

**LESSON TWENTY-FIVE  
HEBREWS 13:1-25**

**DAY ONE**

**Read Hebrews 12:28-29 and Hebrews 13:1-6.**

1. Hebrews 12:28-29 introduces the thought of gratitude and offering an acceptable service to God. Hebrews 13:1-6 focuses on behavioral commands. How are these two thoughts related? What commands does the author of Hebrews issue to his readers?

**Read Mark 12:28-34 and John 13:33-35.**

2. According to these two passages, what did Jesus consider to be the greatest commandment? Why is it not enough just to love God? Why do you think Jesus places the emphasis on loving *one another*?

**Read Genesis 18:1-15 and 1 Peter 1:22.**

3. Why do you think the author places so much importance upon hospitality? How does it relate to the exhortation to love the brethren?

**Read Matt. 25:34-46.**

4. What is the primary point of this passage? How important is it to Jesus that we care for the needy ones who are in our midst?

**Read 1 Corinthians 6:18-20.**

5. Why do you think that sexual purity is so important to God?

**Read Luke 16:11-14.**

6. In this passage, “unrighteous wealth” is not a negative statement about money, rather it refers to wealth on this earth as opposed to eternal riches. In the context of enduring faith, how can the love of money and a lack of contentment threaten our ability to trust God?

**Read Genesis 28:15, 1 Chronicles 28:20, and Psalm 118:1-6.**

7. How do these verses encourage this audience to persevere? How do they speak to you in your own circumstances?

**COMMENTARY  
HEBREWS 13:1-6**

In Hebrews 6:2 the author encouraged his audience to press on to a mature understanding of Christ and what His life, death, and resurrection secured for all those who believe. The author then developed a lengthy exposition of Christ’s superiority to the Levitical priesthood. He is the great High Priest who traces His authority to the order of Melchizedek, a priest and king to whom Abraham paid homage (Heb. 7). As the Great High Priest, Jesus ministers in the true tabernacle of God (Heb. 8:2). Jesus is the mediator of a better covenant, a covenant that provides healing in the deepest parts of our being (Heb. 8). Jesus’ sacrifice is a better sacrifice, offered once and garnering for all time forgiveness of sin (Heb. 10:11-14). Because of all that Christ has done, we now have the privilege of entering the holy place and confidently standing in God’s presence without shame and without fear that anything will be found lacking in us. Christ’s ministry makes us complete and this is what should encourage us to continually respond to God in faith. We are given numerous examples of men and women who persevered in trusting God because they were able to look beyond their circumstances to the future promises as if they were reality (Heb. 11). The readers are then exhorted to emulate this faith, to run the race well, and to view life’s hardships under the loving, instructive hand of God—the God who not only promises an immovable kingdom, but who will also judge all injustice and evil. Hebrews Chapter Twelve ends with the author firmly directing his readers’ attention to the certain, future kingdom which cannot be shaken. It is this promise, which is yet to be fulfilled, but is secured by Jesus the mediator of the new covenant, that is the motivation for these believers to hold fast to their faith. Chapter Thirteen continues the theme of faithful endurance as it concludes the letter to the Hebrews by prompting them to respond to God with thanksgiving and praise, and to respond to others with love.

Hebrews Chapter Thirteen can be divided into three sections: Heb. 13:1-6 which presents a series of ethical commands centered on maintaining relationships in the believing community. Heb. 13:7-19 consists of an admonition to respond to the sacrifice of Christ with a sacrifice of praise and thanksgiving. This admonition (13:10-16) is bracketed by an introductory prescription to recall those leaders who previously spoke the word of God to the readers and to imitate their faith (13:7-9). It is followed by the command for the readers to obey their leaders who have been placed in a position to watch over their souls (13:17-19). Heb. 13:20-25 concludes this letter with a word of blessing on this congregation. The God of peace and the Great Shepherd of the sheep will continually be at work within every believer to enable us all to complete the race, to run well, and to experience His grace in the midst of everything we encounter in life.

With all that the author has taught standing in the background, in Chapter Thirteen our author explains how a response of faith should manifest itself in the daily, practical matters of life. Although numerous commands are laid forth in this chapter, the overarching thought is that brotherly (or familial) love should motivate every aspect of our behavior. It is significant that the idea of love is modified by the word “brotherly.” We are not called merely to an esoteric, ill-defined expression of love, but rather to a practical, selfless love that concerns itself with the well being of other human beings, and specifically those within the church. It is also significant that the author does not just command his audience to love one another, but to let their love for one another continue. Again, the author recognizes that this audience has already exhibited love toward one another and his focus is to encourage them to persevere in what they already know.

Jesus also had something to say regarding the idea of brotherly love. Throughout the gospels, Jesus is challenged by the religious leaders of His day concerning the proper implementation of the Law. Time and again He is charged with breaking the Law. Jesus’ response was that the Law was designed in order to protect people, to guide people, and to provide the means through which the Israelites could approach God. Anything that elevates keeping the Law above these goals was a misinterpretation of the Law. When asked by a scribe which commandment was the greatest, Jesus replied that to love the Lord God with all one’s heart, mind, soul and strength and to love one’s neighbor as one’s self are the two greatest commandments. The scribe agrees and says that these two commandments are much more than all burnt offerings and sacrifices. Jesus says to him, “You are not far from the kingdom of God,” (Mark 12:28-34). The point is that love for God and love for one’s neighbor are the underlying emphasis of the 613 commandments in the Old Testament. Although the new covenant makes the old covenant obsolete, this principle of love for God and love for others is the underlying emphasis of the New Testament teachings as well. The author of Hebrews has witnessed that those to whom he writes have displayed acts of love in the past, and for some reason this love and empathetic concern for one another has waned. It was absolutely necessary in the early church, under severe persecution, that these believers stood together united in their faith and bonded by their mutual care for one another. In the synagogue, those who were in need would be cared for, but once a person accepted Christ they were removed from these benefits. It was up to the

church to care for its own, and if this is indeed the church in Rome, it was about to undergo an intense reign of persecution. It would be more important than ever that this group of believers stood together.

