

~Hebrews~

Lesson 40 – Remaining Steadfast in the Love of the Brethren **In Christ** (part 2)

Last week we began the 13th chapter of Hebrews and studied the first 6 verses, today we will be looking at verses 7-19

- The overlaying topic of chapter 13 is the Love of the Brethren
 - This stems from the decision to choose Jesus
 - When we love God, we love the brethren, 1 John 4:21
 - As we discussed last week, if we receive Jesus, then we have grace, and it is by this grace that we can then serve God acceptably, Heb 12:28.
 - This is the mindset we must have as we enter into chapter 13;

to serve God acceptably and Love the Brethren

- Because we have received Jesus and have His grace, which is all sufficient for us, these are the things we need to be doing in this life to honor, respect and serve God acceptably, v.28
- Lets review these 5 choices and the resulting commands that follow before we read our text today

5 Choices to Choose Jesus

- 1) *Do not decline receiving Jesus*, 12:25
- 2) *Let us have grace*, 12:28
- 3) *Serve God acceptably*, 12:28
- 4) *Let us go forth to Him outside the camp*, 13:13
- 5) *Let us continually offer the sacrifice of praise to God*, 13:15

10 Commands of Love as a result of Choosing Jesus

<ol style="list-style-type: none"> 1) <i>Continue in brotherly love</i>, v.1 2) <i>Do not forget or neglect to entertain strangers</i>, v.2 3) <i>Remember the prisoners</i>, v.3 4) <i>Remember the elders who rule over you</i>, v.7 5) <i>Mimic the faith of the elders</i>, v.7 	<ol style="list-style-type: none"> 6) <i>Do not be carried about by various and strange doctrines</i>, v.9 7) <i>Do not forget to do good and share</i>, v.16 8) <i>Obey the elders who rule over you</i>, v.17 9) <i>Be submissive to the elders</i>, v.17 10) <i>Pray for us</i>, v.18
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- Our focus today will be on verses 7-19, but I want to read into these from verse 28 of chapter 12 so we can get a flavor of his exhortations.
 - The 5 choices are in **RED** and the 10 commands are in **BLUE**

Hebrews 12:28-13:6

²⁸ Therefore, since we are **receiving a kingdom** which cannot be shaken, **let us have grace**, by which we may **serve God acceptably** with reverence and godly fear. ²⁹ For our God is a consuming fire.

(Therefore, since we have received God's kingdom and His Son and have grace, and by which grace we are able to acceptably serve God...)

^{13:1} **Let brotherly love continue.** ² **Do not forget** to entertain strangers, for by so doing some have unwittingly entertained angels. ³ **Remember** the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also. ⁴ Marriage is honorable among

all, and the bed undefiled; but fornicators and adulterers God will judge. 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.” ⁶ So we may boldly say: “The LORD is my helper; I will not fear. What can man do to me?”

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. ⁸ Jesus Christ 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.

¹⁰ We have an altar from which those who serve the tabernacle have no right to eat. 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. ¹² Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. ¹³ Therefore let us go forth to Him, outside the camp, bearing His reproach. ¹⁴ For here we have no continuing city, but we seek the one to come. 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.

¹⁶ But do not forget to do good and to share, for with such sacrifices God is well pleased. 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.

¹⁸ Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably. ¹⁹ But I especially urge you to do this, that I may be restored to you the sooner.

- Notice the middle section v. 10-15
 - Paul again takes the time to show the superiority of Jesus and His sacrifice
- Let's start drawing these verses out one at a time starting with verse 7:

Hebrews 13:7 †Remember those who rule over you, †who have spoken the word of God to you, †whose faith follow, considering the outcome of their conduct.

† Remember those who rule over you...

- Remember and call to mind- same word as in verse 3.
 - He tells us be mindful of those who rule over you
 - This is not referring to the ruling authorities in civil government, ^{Rom 13}, but elders in the church who are currently leading and guiding
 - “rule over”- has the sense of taking thought, to esteem, and to consider
 - These are not those who are lording over you, but rather those who are “taking careful thought for you”
 - These are the same elders who are “watching out for our souls” v.17
 - Again, you can see the philadelphia, *φιλadelphia*, brotherly love in these verses

† who have spoken the word of God to you...

