Hebrews 1-13 NASB

*1:1-2:4 God spoke salvation in His Son who is more excellent than* ***prophets*** *and* ***angels****, we must listen carefully*

*I 2:5-10:18 Christ our* ***High Priest*** *through incarnation and* ***suffering****, introducing an* ***eternal salvation****. He is better than Moses, Joshua, and Aaron; his ministry is a* ***better covenant****, the true foundation of all God’s promises in OT (2:5-2:18; 3:1-4:16; 5:1-7:21; 7:22-10:18)*

I.A……………*2:5-2:18 Christ becomes the merciful and faithful high priest for us through incarnation and suffering*

*I.B……3:1-4:16 Christ is greater than Moses, Joshua, Aaron*

*(3:1-6 more than* ***Moses***; *3:7-4:7 warning: do not harden hearts like those under Moses because of unbelief*; *4:8-16 more than* ***Joshua)***

*I.C…5:1-7:21 the high priest greater than* ***Aaron****, with God’s oath,* ***forever****, according to the order of* ***Melchizedek****, our sure hope for promise*

*I.D……………7:22-10:18 a better* ***covenant*** *and a better ministry: permanent priesthood, entering heavenly sanctuary, offered his own blood once for all, forgiveness of our sin and eternal salvation*

*II 10:19-13:19* ***the duties*** *on believers because of the great ministry of Christ comparing to OT ministry*

*II.A ……10:19-12:3 ways to hold firm our faith (personally and in a community)*

*II.B ……12:4-13:19 various duties out of firm faith: to combat sins, pursue holiness, peace, love, and obedience*

*Conclusion 13:20-25*

*(after 1:1-10:18 the great ministry of Christ)*

*19* ***Therefore****, brothers and sisters,*

*having confidence to enter the holy place*

*by the blood of Jesus,*

*20 by a new and living way which He inaugurated for us through the veil, that is,*

*through His flesh,*

*21 and [having] a great priest over the house of God,*

*22* ***let’s approach God with a sincere heart in full assurance of faith****,*

*having our hearts sprinkled clean from an evil* ***conscience*** *and*

 *our bodies washed with pure water.*

*23* ***Let’s hold firmly*** *to the confession of our hope without wavering, for He who promised is faithful;*

*…*

*24 and* ***let’s consider*** *how to encourage one another in love and good deeds,*

*25 not abandoning our own meeting together, as is the habit of some people,*

*But encouraging one another; and all the more ……*

*…*

*32 But remember the former days ……*

*35 Therefore,* ***do not throw away your confidence*** *……*

*39* ***But we are not among those who shrink back to destruction****, but of those who have* ***faith*** *for the safekeeping of the soul.*

*11:1 Now* ***faith*** *is ……*

*12:1* ***Therefore****,*

*having such a great cloud of witnesses surrounding us,*

*riding ourselves of every obstacle and the sin which so easily entangles us, and*

***let’s run with endurance the race that is set before us****,*

*2 looking only at Jesus, the originator and perfecter of the* ***faith*** *……*

*(12:4-13:19 various duties* *out of firm faith: to combat sins, pursue holiness, peace, love, and obedience)*

*……………………**1:1-2:4 God spoke salvation in His Son who is more excellent than* ***prophets*** *and* ***angels****, we must listen carefully…………………*

1:1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 [a]in these last days has spoken to us in His Son,

whom He appointed heir of all things, through whom He also made the [c]world. 3 [d]And He is the radiance of His glory and the exact representation of His nature, and [e]upholds all things by [f]the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,4 having become so much better than the angels, to the extent that **He has inherited a more excellent name than they**.

5 For

to which of the angels did He ever say,

“You are My Son, Today I have fathered You”?

And again,

“I will be a Father to Him And He will be a Son to Me”?

6 And [g]when He again brings the firstborn into [h]the world, He says,

“And let all the angels of God worship Him.”

7 And regarding the angels He says, “He makes His angels winds, And His ministers a flame of fire.”

8 But regarding the Son He says,

“Your throne, God, is forever and ever,

And the scepter of righteousness is the scepter of [i]His kingdom.

9 You have loved righteousness and hated lawlessness;

Therefore God, Your God, has anointed You

With the oil of joy above Your companions.”

10 And, “You, Lord, in the beginning laid the foundation of the earth,

And the heavens are the works of Your hands;

11 They will perish, but You remain;

And they all will [j]wear out like a garment,

12 And like a robe You will roll them up;

Like a garment they will also be changed.

But You are the same,

And Your years will not come to an 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 they not all ministering spirits, sent out to provide service for the sake of those who will inherit salvation?

2:1 For this reason

we must pay much closer attention to [k]what we have heard, so that **we do not drift away from it**.

2 For if the word spoken through angels proved [l]unalterable, and every violation and act of disobedience received a just [m]punishment, 3 how will we escape if we neglect so great a salvation?

[n]After it was at first spoken through the Lord, it was confirmed to us by those who heard, 4 God also testifying with them, both by signs and wonders, and by various [o]miracles and by [p]gifts of the Holy Spirit according to His own will.

