

I. Introduction and review.**II. Praise God before you petition Him. v. 20**

- A. You approach *the God of Peace*. Ro. 15:33 16:20 Phil. 4:9 I Th. 5:23 II Th. 3:16**
1. He has made peace with us by the work of Jesus. 10:14 13:12 7:2 Ro. 5:1 Co. 1:20
 2. He wants us to be at peace with one another. 12:14 Eph. 2:11ff
- B. God, by His mighty saving power, *brought Jesus up from the dead*.**
1. This is the most explicit reference to the resurrection in Hebrews. 7:16 8:2 1:3 4:14
 2. The resurrection is the greatest display of divine power. John 2:19
 3. The intervention of God in leading His people from Egypt prefigured His decisive action in raising Jesus from the dead. Isa. 63:11-14 Ex. 6:7 20:2 Jer. 16:14-15
 - a. Moses, the shepherd of God's flock, was brought up, together with Israel, by the Lord out of the Red Sea (symbolizing death) in a kind of resurrection.
 - b. Jesus, the second Moses, our great Shepherd and representative, was brought up by God, not from the sea, but from death itself. Dt. 18:18 Ps. 77:20
 - c. As the Israelites were baptized into Moses unto physical salvation and rest, we are baptized into Christ unto spiritual life and rest. 3:1-6 4:9 I Co. 10:2
 4. Our resurrection with Christ into newness of life is the basis this prayer. Ro. 6:4f
- C. You have a *Great Shepherd, Jesus our Lord*. Jo. 10:11ff Mk. 14:21,27 Mt. 9:36 18:12f**
1. Just as Jesus is a Great High Priest surpassing all other priests, He is greater than all other shepherds. 4:14 10:21 Is. 63:11 Ps. 77:20 78:70ff Ezek. 34:1ff I Pe. 5:4
 2. This is a reminder of who we are: sheep. Isa. 53:6a
 3. Our Good Shepherd laid down His life for His sheep. John 10:11 Isa. 53:6
 4. Jesus is the Shepherd of His sheep, not the wolves and the goats. John 10:26-27 John 17:6,9,20 Acts 20:28 Rev. 5:9 Mark 10:45
 5. Jesus cares for us as a good shepherd cares for his sheep. Ps. 23 I Pe. 2:25
 6. As Jesus' sheep we are secure because we are kept by His power. John 10:28-29
- D. You are united to God by *the blood of the eternal covenant*.**
1. God has fulfilled His promise to establish a New Covenant with His people. 8:7-13 Isa. 55:3 61:8 Jer. 32:40 50:5 Ezek. 16:60 37:26
 2. This New Covenant is inaugurated through the shedding of the blood of Christ, Whose sacrifice is of infinitely greater value than Old Covenant sacrifices. 2:14 9:12-15,18-22,25 10:19,29 12:24 13:12 Mt. 26:28 Rev. 5:9
 3. This is an everlasting covenant, never to be surpassed or replaced. 7:22-25 12:24
 4. Could this also be a reference to the eternal covenant of redemption in which the Father, the Son, and the Holy Spirit covenanted together to redeem humanity? 2:14-18 10:7-9 9:24 Eph. 1:3-14 John 6:38 8:29 17:6-8,2,12 3:16 Ro. 5:18-19 8:29f
 - a. The Father agreed to choose a people and give them to the Son, Whom He would send as their representative, accepting the Son's sacrifice for their redemption. 9:24 Eph. 1:3ff Jo. 17:2,6 3:16 Ro. 5:18-19
 - b. The Son agreed to become man, to live under the law, obeying the Father perfectly even unto death on the cross, bearing our sins, and losing none of those whom the Father gave Him. 2:14-18 10:7-9 Ga. 4:4 Phil. 2:8 Jo. 17:12
 - c. The Holy Spirit agreed to empower Christ to carry out His ministry on earth and to apply the benefits of Christ's redemptive work to His people, giving sight, life, and faith to those chosen by the Father, for whom the Son died. Mt. 3:16 Luke 4:1,14,18 Jo. 3:34 14:16-17,26 Acts 1:8 2:17-18,33 Eph. 2:5,8-9

III. Ask God for what is best, that His will be done in us. v. 21

A. May God equip you in every good thing to do His will. v. 21a I Pe. 5:10 II Co. 13:11

1. Pray that God would make us fit for His service. Gal. 6:1
2. How does God equip us? 13:7,17 Eph. 4:11ff II Tim. 3:16-17
3. Our calling is to be like Christ in our devotion to doing the Father's will. 10:5-10,36 John 6:38ff 8:29 Mt. 6:10 26:39
4. What good things does God want us to do? 13:1-6,15-16

B. May God work in us what is pleasing in His sight. v. 21b

1. What pleases God? 11:5-6 12:28 13:15-16
2. God works in us to do what pleases Him. Phil. 2:13 II Co. 9:8
3. This does not mean that we are to be passive when it comes to pleasing God and doing good works. 12:14 Phil. 2:12

C. We can only do God's will and please Him through Christ. v. 21c John 15:4

D. Doxology: *To whom be glory forever and ever.* v. 21d I Co. 1:30-31

1. Is He giving praise to God the Father, who is the subject of the sentence? v. 20 13:15 Phil. 4:20 Ro. 11:36 16:27 Ga. 1:5 Eph. 3:21 I Ti. 1:17 Jude 25
2. Or to Jesus, the nearest antecedent? 1:3 II Ti. 4:18 II Pe. 3:18 Re. 1:5-6 4:11 5:13

E. Amen. Jude 1:25 Ro. 11:36 16:21,24

IV. Final postscript. v. 22-24

A. Bear with this brief word of exhortation. v. 22 I Tim. 4:13

1. The author applies his exhortation to mutual exhortation. 3:13 10:24-25
2. *Word of exhortation* appears to label this epistle as a sermon. Acts 13:15 I Pe. 5:12
3. Apparently Hebrews is considered a *brief* sermon. 5:11-14 9:5 11:32
4. Apparently the author anticipated some resistance to his sermon. II Ti. 4:3
5. Have you listened well to the message of Hebrews?

