 16 For who [were those], having heard, [that] provoked, but not all those having come out of Egypt through Moses? 17 But with whom was He grieved forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? 18 And to whom did He swear that they will not enter into His

rest, except to those who did not believe?
19 And we see that they were not able to enter in because of unbelief. 4 1 We may fear, then, lest a promise being left of entering into His rest, anyone of you may seem to have come short, 2 for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard, 3 for we enter into the rest—we who believed, as He said, “So I swore in My anger, They will [not] enter into My rest”; and yet the works were done from the foundation of the world, 4 for He spoke in a certain place concerning the seventh [day] thus: “And God rested in the seventh day from all His works”; 5

and in this [place] again, “They will [not] enter into My rest”; 6 since then, it remains for some to enter into it, and those who first heard good news did not enter in because of unbelief— 7 again He Hebrews 4:8 vi Hebrews 5:1 limits a certain day, “Today,” in David saying, after so long a time, as it has been said, “Today, if you may hear His voice, you may not harden your hearts,” 8 for if Joshua had given them rest, He would not have spoken after these things concerning another day; 9 there remains, then, a Sabbath rest to the people of God, 10 for he who entered into His rest, he also rested from his works, as God from His own. 11 May we be diligent, then, to

enter into that rest, that no one may fall in the same example of the unbelief, 12 for the Word of God is living, and working, and sharper—beyond every two-edged sword—and piercing as far as [the] division of soul and spirit, of joints and also marrows, and a discerners of thoughts and intents of the heart; 13 and there is not a created thing hidden before Him, but all things [are] naked and open to His eyes—with whom is our reckoning. 14 Having, then, a great Chief Priest having passed through the heavens—Jesus the Son of God—may we hold fast the profession, 15 for we do not have a Chief Priest unable to sympathize with our weaknesses, but [One] tempted in all

things in like manner, [yet] without sin; 16 we may come near, then, with freedom, to the throne of grace, that we may receive kindness, and find grace—for seasonable help. 5 1 For every chief priest taken out of men is set in things [pertaining] to God in behalf of men, that he may offer both gifts and sacrifices Hebrews 5:2 vii Hebrews 5:14 for sins, 2 being able to be gentle to those being ignorant and going astray, since he is also surrounded with weakness; 3 and because of this [weakness] he ought, just as for the people, so also for himself, to bring forward [sacrifices] for sins; 4 and no one takes the honor to himself, but he who is called by God, as also Aaron. 5 So

also the Christ did not glorify Himself to become Chief Priest, but He who spoke to Him: “You are My Son, today I have begotten You”; 6 just as He also says in another [place], “You [are] a priest throughout the age, according to the order of Melchizedek”; 7 who in the days of His flesh having offered up both prayers and supplications with strong crying and tears to Him who was able to save Him from death, and having been heard in respect to that which He feared, 8 though being a Son, [He] learned obedience by the things which He suffered, 9 and having been made perfect, He became the cause of continuous salvation to all those obeying

Him, 10 having been called by God a Chief Priest according to the order of Melchizedek, 11 concerning the Word, of whom we have much [to speak], and of hard explanation to say, since you have become dull of hearing, 12 for even owing to be teachers, because of the time, again you have need that one teach you what [are] the elements of the beginning of the oracles of God, and you have become having need of milk, and not of strong food, 13 for everyone who is partaking of milk [is] unskilled in the word of righteousness—for he is an infant, 14 and the Hebrews 6:1 viii Hebrews 6:11 strong food is of perfect men, who because of the use are having the senses

exercised, to both the discernment of good and of evil. 6 1 For this reason, having left the word of the beginning of the Christ, we may advance to perfection, not laying again a foundation of conversion from dead works, and of faith on God, 2 of the teaching of immersions, also of laying on of hands, also of [the] resurrection of the dead, and of continuous judgment, 3 and this we will do, if God may permit, 4 for [it is] impossible for those once enlightened, having also tasted of the heavenly gift, and having become partakers of the Holy Spirit, 5 and tasted the good saying of God, also the powers of the coming age, 6 and having fallen away, to renew [them]

