



## **“Obey and Pray”**

Hebrews 13:17-19

November and December are high traveling months; so, imagine that you’re on an airplane and once you’re up in the air, something feels wrong. The plane is veering some and doesn’t seem to be correcting. Turbulence increases. Quickly, a flight attendant discovers that both the pilot and co-pilot have passed out in the cockpit. What would your thoughts be in that moment? Probably fear.

We don’t sit in our chair and think to ourselves, “What’s everyone worried about. We’re in a plane. We’re fine. Plus, we’re sitting in our seats and we’re ok right now!” We know that a plane must have a pilot not merely to fly, but to get safely to its destination. And, in that moment, we even recognize our safety is in the health and awareness of the pilot.

Let’s transition that illustration to the local church. What would happen to a local church if there was no leadership? I would imagine that many Christians might say, “Nothing. We’re fine with or without them. After all, I have the Holy Spirit in me.” While true that the Holy Spirit works in all of us, it’s not a biblically accurate mindset to say you do not need God-given leadership. There is a real sense that if a local church didn’t have godly leadership that the local church would crash and burn. And since we are members of a local church, that means our spiritual lives would be negatively affected.

I wonder how many people in Western churches think this way. In studying for the sermon this morning, one commentator, who is also a pastor wrote about the many opportunities he’s had in counseling pastors and their wives. In the midst of the counseling, he’s discovered a lot of pain pastors have felt – and for various reasons. But one of the reasons Pastor Kent Hughes cites for pastoral hurt is “American individualism and subjectivism.” This is the idea that we can go at our spiritual lives alone and we don’t need other believers. But then, Hughes emphasizes what he calls the “destructive apex” of individualism. It’s when “a person says, ‘Well, that’s what you think, pastor. But my opinion is as good as yours.’” Hughes goes on to say, “The truth is, one’s opinion may be even better than the pastor’s. But the appeal to the magisterium of one’s subjective opinion is a specious appeal. One’s opinion is only as good as or better than another’s if it is supported by Scripture and rigorous logic. Pastoral authority evaporates where individualism and subjectivism reign” (R.K. Hughes, p. 462).

Please know that I’m not saying these things to secretly tell all of you how horrible you’re treating me and the other elders here at Ventura. I’m giving this illustration to try to lay some groundwork for the text we’re moving into this morning. And, in addressing it correctly, we have to even see our cultural blind spots. The text this morning is completely focused on the Hebrew church’s relationship with their leaders, and I find this very interesting, intriguing and encouraging.

In this letter, the author has been most concerned about the people of this church in Rome. This church once had a zeal for godliness even in the midst of persecution, but in the time of prosperity, they began to drift. Now they're facing trials again and the author is concerned because they're seeming to question whether or not following Jesus is actually worth their lives.

This book of Hebrews is such a pastorally sensitive written sermon, and it's most probable that the author of this letter is (or was) a leader in this church. So, from chapter to chapter, he lays out warnings and encouragements to the congregation to keep their gaze fixed on Jesus and to encourage one another daily. Jesus, through his life and death, perfectly obeyed God. He's superior to all! But there's more. In the Old Testament, blood incessantly flowed from the animal deaths in the temple, but in Jesus' death, he satisfied the justice of God. Then Jesus opened up complete, free access to God to all who recognize their sinfulness and turn to God for forgiveness, reconciliation and eternal hope through Jesus alone. Then, in chapter 12, the author calls all who trust Jesus to run this race of life, looking to Jesus the whole time. Even if your legs aren't able to move any more, Jesus promised to keep you going to the end!

Finally, at the end of chapter 12, the author ends by calling this church to worship God and obey him. God is a Consuming Fire. He's the Judge and he will someday bring about a new creation! Punishment and Restoration are coming. Live in light of this God and rejoice that you have the Savior who gives you eternal hope to face the day of God's return and who also gives you the ability to worship God in this life – today and everyday! So, worship our Consuming Fire God.

