

Hebrews 4

Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.

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

³ For we who have believed do enter that rest, as He has said:

“So I swore in My wrath,

‘They shall not enter My rest,’”

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

⁴ For He has spoken in a certain place of the seventh *day* in this way: “And God rested on the seventh day from all His works”;

⁵ and again in this *place*: “They shall not enter My rest.”

⁶ Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience,

⁷ again He designates a certain day, saying in David, “Today,” after such a long time, as it has been said:

“Today, if you will hear His voice,

Do not harden your hearts.”

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

⁹ There remains therefore a rest for the people of God.

¹⁰ For he who has entered His rest has himself also ceased from his works as God *did* from His.

¹¹ Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

¹² For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.

¹³ And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

¹⁴ Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession.

¹⁵ For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin.

¹⁶ Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Chapter 5

For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins.

² He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.

³ Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins.

⁴ And no man takes this honor to himself, but he who is called by God, just as Aaron *was*.

⁵ So also Christ did not glorify Himself to become High Priest, but *it was* He who said to Him:

“You are My Son,
Today I have begotten You.”

⁶ As *He* also *says* in another *place*:

“You *are* a priest forever
According to the order of Melchizedek”;

⁷ who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

⁸ though He was a Son, *yet* He learned obedience by the things which He suffered.

⁹ And having been perfected, He became the author of eternal salvation to all who obey Him,

¹⁰ called by God as High Priest “according to the order of Melchizedek,”

¹¹ of whom we have much to say, and hard to explain, since you have become dull of hearing.

¹² For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.

¹³ For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe.

¹⁴ But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.

Chapter 6

Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,

² of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

³ And this we will do if God permits.

⁴ For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

⁵ and have tasted the good word of God and the powers of the age to come,

⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

⁷ For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;

⁸ but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

⁹ But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.

¹⁰ For God *is* not unjust to forget your work and labor of love which you have shown toward His name, *in that* you have ministered to the saints, and do minister. ¹¹ And we desire that each one of you show the same diligence to the full assurance of hope until the end,

¹² that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

¹³ For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself,

¹⁴ saying, "Surely blessing I will bless you, and multiplying I will multiply you."

¹⁵ And so, after he had patiently endured, he obtained the promise.

¹⁶ For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute.

¹⁷ Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath,

¹⁸ that by two immutable things, in which *it is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

¹⁹ This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil,

²⁰ where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.