

The arguments of the Book of Hebrews

Preface

This PDF file contains the NRSVA version of the book of Hebrews. It sees the text as a deliberation, or series of arguments, made by the author. I have taken the liberty of arranging the text (without further modification) to make the argument hopefully more clear to the reader. This was prepared when I took a module on Hebrews at St Andrews back in 2017. I found it a hugely beneficial exercise - firstly in getting me away from the very dated KJV "verse" format and more particularly in being able to see clearly the flow of the text as the early hearers would have heard.

The section headings are from the NRSVA version. Sentences in **bold** type indicate a **key idea** made by the author. Some words have been underlined. These words or phrases are mostly (but not exclusively) conjunctions which the author uses in arguing his case. Note the author's widespread use of therefore, so, but, if, now and various other link words or phrases. I have underlined these in the hope that the flow of the argument can be followed more easily. Indentations within the text have also been made to help the reader follow the flow; the intention being to make the text significantly more readable than what is found in regular Bibles. It is most likely that the text we read was originally spoken - perhaps as a (rather long) sermon. These days, we are disadvantaged by being unable to hear a human voice with its emphases, change of tone etc. Try reading the text aloud - with a little practice it will further help clarify the flow of the argument and as a result help in the understanding of the message.

The side column contains the many textual allusions - mostly from the Old Testament - that the author quotes (or misquotes). (There are a few areas where the OT text is not shown. A Bible with a margin should help trace the OT reference.)

I hope that the use of this will prove beneficial during the coming weeks as we study God's Word together.

The Book of Hebrews

1

¹Long ago

God spoke to our ancestors in many and various ways by the prophets,

²but in these last days

he has spoken to us by a Son,

whom he appointed heir of all things,

through whom he also created the worlds

³He is the reflection of God's glory

and the exact imprint of God's very being,

and he sustains all things by his powerful word.

When he had made purification for sins, he sat down at the right hand of the Majesty on high,

⁴having become as much superior to angels as the name he has inherited is more excellent than theirs.

The Son Is Superior to Angels

⁵For to which of the angels did God ever say,

'You are my Son; today I have begotten you'?

Or again,

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

⁶And again,

Commented [ML1]: Ps 2:7

I will tell of the decree of the LORD:

He said to me, 'You are my son;

today I have begotten you.

2 Sam 7:14

Moreover, the LORD declares to you that the LORD will make you a house. ¹²When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. ¹³He shall build a house for my name, and I will establish the throne of his kingdom for ever. ¹⁴I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings. ¹⁵But I will not take away my steadfast love from him, as I took it from Saul, whom I put away from before you. ¹⁶Your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever. ¹⁷In accordance with all these words and with all this vision, Nathan spoke to David.

when he brings the firstborn into the world, he says,

'Let all God's angels worship him.'

⁷ Of the angels he says,

'He makes his angels winds, and his servants flames of fire.'

⁸ But of the Son he says,

'Your throne, O God, is for ever and ever,
and the righteous sceptre is the sceptre of your kingdom.

⁹ You have loved righteousness and hated wickedness;
therefore God, your God, has anointed you
with the oil of gladness beyond your companions.'

¹⁰ And,

'In the beginning, Lord, you founded the earth,
and the heavens are the work of your hands;

¹¹ they will perish, but you remain;

they will all wear out like clothing;

¹² like a cloak you will roll them up,

and like clothing they will be changed.

But you are the same,

and your years will never end.'

¹³ But to which of the angels has he ever said,

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

¹⁴ Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?

Commented [ML2]: Deut 32:43. Praise, O heavens, his people,
worship him, all you gods! MT: nations (b) worship...
not in MT

Commented [ML3]: Ps97:7 (?)
The heavens proclaim his righteousness;
and all the peoples behold his glory.
⁷ All worshippers of images are put to shame,
those who make their boast in worthless idols;
all gods bow down before him.

Commented [ML4]: Ps 104:4
Bless the LORD, O my soul.
O LORD my God, you are very great.
You are clothed with honour and majesty,
² wrapped in light as with a garment.
You stretch out the heavens like a tent,
³ you set the beams of your chambers on the waters,
you make the clouds your chariot,
you ride on the wings of the wind,
⁴ you make the winds your messengers,
fire and flame your ministers.

Commented [ML5]: Ps 45:6-7
Your throne, O God, endures for ever and ever.
Your royal sceptre is a sceptre of equity;
⁷ you love righteousness and hate wickedness.
Therefore God, your God, has anointed you
with the oil of gladness beyond your companions;

Commented [ML6]: Ps 102:25-27
Long ago you laid the foundation of the earth,
and the heavens are the work of your hands.
²⁶ They will perish, but you endure;
they will all wear out like a garment.
You change them like clothing, and they pass away;
²⁷ but you are the same, and your years have no end.

Commented [ML7]: Ps 110:1
The LORD says to my lord,
'Sit at my right hand
until I make your enemies your footstool.'

Warning to Pay Attention

2

¹Therefore

**we must pay greater attention to what we have heard,
so that we do not drift away from it.**

²For if

the message declared through angels was valid,
and every transgression or disobedience received a just penalty,

[then]

³ how can we escape if we neglect so great a salvation?

It was declared at first through the Lord,
and it was attested to us by those who heard him,

⁴ while God added his testimony

by signs and wonders and various miracles,
and by gifts of the Holy Spirit, distributed according to his will.

Exaltation through Abasement

⁵Now

God^[a] did not subject the coming world, about which we are speaking, to angels.

⁶But

(someone has testified somewhere,)

⁴What are human beings that you are mindful of them, or mortals, that you care for them?

⁷You have made them for a little while lower than the angels;

you have crowned them with glory and honour, ⁸subjecting all things under their feet.⁴

Now

in subjecting all things to them, God^[b] left nothing outside their control.

As it is,

we do not yet see everything in subjection to them,

⁹but we do see Jesus,

who for a little while was made lower^[a] than the angels,
now crowned with glory and honour because of the suffering of death,
so that by the grace of God^[b] he might taste death for everyone.

¹⁰It was fitting that

God,^[b]

for whom and through whom all things exist,
in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.