But what does that look like? Coming into chapter 13, he gives other specific commands to spell this out for the church. In verse 1, he says they are to let brotherly love continue. We can think of that generically about our love for fellow Christians, and that's true. But then we get to the verses we're going to study today. Throughout this sermon, the author hasn't really mentioned much, if anything, about the leaders of the church, but now he mentions that not only should this church be concerned about the congregation generally, but the church should be concerned about their leaders, too. If we really believe Jesus is superior and that God is worthy of our continual worship, then there's a responsibility the congregation is to have towards their pastors. And, this is for the pastor's good and for the congregation's welfare.

So, with that in mind, turn in your Bible to Hebrews 13, and we will read verses 17-19 together after I pray.

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*<sup>17</sup> Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you. <sup>18</sup> Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. <sup>19</sup> I urge you the more earnestly to do this in order that I may be restored to you the sooner. <sup>1</sup>*

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These words come at the very end of this sermon. What's next is a benediction and some final, basic, closing remarks. But these words are some of his final words regarding what it looks like if we worship

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<sup>1</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:17–19.

our Consuming-Fire God. If we want the world to see a different kind of gospel-motivated obedience, then they should see it in how we relate to one another and even to the leaders within the church. A

gain, these words are intriguing to me. In the context of the book, the author has been saying “Jesus is superior than Moses. Jesus is superior to angels. Jesus is superior to the old covenant sacrificial system.” Then, we come to these final words and the author is essentially saying, “Because Jesus is superior, listen to your spiritual leaders.” That might sound odd to all of us; so, let me put it differently. Jesus is not only to be obeyed by the congregation. Jesus must be obeyed by the leaders of the church, too. And, Jesus’ call to the leaders is that they lead the church. Therefore, “Because Jesus is superior, the leaders must follow Jesus and the congregation must follow Jesus and Jesus’ leading through the leaders.” Yes, I know that might sound confusing; so, let me boil this all down: **The local church is called to obey and pray for their leaders.** With this in mind, let’s dive right into the text and discover the first point:

### 1. The local church is called to obey their leaders (v. 17).

Look at the beginning of verse 17 again with me: <sup>17</sup> Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account.<sup>2</sup>

In these few verses in Hebrews, the author chooses Greek words that don’t have as great of an English counterpart. For example, the word “obey” here is not the normal Greek word for “obey.” The word more literally rendered is “be persuaded.” The word “submit to” in the Greek is a word that is nowhere else used in the New Testament. So, it seems here that the author, and ultimately God himself who inspired these words, wants us to grasp a hold of something special.

Well, what does it mean to “be persuaded” by your leaders? The implication is that you would willingly accept their leadership. Allow the leaders to lead. Tell your mind, heart and soul that you ought to listen to them. Again, this is an intriguing command. It seems to indicate that, at least potentially, the Hebrew Christians might not have been listening to their leaders as they ought to have. Instead of allowing themselves to be persuaded and influenced by their leaders, they’ve stood at a distance from them.

This happens in our day as well. I’ve had multiple conversations with people who have been hurt by church leaders – and there have been times that I’ve been bothered with those people regarding the hurt experienced. But one thing that truly concerns me is when people say, “I’ve been hurt by a pastor, and so I won’t join a church anymore.” While I understand a person’s desire to self-protect, God still commands us to gift church leaders with a willingness to listen to and be persuaded by them.

Now, at this point, some people could say, “I listen to a lot of TV pastors and I turn on podcasts to listen to Pastor So-and-So. I definitely am persuaded by these men.” But Hebrews 13 isn’t in the context of the universal church – listening to a plethora of pastors from various areas around the globe. Hebrews 13 is in the context of the local church. He says, “Obey *your* leaders” (emphasis mine). Allow yourself to be persuaded by *your* leaders. Listen to them. So, the application here for Ventura is “Allow yourself to be persuaded by the elders of Ventura.” Who are these men? Jim Hemmes, Ben Jacques, David Pollard and I comprise the elder team.