The second admonition in this passage is to practice hospitality. William Lane writes, “. . . hospitality is first and foremost an attitude and not an action . . .”<sup>1</sup> Timothy 3:2 and Titus 1:8, both cite hospitality as a quality that is necessary for one who aspires to be an elder. Hospitality in the first century was given much more importance than we give to it today. It is linked with the first admonition to love the brethren because the early believers depended upon a love that enabled them to open up their homes to receive those who might be in need. The author of Hebrews writes that in practicing hospitality some have entertained angels unaware (13:2). It is likely that the author is alluding to the account in Genesis 18 of Abraham and Sarah who entertained three mysterious visitors, unaware of their true identity. In the story, Abraham is sitting by an oak tree when he spots three visitors in the distance. Upon seeing them, he immediately gets up in order to greet them and offer them a place to rest and refresh themselves. The three visitors reiterate to Abraham that his wife Sarah will bear a son, the heir of God’s promise. The story is introduced with the phrase “the Lord appeared to Abraham” and concluded with “the Lord said to Abraham.” The conclusion drawn is that the Lord appeared in the form of an angel that was understood by Abraham and Sarah to be three men. The author of Hebrews likely picks up on this story as a motivator for exhibiting hospitality. One never knows who they are serving, yet in the early church it was extremely important for the continuance of the church that the preachers and missionaries were received and cared for by those church members they were visiting. These early church teachers and evangelists had no other means of sustaining themselves, because they gave up their own possessions and livelihoods in order to plant new churches and provide teaching to those churches who were in need. It was key that these itinerant preachers were given food and lodging. The motivation in this verse is not that of entertaining angels, rather it is to partner with what God is doing. The three men in Abraham’s story were representative of God bringing His covenant promises to fruition. By providing hospitality to those who sought it, the believers in the early church had the same privilege of partnering with God’s plan. They may not have been able to leave everything behind in order to become itinerant teachers themselves, but they could participate in what God was doing through the extension of their hospitality.

The third admonition is to remember the prisoners, which is an extension of practicing hospitality. The family and friends of prisoners were responsible to provide for those who were imprisoned. Without their care, the prisoners would die. In this context, the author is reminding his readers that those who have suffered imprisonment for their faith needed the faithful care of those who had become their family through shared participation in Christ’s sacrifice. With this admonition, we are reminded of the words of Christ, “For I was hungry and you gave Me something to eat; I was thirsty, and you gave me something to drink; I was a stranger, and you invited Me in; naked, and

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<sup>1</sup> William Lane, *Word Biblical Commentary*, vol. 47b, *Hebrews: 9-13*, 512.

you clothed Me; I was sick, and you visited Me; I was in prison and you came to Me,” (Matt. 25:35-36). The righteous ones ask Him, “When did we do this?” Jesus answers, “to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me,” (Matt. 25:40). The righteous ones are invited to inherit the kingdom that has been prepared for them from the foundation of the world. The point in this is that we recognize that God cares deeply about humanity. To love God and to love our neighbor is the summation of all of the Law. For us to develop Christ-like character, we need to care about humanity too, and learn to love the needy people that are in our midst. The root of much of what the author is addressing in this passage is selfishness; there is no room for selfishness in the kingdom of God.

The fourth admonition in this passage is to protect and cherish the marriage relationship, keeping it from sexual immorality. It may seem odd that the author now turns to the subject of sexual conduct, but throughout Scripture holiness and sexual purity are consistently linked. In the book of Ephesians, Paul views the marriage relationship as a metaphor for the relationship of Christ to the church. Just as there is a one-flesh relationship between husband and wife, there is a oneness of relationship between Christ and the members of His body, the church. On both grounds, we are to protect what is sacred from anything that seeks to separate that oneness of union. The author of Hebrews warns his readers to keep the marriage bed undefiled, and that fornicators and adulterers would be judged by God. The word “fornicator” refers to sexual activity outside of marriage whereas “adulterer” refers to those who fail to keep a commitment to their marital vows. These two terms together cover all sexual immorality. Why does the author single this out? There are several aspects to sexual purity: 1) it is a metaphor for one’s steadfast commitment to God and 2) it is an essential element in a trusting marital relationship. God takes our sexuality very seriously, which is certainly a shock in our modern culture, as it was in many of the cultures to which much of the New Testament was written, but from God’s perspective, faithfulness is what He desires from His own. The author does not now break forth in a treatise against sexual immorality, rather he makes the point that the same selfless love that is to be present in our church relationships, our attitude toward strangers, and the way in which we care for those who are poor and needy, must also be present in the way we view sex. Faithfulness has been extolled as one of the primary qualities that enables a person to endure in their walk with Christ; it is a quality that needs to be present across the board in all of our relationships. Does this mean that those who may have engaged in sexual relationships outside of marriage or adulterous relationships while married will fall under God’s judgment? It does mean that God cares about our sexual relationships, but whatever our failures, a standard of immaculate behavior is not what endears us to God. It is our trust in His Son that grants us access to Him. God forgives us our sins just as He forgave David his adulterous relationship with Bathsheeba. There is forgiveness and there is healing. Our author addresses this subject though because he is concerned with prevention and with elevating our understanding of sexuality. We have a responsibility to treat ourselves with respect and to treat others in a selfless manner. William Lane writes, “Sexual immorality is actually a rejection of the presence and the goodness of God who created the human family in its maleness and

femaleness. It is an expression of a selfishness blind to the emotional fragility that characterizes every person.”<sup>2</sup>