¹¹For

the one who sanctifies and those who are sanctified all have one Father.^[b]

For this reason

Jesus^[c] is not ashamed to call them brothers and sisters,^[b]

¹² saying,

¹I will proclaim your name to my brothers and sisters,^[m]

in the midst of the congregation I will praise you.⁴

¹³ And again,

¹I will put my trust in him.⁴

And again,

¹Here am I and the children whom God has given me.⁴

Commented [ML8]: Ps 8:4-6

what is mankind that you are mindful of them, human beings that you care for them?^[a] ⁵You have made them^[b] a little lower than the angels^[c] and crowned them^[d] with glory and honor.

⁶You made them rulers over the works of your hands; you put everything under their^[e] feet:

Commented [ML9]: Ps 22:22

I will tell of your name to my brothers and sisters; in the midst of the congregation I will praise you

Commented [ML10]: Is 8:17-18

¹⁷I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him. ¹⁸See, I and the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion.

Commented [ML11]:

¹⁴ Since, therefore,
the children share flesh and blood, he himself likewise shared the same things,
so that
through death he might destroy the one who has the power of death,
that is, the devil,
¹⁵ and free those who all their lives were held in slavery by the fear of death.

¹⁶ For it is clear that
he did not come to help angels, but the descendants of Abraham.

¹⁷ Therefore
he had to become like his brothers and sisters^[a] in every respect,
so that
he might be a merciful and faithful high priest in the service of God,
to make a sacrifice of atonement for the sins of the people.

¹⁸ Because
he himself was tested by what he suffered,
he is able to help those who are being tested.

Moses a Servant, Christ a Son

3
Therefore,
brothers and sisters,^[a] holy partners in a heavenly calling,
consider that
Jesus,
the apostle and high priest of our confession,
² was faithful to the one who appointed him,
just as Moses also 'was faithful in all^[b] God's^[c] house.'
³ Yet
Jesus^[d] is worthy of more glory than Moses,
just as the builder of a house has more honour than the house itself.
⁴ (For every house is built by someone, but the builder of all things is God.)
⁵ Now Moses was faithful in all God's^[e] house as a servant,
to testify to the things that would be spoken later.
⁶ Christ, however, was faithful over God's^[f] house as a son,

and we are his house
if
we hold firm^[g] the confidence
and the pride that belong to hope.

Warning against Unbelief

⁷ Therefore,
as the Holy Spirit says,
'Today, if you hear his voice,
⁸ do not harden your hearts as in the rebellion,
as on the day of testing in the wilderness,
⁹ where your ancestors put me to the test,
though they had seen my works ¹⁰ for forty years.

Therefore I was angry with that generation,
and I said, "They always go astray in their hearts,
and they have not known my ways."

¹¹As in my anger I swore,
"They will not enter my rest."

¹²Take care, brothers and sisters,^[b]

that none of you may have an evil, unbelieving heart that turns away from the living God.

¹³But exhort one another every day, as long as it is called 'today',

so that none of you may be hardened by the deceitfulness of sin.

¹⁴For we have become partners of Christ, if only we hold our first confidence firm to the end. ¹⁵As it is said,

"Today, if you hear his voice,
do not harden your hearts as in the rebellion,"

¹⁶Now

who were they who heard and yet were rebellious?

Was it not all those who left Egypt under the leadership of Moses?

¹⁷But with whom was he angry for forty years?

Was it not those who sinned, whose bodies fell in the wilderness?

¹⁸And to whom did he swear that they would not enter his rest,

if not to those who were disobedient?

¹⁹So we see that they were unable to enter because of unbelief.

The Rest That God Promised

4

Therefore,

while the promise of entering his rest is still open,
let us take care that none of you should seem to have failed to reach it. ²

For indeed

the good news came to us just as to them;

but

the message they heard did not benefit them,

because

they were not united by faith with those who listened.^[a]

³For

we who have believed enter that rest, just as God^[b] has said,

"As in my anger I swore,
"They shall not enter my rest",

though his works were finished at the foundation of the world.

⁴For

in one place it speaks about the seventh day as follows:

"And God rested on the seventh day from all his works."

⁵And again in this place it says,

"They shall not enter my rest."

⁶Since therefore

it remains open for some to enter it,
and those who formerly received the good news failed to enter
because of disobedience,

⁷again he sets a certain day

—'today'—

saying through David much later,

in the words already quoted,

"Today, if you hear his voice, do not harden your hearts."

Commented [ML12]: Ps 95:7b-11

O that today you would listen to his voice! ⁸ Do not harden your hearts, as at Meribah, as on the day at Massah in the wilderness, ⁹ when your ancestors tested me, and put me to the proof, though they had seen my work. ¹⁰ For forty years I loathed that generation and said, "They are a people whose hearts go astray, and they do not regard my ways." ¹¹ Therefore in my anger I swore, "They shall not enter my rest."

Commented [ML13]: (")

Commented [ML14]: (")

Commented [ML15]: Gen 2:2

And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done.

Commented [ML16]: Ps 95:7-8

O that today you would listen to his voice! ⁸ Do not harden your hearts, as at Meribah, as on the day at Massah in the wilderness,

⁸ For if Joshua had given them rest,
God^[d] would not speak later about another day.
⁹ So then,
a Sabbath rest still remains for the people of God;
¹⁰ for
those who enter God's rest also cease from their labours as God did from his.
¹¹ therefore
Let us make every effort to enter that rest,
so that
no one may fall through such disobedience as theirs.

¹² Indeed,
the word of God is living and active,
sharper than any two-edged sword,
piercing until it divides soul from spirit, joints from marrow;
it is able to judge the thoughts and intentions of the heart.

¹³ And
before him no creature is hidden,
but all are naked and laid bare to the eyes of the one to whom we must render an account.

Jesus the Great High Priest

¹⁴ Since, then,
**we have a great high priest who has passed through the heavens,
Jesus,
the Son of God,
let us hold fast to our confession.**

¹⁵ For
we do not have a high priest who is unable to sympathize with our weaknesses,
but
we have one who in every respect has been tested^[d] as we are, yet without sin.

¹⁶ therefore
**Let us approach the throne of grace with boldness,
so that
we may receive mercy and find grace to help in time of need.**

5
¹ Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins.

