

"Obey them that have the rule over you, and submit yourselves"

([Heb 13:11-25](#))

Heb 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

Heb 13:14 For here have we no continuing city, but we seek one to come.

Heb 13:15 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.

Heb 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Heb 13:17 Obey 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.

Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

Heb 13:19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

Heb 13:20 Now 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,

Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

Heb 13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

Heb 13:23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

Heb 13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Heb 13:25 Grace *be* with you all. Amen.

This section of Hebrews reveals to us how we can avoid being "**carried about with divers and strange doctrines**"([Heb 13:9](#)), and one of the main points that will be made over and over again to prevent this from happening is our being persuaded ([Heb 13:17](#)) of our need to remember them that have the rule over you, mentioned three times in just this one chapter of Hebrews ([Heb 13:7](#) , [Heb 13:17](#) , [Heb 13:24](#)).

The scriptures we will look at in this study show us the sound pattern that God has given us, which is realized through judgement upon our sinful flesh ([1Pe 4:17](#) , [1Jn 4:17](#)).

When we go without the camp with Christ ([Heb 13:13](#)) we are doing so in order to cease from sinning, living^{G980 [G5658 = aorist]} the rest of our time in this flesh not to the lusts of men, but to the will of God where there is no condemnation in Christ because we no longer walk^{G4043 [G5723 = present (today)]} after the flesh but in the spirit ([1Pe 4:1-3](#) , [Rom 8:1-2](#)). When we obey them that have the rule over us and follow each other as we follow Christ we are in fact setting our "affection on things above ([Eph 2:6](#)), not on things on the earth" knowing and being persuaded that "your life is hid with Christ in God" which is what it means to have eternal life that we now have in earnest ([Col 3:2-3](#) , [Joh 17:3](#) , *the world's earnest expectation* [Rom 8:19](#) , *the body of Christ's earnest of our inheritance* [Eph 1:14](#)).

Our Father in heaven is likened unto a husbandman ([Jas 5:7-8](#)) and the fruit that is first manifested in the lives of God's elect is what He is producing, which will result in our being able to "walk in wisdom toward them that are without, redeeming the time"([Col 4:5-6](#)). We are walking in wisdom when we "obey them that have the rule over you, and submit yourselves" and the fruit of that spiritual endeavour is described for us as well in ([1Th 5:16-18](#))

[Jas 5:7](#) Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

[Jas 5:8](#) Be ye also patient[[Luk 21:19](#)] ; stablish your hearts:([1Pe 5:10](#) , [1Pe 4:12](#)) for the coming of the Lord draweth nigh.

[Col 4:5](#) Walk in wisdom toward them that are without, redeeming the time.

[Col 4:6](#) Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

[1Th 5:16](#) Rejoice evermore.

1Th 5:17 Pray without ceasing.

1Th 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Our first verse:

Heb 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

What of these beasts whose bodies are brought into the sanctuary by the priest for sin? What does this represent and why must this be burned "**without the camp**"?

These beasts represent us, and the knowledge of who we are as beasts does not come about unless the Lord makes that knowledge manifest ([Ecc 3:18](#)).

[Ecc 3:18](#) I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

The manifold wisdom of God which makes it possible for us to come to know God and Jesus Christ ([Joh 17:3](#)) is being made known or manifest through the church ([Eph 3:10](#) , [Rom 1:19](#) , [2Co 2:14](#)) and no man can come unto Christ the High Priest who is in the temple that we are ([1Co 3:16](#) , [Col 1:27](#)), unless the Father drags us there ([Joh 6:44](#)).

[Joh 17:3](#) And this is life eternal, that they might **know thee** the only true God, and Jesus Christ, whom thou hast sent.

[Eph 3:10](#) To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

[Rom 1:19](#) Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.["by the church"]

[2Co 2:14](#) Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

[Joh 6:44](#) No man can come to me, except the Father which hath sent me draw^{G1670 = "drag" [G5661 = aorist]} him: and I will raise him up at the last day.