B. News and plans. v. 23

C. Greetings. v. 24 Rom. 16:3ff I Pe. 5:13ff Phil. 1:1 4:21-22 II Co. 13:12 Phil. 4:21-22

V. Conclusion: Grace be with you all! v. 25 2:9 4:16 13:9 Titus 3:15 Rev. 22:21 II Co. 13:14

Discussion questions

1. How is the benediction in Hebrews a model for praise to God?
2. How does the benediction in Hebrews summarize many of the great themes of this epistle?
3. How is the benediction in Hebrews a model for prayer?
4. How is God's work of bringing Jesus up from the dead parallel to the work God did through Moses? How is God's work in Jesus greater? Isa. 63:11-14
5. What important doctrines are affirmed in the benediction?
6. What is the covenant of redemption?
7. What is God's part and our part in pleasing Him by doing His will?
8. What is the significance of our greeting one another?
Why are the leaders singled out for special greetings?
9. Trace the theme of "grace" through the book of Hebrews.
10. What are the most important things you have learned from studying Hebrews?

Spurgeon on Hebrews 13:20 and the Covenant of Grace

Before God had spoken existence out of nothing, before angel's wing had stirred the unnavigated ether, before a solitary song had distributed the solemnity of the silence in which God reigned supreme, he had entered into solemn council with himself, with his Son, and with his Spirit, and had in that council decreed, determined, proposed, and predestinated the salvation of his people. He had, moreover, in the covenant arranged the ways and means, and fixed and settled everything which should work together for the effecting of the purpose and the decree. My soul flies back now, winged by imagination and by faith, and looks into that mysterious council-chamber, and by faith I behold the Father pledging himself to the Son, and the Son pledging himself to the Father, while the Spirit gives his pledge to both, and thus that divine compact, long to be hidden in darkness, is completed and settled—the covenant which in these latter days has been read in the light of heaven, and has become the joy, and hope, and boast of all the saints.

And now, what were the stipulations of this covenant? They were somewhat in the wise. God has foreseen that man after creation would break the covenant of works; that however mild and gentle the tenure upon which Adam had possession of Paradise, yet that tenure would be too severe for him, and he would be sure to kick against it, and ruin himself. God had also foreseen that his elect ones, whom he had chosen out of the rest of mankind would fall by the sin of Adam, since they, as well as the rest of mankind, were represented in Adam. The covenant therefore had for its end the restoration of the chosen people. And now we may readily understand what were the stipulations. On the Father's part, thus run the covenant. I cannot tell you it in the glorious celestial tongue in which it was written: I am fain to bring it down to the speech which suiteth to the ear of flesh, and to the heart of the mortal.

Thus, I say, run the covenant, in ones like these: "I, the Most High Jehovah, do hereby give unto my only begotten and well-beloved Son, a people, countless beyond the number of stars, who shall be by him washed from sin, by him preserved, and kept, and led, and by him, at last, presented before my throne, without spot, or wrinkle, or any such thing. I covenant by oath, and swear by myself, because I can swear by no greater, that these whom I now give to Christ shall be for ever the objects of my eternal love. Them I will forgive through the merit of the blood. To these will I give a perfect righteousness; these will I adopt and make my sons and daughters, and these shall reign with me through Christ eternally." Thus run that glorious side of the covenant. The Holy Spirit also, as one of the high contracting parties on this side of the covenant, gave his declaration, "I hereby covenant," saith he, "that all whom the Father giveth to the Son, I will in due time quicken. I will show them their need of redemption; I will cut off from them all groundless hope, and destroy their refuges of lies. I will bring them to the blood of sprinkling; I will give them faith whereby this blood shall be applied to them, I will work in them every grace; I will keep their faith alive; I will cleanse them and drive out all depravity from them, and they shall be presented at last spotless and faultless." This was the one side of the covenant, which is at this very day being fulfilled and scrupulously kept. As for the other side of the covenant this was the part of it, engaged and covenanted by Christ. He thus declared, and covenanted with his Father: "My Father, on my part I covenant that in the fullness of time I will become man. I will take upon myself the form and nature of the fallen race. I will live in their wretched world, and for my people I will keep the law perfectly. I will work out a spotless righteousness, which shall be acceptable to the demands of thy just and holy law. In due time I will bear the sins of all my people. Thou shalt exact their debts on me; the chastisement of their peace I will endure, and by my stripes they shall be healed. My Father, I covenant and promise that I will be obedient unto death, even the death of the cross. I will magnify thy law, and make it honourable. I will suffer all they ought to have suffered. I will endure the curse of thy law, and all the vials of thy wrath shall be emptied and spent upon my head. I will then rise again; I will ascend into heaven; I will intercede for them at thy right hand; and I will make myself responsible for every one of them, that not one of those whom thou hast given me shall ever be lost, but I will bring all my sheep of whom, by thy blood, thou hast constituted me the shepherd—I will bring every one safe to thee at last." Thus ran the covenant; and now, I think, you have a clear idea of what it was and how it stands—the covenant between God and Christ, between God the Father and God the Spirit, and God the Son as

the covenant head and representative of all Gods elect.