

## Hebrews Chapter 13

Some people have said that chapter 13 is an “appendix” or is “unrelated” to the previous chapters. They are basically trying to say that it was not written by the same author. “

**James Thompson** – the final words of the homily are... a challenge to the community to live out the implications of the homily.

The theme of this section is worship or service pleasing to God. He makes the transition in 12:28 saying “let us worship God acceptably” and then explains what this means in chapter 13. The author repeats that offering praise and sharing your possessions are sacrifices pleasing to God. He will also ask God to equip the listeners to do what is pleasing. We saw earlier that Jesus sacrifice was a sacrifice for others. Here, those who receive the benefit of this sacrifice are urged to offer their own sacrifices of praise and service. This is their grateful response.

### Section 1 Hebrews 12:28-13:9

#### Vs28-29: Service to God

- **Therefore let us be grateful for receiving a kingdom that cannot be shaken**
  - **Therefore** = ties back to 12:18-27, where we were shown that we had come to mount Zion, the city of the living God, the heavenly Jerusalem and warned not to refuse his voice since God is going to shake both heaven and earth. Because of that now this....
  - **receiving** = can be translated “to welcome, to receive, to accept, to have as a guest”. It means to accept the presence of a person with friendliness.
  - **a kingdom** = shows us what they have welcomed with friendliness. It points them back to vs22-24, Mount Zion, the heavenly Jerusalem, the city of the Living God.
  - **Unshakeable** = unchangeable, immovable, enduring. This goes back to fact that God is going to shake both heaven and earth. Everything that can be shaken will pass away, only that which can not be shaken will remain.
    - The kingdom of God has come to them in the Gospel of Jesus Christ and they are receiving it. They are part of a kingdom that will endure forever. When this world passes away, they have a kingdom which will endure.
  - **Let us be grateful** = thankful. It shows the proper response. In other words, you have this!!! Why are you sad?? Rejoice with thanksgiving!!!
- **and thus let us offer to God acceptable worship**
  - **and thus** = on account of. Because they are grateful this is now possible.
  - **Let us offer to God acceptable worship.** = “we may worship in a way pleasing to God”.
    - Worshipping in a way pleasing to God stems from a “grateful/thankful” heart. This is the worship which pleases him.

**Discussion:** What is pleasing worship to God? Some people talk about “pure worship”. Have you ever heard people say “I will worship you for who you are”, or “even if you were going to die and go to hell you should spend your whole life worshipping God because He is worthy”. These expressions are called “pure worship” because we have been completely taken out of the picture. They represent a kind of worship freed from all possible forms of selfishness. The reason for worship is God alone. But is this the kind of worship God wants from us? Does the Lord wish us to offer worship separated from all the he has bestowed upon us? What kind of worship does God desire from his people? What kind of worship pleases Him?

=> God wants worship which flows from a “grateful, thankful heart”. This is the worship which pleases Him. You can not be grateful, or thankful unless you have received some benefit. In other words, God wants worship which is a response to what He has done for you. Worship that comes from a heart which is grateful and thankful, you could say even rejoicing in all that God has done for them. Expressions like “Worship God simply for who He is” sound very spiritual, but that is not the worship God wants from us. Is it selfish to worship in response to all that God has done for you? No! That is the whole point. Worship, fill your heart with joy and thanksgiving because God has done all this for you!

- **With reverence and awe**
  - **Reverence** = is the same attitude Jesus showed towards God in obedience in 5:7 and also of Noah in 11:7. They were both receiving a kingdom beyond their present age. Noah, the world after the flood. Jesus, the world to come.
  - **Awe** = is profound respect and extended awe for someone.
- **for our God is a consuming fire**
  - **consuming fire** = Deut 4:24. It was a warning to those who would break covenant with God and pursue idolatry. It was also used in Deut 9:4 showing God as the consuming fire which destroys Israel's enemies. Joel 2:3 also spoke of “fire” which “devours before them”, speaking of the coming day of the Lord.
    - **For Further Study! Deut 4:9-24 as a possible background to Hebrews 12:18-29.**

