

Hebrews Chapter 13

1. Let brotherly love continue.

A. **brotherly love**- Gr. **philadelphia**

B. **continue**- Gr. **meno**- *to remain, abide, to continue to be present*

1. There were no chapter breaks or verses in the original letter. The writer says, "God is a consuming fire. Let brotherly love continue."
2. Legalism will ultimately impact closeness between you and others. It brings distance with God in the heart of a person first and then towards others.
3. Remaining in fellowship with other Christians that are pursuing the things of God is important to stay on the right path yourself.
4. The new commandment Jesus gave was love one another. This is usually the first thing that goes when we try to justify ourselves with legalism. Here the writer is saying instead of returning to the Mosaic Law, stay with the ONE command you have been given by Jesus. We can only fulfill this command through the love of God in us.

2. Do not forget to entertain strangers, for by so *doing* some have unwittingly entertained angels.

A. **Do not forget to entertain strangers,**

1. **forget**- Gr. **epilanthanomai**- *neglecting, no longer caring for, forgotten, given over to oblivion, i.e., uncared for*

2. **entertain strangers**- Gr. **philonexia**- *fondness of foreigners or strangers*

- a. This is not an admonition to take in strangers you do not know, off the streets and have them live with you. It also is not an admonition to have strangers minister at your church. In the ancient world travelers would often come with letters of recommendation before they were admitted into the home or a fellowship. [Act 18:27](#); [1Co 16:3](#), [2 Cor 3:1](#)

- b. However, we need to be welcoming, hospitable, and gracious to those not in our camp.
- c. We should be friendly to all people and willing to converse with them and give aid when it is possible and helpful.

B. for by so doing some have unwittingly entertained angels

- 1. **unwittingly**- Gr. *lanthano*
- 2. **entertained**- Gr. *xenizo*
- 3. **angels**- Gr. *aggelos*- *messengers*
 - a. There are examples of this in the Old Testament - [Gen 18:2-10](#), [Gen 19:1-3](#); [Jdg. 13:15 -25](#).
 - b. I have heard many stories of people being helped in a time of need by a "stranger" and then afterwards disappeared with no trace.

3. Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.

A. Remember the prisoners as if chained with them

- 1. **remember**- Gr. *mimnesko*
 - a. No doubt in their prayers first, and in their visits where it was allowed.
- 2. **prisoners**- Gr. *desmios*
 - a. The writer is not talking about criminals so much, in the truest sense, but those who have been imprisoned among their numbers for their stance for the faith.
- 3. **chained with them**- Gr. *sundeo*
 - a. The writer, I believe Paul, had prisoners on his heart because he was in chains and in prison himself for the faith!

B. those who are mistreated

- 1. **mistreated**- Gr. *kakoucheo*- *to treat ill, oppress, plague*

C. since you yourselves are in the body also

- 1. **in the body**- Gr. *in soma*

- a. It is through our bodies that we experience physical pain, the heat, and cold that often accompanied first century prisons.

4. **Marriage *is* honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.**

A. **Marriage is honorable among all,**

1. **marriage-** Gr. **gamos-** *a wedding, or marriage festival, a wedding banquet, a wedding feast; marriage, matrimony*
2. **honorable-** Gr. **timios-** *as of great price, precious, held in honor, esteemed, especially dear*
 - a. This is definitely not so in our country today. Marriage is being redefined and even treated as unnecessary.
 - b. From Genesis onward, marriage is always between a man and a woman. **Gen. 1:27-28** Sexual relationships with the same sex is an abomination to God. **Lev. 18:22, Lev. 20:13**

B. **and the bed undefiled,**

1. **bed-** Gr. **koite-** *a place for laying down, resting, sleeping in, the marriage bed; sexual intercourse*
2. **undefiled-** Gr. **amiantos-** *not defiled, unsoiled, free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired*