- This statement clarifies that these are the elders of the church because they speak the Word of God
 - How important it is that our elders “speak the Word of God” to us.
 - Today, there are “feel good” preachers and inspirational speakers that have no Biblical Truth, but just get your emotions up to satisfy your flesh, but they have no eternal value

† *whose faith follow, considering the outcome of their conduct.*

- These are faith filled elders because they speak the Word of God, *Faith comes out from hearing and hearing through the Word of God*, Rom 10:17
- I want to point out the word order in the Greek.
 - Word order in the Greek doesn't change the meaning, it just emphasizes what the writer feels is most important
 - Here in this verse the Greek literally reads, "*of whom* (the elders who are taking careful thought for you) *gaze highly, look carefully at the outcome and successful endurance of their way of life, mimic the faith.*"
 - Look at their fruit and mimic their faith, "*you will know them by their fruit*", Matt 7:16-20

Hebrews 13:8 Jesus Christ is the same yesterday, today, and forever.

- This verse has been widely taken out of context saying Jesus doesn't change.
 - The Truth is, He has changed.
 - He has changed His form and appearance, by becoming a man
 - And His two comings show a vast difference as well
 - He came first as a servant, the Lamb slain, His second coming He comes as King of kings and Lord of lords in judgement as the Lion of the tribe of Judah
 - So, what is this verse saying?
 - We need to look at context. Paul is speaking of the faith of our elders and the Word of God.
 - Concerning faith, our avenue to God's grace and eternal salvation has always been by faith in the Messiah- Old and New Covenant
 - This is the whole point to chapter 11, "*the just shall live by faith*", Heb 10:38
 - Our salvation by grace through faith in Jesus Christ is always the same
 - This is unshakeable, immutable that will never change
 - The Greek literally says, "*Jesus Christ, yesterday and today, He is the same, for the purpose and unto the forever.*"
 - Before the foundation of the world, the Father predestined the Way to salvation in Jesus.
 - He didn't predestine each individual personally, but rather He predestined the Way to eternal life and placed it in Jesus
 - We then apprehend eternal life by connecting to this predestined plan in Jesus through faith
 - This Way to eternal life has never changed and will never change because He placed this Way in Jesus Christ
 - This surety continues into the next verse:

Hebrews 13:9 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.

- Paul just told us that the unchanging Way to eternal life is faith in Jesus, so therefore,
 - "*do not be misled, tossed to and fro*, Eph 4:14, *with various and different, and strange doctrines born by the traditions and trickery of men*"
 - "*for it is good that the heart be unwavering and sure and steadfast by grace*" (because this Way has never and will never change in Jesus)
 - He then explains how the Hebrew Christians might be misled
 - Be careful that you are not drawn away through the trickery of man, in a false humility to follow the Law and the false traditions concerning food

- The Judaizers in the first century conducted their life and “*occupied*” their way of life around their traditions, and food was a big part of these traditions, but it had no profit to them.
 - What to eat, when to eat, and how to eat it
 - However, Jesus said, “*it is not what goes in a man that defiles him, but what comes out*”, Mark 7:15
 - The Pharisees were constantly attacking Jesus and His disciples with these things
 - All through the first century the Jews tormented, persecuted, oppressed and even killed those who would abandon Judaism and choose Jesus
 - We even see Peter get swayed by these Judaizers in Antioch
Galatians 2:11–13-¹¹ *Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; ¹² for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. ¹³ And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.*
- This was a sore spot to Paul and in fact one of the main points to this letter to the Hebrews.
 - The Hebrew Christians were being oppressed by the Judaizers to fall back under the Law and reject the sacrifice of Jesus Christ
 - So Paul takes another 6 verses right at the end of his letter to prove the sacrifice of Jesus as the one and final sacrifice to sin

Hebrews 13:10-15-¹⁰ We have an altar from which those who serve the tabernacle have no right to eat. 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. ¹² Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. ¹³ Therefore *let us go forth to Him, outside the camp, bearing His reproach. ¹⁴ For here we have no continuing city, but we seek the one to come. 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.*

- On the Day of Atonement, Yom Kippur, the sin offering was slaughtered on the altar and the blood was brought into the Holy of Holies to make atonement for the sin of Israel.
 - The sacrifice was not eaten but rather brought outside the camp to be burned, Lev 16:27

Leviticus 16:27-*The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.*
 - The Law continues to say in chapter 17,