**Deuteronomy 4:9-24** “Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children- 10 how on the day that you stood before the LORD your God at Horeb, the LORD said to me, ‘Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live on the earth, and that they may teach their children so.’ 11 And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom. 12 Then the LORD spoke to you out of the midst of the fire. You heard the sound of words, but saw no form; there was only a voice. 13 And he declared to you his covenant, which he commanded you to perform, that is, the Ten Commandments, and he wrote them on two tablets of stone. 14 And the LORD commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess. 15 “Therefore watch yourselves very carefully. Since you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire, 16 beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female, 17 the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, 18 the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. 19 And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that the LORD your God has allotted to all the peoples under the whole heaven. 20 But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day. 21 Furthermore, the LORD was angry with me because of you, and he swore that I should not cross the Jordan, and that I should not enter the good land that the LORD your God is giving you for an inheritance. 22 For I must die in this land; I must not go over the Jordan. But you shall go over and take possession of that good land. 23 Take care, lest you forget the covenant of the LORD your God, which he made with you, and make a carved image, the form of anything that the LORD your God has forbidden you. **24 For the LORD your God is a consuming fire, a jealous God.**
    - **For Further Study! Joel 2 as another possible background to Hebrews 12:18-29.**

**Joel 2:1-32** Blow a trumpet in Zion; sound an alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near, 2 a day of darkness and gloom, a day of clouds and thick darkness! Like blackness there is spread upon the mountains a great and powerful people; their like has never been before, nor will be again after them through the years of all generations. 3 **Fire devours before them, and behind them a flame burns.** The land is like the garden of Eden before them, but behind them a desolate

wilderness, and nothing escapes them. 4 Their appearance is like the appearance of horses, and like war horses they run. 5 As with the rumbling of chariots, they leap on the tops of the mountains, like the crackling of a flame of fire devouring the stubble, like a powerful army drawn up for battle. 6 Before them peoples are in anguish; all faces grow pale. 7 Like warriors they charge; like soldiers they scale the wall. They march each on his way; they do not swerve from their paths. 8 They do not jostle one another; each marches in his path; they burst through the weapons and are not halted. 9 They leap upon the city, they run upon the walls, they climb up into the houses, they enter through the windows like a thief. 10 The earth quakes before them; the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining. 11 The LORD utters his voice before his army, for his camp is exceedingly great; he who executes his word is powerful. For the day of the LORD is great and very awesome; who can endure it? 12 "Yet even now," declares the LORD, "return to me with all your heart, with fasting, with weeping, and with mourning; 13 and rend your hearts and not your garments." Return to the LORD your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love; and he relents over disaster. 14 Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the LORD your God? 15 Blow the trumpet in Zion; consecrate a fast; call a solemn assembly; 16 gather the people. Consecrate the congregation; assemble the elders; gather the children, even nursing infants. Let the bridegroom leave his room, and the bride her chamber. 17 Between the vestibule and the altar let the priests, the ministers of the LORD, weep and say, "Spare your people, O LORD, and make not your heritage a reproach, a byword among the nations. Why should they say among the peoples, 'Where is their God?'" 18 Then the LORD became jealous for his land and had pity on his people. 19 The LORD answered and said to his people, "Behold, I am sending to you grain, wine, and oil, and you will be satisfied; and I will no more make you a reproach among the nations. 20 "I will remove the northerner far from you, and drive him into a parched and desolate land, his vanguard into the eastern sea, and his rear guard into the western sea; the stench and foul smell of him will rise, for he has done great things. 21 "Fear not, O land; be glad and rejoice, for the LORD has done great things! 22 Fear not, you beasts of the field, for the pastures of the wilderness are green; the tree bears its fruit; the fig tree and vine give their full yield. 23 "Be glad, O children of Zion, and rejoice in the LORD your God, for he has given the early rain for your vindication; he has poured down for you abundant rain, the early and the latter rain, as before. 24 "The threshing floors shall be full of grain; the vats shall overflow with wine and oil. 25 I will restore to you the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent among you. 26 "You shall eat in plenty and be satisfied, and praise the name of the LORD your God, who has dealt wondrously with you. And my people shall never again be put to shame. 27 You shall know that I am in the midst of Israel, and that I am the LORD your God and there is none else. And my people shall never again be put to shame. 28 "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. 29 Even on the male and female servants in those days I will pour out my Spirit. 30 "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. 31 The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes. 32 And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

**Summary:** The people are receiving a kingdom that will not be shaken when God shakes the heavens and the earth but will endure eternally. This truth allows the people to worship God in a way that pleases Him; namely worship grown from a thankful, grateful heart. Their worship is also shaped by reverence and awe as they remember the seriousness of the situation.