² He is able to deal gently with the ignorant and wayward,
since he himself is subject to weakness;

³ and because of this
he must offer sacrifice for his own sins as well as for those of the people.

⁴ And one does not presume to take this honour,
but takes it only when called by God,
just as Aaron was.

⁵ So also

Christ did not glorify himself in becoming a high priest,

but

was appointed by the one who said to him,

'You are my Son, today I have begotten you';

⁶ as he says also in another place,

'You are a priest for ever, according to the order of Melchizedek.'

⁷ In the days of his flesh, Jesus^[a] offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission.

⁸ Although he was a Son,
he learned obedience
through what he suffered;

⁹ and
having been made perfect,

he became the source of eternal salvation for all who obey him,

¹⁰ having been designated by God a high priest according to the order of Melchizedek.

Warning against Falling Away

¹¹ About this^[b] we have much to say that is hard to explain, since you have become dull in understanding.

¹² For though by this time you ought
to be teachers,
you need

someone to teach you again the basic elements of the oracles of God.

You need milk, not solid food;

¹³ for everyone who lives on milk, being still an infant, is unskilled in the word of righteousness.

¹⁴ But solid food is for the mature,
for those whose faculties have been trained by practice to distinguish good from evil.

The Peril of Falling Away

6

¹ Therefore

let us go on towards perfection,

leaving behind the basic teaching about Christ,
and not laying again the foundation:

repentance from dead works and faith towards God,
² instruction about baptisms,
laying on of hands,
resurrection of the dead,
and eternal judgement.

³ And we will do^[b] this, if God permits.

⁴ For it is impossible to restore again to repentance those who
have once been enlightened,
and have tasted the heavenly gift,
and have shared in the Holy Spirit,⁵
and have tasted the goodness of the word of God
and the powers of the age to come,

⁶ and then have fallen away,

since on their own they are crucifying again the Son of God
and are holding him up to contempt.

Commented [ML17]: Ps 2:7

I will tell of the decree of the LORD:

He said to me, 'You are my son; today I have begotten you.'

Commented [ML18]: Ps 110:4

The LORD has sworn and will not change his mind,

'You are a priest for ever according to the order of
Melchizedek

Or

for ever, a rightful king by my edict

Commented [ML19]: Is 7:14-16

¹⁴ Therefore the Lord himself will give you a sign. Look, the
young woman^[c] is with child and shall bear a son, and shall
name him Immanuel.¹⁵ He shall eat curds and honey by the
time he knows how to refuse the evil and choose the
good. ¹⁶ For before the child knows how to refuse the evil
and choose the good, the land before whose two kings you
are in dread will be deserted.

⁷Ground that drinks up the rain falling on it repeatedly,
and that produces a crop useful to those for whom it is cultivated,
receives a blessing from God.

⁸But if
it produces thorns and thistles,
it is worthless and on the verge of being cursed;
its end is to be burned over.

⁹Even though we speak in this way, beloved,
we are confident of better things in your case,
things that belong to salvation.

¹⁰For God is not unjust;
he will not overlook your work and the love that you showed for his sake^[d]
in serving the saints, as you still do.

¹¹And we want each one of you to show the same diligence,
so as to realize the full assurance of hope to the very end,

¹²so that you may not become sluggish,
but imitators of those who through faith and patience inherit the promises.

The Certainty of God's Promise

¹³When God made a promise to Abraham,
because he had no one greater by whom to swear,
he swore by himself,

¹⁴saying,
'I will surely bless you and multiply you.'

¹⁵And thus Abraham,^[d]
having patiently endured,
obtained the promise.

¹⁶Human beings, of course, swear by someone greater than themselves,
and an oath given as confirmation puts an end to all dispute.

¹⁷In the same way,
when God desired to show even more clearly to the heirs of the promise the unchangeable character of his
purpose,
he guaranteed it by an oath,

¹⁸so that
through two unchangeable things,
in which it is impossible that God would prove false,
we who have taken refuge might be strongly encouraged to seize the hope set before us.

¹⁹We have this hope,
a sure and steadfast anchor of the soul,
a hope that enters the inner shrine behind the curtain,
²⁰where Jesus, a forerunner on our behalf, has entered,
having become a high priest for ever according to the order of Melchizedek.

The Priestly Order of Melchizedek

⁷
¹This 'King Melchizedek of Salem,
priest of the Most High God,

Commented [ML20]: Ps 65:9-10

You visit the earth and water it,
you greatly enrich it; the river of God is full of water; you
provide the people with grain, for so you have prepared it.
¹⁰You water its furrows abundantly, settling its ridges,
softening it with showers, and blessing its growth.

Commented [ML21]: Gen 3:17-18

cursed is the ground because of you; in toil you shall eat of it
all the days of your life; ¹⁸thorns and thistles it shall bring
forth for you; and you shall eat the plants of the field.

Commented [ML22]: Gen 22:16-17

'By myself I have sworn, says the LORD: Because you have
done this, and have not withheld your son, your only son, ¹⁷I
will indeed bless you, and I will make your offspring as
numerous as the stars of heaven and as the sand that is on
the seashore.

Commented [ML23]: Ex 22:11

an oath before the LORD shall decide between the two of
them that the one has not laid hands on the property of the
other; the owner shall accept the oath, and no restitution
shall be made

Commented [ML24]: Ps 110:4

The LORD has sworn and will not change his mind,

Commented [ML25]: Lev 16:2

The LORD said to Moses:
Tell your brother Aaron not to come just at any time into the
sanctuary inside the curtain before the mercy-seat^[d] that is
upon the ark, or he will die; for I appear in the cloud upon
the mercy-seat

met Abraham as he was returning from defeating the kings and blessed him';
² and to him Abraham apportioned 'one-tenth of everything'.

His name, in the first place, means 'king of righteousness'; next he is also king of Salem, that is, 'king of peace'.

³ Without father,
without mother,
without genealogy,
having neither beginning of days nor end of life,
but resembling the Son of God,
he remains a priest for ever.

⁴ See how great he is!
Even^[a] Abraham the patriarch gave him a tenth of the spoils.