again to conversion, having crucified to themselves the Son of God again, and exposed to public shame. 7 For the earth, having drunk in the rain coming on it many times, and is bringing forth herbs fit for those because of whom it is also dressed, partakes of blessing from God, 8 but that which is bearing thorns and briers [is] disapproved of, and near to cursing, whose end [is] for burning; 9 but we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak, 10 for God is not unrighteous to forget your work, and the labor of love that you showed to His Name, having ministered to the holy ones

and ministering; 11 and we desire each one of you to Hebrews 6:12 ix Hebrews 7:2 show the same diligence, to the full assurance of the hope to the end, 12 that you may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises. 13 For God, having made promise to Abraham, seeing He was not able to swear by [any] greater, swore by Himself, 14 saying, “Blessing I will indeed bless you, and multiplying I will multiply you”; 15 and so, having patiently endured, he obtained the promise; 16 for men swear by the greater, and the oath [is] for confirmation of the end of all their controversy, 17 in which God, more

abundantly willing to show to the heirs of the promise the immutability of His counsel, interposed by an oath, 18 that through two immutable things, in which [it is] impossible for God to lie, we may have a strong comfort, having fled for refuge, to lay hold on the hope being set before [us], 19 which we have, as an anchor of the soul, both sure and steadfast, and entering into that within the veil, 20 to where a forerunner entered for us—Jesus, having become Chief Priest throughout the age after the order of Melchizedek. 7 1 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham turning back from the striking of the kings, and blessed him, 2 to

whom also Abraham divided a tenth of all (first, indeed, being interpreted, “King of righteousness,” and then also, “King of Salem,” Hebrews 7:3 x Hebrews 7:14 which is, King of Peace), 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, and having been like the Son of God, remains a priest continually. 4 And see how great this one [is], to whom Abraham the patriarch also gave a tenth out of the best of the spoils, 5 and those, indeed, out of the sons of Levi receiving the priesthood, have a command to take tithes from the people according to the Law, that is, their brothers, even though they came forth out of the loins of

Abraham; 6 and he who was not reckoned by genealogy of them, received tithes from Abraham, and he has blessed him having the promises, 7 and apart from all controversy, the less is blessed by the better— 8 and here, indeed, men who die receive tithes, and there [he] who is testified to that he was living, 9 and so to speak, through Abraham even Levi who is receiving tithes, has paid tithes, 10 for he was yet in the loins of the father when Melchizedek met him. 11 If indeed, then, perfection were through the Levitical priesthood—for the people under it had received law—what further need, according to the order of Melchizedek, for another priest to arise, and not to be

called according to the order of Aaron? 12 For the priesthood being changed, of necessity also, a change comes of the Law, 13 for He of whom these things are said in another tribe has had part, of whom no one gave attendance at the altar, 14 for [it is] evident that out of Judah has arisen our Lord, in regard to which tribe Moses spoke Hebrews 7:15 xi Hebrews 7:27 nothing concerning priesthood. 15 And it is yet more abundantly most evident, if according to the likeness of Melchizedek there arises another priest, 16 who did not come according to the law of a fleshly command, but according to the power of an endless life, 17 for He testifies, “You

[are] a priest—throughout the age,
according to the order of Melchizedek”;
18 for an annulling indeed comes of the
command going before because of its
weakness, and unprofitableness 19 (for
nothing did the Law perfect), and the
bringing in of a better hope, through
which we draw near to God. 20 And
inasmuch as [it is] not apart from oath 21
(for those indeed apart from oath have
become priests, and He [became priest]
with an oath through Him who is saying to
Him, “The LORD swore, and will not
regret, You [are] a priest throughout the
age, according to the order of
Melchizedek”), 22 by so much also has
Jesus become guarantee of a better

covenant, 23 and those indeed are many who have become priests, because by death they are hindered from remaining; 24 and He, because of His remaining throughout the age, has the inviolable priesthood, 25 from where also He is able to save to the very end, those coming through Him to God—ever living to make intercession for them. 26 For also such a Chief Priest was fitting for us—holy, innocent, undefiled, separate from the sinners, and having become higher than the heavens, 27 who has no daily necessity, as the chief priests, to first offer up sacrifice for His own sins, then for those of the people; for this Hebrews 7:28 xii Hebrews 8:9 He did once, having

