



## II. THE CONSIDERATION OF BELIEVERS (Hebrews 13:8-14)

### A. The Person to Be Considered (Hebrews 13:8)

1. His identity
  - a. Jesus—His earthly name
  - b. Christ—His heavenly calling
2. His immutability
  - a. The declaration of His immutability—“the same”
  - b. The time of His immutability
    - (1) The past—“yesterday”
      - a) This offers a *doctrinal* or *historical* understanding of Christ.
      - b) However, it should not be limited to one yesterday, but every yesterday. In other words, it includes eternity past.
    - (2) The present—“to day”
      - a) This offers a *practical* or *devotional* understanding of Christ.
      - b) It should not be restricted to a certain day, but always the present moment.
    - (3) The future—“for ever”
      - a) This offers a *prophetic* understanding of Christ.
      - b) It obviously speaks of eternity future.
  - c. The explanation of His immutability
    - (1) Definition: He is always the same. He is unchanging and unchangeable.
    - (2) Christ is the same yesterday, today and forever (Hebrews 13:8).
      - a) Yet, He was born as a baby in a manger.
      - b) He died on the cross.
      - c) He is now seated at the right hand of God.
      - d) He will sit on the earthly throne of David.
    - (3) So, what does about Christ is unchanging? —His character
  - d. The association of His immutability—God, the Father
    - (1) He does not change (Malachi 3:6).
    - (2) He is the same forever (Psalm 102:26-27).
    - (3) He has no variableness or shadow of turning (James 1:17).
    - (4) He produces immutable promises (Hebrews 6:16-18).
      - a) The immutability of His counsel
      - b) The immutability of His oath

### B. The Threat to Be Considered (Hebrews 13:9-11)

1. The danger presented (Hebrews 13:9)
  - a. Be not carried about with: (see Ephesians 4:14)
    - (1) Divers doctrines
    - (2) Strange doctrines
    - (3) Note: Many Jews were teaching false doctrines (Titus 1:10-11).



- b. Be established with grace, not with meats
    - (1) The importance and effect of biblical Christianity is not directly associated with an external show, but an internal transformation. In the end, the internal change would manifest itself in external deeds, but it was a symptom of a changed life rather than the single outcome.
    - (2) The admonition was to accept the spiritual offer producing spiritual results.
    - (3) After all, those who had been occupied “with meats” had not profited (Galatians 5:2).
      - a) The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost (Romans 14:17).
      - b) We are not to be judged in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days (Colossians 2:16-17).
      - c) The first tabernacle stood only in meats and drinks, and divers washings, and carnal ordinances (Hebrews 9:9-10).
  - 2. The lines drawn (Hebrews 13:10-11)
    - a. Our altar (Hebrews 13:10)
      - (1) Its identity
        - a) Not the altar of the Old Testament
        - b) A spiritual altar with spiritual sacrifices (Hebrews 13:15)
      - (2) Its exclusion—“whereof they have no right to eat which serve the tabernacle”
    - b. Their altar (Hebrews 13:11)
      - (1) Their sacrifices
        - a) The bodies of beasts were burned without the camp.
        - b) Their blood was brought into the sanctuary.
      - (2) Their sanctuary—“the sanctuary”; the tabernacle
      - (3) Their officer—“the high priest”
      - (4) Their concern—“for sin”
- C. The Call to Be Considered (Hebrews 13:12-14)
- 1. The example presented (Hebrews 13:12)
    - a. The person of the example—“Jesus”
    - b. The purpose of the example
      - (1) That He might sanctify the people
      - (2) With His own blood
    - c. The work of the example
      - (1) The nature of His work—“suffered”
      - (2) The place of that work—“without the gate”
        - a) A place of defilement (Numbers 5:24)
        - b) A place of isolation (Leviticus 13:46)
        - c) A place of judgment (Leviticus 24:13-15)
        - d) A place of refuse (Deuteronomy 23:12-14)



2. The call given (Hebrews 13:13-14)
  - a. The substance of the call (Hebrews 13:13)
    - (1) The admonition—"Let us go forth"
    - (2) The companionship
      - a) Unto Him
      - b) Bearing His reproach
  - b. The motivation of the call (Hebrews 13:14)
    - (1) Here we have no continuing city.
    - (2) We seek one to come.
  - c. The practical application of the call
    - (1) Go further with Christ than the masses have gone (Titus 2:14).
      - a) In personal separation
      - b) In holy zeal
    - (2) Take a stand for the cause of Christ, even if unpopular (Romans 12:2; Luke 6:22).
      - a) Standing for the right things
      - b) Standing against the wrong things
    - (3) Separate from the camp to draw nearer to God (2 Corinthians 2:17).

### III. THE CONCLUSION FOR BELIEVERS (Hebrews 13:15-17; Ecclesiastes 12:13)

#### A. Fear God (Hebrews 13:15)

1. The power—"By him"
2. The responsibility—"let us offer"
3. The sacrifice
  - a. Its nature
    - (1) The general—"the sacrifice of praise to God"; The word *praise* has a connection to value or worth and involves declaring and describing God's value or worth to you. No wonder this is called a sacrifice.
    - (2) The specific—"the fruit of our lips giving thanks to his name"
    - (3) God no longer expects His people to bring animal sacrifices to a temple made with hands.
      - a) The Lord Jesus Christ sacrificed Himself for man, and in doing so, became the ultimate sacrifice, once and for all.
      - b) To bring an animal to any religious facility in the present age would be directly disobedient to the clear teachings of the New Testament.
      - c) Yet, the Lord still desires to receive sacrifices from men.
        - i) The sacrifices today consist of believers presenting their bodies to the Lord (Romans 12:1) and giving thanks to Him with their lips (Hebrews 13:15).
        - ii) In Hebrews 13:16 the Bible also says "to do good and to communicate . . . for with such sacrifices God is well pleased."



