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That is why new doctrines which conflict with the unchanging message about Jesus Christ should be rejected. The author's reference here to **all kinds of strange teachings** does not sound at all like a reference to normative Judaism but as if the readers were confronting a peculiar, sectarian variation of that religion . . .  
p. 812

Lane says:

The tenor of the passage is clear. The word that the former leaders proclaimed is now threatened by teaching that is inconsistent with the message the community received. The "various strange teachings" competing for their attention are incompatible with the original, always valid, instruction delivered by the founding fathers of the community (vv 7-8). Foreign teaching and the grace of God mediated through the new covenant are mutually exclusive.  
pp. 530-31

Richards says:

In this concluding chapter, the writer returns to an earlier thought. The shadows are gone. Our lives are no longer to be built on form and habit, on externals and empty behavior.  
p. 141

Bruce says:

The reminder that "Jesus Christ is the same" links what precedes it with what follows it. Because "Jesus Christ is the same," says our author, "do not be swept off your course by all sorts of outlandish teachings;<sup>54</sup> it is good that our souls should gain their strength from the grace of God, and not from scruples about what we eat, which have never done any good to those who were governed by them" (NEB).  
p. 376

English says:

From the fact of the unchangeableness of the Lord Jesus Christ, who is "the same yesterday, and today, and forever," the readers of this letter are instructed and exhorted not to be removed from the truth as it is in Him.  
p. 491

J. Vernon McGee points out:

It is amazing that most of the cults today go in for special diets. I believe that food is important as far as the health of the body is concerned, but it has nothing to do with your relationship to God. Paul wrote, "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse" (1 Cor. 8:8). He is saying the same thing here. Do not go off into these strange cults and teachings in which diet and ceremonies and rituals and little study groups are supposed to make you a super-duper saint.  
p. 614

You can always tell a cult because of:

FOODS,  
FAMILY, and  
FALSEHOOD.

They focus on the:

FAMILY RELATIONSHIP--which are usually distorted,  
FOODS--which is usually distorted, and  
FALSEHOOD--instead of truth in the teaching which they perpetrate.

Colossians 2:8

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

Colossians 2:16, 17

Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day--things which are a mere shadow of what is to come; but the substance belongs to Christ.

(Faith Under Fire: Standing Strong When Satan Attacks by Steven J. Lawson)

In our own day, Satan is deceiving the world to accept his lies, for example in:

- *The women's liberation movement* with its unisex design, which denies God's order in the family.
- *The gay movement* with its homosexuality and lesbianism that is a total perversion of God's creation of sexuality.
- *The pro-choice movement*, which denies God's creation the right to be born.
- *The proliferation of cults*, which deny the clear teaching of Scripture about Jesus Christ and salvation.
- *The spread of secular humanism*-liberal theology and pop psychology, mysticism, and New Age thinking, all of which deny God and Scripture's authority.

p. 32

(Heaven Help Us! Truths About Eternity That Will Help You Live Today by Steven J. Lawson)

Like the old gospel song says, "It won't be old Buddha who's sitting on the throne. And it won't be old Mohammed that's calling us home. And it won't be Hare Krishna who plays that trumpet tune, Cause we're going to see the Son, not Reverend Moon."<sup>3</sup>

3. "Oh Buddha" by Mark Farrow, © 1993, Word Music. Used by permission.

p. 45

"STOP BEING CARRIED AWAY BY VARIED AND STRANGE TEACHINGS."

THE REASON:

"FOR IT IS GOOD FOR THE HEART TO BE STRENGTHENED BY GRACE."

You have a POSITIVE and a NEGATIVE here.

POSITIVELY:

"IT IS GOOD FOR THE HEART TO BE STRENGTHENED BY GRACE."

Let us MEDITATE for a few moments on some verses that talk about the:

STRENGTH THAT IS AVAILABLE TO US IN OUR RELATIONSHIP TO CHRIST.

Colossians 1:11

strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience, joyously

Philippians 4:13

I can do all things through Him who strengthens me.



Isaiah 40:31

but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.

2 Corinthians 12:9

And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.

"FOR IT IS GOOD FOR THE HEART TO BE STRENGTHENED BY GRACE."