⁵ And those descendants of Levi who receive the priestly office have a commandment in the law to collect tithes^[b] from the people, that is, from their kindred,^[c] though these also are descended from Abraham.

⁶ But this man, who does not belong to their ancestry, collected tithes^[d] from Abraham and blessed him who had received the promises.

⁷ It is beyond dispute that the inferior is blessed by the superior.
⁸ In the one case, tithes are received by those who are mortal; in the other, by one of whom it is testified that he lives.

⁹ One might even say that Levi himself, who receives tithes, paid tithes through Abraham,
¹⁰ for he was still in the loins of his ancestor when Melchizedek met him.

Another Priest, Like Melchizedek

¹¹ Now if perfection had been attainable through the levitical priesthood — for the people received the law under this priesthood — what further need would there have been to speak of another priest arising according to the order of Melchizedek, rather than one according to the order of Aaron?

¹² For when there is a change in the priesthood, there is necessarily a change in the law as well.

¹³ Now the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar.

¹⁴ For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

¹⁵ It is even more obvious

Commented [ML26]: Gen 14:18-20
And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. ¹⁹ He blessed him and said, 'Blessed be Abram by God Most High, maker of heaven and earth; ²⁰ and blessed be God Most High, who has delivered your enemies into your hand!' And Abram gave him one-tenth of everything.

Commented [ML27]: (")

Commented [ML28]: Num 18:21,26
²¹ To the Levites I have given every tithe in Israel for a possession in return for the service that they perform, the service in the tent of meeting. ²⁶ You shall speak to the Levites, saying: When you receive from the Israelites the tithe that I have given you from them for your portion, you shall set apart an offering from it to the LORD, a tithe of the tithe.

Commented [ML29]: Gen 14:19 (above)

Commented [ML30]: Is 11:1
A shoot shall come out from the stock of Jesse, and a branch shall grow out of his roots.

when another priest arises,
resembling Melchizedek,

¹⁶ one who has become a priest,
not through a legal requirement concerning physical descent,
but through the power of an indestructible life.

¹⁷ For it is attested of him,
You are a priest for ever, according to the order of Melchizedek.'

Commented [ML31]: Ps 110:4

The LORD has sworn and will not change his mind, 'You are a priest for ever according to the order of Melchizedek

¹⁸ There is, on the one hand,
the abrogation of an earlier commandment
because it was weak and ineffectual
¹⁹ (for the law made nothing perfect);

there is, on the other hand,
the introduction of a better hope,
through which we approach God.

²⁰ This was confirmed with an oath;
for others who became priests took their office without an oath,
²¹ but this one became a priest with an oath,
because of the one who said to him,

The Lord has sworn and will not change his mind,
"You are a priest for ever"—

Commented [ML32]: ("

²² accordingly
Jesus has also become the guarantee of a better covenant.

²³ Furthermore,
the former priests were many in number,
because they were prevented by death from continuing in office;

²⁴ but
he holds his priesthood permanently,
because he continues for ever.

²⁵ Consequently
he is able for all time to save^{le} those who approach God through him,
since
he always lives to make intercession for them.

²⁶ For it was fitting that we should have such a high priest,
holy,
blameless,
undefiled,
separated from sinners,
and exalted above the heavens.

²⁷ Unlike the other^l high priests,
he has no need to offer sacrifices day after day,
first for his own sins,
and then for those of the people;
this he did once for all when he offered himself.

²⁸ For the law appoints as high priests those who are subject to weakness,
but the word of the oath,
which came later than the law,
appoints a Son who has been made perfect for ever.

Mediator of a Better Covenant

8

¹Now the main point in what we are saying is this:

we have such a high priest,

one who is seated at the right hand of the throne of the Majesty in the heavens,

²a minister in the sanctuary and the true tent^[a]

that the Lord, and not any mortal, has set up.

³For every high priest is appointed to offer gifts and sacrifices;

hence it is necessary for this priest also to have something to offer.

⁴Now

if he were on earth,

he would not be a priest at all,

since there are priests who offer gifts according to the law.

⁵They offer worship in a sanctuary that is a sketch and shadow of the heavenly one;

for Moses,

when he was about to erect the tent,^[b] was warned,

‘See that you make everything according to the pattern that was shown you on the mountain.’

⁶But Jesus^[c]

has now obtained a more excellent ministry,

and to that degree he is the mediator of a better covenant,

which has been enacted through better promises.

⁷For

if that first covenant had been faultless,

there would have been no need to look for a second one.

⁸God^[d] finds fault with them when he says:

‘The days are surely coming, says the Lord,

when I will establish a new covenant with the house of Israel

and with the house of Judah;

⁹not like the covenant that I made with their ancestors, on the day when I took them by the hand to lead them out of the land of Egypt;

for they did not continue in my covenant, and so I had no concern for them, says the Lord.

¹⁰This 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 write them on their hearts,

and I will be their God,

and they shall be my people.

¹¹And they shall not teach one another

or say to each other, “Know the Lord”,

for they shall all know me,

from the least of them to the greatest.

¹²For I will be merciful towards their iniquities,

and I will remember their sins no more.^[e]

¹³In speaking of ‘a new covenant’, he has made the first one obsolete.

And what is obsolete and growing old will soon disappear.

Commented [ML33]: Ex 25:40

And see that you make them according to the pattern for them, which is being shown you on the mountain.

Commented [ML34]: Is 54:13

All your children shall be taught by the LORD, and great shall be the prosperity of your children.

Commented [ML35]: Jer 31:31-35

The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. ³²It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. ³³But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. ³⁴No longer shall they teach one another, or say to each other, ‘Know the LORD’, for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

The Earthly and the Heavenly Sanctuaries

9

¹Now

even the first covenant had regulations for worship and an earthly sanctuary.

²For a tent^[a] was constructed,

the first one,

in which were the lampstand, the table, and the bread of the Presence;^[b]

this is called the Holy Place.

³Behind the second curtain was a tent^[c]

called the Holy of Holies.

⁴In it stood

the golden altar of incense

and the ark of the covenant overlaid on all sides with gold,

in which there were a golden urn holding the manna,

and Aaron's rod that budded,

and the tablets of the covenant;

⁵above it were the cherubim of glory overshadowing the mercy-seat;^[d]

Of these things we cannot speak now in detail.