C. **but fornicators and adulterers God will judge**

1. **fornicators-** Gr. **pornos-** *a person that participates in sex for money, a man who prostitutes his body to another's lust for hire, a man who indulges in unlawful sexual intercourse outside of marriage, a fornicator*
2. **adulterers-** Gr. **moichos-** *an adulterer, one who is unfaithful to his spouse and marriage covenant*
3. **judge-** Gr. **krino**

5. **Let your conduct *be* without covetousness; *be* content with such things as you have. For He Himself has said, "I WILL NEVER LEAVE YOU NOR FORSAKE YOU."**

A. **Let your conduct be without covetousness;**

1. **conduct-** Gr. **tropos-** *a manner, way, fashion manner of life, character, deportment*
 2. **without covetousness-** Gr. **aphilarguros-** *without the love of silver [money]*
- B. be content with such things as you have.**
1. **content-** Gr. **arkeo**
 - a. **Phi 4:11-12; 1Ti 6:6-8**
- C. For He Himself has said,**
1. **Deut. 31:6, Deut. 31:8, Isa 41:17**
- D. I will never leave you nor forsake you**
1. **never leave-** Gr. **ou me-** *no not; aniemi- to not be present*
 2. **forsake-** Gr. **egkatalaipo-** *abandon, desert, leave in straits, leave helpless, totally abandoned, utterly forsaken, to leave behind among, to leave surviving.*
 - a. The Hebrews were waiting for Jesus to return and felt abandoned, but He is saying to them now, "I am with you! My Spirit is in you! I will never not be present! I will never abandon, desert, leave you helpless, forsake, or leave you behind!"
 - b. I love the Amplified version on this verse: ***Let your character or moral disposition be free from love of money [including greed, avarice, lust, and craving for earthly possessions] and be satisfied with your present [circumstances and with what you have]; for He [God] Himself has said, I will not in any way fail you nor give you up nor leave you without support. [I will] not, [I will] not, [I will] not in any degree leave you helpless nor forsake nor let [you] down relax My hold on you)! [Assuredly not!]***
- 6. So we may boldly say: "THE LORD IS MY HELPER; I WILL NOT FEAR. WHAT CAN MAN DO TO ME?"**
- A. So we may boldly say:**
1. **boldly-** Gr. **tharreo-** *to be of good courage, be of good cheer, to be bold, to be confident*
 - a. We have boldness because the blood of Jesus was shed for us! **Heb 10:19**

2. **say-** Gr. **lego**

- a. It so important to speak our faith. God is a speaking God. God's authority and power is in His Word. The enemy tries to shut us up and keep us from speaking the Word with boldness and confidence. He tries to get us to care more about what people say than what God says.

B. The Lord is my helper,

1. **helper-** Gr. **boethos-** *to run to help; a succorer*

- a. If God be for us, who can be against us! **Rom. 8:31**
- b. Can you picture God running to help you when you call? What a God we have!
- c. Jesus pictured the Father in the Prodigal Son parable. **[Luke 15]** The Father came running when he saw his son afar off. He ran to help restore him.
- d. God is our helper! **Psa 27:9, Psa 33:20, Psa 40:17; Psa 54:4, Psa 63:7, Psa 94:17, Psa 115:9-11**

C. I will not fear.

1. **fear-** Gr. **phobos**

- a. Fear will leave when you understand how much God loves you. That love is seen in Him running to you when you call on Him to help you!

D. what can man do to me

1. **man-** Gr. **anthropos**

2. **do-** Gr. **poieo**

- a. What God does for you is greater than what man does to you.
- b. Trust in God frees you from the fear of man. **Psa 56:4, Psa 56:11-12, Psa 118:6**

7. **Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct.**

A. Remember those who rule over you,

1. **remember-** Gr. **mnemoneuo**

2. **rule-** Gr. **hegeomai-** *to lead, to go before, to rule, command, to have authority over*

- a. These saints have been lapsed to go to church. The writer

mentions that fact in [Heb. 10:25](#) They have forgotten about their Christian leaders and have been spending more time down at the temple than at the church. It is interesting to note that the next verse [Heb. 10:26](#) it warns of willful sin against Christ. Going to church and hearing the Word of grace will promote faith. Going to the temple and coming under the law again was promoting a hardened heart against Christ and His finished work. It was producing an evil heart of unbelief and legalism in departing from the living God. [Heb. 3:12](#)