### Vs1-6: Serving others

- **Vs1**, This is more of a bond than a feeling. It is indicating care for other Christians.
- **Vs2**, This usually meant offering travellers a place to stay or something to eat and drink. People wouldn't go to inns, they were bad places full of wickedness. They would seek a place to stay with other people if possible.
  - The author wants them to be hospitable to Christians and non Christians alike.
  - The motivation to do this is that some who come to them may be true messengers of God and bring them a greater blessing. Just like the angels did when they visited Abraham.
    - Receiving strangers has been a part of Christian history. The **Didache** has an interesting passage on dealing with strangers who come claiming to be prophets.
 

11:1 Whoever therefore shall come and teach you all these things that have been said before, receive him; 11:2 But if the teacher himself be perverted and teach a different doctrine to the destruction thereof, hear him not; 11:3 But if to the increase of righteousness and the knowledge of the Lord, receive him as the Lord. 11:4 But concerning the apostles and prophets, do according to the ordinance of the Gospel.

11:5 Let every apostle, when he comes to you, be received as the Lord; 11:6 But he shall not abide more than a single day, or if there be need, a little more. 11:7 But if he abide three days, he is a false prophet. 11:8 And when he departs, let the apostle receive nothing except bread, until he finds shelter; 11:9 But if he asks for money, he is a false prophet.

....

11:12 Yet not every one that speaks in the Spirit is a prophet, but only if he have the ways of the Lord. 11:13 From his ways therefore the false prophet and the prophet shall be recognized. 11:14 And no prophet when he orders a table in the Spirit shall eat of it; 11:15 Otherwise he is a false prophet. 11:16 And every prophet teaching the truth, if he does not what he teaches, is a false prophet.

....

11:20 And whoever shall say in the Spirit, Give me silver or anything else, you shall not listen to him; 11:21 But if he tell you to give on behalf of others that are in need, let no man judge him. 12:1 But let every one who comes in the name of the Lord be received; 12:2 And then when you have tested him you shall know him, for you shall have understanding on the right hand and on the left. 12:3 If the visitor is a traveler, assist him, so far as you are able; 12:4 But he shall not stay with you more than two or three days, if it be necessary. 12:5 But if being a craftsman, he wishes to settle up with you, let him work for and eat his bread. 12:6 But if he has no craft, according to your wisdom provide how he shall live as a Christian among you, but not in idleness. 12:7 If he will not do this, he is trafficking upon Christ. 12:8 Beware of such men.
- **Vs3**, Remembering those in prison as in prison with them has this idea: "thinking of what it is like in prison and acting accordingly". In other words, think of the needs they would have and try to meet them.
 

**Craig Koester** – conditions were harsh in the jails of major cities and smaller towns. Stone walls, often without windows, created a dark, suffocating enclosure. Low-security rooms were gloomy, while the inner cells and those below ground place prisoners in total darkness. "Neglect, darkness, and stench make it hideous and fearsome to behold". Prisoners lived in a squalor and cramped space, with the rattle of chains making sleep difficult. During the day prisoners wore a collar and manacle on one hand, while at night they slept on the ground with their legs in stocks, so they could not stretch them out. Jailers were "pitiless by nature and case-hardened by practise... brutalised day by day... by violence and cruelty".

  - The motivation to do this is since they are also in the body. The author wants them to imagine how they would feel if their bodies were being mistreated.
 