This dragging process is being talked about when it says "**whose blood is brought into the sanctuary by the high priest for sin**". It is our Adamic sinful flesh that is on trial and we are all guilty of all and therefore, like our Lord, we are "**burned without the camp**" as we overcome through Christ being nourished by the very living sacrifice that we have become through Him ([Lev 4:1-21](#) , [Heb 13:13](#) , [Rom 12:1](#) , [Gal 2:20](#)).

[Lev 4:3](#) If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

[the anointed priest in this instance is the elect and the bullock represents Christ who is the sin offering]

[...Lev 4:5-7](#) And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

[...Lev 4:11-12](#) And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

[Lev 4:13](#) And if the whole congregation of Israel sin through ignorance[[Rom 3:23](#)], and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

[Lev 4:14](#) When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

[the young bullock represents Christ who is sacrificed for the sin of the whole congregation representing all the world [Joh 3:16](#)]

[Lev 4:15](#) And the elders of the congregation shall lay their hands upon the

head of the bullock before the LORD: and the bullock shall be killed before the LORD.

Lev 4:16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

Lev 4:17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

Lev 4:18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is* *at* the door of the tabernacle of the congregation.

Lev 4:19 And he shall take all his fat from him, and burn *it* upon the altar.

Lev 4:20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

Lev 4:21 And he shall carry forth the bullock **without the camp**, and burn him as he burned the first bullock: it is a sin offering for the congregation.

Heb 13:13 Let us go forth therefore unto him **without the camp**, bearing his reproach. [[Col 1:24](#)]

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. [*we lay down our lives for each other* [Joh 15:13](#) , [1Jn 3:16](#)]

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

Suffering "**without the gate**" or being "**burned without the camp**" are the same thing and it represents our coming out of the knowledge of this world, the wisdom of men, as we begin to live by the power of God ([1Co 2:5](#) , [Pro 9:10](#) , [Luk 12:5](#)), that tells us that we must lose our life in order to gain it ([Mat 10:39](#)) and suffer "**without the gate**" with Christ who is represented by the bullock that is burnt without the camp ([Pro 24:7](#) , [Col 1:24](#) , [Exo 29:14](#)). Christ "gave

himself for me" so that we could live the rest of our lives "by the faith of the Son of God" and that is what happens when we die daily and are "born of God" ([Gal 2:20](#) , [1Jn 5:4](#)).

[1Co 2:5](#) That your faith should not stand in the wisdom of men, but in the power of God.

[Pro 9:10](#) The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

[Luk 12:5](#) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

[Pro 24:7](#) Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my **flesh** for his body's sake, which is the church:

[Exo 29:14](#) But the **flesh** of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

[1Jn 5:4](#) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

The rich young ruler does not want to give up his knowledge, his own righteousness, by going without the camp with Christ by selling all that he has so he can then obtain the true riches and wisdom that comes with suffering, with the people of God who are being "born again" ([Mat 19:21](#) , [Luk 13:32](#) , [Heb 11:25-27](#) , [Joh 3:3](#) , [Luk 17:21](#)).

[Heb 11:25](#) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

[Heb 11:26](#) Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

[Heb 11:27](#) By faith he forsook Egypt [*the riches of the world*], not fearing the wrath of the king: for he endured, as seeing him who is invisible.

That "**strait gate**" that God's elect are blessed to enter into and are heading toward is described for us in this parable of Christ found in ([Luk 13:22-33](#)). Christ has to direct and control the foal of an ass in order for it, the beast, to

enter into the gate, which again represents the wisdom of Christ that He directs us toward by giving us eyes to see and ears to hear ([Mat 13:11](#)). Otherwise we would continue to be ever searching and never able to come to the knowledge of the truth ([Mat 21:5](#) , [Joh 12:14-16](#) , [2Ti 3:7](#)).