Right here, at this moment, I feel very self-serving in preaching this text. So, let me add to this that the author isn’t saying that you should obey church leaders no matter what. It seems evident that the

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<sup>2</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:17.

author of Hebrews says, “Obey your leaders” because these leaders are in line with the truth of God as revealed even in this book of Hebrews. So, don’t obey church leaders if they tell you to sin! In Acts, we have an example of the Jewish authorities telling Peter to stop proclaiming Christ, and Peter’s response to the council was, “We must obey God rather than men.”<sup>3</sup>

This is why, whenever people become members of Ventura, I ask, “Do you willingly submit to the elders of Ventura as they submit to Christ.” “As they submit to Christ” is a very important phrase. But even this can become subjective. Some people can look at the elders and think, “Why are you confronting me about that thing?” Or, people can say, “The pastors aren’t preaching on this subject or topic or soapbox, and therefore aren’t following Jesus.”

It’s in the midst of the subjective and even in the gray areas that people could be tempted to say, “Well, the elders think one thing, but I think another and I’ll be ok not following them in that.” The author says that the default tendency of the congregation should be one of listening to and allowing yourself to be persuaded by the leaders. Now, if their leadership guides away from the clear, central teachings of Scripture; then be more persuaded by Scripture than men! But, if you trust that Jesus shepherds his people through *under*-shepherds, then seek to listen to the under-shepherds.

Then, the author adds to this that the congregation is to submit. This Greek word for “submit,” as I said before, is used nowhere else in the New Testament. But it means to “yield to.” Now, when I think of yielding, I think of myself being in a disagreement with someone else and then humbling myself and saying, “I yield to you!” But that’s not the only idea of this word. It doesn’t mean “losing an argument.” But it does involve humility. And, I would say the only way that a church member could yield biblically to leaders is if they have a greater trust in Jesus than they do in the leaders.

This is what I want to emphasize at this point. Sometimes people will come up to me and say that they trust me. And, in one sense, I get what you mean and I’m grateful for that. But I’m also wary of that, too, because I don’t even trust myself. Instead, I hope and pray that we trust Jesus – and part of our trust in Jesus is that we trust Jesus to work through one another. So, let’s together look to Jesus and trust him – and, as a result, grow in trusting His work through one another. As we have eyes open to see how Jesus is working in and through one another, we will then grow in appreciating the different roles God has placed us in.

And, that’s the direction the author goes here with the leaders in the church. Some could say, “Why should we obey the leaders?” And the author essentially reminds them of the important role God has placed them in!

**God gives the leaders responsibility for the people’s souls.** The end of verse 17 says, “for they are keeping watch over your souls, as those who will have to give an account.”<sup>4</sup> Why obey and submit? God tells them they have to give an account for you!

So, when someone says, “I don’t need a pastor and I don’t need to have a relationship of godly submission with a pastor,” the pastoral response is, “Well. . . I’m responsible for you. And I don’t know how I can be responsible for you and not know you.” Right at this point comes in the practical reality of church membership. Who is a local pastor responsible for? Everyone who comes through the door? No.

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<sup>3</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ac 5:29.

<sup>4</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:17.

Not everyone is a believer. And, others are part of other church families. The elders of a local church are elders over *their* church. So, it's those who have identified themselves under the leadership of the elders. Those who have willingly (not forcefully) submitted to the elders are those whom the elders oversee and shepherd.

And, why do they do this? Because they have been given a responsibility by God to keep watch over their souls. Here again we have an interesting phrase used by the author of Hebrews. One commentator writes of this word "keep watch" as being "a strong verb that often means simply to 'stay awake' and implies the unflagging vigilance of the shepherd (and possibly losing sleep?"; as quot. in Longman, p. 191).

Here, the author of Hebrews tells this Roman church the reality about their leaders. While there might be tensions with the leaders, the author says, "Do you realize that they have to give an account for you, and that they lead you with unflagging vigilance? They even lose sleep over you!"