**Craig Koester** – Listeners were to remember and attend to these prisoners (13:3) because those in prison had to provide much of their own food. A small ration of bread and water was to be distributed once a day, but officials could withhold it as punishment. Those who relied on this ration for any length of time lost weight and weakened. Listeners might have neglected prisoners, first, because of the strain on resources. Guards and local officials could demand bribes, causing those who wished to see a prisoner to provide payment to the jailer as well as supplies for their friend. Second was the strain on morale. Custody could continue for an indefinite period, and delays occurred because of inefficiency, callousness, and the backlog of court cases. The passing of time compounded discouragement. Third, attending prisoners brought the risk of shame – many mentioned prison and disgrace in the same breath – and even the possibility of incarceration. It was easier to stay away and preserve one's own safety.
- **Vs4**, This is an exhortation not to sin, based on God's warning. Among all could mean "among all people, at all times, in all respects, or in all circumstances"
  - sex outside of marriage was understood to be defiling. The author does not want them to do this. His motivation for

this is because God will judge the sexually immoral and adulterous.

- Immoral can include any sexual activity outside of marriage.
- **Vs5**, This exhortation is based on God's promises. The exhortation is to not to love money in their way of life and to be happy with what they have. The promise is that God will never leave them nor forsake them. This seems to be a quote from Deut 31:6
  - Caring (love) for money is the opposite of caring for brothers, sisters and strangers. To seek after money in their situation would mean leaving the Christian community. Remember, as Christians they are rejected by their society. Business is not good.
  - To be content has this idea: "to be satisfied or happy because you have what you desire or need". They can be happy or content, because God is going to provide them with what they need. Because of this they can serve others knowing God will provide them with a reward.

**Question:** Why would the author now seem to stop talking about others and now talk about sex and money?

==> The references to marriage and money come after that of offering hospitality to strangers and remembering those in prison. If your spouse was in prison for a long time, adultery would be a big temptation. Especially if you were allowing other people to live in your house (hospitality). The love of money would also stop you from caring for those in prison. And from showing hospitality to strangers.

- **Vs6, is from psalm 118:6-7a.**
  - The promises of God lead people to confession (and faith). Because God has promised to be with them, they can confidently call God their helper. They will not fear for what can man do to them if God is helping them? The idea is this. God does not keep His people from suffering. But he brings them through the suffering to everlasting life.

**Summary:** The author gives them practical ways of letting their brotherly love continue. He exhorts them first positively, to hospitality and to the caring of prisoners, and then negatively in the abstaining from sexual immorality and the love of money.

#### Attention to leaders

- **Vs7**, These leaders spoke God's word to these people. He wants them to think about what happened to them and imitate them. This means not only obeying their words, but following the faith expressed in their lives.
  - They have been given good examples to follow in the lives of Abraham (chapter 6), the Heroes (chapter 11) and in Jesus (chapter 12).
- **Vs8**, seems to focus on the unchanging Jesus. He is the same. In other words, he is giving them here a leader to think about. Jesus, yesterday, today and forever, always constant.
- **Vs9**, This exhortation is not to follow strange teachings. This is anything which takes them away from what they had learnt. False teachings are food which do not benefit them. Grace strengthens the heart.
  - I think vs9 helps us to understand vs7-8. The author doesn't want them to be led away by strange teachings, but to instead listen and imitate their leaders. The fact that Jesus is the same shows that they should today listen to their leaders who learnt about him yesterday, instead of following the latest trendy doctrine.

#### Section 1 Summary:

1. The author has give us an exhortation towards 3 groups. Towards God (28-29). Towards others (1-6). And towards leaders (7-9). Pleasing sacrifices towards God. Services of love and hospitality towards others. Obedience and imitation towards leaders.
2. The people are receiving a kingdom that cannot be shaken. This is the completion of all of God's promises. Because of this our author asks them to be grateful. Gratefulness is expressed through offering sacrifices/service to God. These sacrifices are pleasing to God because they come from a grateful heart. They are linked to vs1-6. Serving God can not be separated from serving other people. The author gives us 3 groups of people to serve. The brother, the prisoner, the stranger. When we make sacrifices and serve these people we are offering sacrifices to and serving the Lord.
- 3.