*I 2:5-10:18 Christ becomes our High Priest through incarnation and suffering, introducing an eternal salvation. He is better than Moses, Joshua, and Aaron; his ministry is a better covenant, the true foundation of all God’s promises in OT (2:5-2:18; 3:1-4:16; 5:1-7:21; 7:22-10:18)*

I.A……………*2:5-2:18 Christ becomes the merciful and faithful high priest for us through incarnation and suffering*

5 For He did not subject to angels the world to come, about which we are speaking. 6 But someone has testified somewhere, saying, “What is man, that You think of him? Or a son of man, that You are concerned about him?

7 You have made him [r]for a little while lower than angels; You have crowned him with glory and honor[s];

8 You have put everything in subjection under his feet.”

For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

9 But we do see Him who was made [t]for a little while lower than the angels, namely, Jesus, because of His suffering death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the [u]originator of their salvation through sufferings. 11 For both He who sanctifies and those who are [v]sanctified are all from one Father;

for this reason He is not ashamed to call them brothers and sisters, 12 saying,

“I will proclaim Your name to My brothers, In the midst of the assembly I will sing Your praise.”

13 And again, “I will put My trust in Him.”

And again, “Behold, I and the children whom God has given Me.”

14 Therefore, since the children share in [w]flesh and blood, He Himself likewise also partook of the same, so that through death He might destroy the one who has the power of death, that is, the devil, 15 and free those who through fear of death were subject to slavery all their lives. 16 For clearly He does not [x]give help to angels, but He gives help to the [y]descendants of Abraham.

17 **Therefore**, in all things He [z]had to be made like His brothers so that He might become **a merciful and faithful high priest** in things pertaining to God, to make [aa]propitiation for the sins of the people. 18 For since He Himself was [ab]tempted in that which He has suffered, He is able to come to the aid of those who are [ac]tempted.

*I.B……3:1-4:16 Christ is greater than Moses, Joshua, Aaron*

*(3:1-6 more than* ***Moses***; *3:7-4:7 warning: do not harden hearts like those under Moses because of unbelief*; *4:8-16 more than* ***Joshua)***

3:1 Therefore, holy brothers and sisters, partakers of a heavenly calling, consider the Apostle and High Priest of our confession: Jesus;

2 [ad]He was faithful to Him who appointed Him, as Moses also was in all His house. 3 For **He has been counted worthy of more glory than Moses**, by just so much as the builder of the house has more honor than the house. 4 For every house is built by someone, but the builder of all things is God. 5 Now Moses was faithful in all [ae]God’s house as a servant, for a testimony of those things which were to be spoken later; 6 but Christ was faithful as a Son over His house—whose house we are, if we hold firmly to our confidence and the boast of our [af]hope.

7 Therefore, just as the Holy Spirit says, “Today if you hear His voice,

8 Do not **harden** your hearts as [ag]when they provoked Me, (4x 3:7-4:7) As on the day of trial in the wilderness,

9 Where your fathers put Me to the test, And saw My works for forty years.

10 Therefore I was angry with this generation,

And said, ‘They always go astray in their heart, And they did not know My ways’;

11 As I swore in My anger, ‘They certainly shall not enter My rest.’”

12 **Take care**, brothers and sisters, that there will not be in any one of you an evil, unbelieving heart [ah]that falls away from the living God. 13 But encourage one another every day, as long as it is still called “today,” so that none of you will be **hardened** by the deceitfulness of sin. 14 For we have become partakers of Christ if we keep the beginning of our [ai]commitment firm until the end, 15 while it is said,“Today if you hear His voice,

Do not **harden** your hearts, as [aj]when they provoked Me.”

16 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? 17 And with whom was He angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who were disobedient? 19 And so we see that they were not able to enter because of unbelief.

4:1 Therefore, **we must fear** if, while a promise remains of entering His rest, any one of you may seem to have come short of it. 2 For indeed we have had good news preached to us, just as they also did; but the word [ak]they heard did not benefit them, because [al]they were not united with those who listened with faith. 3 For we who have believed enter that rest, just as He has said, “As I swore in My anger, They certainly shall not enter My rest,”

although His works were finished from the foundation of the world. 4 For He has said somewhere concerning the seventh day: “And God rested on the seventh day from all His works”; 5 and again in this passage, “They certainly shall not enter My rest.” 6 Therefore, since it remains for some to enter it, and those who previously had good news preached to them failed to enter because of disobedience, 7 He again sets a certain day, “Today,” saying [am]through David after so long a time just as has been said before, “Today if you hear His voice,

Do not **harden** your hearts.”

 *…………4:8-13: greater than Joshua, giving us true rest*

8 For if [an]**Joshua** had given them rest, He would not have spoken of another day after that. 9 Consequently, there remains a Sabbath rest for the people of God. 10 For the one who has entered His rest has himself also rested from his works, as God did from His. 11 Therefore let’s make every effort to enter that rest, so that no one will fall by following the same example of disobedience. 12 For the word of God is living and active, and sharper than any two-edged sword, even penetrating as far as the division of soul and spirit, of both joints and marrow, and able to [ao]judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him to whom [ap]we must answer.

