

7/21/24

Hebrews 13:18-25

We come to the close of our study of Hebrews and I am so grateful to God for this letter that expounds the fulfillment by Jesus of all the Old Testament Scriptures, everything spoke about Him prophetically.

We come to the chapter of love, Paul says, “And now abide faith, hope and love, but the greatest is love.”
1Cor. 13:13

* Jesus said this would be the distinguishing mark of the believer and church. Jn. 13:35

A story of brotherly love and courageous work under the affliction of total blindness was unveiled at McGill University, Montreal, Canada.

Thomas S. Steward injured one of his eyes with a knife. A specialist decided that it should be removed to save the other. When the operation was over and he recovered from the anesthetic, it was discovered that the operator had blundered by removing the sound eye, so making the young man totally blind.

Notwithstanding this he undertook to pursue his studies in law at McGill. He was able to do this by the aid of his brother, William Stewart, who read to him and accompanied him through all the different phases of college life. The blind brother came out at the head of his class, while the other came second. The latter

practically making himself a seeing medium for his blind brother. -Aquilla Webb #3210

* Without love as the motive and power of my life: I say nothing, I am nothing and I profit nothing! 1Cor. 13:1-8a

We have looked at the proper perspective and practice of love outside the church body. Heb. 13:1-6

We also have looked at the proper perspective and practice of love inside the church body. Heb. 13:7-17

13:18-25 The proper perspective of love for the corporate church body.

13:18-19 The request for personal prayer.

13:18 Prayer in view of their character.

1) The author closes by a plead for personal prayer, “Pray for us.” vs. 18a

a) The request is plural not singular “us”, seeing himself as one of many in the service of the Lord Jesus Christ.

* Paul always asked for prayer, he did not think himself as sufficient, but in need of prayer.

1)) “Meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains, 4 that I

- may make it manifest, as I ought to speak.” Col. 4:3-4;
- 2)) “Brethren, pray for us.” 1Thess. 5:25
- 3)) “Finally, brethren, pray for us, that the word of the Lord may run swiftly and be glorified, just as it is with you, and that we may be delivered from unreasonable and wicked men; for not all have faith.” 2Thess. 3:1-2
- b) The word for prayer “prosecuchomia” means prayer in general, literally keep praying for us.
* Jesus said, “My house shall be called a house of prayer”. Matt. 21:13
- c) There are various kinds of prayers, “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks that are to be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 1Tim. 2:1-2
- d) The disciples asked Jesus to teach them to pray. Matt. 6:9-15
- 1)) “In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And do not lead us into

- temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.” vs. 9-13
- 2)) Jesus then said, “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Matt. 6:14-15
- e) Sin and bad marital relationships hinder prayer. Ps. 66:18; Is. 59:1-2; 1Pet. 3:7; 1Jn. 2:1
- 2) The basis for their request is their purity of life, “for we are confident that we have a good conscience.” vs. 18b
- a) The word confident “peitho” to persuade or be persuaded.
- b) The thing they were persuaded about is that they had a good conscience about living for Jesus daily, it does not mean they were sinless or perfect.
- 1)) The phrase good conscience “kalos” means beautiful, handsome or excellent in nature and character.
- 2)) That which is commendable!
- c) The conscience “suneidesis” is that which distinguishes between right and wrong and bring guilt and shame, according to the word of God and the Holy Spirit, not culture or upbringing.

- 1)) The word is made up of two words, one is “with” and the other “knowledge”.
- 2)) Paul used the word for man’s conscience of good and evil and for liberty to eat meat or vegetables.
 - a)) “Now the purpose of the commandment is love from a pure heart, from a **good conscience**, and from sincere faith.” 1Tim. 1:5
 - b)) “Having faith and a **good conscience**, which some having rejected, concerning the faith have suffered shipwreck.” 1Tim. 1:19
 - c)) “Holding the mystery of the faith with a pure **conscience**.” 1Tim. 3:9
 - d)) “Speaking lies in hypocrisy, having their own **conscience** seared with a hot iron.” 1Tim. 4:2
 - e)) “How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your **conscience** from dead works to serve the living God?” Heb. 9:14
 - f)) “For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.” Heb. 10:2