In Heb. 13:5, the author continues to admonish his readers to be free from the love of money and to be content with what they have. Although it may seem incongruous with the previous commands, sexuality and greed were closely linked together in Scripture. The seventh of the Ten Commandments is “do not commit adultery,” the eighth is “do not steal.” Both actions are derived from the root of selfishness and the lack of consideration for another. At the inception of the church in Jerusalem, those who believed shared all of their possessions among one another. Although it is not a Scriptural mandate that we sell all that we have and give it to the poor, it is a Scriptural mandate that we do not love money to the exclusion of loving God. In the gospels, Jesus makes it clear that to place a high priority on money puts us in a risky position. We may fall prey to trusting in our own abilities to make money in order to feel secure in our lives. We may become self-inflated and place ourselves above others who have less than us. We may become stingy and fail to care for those around us who have less than we do. We may resort to less than ethical practices in order to obtain more money. In Luke 16:11-14, Jesus pits the love of money directly against loving God. Again, money is not what is evil; it is the undue focus on money that is wrong. The author of Hebrews is pushing his readers to focus on that which is eternal. That which is on this earth is passing away, but that which is eternal is our sure inheritance.

The commands in Heb. 13:1-5 are not patronizing by any means. The author is aware of the dangers his congregation is facing, and he offers to them the eternal presence and help of God the Father in the midst of their circumstances. In seeking to direct their focus toward the eternal city of God, two Scriptures are cited. The first, “I will never desert you, nor will I ever forsake you,” is reminiscent of passages in Gen. 28:15 and 1 Chronicles 28:20. In both instances, God’s continual presence, along with His covenant faithfulness, is the means by which the promises unfold. What God has promised to His people will come to pass and He will be present with them as His plan unfolds. This is not necessarily the promise of peace and prosperity, but the promise that whatever transpires in the lives of these believers, God will be involved and He will give them the necessary grace to enable them to endure in their specific time of need. The second citation is taken from the Greek version of Psalm 118:6, “The Lord is my helper, and I will not fear what man shall do to me.” The Greek word for helper (*boethos*) appears only here in the New Testament, but it is a common term in the Greek Old Testament for God’s action on behalf of the Israelites. It appears numerous times in the Psalms as David cries out for God’s intervention in his circumstances.<sup>3</sup> In

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<sup>2</sup> William L. Lane, 517.

<sup>3</sup> The word *boethos* also appears in reference to Eve and her relationship to Adam. When Eve is called Adam’s helper, she is not relegated to being his assistant, or a second-class citizen. Rather her role in relationship to Adam is elevated to one of great honor. Other than Eve, only God and Kings are called *boethos* in the Old Testament. Just as God is a helper to Israel, Eve is Adam’s helper. In this role, she provides wisdom and guidance in all of their team efforts.

this particular Psalm, there is a repeated phrase “His [God’s] lovingkindness is everlasting.” God’s promise to be our helper is intertwined with His covenantal faithfulness toward us. This is a reminder of what the author has previously stated in Chapter Twelve. Whatever does come our way, God will walk with us through it, we will have access to His presence, and He will use our circumstances to lovingly stretch our character. His promise is that it will yield the peaceful fruits of righteousness (12:11).

## **DAY TWO**

### **Read Hebrews 13:7-9.**

8. In Heb. 13:7, what are the readers commanded to do?
  
  
  
  
  
  
  
  
  
  
9. How have the previous church leaders led their congregation? Are these the same standards we are to use today to judge our church leaders?

### **Read Hebrews 2:1-4.**

10. What proof does the author provide for the authenticity of the message that he and other church leaders have spoken to this congregation? Does this encourage your heart regarding the authenticity of the gospel message?
  
  
  
  
  
  
  
  
  
  
11. What assertion about Jesus is made in Heb. 13:8?
  
  
  
  
  
  
  
  
  
  
12. In Heb. 13:9, the author warns his readers not to be carried away by varied and strange teachings. What teachings have tempted the people in this audience to drift away from what they were originally taught? Have you encountered strange and varied teachings in the church? How did you deal with the situation?

**Read Hebrews 9:8-12 and 1 Corinthians 8:8.**

13. What do these two passages teach regarding the ability of food to impart God's grace?

**Read Ephesians 4:11-14.**

14. What is the intended goal of teaching in the church?

**Read Hebrews 2:9 and Hebrews 4:16.**

15. How does the author of Hebrews view grace?

**COMMENTARY  
HEBREWS 13:7-9**

Hebrews 13:1-6 present a series of commands to this audience. The author now issues another command in Heb. 13:7, which is to remember the message and the conduct of those who spoke the word of God to them. Two characteristics of church leadership are highlighted. The first is the ability to lead. Those who originally brought the gospel message to this church led their congregation by the example of their own lives. They modeled what commitment to Christ looked like. They presumably exhibited all of the qualities that were previously mentioned (brotherly love, hospitality, concern for those in prison and who were ill-treated, honorable marriages, free from the love of money, and a dependency upon God—most of which are cited by Paul as qualifications for one who aspires to be an overseer or elder in the church, 1 Tim. 3:1-7). The second characteristic of these church leaders is that they spoke the word of God. Previously in Heb. 2:3-4, the author cites the line of authority for the word that was spoken. This word was first spoken through the Lord. Those who walked with Christ then shared this message with the author and other church leaders. In addition to this, the gospel message was accompanied by signs, wonders, miracles, and gifts of the Holy Spirit. Heb. 4:12 tells us that the word of God is living and active, sharper than any two edge sword and able to discern our deepest thoughts and intentions. The word of God was spoken by the church leaders, but it is only through the Spirit of God that this word can be applied to our lives in such a way that we are changed.