Commented [ML36]: Ex 25:8-9

And have them make me a sanctuary, so that I may dwell among them. ⁹In accordance with all that I show you concerning the pattern of the tabernacle and of all its furniture, so you shall make it.

Commented [ML37]: Ex 25:23-39;

Ex 26:31-33; 30:1-5; 25:10-40; 16:32-33; Ex 25.

⁶Such preparations having been made,

the priests go continually into the first tent^[e] to carry out their ritual duties;

⁷but only the high priest goes into the second,

and he but once a year,

and not without taking the blood that he offers for himself and for the sins committed

unintentionally by the people.

Commented [ML38]: Lev 16;

Ex 30:10

Once a year Aaron shall perform the rite of atonement on its horns. Throughout your generations he shall perform the atonement for it once a year with the blood of the atoning sin-offering. It is most holy to the LORD

⁸By this the Holy Spirit indicates that the way into the sanctuary has not yet been disclosed as long as the first tent^[f] is still standing.

⁹This is a symbol^[g] of the present time,

during which

gifts and sacrifices are offered

that cannot perfect the conscience of the worshipper,

¹⁰but deal only with food and drink and various baptisms,

regulations for the body imposed until the time comes to set things right.

Commented [ML39]: Lev 11

¹¹But when

Christ came as a high priest of the good things that have come,^[h]

then

through the greater and perfect^[i] tent^[j]

(not made with hands, that is, not of this creation),

¹²he entered once for all into the Holy Place,

not with the blood of goats and calves,

but with his own blood,

thus obtaining eternal redemption.

Commented [ML40]: Num 19: 8-9,17-18

⁸The one who burns the heifer^[k] shall wash his clothes in water and bathe his body in water; he shall remain unclean until evening. ⁹Then someone who is clean shall gather up the ashes of the heifer, and deposit them outside the camp in a clean place; and they shall be kept for the congregation of the Israelites for the water for cleansing. It is a purification-offering. ¹⁷For the unclean they shall take some ashes of the burnt purification-offering, and running water shall be added in a vessel; ¹⁸then a clean person shall take hyssop, dip it in the water, and sprinkle it on the tent, on all the furnishings, on the persons who were there, and on whoever touched the bone, the slain, the corpse, or the grave.

¹³For if

the blood of goats and bulls,

with the sprinkling of the ashes of a heifer,

sanctifies those who have been defiled so that their flesh is purified,

¹⁴how much more

will the blood of Christ,

who through the eternal Spirit^[l]

offered himself without blemish to God,

purify our^[m] conscience from dead works to worship the living God!

¹⁵ For this reason
he is the mediator of a new covenant,
so that
those who are called may receive the promised eternal inheritance,
because a death has occurred that redeems them from the transgressions under the first covenant. [m]

¹⁶ Where a will [m] is involved, the death of the one who made it must be established.

¹⁷ For a will [m] takes effect only at death,
since it is not in force as long as the one who made it is alive.

¹⁸ Hence
not even the first covenant was inaugurated without blood.
¹⁹ For when every commandment had been told to all the people by Moses
in accordance with the law,
he took the blood of calves and goats, [m]
with water and scarlet wool and hyssop,
and sprinkled both the scroll itself and all the people,
²⁰ saying,
'This is the blood of the covenant that God has ordained for you.'
²¹ And in the same way he sprinkled with the blood both the tent [m] and all the vessels used in worship.
²² Indeed, under the law almost everything is purified with blood,
and without the shedding of blood there is no forgiveness of sins.

Christ's Sacrifice Takes Away Sin

²³ Thus it was necessary
for the sketches of the heavenly things to be purified with these rites,
but
the heavenly things themselves need better sacrifices than these.

²⁴ For
Christ did not enter a sanctuary made by human hands,
a mere copy of the true one,
but he entered into heaven itself,
now to appear in the presence of God on our behalf.

²⁵ Nor
was it to offer himself again and again,
as the high priest enters the Holy Place
year after year
with blood that is not his own;
²⁶ for then he would have had to suffer again and again since the foundation of the world.

But as it is,
he has appeared once for all
at the end of the age
to remove sin
by the sacrifice of himself.

²⁷ And just as it is appointed for mortals to die once, and after that the judgement,

²⁸ so Christ,
having been offered once to bear the sins of many,
will appear a second time,
not to deal with sin,
but to save those who are eagerly waiting for him.

Commented [ML41]: Ex 24:6

⁶ Moses took half of the blood and put it in basins, and half of the blood he dashed against the altar.

Commented [ML42]: Lev 14:4-7

the priest shall command that two living clean birds and cedar wood and crimson yarn and hyssop be brought for the one who is to be leanned. ⁵ The priest shall command that one of the birds be slaughtered over fresh water in an earthen vessel. ⁶ He shall take the living bird with the cedar wood and the crimson yarn and the hyssop, and dip them and the living bird in the blood of the bird that was slaughtered over the fresh water. ⁷ He shall sprinkle it seven times upon the one who is to be cleansed of the leprous disease; then he shall pronounce him clean,

Commented [ML43]: Lev 17:11

For the life of the flesh is in the blood; and I have given it to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement.

Commented [ML44]: Gen 3:19

By the sweat of your face
you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.'

10 Christ's Sacrifice Once for All

¹Since

the law has only a shadow of the good things to come
and not the true form of these realities,

it^a can never,

by the same sacrifices that are continually offered year after year,
make perfect those who approach.

²Otherwise,

would they not have ceased being offered,
since the worshippers,
cleansed once for all,
would no longer have any consciousness of sin?

³But in these sacrifices there is a reminder of sin year after year.

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

⁵Consequently,

when Christ^b came into the world, he said,
'Sacrifices and offerings you have not desired,
but a body you have prepared for me;
⁶ in burnt-offerings and sin-offerings you have taken no pleasure.'

⁷Then I said,

"See, God, I have come to do your will, O God"
(in the scroll of the book^c it is written of me).'

⁸When he said above,

'You have neither desired nor taken pleasure in sacrifices and offerings and burnt-offerings and sin-offerings'
(these are offered according to the law),

⁹then he added,

'See, I have come to do your will.'

