

Conclusion Hebrews 13:1-25

Introduction

1. Previous Studies of the outline

- I. Prologue: The Superiority of God's New Revelation (1:1-4)
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 - 1. As in the past, so in the future (10:32-39)
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 - D. Encouragement to Persevere in the Face of Hardship (12:4-13)
 - E. Exhortation to Holy Living (12:14-17)
 - F. Crowning Motivation and Warning (12:18-29)

2. We come to the conclusion of the book of Hebrews which covers all of chapter 13

3. The outline for this section is as follows

- a. Rules for Christian Living (13:1-17)
- b. Request for Prayer (13:18-19)
- c. Benediction (13:20-21)
- d. Personal Remarks (13:22-23)
- e. Greetings and Final Benediction (13:24-25)

4. In this section, the writer

- a. Present some excellent duties that Christians should observe in the verses 1-17.
- b. In verses 18 to the end of the chapter
 - i. The writer ask that they remember him in prayer.
 - ii. He reminds them that he is praying for them.

- iii. He mentions his hope of seeing Timothy again
- iv. He concludes with a general salutation and benediction.

V. Conclusion

A. Rules for Christian Living (13:1-17)

Note: Christ purchased us

- i. To Himself
- ii. To be a peculiar people
- iii. To be zealous of good works.
- iv. To do excellent duties so that we may excel as His followers, with His name, Christians
 - 1. In v1, we read to “let brotherly love continue.”

Note: What do you think is meant when he says to “let brotherly love continue?”

- i. This is not a reference to “general affection” to all people, or even to family.
- ii. This is referring to a “special and spiritual affection which should exist among the children of God.
- iii. Brotherly love from the Greek word “Philadelphia” is to remain, or to continue, to not depart from our lives.
- iv. Is it ever a problem to “let continue” brotherly love?
- v. What makes it difficult or hard to “let continue” brotherly love?
 - a. The use of the phrase “let continue” indicates that the writer felt that the Hebrews Christians had brotherly love one for another.
 - i. Brotherly love had been expressed after the outpouring of the Holy Ghost, for they had all things common, and some even sold their possessions so they could make a general fund out of subsistence for each other.

Note: How far should we go in aiding and assisting others financially?

- ii. The spirit of Christianity is a spirit of love.
- iii. Faith works by love.

- iv. True religion is the strongest bond of friendship, or the name is worth nothing.
- b. The brotherly love they had was in danger of being lost
 - i. Because they were disputing among themselves as whether or not to obey the Mosaic law.
 - ii. Christians should always love and live as brethren regardless of differences.
 - iii. The greater our devotion to God the greater our devotion to each other.

Note: What are some things that we have to watch to make sure that we do not lose our brotherly love?

- 2. The writer addressed “hospitality” in v2 with these words:

Be not forgetful to entertain strangers

Note: Remember that we are “entertaining strangers” for His sake

- i. In Matthew 25:31-46, Jesus separates the goats from the sheep.

- 1) Jesus rewards and condemns based on these words in v35-26

35) For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36) Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

- 2) Both groups asked the question, “When saw we thee...”

- 3) Jesus responded to both groups with these words...

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

- ii. This shows us that what we do is for “His sake,” not for ours

- iii. Look at 2nd Peter 1:7 tells us to “add charity to brotherly kindness.”

- a. One of our duty as a Christian is “to entertain strangers.”

Note: Is this referring to only Christians that we do not know?

Or does this refer to anyone and everyone with whom we are not acquainted?

- i. We are to be hospitable to the family of God, of which we are a member
- ii. Furthermore, as a Christian, we are to show Christian charity (love) to all mankind, which is one way that we can demonstrate the love of Christ.

- iii. It was a custom in those days to open your home to someone traveling through, so the writer carries that over to one of our duties as a Christian
- b. Then the writer gives us a motive for entertaining strangers in v2b...
 - Thereby some have entertained angels unawares
 - i. Abraham entertained angels, and probably the Lord Himself in Genesis 18
 - ii. Lot entertained angels in Genesis 19.
- 3. One of our duties is to “Remember those that are in need.”