A couple of weeks ago, David Pollard preached in the morning service and in the evening service, Justin Davito preached. That day, as I was walking over to the building here with one of my children, I said that I wasn't preaching that morning. Then, my child said, "Are you getting paid then?" That child thought that my pay was directly related to preaching each week. We then had a short conversation about what I do in a given week – and that my pastoral responsibility isn't preaching alone, but leading, counseling, planning, organizing, developing, training – and other things. This child's statement reminds me of the people's joking remarks when they'll say something like, "You only work Sundays, right?" Now, sometimes I will chuckle at that joke because I know the heart of the people who say that. But if I can really bear my heart out here for a moment, I can honestly say that my heart and mind are often thinking about you. My soul is consistently burdened for your spiritual state. As a pastor here and elsewhere, my soul has often felt overwhelmed. And, there have been many times where I either couldn't sleep or had fitful sleep. I've wept over people – including some of you here.

Please know that I don't say this to make you feel guilty. This is part of my calling! This past week, I came across a study done by LifeWay Research. It was a study on pastors and the struggles they face. And I want you to hear some statistics.

- 84 percent say they're on call 24 hours a day.
- 80 percent expect conflict in their church.
- 54 percent find the role of pastor frequently overwhelming.
- 53 percent are often concerned about their family's financial security.
- 48 percent often feel the demands of ministry are more than they can handle.
- 21 percent say their church has unrealistic expectations of them.

But I want you to hear this: 92 percent of pastors say their congregations regularly give genuine encouragement to the pastor's family (see <http://lifewayresearch.com/2015/09/01/despite-stresses-few-pastors-give-up-on-ministry/>).

Do I and the other elders resonate with some of these statements. Absolutely. If being an elder was something we could do in our own strength, then we wouldn't be trusting Jesus. But here's where the joy comes in: The elders here within Ventura believe that Jesus is Superior to all – and we believe that he is working in our midst – even through us. And, we know that Jesus will weave his glorious tapestry

through the pain and the pleasures of church life. The Great Commission is being fulfilled in our midst, and the Holy Spirit is working through us in specific ways that he has called us to!

This is the point of the author of Hebrews, too. God has given the task of keeping watch over the souls of the people in the local church. It's tiring and painful at times. And they will have to give an account to God for how they led! Someday, in some ways I can tremble thinking about this, I and the other elders of Ventura will stand before the Lord for how we led. This statement actually should silence accusers within the church. Congregants who try to make pastors pay or do their bidding fail to remember that Jesus is Lord! There have been multiple times when Paul responds to the critics by saying that the Lord will judge him. That will be a perfect judgment. And, so, even for me, David, Ben, Jim (and whoever else becomes an elder here in the future), we lay ourselves at Jesus' feet.

But that's not a scary thought to me. In that day, Jesus will disclose all things and will reveal what we need to see. And his judgment is perfect. Until that time, what joy it is to be a pastor whom the Lord is empowering to seek God.

While studying for this sermon, I came across this statement from a 19<sup>th</sup> century Episcopal Bishop named Phillips Brooks: **"To be a true minister to men is always to accept new happiness and new distress. . . . The man who gives himself to other men can never be a wholly sad man; but no more can he be a man of unclouded gladness. To him shall come with every deeper consecration a before untasted joy, but in the same cup shall be mixed a sorrow that it was beyond his power to feel before"** (as quot. in R.K. Hughes, p. 465).

If the church recognizes the responsibility God gives to the pastors and the relationship that pastors are to have with the church, then the church should have a certain attitude about themselves when they listen to and submit. Look at the end of verse 17: "Let them do this with joy and not with groaning, for that would be of no advantage to you."<sup>5</sup> Give pastors cause to rejoice over you, not groan.

Right here, we have a second reason to obey: **Obedience to leadership is an advantage for you.**

As I preach this, I want to be very sensitive to the command here. Talking about your struggles with sin or your pains in life does not necessarily cause groaning. This isn't saying, "Make a pastor's job unnecessary. Don't talk about sin or needs for prayer." No. If someone comes to me and says, "Here's my sin and I need to repent," I would say, "Praise the Lord!"