14 **Therefore**, since we have a great high priest who has passed through the heavens, Jesus the Son of God, **let’s hold firmly to our confession**. 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things just as we are, yet without sin.

16 Therefore **let’s approach the throne of grace with confidence**, so that we may receive mercy and find grace for help at the time of our need.

*I.C…5:1-7:21 the high priest greater than* ***Aaron****, with God’s oath,* ***forever****, according to the order of* ***Melchizedek****, our sure hope for promise*

5:1 For every high priest taken from among men is appointed on behalf of people in things pertaining to God, in order to offer both gifts and sacrifices for sins; 2 [aq]he can deal gently with the ignorant and misguided, since he himself also is [ar]clothed in weakness; 3 and because of it he is obligated to offer sacrifices for sins for himself, as well as for the people. 4 And no one takes the honor for himself, but receives it when he is called by God, just as **Aaron** also was. 5 So too Christ did not glorify Himself in becoming a high priest, but it was He who said to Him, “You are My Son, Today I have fathered You”; 6 just as He also says in another passage,

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

7 In the days of [as]His humanity, [at]He offered up both prayers and pleas with loud crying and tears to the One able to save Him [au]from death, and He [av]was heard because of His devout behavior. 8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been perfected, He became the source of eternal salvation for all those who obey Him,

10 being designated by God as High Priest according to the order of **Melchizedek**.

11 Concerning [aw]him we have much to say, and it is difficult to explain, since you have become [ax]poor listeners. 12 For though [ay]by this time you ought to be teachers, you have need again for someone to teach you the [az]**elementary principles** of the actual words of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is unacquainted with the word of righteousness, for he is an infant. 14 But solid food is for the mature, who because of practice have their senses trained to distinguish between good and evil.

*……..6:1- 12 proper response: press on to maturity*

6:1 Therefore leaving the [ba]**elementary teaching** about the [bb]Christ,

**let us press on to [bc]maturity**, not laying again a foundation of repentance from dead works and of faith toward God, 2 of instruction about [bd]washings and laying on of hands, and about the resurrection of the dead and eternal judgment. 3 And this we will do, if God permits. 4 For it is impossible, in the case of those

 who have once been enlightened and

have tasted of the heavenly gift and

have been made partakers of the Holy Spirit, 5 and

have tasted the good word of God and

 the powers of the age to come, 6 and then

have [be]fallen away, to restore them again to repentance,

[bf]since they again crucify to themselves the Son of God and put Him to open shame.

7 For ground that drinks the rain which often [bg]falls on it and produces vegetation useful to those for whose sake it is also tilled, receives a blessing from God; 8 but if it yields thorns and thistles, it is worthless and [bh]close to being cursed, and [bi]it ends up being burned.

Better Things for You

9 But, beloved, we are convinced of better things regarding you, and things that [bj]accompany salvation, even though we are speaking in this way. 10 For God is not unjust so as to forget your work and the love which you have shown toward His name, by having served and by still serving the [bk]saints. 11 And we desire that each one of you demonstrate the same diligence [bl]so as to realize the full assurance of hope until the end, 12 so that you will not be sluggish, but imitators of those who through faith and endurance inherit the promises.

*……6:13-7:21 the truth foundation of God’s promise to Abraham*

13 For when God made the promise to Abraham, since He could swear an oath by no one greater, He swore by Himself, 14 saying, “indeed I will greatly bless you and I will greatly multiply you.” 15 And so, having patiently waited, he obtained the promise. 16 For people swear an oath by [bm]one greater than themselves, and with them an oath serving as confirmation is an end of every dispute. 17 [bn]In the same way God, desiring even more to demonstrate to the heirs of the promise [bo]the fact that His purpose is unchangeable, [bp]confirmed it with an oath, 18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to hold firmly to the hope set before us. 19 [bq]This hope we have as an anchor of the soul, a hope both sure and reliable and one which enters [br]within the veil, 20 where Jesus has entered as a forerunner for us,

having become **a high priest forever** according to the order of **Melchizedek**.

7:1 For this **Melchizedek**, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, 2 to whom also Abraham apportioned a tenth of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace. 3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. 5 And those indeed of the sons of Levi who receive the priest’s office have a commandment [bs]in the Law to collect [bt]a tenth from the people, that is, from their countrymen, although they [bu]are descended from Abraham. 6 But the one whose genealogy is not traced from them collected [bv]a tenth from Abraham and [bw]blessed the one who had the promises. 7 But without any dispute the lesser person is blessed by the greater. 8 In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on. 9 And, so to speak, through Abraham even Levi, who received tithes, has paid tithes, 10 for he was still in the loins of his [bx]forefather when **Melchizedek** met him. 11 So if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of **Melchizedek**, and not be designated according to the order of Aaron? 12 For when the priesthood is changed, of necessity there takes place a change of law also. 13 For the one about whom these things are said belongs to another tribe, from which no one has officiated at the altar. 14 For it is evident that our Lord [by]was descended from Judah, a tribe with reference to which Moses said nothing concerning priests. 15 And this is clearer still, if another priest arises according to the likeness of **Melchizedek**, 16 who has become a priest not on the basis of a law of [bz]physical requirement, but according to the power of an indestructible life. 17 For it is attested of Him,