Note v3...

- i. Kjv...

Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

- ii. Nlt...

Remember those in prison, as if you were there yourself. Remember also those being mistreated, as if you felt their pain in your own bodies.

- a. Look at our duty to remember those that are in bonds and in adversity
 - i. It seems that while some Christians and church face adversity, others are enjoying peace and liberty, for everyone does not seem to all suffer at the same time.
 - ii. Those who are at rest can and should sympathize with those that are in bonds and adversity
 - iii Not only are we to remember them, but we are to consider them as if we ourselves were bound or had fallen into adversity.
 - iv. In other words, pray for someone like it was you suffering, or your family member that was suffering or lost.
 - v. Put yourself in their shoes, and consider how you would feel.
- b. The Scripture said “As being yourselves also in the body

Note 1st Corinthians 12:26

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

- i. We are many members in one body
 - ii. Therefore, it is only natural for other members of the one body to suffer along with the suffering member.
4. We as the Children of God are called to purity and chastity

Note v4...

- i. KJV....

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

- ii. NLT...

Give honor to marriage, and remain faithful to one another in marriage. God will surely judge people who are immoral and those who commit adultery.

- a. Look at Marriage

- i. It is honorable
- ii. Marriage should be esteemed (respected, valued) by all
- iii. Marriage should not be denied unless God has denied it
- iv. God instituted marriage in the Garden of Eden when He brought the woman (Eve) to the man (Adam) and joined them

Note Genesis 2:22, 24

22) And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man...24) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

- v. Intimacy between man and woman is to be in a married relationship.
- b. Look at the last part of Hebrews 13:4 in the NLT
God will surely judge people who are immoral and those who commit adultery.
 - i. Some people are able to hide their infidelity, but God knows who are guilty of these sins, for nothing is hid from the all-seeing eyes of God

Note: I would recommend that we be careful of the thoughts we harbor in our minds and hearts, for God sees the lust that is within us, and the longer we think and meditate on something,

the more likely we are to do it.

- ii. When we face God, He will call sin by its name, for God will not sugarcoat it as judgment is placed on those who make it a habit to sin.
- iii. People will face God
 - 1) Some face their sin now as the Spirit of God convicts them, and they repent, thus they are judged and forgiven through the application of the blood of Christ by their repentance which involves turning from the sinful lifestyle.
 - 2) Others try to hide their sins, and one day they will face God in open court where the books are open, and there they will face their sins and hear God say, depart from me into outer darkness.

5. In verses 5-6, we are called to “Christian contentment”

Note verses 5-6

i. KJV...

5) Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6) So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

ii. NLT...

5) Don't love money; be satisfied with what you have. For God has said, "I will never fail you. I will never abandon you." 6) So we can say with confidence, "The Lord is my helper, so I will have no fear. What can mere people do to me?"

a. The sin that is contrary to contentment is “covetousness.”

- i. Covetousness is an over eager desire of the wealth of this world
- ii. Covetousness is envying those who have more than we.
- iii. Many times the sin of covetousness is a secret lust hiding in the heart, so we must be careful that we do not allow covetousness to be a part of our conversation.

b. Being content is being satisfied and pleased “with such things as we have”

- i. No need to play the “if game” and try to recall the past, so be satisfied with where you are and with what you have.
- ii. Be careful of our future planning, for we must remember that the future things are

only in the hand of God.

- iii. Rejoice with what God gives us from day to day
- iv. Stay content with what you have, for you begin to look around at what others may have, and you may find yourself becoming dissatisfied for we think that our sacrifice may be too great.
 - 1) If it has to be done, then do it without grumbling or finding fault with those who are not as committed.
 - 2) Haman, the court favorite was discontented, so he was hung on his own gallows
 - 3) Ahab was king, but not contented, so he took Naboth's vineyard and he himself was slain at a later time in the same place Naboth was slain
 - 4) Adam and Eve were in paradise, but they were not content, so they took of what belonged to God which resulted in sin being spread to all their descendants.