There were other varied and strange (literally this word means foreign) teachings that threatened to undermine the message that this audience has already received. Heb. 13:9 implies that there was some misunderstanding regarding an undue preoccupation with food. Although in Paul's letter to the Corinthians, food sacrificed to idols becomes an issue, it is likely that the situation this church is facing centers on the role of food in the peace or thanksgiving offering. The peace offering was an offering made as gratitude for a blessing received, the completion of a vow to the Lord, or simply the freewill offering of a glad heart.<sup>4</sup> The peace offering was never made alone, but in community and it involved a ceremonial fellowship meal.<sup>5</sup> Most likely, the meal following the peace offering had obtained a mystical status in which it was understood that the meal conveyed God's grace to the one who participated. Through this teaching, Jewish Christians may have been drawn back into the sacrificial system. The book of Hebrews is very clear though that grace is conveyed on God's behalf, through the sacrifice of Christ and by no other means. The author of Hebrews writes that it is good for the heart to be strengthened by grace and not by foods. God has written His new covenant on the heart of every believer and it is only through our acceptance of the sacrificial death of Christ that our hearts are changed. Once we have trusted in Christ, nothing else except the Word of God and the Spirit of God have any power to communicate God's grace to our hearts.

Although we have the entire New Testament and two thousand years of godly men and women reflecting on their relationship with God, we still face the same dangers as the early church did. In our culture, anything "new and improved" receives a lot of attention. Strange and varied teachings abound today as they did in the first century and it is our responsibility to exercise the same care that this audience is charged to do. We have the Word of God to judge the messages that we hear. We are also charged to examine the lives and conduct of our teachers. Do their lives reflect the truth of the gospel message? We cannot expect perfection from our church leaders, but we can expect them to desire spiritual growth in their own lives. The author of Hebrews tells us to look for this in our leaders and to desire it in our own lives: a message that is consistent with what Scripture teaches and an overall lifestyle of faithfulness to God.

Standing between the two commands to submit to their leadership (13:7-9 and 13:17-19), is the assertion that Jesus Christ is the same yesterday, today and forever. This statement is what qualifies the message of the church leaders over and against that of false teachers. The message of the gospel will not change, just as the person of Christ will not change. Whatever teachings claim to be a newer revelation or a different understanding than what is presented in Scripture stands against the immutable character of our Savior. Either Jesus is who He claimed to be for all time, or He is changing and therefore untrustworthy. Hebrews 6:17 says "God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with

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<sup>4</sup> D. G. Reid, "Sacrifice and Temple Service," 1036-1050, *Dictionary of New Testament Background*, eds. Craig A. Evans and Stanley E. Porter, 1038.

<sup>5</sup> R. E. Averback, "Sacrifices and Offerings," 706-733, *Dictionary of the Old Testament Pentateuch*, eds. T. Desmond Alexander and David W. Baker, 715.

an oath.” God’s purpose is unchangeable, the same from all eternity. Although there is a new covenant, a superior High Priest, a better priesthood, and a final sacrifice, nothing has changed in God’s plan. Christ did not usher in anything new, rather He was the culmination and fulfillment of everything promised in the Old Testament. He is the exclamation point to everything that God has spoken: past, present, and future.

### **DAY THREE**

#### **Read Hebrews 13:10-16**

16. Why do those who serve in the tabernacle have no right to eat from our altar?

17. What corollaries are made in Heb. 13:11-12 between the sacrificial animals and the sacrifice of Christ?

#### **Read Leviticus 13:45-46, Leviticus 16:27, Numbers 15:32-36, and Exodus 33:7-11.**

18. What sorts of things happened outside the camp of Israel? What connotations does the phrase “outside the camp” have?

#### **Read Hebrews 11:24-26 and Hebrews 12:2-3.**

19. Why does the author of Hebrews invite his readers to go to Jesus outside the camp and bear His reproach? What did this signify for the author’s audience? What does this signify for us?

20. According to Heb. 13:14, how does the author motivate His audience? Does this motivate you in your journey of faith?

21. What kind of sacrifices are we now called to make? How do “sacrifices of praise and thanksgiving” translate into your life?

22. What do you think the author means by “doing good and sharing”? How does this relate to your life?

**Read Psalm 100:1-5.**

23. What can you thank God for right now?

**COMMENTARY  
HEBREWS 13:10-16**

The author puts a decisive point on the discussion with the statement, “we have an altar from which those who serve the tabernacle have no right to eat,” (Heb. 13:10). Christ’s perfect sacrifice has made the sacrificial system of the tabernacle obsolete. Whatever false teachings were circulating regarding food or meals associated with the rituals of the temple, these rituals belong to the old system and have no ability to draw a person into the presence of God. Those who continue to serve in the tabernacle have cut themselves off from the sanctifying power of God. The very cleansing that they seek through the sacrificial offerings is now only made available through Christ’s sacrifice.