Hebrews 12:14, 15

Be pursuing peace with all men, and the sanctification without which no one will see the Lord. Be seeing to it that no one is coming short of the grace of God; that no root of bitterness springing up is causing trouble, and by it many be defiled;

NEGATIVELY:

"NOT BY FOODS, BY MEANS OF WHICH THOSE WHO ARE ORDERING THEIR BEHAVIOR WERE NOT BENEFITED."

In other words:

THEY NEVER ATTAINED FELLOWSHIP WITH GOD.

What we have here is the UNCHANGEABLE CHRIST is CONTRASTED to:

HUMAN DOCTRINE and TEACHING.

Swindoll in his book Improving Your Serve says:

Philosophers are people who talk about something they don't understand and make you think it's your fault!

Lots of philosophies are floating around, and most of them are more confusing than they are helpful. Interestingly, those that are clear enough to be understood usually end up focusing full attention on the individual. Consider a few of them:

Greece said, "Be wise, know yourself!"  
 Rome said, "Be strong, discipline yourself!"  
 Religion says, "Be good, conform yourself!"  
 Epicureanism says, "Be sensuous, enjoy yourself!"  
 Education says, "Be resourceful, expand yourself!"  
 Psychology says, "Be confident, assert yourself!"  
 Materialism says, "Be satisfied, please yourself!"  
 Pride says, "Be superior, promote yourself!"  
 Asceticism says, "Be lowly, suppress yourself!"  
 Humanism says, "Be capable, "Believe in yourself!"  
 Legalism says, "Be pious, limit yourself!"  
 Philanthropy says, "Be generous, release yourself!"

pp. 38-39

v.10 We are having an altar, from which those who are serving the tabernacle are having no right to eat.

This reminds us of:

Hebrews 6:19

This hope we are having as an anchor of the soul, a hope both sure and secure and one which is entering within the veil,

"WE ARE HAVING AN":

"anchor" (6:19), and

"ALTAR" (13:10).

The Bible Knowledge Commentary says:

If those who hawked "strange teachings" tended to idealize the wilderness experience and the tabernacle, the writer's words now make a special point. A Christian has a special **altar** (probably a figure of speech for the sacrifice of Christ) from which he derives spiritual sustenance. **Those who minister at the tabernacle** were not entitled to partake of that kind of spiritual food. If some people preferred a desert way of life and considered themselves "servants" of the ancient tabernacle they were, the writer pointed out, debarred from Christian privileges.

p. 812

Owen says:

The altar which we now have is Christ alone and His sacrifice, for He was Priest, altar and sacrifice, all in Himself.

p. 274

Wiersbe says:

The emphasis in this section is on separation from dead religion and identification with the Lord Jesus Christ in His reproach. The image comes from the Day of Atonement. The sin offering was taken outside the camp and burned completely (Lev. 16:27). Jesus Christ, our perfect sin offering, suffered and died "outside the gate" of Jerusalem. All true Christians must go out to Him, spiritually speaking, to the place of reproach and rejection. "Why stay in Jerusalem when it is not your city?" asked the writer. "Why identify with the Old Covenant Law when it has been done away with in Christ?"

p. 153

McGee points out:

Believers today have an altar, but this altar is not the Lord's Supper as some people have mistakenly interpreted it to mean. We do not have a material altar with a local address, but we have an altar which is in heaven. It is the throne of grace up yonder. It was a throne of judgment--He condemned us there--but now that the blood has been placed there, we can come and find grace and salvation.

p. 614

v.11 For the bodies of those animals whose blood is being brought into the holy place by the high priest as an offering for sin, are being burned outside the camp.

In verse 11 the writer is referring to the SIN OFFERING. When Christ died, it was for the fact that you and I were sinners. Not only do we commit sin, we are sinners by nature; and He took our sins on Himself, that He might give us a new divine nature.

The Bible Knowledge Commentary says:

Under the old institution the **blood** from sacrifices made on the Day of Atonement was brought **into the most holy place, but the bodies were burned outside the camp** (v. 11), a location deemed unholy in the years of the wilderness sojourn.

p. 812

v.12 Therefore Jesus also, in order that He might sanctify the people through His own blood, suffered outside the gate.

Now the writer relates the:

DEATH OF CHRIST to the DAY OF ATONEMENT.

"THEREFORE JESUS ALSO, [PURPOSE] IN ORDER THAT HE MIGHT SANCTIFY THE PEOPLE THROUGH HIS OWN BLOOD."