Luk 13:22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

[in regard to God's sovereignty we are told we are journeying toward a city ([Heb 11:10](#)), which in the elect's case is the city called "Jerusalem above the mother of us all" [Jas 4:13-15](#) , [Heb 6:3](#) , [Gal 4:26](#)]

Luk 13:23 Then said one unto him, Lord, are there **few** that be saved? And he said unto them,

Luk 13:24 Strive to enter in at the **strait gate**: for **many**, I say unto you, will seek to enter in, and shall not be able. [[Mat 22:14](#)]

Luk 13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Luk 13:26 Then shall ye begin to say, **We have eaten and drunk in thy presence** [[Isa 4:1](#)], and thou hast taught in our streets.

Luk 13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity. [[Php 3:9](#)]

Luk 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

[when the world finally sees the spiritual completion through judgement (3 [1Pe 4:17](#)) that God's elect have gone through represented by this parable of three men "Abraham, and Isaac, and Jacob" there will be weeping and gnashing of teeth]

Luk 13:29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

Luk 13:30 And, behold, there are last which shall be first, and there are first which shall be last. [[Mat 22:14](#)]

Luk 13:31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. [[Luk 12:5](#)]

Luk 13:32 And he said unto them, **Go ye, and tell that fox, Behold, I cast out**

devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

Luk 13:33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. [Gal 4:26]

[we cannot die daily unless we are blessed to be bound to the altar (Psa 118:27) pursuing our dying daily relationship with Christ (1Co 15:31) as we journey toward Jerusalem that is above (Gal 4:26) through Christ (Php 2:12-13) being blessed to be raised in this heavenly place where we must perish or die daily without the camp or without the gate]

Heb 13:14 For here have we no continuing city, but we seek one to come.

Heb 13:15 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.

Heb 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

We have so much to be thankful for when we can believe in the faithfulness of the one who we have committed our souls unto (1Pe 4:19) who tells us that "**here have we no continuing city, but we seek one to come**" (Heb 11:10, Psa 127:1). We are finding that "**one to come**" through Christ "**by him**" being accepted in him (Eph 1:6).

1Pe 4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

Heb 11:10 For he looked for a city which hath foundations, whose builder and maker is God.

Psa 127:1 *A Song of degrees for Solomon. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.*

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

How much praise, how much thankfulness should be on our lips? The answer is: "**therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name**" as also confirmed with

these verses: ([1Th 5:16-18](#)).

[1Th 5:16](#) Rejoice evermore.

[1Th 5:17](#) Pray without ceasing.

[1Th 5:18](#) **In every thing give thanks:** for this is the will of God in Christ Jesus concerning you.

[1Th 5:19](#) Quench not the Spirit.

[1Th 5:20](#) Despise not prophesyings.

[1Th 5:21](#) Prove all things; hold fast that which is good.

The context is relevant here in ([1Th 5:16-18](#)), reminding us that when we are not continually thankful we will in fact quench God's spirit within, but if God is working with us it will be through judgement that we will learn to appreciate more and more the fruit that this judgement brings about as we pass from death to life and grow in our ability through Christ to love and encourage each other as a healthy joint in Christ's body ([1Jn 3:14](#) , [Eph 4:16](#)).

[Luk 17:13](#) And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

[Luk 17:14](#) And when he saw *them*, he said unto them, **Go shew yourselves unto the priests.** And it came to pass, that, as they went, they were cleansed.

[Luk 17:15](#) And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

[Luk 17:16](#) And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

[Luk 17:17](#) And Jesus answering said, **Were there not ten cleansed? but where are the nine?**

[Luk 17:18](#) **There are not found that returned to give glory to God, save this stranger.**

[Luk 17:19](#) And he said unto him, **Arise, go thy way: thy faith hath made thee whole.** [[1Jn 5:4](#)]

Heb 13:17 Obey 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.