offered up Himself; 28 for the Law appoints men [as] chief priests, having weakness, but the word of the oath that [is] after the Law [appoints] the Son having been perfected throughout the age. 8 1 And the sum concerning the things spoken of [is]: we have such a Chief Priest, who sat down at the right hand of the throne of the Greatness in the heavens, 2 a servant of the holy places, and of the true dwelling place, which the LORD set up, and not man, 3 for every chief priest is appointed to offer both gifts and sacrifices, from where [it is] necessary for this One to also have something that He may offer; 4 for if, indeed, He were on earth, He would not

be a priest (there being the priests who are offering the gifts according to the Law, 5 who to an example and shadow serve of the heavenly things, as Moses has been divinely warned, being about to construct the Dwelling Place, for, “See,” He says, “[that] you will make all things according to the pattern that was shown to you on the mountain”), 6 but now He has obtained a more excellent service, how much He is also mediator of a better covenant, which has been sanctioned on better promises, 7 for if that first were faultless, a place would not have been sought for a second. 8 For finding fault, He says to them, “Behold, days come, says the LORD, and I will complete with

the house of Israel, and with the house of Judah, a new covenant, 9 not according to the covenant that I Hebrews 8:10 xiii Hebrews 9:5 made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt— because they did not remain in My covenant, and I did not regard them, says the LORD— 10 because this [is] the covenant that I will make with the house of Israel, after those days, says the LORD, giving My laws into their mind, and I will write them on their hearts, and I will be to them for a God, and they will be to Me for a people; 11 and they will not each teach his neighbor, and each his brother, saying, Know the LORD, because they will

all know Me—from the small one of them to the great one of them, 12 because I will be merciful to their unrighteousness, and I will remember their sins and their lawlessnesses no more.” 13 In the saying “new,” He has made the first obsolete, and what is becoming obsolete and growing old [is] near disappearing. 9 1 It had, indeed, then (even the first dwelling place) ordinances of service, also a worldly sanctuary, 2 for a dwelling place was prepared, the first, in which was both the lampstand, and the table, and the Bread of the Presentation—which is called “Holy”; 3 and after the second veil a dwelling place that is called “Holy of Holies,” 4 having a golden censer, and

the Ark of the Covenant overlaid all over with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tablets of the covenant, 5 and over it cherubim of the Hebrews 9:6 xiv Hebrews 9:15 glory, overshadowing the propitiatory covering, concerning which we are not to particularly speak now. 6 And these things having been thus prepared, into the first dwelling place, indeed, the priests go in at all times, performing the services, 7 and into the second, once in the year, only the chief priest, not apart from blood, which he offers for himself and the errors of the people. 8 By this the Holy Spirit was making evident that the

way of the holy [places] has not yet been revealed, the first dwelling place yet having a standing, 9 which [is] an allegory in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving, 10 only on the basis of food, and drinks, and different immersions, and fleshly ordinances— until the time of reformation imposed on [them]. 11 But Christ having come, Chief Priest of the coming good things, through the greater and more perfect dwelling place not made with hands—that is, not of this creation— 12 neither through blood of goats and calves, but through His own

blood, entered in once into the holy places, having obtained continuous redemption; 13 for if the blood of bulls, and goats, and ashes of a heifer, sprinkling those defiled, sanctifies to the purifying of the flesh, 14 how much more will the blood of the Christ (who through the perpetual Spirit offered Himself unblemished to God) purify your conscience from dead works to serve the living God? 15 And because of Hebrews 9:16 xv Hebrews 9:26 this, He is mediator of a new covenant, that [His] death having come for redemption of the transgressions under the first covenant, those called may receive the promise of the continuous inheritance, 16 for where

a covenant [is], [it is] necessary to establish the death of the [one] having made [it], 17 for a covenant is affirmed at death, since it is not in force at all when the [one] having made [it] lives, 18 for which reason, not even the first has been initiated apart from blood, 19 for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he sprinkled both the scroll itself and all the people, 20 saying, “This [is] the blood of the covenant that God enjoined to you,” 21 and he sprinkled both the Dwelling Place and all the vessels of the service with blood in like manner, 22 and

with blood almost all things are purified according to the Law, and forgiveness does not come apart from bloodshedding. 23 [It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these; 24 for the Christ did not enter into holy places made with hands—figures of the true—but into Heaven itself, now to be manifested in the presence of God for us; 25 nor that He may offer Himself many times, even as the chief priest enters into the holy places every year with blood of others, 26 otherwise it was necessary for Him to suffer many times from Hebrews 9:27 xvi