That is the only way that it could happen. Through the shedding of "HIS OWN BLOOD," "not the blood of bulls and goats" as we looked at back in chapter 9.

He suffered outside the gate. He went outside the gates of the city of Jerusalem and died upon Golgatha's brow.

The PURPOSE in giving Himself in such a way as a sin offering was:

"IN ORDER THAT HE MIGHT SANCTIFY THE PEOPLE."

The INSTRUMENT OF SANCTIFICATION is:

"HIS OWN BLOOD."

The Bible Knowledge Commentary says:

But **Jesus also suffered outside the city gate** (i.e., outside Jerusalem), but the effect of His sacrifice was **to make the people holy**. Far from association with Him being unholy, as some unbelieving Jews regarded it, the readers were in fact "holy" (or sanctified . . .  
p. 812

McGee says:

Jesus died outside the city. Why? Because He was the sin offering. The sin offering was taken away from the temple and "burned without the camp."  
Jesus was our sin offering, and He paid the penalty for our sin.  
p. 614

v.13 Hence, let us be going out to Him outside the camp, bearing His reproach.

We come now to COMMAND #8 in a SERIES OF ELEVEN COMMANDS.

COMMAND #8:

"LET US BE GOING OUT TO HIM OUTSIDE THE CAMP, BEARING HIS REPROACH."

Here the author IDENTIFIES WITH THE READERS by saying:

"LET US BE GOING OUT TO HIM OUTSIDE THE CAMP, BEARING HIS REPROACH."

The "GOING OUT" denotes OBLIGATION and it needs to be done immediately.

"GOING OUT TO HIM OUTSIDE THE CAMP, BEARING HIS REPROACH."

Hebrews 11:25, 26

choosing rather to be suffering ill-treatment with the people of God, than to be enjoying the short-lived pleasures of sin; considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking forward to the reward.

The Bible Knowledge Commentary says:

[They] should not hesitate to share in **the disgrace He bore** (cf. 12:2) by abandoning **the camp** of Judaism and identifying with Him. If the readers actually were acquainted with sectarian encampments in their region this exhortation would have had special force.

p. 812

Richards says:

Let us turn our backs on all the now empty forms and means of grace that reflect the old shadow system. Let us go *outside* that whole system, outside the city which was its center, and let us go to Jesus. Let's find *in Him* the reality that everything else only pictures. And, having the reality, let's realize that we have no more need of shadows. p. 141

Bruce says:

Now, in the person of Jesus, God had again been rejected in the camp; his presence was therefore to be enjoyed outside the camp, where Jesus was, and everyone who sought him must go out and approach him through Jesus. In this context the "camp" stands for the established fellowship and ordinances of Judaism. To abandon them, with all their sacred associations inherited from remote antiquity, was a hard thing, but it was a necessary thing. p. 381

Thomas says:

This is a call to separation, based on the fact that our Lord suffered outside the city of the Jewish people. As Weymouth well puts it, we are to go forth "sharing the insults intended for Him." It is very striking that the believer is shown to occupy two positions in this Epistle. In 10:9-16 he is regarded as inside the veil with his conscience purged, with a spiritual position that is permanent, and with an access to God which is constant and perpetual. But here he is regarded as outside the camp, living a life of separation involving experiences of suffering, and yet one that is marked by perfect satisfaction because he is in fellowship with his Lord, who has similarly suffered. p. 178



Lane says:

The exhortation to leave the camp and to identify fully with Jesus introduces a distinctive understanding of discipleship. Jesus' action in going "outside the camp"

(v 12) set a precedent for others to follow. The task of the community is to emulate Jesus, leaving behind the security, congeniality, and respectability of the sacred enclosure, risking the reproach that fell upon him. Christian identity is a matter of "going out" now to him. It entails the costly commitment to follow him resolutely, despite suffering.

p. 543

A. T. Robertson says:

"Let us keep on going out there to him." If a separation has to come between Judaism and Christianity, let us give up Judaism, and go out to Christ "outside the camp" and take our stand with him there on Golgotha, "bearing his reproach["] . . . as Jesus himself endured the Cross despising the shame (12:2) and as Moses accepted "the reproach of the Messiah" (11:26) in his day. The only decent place for the follower of Christ is beside the Cross of Christ, with the reproach and the power (Rom. 8:1f.) in it. This is the great passionate plea of the whole Epistle.