The author then continues by making the statement that Jesus has fulfilled the qualifications to be the final sacrifice required on the Day of Atonement, not only through the shedding of His blood, but also in that He suffered outside the gates of the city of Jerusalem. The author now brings up that fact that the sacrificial animals, after being slaughtered and having their blood sprinkled in the holy of holies, were then burnt outside the camp so that the meat would not be consumed. Throughout the Old Testament the phrase “outside the camp” was one that would strike terror in the hearts of the Israelites. To be put outside the camp of Israel was a punishment for a variety of offenses: blasphemy (Lev. 24:23), breaking the Sabbath (Num. 15:35), leprosy (Lev. 13:46), having a discharge or touching a dead person (Num. 5:3), to name a few. To be placed outside the camp was to be cut off from Israel, to be cut off from community. There is also significance in this phrase “outside the camp” as the sacrifice made on the

Day of Atonement was slaughtered within the camp, the blood was sprinkled within the holy of holies, but the body of the animal was burned outside the camp. It was permissible for the Levites to eat the meat of many of the sacrificial offerings, with the exception of the animal offered on the Day of Atonement. The animal sacrificed on the Day of Atonement would be taken outside of the city gates, to a region considered impure for servants of the tabernacle, and it was burned so that the meat would not be eaten.<sup>6</sup> The correlation is made between the sacrificial offering on the Day of Atonement and the sacrificial offering of Christ. Jesus died outside the city gates of Jerusalem. The Jewish leaders sentenced Jesus to death for claiming to be God (blasphemy) and the Romans sentenced Him to death for claiming to be King (insurrection). The Romans carried out the death penalty, and Jesus (as well as all the others sentenced to death) was crucified outside the city gates of Jerusalem. All of those executed were placed near the gates so that anyone who entered or exited the city would be witness to the bodies hanging on the cross, and scared into submission to Rome. Jesus literally suffered outside the city gates, and because of this, not only did He fulfill the demands of the Levitical prescription regarding the sacrifice on the Day of Atonement, but He also makes the statement that sanctification is made available outside the traditional boundaries of Judaism, which would have been the temple walls. Jesus bore the shame of the cross in order that He might fulfill the demands of the Law and offer salvation to all who come to Him. In so doing, He made the temple and its system of sacrifices no longer necessary. The altar in the temple was in continual use, but the altar from which we eat is in a sense retired from its duties. It no longer waits for a sacrifice because it has been offered once and for all. It only waits for us to come to it and accept the benefits of that sacrifice.

The call for the readers is to go outside the camp and to share in the suffering and the reproach of Christ. We have read previously that Moses gave up all of the privileges as the adopted grandson of the Pharaoh of Egypt in order to identify with the people of God and accept the call to be the one who would lead them to a land of their own. Our readers are also invited to do the same. To identify themselves with Christ meant that they would be excluded from the Jewish community. It meant a possible loss of family ties, social ties, and business relationships. For those who were more fragile, such as widows and the poor, it may have meant that they no longer received care from the religious leaders. The call to Christ in the early church involved a cost that was oftentimes very great. Yet again, our author does not dwell on the loss, the suffering, or the shame. Instead, he points them forward to the eternal city that is to come. Again, the emphasis is on the future promises and not the present circumstances. This is our focus, our hope, and the truth that gives substance to our faith. What God has promised will come to pass. Much of what God promised in His covenant to Abraham has already come to pass. Much of what God prophesied through the prophets regarding the Messiah has already been fulfilled. We can stand on the knowledge that the God who promises the city to come, has a long history of keeping His promises.

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<sup>6</sup> William Lane, 540.

The only sacrifice that is now asked of us is one of continual praise and thanksgiving. For believers, the only thing that now belongs on the altar is an offering of gratitude for all that God has done for us. The author has certainly focused on attitudes and behaviors that needed correcting in his audience, but our basic response to God should be thanksgiving, not works. Heb. 13:16 suggests that good things flow out of a heart of gratitude, but those good things are not the primary way in which we show our love for God. Gratitude has a way of transforming our perspective and moving us to focus on those things that are lasting and eternal. The underlying attitude that was previously addressed in Heb. 13:1-6 was selfishness. Gratitude is certainly the emotional heart attitude that pulls us out of our own circumstances and enables us to see what is happening around us, and more particularly what God has done, is doing, and will be doing in the future.

## **DAY FOUR**

### **Read Hebrews 13:17-25.**

24. In Heb. 13:17 the author tells his readers to submit to the church leadership. How does this strike you? What quality does the author expect the church leadership to have?

25. What have your church experiences been like?

26. In Heb. 13:18, the author asks for prayer for himself and for the other church leaders. Do you pray for your church leaders? How important do you think this might be?

### **Read Philippians 4:7-9.**

27. How is the phrase “the God of peace” significant to what the author has been communicating to His readers? How do you relate to this aspect of God’s character?

**Read 1 Peter 2:24-25 and Psalm 100:1-5.**

28. In Heb. 13:20, Jesus is referred to as the Great Shepherd of the sheep. What does this mean to you? How does it encourage you?

**DAY FIVE**

**Read Hebrews 13:21 and Philippians 2:13.**

29. According to Heb. 13:21 and Philippians 2:13, whose responsibility is it to equip us for good works, to enable us to do those things that are pleasing to Him? How have you seen God do this in your life?

30. In Heb. 13:22, the author urges his audience to bear with (or patiently attend to) this word of exhortation. What does this mean to you? How can you do the same in your life?

31. The author ends his letter on a final note of grace. In light of the context of the entire book, why do you think this is significant?