- b. We have rulers over us spiritually in the church. If you do not go to a church, then you lack some degree of spiritual covering. [Heb 13:17](#), [Heb 13:24](#), [1Th 5:12](#)

B. who have spoken the word of God to you,

1. word- Gr. logos

- a. It is important to go to church to hear the Word of God spoken to us. If you go to a church where the Word of God is not spoken and explained in light of New Covenant grace, then leave that church find one! If you cannot find one around you, then you can find services online and messages on the internet. Our church service messages are found at www.riverrockchurch.net.
- b. This is the main job of a pastor. It is to feed the flock the Word of God. [John 21:17](#), [Acts 6:4](#)

C. whose faith follow,

1. faith- Gr. pistis

- a. Their Christian leaders were leaders because they grew strong in faith. The Christian leaders knew that Christ was the fulfillment of the law, the priesthood, the temple, and the sacrifices. They did not go to the law to grow in faith. The law is not of faith. [Gal. 3:12](#) They could not attend the temple and try to keep the law and grow in faith. The Christian leaders went to the New Covenant scriptures to grow in faith. The church members were to follow their example.
- b. The realities of the New Covenant and who we are in Christ is in our spirit. It takes faith to appropriate these realities in our daily life. It takes faith in the revealed Word of God to walk in the Spirit.

2. **follow-** Gr. **mimeomai-** *to mimic*

- a. Christian leaders should have a life that can be followed.
1Co 4:16, 1Co 11:1; Phi 3:17; 1Th 1:6; 2Th 3:7,
2Th 3:9, 1 Tim 4:12

D. **considering the outcome of their conduct**

1. **consider-** Gr. **anatheoreo-** *to look at attentively, to consider well, to observe accurately*
2. **outcome-** Gr. **ekbasis-** *an egress, way out, exit, the issue referring to the end of one's life, refers not only to end of physical life, but the manner in which they closed a well spent life as exhibited by their spirit in dying*
 - a. Those who know Christ face death with great joy and peace.
 - b. Those who do not know Christ but are religious and unbelieving have great anxiety and unrest at the thought of death.
3. **conduct-** Gr. **anastrophe-** *behavior*

8. **Jesus Christ *is* the same yesterday, today, and forever.**

A. **Jesus Christ is the same yesterday,**

1. **same-** Gr. **autos**
2. **yesterday-** Gr. **chthes**
 - a. During His earthly ministry

B. **today-** Gr. **semeron**

- a. In His High Priest role at the right hand of the Father.

C. **and forever**

1. **forever**

- a. As the reigning King over the earth.
- b. The Hebrews were looking for Jesus to show up and do what He did when He was here on earth. The writer wants them to know that they do not need Jesus' physical presence. He was present by His Spirit and would do the same things for them and through them TODAY.
- c. If Jesus healed in His earthly ministry, He is still a healer today! He is the same yesterday, today, and forever!

9. **Do not be carried about with various and strange doctrines. For *it is* good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.**

A. **Do not be carried about with various and strange doctrines.**

1. **carried about-** Gr. **periphero-** *to carry round, to bear about everywhere with one, to carry here and there, to be driven*
 - a. Strange doctrines are not rooted in Christ and His finished work. If you are not rooted in the person of Christ and His finished work of grace you will be carried about.
 - b. This is also called winds of doctrine. [Eph. 4:14](#) These are blowing through the body of Christ from time to time catching immature believers and blowing them about.
 2. **various-** Gr. **poikolos-** *of different colors and shades*
 - a. Strange doctrines come in different colors and shades. A current dark doctrine blowing in the body of Christ is the doctrine of Universalism which says all are saved whether they believe upon Christ or not.
 3. **strange-** Gr. **xenos**
 - a. The word **xenos** is also translated as strangers. Usually, false doctrines are introduced into a congregation through strangers that appear knowledgeable and well spoken.
 4. **doctrines-** Gr. **didache**
- B. For it is good that the heart be established by grace,**
1. **good-** Gr. **kalos**
 - a. If a doctrine is not rooted in Christ, His finished work, and His grace then it is not good but evil.
 2. **heart-** Gr. **kardia**
 3. **established-** Gr. **bebaioo-** *to make stable, sure, and secure*
 - a. If you can have your heart established in grace, then your heart can also not be established in grace. Many believers do not have their heart rooted in grace, so when a strong wind of false doctrine starts blowing in the church, they are blown away by it. A believer rooted in Christ and His finished work cannot be moved away from the truth.
 - b. We are established by the Word of Grace. [Acts 20:32](#)
 4. **grace-** Gr. **charis**