Hebrews 10:10 the foundation of the world, but now He has been revealed once, at the full end of the ages, for [the] annulling of sin through His sacrifice; 27 and as it is reserved for men to die once, and after this—judgment, 28 so also the Christ, having been offered once to bear the sins of many, will appear a second time, apart from a sin-offering, for salvation to those waiting for Him! 10 1

For the Law having a shadow of the good things coming—not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near, 2 since, would they not have ceased to be offered, because of those serving

having no more conscience of sins,
having been purified once? 3 But in those
[sacrifices] is a remembrance of sins
every year, 4 for it is impossible for blood
of bulls and goats to take away sins. 5 For
this reason, coming into the world, He
says, “Sacrifice and offering You did not
will, and a body You prepared for Me; 6 in
burnt-offerings, and concerning sin-
offerings, You did not delight. 7 Then I
said, Behold, I come (in a volume of the
scroll it has been written concerning Me),
to do, O God, Your will”; 8 saying above,
“Sacrifice, and offering, and burnt-
offerings, and concerning sin-offering You
did not will, nor delight in” (which are
offered according to the Law), 9 then He

said, “Behold, I come to do, O God, Your will”; He takes away the first that He may establish the second; 10 in which will, we have been sanctified Hebrews 10:11 xvii Hebrews 10:26 through the offering of the body of Jesus Christ once for all, 11 and every priest, indeed, has daily stood serving, and offering the same sacrifices many times, that are never able to take away sins. 12 But He, having offered one sacrifice for sin—to the end, sat down at the right hand of God— 13 as to the rest, expecting until He may place His enemies [as] His footstool, 14 for by one offering He has perfected to the end those being sanctified; 15 and the Holy Spirit also testifies to us, for after that He has said

before, 16 “This [is] the covenant that I will make with them after those days, says the LORD, giving My laws on their hearts, and I will write them on their minds,” 17 and, “I will remember their sins and their lawlessness no more”; 18 and where [there is] forgiveness of these, there is no longer offering for sin. 19

Having, therefore, brothers, boldness for the entrance into the holy places, by the blood of Jesus, 20 which [is] the way He initiated for us—new and living, through the veil, that is, His flesh— 21 and a Great Priest over the house of God, 22 may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and

having the body bathed with pure water;
23 may we hold fast the unwavering
profession of the hope (for He who
promised [is] faithful), 24 and may we
consider to provoke one another to love
and to good works, 25 not forsaking the
assembling of ourselves together, as [is]
a custom of some, but exhorting, and so
much the more as you see the Day
coming near. 26 For Hebrews 10:27 xviii
Hebrews 10:39 [if] we are sinning
willingly after receiving the full knowledge
of the truth—there remains no more
sacrifice for sins, 27 but a certain fearful
looking for of judgment, and fiery zeal,
about to devour the opposers; 28 anyone
having set aside a law of Moses dies

without mercies on the basis of two or three witnesses. 29 Of how much worse punishment will he be counted worthy who trampled on the Son of God, and counted the blood of the covenant a common thing, by which he was sanctified, and having insulted the Spirit of grace? 30 For we have known Him who is saying, “Vengeance [is] Mine, I will repay, says the LORD”; and again, “The LORD will judge His people.” 31 [It is] fearful to fall into [the] hands of [the] living God. 32 But call to your remembrance the former days, in which, having been enlightened, you endured much conflict of sufferings; 33 this indeed, being made spectacles with both

insults and afflictions, now this, having become partners of those so living, 34 for you also sympathized with my bonds, and the robbery of your goods you received with joy, knowing that you have in yourselves a better substance in the heavens, and an enduring one. 35 You may not cast away, then, your boldness, which has great repayment of reward, 36 for you have need of patience, that having done the will of God, you may receive the promise. 37 “For yet [in] a very, very little [while], He who is coming will come, and will not linger,” 38 but, “The righteous will live by faith; and if he may draw back, My soul has no pleasure in him.” 39 But we are not of Hebrews 11:1 xix Hebrews 11:9

those drawing back to destruction, but of those believing to a preserving of soul. 11

