

HEBREWS 11—13**FAITH IN THE SON WAS ALWAYS THE MEANS
OF OBTAINING THE PROMISE**

III. Faith in the revelation of God in the Christ during Old Testament times: The daily walk (11:1-13:25).

The author now moves closer to application but has left the theme of the High Priesthood of Christ. He will continue, however, to show from the Old Testament how men were to walk on the basis of the revelation of the coming Messiah and not on what appeared to be their own strength in the visible and natural reasoning. He then will conclude with New Covenant application for a believer in lieu of the now departed sacrificial system which anticipated Christ.

A. The old order examples of faith (11:1-40).

The author is not simply using the O.T. characters as illustrations on their own, but is using the O.T. to show that these characters anticipated the Messiah from the promise of Gen. 3:15 and never felt they would receive the promise that he would bring (new life, the land) under the O.T. partials.

Note that these examples are not parallel to salvation, but are talking about faith following their initial trust in the Christ to come.

1. Faith in the revelation of God was how men of old gained approval (knew they were in God's will, had viable access to the Father) (11:1-2).

It is important here to note that what the author is saying is that experience or physical observation is never the testimony of one's relationship with God, but only based on the word and a response to the word in faith (apart from visible manifestations.)

Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old were given witness.⁶⁴

Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. (Heb. 11:1-2)

⁶⁴ The passive sense of the word is not that they eye-witnessed something and/or testified of it, but that they were given a witness. In other words, the revelation was the witness that they were in a relationship with God. Thus the translation "gained approval" is here rendered "were given witness."

2. From creation to Abraham and Sarah's son, they looked for a promise of a nation through the promised Messiah but had to wait obediently, enduring suffering (11:3-16).

- a. Creation: Not having been at creation the reader must perceive the truth of creation solely based on the word of God, who was there.

3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.⁶⁵

Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι. (Heb. 11:3)

- b. Cain and Abel: Abel's sacrifice was pleasing to God based on his understanding of the revelation from God of Gen. 3:15, 21, yet Abel suffered death, not seeing deliverance in his life (11:4).

4 By faith⁶⁶ Abel offered (lit.: "presented")⁶⁷ to God a better⁶⁸ (by comparison) sacrifice⁶⁹ than Cain, through which he obtained the testimony⁷⁰ that he was righteous, God testifying about his gifts⁷¹, and through faith⁷², though he is dead, he still speaks.

⁶⁵ This is a commentary on Genesis 1:1-2. Since this reading is "ex nihilo," and all of the creation story in Genesis 1:3 and following is not "ex-nihilo" (all of creation is made from something already created in these verses), then 1:1 must indicate an "ex-nihilo" creation.

⁶⁶ This "by faith" indicates that Abel responded to a revelation of God prior to his sacrifice.

⁶⁷ This sequence of words "presented", "gifts" "offerings" is present in 5:1, 8:3, 9:9, where gifts seems to take a different meaning than sacrifices or offerings. However, here it seems that they are synonymous.

⁶⁸ This is a general word which is a comparative use and may have many variations. It simply indicates an increase by comparison. It is not the same word typically used in Hebrews to indicate a fullness (*kreitton*) over the partial of the O.T. In 12:24 this is used to speak of Jesus' blood as the fullness of Abel's blood. This is likely the use of the O.T. word "good" (bwf) to refer to something as being in the desire of God as revealed.

⁶⁹ The word here means "sacrifice or offering".

⁷⁰ This is the testimony of God that Abel was correct as God tells Cain to do what Abel did and accepted his sacrifice.

⁷¹ This word is different than the previous word and may mean "gift" or "offering".

3. From Abraham's testing to men who have just died, knowing that they did not yet have the promise (11:17-38).
 - a. Based on the promise of Genesis 3:15, 12:1-3, 21:12 Abraham determined that he would obey God and lose his life (in his son Isaac) for the sake of the nation, an act which foretold the innocent death of the Seed of the Woman (11:17-19).