- a. Usually, strange doctrines are accompanied by things you must do or give money to gain God's attention and favor. Jesus and His finished work have gained God's attention and favor in our behalf.

C. not with foods which have not profited those who have been occupied with them.

1. foods- Gr. **broma**

- a. The Hebrews were tempted to return to the dietary laws of the Old Testament. It is ok to abstain from certain foods for health reasons but not to try and make yourself closer to God or gain favor from Him.

2. profited- Gr. **opheleo-** Gr. *to be useful or beneficial*

- a. Dietary rules will not profit you in regards to God. Faith in Jesus and His finished work will profit you greatly!

3. occupied- Gr. **peripateo-** *to conduct ones life by, to regulate one's life*

- a. When you are in legalism you will be preoccupied by rules instead of the person of Jesus.

10. We have an altar from which those who serve the tabernacle have no right to eat.

A. altar- Gr. **thusiasterion-** *place of sacrifice*

1. The cross was an altar, the place of the sacrifice of Christ- the Lamb of God.

B. serve- Gr. **latreuo-** *to perform sacred service*

1. Levitical priests served in the tabernacle.

C. tabernacle- Gr. **hagion-** *holy place*

1. Levitical priests went daily into the holy place to trim the wicks on the lampstand, replace the shew bread, and burn incense.

D. no right- Gr. **ou exousia-** *no authority*

1. In the Old Testament no one had authority to enter the Holy Place in the temple but the Levitical priests. Uzzah, the King, tried and was struck with leprosy! **2 Chron. 26:20** However, the Levitical priests of the Old Testament did not have authority to partake of the benefits of the cross because they were unholy! Only by faith in Christ are we cleansed by the blood of Christ and are made holy. We partake of the benefits of the cross by receiving this authority by being born

again as sons of God. [John 1:12](#) Not every person has the authority to partake of the benefits of the altar of Christ. Only those who have believed on Christ and are born again.

2. Old Testament priests were not holy enough to partake of the things that you as a Child of God partake of, because you have been made holy by the blood of the Lamb- Jesus Christ!
3. The Hebrew saints were fascinated by the beauty and majesty of the Judaist religion. They were impressed by the holy priests! However, the writer is telling them that they are more holy than them and that those priests were not qualified to partake of the altar that they are partaking of!

E. **eat-** Gr. **phago**

11. **For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.**
 - A. **For the bodies of those animals,**
 1. **bodies-** Gr. **soma**
 2. **animals-** Gr. **zoon-** *living creatures*
 - B. **whose blood is brought into the sanctuary by the High Priest for sin,**
 1. **blood-** Gr. **aima**
 2. **sanctuary-** Gr. **hagion-** *holy place*
 3. **High Priest**
 4. **for sin-** Gr. **peri hamartia-** *concerning sin*
 - C. **are burned outside the camp**
 1. **burned-** Gr. **katakaio-** *the be consumed entirely*
 2. **camp-** Gr. **parembole-** *an encampment, the camp of Israel in the desert, used also for the city of Jerusalem, inasmuch as that was to the Israelites what formerly the encampment had been in the desert.*
 - a. In certain sacrifices concerning a bullock, the body of the animal is burnt outside of the camp/city. [Lev 4:21](#), [Lev 6:30](#), [Lev 8:14-17](#), [Lev 9:8-11](#), [Lev 16:27](#); [Exo 29:14](#)
 - b. Jesus' body was hung on Golgotha which was outside of the city. Jesus' blood would be deposited in the Holy Place of heaven.
 - c. Jesus was rejected by Israel and its legal leaders. He was cast out of Jerusalem. The Hebrew saints needed to make a

clean break from the temple, priesthood, and Mosaic worship, and go outside of it to where Christ was.