- g)) “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil **conscience** and our bodies washed with pure water.” Heb. 10:22
 - h)) “Having a **good conscience**, that when they defame you as evildoers, those who revile your **good** conduct in Christ may be ashamed.” 1Pet. 3:16
 - i)) “There is also an antitype which now saves us--baptism (not the removal of the filth of the flesh, but the answer of a **good conscience** toward God), through the resurrection of Jesus Christ.” 1Pet. 3:21
- 3) The measure is “in all things.” vs. 18c
 - a) Be it in thought.
 - b) Be it in word.
 - c) Be it in deed.
 - d) Be it in dress.
 - e) Be it in appearance.
 - 4) The inclination or intent is supernatural, “desiring to live honorably”. vs. 18c
 - a) The word desiring “thelo” means to will, have in mind or intend.
 - b) God’s Holy Spirit is bringing this about.
 - c) The new nature brings about the process of growing sanctification.
 - 1)) There is positional sanctification, as the righteousness of Jesus is imputed

to my account to be justified before God. Rom. 4:24-5:1-2

- 2)) There is practical sanctification, as Christ imparts to me His righteousness to enable me to live the crucified “life of Christ”. Gal. 2:20

13:19 Prayer in view of the authors return to them.

- 1) The intensity is marked by the particular urgency, “But I especially urge you to do this.” vs. 19a
 - a) The word “But” marks the contrast between personal petition and pastoral care.
 - b) The responsibility of leaders is emphatic in verse seventeen.
- 2) The intended motive is for the believers benefit, “that I may be restored to you the sooner.” vs. 19b
 - a) That he may soon return to them and see them face to face and rejoice with all of them.
 - * Nothing specific is stated as to where he was!
 - b) These words urge and again mark the urgency and close affection between them, longing to see them.
 - c) There are things that God does only through prayer, yet other things

regardless of prayer or the lack thereof God will do. 2Cor. 1:7-11

- * Having asked for prayer, he now engages in prayer for them!

13:20-21 The benediction over the saints.

- * The proclamation is really a request for their dependency on God, which really is the epistle in capsule form. vs. 20-21
- 1) The person of Christ, “Now may the God of peace who brought up our Lord Jesus from the dead.” vs. 20a
 - * Literally, “May the God of peace having brought again from among “ek” out from the dead our Lord Jesus!”
 - a) The phrase has the article, indicating Divine peace.
 - 1)) “Now the God of peace be with you all. Amen.” Rom. 15:33
 - 2)) “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.” 1Thess 5:23
 - * This is the only direct mention of the resurrection of Jesus in the letter, though it is implied throughout the letter.
 - b) Jesus is the source of tranquility, the word peace “eirene” comes from the root word that means to join together.

- c) Jesus has all power, evident by the raising of Jesus from the dead. Acts 2:24; 1Cor. 15:55; 1Pet. 2:25; 5:4
- 2) The Lordship of Christ, “who brought up our Lord Jesus from the dead.” vs. 20a
- a) The referance to brought up “anago” means to bring up to a higher place.
- b) Jesus was raise from the dead and glorified, ascending to heaven to sit at the right hand of the Majesty on high. Heb. 8:1
- 3) The Great Shepherd is Christ, “That great Shepherd of the sheep.” vs. 20b
- a) The Good Shepherd laid down His life for the sheep. Jn. 10:14-15
- b) The Chief Shepherd. 1Pet. 5:4
* Is. 40:11; 63:11; Ezk. 34:23
- 4) The work of Christ, “through the blood of the everlasting covenant.” vs. 20c
- a) The precious blood without sin. 1Pet. 1:19
- b) The Lamb of God, who takes away the sins of the world. Jn. 1:29
- c) Our Great High Priest. Heb. 4:14; 7:22
- 5) The life in Christ, “make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.” vs. 21
- * This is the desired prayer and benediction of the author for these Hebrew-Christians

- by the same power God the Father raised Jesus out from the dead!
- a) To enable us, “make you complete in every good work to do His will.” vs. 21a
- 1)) The word complete “katartizo” means to equip one to service.
- 2)) It is used of mending nets. Matt. 4:21
- 3)) It is a medical term, to set a broken bone.
* “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” Eph. 2:10
- b) To transform us, “Working in you what is well pleasing in His sight.” vs. 21b
- 1)) Making us more like Him, John the Baptist said, “He must increase, but I must decrease.” Jn. 3:30
- 2)) Jesus said, “For without Me you can do nothing.” Jn. 15:5f
* Looking to Jesus to constantly working and to do His will and pleasure as we obey Him, “Therefore my beloved, “as you have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God who works in you both to will and to do for His good pleasure.” Phil. 2:12-13

- c) To glorify Jesus, “though Jesus Christ, to whom be glory forever and ever. Amen.” vs. 21c-d
- 1)) The doxology is the climax of the exaltation of Jesus, which the book opened up with. Heb. 1:1-3
 - 2)) Through Jesus Christ, the God-Man, Who is the only way, name and mediator between God and man. Jn. 14:6; Acts 4:12; 2Tim. 2:5
 - 3)) No one can take the credit, no one can boast, Jesus is the One who has finished the work of salvation for lost sinners!