Again, I want to praise the Lord that I believe that each elder within Ventura genuinely cares for each and every soul of this church. We pray over you regularly. We spend time talking over how we can best pastorally care for you. We've even divided up the membership of this church so that each elder takes more responsibility for the members of the body.

And, our greatest joy is when people in the church are recognizing their sin and also finding greater freedom through God's glory in Jesus. When people are gazing on Jesus and seeing how the gospel of Jesus empowers them to follow God – I'm ecstatic. I'll say to myself, "Wow! This person is seeing how God declaring him righteous because of Jesus' death actually affects his addiction!" But, I would be distressed if someone refuses to listen to the Scripture. When someone says, "Well, you say that, but I

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<sup>5</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 13:17.



think this situation is different.” Or when someone just puts on the Christian mask and refuses to see their heart-need for Jesus. Then there’s groaning. Deep groaning.

With the apostle John, I want to always be able to say, “<sup>4</sup>I have no greater joy than to hear that my children are walking in the truth.”<sup>6</sup> Now, how can this be the greatest joy of the pastor? Because, by God’s grace, we believe Jesus is superior – and if you are growing in the love of God for you in Christ and in obeying and following after him, then praise God! We can delight in the Lord together in the miracles of his grace showering down over us!

But what if you’re a person who says, “I don’t want to obey and submit?” I’m reminded of the story of the child who was told by their mom that they needed to sit down in a timeout chair, and when the child was sitting down, he said, “I am sitting down on the outside, but I’m standing on the inside.” If that’s you towards leaders, the author of Hebrews says that’s no advantage for you. But he leaves it at that. He doesn’t tell you *why* it’s no advantage to you. He just says there’s not an advantage for you. I think we can speculate on this. When elders have to focus their energies on people refusing to repent, then they can’t focus their energies on other positive growth. In addition, you aren’t going to be growing in the joy of the Lord because you’re refusing his shepherding work through the pastors to you.

Whatever the disadvantage, it’s a significant one. To sit, hands folded, rejecting to be persuaded by leadership is to be spiritually disadvantaged. Instead, let’s worship together. Let’s pursue Jesus together. Let’s seek the Lord’s mercy *together!* The local church is commanded to obey the leaders because God has given leaders that task, and it’s for the advantage for the church. Now, the author goes on into verses 18-19 and says that you’re not only to obey and submit,

## 2. The local church is to pray for their leaders (vv. 18-19).

Verses 18-19 say, “<sup>18</sup>Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. <sup>19</sup>I urge you the more earnestly to do this in order that I may be restored to you the sooner.”<sup>7</sup>

If a godly elder of a church is placed there by God, and the elder is actually going to give an account for the souls of every single person who is a part of that local church; then that should drive the congregation to pray for the leaders.

But there’s something more that needs to be brought out here. It seems as though the author of Hebrews might be picking up on some tension between the congregation and their leadership. In verse 18, he has to say that he (along with the other leaders) are sure that they have a clear conscience. And then in verse 22, he has to ask the congregation to bear with this letter. While we can’t be certain, certain commentators affirm that it seems the author is seeking for gracious understanding from the congregation.

The author is essentially saying to the people, “We love you and we know our responsibility and we are seeking to honor the Lord in this – even though you may not see all of this or understand.” Honestly, this is a hard part of pastoral ministry. A couple weeks ago, Mark Mayou gave me a humorous pastoral job description that in humorous terms stated that the pastor is basically to do everything and be available

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<sup>6</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), 3 Jn 4.

<sup>7</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:18–19.

anytime. While many people in a church would say they know the pastor can't be and do everything, they may get upset when certain things don't go their way in their timing. And, there are occasions where the pastors are wrong and need to hear the correction. That said, there are other times when people simply don't know all the other things happening.

