

## Hebrews

### Chapter 13:15-25

<sup>15</sup> Through Him then, let's continually offer up a sacrifice of praise to God, that is, the fruit of lips praising His name.

**Let's continually offer up a sacrifice of praise** > This is exactly as the Greek grammar expresses it.

**Sacrifice of praise** > Barnes > The Jews, says Rosenmuller (Alte u. neue Morgenland, in loc.), had a species of offerings which they called "peace-offerings, or friendship-offerings." They were designed not to produce peace or friendship with God, but to preserve it. Burnt-offerings, sin-offerings, and trespass-offerings, were all on account of transgression, and were designed to remove transgression. But in their peace-offerings, the offerer was regarded as one who stood in the relation of a friend with God, and the oblation was a sign of thankful acknowledgment for favors received. or they were connected with vows in order that further blessings might be obtained, or they were brought voluntarily as a means to continue themselves in the friendship and favor of God

Guthrie > The same concept of confessing the name is found in **Romans 10:9**; **Philippians 2:9ff.**; **Romans 14:11** (from Isa. 45:23). It amounts to an open declaration of allegiance to God.

**Romans 10:9** > <sup>9</sup> that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

**Philippians 2:9** > <sup>9</sup> For this reason also God highly exalted Him, and bestowed on Him the name which is above every name

**Romans 14:11** > <sup>11</sup> For it is written: "As I live, says the Lord, to Me every knee will bow, And every tongue will <sup>l</sup>give praise to God."

**Fruit of lips** > Utley > This phrase reflects Isa. 57:19 and **Hosea 14:3** from the Septuagint. Passages like this were used by the Israelites in exile to substitute verbal praise in place of animal sacrifices because the Temple had been totally destroyed in 586 B.C. by Nebuchadnezzar II, the neo-Babylonian king.

**Hosea 14:3** (LXX) > Take with you words, and turn to the Lord your God: speak to him, that ye may not receive the reward of unrighteousness, but that ye may receive good things: and we will render in return the fruit of our lips.

Saphir > The heart that praises God is delivered from anxious care and self-centered gloom

**Praising** > Strong's > *homologeó* > to speak the same, to agree

<sup>16</sup> **And do not neglect doing good and sharing, for with such sacrifices God is pleased.**

**Do not neglect** > Precept Austin > means not just forgetting or neglecting but completely forgetting. *Do not neglect* - A negative with the present imperative means to stop a practice that is already going on (i.e., they are neglecting to do good)

**Sharing** > (This is a very familiar word ... take a look) > Strong's > *koininia* > fellowship

HELPS > properly, what is *shared* in *common* as the basis of *fellowship* (*partnership, community*).

Wuest translates verses 15-16 as > *Through Him, therefore, let us be offering sacrifice of praise continually to God, that is, the fruit of lips which make confession of His Name. But to do good and to share with others do not keep on forgetting, for with such sacrifices God is well 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 so that they may do this with joy, not groaning; for this would be unhelpful for you.**

**Obey** > Strong's > *peitho* > to persuade, to have confidence

HELPS > *peithō*(the root of *pístis*, "faith") – to *persuade*; (passive) *be persuaded* of what is *trustworthy*.

**Submit** > Precept Austin > (*hupeiko* - This is the only Biblical use) means to resist no longer, but to give up or yield as was literally applied to combatants.

**Keep watch** > HELPS > (from A, "not" and *hýpnos*, "sleep") – properly, no sleeping;

**Souls** > Guthrie > It is noticeable that the writer here uses the word for souls (*psychai*) to describe people, for this is more vivid than saying 'you'.

**Groaning** > Strong's > to groan (within oneself)

Wuest > *Keep constantly obeying your rulers, and constantly be submitting to them; for they themselves are constantly keeping watch over your souls, knowing that they are to give account, that they may do this with joy, not with lamentation, for this would be profitless to 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 more quickly.*

**Restored** > Guthrie > The author's wish to be restored to them shows that he must have been known to them personally.

Wuest > it may be that he was under arrest and shortly to be tried and naturally adds to his request for prayer a protestation of his innocence of all civil offence ... The writer was conscious of a readiness and purpose to live and conduct himself rightly in all circumstances. This gives him confidence and will lend confidence to their prayers. He is more urgent in this request ... because he is desirous to be quickly restored to them; implying that he in some sense belonged to them and that the termination of his present exile from them would be acceptable to them as well as to him."

<sup>20</sup> *Now may the God of **peace**, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, that is, 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.*

**Peace** > Swindoll > One writer says this about the Jewish concept of shalom: "Completeness, wholeness, harmony, fulfillment, are closer to the meaning. Implicit in *shalom* is the idea of unimpaired relationships with others and fulfillment in one's undertakings."