It is important to understand in these last few verses of the book of Hebrews what is being told to us when we are commanded to "**Obey them that have the rule over you, and submit yourselves**".

We all must give an accounting to God today if we are His elect, and those who are in leadership positions are to look well to themselves and to the flock "over the which the Holy Ghost hath made you overseers, to feed the church of God"([Act 20:28](#)).

[Act 20:28](#) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

That looking well to ourselves is accompanied with the knowledge that "we shall receive the greater condemnation" or judgement so that we can properly call ourselves leaders not just in name but by being a tree that is known by the fruit of our life ([Mat 7:16](#) , [1Ti 3:1-7](#)) that God's judgement upon us will bring about ([Jas 3:1](#) , [Joh 15:1-8](#)).

[Jas 3:1](#) My brethren, be not many masters, knowing that we shall receive the greater condemnation^{G2917}.

[Joh 15:1](#) I am the true vine, and my Father is the husbandman.

[Joh 15:2](#) Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. [[Heb 12:6](#)]

[Joh 15:3](#) Now ye are clean through the word which I have spoken unto you.

[Joh 15:4](#) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

[Joh 15:5](#) I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. [[1Co 3:14](#)]

[Joh 15:6](#) If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. [[1Co 3:15](#)]

[Joh 15:7](#) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

[Joh 15:8](#) Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

That word condemnation^{G2917} in ([Jas 3:1](#)) is the same Strong's number found in ([Rom 2:2-3](#)) translated as "judgment".

[Jas 3:1](#) My brethren, be not many masters, knowing that we shall receive the greater condemnation^{G2917}.

Rom 2:2 But we are sure that the judgment^{G2917} of God is according to truth against them which commit such things.

Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment^{G2917} of God?

G2917 *krima kree'-mah* From **G2919**; a *decision* (the function or the effect, for or against ["crime"]): - avenge, condemned, condemnation, damnation, + go to law, judgment.

As long as we do not despise "his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance", we will be blessed by that process of judgement that is upon all of us so that our love may be made perfect (**1Pe 4:17** , **1Jn 4:17-18**).

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

1Jn 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

God's leaders are held to a very high standard as "**they watch for your souls, as they that must give account [of both themselves and the little flock], that they may do it with joy, and not with grief: for that is unprofitable for you**". We should have joy in our hearts and that joy of the Lord is our strength that we pray will never leave us (**Neh 8:10** , **Php 4:4**).

Neh 8:10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

Php 4:4 Rejoice in the Lord alway: *and* again I say, Rejoice.

They are helpers of your joy (**2Co 1:24**) and should always want to bring that good report to our Father that brings great joy as we labour in the word that does not perish, and see the fruit of that labour reflected in the desire of our

family to want to walk in the truth ([3Jn 1:4](#)). So with this all in mind let's look at the meaning of the words obey^{G3982} and submit^{G5226} in this verse:

[Heb 13:17](#) **Obey**^{G3982} **them that have the rule over you, and submit**^{G5226} **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.

"obey" G3982 peithō pi'-tho A primary verb; to *convince* (by argument, true or false); by analogy to *pacify* or *conciliate* (by other fair means); reflexively or passively to *assent* (to evidence or authority), to *rely* (by inward certainty): - agree, assure, believe, **have confidence**([Php 1:6](#)), be (wax) content, make friend, obey, **persuade**, trust, yield.

[Php 1:6](#) Being confident^{G3982} [**"obey"**^{G3982}] of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

[Heb 10:35](#) Cast not away therefore your confidence, which hath great recompence of reward.

[Heb 10:36](#) For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

"submit" G5226 hupeikō hoop-i'-ko From [G5259](#) and εἰκω eikō (to *yield*, be "weak"); to *surrender*: - submit self.