1 Now faith is [the] substance of things hoped for, [the] proof of matters not being seen, 2 for by this, the elders were well-attested. 3 By faith we understand the ages to have been prepared by a saying of God, in regard to the things seen having not come out of things appearing. 4 By faith Abel offered a better sacrifice to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, yet speaks. 5 By faith Enoch was translated—not to see death, and was not found, because God translated him; for before his translation he had been testified to—that

he had pleased God well, 6 and apart from faith it is impossible to please [Him], for it is required of him who is coming to God to believe that He exists and [that] He becomes a rewarder to those seeking Him. 7 By faith Noah, having been divinely warned concerning the things not yet seen, having feared, prepared an ark to the salvation of his house, through which he condemned the world, and he became heir of the righteousness according to faith. 8 By faith Abraham, being called, obeyed, to go forth into the place that he was about to receive for an inheritance, and he went forth, not knowing to where he goes. 9 By faith he sojourned in the land of the promise as a strange country,

having dwelt in dwelling places with Isaac
and Hebrews 11:10 xx Hebrews 11:22
Jacob, fellow-heirs of the same promise,
10 for he was looking for the city having
the foundations, whose craftsman and
constructor [is] God. 11 And by faith
Sarah, herself barren, received power to
conceive seed even after the time of life,
seeing she judged Him who promised
faithful; 12 for this reason, also, from
one—and that of one who had become
dead—were begotten as the stars of the
sky in multitude, and innumerable as the
sand that [is] by the seashore. 13 All
these died in faith, having not received
the promises, but having seen them from
afar, and having been persuaded, and

having greeted [them], and having confessed that they are strangers and sojourners on the earth, 14 for those saying such things make apparent that they seek a country; 15 and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return, 16 but now they long for better, that is, heavenly, for this reason 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, being tried, even the [one] having received the promises offered up his only begotten, 18 of whom it was said, “In Isaac will your Seed be called,” 19 reckoning that God is even able to raise

up out of the dead, from where also in a figurative sense he received [him]. 20 By faith, concerning coming things, Isaac blessed Jacob and Esau. 21 By faith Jacob, dying, blessed each of the sons of Joseph and worshiped on the top of his staff. 22 By faith Hebrews 11:23 xxi Hebrews 11:34 Joseph, dying, made mention concerning the outgoing of the sons of Israel, and gave command concerning his bones. 23 By faith Moses, having been born, was hid three months by his parents, because they saw the child beautiful, and were not afraid of the decree of the king. 24 By faith Moses, having become great, refused to be called a son of the daughter of Pharaoh, 25

having chosen rather to be afflicted with the people of God, than to have sin's pleasure for a season, 26 having reckoned the reproach of the Christ greater wealth than the treasures in Egypt, for he looked to the repayment of reward. 27 By faith he left Egypt behind, having not been afraid of the wrath of the king, for as seeing the Invisible One—he endured. 28 By faith he kept the Passover, and the sprinkling of the blood, so that He who is destroying the firstborn might not touch them. 29 By faith they passed through the Red Sea as through dry land, which having made an attempt [to cross], the Egyptians were swallowed up. 30 By faith the walls of Jericho fell,

having been surrounded for seven days.