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

18 For, on the one hand, there is the nullification of a former commandment because of its weakness and uselessness 19 (for the Law made nothing perfect); on the other hand, there is the introduction of a better hope, through which we come near to God. 20 And to the extent that it was not without an oath 21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him,

“The Lord has sworn And will not change His mind, ‘You are **a priest forever’**”);

*I.D……………7:22-10:18 a better covenant and a better ministry: permanent priesthood, entering heavenly sanctuary, offered his own blood once for all, forgiveness of our sin and eternal salvation*

22 by the same extent Jesus also has become the [ca]guarantee of **a better covenant**.

23 [cb]The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing; 24 [cc]Jesus, on the other hand, because He continues forever, holds His priesthood **permanently**. 25 Therefore He is also able to save [cd]forever those who come to God through Him, since He always lives to make intercession for them.

26 For it was fitting for us to have **such a high priest**, holy, innocent, undefiled, separated from sinners, and exalted above the heavens; 27 who has no daily need, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because He did this once for all time when He offered up Himself. 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, who has been made perfect forever.

8:1 Now the main point in what has been said is this: we have **such a high priest**, who has taken His seat at the right hand of the throne of the Majesty in the heavens, 2 a minister [ce]in the **sanctuary** and [cf]in the true [cg]**tabernacle**, which the Lord set up, not man. 3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. 4 Now if He were on earth, He would not be a priest at all, since there are [ch]those who offer the gifts according to the Law; 5 who serve a copy and shadow of the heavenly things, just as Moses [ci]was warned by God when he was about to erect the [cj]tabernacle; for, “See,” He says, “that you make all things by the pattern which was shown to you on the mountain.” 6 But now He has obtained **a more excellent ministry, to the extent that He is also the mediator of a better covenant, which has been enacted on better promises**.

A New Covenant

7 For if that first covenant had been free of fault, no [ck]circumstances would have been sought for a second. 8 For in finding fault with [cl]the people, He says,

“Behold, days are coming, says the Lord,

[cm]When I will bring about a new covenant

With the house of Israel and the house of Judah,

9 Not like the covenant which I made with their fathers

On the day I took them by the hand

To bring them out of the land of Egypt;

For they did not continue in My covenant,

And I did not care about them, says the Lord.

10 For this is the covenant which I will make with the house of Israel

After those days, declares the Lord:

[cn]I will put My laws into their minds, And write them on their hearts.

And I will be their God,

And they shall be My people.

11 And they will not teach, each one his fellow citizen, And each one his brother, saying, ‘Know the Lord,’

For they will all know Me, From [co]the least to the greatest of them.

12 For I will be merciful toward their wrongdoings,

And their sins I will no longer remember.”

13 [cp]When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is [cq]about to disappear.

9:1 Now even the first covenant had regulations for divine **worship** and the earthly **sanctuary**. 2 For a [cr]**tabernacle** was equipped, the [cs]outer sanctuary, in which were the lampstand, the table, and the [ct]sacred bread; this is called the Holy Place. 3 Behind the second veil there was a [cu]tabernacle which is called the Most Holy Place, 4 having a golden [cv]altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, Aaron’s staff which budded, and the tablets of the covenant; 5 and above it were the cherubim of glory overshadowing the [cw]atoning cover; but about these things we cannot now speak in detail.

6 Now when these things have been so prepared, the priests are continually entering the [cx]outer [cy]tabernacle, performing the divine worship, 7 but into the second, only **the high priest** enters once a year, not without taking blood which he offers for himself and for the [cz]sins of the people committed in ignorance. 8 The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the [da]outer tabernacle is still standing, 9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in **conscience**, 10 since they relate only to food, drink, and various washings, regulations for the [db]body imposed until a time of reformation.

11 But when Christ appeared as a **high priest** of the good things [dc]having come, He entered through the greater and more perfect [dd]**tabernacle**, not made by hands, that is, not of this creation; 12 and not through the blood of goats and calves, but **through His own blood**, He entered the holy place once for all time, [de]having obtained **eternal redemption**. 13 For if the blood of goats and bulls, and the [df]ashes of a heifer sprinkling those who have been defiled, sanctify for the [dg]cleansing of the flesh, 14 how much more will the blood of Christ, who through [dh]the eternal Spirit offered Himself without blemish to God, cleanse your **conscience** from dead works to serve the living God?

15 For this reason He is **the mediator** of **a new covenant**, so that, since a death has taken place for the redemption of the violations that were committed under the first covenant, those who have been called may receive the **promise** of **the eternal inheritance**. 16 For where there is a [di]covenant, there must of necessity [dj]be the death of the one who made it. 17 For a [dk]covenant is valid only when people are dead, [dl]for it is never in force while the one who made it lives. 18 Therefore even the first covenant was not inaugurated without blood. 19 For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, “This is the blood of the covenant which God commanded you.” 21 And in the same way he sprinkled both the [dm]tabernacle and all the vessels of the ministry with the blood. 22 And almost all things are cleansed with blood, according to the Law, and without the shedding of blood there is no forgiveness.