[Heb 13:7](#) Remember them which have the rule over^{G2233}[**esteem**^{G2233} [1Th 5:13](#) , [Php 2:3](#)] you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

"them which have the rule over" G2233 hēgeomai hayg-eh'-om-ahee Middle voice of a (presumed) strengthened form of [G71](#); to *lead*, that is, *command* (with official authority); figuratively to *deem*, that is, *consider*: - account, (be) chief, count, esteem ([1Th 5:13](#)), governor, judge, have the rule over, suppose, think.

[Heb 13:24](#) Salute all them that have the rule over you^{G2233}, and all the saints. They of Italy salute you.

[1Th 5:13](#) And to **esteem**^{G2233} them very highly in love for their work's

sake([Php 2:12-13](#) , [1Co 11:1](#) , [2Co 1:24](#)) .*And* be at peace among yourselves.

[Php 2:12](#) Wherefore, my beloved, as ye have always **obeyed**^{G5219} [*hupakouō* *hoop-ak-oo'-o* = to listen, to harken] not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[1Co 11:1](#) Be ye followers of me, even as I also *am* of Christ.

[2Co 1:24](#) Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.([Rom 3:27](#) , [1Co 3:6](#) , [Eph 2:8](#) , [1Jn 5:4](#) , [1Co 3:5](#))

There is safety in a multitude of counsellors ([Pro 11:14](#)) and the spiritual battles we fight in this life are established with wise counsel as that counsel helps us make sense of the process of maturing that we are all going through so we can go on to perfection by being stablished, strengthened and settled by God through Christ ([Pro 20:18](#) , [1Pe 5:10](#)).

[1Pe 5:10](#) But the God of **all grace**, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

[Eph 2:8](#) For **by grace** are ye saved through faith;[[Gal 2:20](#)] and that not of yourselves: *it is* the gift of God:

Being persuaded of someone and finding safety in a multitude of counsellors means that we are trying the spirits upon the word of God ([1Jn 4:1-6](#)). God will reveal His mind through our obedience to that word ([Act 15:28](#)), which is what it means to be led by the spirit of God that convicts us that we are His sons. ([1Co 14:37-40](#) , [1Co 2:16](#) , [Rom 8:14-16](#)).

[1Jn 4:1](#) Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

[1Jn 4:2](#) Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

[1Jn 4:3](#) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard

that it should come; and even now already is it in the world.

1Jn 4:4 Ye are of God, little children, and have overcome them: **because** greater is he that is in you, than he that is in the world. [[Col 1:27](#) , [Exo 29:14](#)]

1Jn 4:5 They are of the world: therefore speak they of the world, and the world heareth them.

1Jn 4:6 We are of God: he that knoweth God **heareth** us; he that is not of God heareth^{G191=} akouō ak-oo'-o not us. Hereby know we the spirit of truth, and the spirit of error.

G191 akouō ak-oo'-o A primary verb; to *hear* (in various senses): - give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand. [[Php 2:12](#) *Wherefore, my beloved, as ye have always **obeyed***^{G5219} hupakouō hoop-ak-oo'-o **From G5259 and G191; to *hear* under**]

Act 15:28 For it seemed good to the Holy Ghost, and to us [**'the multitude and consensus'**], to lay upon you no greater burden than these necessary things;

1Co 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. [[Rom 1:20](#)]

1Co 14:36 What? came the word of God out from you? or came it unto you only?

1Co 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that **the things that I write unto you are the commandments of the Lord.**

1Co 14:38 But if any man be ignorant, let him be ignorant.

1Co 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. [[1Co 14:3](#)]

1Co 14:40 Let all things be done decently and in order.

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. [*a mind that does things decently and in order*']

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: ["For it seemed good to the **Holy Ghost**, and to us" Act 15:28]

All that we just read is how we "walk in the truth" of (3Jn 1:4)

3Jn 1:3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

3Jn 1:4 I have no greater joy than to hear that my children walk in truth.