**COMMENTARY**

**HEBREWS 13:17-25**

Following the exposition on Christ's sacrifice and the privilege we have of identifying with His life and suffering and to experience His future promises, the author of Hebrews returns to the theme of submission to the church leaders. There is a twofold directive in Heb. 13:17-19: the readers are expected to submit to and obey their leadership and the leadership is expected to shepherd the church members with honor, with a good conscience, and with great care. If the leadership acts with wisdom and compassion, then it should be easy to submit to their care. The church leadership has a grand responsibility of guarding the souls of those in the church. They are ultimately responsible to God for what they teach and how they care for those entrusted to them. In writing this, the author is subtly asserting his own authority and asking his readers to submit to what he has written as well. He is very conscious of the fact that his readers are discouraged and struggling and he responds to them as a pastor should. He responds with care, concern, and compassion. He also responds with correction and

challenges them to take a serious look at the way in which they are relating to God and what they believe about the sacrifice of Christ. He presents the leaders as shepherds whose sole purpose is to protect and care for the sheep. The great Shepherd of course is Jesus, and this is who the author desires that the church leaders emulate. The ultimate goal of any church leader is not to bear the responsibility for the spiritual growth of those in his or her care, but to point the flock to the one who is able to care for them as a perfect Shepherd does His sheep.

In light of contemporary church life, it is necessary to be clear about what this passage is saying and what it isn't saying. If a church is working in and through the Spirit of God, those who are placed in authority within the church have been evaluated by godly men and women and determined by Scriptural guidelines that they are qualified for their position. Those in leadership need to be respected and honored. Having said this, our leaders have a tremendous responsibility. They are to model faith, they are to be good and accurate teachers, they are to treat those in the church body with love, with grace, and with mutual respect. The author of Hebrews tells us to look at the result of the leaders' conduct. We cannot expect perfection (or else we would have to require that of ourselves too) but we should expect that our leaders exhibit qualities of faith, hope, and love and that they desire to pursue peace and sanctification in their own lives. Having said this, there are church leaders who preach a different gospel and who are damaging those in their care. There are many churches in our midst that are really a modern day tabernacle, teaching that it is our faith plus our works (our behavior, the kind of clothes we wear or don't wear, the movies we see or don't see, and the list goes on and on) that makes us acceptable to God. If anything other than the sacrifice of Christ is necessary for our salvation and our sanctification, then we are metaphorically walking back into the tabernacle and slapping another animal on the altar. The author of Hebrews writes that we need to understand the sacrifice of Christ. It is once for all, it is complete, and it has done away with the old system of relating to God. We are adopted into God's family. We have God as our perfect Father; we have Christ as our compassionate elder brother; and we have the Holy Spirit as our helper, the one who comes alongside us to guide us in the process of molding and shaping our character after the pattern of Christ. As believers we have the responsibility to know Scripture and to focus on the essential teachings and if we counter anything that challenges these truths we then have the responsibility to protect the truth and to protect ourselves. The author has given his readers the basis for determining the quality of their church leadership: the content of their teaching, the quality of their faith, and the demonstration of love. Beyond these things, any other conflict within the church should be dealt with in maturity and love.

In Heb. 13:20, the author makes a turn from exhorting his readers to blessing them in a benediction. He begins by referring to God as the God of peace. This phrase is used only six times in the New Testament but each time it appears, it is in relation to a particular church conflict. The conflict in this congregation is that some have returned to the sacrificial system, some have withdrawn from the community of faith, many are weary and discouraged, and there are some who are rejecting the church authority. In light of this, peace is the aspect of God that holds relationships together in the church; peace is what results from an awareness that we do have direct access to the Father.

Peace is what will come from faithful endurance. All of these benefits are incredibly important for this particular group of readers to grasp. God the Father is the God of peace who was actively involved in the resurrection of Christ, “the great Shepherd of the sheep.” This is the first time in this letter that the metaphor of a shepherd is used to refer to Jesus. This is a description of Christ that is rich with meaning. Jesus called Himself the Good Shepherd in John 10:14. He is the Good Shepherd who knows His own, and cares for His own. The leaders of the church have been entrusted with the responsibility to watch over the souls of these readers, but there is one even greater, one who has initiated the new covenant through His blood, and whose greatest desire is to see those in His care persevere to the end. Previously in Heb. 13:16 the author wrote that his readers should not neglect to do good and to share, now in Heb. 13:21, we learn that the ability to do these good works, to be pleasing to God comes from the God of peace working within us, equipping us and helping us discover who it is that He has created us to be. It is this eternal covenant in which we partake that enables us to live the lives that God desires for us. No pastor, elder, teacher, or mentor has the ability to change our lives. They may influence us for good, but it is the power of God’s Spirit, the reality of Christ’s sacrifice that enables us to grow in our faith, our comprehension of God’s love for us, and our moral conduct.

In his final words our author strongly urges that his readers bear with, or give patient attention, to his letter to them. All that he has set before them regarding the priesthood, the new covenant, the finality of Christ’s sacrifice, and the accessibility of God the Father was meant to draw the readers into a deeper relationship with God. This depth of relationship should impact their ability to trust, believe, and exercise an enduring faith that has as its goal the eternal kingdom of God. On a final note, mention is made of Timothy, a disciple of Paul, who will likely be visiting this church. This historical note is important for several reasons. It serves to anchor the author’s authority directly in the line of the Apostle Paul’s authority. Timothy, a well-respected church leader, had been imprisoned and recently released, served as a subtle reminder that these church members need to continue to practice hospitality and care for the imprisoned, because soon they will have someone in their midst who will need their support. Following this note, the author includes some traditional components found in letters of the first century: a word of greeting and a final closing remark. The author sends his greetings and greetings from “those from Italy.” Most commentators understand this to mean that the author is writing from outside Italy and he is sending greetings from those Italians who are with him to a group of believers in Italy. If this is correct, then it is highly likely that the church to which this letter is addressed is in Rome.

The final closing remark is, “grace be with you all.” Heb. 4:16 tells us that we have confidence to draw near to the throne of grace and that the outcome of drawing near is that we receive grace in our time of need. It is God’s grace that will carry these believers through to the end. It is God’s grace that will speak oceans of His love to us, drawing us closer to Him, into a deeper understanding of all that has been done on our behalf, and enabling us to experience the sheer delight of being included in His family. At the conclusion of this study in the book of Hebrews, this is my hope and my prayer for you all.