It seems the same can be said here in the Roman church. The author says, "we are sure we have a clear conscience." This phrase, I think, should remind us of the teaching on a clear conscience in chapter 9:14. The author writes, "14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God."<sup>8</sup>

The point is that only through Jesus, not our rituals, do we have a pure conscience to stand before God. And, as a result of this pure conscience, we can actually begin to follow God in dependence on Jesus. Putting this with the "clear conscience" of the leaders in the church, I think the author is saying that these leaders are fellow brothers in Christ. They've been rescued by Jesus, too! Therefore, we should have a brotherly love for the leaders because we're family. But, in addition to this, the clear conscience has freed them to begin to obey God. And, therefore, the author is also saying here that in everything, the elders are "desiring to act honorably in all things."<sup>9</sup> The elders in Rome weren't out to get the people or make things more difficult for them. They cared for the people!

This is what every church member ought to recognize. Sometimes elders do things that may not be our preference. Sometimes elders have to confront us – and it scares them to even have to do so at times. But, the elders don't do this to make things difficult. They do this because Jesus has called them to walk in a manner worthy of their calling as Christians and as pastors.

So, the call of this verse is to trust that godly leaders actually care about you. So, don't let your perceptions or even a confrontation from a pastor hinder your prayers for them. Instead, pray all the more for the leadership of the church. Pray for the leaders. This past week, I came across a quote from Charles Spurgeon while he was preaching to his congregation in 1855:

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***My people! Shall I ever lose your prayers? Will ye ever cease your supplications? . . . Will ye then ever cease to pray? I fear ye have not uttered so many prayers this morning as ye should have done; I fear there has not been so much earnest devotion as might have been poured forth. For my own part, I have not felt the wondrous power I sometimes experience (as quot. in R.K. Hughes, p. 467).***

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Ventura, I genuinely believe that God will connect his power in this place and the power in preaching and devotion to the Lord with the increased, faith-filled prayers of the congregation. Do we genuinely want Jesus' shepherding through his under-shepherds – the elders? Then we need prayer! We are weak people. We don't have it all together. We're limited. We're fail. We're tempted. We experience trials and difficulties. And, we can't make it apart from the strength of the Spirit and the prayers of the church.

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<sup>8</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 9:14.

<sup>9</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 13:18.



This is actually how the apostle Paul writes. While speaking of physical deliverance, I love how he connects the Spirit and the congregation. In Philippians 1:19, he says, **“I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance. . .”**<sup>10</sup>

Ventura, the elders need you. We need you to strengthen us in prayer. We need you to encourage us through your obedience to the Lord and your willingness to submit to us as we submit to Jesus.

In this relationship between the leadership and the congregation, we need to be unified. The author here in verse 19, says, <sup>19</sup>“I urge you the more earnestly to do this in order that I may be restored to you the sooner.”<sup>11</sup> For whatever reason, the author (who seems to be a fellow leader in the church) is not with his church for the time being. But he wants to be. Even though there may be some tension with the leadership, he communicates that he wants to be with *his* church family. And he asks that they would pray with greater earnestness so that he’ll be restored sooner.

Do you see the power of God through prayer? God, through the means of prayer, affects timelines. The man doesn’t just want to come home. He wants to come home sooner! Oh, how good it is to know that God listens to our prayers and *our* requests. And, nothing is too hard for God because God is in control over every single thing that happens. There’s not one step you take, not one breath you breathe that isn’t under the sovereignty of God. Therefore, let’s pray and let’s pray boldly!

But let’s even pray in such ways that we would be unified all the more and concerned about our growing unity. As elders, we ought to be praying for you. And, as a congregation, please be praying for us. And, let’s rejoice in the fact that we can do this because of Jesus. Jesus is the One who is over the Church and this local church. Because of him, we can be unified and we can glorify him. Because of Jesus, we have been given a clear conscience and access to God. Now, God hears our requests and empowers us to honor the Son and to live in brotherly love for one another.

**Ventura, listen to the call. God is the Consuming Fire God and commands his churches to be unified in lifting up Jesus. Therefore, obey and pray for the leaders with the intention of continuing to pursue Jesus together.**

And now, as we close our service together, let’s sing to God, praising him for the unity he’s given us here within Ventura! Let this song also be a prayer that this will only continue on here and also around the world!

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<sup>10</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Php 1:19.

<sup>11</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 13:19.