13:22 The final appeal of the letter.

- 1) The appeal is to Christians, not unbelievers, “And I appeal to you, brethren.” vs. 22a-b
 - * The word appeal “parakaleo” means to come along side.
- 2) The indentity of the letter is an exhortation, “bear with the word of exhortation.” vs. 22c
 - a) The word bear “anechomai” means to hold up or sustain, in the middle voice, every saint was has to do it themselves.
 - b) The word exhortation “paraklesis” means to comfor, admonish and encourage regarding their wayward way.
 - c) At the synogogue in Antioch of Pisidia Paul and Barnabas were asked if they had any word of exhortation for the

people and they addressed the people.
Acts 13:15

- d) Paul tells Timothy to give himself to exhortation.

* “Till I come, give attendance to reading, to exhortation, to doctrine.”
1Tim. 4:13

- 3) The comentary on the letter, “For I have written to you in few words.” vs. 22d
 - a) He is implying this to the entire letter.
 - b) Regarding the person of Christ Jesus.
 - c) Regarding the work of Christ Jesus.
 - d) Regarding the life in Christ Jesus.

13:23 The news about Timothy.

- 1) The comforting information, “Know that our brother Timothy has been set free.” vs. 23a
 - a) Timothy had been released from his imprisonment.
 - * The phrase set free “apoluo” is in the passive indicating that he had been released and appears only one time in Hebrews.
 - b) This is the only text that informs us Timothy was in prison.
 - c) The fact that Timothy is mention in relation to his imprisonment and release indicated that he was well known to these Hebrew-Christians.

- 2) The communication of the author's plans, "with whom I shall see you if he comes shortly." vs. 23b
- a) The chance of Timothy's coming would unit him with the author, that without doubt is Paul, then both of them would travel to visit these Hebrew-Christians to fellowship.
 - b) The phrase comes shortly "tachion" means if he came more swiftly or quicker.
 - c) He apparently was doing some work and on his way where the author was at presently.

13:24-25 The closing greeting to the ruling leaders and benediction.

- 1) First to the leaders in the church, "Greet all those who rule over you." vs. 24a
 - a) These are the ruling elders over the church.
 - b) The word for rule "hegeomai" is the same as before. vs. 7, 17
 - * Those called, appointed and anointed by God's Holy Spirit, being faithful servants!
 - c) He is in faith trusting that their attitude towards the leadership is going to be obeyed!
- 2) Second to all the believers, "and all the saints." vs. 24b

- a) Those who have trusted Jesus for their sins and salvation!
 - b) The word saint "hagios" means set apart, set apart from sin and separated to God.
 - c) We are blessed with every spiritual blessing and sit in the heavenlies in Christ Jesus, Jew and Gentile, both are one in Christ, having broken down the middle wall of separation. Eph. 1:3; 2:11-16
- 3) Third the greeting from those that were present with the author, "Those from Italy greet you." vs. 24c
- a. This could mean that the epistle could possibly have been written from Italy.
 - b. This could also mean that some individuals from Italy were sending their greetings, so he was writing to Italy.
 - c. The traditional acceptance is that the epistle was written to Jewish Christians in Jerusalem or in Israel.
 - d. The majority of modern scholars say Rome, but there is no way of knowing for certain.
- 4) The benediction closes the letter, "Grace be with you all. Amen." vs. 25
- a) The word grace "charis" means unmerited favor, undeserve.
 - b) Grace is bestowed by and in Christ Jesus alone through the gospel.

* “God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” Heb. 1:1-2

c) The word grace appears eight times in the letter. Heb. 2:9; 4:16 (twice); 10:29; 12:15; 28; 13:9, 25

d) The word Amen at the end of a sencece means to affirm and confirm the blessing of grace on all of them. vs. 25

* At the beginning of a sentence it is translated “verily, verily or truly, truly by the words of Jesus and means to declare something truthful and important to be heard and obeyed.