12. **Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.**
 - A. **Therefore Jesus also,**
 - B. **that He might sanctify the people with His own blood,**
 1. **sanctify-** Gr. **hagiazō-** *consecrate, make holy*
 - a. We are redeemed, forgiven, and made holy by the blood of Jesus. Jesus shed His blood one time, for all time. We are once and for all redeemed, forgiven, and made holy by the blood of Jesus!
 2. **the people-** Gr. **laos-** *covenant people*
 - a. Those who believe upon Christ are the covenant people of God.
 - C. **suffered outside the gate**
 1. **suffered-** Gr. **pascho**
 2. **gate-** Gr. **pulē-** *entrance, gate*
 - a. Jesus is called the Way, and the Door. [John 14:6](#), [John 10:9](#) He died outside of the gate [the way] that led to the law and the system of works. He is the Way and Door unto the Father which is opened by grace through faith. The Hebrews could not find life through the way of the law but only through the Way of Jesus.

13. **Therefore let us go forth to Him, outside the camp, bearing His reproach.**
 - A. **Therefore let us go forth to Him,**
 1. **go forth-** Gr. **exerchomai**
 - a. Away from the temple and Mosaic worship
 2. **to Him**
 - a. To Jesus and His finished work
 - B. **outside the camp,**
 - a. outside of the Mosaic system of works.
 - C. **bearing His reproach**
 1. **bearing-** Gr. **phero**

2. **reproach-** Gr. **oneidismos**
 - a. The Hebrews were feeling like castaways by the Jews who were still adhering to Moses and the law. Jesus bore reproach being cast outside of Jerusalem. The writer tells them to go outside with Jesus and bear His reproach, which will lead to great glory.

14. **For here we have no continuing city, but we seek the one to come.**
 - A. **For here we have no continuing city,**
 1. **continuing-** Gr. **meno-** *abiding*
 2. **city-** Gr. **polis**
 - a. Jerusalem and the temple would soon be destroyed in 70 A.D.
 - B. **but we seek the one to come**
 1. **seek-** Gr. **epizeteo-** *intense seeking*
 2. **to come** - Gr. **mello-** *about to be*
 - a. This is the New Jerusalem

15. **Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name.**
 - A. **Therefore by Him let us continually offer the sacrifice of praise to God,**
 1. The temple and its observances in Jerusalem would not continue, but the praises of the redeemed shall go on forever!
 - B. **that is,**
 - C. **the fruit of our lips,**
 1. **fruit-** Gr. **karpos**
 - a. We are to offer up the calves of our lips. **Hos. 14:2** These are acceptable New Covenant sacrifices!
 - D. **giving thanks to His name.**
 1. giving thanks
 2. name

16. **But do not forget to do good and to share, for with such sacrifices God is well pleased.**
 - A. **But do not forget to do good and to share,**
 1. **forget-** Gr. **epithanlanomai-** *utterly to forget*

- 2. **do good**- Gr. **eupoia**- *well doing, good doing*
- 3. **share**- Gr. **koinonia**- *fellowship, association, community, communion, joint participation, intercourse; the share which one has in anything, participation*

B. for with such sacrifices God is well pleased

- 1. **sacrifices**- Gr. **thusia**
 - a. Giving is one of the New Testament sacrifices we are to offer up.
 - b. Sharing with others makes our flesh sizzle as an offering to God.
- 2. **well pleased**- Gr. **euaresteo**
 - a. God has accepted us in Christ, but He is not always pleased with our actions, especially when they are generated out of selfishness.

17. Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

A. Obey those who rule over you,

- 1. **obey**- Gr. **peitho**- *be persuaded*
 - a. The church leaders at Jerusalem were trying to turn back the many who were leaving the church for Judaism. They may have asked Paul to write to them to convince them to come back.
 - b. The leaders had been trying to persuade their people. The writer tells them to be persuaded by their leaders and come back to faith in the finished work of Christ.
- 2. **rule over**- Gr. **hegeomai**- *to take the lead*
 - a. Leadership in the kingdom is to take the lead in example of Christian practice and virtue.
 - b. Authority and submission are throughout both our spiritual and natural lives. Wherever we are, we need to find the authority God has placed over us and submit to it or them. We will find protection and a place of authority there.

B. and be submissive,

1. **submissive-** Gr. **hupeiko-** *to resist no longer, but to give way, yield (of combatants); metaphorically to yield to authority and admonition, to submit*

- a. Some of the Hebrew saints were resisting church leadership who were trying to convince them to come back to church and forsake Judaism as a source of salvation.
- b. The writer is telling them to stop resisting and yield to their authority and counsel.

C. for they watch out for your souls,

1. **watch out-** Gr. **agrupneo-** *to be sleepless, keep awake, watch to be circumspect, attentive, ready*

- a. It is the responsibility of the pastor to watch out for the souls of those entrusted to them. If they are getting off, the pastor is to guide and counsel them with the Word of God.
- b. Ministers are watchmen over the souls of the saints.

2. **souls-** Gr. **psuche**

D. as those who must give account.

1. **give account-** Gr. **apodidomi logos**

- a. We all shall give an account for our lives and ministries. [Rom. 14:12](#)

E. Let them do so with joy and not grief,

1. **joy-** Gr. **chara**

2. **grief-** Gr. **stenazo-** *a sigh, to groan*

- a. Other Christians can be the great source of joy or a great source of grief to a pastor.

F. for that would be unprofitable for you.

1. **unprofitable-** Gr. **alusiteles-** *unprofitable, hurtful, pernicious*

- a. It is not profitable for a pastor to spend the majority of their time with those causing him grief. The profit comes from helping them that cause them joy because they are pursuing the things of God.
- b. We are to help those who cause us grief but that should be disproportionate to helping those who give us joy and are seeking God.

18. **Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.**

A. **Pray for us**

1. **pray-** Gr. **proseuchomai-** *communion to the face, prayer*

B. **for we are confident that we have a good conscience,**

1. **confident-** Gr. **peitho-** *to be persuaded*

a. This persuasion came from the Word of God and the promise of the blood of Jesus purging the conscience.

b. We obtain a good conscience towards God by faith in the Word of God and the blood of Jesus.

2. **good-** Gr. **kalos-** *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable, honorable, conferring honor; affecting the mind agreeably, comforting and confirming*

3. **conscience-** Gr. **suneidesis-** *to know jointly with*

a. The conscience came to us through the tree of the knowledge of good and evil.

b. It is the work of the law written upon our heart.

[Rom.2:15](#)

c. We keep our conscience clean by walking in the Spirit and by faith in the blood of Jesus.

C. **in all things desiring to live honorably.**

1. **desiring-** Gr. **thelo**

2. **live-** Gr. **anastrepho-** *to walk back and forth*

3. **honorably-** Gr. **kalos-** *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable, honorable, conferring honor; affecting the mind agreeably, comforting and confirming*

a. We cannot live beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable, honorable, lives until our conscience is made good by the blood of Jesus! A good lifestyle comes out of the heart. It comes from a good conscience through faith in the blood of Jesus.

b. We can only live an honorable life by the grace of God. [2 Cor. 1:12](#)

19. **But I especially urge *you* to do this, that I may be restored to you the sooner.**

A. **But I especially urge you to do this,**

1. **urge-** Gr. **parakaleo-** *to exhort, call near to call to action and courage*

- a. It is clear the author is known by those he is writing to.
- b. The secrecy in writing maybe was to keep those Jews around them from finding out that Paul wrote to them so they would not be further persecuted.
- c. Paul was a dweller in Jerusalem for many years, and returned during the feast days. He was well known in the area. He also was hated and despised by the Jews there. They saw him an enemy #1 and a turn coat.