p. 449

Montefiore in Black's commentary says:

Christians are here exhorted to cut themselves off from Judaism. Where Jesus died, there they should be. Although they have been redeemed by Jesus from the curse of the law, they should take their stand at the very place where he became a curse for them (cf. Gal. iii. 10). In thus cutting themselves off from Jewry, they will **go out** into the unknown, as Abraham went out to his unknown inheritance (xi. 8) and as Moses went out into the unknown wilderness . . .

p. 246

MacArthur says:

The practical point is that, as Christians, we must be willing to go out from the system, to bear the reproach and the shame that both the sin offering and Christ Himself bore, and to be rejected by men. This is the attitude Moses had toward the world. He considered "the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11:26).  
p. 441

F. B. Meyer says:

IF WE GO OUTSIDE THE CAMP, WE MUST BEAR HIS REPROACH.

--It is related of the good Charles Simeon, that, at the commencement of his career as an evangelical clergyman at Cambridge, he encountered such virulent abuse and opposition that his spirit seemed on the point of being crushed. Turning to the Word of God for direction and encouragement, his eye lighted on the following passage: "As they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross." The similarity of the name to his own arrested him, and he was moved to new courage with the thought of his oneness with the sufferings of Jesus. So is it with us all. If we are reproached for the name of Jesus, happy are we; and we should rejoice, inasmuch as we are partakers of Christ's sufferings, that, when his glory is revealed, we also may be glad with exceeding joy.  
p. 60

J. Vernon McGee says:

The writer is saying to these Hebrew Christians, "Don't mind leaving the temple. Don't remind leaving the rituals. Those things are not helpful. Go to Him--Go to Christ."

My friend, we, too, are to go to Him. We are on our way to a heavenly Jerusalem. This is real separation he is talking about here. Today we put the emphasis on separation *from*; we are separated from something--that is, "I don't do this and I don't do that." Real separation is not *from*; it is *unto*. Paul said he was separated *unto* the gospel, separated *unto* Christ, separated *unto* the Word of God.  
p. 614

Pink says:

To go forth unto Christ without the camp means for the believer to make a complete break from his manner of life, to renounce every thing which is opposed to Christ, to relinquish whatever would hinder communion with Him. In a word, the exhortation of our text is only another way of presenting that declaration of our Lord, "If any man will come after me, let him deny himself and take up his cross and follow Me."

p. 298

v.14 For here we are not having a permanent city, but we are seeking [the city] which is about to be coming.

Once again with this COMMAND #8 we have a REASON:

"Why should we "be going out to Him outside the camp, bearing His reproach"?"

THE REASON being:

"FOR HERE WE ARE NOT HAVING A PERMANENT CITY, BUT WE ARE SEEKING [THE CITY] WHICH IS ABOUT TO BE COMING."

We have a NEGATIVE and a POSITIVE here in verse 14:

"WE ARE NOT HAVING A PERMANENT CITY, [NEGATIVELY] BUT [POSITIVELY] WE ARE SEEKING [THE CITY] WHICH IS ABOUT TO BE COMING."

Once again the writer IDENTIFIES WITH THE READERS by the use of the word "WE."

"[THE CITY] WHICH IS ABOUT TO BE COMING" is the HEAVENLY JERUSALEM.

Hebrews 11:16

But as it is, they are longing for a better [home], that is a heavenly one. Therefore God is not ashamed to be called their God; for He prepared a city for them.

Hebrews 12:22-24

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to a festal gathering and church of the firstborn who have been registered in heaven, and to God the Judge of all, and to the spirits of righteous men who have been brought to perfection, and to Jesus, the Mediator of a new covenant, and to the sprinkled blood, which is speaking better than the blood of Abel.

The Bible Knowledge Commentary says:

The readers' true home was no camp or city that then existed, but **the city that is to come . . .**

p. 812

The songwriter has it correct:

My heart can sing when I pause to remember  
 A heartache here is but a steppingstone  
 Along a trail that's winding always upward  
 This troubled world is not my final home.  
 But until then my heart will go on singing  
 Until then with joy I'll carry on.  
 Until the day my eyes behold the City,  
 Until the day God calls me home.

