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Hebrews 13

Love for Brothers

1Let brotherly love continue. 2Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

If we treat everyone we meet as if they were angels sent from God, then we avoid the error of mistreating a messenger angel from God.

3Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

We have brothers and sister around the globe that are being abused right now as we study this. Remember them in our prayers and seek God's Mercy for them. We could easily be in their shoes shortly and abruptly. What would we want our brothers and sister to say for us?

4Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

God has already judged all sin. All sin leads to death. Repent and walk in righteousness. Honor our wives and husbands.

Jesus Christ is the Same

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

The term “conversation” is not talking about speaking it is talking about how we live our lives. Let our lives not be covetous, desiring money or objects. God tells us to be content with what we have because He is all we need and will never leave or forsake us, meaning left behind. God promises if we have Him as our priority He will keep us.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

When we reach the point of knowing that God is all we need that He is our “helper” then we will not fear man or what man shall do to us.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

This letter written to struggling Hebrews points to the Apostles that had taught them and others. They are to hold them in esteem and pattern their lives after the Apostles. The same advice falls to us today, we are to pattern our lives after these amazing men of

Faith. Perhaps you know of Christian leaders of today that are walking in Righteousness, use them as a pattern for our lives today.

With all of that said, the fact is that Jesus is the same yesterday, today and tomorrow. He is the Rock of our Salvation, unchangeable, unmovable the God of Creation.

Psalms 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. 3 Thou turnest man to destruction; and sayest, Return, ye children of men. 4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

These Hebrew Christians were endangered of falling back into Judaism, back to legalism from Grace. Part of that was the issue that Paul discussed about what meat to eat and what not to eat based on the Law of the Old Covenant. The New Covenant freed mankind from legalism and moved them, us into a Covenant of Grace from God to us all.

Colossians 2:6 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

God is the initiator and final arbiter of Law and Grace. What He determines is what IS. If God says His Grace takes preeminence over a Law then so be it.

So, the concern is not over what meat they ate, but over doctrines from men that were not from God. Religions have taken massive steps away from God's Word and it is increasing daily in our world. I hate going back to this single example, but it seems to be the major play of Satan in today's world. I was listening to a missionary talk about a major well known conference recently in the US. They were have a question and answer period over policy as to how this mission work would proceed. A missionary stood and asked

10We have an altar, whereof they have no right to eat which serve the tabernacle.

"We have an altar" "We" meaning Believers. Our, "Believers" Alter is a Heavenly Spiritual Alter and the sacrifice that is placed at that alter is the Body of Christ. We as Believers have a right to eat at that alter the Sacrifice lain there, it is our Spiritual Food to consume Christ. But the Priest who serve the Law and the Earthly Tabernacle have no right to eat that sacrifice. The sacrifice order

by the Law is forbidden by the Law for them to eat and is burnt outside the camp. The implication is that Jesus was our Sacrifice, He was taken outside of Jerusalem to be slain, just as these Atonement Sacrifices bodies (carcasses) were taken outside the “camp” City of Jerusalem to be destroyed, burned with fire.

From Jesus own lips, a hard thing for the Apostles to hear they were told. We must understand this in the context it was given otherwise it won't be understood as intended. For context Jesus had just fed the 5000 with a few loaves and fishes and shortly after his disciples while crossing the Sea of Galilee saw Him walk on water; His disciples were seeking Him on the other side of Galilee and inquiring about these miracles they had seen.

*John 6: [26](#)Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. [27](#)Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. [28](#)Then said they unto him, What shall we do, that we might work the works of God? [29](#)Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent. (emphasis mine)** [30](#)They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? [31](#)Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. [32](#)Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. [33](#)For the bread of God is*

he which cometh down from heaven, and giveth life unto the world. **34**Then said they unto him, Lord, evermore give us this bread.

35And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.** (emphasis mine) **36**But I said unto you, That ye also have seen me, and believe not. **37**All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. **38**For I came down from heaven, not to do mine own will, but the will of him that sent me. **39**And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. **40**And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41The Jews then murmured at him, because he said, I am the bread which came down from heaven. **42**And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? **43**Jesus therefore answered and said unto them, Murmur not among yourselves. **44**No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. **45**It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. **46**Not that any man hath seen the Father, save he which is of God, he hath seen the Father. **47**Verily, verily, I say unto you, He that believeth on me hath everlasting life. **48**I am that bread of life. **49**Your fathers did eat manna in the wilderness, and are dead. **50**This is the bread which cometh down from heaven, that a man may eat thereof, and not die. **51****I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**(emphasis mine)

52The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55For my flesh is meat indeed, and my blood is drink indeed. 56He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59These things said he in the synagogue, as he taught in Capernaum.

Many Disciples Turn Away

(Matthew 8:18-22; Luke 9:57-62; Luke 14:25-33)

60Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62What and if ye shall see the Son of man ascend up where he was before? 63It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

The Body and Blood of Christ is Spiritual Food, it is found in His Word. The very Word we are consuming today is the Body and Blood of Jesus, it is our Spiritual Food. There are some religions that teach that the bread and wine of Communion are actually the

flesh and blood of Christ, they have totally misunderstood these verses and are teaching heresy. It is Spiritual Food, not physical.

This very thing is represented on the Day of Atonement.

What does “Atonement” mean?