Heb 13:18 **Pray for us: for we trust we have a good conscience, in all things willing to live honestly.**

We all need each other's prayers, but Paul in this instance in regard to maintaining "**a good conscience, in all things willing to live honestly**", asked the brethren to "**pray for us**", the elders, just like Christ prayed for Peter who He knew Satan wanted to sift like wheat (Luk 22:31-32 , Mat 26:31). When we don't "obey them that have the rule over you", we are in essence smiting the shepherd "**and the sheep of the flock shall be scattered abroad**", so we need to obey that commandment to pray for one another that we can be healed (Jas 5:16).

Luk 22:31 And the Lord said, **Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:**

Luk 22:32 **But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.**

Jas 5:16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

We are all weak and have infirmities and God is making his strength perfect through that weakness (2Co 12:9), and it is by the fervent continual prayers of the righteous that we are all held up. When we pray for our leaders, we are in effect praying that the Lord will not let their faith fail so that they may continue to do the work of strengthening the brethren: "**when thou art converted, strengthen thy brethren**" (Jas 5:16).

Those prayers are needed "**for we trust we have a good conscience, in all things willing to live honestly**" [Mat 26:41]. We want to continue to trust Him by putting off our flesh as we help each other bear the burdens of this life

that we need in order to keep us humble and under our body ([1Co 9:26-27](#)).

[1Co 9:26](#) I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

[1Co 9:27](#) But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Heb 13:19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

Paul goes on to say what he believes these prayers will accomplish, by simply saying: "**But I beseech *you* the rather to do this, that I may be restored to you the sooner**".

His desire was to "**be restored to you the sooner**" just as we desire the coming together of the saints every chance the Lord provides. So we should continue to pray that God will make a way for that to happen ([Mal 3:16](#) , [Heb 10:25](#)).

[Mal 3:16](#) Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

[Heb 10:25](#) Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

Heb 13:20 Now 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,

Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

These closing statements and blessing of God's apostle Paul pronounced upon the church of his day is being pronounced in our lives right now through Christ who is "the same yesterday, and to day, and for ever"([Heb 13:8](#)).

What more reassuring words could be uttered that remind us of ([Rom 5:10-11](#)) by stating how great God's power is that will accomplish what He has ordained from the foundation of the world by saying, "**Now 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 Make you perfect in every good work to do his will,[[Php 2:12-13](#)] working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen."

[Rom 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

[Rom 5:11](#) And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

[Php 2:12](#) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[Heb 13:22](#) And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

[Heb 13:23](#) Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

This final salutation in this book of Hebrews is a confirmation of Christ's words to possess our souls patiently found in ([Luk 21:19](#)) as Paul beseeches us to "**suffer the word of exhortation**" because in doing this we will be blessed to hear that word of encouragement, and exhortation that helps us understand our liberty in Christ ([2Co 3:17](#) , [Joh 6:63](#)).

[Luk 21:19](#) **In your patience possess ye your souls.**

[2Co 3:17](#) Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

[Joh 6:63](#) **It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.**

Paul knew "Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue". This is the good fight of faith that we are all called unto and Paul was reminding the church to know those who labour amongst you by saying of Timothy, who was like a son unto Paul, "**Know ye that *our* brother Timothy is set at liberty; with whom, if he come**

shortly, I will see you". That liberty came about by Timothy learning from Paul, having the humility to be teachable like a son to a father, suffering "**the word of exhortation**" ([Php 2:22](#) , [1Ti 1:2](#)).

[Php 2:22](#) But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

[1Ti 1:2](#) Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

Heb 13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Heb 13:25 Grace *be* with you all. Amen.

Finally, going back to the title in this study, "**obey them that have the rule over you, and submit yourselves**", we are again reminded of the same admonition with these similar words "**Salute all them that have the rule over you, and all the saints. They of Italy salute you.**"

God's favour or "**Grace**" will truly be upon us if we can be blessed to learn to "**Obey them that have the rule over you, and submit yourselves**".

Grace *be* with you all. Amen.