I am reminded once again of those words of that great song "The Holy City":

And once again the scene was changed  
 New earth there seemed to be.  
 I saw the Holy City beside the tideless sea.  
 The light of God was on its streets  
 The gates were opened wide.  
 And all who would might enter  
 And no one was denied.  
 No need of moon or stars by night  
 Or sun to shine by day.  
 It was the new Jerusalem  
 That would not pass away.  
 It was the new Jerusalem  
 That would not pass away.

Jerusalem, Jerusalem, sing for the night is o'er.  
 Hosanna in the highest, hosanna forevermore.  
 Hosanna in the highest, hosanna forevermore.

v.15 Through Him then, let us continually be offering up a sacrifice of praise to God, that is, the fruit of lips which are making confession of His name.

"THROUGH HIM [that is, CHRIST] THEN, LET US CONTINUALLY BE OFFERING UP A SACRIFICE OF PRAISE TO GOD."

COMMAND #9:

"LET US CONTINUALLY BE OFFERING UP A SACRIFICE OF PRAISE TO GOD."

The writer is saying:

YOU WANT TO OFFER A SACRIFICE, I HAVE ONE FOR YOU!

The Bible Knowledge Commentary says:

No blood sacrifices were needed in the light of Jesus' death, but to **offer . . . praise and to do good and to share with others** were indeed **sacrifices** that **God** desired (cf. 10:25).  
p. 812

Psalm 34:1

I will extol the Lord at all times;  
his praise will always be on my lips.

Psalm 92:2

to proclaim your love in the morning  
and your faithfulness at night,

Psalm 104:33

I will sing to the Lord all my life;

I will sing praise to my God as long as I live.

Psalm 106:2

Who can proclaim the mighty acts of the Lord  
or fully declare his praise?

Psalm 31:7

I will be glad and rejoice in your love,  
for you saw my affliction  
and knew the anguish of my soul.

Lightfoot points out:

The sacrifice to be offered by the Christian is a sacrifice of praise which is described as the fruit of the lips. Whatever may come, whether good or bad, the Christian owes God sacrifices of praise and thanksgiving. The exhortation here is very much in keeping with the spirit of the Psalms expressed in such words as "with a freewill offering I will sacrifice to thee. I will give thanks to thy name, O Lord, for it is good."

Draper says:

Praise is the most beautiful expression of a redeemed soul. It is our heart cry to God. This praise is to be offered to Jesus Christ. That's a reminder that we can never go one step without Jesus Christ. We have nothing to offer God apart from him. There is nothing in us that is acceptable to God. There is nothing in our merit, nothing in our strength, nothing in our wisdom. We cannot go one step without Jesus Christ. If we are to know God, if we are to walk in fellowship with him, if our hearts are to be kept warm, it will be by Jesus Christ. It is by him that we come to God. He is our great high priest. He is still the One who brings us into the holiest of all. He brings us into the presence of the Father. We go there in Jesus' name. It is all by him. The sacrifice of praise we give to God is by Jesus Christ. He is King of kings and Lord of lords. He is Almighty God. He is Eternal Father. He is Everlasting Sacrifice. He is the Eternal High Priest. We cannot get to God without him.

p. 382



Hewitt says:

The author now comes to his closing exhortation and urges the readers to offer to God through Christ the spiritual sacrifices of praise and thanksgiving. Great emphasis is placed upon *di'autoa, by him*, for their sacrifices of praise and thanksgiving must be offered not through the intervention of the Jewish sacrificial order, or any other order, but through Christ the one great High Priest and Mediator of the new covenant. The *sacrifice of praise*, which is to be offered *continually*, is in opposition to the animal sacrifices which have ceased, and implies that the one perfect sacrifice has already been offered and accepted by God.

p. 210

DeHaan says:

HEBREWS thirteen is a basket of beautiful fruits. They are the fruits which the Lord looks for in the life of the believer as a result of his growing in grace, until maturity is reached. The more mature and the healthier the tree, the greater will be the quantity of fruit. As a tree is known by its fruits, so too the progress of the believer in his growth in grace will be evidenced by the amount and quantity of fruits evidenced in daily life. In the first fourteen verses of Hebrews 13, nine fruits are given. These we have briefly discussed in our previous chapters. And now we come to the tenth fruit.

p. 197

DeHaan says further:

And that is probably why the admonition to offer the fruit of our lips is not mentioned until after the other fruits are enumerated: love, hospitality, submission, purity, contentment, boldness, sympathy, stability, and finally separation without the camp. All these come first and then our testimony will be believed.

p. 199

Wiersbe says:

The writer named two of the "spiritual sacrifices" that we offer as Christians (Heb. 13:15-16). Note that the word "spiritual" is not in contrast to "material," because material gifts can be accepted as spiritual sacrifices (see Phil. 4:10-20). The word "spiritual" means "spiritual in character, to be used by the Spirit for spiritual purposes." A believer's body, presented to God, is a spiritual sacrifice (Rom. 12:1-2).