When Abraham proceeded to kill his son, he knew more than the fact that a voice had told him to do it. He knew that God required the innocent death of one of his seed (Gen. 3:15) for the sake of the nation. Up until this point Abraham had tried to save his life (the benefits of the promise) through his own physical glorifying means to provide physical seed. Now he sees obedient seed as necessary. Now he had determined that God would be faithful to his promise through the death of Abraham (Abraham must not save his own life) in the death of his son. When Abraham then completes the act he is shown to have the very heart of God, that of sacrifice for the sake of the ones loved, which pictures the Messiah to come. Thus, since the Seed of the Woman would be resurrected to rule, so also would Isaac. Not only based on the promise of 3:15 but on the promise that the seed would come in Isaac. Thus Isaac would be resurrected if he was the one. But he was not.

11:17 By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son;⁷³ 18 it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." 19 He considered that God is able to raise men even from the dead; from which he also received him back as a type.⁷⁴

⁷² The word "faith" does not occur in the Greek, it is "through the same thing." It appears that it is Abel who is speaking here and not the reader. The Abel would be seen here as prophetic speaking through his activity yet to come. Thus he spoke of the coming Messiah in his sacrifice. However, it could be that Abel's blood would be the speaker of the coming vengeance. This would not involve an action by Abel to be imitated. The "faith" here is to be that of the reader's imitation.

⁷³ The use here of "only begotten" is in reference to the promise since Abraham did have other sons by Hagar (Gen. 16) and Keturah (Gen. 25), and thus is a reference to Jesus as the only begotten Son. Thus, Isaac was the son of promise, the one through whom God would bring the deliverance of the nation.

⁷⁴ Abraham knew from Gen. 3:15 that the 'Seed of the Woman' would rule following His innocent, unjust death. In addition, based on Adam's renaming his wife "life", he knew that this

- b. Isaac blessed Jacob and Esau based on the promise that he had received from God, that his seed was the promised seed (11:20)

20 By faith Isaac blessed Jacob and Esau, even regarding things to come.

- c. Jacob blessed Joseph as the obedient deliverer, a picture of the ultimate son who would by faith obediently deliver the nation (11:21).

21 By faith Jacob, as he was dying, blessed each⁷⁵ of the sons of Joseph⁷⁶, and worshiped⁷⁷, leaning on the top of his staff.

- d. Joseph told them to take his bones with them to Canaan based on the promise to Abraham (11:22).

22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

- e. Moses' mother rejected the orders of the king for the orders of God and the preservation of the seed of Israel based on the promise of God (11:23).

23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a

'Seed' would regenerate new life in those who believed (seeds of the woman), but not physical since that would be in him. Thus, Abraham knew that if Isaac underwent an unjust death for the sake of obedience, that he would be resurrected. If he was the Messiah, then that would be required. If he was not, then resurrection would ultimately come as obedient to the promise of the Messiah.

⁷⁵ Joseph's sons got the blessing of the firstborn (double) signifying that Jacob saw Joseph's obedient deliverance as the true firstborn (obedient image) over the physical firstborn.

⁷⁶ Jacob switched his hands showing confidence in what God had done to him at birth (Jacob rules Esau).

⁷⁷ "Worship" is probably not the best translation. "Bowed down" would be better, since it is in this verse that Jacob recognizes the Messianic deliverance through Joseph as well as the fact that historically Joseph had fulfilled the dream and that Jacob had to bow down to him even though he was his father. The point here is that Israel would need to submit to God's favorite Son, the Christ.

beautiful⁷⁸ child; and they were not afraid of the king's edict.

- f. Moses suffered for identifying with God's promised people of blessing, the nation that would provide the Christ, rather than the physically powerful Egyptians (11:24-26).

24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; 26 considering the reproach of Christ⁷⁹ greater riches than the treasures of Egypt; for he was looking to the reward.

- g. Moses departed from Egypt based on his identity with God as opposed to his adopted father, the Pharaoh (11:27).

27 By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.

- h. Moses acted on the revelation of God regarding the final plague of death to the eldest son and placed the blood on the door post, resulting in death in Egypt but escape in Israel (11:28).

28 By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the first-born might not touch them.

- i. Knowing God was going to deliver them to the land, Moses and Israel passed through the waters, yet the Egyptians were drowned not believing in the deliverance of Israel (11:29).