Note what Paul said about being content in Philippians 4:11-13

11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12) I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13) I can do all things through Christ which strengtheneth me.

c. Look at why we should be content

i. v5...I will never leave you nor forsake you

ii. v6...The Lord is my Helper so I will not fear what man can do to me

6. Consider the obligation that Christians owe to their ministers (v7)

Note v7...

i. Kjv...

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

ii. Nlt...

Remember your leaders who taught you the word of God. Think of all the good that has come from their lives, and follow the example of their faith.

a. Let us consider our past leaders who “have had” the rule over us.

Note: Look at the wording of verse 7, and notice that it indicates those who have already completed their race.

i. Let us look at what the former leaders have done

- 1) They had the rule over us
- 2) They spoke to us and into us the Word of God
- 3) They guided and directed us in our service to Christ

ii. Consider our duty, obligation, to our former leaders and teachers

- 1) Remember them... Their preaching, praying, and their private counsel to us as well as remembering their example before us
- 2) Follow their faith... Be steadfast in your faith which came from their faith preached to you and lived before you
- 3) Consider the end of their conversation (their lives), for they finished their course
- 4) We should follow the “true faith” taught to us by our former leaders, not just out of obligation or remembrance, but for the following reasons.
 - 1st. Our former leaders may have passed, but our High Priest who is the Bishop of our souls ever lives for He is the unchangeable eternal Lord and Savior, Jesus Christ.
 - a) He observes our faithfulness
 - b) He observes our diligence
 - c) He is the One that will reward us one day

Note v8... Jesus Christ the same yesterday, and to day, and for ever.

- 2nd. The faithful leaders who taught us in Christ, should be followed so as to protect us from following false doctrines and teachings

Note v9...

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

- a) There are many different and false doctrines, so we are to be careful to not be carried away from the truth, and faithful leaders who have taught us become a guide by which we measure new and different doctrines
- b) Our hearts should be established in Christ, which is another reason we need the Word in us, so we will know when something is false
- c) The Jewish Christians were being enticed back to the Mosaic law concerning things like meats, drinks, circumcision, etc
- d) False doctrines trouble us, causing strife in the churches and among the Christian family
- e) The false teachings and doctrines did not help them in their relationship with Christ, but instead harmed them, leading them away from the Lord.

Note v10... We have an altar, whereof they have no right to eat which serve the tabernacle.

- i) We as Christians have an altar that is far better than the altar where sacrifices were offered, and those who serve in the “temple” are not allowed to eat at the altar of God, unless they accept Christ as their sacrifice
- ii) The altar at which we worship furnishes “true believer” with a feast of fat things which bring about spiritual strength and growth in Christ.
- iii) Christ is our Passover who was Sacrificed for us according to Paul in 1st Corinthians 5:7
- iv) Those who go back to the Levitical Law remove themselves from the privileges and benefits of Christ.
 - 1] The writer is showing these believers that adherence to the Jewish law barred them from the privileges of the gospel altar
 - a] Under Jewish law no part of the sin offering was to be eaten, but burnt outside the camp
 - b] So, if they follow the Jewish law, they cannot eat at the gospel altar, for that which is eaten at the gospel altar is furnished “from Christ,” our great sin-offering.
 - c] Christ represented the “sin-offering” so He could sanctify and cleanse His people with His own blood.
 - d] Christ conformed Himself to the sin-offering

by His suffering outside the gate on Golgotha's brow.

Note: The awful suffering of Christ demonstrates to us the awfulness of sin. Therefore, we should yearn and desire to be separated from sin, which means that we must come to Christ for there is no other name under heaven whereby men must be saved.

2] The writer continues his argument of forsaking the old Jewish law and following Christ in verses 13-15

14) For here have we no continuing city, but we seek one to come. 15) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

1st. Look at v13...

Note v13...

i. Kjv...Let us go forth therefore unto him without the camp, bearing his reproach.

ii. Amp...

Let us then go forth [from all that would prevent us] to Him outside the camp [at Calvary], bearing the contempt *and* abuse *and* shame with Him.

a] Let us go from the ceremonial to Christ at Calvary

b] Let us today leave sin, the world, self, our own bodies to follow Christ as He calls us by His Spirit to come.