Leviticus 17:11–12-¹¹ *For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.’ ¹² Therefore I said to the children of Israel, ‘No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.’*
 - In the Levitical Law on the Day of Atonement, neither the flesh nor the blood of the sin offering can be eaten
 - This is why Paul says, “*We* (those who believe in Jesus) *have an altar from which those who serve*

the tabernacle have no right to eat”, Heb 13:10

- Our alter, our sacrifice for sin is Jesus Christ “*He, by Himself, purged our sins and is sat down at the right hand of Majesty on high*”, Heb 1:3, 7:27, 9:12, 26, 10:10, 12, He is “*the propitiation for our sin*”, 1 Jn 2:1-2
 - We, those who believe in Jesus who are in the New Covenant, eat the sacrifice of sin that Jews don’t have access to.
 - We have Jesus who gave us a different command concerning this sacrifice

John 6:51–54-⁵¹ *I am the living bread* ⁵⁴ *Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.*

1 Corinthians 11:23–26 ²³ *For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” ²⁵ In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.” ²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.*

¹² †Therefore Jesus also, that He might sanctify the people with His own blood, †suffered outside the gate.

† *Therefore, Jesus also, that He might sanctify the people with His own blood ...*

- We are sanctified by His own blood in which He administered in the Holy of Holies not made with hands in heaven, Heb 1:3, 9:11-12

† *...suffered outside the gate.*

- Jesus was crucified outside the gate of Jerusalem
 - On the Day of Atonement, the sacrifice was burned outside the camp to the north
 - Which direction is Golgotha from the city of Jerusalem? – to the North

¹³ †Therefore let us go forth to Him, outside the camp, †bearing His reproach.

† *Therefore (now) τοῦτον let us go forth to Him, outside the camp...*

- This is the fourth subjunctive choice Paul gives us from our list above.
 - Therefore, now that Jesus has paid the price for sin once and for all, let us go out *exerchometha, ἐξερχώμεθα*, to Him, outside the camp
 - Paul uses the word camp instead of gate to illustrate the significance between the atoning sacrifice of the Law Leviticus 16:27 and Jesus.
 - Going to Him “*outside the camp*” is signifying the separation from the Levitical Law and Judaism

† *...bearing His reproach.*

Matthew 5:11- “*Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.*

John 15:19–20-¹⁹ *... I chose you out of the world, therefore the world hates you. ²⁰ ... If they persecuted Me, they will also persecute you...*

Hebrews 11:26- (Moses) *esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.*

Matthew 10:22- *And you will be hated by all for My name's sake, but he who endures to the end will be saved.*

- It is through His sacrifice, outside the camp, that we can have eternal life.
 - That is why we bear His reproach with joy, because we have everlasting life with Him.
 - Paul is telling the Hebrew Christians- The only Way to everlasting life is to choose Jesus, outside the camp of Judaism
 - Our eternal redemption by His own blood, that qualified us for an eternal inheritance in Him is outside the camp, not through the works of the Law, Heb 9:12; Col 1:12; Eph 2:5-6

¹⁴ †For here we have no continuing city, but we seek the one to come.

- Paul gave us a glimpse of this continuing city in Hebrews 12:22-24 as he described Mount Zion, the heavenly Jerusalem, the City of the Living God

For here, in Jerusalem, on this physical earth, we do not yet have a city that remains forever, for we confess that we are strangers and pilgrims on the earth, but we desire and endeavor to obtain the one to come, that is a heavenly country, that will abide forever whose builder and maker is God. A heavenly Jerusalem that will one day descend from the heavens to a newly created earth, Heb 11:10, 13-16; Rev 21:10-27

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.

† *...let us continually offer the sacrifice of praise to God...*

- This is the fifth subjunctive choice to choose Jesus in this chapter
 - Continually bear up the sacrifice of praise to God by “*offering our bodies a living sacrifice, holy, acceptable to God which is our reasonable service*”, Romans 12:1
 - Jesus was the sacrifice, once and for all for sin. Our sacrifice is in thankfulness for what He has done for us.

† *...that is, the fruit of our lips, giving thanks to His name...*

- Giving thanks isn't really the word here. It is the word, homologeo, ὁμολογέω, to confess words.
 - The fruit of our lips ^{Hos 14:2} is to confess the Name of Jesus and give praise to His name, Lk 12:8; Rom 10:9
- This ends the discussion of the superiority of Jesus' sacrifice and Paul continues with the exhortations

¹⁶ But do not forget to do good and to share, for with such sacrifices God is well pleased.