**LESSON TWENTY-FIVE SCRIPTURE**  
**HEBREWS 13:1-25**

<sup>1</sup>Let love of the brethren continue. <sup>2</sup> Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. <sup>3</sup> Remember the prisoners, as though in prison with them, *and* those who are ill-treated, since you yourselves also are in the body. <sup>4</sup> Marriage *is to be held* in honor among all, and the *marriage bed is to be* undefiled; for fornicators and adulterers God will judge. <sup>5</sup> *Make sure that* your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU," <sup>6</sup> so that we confidently say, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?" <sup>7</sup> Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith. <sup>8</sup> Jesus Christ *is* the same yesterday and today and forever. <sup>9</sup> Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited. <sup>10</sup> We have an altar from which those who serve the tabernacle have no right to eat. <sup>11</sup> For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp. <sup>12</sup> Therefore Jesus also, that He might sanctify the people

through His own blood, suffered outside the gate. <sup>13</sup> So, let us go out to Him outside the camp, bearing His reproach. <sup>14</sup> For here we do not have a lasting city, but we are seeking *the city* which is to come. <sup>15</sup> Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. <sup>16</sup> And do not neglect doing good and sharing, for with such sacrifices God is pleased. <sup>17</sup> Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. <sup>18</sup> Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. <sup>19</sup> And I urge *you* all the more to do this, so that I may be restored to you the sooner. <sup>20</sup> Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, <sup>21</sup> equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen. <sup>22</sup> But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly. <sup>23</sup> Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you. <sup>24</sup> Greet all of your leaders and all the saints. Those from Italy greet you. <sup>25</sup> Grace be with you all.

## LESSON TWENTY-FIVE SCRIPTURE

## DAY ONE

**Hebrews 12:28-29** <sup>28</sup> Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; <sup>29</sup> for our God is a consuming fire.

**Hebrews 13:1-6** Let love of the brethren continue. <sup>2</sup> Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. <sup>3</sup> Remember the prisoners, as though in prison with them, *and* those who are ill-treated, since you yourselves also are in the body. <sup>4</sup> Marriage *is to be held* in honor among all, and the *marriage bed is to be undefiled*; for fornicators and adulterers God will judge. <sup>5</sup> *Make sure that your character is free from the love of money, being content with what you have*; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU," <sup>6</sup> so that we confidently say, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?"

**Mark 12:28-34** <sup>28</sup> One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?" <sup>29</sup> Jesus answered, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; <sup>30</sup> AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' <sup>31</sup> 'The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these." <sup>32</sup> The scribe said to Him, "Right, Teacher; You have truly stated that HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM; <sup>33</sup> AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices." <sup>34</sup> When Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God." After that, no one would venture to ask Him any more questions.

**John 13:33-35** <sup>33</sup> "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.' <sup>34</sup> "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. <sup>35</sup> "By this all men will know that you are My disciples, if you have love for one another."

**Genesis 18:1-15** <sup>1</sup> Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. <sup>2</sup> When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw *them*, he ran from the tent door to meet them and bowed himself to the earth, <sup>3</sup> and said, "My lord, if now I have found favor in your sight, please do not pass your servant by. <sup>4</sup> "Please let a little water be brought and wash your feet, and rest yourselves under the tree; <sup>5</sup> and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since

you have visited your servant." And they said, "So do, as you have said." <sup>6</sup> So Abraham hurried into the tent to Sarah, and said, "Quickly, prepare three measures of fine flour, knead *it* and make bread cakes." <sup>7</sup> Abraham also ran to the herd, and took a tender and choice calf and gave *it* to the servant, and he hurried to prepare it. <sup>8</sup> He took curds and milk and the calf which he had prepared, and placed *it* before them; and he was standing by them under the tree as they ate. <sup>9</sup> Then they said to him, "Where is Sarah your wife?" And he said, "There, in the tent." <sup>10</sup> He said, "I will surely return to you at this time next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him. <sup>11</sup> Now Abraham and Sarah were old, advanced in age; Sarah was past childbearing. <sup>12</sup> Sarah laughed to herself, saying, "After I have become old, shall I have pleasure, my lord being old also?" <sup>13</sup> And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear *a child*, when I am so old?' <sup>14</sup> "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son." <sup>15</sup> Sarah denied *it* however, saying, "I did not laugh"; for she was afraid. And He said,

**1 Peter 1:22** Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

**Matthew 25:34-46** <sup>34</sup> "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup> 'For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; I was a stranger, and you invited Me in; <sup>36</sup> naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' <sup>37</sup> "Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink? <sup>38</sup> 'And when did we see You a stranger, and invite You in, or naked, and clothe You? <sup>39</sup> 'When did we see You sick, or in prison, and come to You?' <sup>40</sup> "The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even* the least of *them*, you did it to Me.' <sup>41</sup> "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; <sup>42</sup> for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink; <sup>43</sup> I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' <sup>44</sup> "Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' <sup>45</sup> "Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' <sup>46</sup> "These will go away into eternal punishment, but the righteous into eternal life."

**1 Corinthians 6:18 - 20** <sup>18</sup> Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body. <sup>19</sup> Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? <sup>20</sup> For you have been bought with a price: therefore glorify God in your body.

**Luke 16:11-14** <sup>11</sup> "Therefore if you have not been faithful in the *use of* unrighteous wealth, who will entrust the true *riches* to you? <sup>12</sup> "And if you have not been faithful in *the use of* that which is another's, who will give you that which is your own? <sup>13</sup> "No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth." <sup>14</sup> Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him.