He abolishes the first in order to establish the second.

¹⁰And it is by God's will^d that we have been sanctified
through the offering of the body of Jesus Christ
once for all.

¹¹And every priest stands day after day at his service,

offering again and again the same sacrifices that can never take away sins.

¹²But when Christ^e had offered for all time a single sacrifice for sins,

'he sat down at the right hand of God',

¹³and since then has been waiting

'until his enemies would be made a footstool for his feet.'

¹⁴For

by a single offering
he has perfected for all time those who are sanctified.

¹⁵And

the Holy Spirit also testifies to us, for after saying,

¹⁶'This is the covenant that I will make with them

after those days, says the Lord:

I will put my laws in their hearts,

and I will write them on their minds',

¹⁷he also adds,

'I will remember^f their sins and their lawless deeds no more.'

¹⁸Where there is forgiveness of these, there is no longer any offering for sin.

Commented [ML45]: Mic 6:6-7

'With what shall I come before the LORD, and bow myself before God on high? Shall I come before him with burnt-offerings, with calves a year old? ⁷ Will the LORD be pleased with thousands of rams, with tens of thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?'

Commented [ML46]: Ps 40:6-8

Sacrifice and offering you do not desire, but you have given me an open ear. Burnt-offering and sin-offering you have not required. ⁷ Then I said, 'Here I am; in the scroll of the book it is written of me. ⁸ I delight to do your will, O my God; your law is within my heart.'

Commented [ML47]: Jer 36:2

Take a scroll and write on it all the words that I have spoken to you against Israel and Judah and all the nations, from the day I spoke to you, from the days of Josiah until today.

Commented [ML48]: Ps 110:1

The LORD says to my lord, 'Sit at my right hand until I make your enemies your footstool.'

Commented [ML49]: Jer 31:31-33

The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. ³² It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. ³³ But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts;

A Call to Persevere

¹⁹ Therefore, my friends, ^[a]

since we have confidence to enter the sanctuary
by the blood of Jesus,
²⁰ by the new and living way that he opened for us through the curtain
(that is, through his flesh),

²¹ and since we have a great priest over the house of God,

²² **let us approach** with a true heart in full assurance of faith,
with our hearts sprinkled clean from an evil conscience
and our bodies washed with pure water.

²³ **Let us hold fast** to the confession of our hope without wavering,
for he who has promised is faithful.

²⁴ **And let us consider** how to provoke one another to love and good deeds,

²⁵ not neglecting to meet together,
as is the habit of some,

but encouraging one another,
and all the more as you see the Day approaching.

²⁶ For if we wilfully persist in sin after having received the knowledge of the truth,
there no longer remains a sacrifice for sins,

²⁷ but a fearful prospect of judgement,
and a fury of fire that will consume the adversaries.

²⁸ Anyone who has violated the law of Moses dies
without mercy

'on the testimony of two or three witnesses.'

²⁹ How much worse punishment do you think will be deserved
by those who have

spurned the Son of God,
profaned the blood of the covenant
by which they were sanctified,
and outraged the Spirit of grace?

³⁰ For

we know the one who said,

'Vengeance is mine, I will repay.'

And again,

'The Lord will judge his people.'

³¹ It is a fearful thing to fall into the hands of the living God.

³² But recall those earlier days when,
after you had been enlightened,

you

endured a hard struggle with sufferings,

³³ sometimes being publicly exposed to abuse and persecution,
and sometimes being partners with those so treated.

³⁴ For you

had compassion for those who were in prison,
and you cheerfully accepted the plundering of your possessions,
knowing that you yourselves possessed something better and more lasting.

³⁵ therefore

Do not abandon that confidence of yours;
it brings a great reward.

Commented [ML50]: Exez 26:35

I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.

Commented [ML51]: Is 26:11

O LORD, your hand is lifted up, but they do not see it. Let them see your zeal for your people, and be ashamed. Let the fire for your adversaries consume them.

Commented [ML52]: Deut 17:6

On the evidence of two or three witnesses the death sentence shall be executed; a person must not be put to death on the evidence of only one witness.

Commented [ML53]: Deut 32:35-36

Vengeance is mine, and recompense, for the time when their foot shall slip; because the day of their calamity is at hand, their doom comes swiftly.
³⁶ indeed the LORD will vindicate his people, have compassion on his servants,

³⁶ For you need endurance,
so that
when you have done the will of God,
you may receive what was promised.

³⁷ For yet
in a very little while, the one who is coming will come
and will not delay;
³⁸ but my righteous one will live by faith.

My soul takes no pleasure in anyone who shrinks back.'

³⁹ But we are not among those who shrink back and so are lost,
but among those who have faith and so are saved.

The Meaning of Faith

11

¹ Now faith is
the assurance of things hoped for,
the conviction of things not seen.

² Indeed, by faith^[a]
our ancestors received approval.

³ By faith
we understand that the worlds were prepared by the word of God,
so that what is seen was made from things that are not visible.^[b]

The Examples of Abel, Enoch, and Noah

⁴ By faith Abel
offered to God a more acceptable^[c] sacrifice than Cain's.
Through this he received approval as righteous,
God himself giving approval to his gifts;
he died,
but through his faith^[d] he still speaks.

⁵ By faith Enoch
was taken so that he did not experience death;
and 'he was not found, because God had taken him.'
For it was attested before he was taken away that 'he had pleased God.'

⁶ And without faith it is impossible to please God,
for whoever would approach him must believe
that he exists
and that he rewards those who seek him.

⁷ By faith Noah,
warned by God about events as yet unseen,
respected the warning
and built an ark to save his household;
by this he condemned the world
and became an heir to the righteousness that is in accordance with faith.

The Faith of Abraham

⁸ By faith Abraham
obeyed when he was called to set out for a place that he was to receive as an inheritance;
and he set out, not knowing where he was going.
⁹ By faith he stayed for a time in the land he had been promised,
as in a foreign land,

Commented [ML54]: Hab 2:3-4

For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay. ⁴ Look at the proud! Their spirit is not right in them, but the righteous live by their faith

living in tents,
as did Isaac and Jacob,
who were heirs with him of the same promise.