31 By faith Rahab the prostitute did not perish with those who disbelieved, having received the spies with peace. 32 And

what yet will I say? For the time will fail me recounting about Gideon, also Barak, and Samson, and Jephthah, also David, and Samuel, and the prophets, 33 who through faith subdued kingdoms, worked righteousness, obtained promises,

stopped mouths of lions, 34 quenched the power of fire, escaped the Hebrews

11:35 xxii Hebrews 12:4 mouth of the sword, were made powerful out of

weakness, became strong in battle,

caused armies of the foreigners to give

way; 35 women received their dead by a

resurrection, and others were tortured, not accepting the redemption, that they might receive a better resurrection, 36 and others received trial of mockings and scourgings, and yet of bonds and imprisonment; 37 they were stoned, they were sawn apart, they were tried; they died in the killing of the sword; they went around in sheepskins, in goatskins—being destitute, afflicted, injuriously treated, 38 of whom the world was not worthy; wandering in deserts, and mountains, and caves, and the holes of the earth; 39 and all these, having been testified to through faith, did not receive the promise, 40 God, having provided something better for us, that apart from

us they might not be made perfect. 12 1
Therefore, we also having so great a cloud
of witnesses set around us, having put off
every weight, and the closely besetting
sin, may we run the contest that is set
before us through endurance, 2 looking to
the Author and Perfecter of the faith—
Jesus, who, for the joy set before Him,
endured a cross, having despised shame,
and sat down at the right hand of the
throne of God; 3 for again consider Him
who endured such contradiction from the
sinners to Himself, that you may not be
wearied in your souls— being faint. 4 You
did not yet resist to blood— Hebrews 12:5
xxiii Hebrews 12:17 striving with sin; 5 and
you have forgotten the exhortation that

speaks fully to you as to sons, “My son, do not despise [the] discipline of [the] LORD, nor be faint, being reprovved by Him, 6 for whom the LORD loves He disciplines, and He scourges every son whom He receives”; 7 if you endure discipline, God bears Himself to you as to sons, for who is a son whom a father does not discipline? 8 And if you are apart from discipline, of which all have become partakers, then you are bastards, and not sons. 9 Then, indeed, we have had fathers of our flesh, correctors, and we respected [them]; will we not much rather be subject to the Father of the spirits, and live? 10 For they, indeed, for a few days, according to what seemed good to them,

were disciplining, but He for profit, to be partakers of His separation; 11 and all discipline for the present, indeed, does not seem to be of joy, but of sorrow, yet afterward it yields the peaceable fruit of righteousness to those exercised through it. 12 For this reason, lift up the hanging-down hands and the loosened knees; 13 and make straight paths for your feet, so that which is lame may not be turned aside, but rather be healed; 14 pursue peace with all, and the separation, apart from which no one will see the LORD, 15 observing lest anyone be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled; 16 lest

anyone be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food sold his birthright, 17 for Hebrews 12:18 xxiv Hebrews 12:28 you know that also afterward, wishing to inherit the blessing, he was disapproved of, for he did not find a place of conversion, though having sought it with tears. 18 For you did not come near to the mountain touched and scorched with fire, and to blackness, and darkness, and storm, 19 and a sound of a trumpet, and a voice of sayings, which those having heard begged that a word might not be added to them, 20 for they were not bearing that which is commanded, “And if a beast may touch the mountain, it will be

stoned, or shot through with an arrow,”
21 and (so terrible was the sight), Moses
said, “I am exceedingly fearful, and
trembling.” 22 But you came to Mount
Zion, and to [the] city of the living God, to
the heavenly Jerusalem, and to myriads of
messengers, 23 to the assemblyplace
and Assembly of the Firstborn registered
in Heaven, and to God the judge of all,
and to spirits of righteous men made
perfect, 24 and to a mediator of a new
covenant—Jesus, and to blood of
sprinkling, speaking better things than
that of Abel! 25 Watch out lest you refuse
Him who is speaking, for if those did not
escape who refused him who was divinely
speaking on earth—much less we who

turn away from Him who [speaks] from Heaven, 26 whose voice shook the earth then, and now He has promised, saying, “Yet once [more]—I shake not only the earth, but also Heaven”; 27 and this, “Yet once [more],” makes evident the removal of the things shaken, as of things having been made, that the things not shaken may remain; 28 for this reason, receiving Hebrews 12:29 xxv Hebrews 13:12 a kingdom that cannot be shaken, may we have grace, through which we may serve God wellpleasingly, with reverence and fear, 29 for our God [is] also a consuming fire. 13 1 Let brotherly love remain. 2 Do not be forgetful of hospitality, for through this some entertained messengers