**Genesis 28:15** <sup>15</sup> "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

**1 Chronicles 28:20** <sup>20</sup> Then David said to his son Solomon, "Be strong and courageous, and act; do not fear nor be dismayed, for the LORD God, my God, is with you. He will not fail you nor forsake you until all the work for the service of the house of the LORD is finished.

**Psalms 118:1-6** <sup>1</sup> Give thanks to the LORD, for He is good; For His lovingkindness is everlasting. <sup>2</sup> Oh let Israel say, "His lovingkindness is everlasting." <sup>3</sup> Oh let the house of Aaron say, "His lovingkindness is everlasting." <sup>4</sup> Oh let those who fear the LORD say, "His lovingkindness is everlasting." <sup>5</sup> From *my* distress I called upon the LORD; The LORD answered me *and set me* in a large place. <sup>6</sup> The LORD is for me; I will not fear; What can man do to me?

## DAY TWO

**Hebrews 13:7-9** <sup>7</sup> Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith. <sup>8</sup> Jesus Christ *is* the same yesterday and today and forever. <sup>9</sup> Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.

**Hebrews 2:1-4** <sup>1</sup> For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*. <sup>2</sup> For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, <sup>3</sup> how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, <sup>4</sup> God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

**Hebrews 9:8-12** <sup>8</sup> The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, <sup>9</sup> which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, <sup>10</sup> since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation. <sup>11</sup> But when Christ appeared as a high priest of the good things to come, *He entered*

through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; <sup>12</sup> and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

**1 Corinthians 8:8** <sup>8</sup> But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat.

**Ephesians 4:11-15** <sup>11</sup> And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, <sup>12</sup> for the equipping of the saints for the work of service, to the building up of the body of Christ; <sup>13</sup> until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. <sup>14</sup> As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; <sup>15</sup> but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ,

**Hebrews 2:9** <sup>9</sup> But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

**Hebrews 4:16** <sup>16</sup> Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

### DAY THREE

**Hebrews 13:10-16** <sup>10</sup> We have an altar from which those who serve the tabernacle have no right to eat. <sup>11</sup> For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp. <sup>12</sup> Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. <sup>13</sup> So, let us go out to Him outside the camp, bearing His reproach. <sup>14</sup> For here we do not have a lasting city, but we are seeking *the city* which is to come. <sup>15</sup> Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. <sup>16</sup> And do not neglect doing good and sharing, for with such sacrifices God is pleased.

**Leviticus 13:45-46** <sup>45</sup> "As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!' <sup>46</sup> "He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp.

**Leviticus 16:27** <sup>27</sup> "But the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire.

**Numbers 15:32-36** <sup>32</sup> Now while the sons of Israel were in the wilderness, they found a man gathering wood on the sabbath day. <sup>33</sup> Those who found him gathering wood brought him to Moses and Aaron and to all the congregation; <sup>34</sup> and they put him in custody because it had not been declared what should be done to him. <sup>35</sup> Then the LORD said to Moses, "The man shall surely be put to death; all the congregation shall stone him with stones outside the camp." <sup>36</sup> So all the congregation brought him outside the camp and stoned him to death with stones, just as the LORD had commanded Moses.

**Exodus 33:7-11** <sup>7</sup> Now Moses used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting which was outside the camp. <sup>8</sup> And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. <sup>9</sup> Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the LORD would speak with Moses. <sup>10</sup> When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. <sup>11</sup> Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.

**Hebrews 11:24-26** <sup>24</sup> By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, <sup>25</sup> choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, <sup>26</sup> considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

**Hebrews 12:2-3** <sup>2</sup> fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. <sup>3</sup> For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.

**Psalms 100:1-5** <sup>1</sup> A Psalm for Thanksgiving. Shout joyfully to the LORD, all the earth. <sup>2</sup> Serve the LORD with gladness; Come before Him with joyful singing. <sup>3</sup> Know that the LORD Himself is God; It is He who has made us, and not we ourselves; *We are* His people and the sheep of His pasture. <sup>4</sup> Enter His gates with thanksgiving *And* His courts with praise. Give thanks to Him, bless His name. <sup>5</sup> For the LORD is good; His lovingkindness is everlasting *And* His faithfulness to all generations.

## DAY FOUR

**Hebrews 13:17-25** <sup>17</sup> Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. <sup>18</sup> Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. <sup>19</sup> And I urge *you* all the more to do this, so that I may be restored to you the sooner. <sup>20</sup> Now the God

of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, <sup>21</sup> equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen. <sup>22</sup> But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly. <sup>23</sup> Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you. <sup>24</sup> Greet all of your leaders and all the saints. Those from Italy greet you. <sup>25</sup> Grace be with you all.

**Philippians 4:7-9** <sup>7</sup> And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. <sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. <sup>9</sup> The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

**1 Peter 2:24 -25** <sup>24</sup> and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. <sup>25</sup> For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

**Psalms 100:1-5** <sup>1</sup> A Psalm for Thanksgiving. Shout joyfully to the LORD, all the earth. <sup>2</sup> Serve the LORD with gladness; Come before Him with joyful singing. <sup>3</sup> Know that the LORD Himself is God; It is He who has made us, and not we ourselves; *We are* His people and the sheep of His pasture. <sup>4</sup> Enter His gates with thanksgiving *And* His courts with praise. Give thanks to Him, bless His name. <sup>5</sup> For the LORD is good; His lovingkindness is everlasting *And* His faithfulness to all generations.

**Philippians 2:13** <sup>13</sup> for it is God who is at work in you, both to will and to work for *His* good pleasure.