B. **that I may be restored to you the sooner**

1. **restored-** Gr. *to restore to its former state, to be in its former state*

2. **sooner-** Gr. **tachion-** *to run more swiftly*

- a. Things often will run more swiftly for us through prayer.

20. **Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,**

A. **Now may the God of peace who brought up our Lord Jesus from the dead,**

1. **peace-** Gr. **eirene-** *security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)*

2. **brought up-** Gr. **anago-** *to lead up, to carry up*

3. **from the dead-** Gr. **ek nekros-** *out of death*

B. **that great Shepherd of the sheep,**

1. **great-** Gr. **megas**

- a. Jesus is the mega-Shepherd!

2. **Shepherd-** Gr. **poimen-** *one who feeds*

- a. The Greek word for Shepherd and Pastor is one in the same. The main function of the pastor is to feed the sheep. [John 21:16-17](#)
- b. When Jesus was in His earthly ministry, He called Himself the **Good Shepherd**. However, here in Hebrews He is called that **Great Shepherd**. How and when did Jesus go from good to great? It was when He was raised from the dead and sent His Spirit to indwell every believer! On earth He could only be in one place at a time. Now in resurrection, He can be in all of us and go with us to lead us every day! He is a Great Shepherd! A Great Shepherd makes sure that the sheep are fed, protected, and cared for every day. See Jesus as your Great Shepherd today!

3. **sheep**- Gr. **probaton**

C. **through the blood of the everlasting covenant**

1. **through**- Gr. **en**- in

2. **blood**- Gr. **aima**

- a. Jesus was raised from the dead because we were justified in His blood. [Rom. 4:25](#) Once our sins were atoned for there was nothing to keep Jesus in the grave. He had committed no sins himself.

3. **everlasting**- Gr. **aionios**

- a. Some say that hell is not eternal and try to make this word **aionios** mean just a season of time. If that is the case, then the new covenant in the blood of Jesus is just for a season and not everlasting. The same Greek word for everlasting is used both of heaven and hell. No, my friend this word means everlasting when it is used of heaven and hell.

4. **covenant**- Gr. **diatheke**

- a. If Christians properly understand covenant, then it would bolster their faith. We do not really know what covenant means in the Western world. The closest we come are contracts, and they are made to be broken! A blood covenant is much more serious. It is the swearing of two lives. If the covenant is broken there

is death. To ratify the covenant there is death and the shedding of blood. God the Father and Jesus Christ made a covenant of grace and blessing. It was ratified by the death and blood of Jesus. The Father has sworn to be gracious and kind to you because of the blood of Jesus. We see this in picture form with David, making a blood covenant with Jonathan in the Old Testament. [1 Sam. 18](#). He swore to be gracious to Jonathan's offspring. It did not matter what the character of the person Jonathan's son would be. Grace was promised upon the swearing of blood. When Jonathan died, he sought out Jonathan's son, Mephibosheth, and showed kindness to him even though he was a cripple and could not walk. [2 Sam. 9](#) That picture is us! The Father has chosen to show favor and grace to those who belong to Jesus even though we were sinful and lame.

21. 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.

A. make you complete in every good work to do His will,

1. **make complete**- Gr. *kathartizo*- *to render, i.e., to fit, sound, complete, to mend (what has been broken or rent), to repair to fit out, equip, put in order, arrange, adjust ethically: to strengthen, perfect, complete, make one what he ought to be*
2. **every**
 1. Jesus equips us for every good work He is calling us to do.
3. **good work**- Gr. *agathos ergon*- *work that is characterized by divine good*
4. **will**- Gr. *thelema*