Even though the Pharaoh had seen that God delivered the Israelites against him, he refused to align with the Israelites and be delivered himself. Thus, the very physical observation of the Red Sea backing up was not only supernatural, but supernatural toward Israel by choice of God, since the Egyptians could not participate in it.

⁷⁸ Literally, "pleasing," (cf. Acts 7:20 where Moses is spoken of as "lovely in the sight of God." The text of Exodus 2 should read that Moses' mother "saw he was good" (not "beautiful"), using the Hebrew "*tov*," a reference to God's perception in Genesis 1, when God "saw that it was good (*tov*)."

⁷⁹ See Deut. 18:15 regarding the Greater Prophet than Moses.

29 By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned.

- j. Rahab knew of the deliverance of Israel and thus while judgment fell on Jericho she escaped based on her placing her destiny in the hands of the promise through the spies and then was delivered (11:30-31).

30 By faith the walls of Jericho fell down, after they had been encircled for seven days. 31 By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed⁸⁰ the spies in peace.

- k. Other O.T. examples of those who believed in the promise to Israel of deliverance through the ultimate Messiah are presented to show how God was faithful to deliver them temporally and will thus deliver the believer ultimately after a time of suffering (11:32-38).

32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, 33 who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. 35 Women received back their dead by resurrection; and others were tortured, not accepting their release, in order that they might obtain a better resurrection; 36 and others experienced mockings and scourgings, yes, also chains and imprisonment. 37 They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated 38 (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.

4. God made it so that they could not be perfected until the New Covenant came, and they gained approval through their faith (11:39-40).

⁸⁰ The story of Rahab is the story of Lot. As Lot valued the revelation of deliverance through the angels (i.e., messengers), so also Rahab valued the appearance of the spies. Whether known to the spies or not, God had sent them to take the righteous Rahab out of the city prior to the destruction (like Lot and his family). Rahab, a believer, then delivered the spies, turning on her own city nation, at the risk of her life.

Extremely important here is the fact that there was NO physical confirmation of deliverance (other than temporal at times) in an ultimate sense. It was always based on the word. Thus, it is only through the revelation that one knows he is in relationship with God and not through physical means, including genealogy or participation with the apostate nation.

11:39 And all these, having gained approval through their faith, did not receive what was promised, 40 because God had provided something better for us, so that apart from us they should not be made perfect.

B. The readers need to proceed by the example of that faith in the revelation in spite of any physical opposition (12:1-29).

1. The reader is to set aside any temptation to leave to avoid suffering (the sin) and pursue the path of endurance by faith (12:1-17).

a. Follow the O.T. examples (12:1).

12:1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

b. Follow the example of Christ, who died obediently in persecution (12:2-4).

12:2 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. 3 For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart. 4 You have not yet resisted to the point of shedding blood in your striving against the⁸¹ sin;

c. The believing reader is being disciplined (12:5-17).

1) The reader is to receive discipline as a son and to encourage others who are tempted to avoid it. (12:5-13)

⁸¹ Note here that “the” is not included in most translations, but should be since he is referring to the sin of apostasy, the temptation to abandon Christ to avoid suffering.

- a) The reader must understand that he is being disciplined (allowed to undergo learning through opposition), which is a necessary part of sonship, but his suffering is not judgment. (12:5-11).

12:5 and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; 6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES. " 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

- b) The result of this understanding of discipline is that the reader must then encourage those who are tempted to leave Christ (12:12-13).

12:12 Therefore, strengthen the hands that are weak and the knees that are feeble, 13 and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.

- 2) The reader must not take vengeance on Israel, but be ministers of mercy to them and avoid those unbelieving Israelites who would affect the believers with their blaspheming presence (12:14-17)

- a) The reader must further recognize that he should be attempting to bring his persecutors (Israel⁸²) into a peace with God, showing patience, and pursue their also being set apart to God through Christ, for without that they will not be delivered when He appears (12:14).

12:14 Pursue peace with all men, and the sanctification without which no one will see⁸³ the Lord.

- 4) A warning regarding Israel continues. While they are like Esau, that is, they had the right to the Messianic promise, they have rejected it, and now are prevented from returning since the judgment has been pronounced on them. (12:15-17).