2nd. Let us be willing to bear His reproach

a] Be willing to be identified with Christ

b] We go to Christ, for here we have no "continuing city"

Note v14...

i. Kjv...For here have we no continuing city, but we seek one to come.

ii. Amp...

For here we have no permanent city, but we are looking for the one which is to come.

c] We identify ourselves with Christ, for this world is not our "continual home," but like Abraham, we look for a city whose builder and maker is God.

3rd. Under the Jewish law, they were to sacrifice continually, and here, we are encouraged to make a sacrifice of praise to God continually.

Note verses 15-16...

i. KJV...

15) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16) But to do good and to communicate forget not: for with such sacrifices God is well pleased.

ii. NLT...

15) Therefore, let us offer through Jesus a continual sacrifice of praise to God, proclaiming our allegiance to his name. 16) And don't forget to do good and to share with those in need. These are the sacrifices that please God.

iii. AMP...

15) Through Him, therefore, let us constantly *and* at all times offer up to God a sacrifice of praise, which is the fruit of lips that thankfully acknowledge *and* confess *and* glorify His name. 16) Do not forget *or* neglect to do kindness *and* good, to be generous and distribute and contribute to the needy [of the church as embodiment and proof of fellowship], for such sacrifices are pleasing to God.

a] We are to sacrifice a praise continually

b] Let the fruit of our lips proclaim allegiance to Christ continually

c] We are also to do good and communicate, share with those in need.

d] The last part of v16 tells us that these are the sacrifices that please God.

Note: The writer has reminded us of our duty to those who have led us faithfully, but who have already passed from this life.

b. Now, the writer tells us our duty toward our ministers who are still living.

Note v17...

i. KJV...

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as

they that must give account, that they may do it with joy, and not with grief: for that is unprofitable.

ii. Nlt...

Obey your spiritual leaders, and do what they say. Their work is to watch over your souls, and they are accountable to God. Give them reason to do this with joy and not with sorrow. That would certainly not be for your benefit.

iii. Amp...

Obey your spiritual leaders and submit to them [continually recognizing their authority over you], for they are constantly keeping watch over your souls *and* guarding your spiritual welfare, as men who will have to render an account [of their trust]. [Do your part to] let them do this with gladness and not with sighing *and* groaning, for that would not be profitable to you [either].

Note: Their duty and our duty to former leaders who have passed is essentially that we do not fail to continue in Christ.

i. Look at the duty that is mentioned here...Obey and submit

Note: What do you think this means?

- 1) This means to be agreeable to the mind and will of God that is revealed in His word.
- 2) This obedience and submission is to the ministerial office which is also being obedient and submissive to God.
- 3) We are to submit to the instruction of our ministers, teachers, and leaders, and we must be careful to not think too highly of ourselves as if we have all the answers.

ii. Look at the motives to our responsibility to our leaders

- 1) Our leaders are in a place of ecclesiastical authority, so we are to adhere to them.
 - a) Leaders on the other hand do not have the authority to “lord” it over people
 - b) Leaders are responsible to God to lead and teach people the ways of the Lord so they can through the Word and by the Spirit grasp a greater understanding of their place in Christ.
 - c) Leaders have no right to make laws of their own, but they are to follow God’s law dictated by His Word and teach and lead the people in the same.
 - d) People are to try the spirits, check the word, and believe their leaders who

live by and teach the whole word of God.