23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these things, but the heavenly things themselves with **better sacrifices** than these. 24 For Christ did not enter a holy place made by hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; 25 nor was it that He would offer Himself often, as the high priest enters the Holy Place year by year with blood that is not his own. 26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been revealed to put away sin [dn]**by the sacrifice of Himself**. 27 And just as it is destined for people to die once, and after this comes judgment, 28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

One Sacrifice of Christ Is Sufficient

10:1 For the Law, since it has only a shadow of the good things to come and not the [do]form of those things itself, [dp]can never, by the same sacrifices which they offer continually every year, make those who approach perfect. 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer **have had consciousness of sins**? 3 But in [dq]those sacrifices there is a reminder of sins every year. 4 For it is impossible for the blood of bulls and goats to take away sins. 5 Therefore, when He comes into the world, He says,

“You have not desired sacrifice and offering, But You have prepared a body for Me;

6 You have not taken pleasure in whole burnt offerings and offerings for sin.

7 Then I said, ‘Behold, I have come (It is written of Me in the scroll of the book) To do Your will, O God.’”

8 After saying above, “Sacrifices and offerings and whole burnt offerings and offerings for sin You have not desired, nor have You taken pleasure in them” (which are offered according to the Law), 9 then He [dr]said, “Behold, I have come to do Your will.” He takes away the first in order to establish the second. 10 By [ds]this will, **we have been sanctified through the offering of the body of Jesus Christ once for all time**.

11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but He, having offered one **sacrifice** for [dt]sins for all time, sat down at the right hand of God, 13 waiting from that time onward until His enemies are made a footstool for His feet. 14 For by one offering He has perfected for all time those who are [du]sanctified.

15 And the Holy Spirit also testifies to us; for after saying,

16 “This is the covenant which I will make with them After those days, declares the Lord:

I will put My laws upon their hearts, And write them on their mind,”

He then says, 17 “And their sins and their lawless deeds I will no longer remember.”

18 Now where there is **forgiveness** of these things, an offering for sin is no longer required.

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*II 10:19-13:19 the duties on believers because of the great ministry of Christ comparing to OT ministry*

*II.A ……10:19-12:3 ways to hold firm our faith (personally and in a community)*

19 **Therefore**, brothers and sisters,

since we have confidence to enter the holy place

by the blood of Jesus,

20 by a new and living way which He inaugurated for us through the veil, that is, through His flesh,

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

22 **let’s approach God with a [dv]sincere heart in full assurance of faith**,

having our hearts sprinkled clean from an evil **conscience** and

 our bodies washed with pure water.

23 **Let’s hold firmly** to the confession of our hope without wavering, for He who promised is faithful;

24 and **let’s consider** how to encourage one another in love and good deeds,

25 not abandoning our own meeting together, as is the habit of some people,

but encouraging one another; and all the more

as you see the day drawing near. (*the judgment day*) 26 For

if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. 28 Anyone who has ignored the Law of Moses is put to death without mercy on the testimony of two or three witnesses. 29 How much more severe punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? 30 For we know Him who said, “Vengeance is Mine, I will repay.” And again, “The Lord will judge His people.” 31 It is a terrifying thing to fall into the hands of the living God.

32 But **remember** the former days, [dx]when, after being enlightened, you endured a great conflict of sufferings, 33 partly by being made a public spectacle through insults and distress, and partly by becoming [dy]companions with those who were so treated. 34 For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better and lasting possession.

35 Therefore, **do not throw away your confidence**, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God, you may receive [dz]what was promised.

37 For yet in a very little while, He who is coming will come, and will not delay.

38 But My righteous one will live by faith; And if he shrinks back, My soul has no pleasure in him.

39 **But [ea]we are not among those who shrink back to destruction**, but of those who have **faith** for the safekeeping of the soul.

11:1 Now **faith** is the certainty of things [eb]hoped for, a [ec]proof of things not seen. 2 For by it the people of old [ed]gained approval.

3 By faith we understand that the [ee]world has been created by the word of God so that what is seen has not been made out of things that are visible.

4 By faith Abel offered to God a better sacrifice than Cain, through which he was attested to be righteous, God testifying [ef]about his gifts, and through [eg]faith, though he is dead, he still speaks.

5 By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for before he was taken up, he was attested to have been pleasing to God. 6 And without faith it is impossible to please Him, for the one who comes to God must believe that He exists, and that He proves to be One who rewards those who seek Him.

7 By faith Noah, being warned by God about things not yet seen, [eh]in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

8 By faith Abraham, when he was called, obeyed [ei]by going out to a place which he was to receive for an inheritance; and he left, not knowing where he was going. 9 By faith he lived as a stranger in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God.