The first spiritual sacrifice is *continual praise to God* (Heb. 13:15). The words of praise from our lips, coming from our hearts, is like beautiful fruit laid on the altar. How easy it is for suffering saints to complain, but how important it is for them to give thanks to God.

The second spiritual sacrifice is *good works of sharing* (v. 16). This would certainly include the hospitality mentioned in verse 2, as well as the ministry to prisoners in verse 3. "Doing good" can cover a multitude of ministries: sharing food with the needy; transporting people to and from church or other places; sharing money; perhaps just being a helpful neighbor. I once had the privilege of seeing a man come to Christ because I helped him mow his lawn after his own mower broke.

p. 154

Richards says:

"Through Jesus, therefore," the thought concludes, "let us continually offer to God a sacrifice of praise" (v. 15). Through Jesus, let's do good and share with others (v. 16). Through Jesus, and through Jesus *alone*, let's go on to discover the full meaning of being saved.

p. 142

McGee says:

A child of God is a priest today and can bring sacrifices to God. There are four sacrifices of a believer. (1) You can sacrifice your *person* (see Rom. 12:1). Someone has said, "When one truly gives himself to the Lord, all other giving becomes easy." (2) You can sacrifice your *purse* (see 2 Cor. 8:1-5). If He doesn't have your purse, He doesn't have you. (3) You can offer the sacrifice of *praise*, which we find in this verse: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (4) Finally, you can offer the sacrifice of *performance* or doing good, which we find in the following verse.

p. 615

Thomas points out:

Here comes the last occasion of the characteristic phrase "let us," which is found twelve times in this Epistle, all of them possessing special point and force.

p. 180

I went back through the epistle and came up with THIRTEEN of them:

1. "Therefore, let us fear lest, a promise that is still open of entering into His rest, anyone of you should seem to have failed to reach it" (4:1).
2. "Let us therefore be diligent to enter into that rest, lest anyone fall in the same example of disobedience" (4:11).
3. "Let us be holding fast our confession" (4:14).
4. "Let us therefore be drawing near with confidence to the throne of grace" (4:16).
5. "Let us be pressing on to maturity" (6:1).
6. "Let us keep on drawing near with a sincere heart in full assurance of faith" (10:22).
7. "Let us constantly be holding fast the confession of our hope" (10:23).
8. "Let us be considering how to stimulate one another love and good deeds" (10:24).
9. "Let us also lay aside every encumbrance" (12:1).
10. "Let us be running with perseverance the race lying before us" (12:1).
11. "Let us be having grace showing gratitude by means of which we have we may be serving God" (12:28).
12. "Hence, let us be going out to him outside the camp bearing His reproach" (13:13).
13. "Let us continually be offering up a sacrifice of praise to God" (13:15).

(31 Days of Praise: Enjoying God Anew by Ruth Myers)

As fire melts unrefined silver, bringing the impurities to the surface, so trials bring the "scum" to the top in your life. When you praise God in the midst of a trial, you cooperate with His plan to remove the scum; when you complain, you resist His plan and stir the impurities right back into your character. This means that God, to accomplish His good purposes, may have to send or permit another trial; it may delay the unfolding of His good plan for you and your loved ones.

p. 127

v.16 And do not be overlooking the doing of good and sharing; for with such sacrifices God is pleased.

COMMAND #10:

"DO NOT BE OVERLOOKING THE DOING OF GOOD AND SHARING."

In COMMAND #10 we also have A REASON:

"FOR WITH SUCH SACRIFICES GOD IS PLEASED."

Galatians 6:10

So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.

James 2:15-17

If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? Even so faith, if it has no works, is dead, being by itself.

1 John 3:18

Little children, let us not love with word or with tongue, but in deed and truth.