¹⁰ For he looked forward to the city that has foundations,
whose architect and builder is God.

¹¹ By faith he received power of procreation,
even though he was too old
— and Sarah herself was barren —
because he considered him faithful who had promised.^[a]

¹² Therefore from one person,
and this one as good as dead,
descendants were born,
'as many as the stars of heaven and as the innumerable grains of sand by the seashore.'

¹³ All of these died in faith
without having received the promises,
but from a distance they saw and greeted them.
They confessed that they were strangers and foreigners on the earth,
¹⁴ for people who speak in this way make it clear that they are seeking a homeland.
¹⁵ If they had been thinking of the land that they had left behind,
they would have had opportunity to return.
¹⁶ But as it is, they desire a better country, that is, a heavenly one.
Therefore
God is not ashamed to be called their God;
indeed, he has prepared a city for them.

¹⁷ By faith Abraham,
when put to the test,
offered up Isaac.
He who had received the promises was ready to offer up his only son,
¹⁸ of whom he had been told,
'It is through Isaac that descendants shall be named after you.'
¹⁹ He considered the fact that God is able even to raise someone from the dead
—and figuratively speaking, he did receive him back.

²⁰ By faith Isaac
invoked blessings for the future on Jacob and Esau.

²¹ By faith Jacob,
when dying,
blessed each of the sons of Joseph,
'bowing in worship over the top of his staff.'

²² By faith Joseph,
at the end of his life,
made mention of the exodus of the Israelites and gave instructions about his burial.^[b]

The Faith of Moses

²³ By faith Moses
was hidden by his parents for three months after his birth,
because they saw that the child was beautiful;
and they were not afraid of the king's edict.^[c]

²⁴ By faith Moses,
when he was grown up,
refused to be called a son of Pharaoh's daughter,
²⁵ choosing rather to share ill-treatment with the people of God

than to enjoy the fleeting pleasures of sin.

²⁶ He considered abuse suffered for the Christ^[u] to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward.

²⁷ By faith he left Egypt,
unafraid of the king's anger;
for he persevered as though^[u] he saw him who is invisible.

²⁸ By faith he kept the Passover and the sprinkling of blood,
so that the destroyer of the firstborn would not touch the firstborn of Israel.^[u]

The Faith of Other Israelite Heroes

²⁹ By faith the people
passed through the Red Sea as if it were dry land,
but when the Egyptians attempted to do so they were drowned.

³⁰ By faith
the walls of Jericho fell after they had been encircled for seven days.

³¹ By faith Rahab
the prostitute
did not perish with those who were disobedient,^[u]
because she had received the spies in peace.

³² And what more should I say?

For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—
³³ who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions,
³⁴ quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. ³⁵ Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. ³⁶ Others suffered mocking and flogging, and even chains and imprisonment. ³⁷ They were stoned to death, they were sawn in two,^[u] they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented— ³⁸ of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

³⁹ Yet all these,
though they were commended for their faith,
did not receive what was promised,
⁴⁰ since God had provided something better
so that they would not, without us, be made perfect.

The Example of Jesus

12

¹Therefore,

**since we are surrounded by so great a cloud of witnesses,
let us also lay aside every weight and the sin that clings so closely,^[a]
and let us run with perseverance the race that is set before us,**

² **looking to Jesus
the pioneer and perfecter of our faith,
who for the sake of^[u] the joy that was set before him
endured the cross,
disregarding its shame,
and has taken his seat at the right hand of the throne of God.**

³ Consider him

who endured such hostility against himself from sinners,^[c]
so that you may not grow weary or lose heart.

⁴ In your struggle against sin you have not yet resisted to the point of shedding your blood.

⁵ And you have forgotten the exhortation that addresses you as children—

My child, do not regard lightly the discipline of the Lord,
or lose heart when you are punished by him;
⁶ for the Lord disciplines those whom he loves,
and chastises every child whom he accepts.⁷

⁷ Endure trials for the sake of discipline.

God is treating you as children;

for what child is there whom a parent does not discipline?

⁸ If you do not have that discipline in which all children share,
then you are illegitimate and not his children.

⁹ Moreover,

we had human parents to discipline us,
and we respected them.

Should we not be even more willing to be subject to the Father of spirits and live?

¹⁰ For they disciplined us for a short time as seemed best to them,

but he disciplines us for our good,
in order that we may share his holiness.

¹¹ Now,

discipline always seems painful rather than pleasant at the time,

but

later it yields the peaceful fruit of righteousness
to those who have been trained by it.

¹² Therefore

lift your drooping hands
and strengthen your weak knees,

¹³ and make straight paths for your feet,
so that what is lame may not be put out of joint, but rather be healed.

Warnings against Rejecting God's Grace

¹⁴ Pursue

peace with everyone,
and the holiness

without which no one will see the Lord.

¹⁵ See to it that no one fails to obtain the grace of God;

that no root of bitterness springs up and causes trouble,
and through it many become defiled.

¹⁶ See to it that no one becomes like Esau,

an immoral and godless person,
who sold his birthright for a single meal.

¹⁷ You know that later,

when he wanted to inherit the blessing,
he was rejected,

for he found no chance to repent,^d
even though he sought the blessing^e with tears.

¹⁸ You have not come

to something^f that can be touched,
a blazing fire, and darkness, and gloom, and a tempest,

¹⁹ and the sound of a trumpet,

and a voice whose words made the hearers beg that not another word be spoken to them.

²⁰ (For they could not endure the order that was given, 'If even an animal touches the
mountain, it shall be stoned to death.'^g)

Commented [ML55]: Prov 3:11-12

My child, do not despise the LORD's discipline or be weary of his reproof,

¹² for the LORD reproofs the one he loves, as a father the son in whom he delights

Ps 94:12 Happy are those whom you discipline, O LORD, and whom you teach out of your law,

Commented [ML56]: Deut 8:5

Know then in your heart that as a parent disciplines a child so the LORD your God disciplines you.

Commented [ML57]: Is 35:3

Strengthen the weak hands, and make firm the feeble knees.

Commented [ML58]: Prov 4:26

Keep straight the path of your feet, and all your ways will be sure

Commented [ML59]: Deut 29:18

It may be that there is among you a man or woman, or a family or tribe, whose heart is already turning away from the LORD our God to serve the gods of those nations. It may be that there is among you a root sprouting poisonous and bitter growth.