Esau had despised the promise through Isaac by treating it as common, and thus committed the sin with a high hand though he was the first-born. Though Esau regretted that he had lost the physical blessing of the seed and requested that it come again to him, it could not, since Esau did not realize the fullness of what he had lost, that of the promise of God in The Seed.

Esau has been throughout the Old Testament a representative of unbelieving Israel versus Jacob who represented the believing remnant, who through trials would ultimately come to a total faith in the Christ. Malachi (quoted in Romans 9) deals with Edom (Esau) as the one whom God rejected at birth and continues to do so, though they still attempt to be blessed (like Esau). Thus, it appears that what the author is saying is not about a believer who is in the assembly and deceiving others through

⁸² This is most likely Israel, who is persecuting them. It does not exclude Gentile persecutors here, but seems to focus on those who oppose Christ, here Israel.

⁸³ The use of the Greek word for “see” here is not used in Hebrews in the symbolic sense, but normally in the physical sense as in 9:28 when He appears (is seen). It is best to take the subject as the believer here and the “all men” as the object of both “peace” and “sanctification”. Thus the reader will pursue Israel’s peace with God and their separation to God through Christ. In light of 10:10 it could mean the once for all sanctification at salvation that Christ accomplishes.

his disrespect for Jesus. It appears that it is a warning against letting a profane Israelite in the assembly. Esau is parallel to Cain who rejected God.

The parallel to Esau's attempt to receive the blessing from Isaac too late is likely the attempt by the rejecting Nation Israel to receive the blessing at the judgment when it will be too late. That seems to be the point of their "when he desired." Jacob had indicated his love of the Seed when he bought the birthright from Esau. Now Isaac gives the complete blessing of inheritance which cannot be shared since it is The Seed.

Seeing (pres. ptcp.) no one coming short (pres.ptcp.) of the grace of God; springing up (pres. Ptcp.) and many be defiled (pres.subj).

12:15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; 16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. 17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

2. The new order believer (a remnant that has left Israel) has not come to the fear of untouchable mountain as in the old order (12:18-29).
 - a. The believing reader has not come to the fear of the wrath of the old order (12:18-21).

This reference is to the fearfulness of God at Mt. Sinai. The people begged to have someone between them and God so that they would not be killed. This request is praised by God and Moses stood between them. Moses then looked forward to a Greater Prophet than himself (Deuteronomy 18:15).

12:18 For you have not come to a mountain that may be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word should be spoken to them. 20 For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED." 21 And so terrible was the sight, that Moses said, "I AM FULL OF FEAR AND TREMBLING."

- b. The believing reader has come to the Christ who is in the heavenlies with God and has nothing to fear (12:22-24).

22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem⁸⁴, and to myriads of angels⁸⁵, 23 to the general assembly and church of the first-born who are enrolled in heaven⁸⁶, and to God, the Judge of all, and to the spirits of righteous men made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better⁸⁷ than the blood of **Abel**.⁸⁸

⁸⁴ Paul uses this same reference in Galatians, not to signal that there is a spiritual Jerusalem, but to show that it is not the present day Jerusalem on earth, occupied by apostate Israelites. Thus separation from that city is not separation from God, but alignment with a city that is God's true city, a city built by God (Jesus in John 14:6) which is to come to earth in a real physical city.

⁸⁵ Here again he brings up angels to show they are not ultimate but are servants of God and the believers who are now sons.

⁸⁶ As opposed to being on the roll of those living in earthly Jerusalem.

⁸⁷ This word for "better" is the one which is used for the fullness as opposed to the O.T. partials.

⁸⁸ The "blood" here is compared to Abel's blood. Abel's blood did not satisfy the sin, but added to the vengeance yet to come. Jesus' blood did satisfy the vengeance requirement, yet for those who do not accept it, vengeance will be taken out. Note here that the "sprinkled blood" is a reference to Moses binding men under the Old Covenant by sprinkling the blood on them. The parallel is to Christ's blood binding the believers to the New Covenant by vow. Thus, Abel's blood would be a parallel to the blood of the covenant, indicating that his sacrifice was also a covering for sins.