#### Section 2 Hebrews 13:10-14

##### Priestly Sacrifice.

- **Vs10**, what this altar is exactly we are not sure. Some say it could be the cross, or it could be the Lord's supper. The food which gives grace to strengthen the heart.
  - It seems best to understand it within the context of Hebrews. The author has continually been declaring to the people that "they have" such a high priest. In other words, the altar is another reference to the priestly ministry of Jesus, or a result of it which they have now, quite possibly "the throne of grace".
- Those who serve the tent may refer to those who follow Jewish customs and reproach them. But it could simply be referring to anyone in any place who reproach those who follow Jesus. Authority to receive the benefits of Christ's sacrifice (to eat it) is by faith. Those who do not have faith do not receive the benefits of His death.
  - It reminds us how we have "confidence" to enter/draw near the holy places by the new and living way which Jesus opened by his blood. This "right" is only in Jesus.
- **Vs11**, this is referring to the day of atonement again. He is getting read to focus on Jesus' sufferings. He is going to show us the reason why we have this "right" again.

### Christ's death for others

- **Vs12**, in the same way as the unclean things were burnt outside the camp. Jesus suffered outside the camp. This was so that he could sanctify the people through His blood. Jesus blood sanctifies us. We saw this, it cleanses the heavenly tabernacle and our consciences.
  - So we have this right to “draw near” to this “altar” because of Jesus who suffered in order to sanctify us by his blood.
  - Here we see that unlike other times the author is focusing on the fact that Jesus suffered “outside the camp”. It was in the city. This is important for the readers.

### Christians follow Christ's lead

- **Vs13**, the camp probably refers to the city they live in. It simply means “let us leave the city, let us go outside of it”.
  - To go outside the camp would mean giving up seeking the benefits of the city. It would mean to ministering to strangers, the afflicted, and prisoners. The people who live outside of city life. It could even mean leaving the safety of Jewish practises.
    - **James Thompson** – the phrase “outside the camp” has several associations in the OT. Not only on the sacrifice on the Day of Atonement but also the carcasses from other sacrifices are burned outside the camp (cf. Lev 4:12, 21; 6:11; 8:17; 9:11). Those who had leprous skin or other impurities were required to remain “outside the camp” for a period of time before reentering the city (Lev 13:46; 14:3, 8; Num 31:19). It was also the place where Moses pitched his tent and met God (Exod 33:7). Thus it could be both a place of impurity and a place of encountering God.
  - To bear the reproach means to suffer for Christ and like Christ. Moses bore the reproach of Christ when he chose to suffer with God's people rather than to have the pleasures of Egypt. Hebrews 11.
- **Vs14**, Rome was called the eternal city. But for Hebrews the only eternal city is the heavenly one.
  - The reason to leave the benefits of society for suffering and serving others is that we have the promise of an eternal city.

### Summary:

1. The author is continuing his exhortation to offer sacrifices pleasing to God. We see here again the pattern of sacrifices, others, and following leaders. The death of Christ in vs10-12, is the sacrifice which was pleasing to God. It was a sacrifice for other people. And the author uses it as the basis for his call for the listeners to follow Jesus outside the camp.
2. Going outside the camp means choosing the reproach of Christ over the benefits of the city they live in.
3. Just as Jesus endured the cross for the joy set before Him, the people are encouraged to suffer the reproach of Christ for the joy of the city that is to come.

### Section 3 15-19

#### Sacrifices to God

- **Vs15**, Here we are brought back to the author's exhortation to offer sacrifices to God.
  - **Through Him**: Shows us how it is possible to offer this sacrifice. Through Jesus Christ it is possible now to offer it.
  - **Sacrifice of praise**: Shows us what the sacrifice is. To praise is to speak of the excellence of a person.
  - **That is**: clarification. What is this praise?
  - **The fruit of lips that acknowledge his name**: the result of speech confessing his name. In other words, this sacrifice of praise is that which results from confessing his name.
    - We are seeing what we saw earlier. A response. A grateful heart which confesses his name in response to all that he has done.
  - **Continually**: Shows us the duration.
    - Jesus has made it possible now for us to offer praise to God, namely by his work for us. Therefore let us as a result of confessing Him, give praise to God.

#### Serving others

- **Vs16**, this is goes together with vs15. Sacrifices pleasing to God involve praise to God and service to others. Before the motivation came out of gratefulness for the promise of a heavenly city (12:28). Here it does too (vs14), made possible by the work of Christ for us (vs12).

**Discussion:** from looking at vs15-16, what can we learn about the Christian life?

==> that it consists of “faith” towards God, and “love” towards our neighbour.