2 Kings 7:7-9

So they got up and fled in the dusk and abandoned their tents and their horses and donkeys. They left the camp as it was and ran for their lives. The men who had leprosy reached the edge of the camp and entered one of the tents. They ate and drank, and carried away silver, gold and clothes, and went off and hid them. They returned and entered another tent and took some things from it and hid them also. Then they said to each other, "We're not doing right. This is a day of good news and we are keeping it to ourselves. If we wait until daylight, punishment will overtake us. Let's go at once and report this to the royal palace."

Thomas says:

This divine pleasure is twofold: God is pleased with our faith (11:6), and with our works (13: 16).

p. 180

### BRIGHTEN THE CORNER WHERE YOU ARE

"Even while I was a boy at school, it was clear to me that no explanation of the evil in the world could ever satisfy me. . . . But however much concerned I was at the problem of the misery in the world, I never let myself get lost in broodings over it; I always held firmly to the thought that each one of us can do a little to bring some portion of it to an end."

--Albert Schweitzer  
(quoted in *When You Can't Come Back*,  
Zondervan, 1992)

(From InfoSearch 3.51)

v.17 Keep on obeying your leaders and submitting [to them]; for they themselves are keeping watch over your souls, as those who will give an account, in order that they may be doing this with joy and not with groaning, for that would be of no help to you.

COMMAND #11:

"KEEP ON OBEYING YOUR LEADERS AND SUBMITTING [TO THEM]."

With this verse, also, we have a TWO-FOLD REASON:

1. "FOR THEY THEMSELVES ARE KEEPING WATCH OVER YOUR SOULS, AS THOSE WHO WILL GIVE AN ACCOUNT," and
2. "FOR THAT WOULD BE OF NO HELP TO YOU."

The Bible Knowledge Commentary says:

If former **leaders** were to be remembered and their teachings retained (vv. 7-8), present ones were to be obeyed. Their responsibility before God was to be recognized and their shepherding tasks should not be complicated by disobedience. . . . [this is] "so their accounting [to God for you] may be with joy.")  
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The LEADERS ARE TO BE LIKE SHEPHERDS keeping watch over the souls of their flock.

They are going to be GIVING AN ACCOUNT OF THIS SHEPHERDING.

He gives the PURPOSE following that:

"IN ORDER THAT [POSITIVELY] THEY MAY BE DOING THIS WITH JOY AND [NEGATIVELY] NOT WITH GROANING, FOR THAT WOULD BE OF NO HELP TO YOU."













The inspiring and challenging words of this hymn, written by Mrs. Rhea Miller, so influenced 23-year-old George Beverly Shea that they determined the direction of his entire life. As he began to compose a melody for these moving lines, he decided to devote his singing talent to God's glory alone.

Growing up with devoted Christian parents, Bev was encouraged to use his fine singing voice often in the services of the Wesleyan Methodist churches of which his father was a minister. Financial needs of the family made it necessary for him to leave college and work in an insurance office. However, he continued singing in churches and for Christian radio programs. Unexpectedly he was offered an audition for a secular singing position in New York City and passed the test. The opportunity for a substantial salary and wide recognition made Bev's decision very difficult.

One Sunday as Bev went to the family piano to prepare a song for the morning service, he found there the poem "I'd Rather Have Jesus." His mother, who collected beautiful quotations and literary selections, had begun to leave some of them around the house for her son to read, hoping to guide him spiritually. Bev was deeply moved with the challenging message of this text. Immediately he began to compose the music for the lines and used the song that same day in his father's church service.

Bev Shea comments: "Over the years, I've not sung any song more than 'I'd Rather Have Jesus,' but I never tire of Mrs. Miller's heartfelt words." As a young man of 23, Bev allowed the message of this text to guide him wisely to a wonderfully productive and worthwhile life of service to Christ as he shared his musical "theme song" with audiences around the world--

I'd rather have Jesus than silver or gold; I'd rather be His than have riches untold; I'd rather have Jesus than houses or land; I'd rather be led by His nail-pierced hand:

I'd rather have Jesus than men's applause; I'd rather be faithful to His dear cause; I'd rather have Jesus than world-wide fame; I'd rather be true to His holy name:

He's fairer than lilies of rarest bloom; He's sweeter than honey from out the comb; He's all that my hungering spirit needs--I'd rather have Jesus and let Him lead:

**Refrain:** Than to be the king of a vast domain or be held in sin's dread sway! I'd rather have Jesus than anything this world affords today.

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