- c. Warning: Obey in faith the word of God, for He will yet judge and eliminate all the temporary things for the eternal, and present day Israel will not escape the judgment, nor will the believer who joins them be able to walk with God during this life but will incur effects of judgment though he will still enter the kingdom (12:25-29).

12:25 See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less shall we escape who turn away from Him who warns from heaven. 26 And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." 27 And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. 28 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; 29 for our God is a consuming fire.

3. The practicalities of the service of the new order are to be practiced by the believer instead of the Old Covenant (13:1-25).

- a. Principles of service are to be followed (13:1-8).

- 1) The reader should practice unity of the brethren in love (13:1-3).

13:1 Let love of the brethren continue. 2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. 3 Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

- 2) The reader should not be sexually involved with others as this is also a violation of the love of the brother (13:4).

This is an extension of the prior verse where the love of the brethren is exhorted. Adultery in the Old Testament was a violation of the love of the brother by coveting his wife.

13:4 Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.

- 3) The reader is to be content with Christ and not the security of money (13:5-7).

It is the loss of physical possessions that was affecting them by the hands of their persecutors and thus the author emphasizes the fact that the only thing of value is that of faith in the Savior.

13:5 Let your character be 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,"⁸⁹ 6 so that we confidently say, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT SHALL MAN DO TO ME?" 7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

- 4) Imitate those who spoke to you (13:7).

This has been part of the author's message since the last part of chapter 5 where he exhorted them to be teachers having had experience with endurance instead of simply being taught and not having confidence. Now he says to respect those who are the experienced teachers, those who have suffered.

13:7 Remember those who led you, who spoke the word of God to you; and

⁸⁹ Joshua 1:5. Of course, the connection here is that they have been compared to Joshua and Caleb (cf. Heb. 3--4) in the departure from the Nation Israel at Kadesh-Barnea, and Joshua was entering the land and thus God had been faithful to His promise that Joshua would enter the land based on the promise and Joshua's faithfulness.

considering the result of their conduct, imitate their faith.

- 5) These principles are sure, for Jesus is speaking, and is the same yesterday (throughout the Old Covenant), today (in persecutions), and forever (in bringing forth the promise of deliverance (13:8).

13:8 Jesus Christ is the same yesterday and today, yes and forever.⁹⁰

b. Doctrine of service is to be followed (13:9-14).

- 1) The reader should not think that the meats of the sacrifice will please, for it is only by the grace of God in this new order (13:9).

13:9 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 thus occupied were not benefited.

- 2) This grace is separated from those of the old order (present Israel and their priests) (13:10).

13:10 We have an altar, from which those who serve the tabernacle have no right to eat.

- 3) The sacrifice was taken outside the camp, and Christ had to suffer outside, so the believer should expect persecution from Israel, for the earthly city of Jerusalem is not lasting (13:11-14).

13:11 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. 12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. 13 Hence, let us go out to Him outside the camp, bearing His reproach. 14 For here we

⁹⁰ This may be a reference, as above, to Joshua 1:5 where it states that as God had been with Moses so also would He be with Joshua. Thus God had not changed.

do not have a lasting city, but we are seeking the city which is to come.

- 4) Under the New Covenant it is not sacrifices that are desired by God, but the sacrifices of praise and thanks, good and sharing (13:15-16).

13:15 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.
16 And do not neglect doing good and sharing; for with such sacrifices God is pleased.

c. Final instructions in service (13:17-25).

- 1) Readers to obey the leaders (13:17).

13:17 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.

- 2) Readers to pray for the writer and those accompanying him (13:18-19).

13:18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. 19 And I urge you all the more to do this, that I may be restored to you the sooner.

- 3) God will equip them through Jesus Christ (13:20-21).

13:20 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, 21 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.

- 4) Readers are urged to endure in suffering for Christ (13:22-24).

13:22 But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly. 23 Take notice that our brother Timothy has been released, with whom, if he comes soon, I shall see you. 24 Greet all of your leaders and all the saints. Those from Italy greet you.

- 5) Final desire of grace on them (13:25).

13:25 Grace be with you all.