**Equip you** > Weirsbe > The phrase "make you perfect" (KJV) is the translation of one Greek word, *katartidzo*. This is an unfamiliar word to us, but it was familiar to the people who received this letter. The doctors knew it because it meant "to set a broken bone." To fishermen it meant "to mend a broken net" (see Matt. 4:21). To sailors it meant "to outfit a ship for a voyage." To soldiers it meant "to equip an army for battle."

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

Weirsbe > By tracing this word *katartidzo* in the New Testament, we can discover the tools that God uses to mature and equip His children. He uses ...

- **The Word of God** > **2 Tim. 3:16–17** > <sup>16</sup> *All Scripture is inspired by God and beneficial for teaching, for rebuke, for correction, for training in righteousness;* <sup>17</sup> *so that the man or woman of God may be fully capable, **equipped** (*katartidzo*) for every good work.*

- **Prayer > 1 Thess. 3:10** > <sup>10</sup> *as we keep praying most earnestly night and day that we may see your faces, and may **complete** (katartidzo) what is lacking in your faith?*
- **Fellowship of the local church > Eph. 4:11–12** > <sup>11</sup> *And He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, <sup>12</sup> for the **equipping** (katartidzo) of the saints for the work of ministry, for the building up of the body of Christ;*
- **Individual believers > Gal. 6:1** > *Brothers and sisters, even if a person is caught in any wrongdoing, you who are spiritual are to restore (katartidzo) such a person in a spirit of gentleness; each one looking to yourself, so that you are not tempted as well.*
- **Suffering > 1 Peter 5:10** > <sup>10</sup> *After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself **perfect** (katartidzo), confirm, strengthen, and establish you.*

Barclay > THE great prayer of the first two verses of this passage draws a perfect picture of God and of Jesus.

(1) **God is the God of peace.** Even in the most disturbing and distressing situation, he can bring peace to our souls.

(2) **God is the God of life.** It was God who brought Jesus again from the dead. His love and power are the only things that can bring us peace in life and triumph in death.

(3) **God is the God who both shows us his will and equips us to do it.** He never gives us a task without also giving us the power to accomplish it.

Wuest (verses 20-21) > *Now the God of peace, the One who brought up out from among the dead the Shepherd of the sheep, the Great One, in the blood of an eternal testament, our Lord Jesus, equip you in every good thing to do His will, doing that in you which is well pleasing in His sight through Jesus Christ, to whom be the glory forever and ever. Amen.*

<sup>22</sup> *But I urge you, brothers and sisters, **listen patiently** to this **word of exhortation**, for I have written to you briefly.*

**Listen patiently** > Strong's > to hold up, bear with

**Word of exhortation** > Utley > The phrase "word of exhortation" is used in Acts 13:15 for a synagogue sermon. Many believe this is what Hebrews originally was but was modified to become a letter.

Swindoll > The author of Hebrews described his writing as a “word of exhortation” (Heb. 13:22). This identical phrase is found in Acts 13:15 in the context of the exposition of Scripture in a synagogue service: “After the reading of the Law and the Prophets the synagogue officials sent to them, saying, ‘Brethren, if you have any word of exhortation for the people, say it.’” The “sermon” would have taken a little less than an hour to read to a congregation at a normal pace.

Constable, quoting Lane > In a fourth century description of the liturgy for the consecration of a bishop the homily is designated *logos parakleseos*, 'words of exhortation' (Apost. Const. 8.5). This appears to be a fixed expression for the sermon in early Christian circles ..."

<sup>23</sup> *Know that our **brother Timothy** has been released, with whom, if he comes soon, I will see you.*

**Brother Timothy** > Utley > When Paul uses "brother," the person's name always comes first (cf. Rom. 16:23; 1 Cor. 1:1; 16:12; 2 Cor. 1:1; 2:13; Phil. 2:25). This is a key evidence against Paul's authorship. The mentioning of Timothy reveals a time frame for the book's composition, during Paul's lifetime or soon after his death (A.D. 68), before Timothy's death.

(Another consideration as to the possible authorship of Paul is to consider the death of Nero [64 AD?] and compare it to the writing of the book of Hebrews [68 AD?].)

<sup>24</sup> *Greet all of your leaders and all the saints. **Those from Italy greet you.***

**Those from Italy greet you** > Utley > This phrase could mean

1. The author is in Italy
2. The author is from Italy
3. Part of the author's missionary team was from Italy
4. The author is writing to Italy

<sup>25</sup> *Grace be with you all.*

Wuest's translation of verses 22-25 > *And I beg of you, please, brethren, patiently be permitting the word of exhortation, for verily I am writing you in few words. Know that our brother Timothy has been released, with whom, if he come quickly, I will see you. Greet all those who have the rule over you, and all the saints. There greet you those from Italy. Grace be with you all.*