11 By faith even Sarah herself received [ej]ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised. 12 Therefore even from one man, and one who was as good as dead [ek]at that, there were born descendants who were just as the stars of heaven in number, and as the innumerable grains of sand along the seashore.

13 All these died in faith, without receiving the promises, but having seen and welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been [el]thinking of that country which they left, 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 [em]ashamed to be called their God; for He has prepared a city for them.

17 By faith Abraham, when he was tested, offered up Isaac, and the one who had received the promises was offering up his [en]only son; 18 it was he to whom it was said, “Through Isaac your [eo]descendants shall be named.” 19 [ep]He considered that God is able to raise people even from the dead, from which he also received him back [eq]as a [er]type.

20 By faith Isaac blessed Jacob and Esau, even regarding things to come.

21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s edict.

24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, 25 choosing rather to endure ill-treatment with the people of God than to enjoy the temporary pleasures of sin, 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. 27 By faith he left Egypt, not fearing the wrath of the king; for he persevered, as though seeing Him who is unseen. 28 By faith he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn would not touch them. 29 By faith they passed through the Red Sea as through dry land; and the Egyptians, when they attempted it, were [eu]drowned.

30 By faith the walls of Jericho fell down [ev]after the Israelites had marched around them for seven days.

31 By faith the prostitute Rahab did not perish along with those who were disobedient, after she had welcomed the spies [ew]in peace.

32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, 33 who by faith

conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. 35 Women received back their dead by resurrection;

and others were tortured, not accepting their [ex]release, so that they might obtain a better resurrection; 36 and others [ey]experienced mocking and flogging, and further, chains and imprisonment. 37 They were stoned, they were sawn in two, [ez]they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, tormented 38 (people of whom the world was not worthy), wandering in deserts, on mountains, and sheltering in caves and holes [fa]in the ground.

39 And all these, having gained approval through their faith, did not receive [fb]what was promised, 40 because God had [fc]provided something better for us, so that apart from us they would not be made perfect.

Jesus, the Example

12 **Therefore**,

since we also have such a great cloud of witnesses surrounding us,

**let’s rid ourselves of every obstacle and the sin which so easily entangles us**, and

**let’s run with endurance the race that is set before us**,

2 looking only at Jesus, the [fd]originator and perfecter of the faith,

who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. 3 For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary [fe]and lose heart.

*II.B ……12:4-13:19 various duties out of firm faith: to combat sins, pursue holiness, peace, love, and obedience*

4 **You have not yet resisted [ff]to the point of shedding blood in your striving against sin**; 5 and

you have forgotten the exhortation which is addressed to you as **sons**,

“My son, do not regard lightly the discipline of the Lord, Nor faint when you are punished by Him;

6 For whom the Lord loves He disciplines, And He punishes every son whom He accepts.”

7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had [fg]earthly fathers to discipline us, and we respected them; shall we not much more be subject to the Father of [fh]spirits, and live? 10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. 11 For the moment, all discipline seems not to be pleasant, but painful; yet to those who have been trained by it, afterward it yields the peaceful fruit of righteousness.

12 Therefore,

[fi]**strengthen the hands that are weak and the knees that are feeble**, 13 and

**make straight paths** for your feet, so that the limb which is impaired may not be dislocated, but rather be healed.

14 **Pursue peace with all people, and the holiness** without which no one will see the Lord. 15

**See to it** that no one comes short of the grace of God;

 that no root of bitterness springing up causes trouble, and by it many become defiled; 16

 that there be no sexually immoral or godless person like Esau, who sold his own birthright for a single meal. 17 For you know that even afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

Contrast of Sinai and Zion

18 For

you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19 and to the blast of a trumpet and the sound of words, which sound was such that those who heard begged that no further word be spoken to them. 20 For they could not [fj]cope with the command, “If even an animal touches the mountain, it shall be stoned.” 21 And so terrible was the sight, that Moses said, “I am terrified and trembling.” 22

But you have come

to Mount Zion and

to the city of the living God, the heavenly Jerusalem, and

to myriads of [fk]angels, 23

to the general assembly and church 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, which speaks better than the blood of Abel.

The Unshaken Kingdom

25 **See to it** that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, [fl]much less will we escape who turn away from Him who warns us from heaven. 26 And His voice shook the earth then, but now He has promised, saying, “Yet once more I will shake not only the earth, but also the heaven.” 27 This expression, “Yet once more,” denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.

28 Therefore, since we receive a kingdom which cannot be shaken,

**let’s [fm]show gratitude**, by which we may offer to God an acceptable service with reverence and awe; 29 for our God is a consuming fire.

The Changeless Christ

13:1 **Let love of the brothers and sisters continue**.

2 **Do not neglect hospitality to strangers**, for by this some have entertained angels without knowing it. 3 **Remember**

the prisoners, as though in prison with them, and

those who are badly treated, since you yourselves also are in the body.

4 **Marriage is to be held in honor among all, and the marriage bed is to be undefiled**; for God will judge the sexually immoral and adulterers. 5

**Make sure that your character is free from the love of money**, being content with what you have; for He Himself has said, “I will never desert you, nor will I ever abandon you,” 6 so that we confidently say, “The Lord is my helper, I will not be afraid. What will man do to me?”