- 2) Leaders watch for the souls of the people
 - a) Leaders work to save people, not trap them
 - b) Leaders try to gain people to Christ, not to themselves
 - c) Leaders work to strengthen in knowledge, faith, and holiness their charges.
 - d) Leaders try to watch for those things that would be harmful to their flock as individuals and as a flock
 - e) When leaders get to heaven, they want to look behind and see those they have taught, led, and influenced following them into glory.
- 3) Leaders must give an account of how they have conducted themselves and fulfilled their duty and responsibility
- 4) Leaders look forward to giving a good account of themselves and their hearers.
 - a) Leaders desire to be faithful and successful in their duty to Christ and their charge
 - b) Leaders are looking forward to seeing the souls that they have won and taught and taught and won to one day stand before Christ and hear Him say well done to those that have come under their tutorage
- 5) If leaders have to give their account to God with grief, then it will be the people's loss, not the leaders.
 - a) It is in the interest of the individual followers that the leader can lead with joy
 - b) Therefore, let us submit to the leadership for the glory of God

Note: What are some things that are difficult in our submission to leaders?
Why do some struggle at following?

B. Request for Prayer (13:18-19)

18) Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19) But I beseech you the rather to do this, that I may be restored to you the sooner.

1. Part of the duty that we owe to our leaders is to "pray" for them
 - a. Ministers need the people to pray for them

- i. That they will be guided by the Spirit
 - ii. That they will have the wisdom, knowledge, and discernment that only the Spirit can give
 - iii. That a hedge of protection from temptation will surround them
 - iv. That a hedge of protection will surround them from any destructive works of the enemy.
- b. People should pray that the ministers will be guided by the Spirit to know how to guide them
2. Look at some reasons why we should pray for our leaders
- a. v18... We trust we have a good conscience
 - i. Many Jews had a bad opinion of Paul because He was following Christ
 - ii. Paul is saying that he believes that his conscience is clear, for he had endeavored in all things to live honestly
 - iii. He had met Christ, and thereafter, he had followed Christ as his conscience dictated
 - 1) A good conscience has a respect to all God's commands and all our duty.
 - 2) Those that have this good conscience still need the prayers of others.
 - 3) Conscientious ministers are public blessings, and deserve the prayers of the people.
 - b. The writer wanted them to pray that he would be restored to them

Note v19... But I beseech you the rather to do this, that I may be restored to you the sooner.

- i. This verse indicates that he had at one time been among them
- ii. The writer is desiring to come to be with them again

C. Benediction (13:20-21)

20) Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21) Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

1. The writer closes this letter with a prayer for the people
 - a. v20...Now the God of peace
 - i. He calls God the God of peace for it is God that has given us peace and reconciliation through Christ
 - ii. This God of peace has raised or Lord Jesus Christ form the dead
 - 1) Jesus raised Himself by His own power, yet the Father was involve in the plan of Salvation.
 - 2) Jesus rose again for our justification, and the divine power by which he was raised is able to do everything for us, able to take care of every need we have
 - iii. Christ is our Shepherd, and ministers are under-shepherds
 - b. God is reconciled and Christ is raised from the dead “through the blood of the everlasting covenant.”
 - i. The blood of Christ satisfied divine justice
 - ii. The blood of Christ obtained Jesus’ release from the prison as He paid our debt according to an eternal covenant or agreement between the Father and the Son
 - iii. The blood of Christ is the seal of an everlasting covenant between God and his people.
2. In v21, the writer prayed that God would make them perfect in every good work
 - a. All of should have a desire to be perfect in every good work
 - i. In our integrity
 - ii. To have a clear mind and a clean heart
 - iii. We should desire to serve God with perfection, not half heartedly
 - b. God makes us perfect by working in us what is pleasing in His sight, and through Jesus Christ to whom be glory forever
 - i. There is no good thing in us, but all good in us is the work of God, for He must work in us before we are fit for any work, much less any good work.
 - ii. All good in us comes from God through Christ and by His Spirit

iii. Therefore, let us give God the glory for all that is accomplished for Him, for we are to eternally honor and worship Him.

D. Personal Remarks (13:22-23)

22) And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. 23) Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

1. He encourages them to receive the word of exhortation, which is in this letter
2. He gives them some information concerning Timothy who had been a prisoner for the Gospel
3. The writer and Timothy were planning to come and see them as soon as Timothy arrived

E. Greetings and Final Benediction (13:24-25)

24) Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25) Grace be with you all. Amen.

1. Salute all them that have the rule over you and all the saints
2. The saints of Italy salute you
3. Grace be with you all. Amen