According to Strong’s Concordance the Hebrew word is:

“kaphar: to cover over, pacify, make propitiation”

Propitiation in our English means to “appease or satisfy”

Leviticus 23: The Day of Atonement

([Numbers 29:7-11](#))

[26](#)And the LORD spake unto Moses, saying, [27](#)Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. [28](#)And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. [29](#)For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. [30](#)And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. [31](#)Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. [32](#)It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

More specific direction was given in Leviticus as to the types of animals that were to be sacrifice on the Day of Atonement.

Numbers 29: The Day of Atonement

(Leviticus 23:26-32)

7And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: 8But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: 9And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, 10A several tenth deal for one lamb, throughout the seven lambs: 11One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Leviticus 16: The Law of Atonement

1And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; 2And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. 3Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. 4He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. 5And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 6And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. 7And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. 8And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the

scapegoat. **9**And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. **10**But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

The Sin Offering for the Priest

(Leviticus 8:14-17)

11And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: **12**And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: **13**And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: **14**And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

The Sin Offering for the People

15Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: **16**And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. **17**And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the

congregation of Israel. **18**And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. **19**And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

The Scapegoat

20And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: **21**And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: **22**And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: **24**And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. **25**And the fat of the sin offering shall he burn upon the altar. **26**And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. **27**And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. **28**And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

The Day of Atonement

29And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: 30For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. 31It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. 32And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: 33And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

11For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13Let us go forth therefore unto him without the camp, bearing his reproach. 14For here have we no continuing city, but we seek one to come.

The City of Jerusalem was a Holy City because the Temple of God was there. With the scourging of Jesus within the City and His Crucifixion outside the City God no longer holds Jerusalem as a Holy City. It is one reason we found in our study why God calls the City of Jerusalem a “harlot”. In the New Covenant, the religiosity of Israel has become moot. The High Priest is no longer

able to carry out the Feasts as God directed them to. If any cling to the Law instead of the Law Giver they are without covering for their sins. Israel is without covering for their sins based on the Law.

Sacrifices and Prayer

15By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. 16But to do good and to communicate forget not: for with such sacrifices God is well pleased.

The New Covenant under the Blood of Christ requires a new kind of sacrifice. The “Sacrifice of Praise”. It is to be a continual Praise that is another reason we do not look on Sunday or Saturday as the Holy Day. Every day is a Holy Day to the Believers. Praise, the fruit of our lips is the manner in which God has declared that “God is well pleased”. The words that come out of our mouths can either praise or cause pain. Which does God want from us? Don’t think it is a light matter for God, the Words that come out of our mouths. It is to be Praise to our God the Creator and Savior.

17Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

These original Apostles, Pastors, Elders and Deacons had a very difficult role in God's new Relationship to mankind. They were teaching Jews who knew the Law, to come out of the Law and into Grace. They were teaching gentiles to come out of the world and into a relationship with something they had never experienced in their lives. As we can see from this book of Hebrews there were many who seemed to fade back to their upbringing, leaving the knowledge of Truth and God through this author is pleading with them to stay strong, return or cling to the saving Knowledge of Jesus Christ.

These early teachers are held accountable for what they said and taught. The author's prayer is that they would do their task assigned by God with Joy and not grieved. The insinuation is that some sort of grief came from those who learned from these Apostles and teachers.

Today's Pastors and Teachers are going to be held to the same account.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

Apparently, there was some mistrust of the church leadership during this time. There were many false teachers that were contradicting the true Disciples/Apostles, so the conflict

apparently caused some confusion. The writer is affirming his knowledge of such distrust and affirming he and his fellow disciples have acted in good faith.

19But I beseech *you* the rather to do this, that I may be restored to you the sooner.

“rather to do this” Pray for them was their request.

Benediction and Final Greetings

20Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

If you take the time to parcel these two verses out you will find the focus is on three things. God’s Peace, God’s ability over death by resurrecting Jesus is our Sheppard. These three things point to the power of the Blood in the everlasting covenant. From those three things God’s desire is that we would engage in good works, not of our own volition but carrying out God’s Will in our lives, through Jesus Christ who deserves Glory for ever and ever.

22And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. 23Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

The Author whom many think is Paul many have had someone write this letter under his direction and then scholars point to starting in vs 17 through 25 as being “Pauline” in nature of wording. If it is Paul, he was either incarcerated or being held by some force that limited his freedom. He indicates that Timothy was recently freed from detention of some sort and that if Paul be the author was waiting for Timothy before visiting these Hebrew brothers and sisters. He is asking them to take to heart this rebuke and encouragement, exhorting the Hebrews to hold fast to Christ the Shepperd and Savior.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

The indication is that the author may have been in Italy, likely Rome when this was written. And, again the author asks for respect for the Apostles and Teachers of their time.

25 Grace be with you all. Amen.

This is a quote from Matthew Henry Commentary on this last verse.

“Religion teaches men true civility and good breeding. It is not ill-tempered or uncourteous. Let the favour of God be toward you, and his grace continually working in you, and with you, bringing forth the fruits of holiness, as the first-fruits of glory.”

How far from civility have we come as a nation, as a people as a humankind?

Going from the Law to Grace Paul made this comment in Acts 15.

Acts 15: Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

God gave the Law to show how short man falls from God's perfection. He then extended His Grace over the Law to Believers understanding we could never in the flesh meet the requirements of the Law. ***"Grace be with you all."***

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