7 **Remember** those who led you, who spoke the word of God to you; and considering the [fn]result of their way of life, imitate their faith. 8 Jesus Christ is the same yesterday and today, and forever. 9

**Do not be misled** by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who [fo]were so occupied were not benefited. 10 We have an altar from which those who serve the [fp]tabernacle have no right to eat. 11 For the bodies of those animals whose blood is brought into the Holy Place by the high priest as an offering for sin are burned outside the camp. 12 Therefore Jesus also suffered outside the gate, that He might sanctify the people through His own blood. 13 So then,

**let us go out to Him outside the camp, bearing His reproach**. 14 For here we do not have a lasting city, but we are seeking the city which is to come.

15 Through Him then,

**let’s continually offer up a sacrifice of praise to God**, that is, the fruit of lips praising His name. 16 And

**do not neglect doing good and sharing**, for with such sacrifices God is pleased.

17 **Obey your leaders and submit to them**—for they keep watch over your souls as those who will give an account—so that they may do this with joy, not [fq]groaning; for this would be unhelpful for you.

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18 Pray for us, for we are sure that we have **a good conscience**, desiring to conduct ourselves honorably in all things. 19 And I urge you all the more to do this, so that I may be restored to you more quickly.

20 Now may the God of peace, who brought up from the dead the great Shepherd of the sheep [fr]through the blood of the eternal covenant, that is, Jesus our Lord, 21 equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

22 But I urge you, brothers and sisters, [fs]listen patiently to [ft]this word of exhortation, for I have written to you briefly. 23 Know that our brother Timothy has been released, with whom, if he comes soon, I will see you. 24 Greet all of your leaders and all the [fu]saints. Those from Italy greet you.

25 Grace be with you all.

Footnotes

Hebrews 1:2 Or at the end of these days

Hebrews 1:2 Or in the person of a Son; lit in Son

Hebrews 1:2 Lit ages

Hebrews 1:3 Lit Who being

Hebrews 1:3 Lit upholding

Hebrews 1:3 Or His word of power

Hebrews 1:6 Or again when He brings

Hebrews 1:6 Lit the inhabited earth

Hebrews 1:8 Late mss Your

Hebrews 1:11 Or become old

Hebrews 2:1 Lit the things that have been heard

Hebrews 2:2 Or steadfast

Hebrews 2:2 Lit retribution

Hebrews 2:3 Lit Which was

Hebrews 2:4 Or works of power

Hebrews 2:4 Lit distributions

Hebrews 2:5 Lit the inhabited earth

Hebrews 2:7 Or ...him a little lower than...

Hebrews 2:7 One early ms continues, and have appointed him over the works of Your hands

Hebrews 2:9 Or a little lower

Hebrews 2:10 Or leader

Hebrews 2:11 Or being sanctified

Hebrews 2:14 Lit blood and flesh

Hebrews 2:16 Lit take hold of angels, but He takes hold of

Hebrews 2:16 Lit seed

Hebrews 2:17 Lit was obligated to be

Hebrews 2:17 I.e., reconciliation with God by atoning for the sins

Hebrews 2:18 Or tested

Hebrews 2:18 Or tested

Hebrews 3:2 Lit being faithful

Hebrews 3:5 Lit His

Hebrews 3:6 One early ms adds firm until the end

Hebrews 3:8 Lit in the provocation

Hebrews 3:12 Or that leaves the; lit in falling away from

Hebrews 3:14 Or assurance

Hebrews 3:15 Lit in the rebellion

Hebrews 4:2 Lit of hearing

Hebrews 4:2 One early ms it was not united with faith in those who heard

Hebrews 4:7 Or in

Hebrews 4:8 Gr Jesus

Hebrews 4:12 Or discern

Hebrews 4:13 Lit is our word

Hebrews 5:2 Lit being able to

Hebrews 5:2 I.e., weak by nature

Hebrews 5:7 Lit His flesh

Hebrews 5:7 Lit who having offered up

Hebrews 5:7 Or out of

Hebrews 5:7 Lit having been heard

Hebrews 5:11 Lit whom; or which

Hebrews 5:11 Lit sluggish in hearing

Hebrews 5:12 Lit because of the time

Hebrews 5:12 Lit elements of the beginning

Hebrews 6:1 Lit word of the beginning

Hebrews 6:1 I.e., Messiah

Hebrews 6:1 Or perfection

Hebrews 6:2 Or baptisms

Hebrews 6:6 Or committed apostasy; i.e., renounced the faith

Hebrews 6:6 Or while

Hebrews 6:7 Lit comes

Hebrews 6:8 Lit near to a curse

Hebrews 6:8 Lit whose end is for burning

Hebrews 6:9 Or belong to

Hebrews 6:10 Lit holy ones; i.e., God’s people

Hebrews 6:11 Lit to the full

Hebrews 6:16 Or Him who is greater

Hebrews 6:17 Lit In which

Hebrews 6:17 Lit the unchangeableness of His

Hebrews 6:17 Or mediated

Hebrews 6:19 Lit Which hope we have

Hebrews 6:19 Or inside

Hebrews 7:5 Lit according to

Hebrews 7:5 Or tithes

Hebrews 7:5 Lit have come out of the loins of

Hebrews 7:6 Or tithes

Hebrews 7:6 Lit has blessed

Hebrews 7:10 Lit father

Hebrews 7:14 Lit has arisen from

Hebrews 7:16 Lit fleshly commandment; i.e., to be a descendant of Levi

Hebrews 7:22 Or guarantor

Hebrews 7:23 Lit The greater number have become priests...