#### Attention to leaders

- **Vs17**, The author wants them to obey and submit to their leaders.
  - **Obeying** means doing what you are told. **Submitting** means giving way to their viewpoint even when you do not agree with them.
- This is because **they are keeping watch over your souls, as those who will give an account**.
  - In other words, your leaders are looking out for your eternal safety. And they have a responsibility to do this, being accountable to God.

- A good parallel would be Ezekiel.  
**Ezekiel 33:7-9** "So you, son of man, I have made a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me. 8 If I say to the wicked, O wicked one, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked person shall die in his iniquity, but his blood I will require at your hand. 9 But if you warn the wicked to turn from his way, and he does not turn from his way, that person shall die in his iniquity, but you will have delivered your soul.
- Let them **do this with joy and not with groaning**.
  - In other words, don't make your leaders have to force you to do things. Make being your leader a joyful thing for them, not a reason to complain and groan strongly.
- This is because **that would be of no advantage to you**.
  - It would not make things helpful. When people are fighting or simply disregarding their leaders, the community suffers. Quite simply, there is no benefit in making life hard for your leaders. In reality, since they are leading you, it only hinders you.

**Discussion:** What application is here for pastors and their sheep? What are the responsibilities of leaders? What are the responsibilities of those under leadership?

==> The pastor is to watch over his sheep, looking out for their souls. The sheep are to follow their leaders. In all things there is to be joy.

What's going on here?

1. Here we see again, sacrifices to God, service towards others and obedience towards leaders. Sacrifices pleasing to God are here called the fruit of our lips, which is praise. And it is again connected to serving others. The motivation for these sacrifices come from what Jesus has done for us "outside the camp". Again these things are a response.
2. The author mentioned leaders back in vs7. They were examples of faith, and spoke the word of God. Here, obeying and submitting to leaders means following the word of God that they speak.
3. The readers are encouraged to obey their leaders on the basis that the leaders are watching over their souls in view of God's judgement to come. This means what they do and say are for the eternal benefit of the people.
4. There are 3 movements of thought between vs12:28-13:19.
  1. *Service to God (12:28-29) ==> Serving others (13:1-6) ==> Attention to leaders (13:7-9)*
  2. *Priestly Sacrifice (13:10-11) ==> Christ's death for others (13:12) ==> Christians follow Christ's lead (13:13-14)*
  3. *Sacrifice to God (13:15) ==> Serving others (13:16) ==> Attention to leaders (13:17-19).*
    1. The first and third movements are parallel indicating to us that sacrifices pleasing to God involve service to others and following leaders. Following leaders is connected to following Jesus. These exhortations are rooted in Jesus and what He has done for us.
- **Vs18**, the references to a clear conscience perhaps imply his integrity is under attack.
- **Vs19**, to be restored could mean to be released.
  - The author believes that their prayers *will* help him! Prayer helps!
    - The author wants them to pray for him. This is so he can come back to them soon. His integrity might be under attack. We do not know what the situation is.

**Vs20-21 "prayer of blessing".**

1. **Vs20**, peace is the outcome of God's work. Bringing up is a different word than resurrection. It can refer to God delivering people from Egypt. Jesus exaltation was another source of deliverance for God's people. (from the devil).
  1. Jesus is the shepherd or leader who guides and rescues His people.
2. **Vs21**, God provides the good things needed for daily life and to do His will. The promises of the new covenant and the services pleasing to God are God's work in and among us.
  1. **That which is pleasing in His sight** closes the frame with vs28. It includes praise coming from a grateful heart, love and service towards others and following leaders.
    1. The author ends by praying for them. He brings their attention to God. God works in these people so they may do His will. His action makes their action possible. God does this through Jesus Christ. It is His blood which sanctifies us.

**Hebrews 13:22-25**

- **Vs22**, Exhortations were designed to encourage people to endure in difficult situations. They were spoken to promote faithfulness and courage.
- **Vs23**, This probably refers to Paul's companion Timothy. That is why some people say this letter was written by Paul. Timothy was released, probably means he was in custody.
- **Vs24**, From Italy is important. It could mean that the writer has people from Italy with him. And thus that he was writing to people in Italy. Or it could mean that he was writing from Italy.

So here we have finished Hebrews. Hopefully we have a little understanding of this book.