Commented [ML60]: Gen 25:29-34; 27:30-40

Commented [ML61]: Ex 19:16-21

a blazing fire, and darkness, and gloom, and a tempest,
¹⁹ and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them.

Deut 4:11 you approached and stood at the foot of the mountain while the mountain was blazing up to the very heavens, shrouded in dark clouds.

Deut 5:5 (At that time I was standing between the LORD and you to declare to you the words^h of the LORD; for you were afraid because of the fire and did not go up the mountain.)

Commented [ML62]: Ex 19:12-13

And thou shalt set marks unto the people round about, saying, Take heed to yourselves, that ye go not up to the mount, nor touch the border of it, whosoever toucheth the mount, shall surely die. ¹³ No hand shall touch it, but he shall be stoned to death, or stricken through with darts: whether it be beast or man, he shall not live: when the ^hhorn bloweth long, they shall come up ⁱinto the mountain

²¹ Indeed,
so terrifying was the sight that Moses said,
'I tremble with fear.')

²² But you have come

to Mount Zion
and to the city of the living God,
the heavenly Jerusalem,
and to innumerable angels in festal gathering,

²³ and to the assembly^[a] of the firstborn
who are enrolled in heaven,

and to God
the judge of all,
and to the spirits of the righteous
made perfect,

²⁴ and to Jesus,
the mediator of a new covenant,
and to the sprinkled blood
that speaks a better word than the blood of Abel.

²⁵ See that 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 if we reject the one who warns from heaven!

²⁶ At that time

his voice shook the earth;
but now

he has promised,
'Yet once more I will shake not only the earth
but also the heaven.'

²⁷ This phrase
'Yet once more'
indicates the removal of what is shaken
—that is, created things—
so that what cannot be shaken may remain.

²⁸ Therefore,

since we are receiving a kingdom that cannot be shaken,
let us give thanks,
by which we offer to God an acceptable worship
with reverence and awe;

²⁹ for indeed our God is a consuming fire,

Commented [ML63]: Ex 19:16

And the third day, when it was morning, there was thunders and lightnings, and a thick cloud upon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the camp was afraid.

Commented [ML64]: Ex 19:18

And mount Sinai was all on smoke, because the Lord came down upon it in fire, and the smoke thereof ascended, as the smoke of a furnace, and all the mount trembled exceedingly

Commented [ML65]: Deut 4:24

For the Lord thy God is a consuming fire, and a jealous God.

Service Well-Pleasing to God

13

¹Let mutual love continue.

²**Do not neglect** to show hospitality to strangers,
for by doing that some have entertained angels without knowing it.

³**Remember**

those who are in prison,
as though you were in prison with them;
those who are being tortured,
as though you yourselves were being tortured.^[a]

⁴Let marriage be held in honour by all,
and let the marriage bed be kept undefiled;
for God will judge fornicators and adulterers.

⁵**Keep** your lives free from the love of money,
and **be** content with what you have;

for

he has said, ‘

I will never leave you or forsake you.’

⁶**So**

we can say with confidence,
‘The Lord is my helper;
I will not be afraid.
What can anyone do to me?’

⁷**Remember** your leaders,

those who spoke the word of God to you;
consider the outcome of their way of life,
and imitate their faith.

⁸Jesus Christ is the same yesterday and today and for ever.

⁹**Do not** be carried away by all kinds of strange teachings;
for it is well for the heart to be strengthened by grace,
not by regulations about food,^[b]
which have not benefited those who observe them.

¹⁰We have an altar from which those who officiate in the tent^[c] have no right to eat.

¹¹For the bodies of those animals
whose blood is brought into the sanctuary
by the high priest as a sacrifice for sin
are burned outside the camp.

¹²**Therefore**

Jesus also suffered outside the city gate
in order to sanctify the people
by his own blood.

¹³**Let us then go** to him

outside the camp
and bear the abuse he endured.

¹⁴**For** here we have no lasting city,
but we are looking for the city that is to come.

¹⁵Through him, then,

Commented [ML66]: Deut 31:6,8

Pluck up your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God himself doth go with thee: he will not fail thee, nor forsake thee. ⁸And the Lord himself doth go before thee: he will be with thee: he will not fail thee, neither forsake thee: fear not *therefore*, nor be discomforted.

Josh 1:5 There shall not a man be able to withstand thee all the days of thy life: as I was with Moses, so will I be with thee: I will not leave thee, nor forsake thee.

let us continually offer a sacrifice of praise to God,
that is, the fruit of lips that confess his name.

¹⁶ Do not neglect to do good and to share what you have,
for such sacrifices are pleasing to God.

¹⁷ Obey your leaders
and submit to them,
for they are keeping watch over your souls
and will give an account.

Let them do this with joy
and not with sighing
—for that would be harmful to you.

¹⁸ Pray for us;
we are sure that we have a clear conscience, desiring to act honourably in all things.

¹⁹ I urge you all the more to do this,
so that I may be restored to you very soon.

Benediction

²⁰ Now may the God of peace,
who brought back from the dead our Lord Jesus,
the great shepherd of the sheep,
by the blood of the eternal covenant,

²¹ make you complete in everything good
so that

you may do his will,
working among us^[a] that which is pleasing in his sight,
through Jesus Christ, to whom be the glory for ever and ever.
Amen.

Final Exhortation and Greetings

²² I appeal to you,
brothers and sisters,^[a]
bear with my word of exhortation,
for I have written to you briefly.

²³ I want you to know
that our brother Timothy has been set free;
and if he comes in time, he will be with me when I see you.

²⁴ Greet all your leaders and all the saints.
Those from Italy send you greetings.

²⁵ Grace be with all of you.^[a]

Commented [ML67]: Is 62:6

I have set watchmen upon thy walls, O Jerusalem, which all the day and all the night continual shall not cease: ye that are mindful of the Lord, keep not silence,

Commented [ML68]: Zech 9:11

Thou also *shall be saved* through the blood of thy covenant

Commented [ML69]: Thompson:
Acts 13:15. Ref to synagogue homily