Hebrews 7:24 Lit He

Hebrews 7:25 Or completely

Hebrews 8:2 Or of

Hebrews 8:2 Or of

Hebrews 8:2 Or sacred tent

Hebrews 8:4 I.e., temple priests

Hebrews 8:5 Lit has been

Hebrews 8:5 Or sacred tent

Hebrews 8:7 Lit place

Hebrews 8:8 Lit them

Hebrews 8:8 Lit And

Hebrews 8:10 Lit Putting my laws into...

Hebrews 8:11 Lit small to great of them

Hebrews 8:13 Or In His saying

Hebrews 8:13 Or near destruction

Hebrews 9:2 Or sacred tent

Hebrews 9:2 Lit first

Hebrews 9:2 Lit loaves of presentation

Hebrews 9:3 Or sacred tent

Hebrews 9:4 Or censer

Hebrews 9:5 Also called mercy seat; i.e., where blood was sprinkled on the Day of Atonement

Hebrews 9:6 Lit first

Hebrews 9:6 Or sacred tent

Hebrews 9:7 Lit ignorance of the people

Hebrews 9:8 Lit first

Hebrews 9:10 Lit flesh

Hebrews 9:11 One early ms to come

Hebrews 9:11 Or sacred tent

Hebrews 9:12 Or obtaining

Hebrews 9:13 I.e., ashes mixed in water

Hebrews 9:13 Lit purity

Hebrews 9:14 Or His eternal spirit

Hebrews 9:16 Or testament

Hebrews 9:16 Lit be brought

Hebrews 9:17 Or testament

Hebrews 9:17 One early ms for is it then...lives?

Hebrews 9:21 Or sacred tent

Hebrews 9:26 Or by His sacrifice

Hebrews 10:1 Lit image

Hebrews 10:1 One early ms they can

Hebrews 10:3 Lit them there is

Hebrews 10:9 Lit has said

Hebrews 10:10 Lit which

Hebrews 10:12 Or sins, forever sat down

Hebrews 10:14 Or being sanctified

Hebrews 10:22 Lit true

Hebrews 10:24 Or stir up

Hebrews 10:32 Lit in which

Hebrews 10:33 Or partners

Hebrews 10:36 Lit the promise

Hebrews 10:39 Lit we are not of shrinking back...but of faith

Hebrews 11:1 Or expected

Hebrews 11:1 Or conviction about

Hebrews 11:2 Lit obtained a good testimony

Hebrews 11:3 Or worlds were; lit ages

Hebrews 11:4 I.e., by receiving his gifts

Hebrews 11:4 Lit it

Hebrews 11:7 Or was reverent and prepared

Hebrews 11:8 Lit to go out

Hebrews 11:11 Lit power for the laying down of seed

Hebrews 11:12 Lit in these things

Hebrews 11:15 Or remembering

Hebrews 11:16 Lit ashamed of them, to be

Hebrews 11:17 I.e., only son with Sarah

Hebrews 11:18 Lit seed

Hebrews 11:19 Lit Considering

Hebrews 11:19 Lit in

Hebrews 11:19 I.e., of resurrection, figuratively, pointing to the future

Hebrews 11:26 I.e., insults like those later suffered by Christ

Hebrews 11:28 Lit has kept

Hebrews 11:29 Lit swallowed up

Hebrews 11:30 Lit after they had been encircled for

Hebrews 11:31 Lit with

Hebrews 11:35 Lit redemption

Hebrews 11:36 Lit received the trial of

Hebrews 11:37 One early ms does not contain they were tempted

Hebrews 11:38 Lit of

Hebrews 11:39 Lit the promise

Hebrews 11:40 Or foreseen

Hebrews 12:2 Or leader

Hebrews 12:3 Lit fainting in your souls

Hebrews 12:4 Lit as far as blood

Hebrews 12:9 Lit fathers of our flesh

Hebrews 12:9 Or our spirits

Hebrews 12:12 Lit make straight

Hebrews 12:20 Lit bear

Hebrews 12:22 Or angels in festive gathering, and to the church

Hebrews 12:25 Lit much rather we will not escape...

Hebrews 12:28 Lit have

Hebrews 13:7 Or end of their life

Hebrews 13:9 Lit walked

Hebrews 13:10 Or sacred tent

Hebrews 13:17 Or sighing

Hebrews 13:20 Lit in

Hebrews 13:22 Or listen to

Hebrews 13:22 Lit the

Hebrews 13:24 Lit holy ones; i.e., God’s people