- Another imperative command- do not neglect committing yourself to good and fellowship, koinonia, κοινωνία,
 - “*share*” - koinonia, κοινωνία, this is the heart of loving the brethren
 - it is so much deeper than just sharing, this is an affectionate love for one another, Acts 2:42, 1 Cor 1:9
 - Paul is telling us about the relationships we must have toward each other in the body of Christ
 - God is well pleased with this sacrifice because it honors and brings glory to Him when we love one another

John 13:34–35-³⁴ *A new commandment I give to you, that you love one another; as I have loved you, so that you also love one another.* ³⁵ *By this all will know that you are My disciples, if you have love for one another.”*

Hebrews 13:17 †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.

† *Obey those who rule over you, and be submissive, ...*

- These are the same elders in v.7 that have spoken the Word of God to you and are taking careful thought for you
 - We need to remember them and mimic their faith, v.7
 - Now he is telling us to obey them and be submissive to them
 - “*obey*”, peitho, πείθω, means to trust, rely on, to place confidence in
 - “*submissive*”, hupeiko, ὑπέιχω, means to totally surrender and yield
 - this word is used only once in the NT and not at all in the LXX
 - Not a level of ranking, but literally to under-yield or under-surrender

† *for they watch out for your souls, as those who must give account...*

- “*watch*”- to stay awake, be alert, be watchful
- Paul shows us our responsibilities to each other in the body.
 - Elders must take careful thought and watch over our souls
 - The flock, the brethren, must obey, be submissive and yield to the elders
- These are matters of the spirit and edifying the body of Christ in the Word
 - The elder isn’t in charge of what I would call “civil” matters.
 - The house you are to buy or what car to drive or even what job to take, however they can give us Godly advice to make these decisions
 - Paul tells us these elders are here to “*take careful thought for you*” and “*watch out for your souls*”
 - To build us up in the Word and keep us motivated in the things of God
- This was Paul’s heart toward the saints. He always put his flock first in an effort that they might thrive in Christ

Ephesians 6:18- *praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—*

Philippians 2:3 *Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.*

1 Thessalonians 2:9 *For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.*

Romans 9:1–3 ¹ *I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,* ² *that I have great sorrow and continual grief in my heart.* ³ *For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,*

- Paul sets this example for others elders to maintain
 - And it is these types of men that we are commanded to place our confidence in and totally surrender to.

- There is an accountability that God is holding to the elders of the church to be faithful and honorable men in this regard

James 3:1 *My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.*

† *... Let them do so* (Let them take careful thought for you and watch over your souls) *with joy and not with grief, for that would be unprofitable for you.*

- Make it easy on the elders
- So that with joy they might commit themselves to your spiritual life
 - As humble brethren who love our elders, we must totally yield to them that they in turn can commit to watching over our souls with joy.
 - For having them watch over our souls and taking careful thought for us is profitable for us.

Hebrews 13:18-19 ¹⁸ †Pray for us; †for we are confident that we have a good conscience, in all things desiring to live honorably. ¹⁹ But I especially urge you to do this, †that I may be restored to you the sooner.

† *Pray for us, ...*

- This is the 10th imperative command and a yearning from Paul to his brethren
 - This is the bond of fellowship between believers- the love of the brethren in practice

† *...for we are confident that we have a good conscience, in all things desiring to live honorably.*

- He is reassuring the Hebrew Christians that we, the elders, are upholding their faithfulness and being honorable to them with a good conscience
 - not lording over them but doing the will of God concerning them

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

- Paul is writing this letter from prison in Rome
 - His desire is to be release from prison so he can come see them and be united with them in fellowship.
 - If you track the life of Paul after he is released from prison a couple of years later, he is arrested again shortly after and never has the opportunity to visit Jerusalem again.

Just as Paul had an earnest desire to take care and love his brethren, we too must remain steadfast in the love.

Love each other with deeply with brotherly affection as brothers and sisters in Christ.

This is a special bond we have with each other in Christ, the koinonia, κοινωνία
fellowship that gives God the glory and helps us through
the struggles we will face in this life.

Next week we will wrap up chapter 13 taking us to the end of the book of Hebrews.