our hearts are freed from an evil conscience,  
and thus from self-condemnation, sprinkled  
with Christ’s Blood, to be sprinkled with  
which and to be certain of and joyful in  
justification before God is one and the same  
thing,—washed in Holy Baptism, whose  
pure water penetrates with its saving power  
not only into the depths of our self-conscious life, but also into the very foundation of our corporeity, and thus sanctifies us not only in the flesh, but in  
the body and in the spirit: so bringing us,  
in our whole personal existence, through  
the Blood speaking in the Sanctuary,  
through the Water welling forth out of  
the Sanctuary, into so real a connexion,  
so close an union with the Sanctuary  
itself, that we are at all times privileged  
to enter into the Sanctuary, and to use,  
in faith, the new and living way”).

**23.] Let us hold fast** (ch. iv. 14: let us  
hold with full and conscious possession :  
see ch. iii. 6, 14) **the confession** (see on  
ch. iv. 14: subjective, but in a pregnant  
sense,—that which we confess, held in our  
confession of it) **of our hope** (see ch. iii. 6:  
and bear in mind that **hope** is used also for  
the object of hope subjectivized: our hope  
[subj.], as including that on which it is  
fixed.

We have here an extraordinary  
example of the persistence of a blunder  
through centuries. The word *“faith,”*  
given here by the A. V., instead of **hope**—  
breaking up the beautiful triad of vv. 22,  
23, 24,—faith, hope, love,—was a *mere  
mistake*, **hope** being the original, without  
any variety of reading, and **hope** being accordingly the rendering of all the English  
versions previously to 1611. And yet this  
is the version which some would have us regard as infallible, and receive as the written  
word of God!) **so that it may be without  
wavering; for He is faithful that promised**  
(viz. God, see ch. vi. 13, xi. 11, xii. 26, as  
referring to Him the title of *“the Promiser”*);

**24.] and** (“how beautifully  
does this chain of exhortations of our  
Writer fall into a triple division, according  
Paul’s triad of the Christian life, 1 COr. xiii. 13; 1 Thess. i. 3, v. 8; Col. i. 4 f.! Next to an exhortation to approach God in full assurance of *faith*, follows one  
to hold fast the confession of *hope*, and  
now comes one to emulate one another in  
*love*.” Delitzsch) **let us consider one  
another** (all of us have all in continual  
remembrance, bearing one another’s characters and wants and weaknesses in mind)  
**with a view to provocation** (usually in a  
bad sense, but here in a good one) **of**  
(tending to produce: or we may say that  
it is a provocative *of* the love itself being  
thereby excited) **love and good works;**

**25.] not deserting the assembling  
together of ourselves** (in the only other  
place, 2 Thess. ii. 1, where this substantive,  
*“assembling together,”* occurs, it is of our  
gathering together to Christ at His coming,  
just as the verb is commonly used in the  
Gospels, Matt. xxiii. 37, xxiv. 31; Mark  
xiii. 27; Luke xiii. 34. Here, the question is, whether it is to be understood of  
the congregation of the faithful generally,  
the church,—as the word *congregation*  
has come from the act of assembling  
to signify the body thus assembled,—or  
of the single acts of assembling and gathering together of the various assemblies of  
Christians at various times. The latter is  
held by most Commentators, and seems far  
most appropriate here), **as is the habit  
with some** (this pretty plainly shews that  
not formal apostasies, but habits of negligence, are in the Writer’s view. How far  
these might in time lead to the other, is a  
thought which no doubt lies in the background when he says, *“let us consider one  
another,”* and *“using exhortation:”* and  
is more directly suggested by the awful  
cautions which follow); **but using exhortation: and so much the more** (this is better  
taken as belonging to the two preceding