unaware. 3 Be mindful of those in bonds, as having been bound with them, of those maltreated, as yourselves also being in the body. 4 The marriage [is to be] honored by all, and the bed undefiled, for God will judge whoremongers and adulterers. 5 [Be] without covetous behavior, being content with the things present, for He has said, “No, I will not leave, no, nor forsake you,” 6 so that we boldly say, “The LORD [is] to me a helper, and I will not fear what man will do to me.” 7 Be mindful of those leading you, who spoke to you the word of God, who, considering the outcome of [their] behavior, imitate [their] faith: 8 Jesus Christ—the same yesterday and today

and for all ages. 9 Do not be carried away with strange and manifold teachings, for [it is] good that by grace the heart is confirmed, not with meats, in which they who were occupied were not profited; 10 we have an altar from which they who are serving the Dwelling Place have no authority to eat, 11 for of those beasts whose blood is brought for sin into the holy places through the chief priest—of these the bodies are burned outside the camp. 12 For this reason, also Jesus—that He might sanctify Hebrews 13:13 xxvi Hebrews 13:25 the people through [His] own blood—suffered outside the gate; 13 now then, may we go forth to Him outside the camp, bearing His reproach; 14 for we

have no abiding city here, but we seek the coming one. 15 Through Him, then, we may always offer up a sacrifice of praise to God, that is, the fruit of lips, giving thanks to His Name. 16 And do not be forgetful of doing good and of fellowship, for God is well-pleased with such sacrifices. 17 Be obedient to those leading you, and be subject, for these watch for your souls, as about to give account, that they may do this with joy, and not sighing, for this [is] unprofitable to you. 18 Pray for us, for we trust that we have a good conscience, willing to behave well in all things, 19 and I call on [you] to do this more abundantly, that I may be restored to you more quickly. 20

And the God of peace, who brought up the Great Shepherd of the sheep out of the dead—by the blood of a perpetual covenant—our Lord Jesus, 21 make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory through the ages of the ages! Amen. 22 And I beg you, brothers, endure the word of the exhortation, for I have also written to you through few words. 23 Know that the brother Timotheus is released, with whom I will see you, if he may come more shortly. 24 Greet all those leading you, and all the holy ones. Those from Italy

greet you. 25 The grace [is] with you all!
Amen.

THE GENERAL EPISTLE OF JAMES

1 James, a servant of God and of the Lord
Jesus Christ, to the twelve tribes which

are scattered abroad, greeting. 2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted: 10 But the

rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, James 1:14 ii James 1:27 neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness

the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and

undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 2:1 iii
James 2:14 2 1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 Are ye not then partial in yourselves, and are become judges of evil thoughts? 5

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also,

Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. 14 What doth it profit, James 2:15 iv James 3:2 my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith,

if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called

the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also. 3 1 My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man James 3:3 v James 3:16 offend not in word, the same is a perfect man, and able also to bridle the whole body. 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. 4

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison. 9

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. 13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not

from above, but is earthly, sensual,
devilish. 16 For James 3:17 vi James 4:11
where envying and strife is, there is
confusion and every evil work. 17 But the
wisdom that is from above is first pure,
then peaceable, gentle, and easy to be
intreated, full of mercy and good fruits,
without partiality, and without hypocrisy.
18 And the fruit of righteousness is sown
in peace of them that make peace. 4 1
From whence come wars and fightings
among you? come they not hence, even
of your lusts that war in your members? 2
Ye lust, and have not: ye kill, and desire
to have, and cannot obtain: ye fight and
war, yet ye have not, because ye ask not.
3 Ye ask, and receive not, because ye ask

amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your laughter be

turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of the Lord, and he shall lift you up. 11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his James 4:12 vii James 5:6 brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? 13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14Whereas ye know not what shall be on the morrow. For what is your life? It is

even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoyce in your boastings: all such rejoicing is evil. 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin. 5 1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the hire of the labourers who

have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you. James 5:7 viii James 5:17 7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. 9 Grudge

not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender

mercy. 12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and

the heaven gave rain, and the earth brought forth her fruit. 19 Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.