- b. Its frequency—“continually”
  - (1) In the Old Testament, sacrifices were often scheduled.
  - (2) The sacrifice might be a sacrifice that was offered once in a year, or one that was offered as a result of some specific sin.
  - (3) Regardless, most often the sacrifices were based upon a schedule given by the Lord.
  - (4) It would appear that no such schedule is given for the New Testament believer.
  - (5) There is no need to wait until any certain day to come around next week, next month, or even next year.
  - (6) Every day the believer has reason to open his mouth in praise to God.
  - (7) Every day he has reason to give God thanks for all that He has done and is doing.

## B. Keep His Commandments (Hebrews 13:16-17)

- 1. Twofold deeds (Hebrews 13:16)
  - a. Their explanation
    - (1) Do good
    - (2) Communicate
    - (3) The word of God makes things perfectly clear that God does not need anything from man. Yet, we see that God finds great delight in receiving those sacrifices from His creation.
      - a) The apostle Paul plainly declared this truth to the Philippian believers when he said that their sacrifice was “an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God” (Philippians 4:18).
      - b) He rehearsed the same truth to Hebrew believers when he said, “But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Hebrews 13:16).
      - c) The sacrifices of men demonstrate a will that chooses to give something to God.
  - b. Their remembrance—“forget not”
  - c. Their importance
    - (1) With such sacrifices
    - (2) God is well pleased
- 2. A call to obedience (Hebrews 13:17)
  - a. The object of obedience—“them that have the rule over you”
  - b. The responsibility of obedience—“submit yourselves”
  - c. The cause for obedience
    - (1) They watch for your souls
    - (2) As they that must give account
  - d. The desire of obedience
    - (1) A joyful account
    - (2) Personal profit



- e. Note: In their desire for independence, Bible-believing Christians have often been characterized as rebels disapproving of authority.
  - (1) This characterization should not be the case and our lives should reflect just the opposite mind-set and approach.
  - (2) Those who know the Lord should be the first to obey, submit to (Hebrews 13:17), and pray for (1 Timothy 2:1-2) those in authority.
  - (3) Those who walk in the flesh are the ones who “despise government” and “are not afraid to speak evil of dignities” (2 Peter 2:10; Jude 1:8).
  - (4) There are times when man’s authority comes into direct conflict with God’s authority. In these cases, men must choose to obey God (Acts 5:29).
  - (5) Yet, there are plenty of other times when the people of God need to learn a greater respect for authority. In fact, no matter where we look we see order and authority.
  - (6) God’s acts of creation reveal this order. The Bible says that the sun was given to rule the day and the moon to rule the night (Genesis 1:16).
  - (7) The Lord gave priests and prophets to the children of Israel in the Old Testament to lead them and show them His truths.
  - (8) Faithful to His nature, God has also given a level of authority within the church.
    - a) According to Hebrews 13:17, we are to “obey them that have the rule” over us.
    - b) On a couple of different occasions, the word rule is used in the job description of a pastor or elder (1 Timothy 3:5; 1 Timothy 5:17).
    - c) Apparently, the man of God watches for the souls of the people and must give an account to God for his watch care. This seems to be a twofold account.
      - i) Of his own ministry
      - ii) Of those over whom he ruled
    - d) For obvious reasons, no God-called preacher takes the ministry lightly

#### IV. THE COMMUNION OF BELIEVERS (Hebrews 13:18-25)

##### A. The Prayer for Paul (Hebrews 13:18-19)

- 1. For personal deliverance (Hebrews 13:18)
  - a. We trust we have a good conscience.
    - (1) The apostle Paul knew the importance of having believers pray for him. Among the things for which he requested prayers, Paul specifically asked for prayer that he might maintain a good conscience, living honestly in all things.



- (2) He did not trust the condition of his conscience to his own efforts but depended upon the Lord's willingness to hear and answer the prayers of the saints.
    - (3) Unfortunately, far too many Christians have become entirely self-reliant and self-trusting. As such, fewer believers request or take part in prayer for another man's conscience. Instead, prayer has generally been reduced to one's needs whether they are physical, material, or financial. Scriptural Christianity places a greater concern for the conscience.
      - b. In all things, we desire to live honestly.
      - c. That being said, the man in bonds hoped to be freed.
  2. For reconciliation (Hebrews 13:19)
    - a. That I may be restored to you
    - b. The sooner
- B. The Prayer for the Saints (Hebrews 13:20-21)
  1. The hope of the prayers (Hebrews 13:20)
    - a. His identity
      - (1) The God of peace
      - (2) That great shepherd of the sheep
    - b. His deed—"that brought again from the dead our Lord Jesus"
    - c. His means—"through the blood of the everlasting covenant"
  2. The desire of the prayers (Hebrews 13:21)
    - a. Make you perfect in every good work to do **His will**
    - b. Working in you that which is wellpleasing in **His sight**
  3. The glory of the prayers (Hebrews 13:21)
    - a. Through Jesus Christ
    - b. To whom be glory for ever and ever
- C. The Plea for Acceptance (Hebrews 13:22-23)
  1. The acceptance of the epistle (Hebrews 13:22)
  2. The acceptance of Timothy (Hebrews 13:23)
- D. The Pauline Salutation (Hebrews 13:24-25)
  1. The dual salutations (Hebrews 13:24)
    - a. Salutations requested
      - (1) To them that have the rule over you
      - (2) To all the saints
    - b. Salutations sent—"They of Italy salute you."
  2. The identity of the salutation—"Grace be with you all. Amen." (see 2 Thessalonians 3:17)
    - a. The contents match the apostle's salutation.
    - b. The handwriting would have been the apostle's.