B. working in you what is well pleasing in His sight,

1. **working in you**- Gr. *poieo en umas*- *doing in you*

- a. God lives in us. He works in us and through us. He is the vine, and we are the branches. [John 15:5](#)
 - b. The Great Shepherd in resurrection lives in us and operates in us and through us to the glory of the Father.
 - 2. **well pleasing**-Gr. **euarestos**
 - a. It is well pleasing to God when we allow Him to work in and through us.
 - 3. **in His sight**
 - a. When we walk in the Spirit, it will not always be well pleasing to everyone around us, especially religious people like the Hebrews were facing, but it will be well-pleasing in God's sight.
- C. **through Jesus Christ,**
 - 1. **through**- Gr. **dia**
 - a. We can do all things THROUGH Jesus Christ who strengthens us. [Phil. 4:13](#)
- D. **to whom be glory forever and ever**
 - 1. **glory**- Gr. **doxa**- *opinion, splendor, God's manifest greatness*
 - 2. **forever and ever**- Gr. **eis aion aion**
- E. **Amen**- Gr. **amen**- *so be it, it is so, let it be*

22. **And I appeal to you, brethren, bear with the word of exhortation, for I have written to you in few words.**

- A. **And I appeal to you,**
 - 1. **appeal**- Gr. **parakaleo**- *to draw near to call to courage*
 - a. The Hebrews needed courage to face the persecution from the Jews around them.
- B. **brethren**- Gr. **adelphos**- *sharing the same womb*
 - 1. Once again, the writer calls them brethren which shows they had not fully left Christ for the law.
- C. **bear with the word of exhortation,**
 - 1. **bear**- Gr. **anechomai**- *to hold one's self erect and firm, to sustain, to bear, to endure*
 - a. We saw in the last chapter that God disciplines His children with His Word. Here we see this, in that the writer asks the Hebrews to bear the discipline of the Word of God "the word of exhortation" written to them.

2. **word**- Gr. **logos**
 3. **exhortation**- Gr. **paraklesis**- *a call to courage*
- D. for I have written to you in few words**
1. **written**- Gr. **epistello**- *to write a letter or epistle*
 2. **few words**- Gr. **brachus**- *short, small, little of place, a short distance, a little, of time, a short time, for a little while*
 - a. I guess thirteen chapters were considered few words to Paul. He was known for his long preaching! **Acts 20:9** To him this was a short sermon. I wish I could have gone to Paul's church!
- 23. Know that *our* brother Timothy has been set free, with whom I shall see you if he comes shortly.**
- A. Know that our brother Timothy has been set free,**
1. **Know**- Gr. **ginosko**
 2. **Timothy**- Gr. **timotheos**- *one who honors God*
 - a. The writer was well acquainted with Timothy and was in prison with him. I believe the writer to be Paul.
 3. **set free**- Gr. **apoluo**- *to be released off*
- B. with whom I shall see you if he comes shortly**
1. **see**- Gr. **optanomai**
 2. **comes**- Gr. **erchomai**
 3. **shortly**- Gr. **tachion**
- 24. Greet all those who rule over you, and all the saints. Those from Italy greet you.**
- A. Greet all those who rule over you,**
1. **greet**- Gr. **aspazomai**- *to embrace*
 2. **rule over**- Gr. **hegeomai**- *one who takes the lead*
- B. and all the saints**
1. **all**
 - a. We are to embrace all of the saints. Yes, even that one you do not particularly like...
 2. **saints**- Gr. **hagios**- *set apart, holy one*
 - a. Used over 60 times for all believers.
- C. Those from Italy greet you.**
1. **greet**- Gr. **aspazomai**- *to embrace*

2. **Italy**- *means abounding with calves*
 - a. The writer was in Italy with Timothy. This accords with Paul as the author.
25. **Grace *be* with you all. Amen.**
 - A. **Grace**- Gr. **charis**- *the unmerited favor, strength, power, and ability of God*
 - B. **be with**- lit. Gr- *is with you*
 - C. **you all**
 1. Every believer has ample grace to please God, love others, and serve well.
 - D. **Amen**- Gr. **amen**
 1. We must add our "amen" of faith to God's grace to see it released. It is so in my life right now!!!